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Sept. 11, 1861-7.

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Sept. 11, 1861-7.

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Has received from the War Department at Washington, D. C., official copies of the several laws passed by Congress, and all the necessary Forms and Instructions, for the prosecution and collection of PENSIONS, BOUNTY, BACK PAY, due to discharged and disabled soldiers, widows, orphan children, widowed mothers, fathers, sisters and brothers, which business, (upon due notice) will be attended to promptly, and on the most favorable terms. Office in the old Bank Building--April 5, 1862.

**G. W. G. WADELL,**  
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Office in Campbell's Row opposite the Hamilton Hotel, Waynesburg, Penna. Business of all kinds passed by Congress, and all the necessary Forms and Instructions, for the collection of PENSIONS, BOUNTIES, BACK PAY, due to discharged and disabled soldiers, widows, orphan children, &c., which business if referred to his care will be promptly attended to. May 12, '62.

**B. M. BLACHLEY, M. D.,**  
**PHYSICIAN & SURGEON,**  
Office in the "Whig" Building, Main St., Waynesburg, Pa.  
Respectfully announces to the citizens of the County of Greene, and vicinity, that he has returned from the Hospital, Corps of the Army, and resumed the practice of medicine at this place.  
Waynesburg, June 11, 1862-3.

**DR. A. G. CROSS**  
WORLD WISELY respectfully tenders his services as a PHYSICIAN and SURGEON, to the people of Waynesburg and vicinity. He hopes by a due application of human life and health, and strict attention to business, to merit a share of public patronage.  
Waynesburg, January 9, 1862.

**DR. A. J. EGGY**  
RESPECTFULLY offers his services to the citizens of Waynesburg and vicinity, as a Physician and Surgeon. Office opposite the Republican office. He hopes by a due application of the laws of human life and health, and strict attention to business, to merit a share of public patronage.  
April 9, 1862.

**M. A. HARVEY,**  
Druggist and Apothecary, and Dealer in Paints and Oils, the most celebrated Patent Medicines, and Pure Foreign Medicines for medicinal purposes.  
Sept. 11, 1861-7.

**WM. A. PORTER,**  
Wholesale and Retail Dealer in Foreign and Domestic Dry Goods, Groceries, Notions, &c., Main Street.  
Sept. 11, 1861-7.

**R. CLARK,**  
Dealer in Dry Goods, Groceries, Hardware, Queensware and notions, in the Hamilton House, opposite the Court House, Main Street.  
Sept. 11, 1861-7.

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Dealers in Foreign and Domestic Dry Goods, Groceries, Queensware, Hardware and Notions, opposite the Green House, Main Street.  
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**J. D. COSGRAY,**  
Boot and Shoe Maker, Main Street, early opposite the "Farmer's and Driver's Bank." Every style of Boots and Shoes made to order or made to order.  
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Dealer in Groceries and Confectioneries, and Variety Goods Generally, Willet's New Building, Main Street.  
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Dealer in School and Miscellaneous Books, Stationery, and Office Supplies, and Paper, One door west of Jones' Store, Main Street.  
Sept. 11, 1861-7.

**THE MASONIC CELEBRATION**  
AT  
Greensboro, Pa., June 24th, 1863.

The following beautiful poem was written by Mrs. ELIZA BARKER, of Pittsburgh, for the recent Masonic Celebration of St. John's Day at Greensboro in this county, and is published by order of the Lodge, which passed the following Resolution complimentary to the gifted lady--  
*Resolved, That the thanks of the Fraternity be tendered Mrs. Eliza H. Barker for the contribution of her poem, written for, and so well adapted to, this interesting occasion, and we heartily commend her to Masonic regard, and hope that through time she may be encircled with their purest affections.*

**MASONRY.**

BY MRS. ELIZA H. BARKER.

In the morning of creation, while its yet unborn sleep  
Hung o'er undivided Matter, as doth darkness o'er the deep:  
Ere the Architect Masonic had, with its voice electric, sent  
Living words upon the waters of the boundless firmament--  
Then in Heaven the secret counsels of the mystic order lay,  
Waiting but the mighty fiat, when from light should come the day.

Through the dim and distant ages of the unrecorded time,  
Down through lines of priests and sages, came thy mysteries sublime,  
And the veiled and mystic Isis was but the shadowy type of lore,  
(Clothed in beauty allegoric,) of the learning known before,  
When the "voice" was heard in Aiden, ere the darkened shadow fell--  
While the presence of the angels saved us from the grasp of hell.

In the fair Egyptian (Edes, hidden from the vulgar gaze,  
Where thy sacred rites enacted, did thy fragrant altars blaze,  
Where the eastern Hellsa's presence on the Hierophant could shine,  
Where the light of Astral systems taught the majesty divine--  
There the patient Hebrew, Moses, learned the wisdom deep, that planned  
Rescue for his captive nation, guidance to the Promised Land.

In the golden jeweled temple of the "glorious Solymene,"  
Where the smooth and polished masses, fitting silently, were seen;  
Where no sound of pick or hammer o'er be trayed the workman's hand--  
So, in grand, impressive silence, do thy sacred altars stand--  
Figured silence, ever telling of His power, sublimely shown,  
By the Temple's mighty structure growing upwards, from the stone.

Lever, Roller, Screw and Pulley are but symbols of thy might;  
Square and Circle, Compass, Measure, guide thy true disciples right,  
Where on earth man's footsteps press, spread the doctrines of thy fane,  
Strong as everlasting mountains be the pillars of thy reign--  
Wide in Mercy--strong in Power--blending Wisdom most sublime,  
Wisdom of the great Eternal, with the passing years of Time.

**THE ADDRESS.**

CRAFT LODGE, No. 329, A. Y. M. C., GREENSBORO, June 24th, 1863.  
J. A. J. BUCHANAN, Esq.:  
*Dear Brother*--The following Resolutions were adopted at a meeting of the Craft Lodge, held this day:  
*Resolved, That a vote of thanks be tendered to Brother J. A. J. BUCHANAN, for his able and eloquent Address delivered on this occasion.*  
*Resolved, That a Committee be appointed to request a copy of the Address for publication.*

In compliance with the above, the undersigned have been appointed a Committee to solicit a copy of your elegant and instructive Address at our Anniversary, for publication. Believing it will help all who read it to discharge more fully the duties devolving on them, we hope you will be able to comply with the request so universally made.  
We have the honor to be yours fraternally,  
JNO. A. STONE,  
J. C. G. BLACK,  
S. R. DILLINER, Com.

**ADDRESS OF J. A. J. BUCHANAN, ESQ.**

It is defined in our reflective moments, when we become wedded to some project that will, in its fruition, bless our race--Whilst they are smothered in the breast of the brigand and the murderer, they are cherished and needed by the Christian and philanthropist who may be able to extend them, till earth again becomes a paradise without the serpent's slime to curse it.

In the development of the latter, not only are we to turn to the grand pageant of earth's recorded and unrecorded history--to the dim types of good or evil that blackened or brightened the days of former centuries, but by thought we are to look forward down the vista of circling ages, that as yet darkle around the cryptic altars of the coming time, in which, by the conjoined power of mind and heart, man will stand redeemed from passion, walk the earth in his original purity and in the "image of his God" for a thousand years. If man's estate ever passes to so happy a termination, it will be the result of the cultivation of those coexisting attributes of his nature.

In the circle of our order, *intellectual love* is the presiding goddess: she causes her votaries to meet a brother under her altars, and swear to love and cherish him and his. Masonry is not the result of any accident, but the result of sound principle arising upon the affluities of man to his Creator, and the necessities of man for his comfort. No rational being would, for one instant, believe that a society could be established, and pass down time's stream, with the sanction of the great and good, through successive ages, without having its foundation in natural laws, and hence moral and physical principle--Taking this, then, as an admitted fact, we will consider Masonry as so established, and so discuss it.

When we are elucidating principle, it sounds fulsome to measure its age by years of time; if principle it is, it must necessarily have existed coeval with the human understanding; but the application of it to the necessities of man is quite a different matter. This idea may be illustrated in various ways--for instance, the principle of gravitation kept the planets within their spheres for more than five thousand years before a Newton started the world with the assertion that it was so. The lightning leaped from the bosom of the storm-cloud that passed over the head of Adam, but it was not till near six thousand years after, when Franklin wooed it from the skies, and handed it to Professor Morse, who adapted it to the wants of man, that electricity became known as a useful principle.

How idle then to talk of new or old principle: when we speak of it, it implies an existence from the beginning of creation. It is true the changes that are constant, lying on in the physical world tend to develop those hitherto hidden by the veil of ignorance.  
The products of the earth increased till commerce demanded, and man's inventive genius suggested the application of steam as a motive power: the silly at once, startled and amazed, denominated it a new principle, but the wise man in computing its age ran back to the dawn of creation where it was christened principle, and discovered it was only its development arising upon new physical necessities.

Then you will understand me, if Masonry contains a material principle within it, it dates from all creation--it is a moral one from all eternity. If it contains a moral principle it is susceptible of being moulded into form for the intellectual enjoyment of man. If it contains a material one, then it is susceptible of administering to his physical wants; and it is my purpose now to show that it possesses both, and nobly fulfills its mission.  
I remarked a moment ago that there were around us constantly recurring physical necessities. Then if Masonry is what its writers profess, and I know desire it should be, it is proper it should exist to promote the enjoyment, and alleviate the suffering produced by those changes, for they will alternately visit us on the wings of joy and sorrow. A person will not forget the loved scenes of his childhood--home, though he stray from it for an hundred years, still fresh will linger in the waste of memory the haunts of truant hours: the cascade and the dell; the grove and the hillside, under the lapse of time, but it is possible after that lapse of time, he will seem a stranger land. A new tenant with a different taste has changed the scene. The cascade no longer pours its gurgling music on the ear, the corn is ripening on the site of the grove, and the dell and the hillside have been cast upon a level--But again, go out from the circle of your friends and remain but for thirty years; as you return, let not your hopes beat too high in response to your heart's desire, for, mayhap, the land you would should have you, has mouldered with its people, earth, the heart that last and longest beat in sympathy with your own, moves no more the warm impulses of a generous humanity, for the hand of death has long since stifled its pulsations and given it a title to the tomb: voices you never heard before will greet you, and you will be treated as a stranger. But we need not go to those hundreds or thousands of years to mark its sad new made orphans, and the morning and the evening bring up to us the sigh of the widow. Death unbinder visits the family circle, and ere he departs leaves the childless; blooming innocence withers in spite of the mother's love--it spreads its raven wing over the light of conjugal affection and clothes the heart in widowhood--it follows in the path of friendship, reigns in her councils and riots in her fall, it is under such circumstances that the principles of our order can be applied. Then we can go back to the Lodge room, and hear the same language spoken, and see the same principles applied that we heard and saw an hundred years before; then principle rises up in bold relief and claims no change for it, and if we have not the friend or companion of other years to greet us, we have those who can speak his language, those to whom he has imparted the warm impulses of his Masonic heart, to take up by the hand and call our brother still, and who will sympathize with us, or death visits our own home, we always find a heart to sympathize with and a hand to help us. These are the attributes of Masonry, arising from a community of thought and a unity of language, among which we might enumerate

ten thousand more, but must pass on to trace its physical and moral principles.  
If I am correct in asserting that every material principle existed from the beginning of creation--and every moral one coeval with the creation, is it not a legitimate consequence that when the great Architect of the universe set his compass to strike the circle of his vast creation, if there is in our order anything worthy the name of moral principle, it was traced in dim and nameless characters upon the new created intellect, there to sleep in secret, like the rough marble lying in its native bed, till the divinity of its creation bid it forth to bless humanity: or if there was a material principle, it was impressed by the hand of God upon some atom of his creative power, that in his good time some traveller of earth might gather it up to show the world by its application the advent of another cycle in the ceaseless march of time. We are aware that Masonry does possess both these principles. The precise time their adoption by our order, or rather I should say the precise time that when an organized institution upon them, is lost in the confusion between written and traditional history. That time can be no more ascertained than one of you can tell me by marking on the dial-plate the precise time at which the darkness of the night merges into the first first gray streaks of the morning, to enable you to say this is night, and this is day; when through a veil of darkness you can read the starry drazes of heaven, for that is the night--when the sun rises in his orbit of fire and darts his rays into the darkest recesses of the earth, you can say 'tis day. But how ignorant you are, when I ask you at what precise moment of time that deep mantle of darkness first dips its Eastern fringe in the floods of approaching sunlight.

So with regard to the exact time of the application of moral and material principles to the wants of man through the medium of Masonry. And before I begin to trace this connection between those principles and our order, I desire to be heard in one word of explanation, lest I might be considered as claiming for Masonry a precedence to Christianity and thus seem irreverent. Some Masons of high religious character have denominated it the *handmaid of christianity*. I shall call it by no such name. If it will bear as high an analogy as that to the christian church, you can make the application. I am going to assign to Masonry, what I believe she deserves, a high position in the scale of morality, but if there is on earth another institution, which I believe there is in the church, constituting a higher conservatory of morality, surely it is no argument against the existence of one less pretensions. We are taught, "as Masons, that the laborer who rough-hews the marble at the quarry, is not to be despised because there exists an artist who can dress it into monumental shape or statuary beauty." The private citizen, who by word and deed is a worthy exemplar of morality, is not to be censured because there are brighter christians in the church, and I presume the same reasoning will apply to all moral institutions of less pretensions than the church, and in the light of this qualification I wish you to regard my remarks.

The precise time then of the institution of our order upon those principles cannot be told--history has been too cautious, tradition too treacherous, and too prejudiced to assign before this can make any sensible difference in discussing its present merits. True a lapse of time passing over any institution with the sanction of the great and good is some evidence of its utility. But I can say to you outside the circle of our brotherhood to-day, if the Mason believes the order existed in the garden of Eden when the serpent fled before the angel of light, and the spheres first struck their music in numbers to the harmony of creation, and the earth the new-made altar of love with the wreath of the immortal song--or notes date a few ages later in days that are numbered with the years before the flood--or coming down still later he finds the evidence of its first existence when the laborer found the long lost book of the law in the ruins of the Temple--his belief is founded upon evidence satisfactory to himself, and is the business of no one else. We hold our order up to-day not merely as a relic of the past, but a beacon light, to guide us in the darkness of life's stormy sea to guide our course in the gloom of the future. To demonstrate its utility in this respect we will note some of its more prominent footprints in the sands of the past. Its history is a noble record, it has gathered its fruits by the winding river and majestic brook, by the mountain top and in the vale, from the palace and the hovel, every place has been visited by it. It has learned its art in the palace of kings, persecution has driven it to the highest hills and lowest valleys; the high and the low have struck hands in fraternal greeting on its broad level; tradition has assigned it an origin in the earliest ages of the world; history has followed it far back in those retreats.

When the great Architect of the universe placed man on earth, he provided for his spiritual wants by giving him a consciousness, and taught him his fearful responsibilities to his Creator, man never was intended to administer to man's spiritual welfare. For that purpose there was a God; but not so with his physical comfort, his intellectual enjoyment, and in a great degree his moral improvement: for these he was left to his own resources and his affluities to his fellow man. It is not then to be wondered at, that in the dark ages we find him an outcast from home pleasures and a stranger to social comforts, and fresh from the hand of a consciousness of good and evil that redeemed him from an otherwise appropriate analogy to the stragglng brute, and elevated him to a knowledge of the necessities for his comfort. This advanced him to that demerit of civilization that broke the darkness of earlier ages, but left him still a wanderer in the forest and field. The genius of Art had not yet come to bless him with her holy mission, and it was not till after man's moral nature drove him to the confines with his fellow man, that their conjoined efforts in social lodge brought to the light of earth, Art, with her untold wonders, and unnumbered blessings, to provide him with a house to shelter

him from the storms, and protect him from the burning suns of heaven.  
Josephus, the Jewish historian, is the first to give us a written history of the works of art proceeding from associations of men; he tells us of the rude huts or tents of Jabel and the marble columns erected before the flood; he traces most clearly the principles of our order back to days beyond the flood, in the light I will trace them hereafter. You have often heard it asserted that Masonry was one of the most ancient institutions upon earth; to prove its antiquity the investigator has taken you back to the plains of Shinar, that rich and beautiful land drained by the Euphrates and Tigris, at whose confluence Eden reared her flowers and shed her fragrance, and tells you that there on those lovely plains our ancient brethren built majestic Babylon. History tells of her hundred gates, her tower of Belus, and even her artificial mountains. You have heard of the Egyptian Magii who held the key to the hieroglyphics. You hear of Thales of Pythagoras, who spent long years travelling in search of the light respecting our ancient craft, and the Egyptians admitting them step by step through all the familiar initiating process. You have heard of Thebes with her hundred gates, and her statue of Memnon, from which the sun could draw that mysterious voice. On the same plain too stood Heliopolis, or the city of the sun, where Plato was initiated, who afterwards with Herodotus and Eudaxus disseminated their light throughout the land of Greece. You hear after many ages of those imperishable monuments of art, the marble pyramids that grace the valley of the Nile; history informs us that one of these majestic monuments bathes its head in the clouds of heaven six hundred feet from the earth, and was built by sixty thousand Masons in the long period of twenty years. That, Sir Knights, was a long pilgrimage, and must have required much patience and perseverance, great industry and courage, from which it would be well for you to draw a lesson. You have also heard of ancient Tyre and Sidon, the most ancient cities of the world, whose people once sported on the banks and bathed their limbs in the dark waves of the Mediterranean; they were the great emporiums of the ancient world; Sidon existed in the days of Joshua and Jacob, and Tyre was built two hundred and forty years before Solomon's Temple. But we must not stop this running history till we visit the coast of the eastern shores of the *Egean Sea*, for from thence comes our art at last those patterns of art, Masonry, and therefore dearest to every Masonic heart, the Ionian, Doric, and Corinthian orders of architecture and other memorials of departed greatness. To Greece we are indebted for three of the seven wonders of the world; the Mausoleum of Mousous erected by his widow Artemesia, the temple of Diana, and the Collossus at Rhodes.

These monuments of art erected for ornament are typical of the houses, the temples, and palaces of those ages, as every historical description of Solomon's temple verifies. But the important question now comes up, in this connection, were those cities, temples, columns, monuments, and pyramids, the result of Masonry proper? Brothers, this is an important question to answer, and I must claim the right to answer it in such a manner as to preserve my reputation for truth, and my judgment clear to meet with no contentions ever from this intelligent audience.  
If I answer it in a manner at variance with your own convictions of truth, bear with me, for whilst on the one hand I will pledge myself to tear down no landmarks, I, on the other, promise to erect no false image. I will give the answer as it occurs to me in the light of history; and on some other anniversary, when the duties that have this day been imposed upon me, much against my will, shall fall to your lot, in the division of labor about the temple, you can correct my shortcomings by your advanced intelligence.  
But for this day and this occasion I must be permitted to answer for myself only, and in doing so I assert that some writers, ancient, as well as modern, have not preserved a proper distinction in the use of terms. Hence erroneous opinions have been formed at variance with sound philosophy, and contravening what may reasonably be supposed matters of fact.

Take up a masonic history, or any of our ordinary text books, and your mind is at once struck with the familiarity of names--as, for instance, when the writer in discussing this question takes occasion to speak of Adam or Noah, they call them *Grand Masters*, and the impression is that these men actually presided over an association similar to the usage of the present day. Why, my friends, to my mind such an idea is the very trump to nonsense. This is a gross misapprehension of the learned in the history of our order. In our history we read the names of our officers attached to all the patriarchs as though they had been handed down through successive ages. Hence readers of our history are led to believe that we actually intend to assert that our institutions of which we are members, had an organized existence even from the days of Adam; this I cannot believe; it is not true. But when those writers assert that Masonry has existed coeval with the human race, no one will deny it, independent of its connection with modern *free and accepted masonry*. There can be no doubt from what I have before stated upon the authority of undoubted history, that craft-work called *masonry* began with the first permanent structure for human habitation ever erected, and it is also true that *Free Masonry*, in the sense that term was used, is equally ancient.

It is simply natural that the work was performed by freemen, not slaves, which was ever true. But notwithstanding these names are used in common in reference to ancient and modern times, still there is a wide difference as to what is denoted in the two cases. In the former, little more is meant than craft labor as an occupation. In the latter, a permanent organization, recognizing fraternal relations as members, and embodying a system of scientific truths and moral duties. This, then, embodies my answer to the question: I say Masonry, in the earlier ages of the world, existed only as an art. But in later times, touched by the hand of genius and moulded into the forms of a sterner morality, it blazed along the darkened earth like a meteor through the midnight sky to light and bless mankind as it passed from

operative or physical masonry into speculative or moral masonry. This is the Masonry of the nineteenth century, as handed down to us from former ages. It has been established on principles compatible with every generous feeling and ennobling impulse of the human heart. Masonry progressed so far, as an art, that the civilized world had been filled with the results of its material principle, and it was only after the "widerness had been reclaimed and marked as the sure heritage of man, when the landscape bloomed under the culture of his hand, when houses had been made, fit for homes, and temples in which to worship the living God had been erected, and when, in the course of improvement, the humble dwelling, in its simple rudeness, and the little church in the growing village, yielded their claims to the fastidious taste of man in the erection of the more splendid palace and gorgeous cathedral, it became evident that it was only after the "widerness had been reclaimed and marked as the sure heritage of man, when the landscape bloomed under the culture of his hand, when houses had been made, fit for homes, and temples in which to worship the living God had been erected, and when, in the course of improvement, the humble dwelling, in its simple rudeness, 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