

# MASONIC ADDRESS,

DELIVERED IN

POYDRAS STREET CHURCH, New-Orleans, Dec. 28th, 1846.

ON THE OCCASION OF THE

ANNIVERSARY OF ST. JOHN THE DIVINE,

AND THE INSTALLATION OF

OFFICERS OF HOLLAND CHAPTER No. 9.

OF ROYAL ARCH MASONS,

BY THE REV. COMPANION CHARLES P. CLARKE

“And now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity.” [ST. PAUL.]

NEW-ORLEANS:

Printed on Rea's Power Press, 58 Magazine street.

1847.

NEW-ORLEANS, 30th Dec., 1846.

COMP. CLARKE,

DEAR SIR:—At a meeting of Holland Chapter No. 9, held on the evening of the 28th of December, 1846, the following Resolution offered by Comp. GEDDE, was unanimously adopted:—

*Resolved,* That Comp. Clarke be requested to furnish the Chap. with a copy of his Address, delivered this day, for publication, and that a copy of the same, when printed, be sent to Comp. Moore, of the Masonic Magazine at Boston, with a request that he publish the same.

D. BLAIR, Sec. of H. C.

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*To the M. E. High Priest, King, Scribe and Companions of Holland Chapter No. 9 of Royal Arch Masons:*

COMPANIONS—It would be superfluous to say, the very flattering opinion which you were pleased to express of my Address, delivered in the Poydras street Church on the occasion of the celebration of the Festival of St. John, on the 28th inst., together with a unanimous request for its publication, has afforded me no small gratification.

Confiding in your judgment rather than in my own, I cheerfully yield it to the press, in the hope that it may contribute its mite to the advancement and prosperity of our time honored and cherished institution.

Yours, fraternally,

New-Orleans, Jan. 1, 1847.

C. P. CLARKE.

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Yours, fraternally,

C. P. CLARKE.

COMPANIONS, BRETHREN AND FELLOW-CITIZENS:

Assembled as we are to celebrate the anniversary of our Patron  
Saint, John the Evangelist, and for the grave purpose of installing the  
officers of our Chapter; some remarks suited to the importance of the  
occasion may well be expected.

The partiality of companions has devolved the responsibility upon me.  
Most sincerely do I regret my inability to meet the exigencies of the  
occasion, or to respond to the expectations of this numerous and respect-  
able assembly. But as a Brother and companion of the *Royal Art*,  
where each is taught to labour for the good of all, and all for each; I do  
not find myself at liberty to consult my own inclinations, or shrink from  
any responsibilities, however embarrassing or painful, which in the  
judgment of companions, the interest of the cause may impose upon me.

In the remarks about to be addressed to you, I shall confine myself to  
two or three simple questions.

What is Free Masonry? What is its object? And what are its pres-  
ent prospects?

I leave to other and abler hands to trace the History of the Order from  
its very remote and venerable antiquity, and shall enter directly upon  
my task.

I. What in fact is Free Masonry, and what is its object? For in de-  
scribing what it is, we shall necessarily anticipate its object.

1st. Free Masonry embraces a Fraternity scattered over the Globe,  
composed of men of almost all nations, kindreds, tongues and people, of  
every continent and of every clime; bound together by well defined  
moral obligations, among which are *Brotherly Love, Relief and Truth*.  
The members of this Fraternity are known to each other by a Symbo-  
lic language speaking to the moral sensibilities of the heart, perfectly  
understood by all, however different or strange may be the individual  
dialect of each.

2d. Free Masonry is an association for mutual aid.

As such, its obligations and sacrifices are reciprocal. Hence arises the necessity of its secrets; which consist materially in its means of recognition.

It has been said by some philosopher that man is gregarious, i.e. going in flocks; or in other words man was formed for society. This he must and will have. But aside from the social predilections of our nature, such are the antagonistic influences which assail, and the dangers which surround us, there is an absolute necessity for association, for mutual alliance and protection.

This principle is generally conceded and acted on. Hence arises civil society together with various voluntary associations for mutual aid or benevolent purposes.

Free Masonry is adapted to a militant state. Her office is to calm the warring elements or afford a shelter from the inevitable storm. The favorite scene of her benevolent toil is Earth; disordered and sin-coursed Earth! Content with her appropriate sphere, the presiding genius of Masonry, asks no higher boon than to pass over the disordered scenes of earth, alleviating human woe, and like the good Samaritan compassionating the unfortunate, and pouring the oil of consolation into the wounded heart.

But it has been objected, if Masonry be good, why keep it a secret? Why not publish it to the world? In reply, we deny that Masonry is a secret, or that the Fraternity of Free Masons is a secret society. But what is a secret society? A secret society is one which would conceal from the public its existence or its object, and refuse initiation to any but those of a given dogma, political or religious, as the case might be.

Now, then, let Masonry be tried by this touch stone. Its existence is open and avowed; of this the present assembly affords ocular demonstration.

Neither are the principles of Masonry a secret; every Mason is proud to proclaim them from the housetop. Neither is her rituel, as contained in the Masonic Monitor, a secret; thousands of editions have been scattered abroad, cast over the world, so that he that runs may read. Furthermore, she ever stands ready to admit to the profoundest arcana of her mystic temple any man of integrity, whatever may be his political or religious opinions.

But, after all, Masonry has its secrets; and that these secrets are important, we cordially admit.

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But before you rashly condemn this feature in our order, recollect  
my friend, that Masonry is a system of mutual sacrifice and mutual aid;  
that all its members by the terms of association are bound to help one  
another when in want or distress; and farthermore, that the members  
of the fraternity are scattered all over the world speaking hundreds of  
different languages. Now to prevent imposition and to enable each to  
recognise the claims of other, certain means of recognition are necessa-  
ry which, from the very nature of the case must be restricted to the  
members of the association. Otherwise its object would be defeated  
and the society itself would come to dissolution.

Can any reasonable man complain of this?

But green eyed and grovelling suspicion would conjure up a phantom  
in Masonry at war with patriotism, and which if let alone will one day  
undermine our civil liberties; and he who has been justly styled the  
*Father of his Country* is gravely quoted as warning the American peo-  
ple against secret societies as dangerous to our free institutions. Suf-  
fice it for the present to say, we have already shown that Free Masonry  
is not a secret society in the sense of the author quoted. Whatever  
might have been his meaning, we shall presently see that Masonry  
could not have been intended.

But who, I ask, are, and ever have been the purest and most devoted  
patriots?

Was not Warren, the first great martyr to American liberty, a Ma-  
son? Ay, and the first Grand Master in America too.

Yes, with patriotic pride I here assert what every body knows to be  
true, the bare recollection of which is enough to thrill the manly heart  
of every worthy Brother with mingled emotions of mournful exultation;  
*the first sanguinary libation ever poured out upon the altar of Ameri-  
can freedom was Masonic blood!*

Is it not a well known fact, that with a single exception, every Briga-  
dier of that Spartan band that so daringly bearded the British Lion,  
and so nobly achieved the independence of this great Empire, was a  
Mason! In the single exception you will readily recognise the perfidi-  
ous Arnold.

Was not the amiable and chivalrous La Fayette, that double patriot  
and hero of two continents, a Mason?

The great Washington, the hero and the sage; the patriot and states-

man; the friend of liberty and the dread of tyrants; the emancipator and the father of his country; to whose commanding virtues a world does homage; was he not also a Mason? And the zealous patron of the order?

Hear his recorded testimony left for the benefit of future generations:

*"The Masonic (to quote his own words) is a Society whose liberal principles are founded on the immutable laws of truth and justice."*

We might also speak of a Franklin, a Livingston, a Clinton, a Marshall, a Jackson, and a host of others; but the time would fail us.

In this connection allow me to introduce another author of more modern date, viz: Lord Durham. He says of Free Masonry: "I have ever felt it my duty to support and encourage its principles and practice, because it powerfully develops all social and benevolent affections; because it mitigates without, and annihilates within, the virulence of political and theological controversy; because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction, or of social intercourse."

3d. Free Masonry embraces a system of well directed and diffusive benevolence.

It is not a mere mutual aid Society having only for its object the self-protection and self-preservation of its individual members, and that according to the exact sacrifices of each. But it is truly and essentially benevolent.

If each member only drew out of the common stock in exact proportion to the amount deposited, irrespective of circumstances of misfortune or indigence, it would then be a mere funding system. But Masonry does not weigh out relief with the minutia of grains and scruples, and in exact proportion to the previous sacrifices of the applicant. The benevolent question in such case, is, is he a worthy brother, what are the necessities of the applicant, and what are the available means of relief?

But Masonry extends the hand of her beneficence to those who are not in fact members of the fraternity, especially to the widows and orphans of deceased brethren. This is benevolence.

Nor does she stop here; but she enjoins with St. Paul that we do good to all men, especially to the household of faith.

In farther illustration of this point, allow me to introduce the language

of the Monitor on two

"By the exercise of human species as one as created by one Almighty are to aid, support, and unite men of every friendship among those perpetual distance."

"To relieve the distresses particularly on Masons, with sincere affection. To relieve their misfortunes; to comfort their troubled minds, is to form our friendship

Yes, companions are at the very top of her heaven born and heavenly Patron Saint whose

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In illustration of this point, allow me to introduce the language

of the Monitor on two of the three great tenets of our order:

OF BROTHERLY LOVE.

"By the exercise of brotherly love, we are taught to regard the whole human species as one family; the high and low, the rich and poor; who are all created by one Almighty Parent, and inhabitants of the same planet, and are to aid, support, and protect each other. On this principle, Masonry unites men of every country, sect and opinion, and conciliates true friendship among those who might otherwise have remained at a perpetual distance."

OF RELIEF.

"To relieve the distressed, is a duty incumbent on all men; but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy; to sympathise with their misfortunes; to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis, we form our friendships and establish our connexions."

Yes, companions and brethren, the crowning glory of Masonry, high as it is placed at the very top of her *theological ladder* is CHARITY. Yes CHARITY, the heaven born and heaven commissioned CHARITY; the darling theme of our Patron Saint whose anniversary we this day celebrate.

But Masonry does not sound a trumpet when doing alms, nor publish to the world the annual statistic of her charities.

While in individual cases of relief we let not the left hand know what the right doeth; still we delight to sing in choral numbers:

"The widow's tear, the orphan's cry,

"All wants our ready hands supply,

"As far as power is given;

"The naked clothe, the prisoners free,

"These are thy works, sweet charity!

"Revealed to us from Heaven."

4th. Masonry is a school of moral discipline and virtue.

I need not here remind the experienced Mason how much the practice of our rites is calculated to strengthen the memory and cultivate the habits of order in the avocations of life.

I say Masonry is a school of virtue. It is decidedly a moral institution, however reprehensible may be the conduct of some of its professed friends.

One of the first lessons given to the newly initiated in the symbolic language of the compass is to circumscribe his desires and keep his passions within due bounds.

Here he is taught that the three great pillars which support the Masonic Temple rest on Brotherly Love, Relief and Truth. Of the two former, I have just spoken under the preceding head. In the language of our Monitor :

"Truth is a divine attribute and the foundation of every virtue. To be good and true, is the first lesson we are taught in Masory. On this theme we contemplate, and by its dictates endeavor to regulate our conduct: hence, while influenced by this principle, hypocrisy and deceit are unknown among us; sincerity and plain dealing distinguish us; and the heart and tongue join in promoting each other's welfare, and rejoicing in each other's prosperity."

"The badge of our Order the lamb's skin, or white apron, has in all ages been deemed an emblem of innocence, and is intended constantly to remind us of that purity of life and conduct, which is so necessary to admission into the Celestial Lodge above where the Supreme Architect presides."

The cardinal virtues of Free Masonry are **TEMPERANCE, FORTITUDE, PRUDENCE** and **JUSTICE.**

"Temperance is that due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason."

"Fortitude is that noble and steady purpose of the mind, whereby we are enabled to undergo any pain, peril, or danger, when prudently deemed expedient. This virtue is equally distant from rashness or cowardice, and like the former should be deeply impressed upon the mind of every Mason."

"Prudence teaches us to regulate our lives and actions agreeably to the dictates of reason, and is that habit by which we wisely judge, and prudentially determine, on all things relative to our present as well as to our future happiness."

"Justice is that standard, or boundary of right, which enables us to render to every man his just due, without distinction. This virtue is not only consistent with Divine and human laws, but is the very

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 constitutes the real good man, so should it be the invariable practice of  
 every Mason, never to deviate from the minutest principles thereof."

Such are the cardinal virtues of Masonry, inculcated upon every  
 member of the Order.

In whichever direction the erring Mason may turn his wayward  
 steps the voice of admonition meets him from the four winds of Heaven.  
 From East, West, North and South the ever watchful eye of our car-  
 dinal virtues are turned upon him. Temperance cries beware! For-  
 titude upbraids with indecision and proffers the sustaining hand. Pru-  
 dence whispers seasonable and judicious counsel in his ear; while Jus-  
 tice imperatively demands a course of conduct in conformity with the  
 straight edge of the moral law,

A drunken, debauched, or licentious Mason!

A weak minded vasselating or trifling Mason!

An incautious, rash or reckless Mason!

A selfish, dishonest, trickish, knaveish Mason!!

And all clad in the habiliments of purity and worshipping at the  
 shrine of virtue!!!

Heaven save us; such a thing ought to be the strangest anomaly in  
 nature!

Allow me to add, in this connexion; and I speak as one who knows,  
 that no man can be true to the fraternity, and, at the same time, false to  
 any one else. No one can be a true Mason without being a better  
 man in all the relations of life.

5th. But is Masonry a religious institution?

Masonry is not Religion in the common acceptation of the term. It  
 makes no pretensions to any such claims. It entertains no sacrilegious  
 aims at supplanting or superceding the Christian Church and seducing  
 the sincere believer from his faith and hope in the Great Redeemer. Did  
 I suspect her of any such intention however remote, I would be the first  
 to repudiate and denounce her.

No, Masonry is content to occupy the place of a servant; to act a  
 subordinate part; in imitation of those noble Giblemites, our ancient  
 brethren who, by their industrious and long continued toil in the quar-  
 ries, contributed so essentially to the erection of the first Temple.

Free Masonry is a kind of John Baptist dispensation going before and preparing the way of the Lord in the reign of Grace, and in the dispensation of the universal and immeasurable charities of the Gospel. Like the morning star that precedes the rising sun and goes not out, but melts away into the light of Heaven; so Masonry, having accomplished her mission, will be content to be whelmed and lost in that glory which so "exceedingly excelleth."

But Free Masonry is necessarily religious in so far as religion is indispensable to the cultivation of virtue and morality.

Indeed religion enters into the very frame-work of society, and constitutes the basis of all moral duty.

Hence no man can be a Mason who denies the existence of God, the Sovereign of the Universe and our obligations to Him of reverence, homage, fealty and love. No atheist can be a Mason. Masons acknowledge and gratefully receive that revelation which God has made in the inspired volume.

Masons receive the Bible as it is, both the Old Testament and the New.

The Bible is the great light in Masonry, no work can be done without it; it occupies the most conspicuous place in every lodge, and is carried in front of every Masonic procession by the Brother most venerable for his age and experience. Can a scoffing infidel be a Mason?

Masons invoke the blessings of God at their meetings, and acknowledge their obligations to pray for each other. No lodge can be opened without prayer.

Can a good Mason be a prayerless man?

Masonry holds the doctrine of the immortality of the soul and of a future state of retribution. There is in Masonry an appeal to the moral sense, or, if you please, to the religious sense of man at every stage of her proceedings from first to last.

Masonry has her liturgy and her psalmody, in which she has provided appropriate and impressive ceremonies for the obsequies of her deceased members.

Here also Masonry discovers that modesty which is characteristic of the Order. She does not impose these ceremonies upon the public except by the request of the deceased Brother: and even then, should

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surviving friends desire to have the service of the Church performed, Masonry cordially yields the preference; and contents herself with casting the speaking accasia upon a Brother's Coffin, and rendering the last honours to departed worth. \* \* \* \* \*

I cannot here deny myself the pleasure of citing a stanza or two from the Most Excellent Master's Ode as a kind of epitome of Masonic faith and feeling.

"All things in darkness lay,  
 "The word went forth,  
 "Up sprang celestial day,  
 "At nature's birth;  
 "The heavenly arch sublimely bent above,  
 "And on the key-stone blazed ETERNAL LOVE.  
 "Heaven's favorite, man was made  
 "In beauty fair,  
 "Crime Chang'd blest Eden's shade  
 "To black despair;  
 "Love from the Sacred Arch came gently down,  
 "Raised man from death to an immortal crown.  
 "Love, then, in chorus sing;  
 "Hail Love divine!  
 "Masons your *Cassia* bring  
 "To deck his shrine;  
 "Christians unite while Angels join in song,  
 "All earth and Heaven the glorious strain prolong."

That men are found within the pale of our Order who are too debased to sustain her moral obligations, and too stupid to appreciate her beauties, we do not deny. We are sorry to be obliged to confess it. But is that sufficient reason for discarding the fraternity? On this principle we should be obliged to discard every other society, the Church, and even Christianity itself.

6. Free Masonry is the patron of the Sciences and of the Arts.

In addition to the lessons given in the Masonic Temple, the initiated is exhorted, as his circumstances will permit, to cultivate with assiduity his heart and mind. He is taught that the mind in its uncultivated state

is like the rough *ashler*, possessing valuable qualities in itself, but, that it needs the transforming hand of education to bring out its latent properties and fit it for the builder's use.

That Masonry is the patron of the Sciences and of the Arts is evident from the fact that she has numbered among her most zealous admirers and patrons of every age, the brightest ornaments of the literary world.

Sages, Philosophers, Poets and Divines have been proud to acknowledge her attractive merits. The most enlightened and powerful Princes, Kings and Emperors have delighted to do her homage and worship at her shrine.

Intellect, genius and piety have in all ages laid their choicest offerings upon the Altar of Free Masonry.

The vault of our Masonic Heavens is spanned with a galaxy of the brightest stars that have ever shed their radiant lustre upon the empire of thought.

Such then is a brief sketch of Free Masonry: a fraternity extending over the surface of the habitable globe; speaking a universal language not so much to the ear as to the heart; untrameled with no political or sectarian dogmas, aiming to unite man with man the world o'er in one common Brotherhood.

Masonry, while it is not wanting in patriotism, glories most in *philanthropy*, the love of our *race*.

It is said by the biographer of the immortal Schiller, who has shed such imperishable lustre upon German literature, that he was a lover of men. Or, in other words, he was a philanthropist. The same may be said of every true Mason. Masonry is truly cosmopolite. It belongs to the world and it seeks to benefit the whole world.

Such I say is Free Masonry. And if such she be, notwithstanding the faults of many of her votaries, may we not be allowed, without incurring the charge of weakness or fanaticism, to love her still.

## II. What are the present prospects of Free Masonry?

The time has been when I honestly believed that Masonry had had its day and was about to be added to the accumulating heap of antique rubbish. But since I have been admitted to a survey of the materials of the inner Temple I have come to a different conclusion.

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As long as the world remains as it is, as long as man continues to be the same selfish and depraved being we now find him, Masonry will be in requisition. When the Gospel shall have accomplished her divine mission of reconciliation, and all the varied tongues of the earth shall unite in the millennial song of "peace on earth and good will to men;" when the predictions of the Evangelical Prophet shall have been accomplished, so beautifully paraphrased by the English Bard, in which he sings,

"All crimes shall cease, and ancient fraud shall fail;

"Returning justice lifts aloft her scale;

"Peace o'er the world her olive wand extends,

"And white robed Innocence from Heaven descends.

"No more shall nation against nation rise,

"Nor ardent warriors meet with hateful eyes.

"Nor fields with glimmering steel be covered o'er,

"And brazen trumpets kindle rage no more;

"But useless lances into scythes shall bend,

"And the broad falchion in a ploughshare end."

I say, when these great purposes of the Gospel shall have been consummated, then Masonry will have had its day and thenceforth be numbered among the things that were. Then may we in truth sing,

"We have no more occasion for level or plumb-line,

"For trowell or compass, for gavel or square."

The present prospects of the Order are decidedly cheering.

Although the Star of Masonry has not yet reached its culminating point, it is still in the ascendant. In all parts of our country the fraternity is rallying around the mystic banner inquiring for the ancient landmarks of the Order. There is at this moment a mighty revival of Free Masonry going on throughout the length and breadth of our extended and constantly extending country. Perhaps in no part of the Union is Masonry less prosperous than in Louisiana. But even here a new era is about to dawn upon us.

The Order enjoys a steady and vigorous prosperity in Europe. She is extending her influence and multiplying her lodges in Asia, in Africa, and Ocianica. India, China, the Land of the Nile, New Holland and

the islands of the Pacific are hailing the light and embracing with open arms this brotherhood of man.

The signs of the times augur well for the future prosperity of this our cherished institution.

Emperors, kings, princes and presidents are proud to be recognise as members and patrons of the Order. Judges, divines, physicians and jurisconsults are Masons. The hard-handed yeomanry who till the soil, nature's true noblemen, are Masons. The enterprising merchant, the skilful and industrious artizan and mechanic, are Masons. Our brave officers and soldiers who peril their lives upon the battle-field in defence of their country's rights, are Masons. Our generous and daring seamen who dispute the Empire of the Ocean with Old Neptune and Boreas united, are Masons. The ladies too, Heaven bless them, in everything but the sturdy toils of the craft, they too are Masons.

But seriously, to secure the stability and complete success of the Order, several things are necessary, which, in conclusion you will allow me to suggest.

1st. If we would preserve this great moral engine unshorn of her strength, and unimpaired in her capacities for doing good and benefiting the human family, let us keep constantly in mind that this desirable end can only be accomplished by a strict and unwavering adherence to the ancient land-marks of our Order, and the most constant vigilance in guarding against any and every innovation in its constitution or principles.

2d. We must guard well the outer avenues to the Masonic Temple.

See that none be admitted among us who are not good men and true: such as give promise of usefulness and are likely to prove an honour to the Order. For although our object be the benefit of the world, this can be more extensively effected by the enlightened and upright few, than by the many of a questionable character. I pray you brethren let not the pride of numbers seduce you from your purpose of closely canvassing the character and qualifications of every applicant.

3d. To insure the prosperity of the Order reform is indispensable. Reform I mean in the members of the Fraternity.

Masonry as we have seen proposes to its votaries a high standard of



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have seen proposes to its votaries a high standard of

moral excellence. We boast of the Order as a school of virtue and  
morality. Masons make high pretensions and claim to be the sons of  
light. But will the world judge of us by our pretensions or by our  
fruits? How should they judge of us if not by this standard?

We profess a high veneration for the Supreme Being and for that  
Omnipotent Word by which he is named, as well as for the whole moral  
law. "Thou shalt not take the name of the Lord thy God in vain" is  
one of the commandments of that law. Can a profane swearer, a man  
who habitually takes the name of the Lord our God in vain, be a  
Mason? After sufficient admonition should such an one be tolerated  
among us?

Masons profess, as I have just asserted, a high veneration for the  
moral law: Does not that law require that we "Remember the Sab-  
bath Day to keep it holy?" Should not every Mason pay a decent  
respect to the religious opinions of the community, and set a church-  
going example before his family and the world?

Masons profess to worship at the shrine of virtue. No known liber-  
tine can be made a Mason; and shall our holy place, sacred to every  
social virtue be desecrated by the contaminating tread of the profligate  
and licentious?

The first great cardinal virtue of Masonry is Temperance. Shall  
our holy festivities be scandalized with inebriety or intoxication and  
be compelled to associate with drunkards? I judge no one. But  
should these evils be found to exist among us to any extent, I call upon  
every member of the Fraternity to unite in rolling away the reproach  
from our Israel.

Masonry, as well as self-respect, demands that "we withdraw our  
foot from every Brother that walks disorderly and have no fellowship  
with him that he may be ashamed."

Are you a Christian Mason? a member of the visible Church?  
While you do not forget your obligations to the Fraternity, remember  
these obligations do not at all interfere with your duty to God and your  
brethren. Show to them that while your attachment to the Order  
remains unabated, it nevertheless holds a secondary place in your esti-  
mation. Not that you love Masonry less but Religion more.

In this connexion allow me to say, that after all that Masonry has  
done in her peculiar sphere to ameliorate the condition of man, and

much I grant she has done, "there is but one name given under Heaven whereby we must be saved, the name Christ Jesus." He is "the way the truth and the life, and He only can save to the uttermost all that come unto God by Him; seeing as our GREAT HIGH PRIEST, he ever liveth to make intercession for them."

Masonry is good in its place, it is useful in its sphere; but they are not its true friends who would exalt it above religion, or make of it an apology for neglecting the only remedial dispensation revealed to us in the Sacred Writings, that first great light of Free Masonry.

Finally, we have nothing to fear from without. The perpetuity, honour and destiny of Free Masonry are in the hands of its members. Yes, companions and brethren, this sacred deposit handed down to us from an antiquity beyond which the memory and records of man go not, is committed to our hands. Venerable for its antiquity, dear for the fathers sake, fraught with universal benevolence and love, we cherish Free Masonry, and we avail ourselves of the present occasion to render to her those public honours which she has a right to expect of her devoted sons.

We hereby testify to the world that our attachment to the Order is undiminished, and we mutually pledge ourselves to endeavour to walk worthy of our vocation, and to labour with untiring assiduity in the propagation of the great and god-like principles of the institution.

Should the present generation prove true to the important trust committed to them, I doubt not a long career of usefulness and glory awaits this ancient and honourable Fraternity, and, ESTO PERPETUA will be the prayer of generations yet to come.