

Star & Republican Banner.

"I WISH NO OTHER HERALD, NO OTHER SPEAKER OF MY LIVING ACTIONS, TO KEEP MY HONOR FROM CORRUPTION."—SHAKS.

BY ROBERT WHITE MIDDLETON.]

GETTYSBURGH, PA., MONDAY, MARCH 27, 1837.

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THE GABRIEL.

"With sweetest flowers enriched,
From various gardens cul'd with care,"
The following lines (the Lycoming Free Press justly observes) contain so much truth, and are so pertinent to the subject, that we cannot forbear earnestly recommending them to the consideration of those of our PATRONS who are interested—merely suggesting that they act upon the hint.

From the Lycoming Free Press. THE PRINTER'S CASE.

Oh! how long the Printer's face is!
How bitterly he sighs!
Know you what the mournful case is
That wrecks his downcast eyes?
Bid him a gay and brisk good morning,
From your own cheerful heart;
He'll answer in a voice of sorrow,
Enough to make you start.
And when his savory dinner smoking
Would move your appetite;
With grief, and stifled feelings choking,
He cannot eat a bite.
Even the gay and tender maiden,
Whose smile should make him glad;
Will tax him that his love is fading,
He seems so cold and sad.
What is the matter with the Printer?
Ah! friends, I heard him say,
He'd labor'd all the long cold winter,
And could not get his pay!!!
All day poor man he's surrounded,
By papers, type, and ink;
With weary eye, and brain confounded,
Oblig'd to read and think.
To study while his head was aching,
News, politics, and rhyme;
From heaps of daily papers taking
Whatever suits the times.
Still to support his favor'd party,
Oblig'd to meet, and brave,
The low abuse, and curses hearty,
Of every adverse knave.
And many a night while you were dreaming,
In sweet forgetfulness;
With sweat drops from his forehead streaming,
He labored at the press!
Now bills for Paper, Ink, and Dinners,
Are all becoming due—
And you, his Patron's careless sinners,
In vain he calls on you!
You've cash enough for sleighing parties,
Balls, wine, and dresses trim;
But so ungenerous the heart is,
You've not a cent for him.
You pass his door with sleighbells jingling,
And lady by your side;
And heedless how his ears are tingling,
Pursue your merry ride.
Think you the Printer's corporation
Is not of flesh and blood?
Should he have no participation,
In what all men deem good?
Think you that he can live by reading?
Mere intellectual bread.
No! while your mind the man is feeding,
His stomach must be fed.
Go, pay him what you justly owe him:
'Tis all he asks of you;
Remember you are far below him
To whom just debts are due.

LYDIA JANE.

THE REPOSITORY.

TRUE GREATNESS! AN ADDRESS

Delivered before the Phrenokosmian Society of Pennsylvania College, on the 22d February, 1837.

By Rev. S. W. HARKEY,
Pastor of the First Congregational, Frederick, Md.

Gentlemen of the Phrenokosmian Society:
The occasion which convokes us this evening, is at once interesting and important. We hail this as the birthday of the illustrious Father of our country, when all faces are wont to beam with joy, and all hearts to swell with gratitude to God for what He has achieved for us through our beloved WASHINGTON. As members of this Society, we hail it as the day of our anniversary. To myself as an individual, it is fraught with peculiar interest. Within my bosom struggle emotions of gratitude, of diffidence, and of pleasing, melancholy recollections of the past. I feel thankful to God for having spared my life, and brought me hither to celebrate, with you, the Sixth Anniversary of "THE PHRENAKOSMIAN SOCIETY." I feel grateful to you, my young Brethren, for the honor which you have conferred upon me, in electing me as your speaker on this occasion. With diffidence and considerable anxiety, I appear before you—fearing that I shall not be able to do justice to the occasion, nor, in all probability, to gratify your expectations. I shall, however, throw myself upon your charity, under the persuasion, that you will appreciate my motives, and overlook my imperfections.

Six years ago, I assisted to organize this Society; and many are the pleasing, melancholy associations called up at the remembrance of persons and events of former times. But, alas! I look around upon you, and almost every face is strange to me! Not one of those, who then called themselves "Phrenokosmians," now remains! They are dispersed to the North and the South, the East and the West. Soon they will have completed their pilgrimage, and gone "the way of all the earth." How vain, how futile, how fleeting are all things here below! Yet I rejoice to know, that most of the former members of this Society are actively and usefully engaged in promoting the cause of Virtue, Benevolence, and Religion. As ornaments of the association, their names might be mentioned with pride. How much the Society has contributed to make them what they are, is not for me to say; doubtless it has had an important influence.

To make its members useful, is, in fact, the design, and what we would infer from the very name and object of the Society. What an honor to the association—what an honor to this Institution, that its members generally should become great, and good, and worthy Citizens! And it is to contribute our feeble mite to the attainment of this desirable end, that we appear before you now, and have chosen, as the theme of our remarks, TRUE GREATNESS. We shall endeavor to ascertain

what it is, and then hold it up in all its beauty and excellence for our admiration and attainment.

WHAT THEN IS TRUE GREATNESS?

What think ye? Shall we now talk of soldiers' battles, of warriors' conquests, and tyrants' triumphs? Shall we point you to those who have desolated countries, ravaged empires, burned cities, and imbued their murderous hands in the life-blood of millions, for an example of greatness? Shall we tell you of nobility of ancestry, of splendor of fortune, and pompous, lordly titles and honors? Alas! from such greatness virtue instinctively shrinks, and angels, doubtless, turn away with abhorrence! Military honors may be possessed, kingly diadems may decorate the brow, golden dust may have accumulated, noble blood may flow in the veins, and great names and honorary titles may be ours, and still we may be mean, and low, and despicable.—But we propose "to shew unto you a more excellent way."

In answer, then, to the question, what is TRUE GREATNESS, we reply in the first place—

I. It consists in a true estimate of, and proper regard for, our own intellectual and moral natures.

Man, we are informed, was originally created "in the image of God," which, though lost by the fall, it is his privilege to regain through the gospel plan of salvation. He is endowed with an immortal spirit, which, unlike his body, shall survive "the wreck of matter," and continue to exist while "God himself endures." He is not, therefore, to be regarded as a bubble, cast up by the ocean of eternity to float a while in time, and then disappear forever.—But as this spirit of his is to live eternally, either always blooming in the Paradise of God above, or forever withering, yet not dying, in the regions of despair, it is of the utmost importance, that we truly value and justly regard it. His, too, is a soul of vast, burning, quenchless desires; capable of an unlimited degree of improvement in knowledge and moral worth.—a soul whose faculties and powers may be enlarged, expanded, and purified, until bursting the shackles of mortality, it arises to dwell in the presence, and bask in the smiles and sunbeams of God's glory forever.—a soul, which, when it has arrived at the foot of the throne of its Great Original, and viewed for millions of ages, with feelings of unutterable rapture, the boundless, magnificent, the transcendently grand Empire of the Eternal, shall still look up, and venture to ascend the steps which lead to the majestic and awful dwelling place of Deity himself! Say, Sirs! is it not noble, is it not dignified, that man should so properly estimate, and justly regard this IMMORTAL part of himself! And, on the contrary, what can be meaner, or more degrading, than to bury such a soul in ignorance, to pollute it by crime, or poison it by destructive errors!

II. Another characteristic of True Greatness is REAL BENEFIT.

This, we readily grant, is rather a natural than an acquired endowment of the mind; and so far as it is natural, we of course cannot be responsible for its existence, or non-existence. But we are nevertheless convinced, that there is a general error prevalent on this subject. It would seem that the common impression is, that God has given real and great genius to but few of earth's favored sons, while the great majority of mankind have little or none! Hence it is supposed, that if we are not among that blessed few, we need never aim at becoming truly great. And because our world has at no one period afforded many really great men, it is argued, that but few were designed, or endowed with the necessary natural qualifications to become such. This, however, we regard as a highly injurious—a fatal error. For, while we believe that our Creator, who, in every department of his works, has exhibited the greatest variety, has also given to different individuals different mental powers, we are still persuaded that that difference exists rather in the number, than in the greatness of such endowments. I think, Sirs, on the contrary, that there are but few, if any persons, who have not naturally real, and even great genius of some kind, and for some useful employment. I believe it to be true, in Scripture language, that to some are given "five talents," to others two, and to others but one; but I also know, that he with the one had as certainly a real, and a good, and a great, and a talent of gold, as the others. All the rays of the glorious sun do not exhibit the magnificent rainbow; yet they all as really contain its beautiful colors, as those which, by a particular refraction, form that splendid arch.

General observation seems to teach the same truth. Is it not an every day matter of fact, that he, who seemingly has no taste, or talent, or genius for one study, or science, or art, or species of employment, has for another! Is it not to express this very idea that we use the phrases, "a mathematical genius"—"a philosophic genius"—"a mechanical genius,"—and such like! The conclusion then, seems to be just, that we all have sufficient genius to enable us to become truly great; and if we fail, it will not be for want of natural mental powers.

But the secret of the matter evidently is, correctly to understand, duly to appreciate, and properly to cultivate our intellectual faculties. The richness of the precious metal is certainly there; but how shall it be extracted, purified, and prepared for its appropriate use! To do this to the greatest advantage, I am fully persuaded more regard should be had in our systems of education, and by parents, teachers, and students themselves, to the peculiar bent of intellect which each one possesses, than has usually been the case. It is undoubtedly the height of folly and madness to compel a youth to pursue a certain course of studies, and attend to sciences and branches of education for which he not only has no taste, but no natural gifts and endowments of mind. For, besides being a waste of time and strength, and creating a dislike for all study, it is eminently calculated to make its subject a dull, stupid, learned dunce! It directly opposes the design of all education, and is actually burying the proper, the precious talent of gold. Nay, Sirs, let nature and art always work together—let the stream run in its own appropriate channel—let the mind be directed into the course which its Maker has marked out for it, and then let it be as free as the air which we breathe; and it will arise, and expand, and enlarge its powers, until, like the meridian sun, its influence extends over the world, to cheer, animate, and bless!

III. Again, True Greatness is characterized by PROFOUNDNESS OF ATTAINMENT.

By this I do not mean, that no man can be truly great, who is not, in the popular sense of the term, very learned; much less, that all learned

men are really great men. The truth is, that thousands of so called learned men are any thing else than truly great. But the idea that we wish to express, is, that every truly great man must be profoundly acquainted with his profession or employment. He must be profound in whatever relates to his particular sphere of action. He, who would become truly great, is anxiously careful and solicitous to discover the peculiar bent of his own intellect; he then chooses his profession or employment accordingly; and in all his future studies and labors, he earnestly seeks the promotion of his favorite object. He makes every thing else subservient to the grand end which he has in view. And I believe, Sirs, that the history of mankind warrants us in saying, that no man ever yet became truly great, who did not pursue just such a course. Were DEMOSTRICHES and CICERO, of ancient Greece and Rome, great Orators and Statesmen! They laid every power of body and soul under contribution to produce the desired end. Were HANNAH and MILTON, and Klopstock, great and sublime Poets! It was their study by day and by night. Were NEWTON, and LA PIERRE, and HERTZOG, great Astronomers and Philosophers! It was the result of their unwearied labor and toil—the object of their undivided attention. Look at the giddy heights to which a GENIUS of Germany, at the present day, has ascended in the study of Hebrew Philology! Why is it, that he stands out the admiration and envy of the world, as the great Master Spirit in this important Science?—Simply because, for the last twenty-five or thirty years, those gigantic powers of mind which he possesses have been brought to a focus, (if you will allow me the expression,) and all made to bear upon his favorite object.

These are a few, out of a thousand examples, which might be adduced, to establish the proposition, that every great man must be profoundly acquainted with whatever is connected with his appropriate sphere of action; and that he becomes such, not so much because of his superior natural endowments, as because his powers of mind have been directed into their proper channel, and brought to bear upon one particular subject.

I admire the career of such a man! He seems to be in his element, and, other things being considered, in the path of duty marked out for him by his Maker. His course is pleasant and ever tending upward. He makes one acquisition after another, and each one elevates him higher and higher. At each successive step he stops a moment to breathe, and with rapture surveys the steps over which he has come! And then, animated with new zeal and courage, he starts out again to gain another, and another conquest; until, finally, death releases his soul of her cumbersome clay, and he arises to stand by the side of, and see, and think, and feel, and sing with Gabriel! "Now we see as through a glass darkly, but then face to face."

IV. Again, True Greatness is marked by REAL HONESTY AND PURITY OF MOTIVE.

We may perfectly understand and appreciate our intellectual natures—we may possess great and splendid talents—and our attainments may be extensive and profound; but without honesty of intention and purity of motive, we must forever remain despicable in the eyes of all the good.—True, men of a contrary character, have sometimes come forth, like the glaring meteor, sparkling brilliantly, and for a time attracting the gaze and admiration of the world by the splendor of their career; but the moment that it was discovered that they were governed by sinister motives of ambition, selfishness, or avarice, their glory was eclipsed; and they began, justly, to sink into neglect and contempt! Let a man be truly honest—let his actions be the legitimate result, and the proper representatives of his motives, and the path of his life, like the glorious sun, will usually become brighter and brighter, until the perfect day. But let him act hypocritically—let his motives be impure and base, and if his career does not end in disgrace, his name, at least, will be execrated by a virtuous posterity, and blotted from the page of history. The examples of a WASHINGTON, and an ARNOLD are just in point here. The career of the former was truly splendid and glorious, and his name will be cherished with delight while a single spark of patriotism glows within the virtuous American bosom—but his every step was marked by honesty—his every action gave evidence of the purity of his motives.—On the contrary, Arnold was a man of splendid talents—he set out with the most flattering prospects—and for a time attracted general admiration and applause, and seemed to bid fair to become the benefactor of his country, and worthy to stand by the side of Washington himself. But, alas! he was dishonest—he was governed by motives of ambition and avarice—he proved a wretched traitor!—And what American is not ready to say, "let everlasting shame blot his memory upon the page of our history!"

V. Once more, True Greatness is characterized by MAGNANIMITY.

We use the term magnanimity here to designate rather the practical operations of a great mind, than the mind itself—as synonymous with dignity of action. It is that disposition of soul, which is exerted at all times, and under all circumstances to preserve us from vain, puerile, cowardly, unbecoming conduct, on the one hand; and leads us to the performance of all that is great, good, and noble, on the other. It is not pride, nor selfishness, nor affectation, nor reserve, nor melancholy; but real greatness of feeling and action.

When pride and egotism boast and vaunt, magnanimity is becomingly modest and reserved.—When affectation and hypocrisy put on the garb of mock humility and act to deceive, it is frank, open, and candid. When levity and folly clamorously laugh and jest, real dignity merely smiles with becoming decorum. When intemperate zeal and enthusiasm dethrone judgment and common sense, it is cool, deliberate, and firm. When pusillanimity and cowardice shrink and flee, it is bold and courageous. When anger and passion rise and rage like the storm in the forest, it is unruffled and calm as the summer evening's breeze.

Real magnanimity can be guilty of nothing that is mean, low, or little—it thinks great thoughts, projects great plans, and performs great actions. Such a man is an honor to himself, an honor to his species and worthy of his God. He is agreeable in all society, happy under all circumstances, and beloved by all men. He has a proper place, time, and way for every thing; and does every thing in its proper way, time, and place. Among his inferiors he is kind, affable, mild—among his super-

iors, reserved, modest, dignified—and among his equals, exemplary, attractive, and affectionate.—With the apostle Paul, he is "all things to all men" for their benefit. Such a character, Sirs, stands out, elevated above every thing that is base or trifling, the admiration and delight of the world! Like the noble cedar of Lebanon, which, among the scrubby oaks that surround it, spreads widely, rises majestically, and in triumph waves its lofty head amid the breezes of heaven; so is he among his fellowmen!

VI. Finally—True Greatness consists in entire consecration of self to God and the cause of truth.

You will not regard this, as a remark which is out of place upon the present occasion; for it is absolutely necessary to the completion of our subject. Religion must give the finishing touch to the character which we have been endeavoring to point to your mental vision, or it will for ever remain imperfect. I know, indeed, that the impious and absurd attempt has of late years been made to disconnect education and religion entirely; but I cannot regard it in any other light, than as one of those modern infidel innovations which seriously threaten the destruction, not only of religion and morality, but of our free institutions and government, and the best interests of Society. What! separate Religion and Education!—How absurd, since the former is the perfection of the latter!—Separate Religion and Education!—You may as well wholly and entirely destroy its importance! Separate Religion and Education!—You at once bid the sun from the whole system, and enshroud us in all the horrors of Pagan darkness! Separate Religion and Education!—You open the flood-gates of vice upon us, and react the tragical scenes of revolutionary France in our beloved country! Separate what God has joined together, and you openly oppose his moral government over the world of men!

Nay, Sirs! it is under the influence of Religion alone, that the disorders of the mind can be healed—its energies and faculties properly drawn out, renovated and sanctified, and directed into their appropriate channel. For thousands of years, the best systems of human philosophy have proved inadequate to the accomplishment of this end. Let the spirits of the ancient dead, hovering over the mouldering remains of systems, long since in ruins, which they once taught and cherished, speak and tell what can be done without Religion. Ah! my Young Friends! You can never hope to become truly great, until Heaven-born Religion, by her sacred touch, has imparted her hallowed influence to your mental powers. It is only when your minds are completely under her divine control, that you have any security that they will be directed into the path of duty, peace, and safety. Without her, you, like the forlorn mariner, exposed to the storms, and tossed upon the billows of the hoistrous ocean, without compass, chart or star to direct you, and every moment in danger of death and destruction!

He that does not consecrate himself to God and the cause of truth, is not accomplishing the design of his creation; but is living and acting in opposition to his Maker. "He that is not for me, is against me; and he that gathereth not with me, scattereth abroad." Such men may prosper for a while—in all the pride and self-importance of their evil hearts, they may say, with the Monarch of Egypt, "who is the Almighty, that I should fear him?" but if the judgments of Egypt do not overtake them here, a destruction, more fearful than that which came upon Pharaoh, will certainly meet them hereafter!

We cannot possibly expect to obtain the approbation and blessing of God, or the thanks and applause of our fellow-men, while we live not to him and the cause of truth. We must be to some purpose—we must become the BENEFACORS of mankind, if we would be truly great. An Alexander, a Caesar, or a Napoleon, may be great as a man, or rather as a demon; but it requires a BRAINSARD, a HOWARD, or a GUTZLAF, to become great as a God! No talents, however splendid—no attainments, however profound—no motives, however honest—no actions, however dignified, can give us any real pretence to GREATNESS, unless they are all employed in the cause of truth and BENEVOLENCE. Without this, no heart can thank us—no tongue applaud us—and no eyes look upon us with pleasure. We must remain "creation's blot, creation's blank!"—useless—injurious members of Society!

We have now gone through with our subject.—We have endeavored to answer the question, "What is True Greatness?" A few remarks in conclusion, and we have done.

We ask you now to look at, and for a moment to reflect upon the character which we have presented to you. The man that possesses it, is TRUELY GREAT. Conscious of the eternal worth—the glorious destination of his undying spirit, he earnestly seeks the promotion of its highest interests. Marking well the peculiar character of his own genius, he has followed its leadings, chosen his course of life accordingly, and is making all things to contribute towards the end which he has in view. Not satisfied with mediocrity in his particular sphere, he summons up every energy, and unites all his strength in cultivating his part of the intellectual world. Recognizing those eternal principles of honesty, justice, and magnanimity, which form the basis of all great and dignified action, he scrupulously regulates his conduct by them. And last, but not least, feeling his obligations to his God, and his relation to his fellow men, he consecrates himself to His, and lives for their benefit, by living to His honor and glory! How noble, how excellent, how worthy, is such a man! Whose heart does not beat—whose soul does not burn to become TRUELY GREAT! Do you not feel within you the restless fires of immortality! Let them constantly stimulate you to become TRUELY GREAT. Would you be honored and loved in time, and dwell with "the spirits of the just made perfect" in eternity—would you become angels of light—wear Gabriel's crown and play upon his golden harp! STRIVE TO BECOME TRUELY GREAT. Would you assist in swelling the tide of human happiness, until, "like a sea of glory," Religion, Virtue, and Education, shall roll their gladdening waves from pole to pole, covering island, plain, and mountain—healing every wo—solacing every grief—and hushing a jarring world to peace! O, then, STRIVE TO BECOME TRUELY GREAT, AND ACT YOUR PART WELL.

But we are surrounded by so much sin, imperfection and littleness, that we cannot see this subject as we ought. Come, then, let us soar aloft, and view it for a moment in the light of Eternity. U-

nite with me—arise upon the wings of your imagination—let us direct our course through the ethereal regions. Farewell, Earth! Farewell, Sun, Moon, and Stars! Now, stop; upon the outmost verge of HEAVEN—let us not approach too near, we cannot bear the greatness of that glory! Now look up and down—North and South—East and West! Gaze upon the glory of God's EMPIRE! Behold millions of Worlds revolving their ample rounds, and unitedly proclaiming their MAKER'S praise! Hear "all the Morning Stars sing together, and the Sons of God shouting for joy!"—How little are we now; HOW GREAT MAY WE BECOME!

VARIETY.

VANITY.—A wag laid a wager that he would set an ugly old lady tricking herself off with finery like a young belle. He won his wager by scraping the quick silver from her looking-glass and placing a pretty girl behind it. The old lady supposing that she had grown handsome in her old age appeared at church in all manner of flauntness.

INDUSTRY OF MR. ADAMS—AN EXAMPLE.

—The Washington correspondent of the Express gives the following incident.—"It is a curious fact, as indicating the industry and attention of a remarkable man, J. Q. Adams was seen going home in the dawn of the morning having kept his seat all night, (Monday night) old as he is, awaiting and watching all the doings of the House. What renders this fact yet more curious is that there was a little party at his house the same night, where were assembled, with their parents, many little girls, the companions of his grandchildren, to an evening's dance, in whose sports, it is said, he always enters heartily, enjoying all their gambols over much;—but children, nor friends, could draw the veteran from his seat."

TOUGH YARNS.—An English paper gives a tough yarn, spun by "a celebrated admiral connected with the late ministry."—On an occasion, when relating the history of a gale which he had encountered, while commanding a squadron of merchantmen to Pondicherry, and which had proved fatal to one of the ships under his charge:—"But the most extraordinary part of the whole," said he, "is the vessel having been laden with hosiery, we observed all the porpoises next morning wearing red night-caps." One of his audience, determining not to be outdone, replied—"That was by no means remarkable, for that a vessel he was in had, on a similar occasion, lost her maintop-sail, and that next morning they saw a whale scudding along with the canvass tied round its neck by way of a cravat."

SCENE IN THE WOODS.—"Heh! Jim, what you creep so softly for after dat squirrel, when you gun for no lock on 'um!" "Hush! hush! squirrel don't know dat you nigger!"

HIGHLY IMPORTANT LETTER.

Letter from Joseph Ritner, To a Select Committee of the House of Representatives of Pennsylvania, on the Masonry of Gen. Washington.

EXECUTIVE CHAMBER, Harrisburgh, March 8th, 1837. GENTLEMEN:—The annually Message to the Legislature of December 6th, 1836, declares:—"That the chief evil of the times is 'that spirit of lawless combination unknown to our open and equal institutions, and opposed to the genius of Republicanism, against which the Father of his Country sent forth his last and most solemn warning.'"

That "what was comparatively restricted and limited in his day, has since assumed the 'dangerous character of regularly organized, oath bound, secret working, wide spread and powerful Societies.'"

And that "of these, some bearing more and some less of the features just enumerated, the 'Society of Freemasonry is the fruitful mother.'"

These opinions and statements of the Messsrs, have occasioned your appointment as a Committee by the House of Representatives, "to wait on the Governor of Pennsylvania, to solicit from him the source of information from which he derived his authority, as to the Father of our Country's last and solemn warning against 'the spirit of lawless combination, unknown to our open and equal institutions, and opposed to the genius of republicanism,'—and report the same, with such references to General Washington's Farewell address and other writings, as may place his words or allusions to Free-Masonry beyond the reach of doubt or cavil."

No occurrence of my life ever afforded me greater pleasure than that of being called upon officially, to vindicate the memory of Washington from the stigma of adherence to secret combinations.

His name is so deservedly dear, and his example so powerful among the people of this nation, that the wide trumpeted misfortune of his unthinking youth, in becoming a Freemason, has tended more to fasten upon us the evils of that society than all the jealous spirit of equality—the aroused power of the press—or the cry from the ground of spilled blood has hitherto been sufficient to overcome. Even the practical renunciation of the last thirty-one years of his life, and his latest and most solemn precepts on the subject of lawless combinations, have failed to atone for his early indiscretion or to remove the danger; and with Franklin, Lafayette and many others, he, the chosen one of freedom—the foe of Kings and the leader of the armies of Independence, is claimed to have passed down to the grave, the obedient servant of a skulking monarch, and the sworn thrall of principles at war with the open practices of his whole glorious life.

If it be true, as the lamentable Colden, (himself one of the initiated,) declared, that

many a Mason became a great man, but no great man ever became a Mason, how nearly does it concern the youth of our country, from among whom their own merits must elect their future great men, to pause and to reflect before they commit their present standing and future reputation, to the keeping of a society, which, for its own cold hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations! From the same flowers that bestow honey on the bee, and shed fragrance on the air, it is said the wasp extracts poison. Thus the name of Washington, which has become the watchword of liberty and of national independence over the world, is degraded into the office of a Masonic gull-trap at home!

Each volume of the order, when pressed by the weight of reason so easily brought to bear against him, by the weakest advocate of democratic equality, answers every objection, by repeating the name of "GRAND MASTER WASHINGTON."

Newspaper editors seem to have in stereotype, as a standing answer to all arguments, and a spell to charm down all charges against the craft, the names of Washington, Franklin and Lafayette.

Masonic orators, from the disclaimer of a bar room meeting, to the Masonic occupant of the sacred desk, and the legislative seat, alike conclude their discourses with the names of Washington, and the other heroes and sages of the Revolution.

Not only do Masons thus in general terms, claim the authority of his name, but they even designate with particularity, the Masonic offices he held—the lodges over which he presided, and the continuance and degree of his devotion to the order; nay, some of them go so far as to shew the very "attire which he often wore as a Mason," and the "mallet which he used as Master!"

The Hon. Timothy Bigelow of Massachusetts, in an oration delivered at the funeral obsequies solemnized in honor of General Washington's memory, by the Grand Lodge of that State, on the 11th of February, 1800, made use of the following language:—

"He (Washington) cultivated our art with sedulous attention, and never lost an opportunity of advancing the interests or promoting the honor of the craft. The information received from our brethren who had the happiness of being members of the lodge over which he presided many years, and of which he died the master, furnish abundant proof of his persevering zeal for the prosperity of the Institution. Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and solicitous at all times to communicate light and instruction, he discharged the duties of the chair with uncommon dignity and intelligence in all the mysteries of our art. We so adore you the very attire which he often wore as a Mason."

The American edition of Preston's Masonry, asserts that "the society of Freemasons, in America, continued to flourish under the auspices of General Washington, who continued his patronage to the Lodges until his death."

Masonry has published a letter from him to King David's Lodge of Newport, R. I., without date, but said to be written in August, 1790, in which he is made to say, "I shall always be happy to advance the interests of the society, and to be considered by them as a deserving brother."

Four other letters purporting to be from him, have also been published by Masons, all without dates; one to the Grand Lodge of Charleston; two to the Grand Lodge of Massachusetts; and one to the Grand Lodge of Pennsylvania, all hating the institution.

Andrew Jackson, late President of the United States, when invited in March 1830, by a body of Masons, to join in a Masonic pilgrimage to the tomb of the Father of his country, thus replied:—"The memory of that illustrious Grand Master, [Washington,] cannot receive a more appropriate honor than that which Religion and Masonry pay it, when they send their votaries to his tomb, fresh from the performance of acts which THEY consecrate."

General Talmadge, of New York, asserted in a letter published in the winter of 1831-2, "that Washington had often presided in 'Poughkeepsie Lodge.'"

Having thus stated both the general and particular claims of masonry upon the name and fame of Washington, I shall proceed to disprove them.

As to Washington's early masonry, the following incident will be sufficient.

In 1830, the Rev. Ezra Styles Ely, D. D. editor of a religious newspaper, called the Philadelphian, was charged in some of the prints of the day, with being a mason. In an editorial article on the subject, contained in the number of that paper, dated July 23, 1830, he relates the following important anecdote.

"In reply to all this, I would assert, that I never was a mason, and never expected to be. Hitherto I have neither advocated nor opposed masonry, unless it be in the relation of a conversation which passed between General Washington and Governor Jonathan Trumbull, the second, which the latter more than once repeated to my father.—The latter, when ad de-camp to the former, asked him if he would advise him to become a mason." General Washington replied, "that masonry was a benevolent institution, which might be employed for the best or worst of purposes; but that for the most part it was merely child's play, and he could not give him any advice on the subject."

On the question of his having been the Master or Grand Master of a Lodge, the following proofs will not be disputed. The first document, is an extract from the records of King David's Lodge, in Newport, R. I. the authenticity of which has been thus established:

An action of trover was brought by the officers of St. John's Lodge, the successors of King David's Lodge, to recover those records from Dr. Benjamin Case, who claimed to be Master of the Lodge, in the progress of which they were proved to be the original records, and Dr. Case was ordered to restore them to St. John's Lodge, or pay