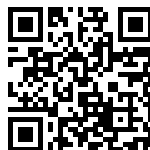


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*M*  
*From the*  
*additional*  
S E R M O N,

DELIVERED IN THE CHAPEL, BOSTON, 1125. 6. 12

BEFORE THE SOCIETY OF ANTIENT AND HONORABLE

FREE AND ACCEPTED MASONS,

ON MONDAY, JUNE 24, 1782.

*K*  
BY JOHN ELIOT, A. M.

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*Qua sunt in luce tuemur  
E tenebris.*

LUORET, Lib. 6.

*Procul, O procul este profani  
Conclamet Vates, totoque abfistite luco.*

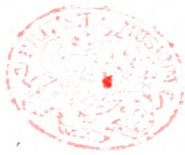
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B O S T O N :

PRINTED BY BROTHER N. WILLIS.

MDCCLXXXII.



*At a meeting of the Grand Lodge of the most Ancient, Free and Accepted MASONS, at Faneuil-hall. 24th June, 1782,*

The Most Worshipful JOSEPH WEBB, Esq;

GRAND MASTER, in the Chair—

With all the GRAND OFFICERS—

—Together with—

The MASTER and WARDENS of *St. Andrews, Massachusetts and Perfect Union Lodges—*

**V**OTED unanimously, That the thanks of this G. and Lodge be given to our Brothers, the Rev. Mr. ELIOT and Dr. JOHN WARREN, for the elegant Sermon and Charge delivered this day:— And that the following Brethren be a committee to wait upon them and return them thanks accordingly; and request of them a copy for the press—

JOSIAH WATERS, jun. G. M.

Mr. STEPHEN BRUCE, M. M. Lodge.

Lt. Col. PAUL REVERE, S. G. W.

Mr. JOHN JUTAU, M. P. U. Lodge.

Col. EDWARD PROCTER, J. G. W.

SAMUEL BRECK, Esq;

Mr. BENJAMIN COOLIDGE, G. S.

Attest.

BENJAMIN COOLIDGE, G. Sec'y.

GENTLEMEN,

**S**ENSIBLE of the honour done me by your request, and ready in every way to manifest my regard to the Masonic institution, as well as the respect due to the Worthy Members of the Grand Lodge, I submit my sermon to the inspection of the public.

I am your affectionate Brother,

JOHN ELIOT.

GENTLEMEN,

**T**O refuse a compliance with so polite a request, attended with the most flattering sentiments of acceptance, and from so respectable a body, would be inconsistent with those principles of brotherly love, which as a man, and as a mason, I am bound to observe: Upon the merit of the subject therefore, and not of the performance, I am induced to risque this imperfect production.

I am, Gentlemen, your affectionate Brother,

JOHN WARREN.

To the Committee of the Grand Lodge.

9 JUL 64

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## S E R M O N, &amp;c.

HONOURED and BELOVED,

The passage of scripture which I have chosen for the subject of our present discussion, may be found written in the

2 EPISTLE OF PETER—I CHAP. 7 VERSE.

*And to Godliness, Brotherly Kindness—and to Brotherly Kindness, Charity.*

FROM the account which we have of the author of our text, it seems probable that he was once a disciple of *John the Baptist*. When this wise and excellent person drew the first line of the gospel, many resorted unto him to receive instruction, before whom he bore witness of the great light which should come into the world. As he was teaching at a certain time, we read that two of his disciples left him, and followed Jesus, whom he pointed out unto them; one of whom was Andrew, the brother of Simon Peter, who findeth Peter, and tells him that “he had seen the Messiah, which is, being interpreted, the Christ.” Hence we are led to think that he also, was among those sincere enquirers after truth, who sat under the influence of the *Morning Star*, waiting for the *Sun of Righteousness* to arise upon the earth.

These things are told us by St. John the Evangelist, who is accounted equal to the Baptist, as he possessed parallel virtues,

virtues, and like him *exerted himself in the cause of truth*. The one was the *beloved disciple* of Christ, as the other was the harbinger of his appearance.

Peter being at first under the direction of *John*, who was such a *Master of Science*, that our Lord declares him to be *wiser* than all the prophets who had gone before him, and afterwards drinking at *the fountain of wisdom*, or receiving *instructions* daily from him who is called *the word*, or wisdom, was able to give such *rules* for the conduct of his followers, that their actions might concur *in perfect harmony*, and *be appear as a workman that needeth not to be ashamed*. Indeed, he was a most active labourer in building the edifice of Christian perfection;—and how grand and beautiful is this building, which “being fitly framed together, groweth unto a holy temple in the Lord”! The whole system of Christianity is as a house built upon a rock—whose superstructure is richly adorned. Faith in Jesus Christ is the foundation which is laid in the free mercy and loving kindness of God, and from hence rises into every moral excellence.

It has been well observed, that upon a survey of the whole plan of this great Apostle, ~~no~~ no other than that spirit which directed the workmanship of the old tabernacle, could give so artful a disposition to the materials of this new building, not made with hands, where every thing is connected with its proper station, for *the perfecting of the saints, for edifying the body of Christ*.

Our text is an instance of the just assemblage of the divine and social virtues. *To Godliness, Brotherly Kindness*—and to *Brotherly Kindness, Charity*.

They are worthy of your attention, ye *band of brothers and his friends, who bow at the name of Jesus Christ*, and profess

profess to be, influenced by the principles *revealed in the the book of God.*

And they are also worthy of your attention, all ye who call Christ Master and Lord, whether you join or come not with us at this *day's festival*, or whatever may be your sentiments of the masonic institution,—for we are all the children of one common parent, were *redeemed from bondage* by one Lord, whose *service is perfect freedom*, and whose disciples, however different *in their outward cloathing, or singular in certain modes and customs*, will be *accepted of him*, if they excel in the virtues and graces of his gospel.

The first branch of our subject comprehends the duty of love and homage to the Deity.

When we behold the firmament which sheweth forth the *handy work of God*; when we behold the sun, the moon and stars which *adorn the face of nature*, and which nature's author by his *wisdom hath contrived*, and by his *power set forth*, are we not wrapt up in devout adoration and love? “These are thy works, *Parent of good*”—Nothing less than *the almighty fiat* of that *spirit* which moved upon the face of the waters, when the earth was *without form and void, and darkness was upon the face of the deep*, could have converted *chaos into beauty and order*,—made the whole scene *clear and luminous*, and built this *glorious fabrick*.

Hence piety to the Gods, or a regard for religion, hath been characteristic of the *wise and good* in all ages. Socrates or Plato need but be named to raise a sublime idea in the human mind; and these were men famed for religion and virtue. To visit the *Pythagorean school* likewise, would be like treading on sacred ground. The Romans as well as the Greeks believed fully in the Divine agency: Nor could they



they think that any man had a *claim to wisdom*, except he preserved a sense of a *first cause*, and devoutly adored the *Great Architect of the Universe*.

*Mezentius, contemptor Dicum!* How often is this mentioned by Virgil, when he would make his character completely odious: Which shews how much they respected or regarded piety and virtue in that period of the Roman empire, though the people had then greatly degenerated from the purity and strictness of ancient times.

And if people who had only the dim light of nature to direct their paths, should esteem Godliness essential to the good man's character—what shall we say, or what shall we not say concerning them who make *the bible the rule of their faith*? Here may we contemplate his character who is the *way, the truth, and the life*,—here may we behold *the word made flesh, full of grace and truth, whose glory was the glory as of the only begotten of the Father*.—John i. 14.

The original law of righteousness which was in a measure lost through the *ignorance and blindness* of man, which they could not read though *engraven* upon their hearts, being enveloped in *clouds and thick darkness*, was again revealed by Jesus Christ, who came into the world to *bear witness unto the truth*, and who was the *brightness of his father's glory, and the express image of his person*. By him we are made *free and accepted*.—for said he to them who believed on him, if ye continue in my word, ye shall know the truth, and *the truth shall make you free*.

To practise Christian Godliness, implies a state of *perfect, moral freedom*. When men are under the bondage of sin, all the powers and faculties of their souls are *disturbed*, and the state of their minds resembles *the chaos* before the world was formed; but when their minds are *enlightened* by the *spirit of truth*, all is *peace and harmony* within, and there is a *perfect order and regularity* in their whole conduct. *The superfluity*

*Superfluity of their hearts being done away, they know how to compass their desires, to regulate their passions, and to live in a ready and constant obedience to the divine commands. The light which shines upon them, which is an emanation from the Divinity, or a ray from eternal wisdom, teaches them that they are not to do their own wills, but to make the glory of God the grand principle of their lives. And while they worship him in the beauties of holiness, they will find themselves strengthened for the exercise of every moral virtue, and enabled to perform their whole duty.*

The next branch of our discourse, or what we are required to excel in, is *Brotherly Kindness*.

Love to God naturally produces love to mankind. When the affections are once sublimated and refined, every generous passion flows within us, all our nobler feelings are excited, and we are filled with tender emotions; a variety of sweet, placid, amiable propensities, which introduce all those relations and connections so beautiful as well as advantageous among men, which are indeed the ornaments of human society, and the blessings of human life. Too much cannot be said of the advantage and pleasures of friendship. It is a rich cordial, and of the finest relish amidst the bitter draughts that are mingled in our cup. It is a spring of satisfaction and joy through all the changing scenes of our sublunary state. It supports and comforts us under poverty and want, sickness and pain, and not only alleviates distress, but is necessary to gild the most prosperous situation—for who can be happy, though rolling in splendor or surrounded with affluence and grandeur, if he is a stranger to the social affections, and doth not exercise himself in acts of brotherly kindness? Without a benevolent disposition, we could not be happy were we to dwell in the bowers of paradise. But the sweets of friendship are like flowers  
 brewed

B

strewn in our paths as we walk the journey of life, or like lillies and rose-buds, which we may pick up in the midst of the wilderness.

So much may well be observed concerning friendship or *brotherly kindness*; but it is proper to reflect upon the best method of preserving the influence of the social passions, or strengthening the bands of amity.

As the commerce of the world tends to diverge the rays of that fire which nature hath kindled in the human heart, and to weaken our regard to individuals, or the affection which subsists between man and man in private life, too much cannot be said of the benefit that accrues from associating together in particular circles and bodies for friendly purposes—to give scope to all the ingenuous sensibilities and benevolent propensions; or of those public institutions of a similar nature, where the Members are bound to practise the duties of love and humanity •

They are of great advantage to morality and good fellowship; to support the cause of truth, and stimulate men unto every kind office. What can be better than to *join hand and heart* with mutual promises of assistance? What can be more agreeable to the social nature of mankind, than to lay ourselves under the strongest obligations of brotherly love to *relieve each other*, as well as do good unto all men? Is it not the completest view of genuine friendship? Hence men will be led to *speak kindly* to each other, to *speak kindly of each other*, and to *do kindly* according to the necessities of the *brother-hood*.

The common friendships of the world are different from these :

• Besides the several Masonic Lodges, we might mention the Marine Society, the Massachusetts Society for the *distribution of Charity*, which are among ourselves, as well as various kinds of charitable institutions in other parts of the world.

these : Too often *built* upon circumstances which are merely accidental, which are *founded* in nothing more than whim and caprice, fancy and humour, sudden passion rather than any steady affection, or well cultivated taste ; they are without any *base* or *solidity*. And as a trifle makes them, trifles, light as air, will break them.

But before we proceed any further we would say, that even this great blessing may be abused, the *brotherly kindness* which we have been describing as one of the most amiable virtues. Too contracted a friendship between man and man may cause a breach in the great law of charity. And hence we find that the apostle hath united them in *the frame of his edifice*, so that where we see one, there also may we behold the other.

*To brotherly kindness, charity.* —Brotherly love, if it is well cultivated in the heart, will grow up and branch out into a rich and noble vine, covering the face of the whole earth,

The truly liberal man has a soul which is not confined to the spot where he dwells, but which expands far and wide. —If we possess a proper charitable disposition wherever we behold a *man*, we shall possess the feelings of humanity.

“ To some he gives, to others lends,” —This is the character of every one that hath a liberal heart. —His bowels yearn, and his hands are open to relieve every object in distress, whenever his eyes behold him. —No difference of nation or country will prevent his charity or cool his compassion. —He will not ask his sentiments upon politics or religion. —But let him be high church, or low church, or no church, —let him be whig or tory, Pagan or Jew —it is sufficient that he is an object of misery. This will arrest his whole attention, and annihilate every species of prejudice. **Yes, we are not to take into consideration what was the former character**

character of the person : Perhaps he hath neglected all the duties of the *moral law*, and never experienced the sweet emotions of love and pity for others ; yet sufficient unto the time is the sense of his need. He may not deserve our charity as an individual ; but we must feel for him as a man.

Thus we see how far the law of charity extends : It stops short of nothing less than universal philanthropy, and every one should be sure to possess it with his *brotherly kindness*.

The most beautiful exhibition of a benevolent temper is the story of the good Samaritan, recorded for our instructions and imitation in the 10th of St. Luke,—Whoever reads the parable once—if he doth not desire to read it again, and at the same time doth not feel a love for him who was so ready to help the weary and wounded traveller unto the inn, where he even left money to pay every charge—Whoever I say, contemplates this scene with a frigid indifference, must be a stranger to the true spirit of charity.

It is proper however, to observe that altho' our benevolence is not to be confined to sect, party or nation, yet, those of our own persuasion or communion are to have the preference, where there is a competition of interests. This is the cement of friendship, or what makes brotherly love differ from the more extensive duty of philanthropy. So says the scripture.—*Do good unto all men, more especially unto them who are of the household of faith.* And amidst all the exhortations to charity, we are to remember, that divine command, let *brotherly love continue*.

From what we have said of the duties incumbent upon us as christians and men—are we not led to contemplate the glorious scene which would be unfolded if we all conducted agreeably to what the laws of our religion require ! How happy should we be if all the baser passions were banished from

from the human heart!—If those narrow, selfish principles which alienate us from God, the source of all perfection, were subdued, and men strove only to excel in acts of piety, love, and charity!

Charity, meek-eyed daughter of Heaven! How engaging is thy form in the beautiful attire of innocence, those robes which are pure and white! How lovely, how enchanting thy countenance, beaming with benignity to man, where generosity, compassion and goodwill are expressed in every smile! We would bring thee home to our bosoms—yea, the most distant prospect of thy charms gives a glow to the fancy, and captivates our hearts!

Dearly beloved!—If we receive so much pleasure and delight from contemplating the virtues and graces of the gospel, let us indulge the thought of meeting together in that place, where love and charity shall ever reign; of *joining hand and hand in that true and perfect lodge* where nothing shall ever interrupt our peace and harmony, or lessen our felicity; of dwelling in the city which *hath foundations, whose builder and maker is God.*

A description of this *magnificent and beautiful city* is penned by St. John the Evangelist, in the 21st of Revelation; the whole perfectly agreeable to the *rules and proportion of masonic architecture.* As to the joys and happiness prepared for them who shall have an admittance there, they are beyond the power of language to describe—beyond the reach of thought to conceive!

It hath been my design throughout this discourse, to exhibit a few of those virtues and graces, which, besides making us useful and happy on earth, may prepare us for the sublime entertainments of the new Jerusalem.

But

But it is now full time for me to make an application suitable to the occasion of our coming together.

If the institution of Masonry hath a tendency to encourage these virtues, it ought to excite the approbation of the wise and benevolent part of mankind: And it is no *secret* that the *laws of Masonry* are the *laws of morality*; and that the true disciples of the Lord Jesus Christ are the brightest ornaments to our institution; for upon this *rock of ages* we profess to build. Though all men may not understand the rules of the masonic art, or comprehend the mysteries which are behind the veil; yet we are ready to declare *openly*, what are the principles which should *regulate* our conduct. They are Godliness, Brotherly Kindness, and Charity.

But, methinks, I see a smile on some countenances; and more than one, ready to ask, with a satirical kind of wisdom—Are Masons such excellent characters? “Lo, art thou not to them as the lovely song of one who hath a pleasant voice, and can play well on an instrument for they hear thy words, and do them not?” To them I would say, that I am not speaking so much in praise of the conduct of Masons, as of the institution of Masonry—an institution grown venerable by age, but which claims not so much respect from this circumstance as from its beneficial effects to human society.

It is too true that all who appear with the tokens of innocence, and with the outward *jewels* of masonic virtue, are not possessed of a right temper and frame of mind, or with the ornament of a pure and benevolent spirit:—But concerning such as these, we say, that they are barren and unfruitful in the work or the labour which is required of them; for he that *lacketh these things is blind and cannot see*; and has forgotten that he was brought out of darkness into light.

Men

Men of debauched characters, or profligate lives, of loose, deistical, sceptical principles, who are vain in their conversation, or use profane language, &c. as well as the niggardly and avaricious, are a disgrace to any communion, and if they are to be found among us, let them be accounted as *spots upon our feasts of charity*. They are, to be sure, very rough corners in the edifice of our perfection, or as unshapen stones in the pile of our architecture.

But we may boast of many fine characters which have adorned the world who were of our society:—And some of the most illustrious men now living are Free Masons.

Brethren, are not ye also called unto virtue? Be ye, therefore, as *living stones*, built up a *spiritual house*, as *free*, not using your liberty for a cloak of maliciousness, but as the servants of God.

Having allowed a latitude in one sense, to the objections of them who think that the institution of Masonry cannot be good, because there are so bad *men who work at our craft*, or frankly owned that all who profess to be versed in our arts and sciences are not so good as they ought to be, we proceed to say, that the objection proves too much where it is levelled against the institution; for it may as well be made against every good institution in the world.

Would a statesman, for instance, condemn a constitution of government where every provision was made for the freedom and happiness of the people, and due encouragement given to public virtue, because every man in the state was not careful to obey the laws? Or allowing that there were many in the community who by no means retained a proper sense of justice and the rules of equity? I would ask whether it would be generous in a foreigner, to form his opinion of our Massachusetts system of government merely from observation on the conduct of the people—or rather certain individuals



individuals of the community in the various parts of the State? \* Let not our political sages, therefore, suppose the whole masonic body is corrupt, because some members are not *sound and good*.

Again, *exempli gratia*. It will not be accounted *immodest* in me to say, that the clergy is an order of men, who deserve much respect and esteem from the people; yet it is not the case that every one lives up to his profession. We need not go to that busy tell-tale rumour to learn how inconsistent many of them are in their character and conduct. It is not every one who appears with the sweet and amiable deportment of John the Baptist, who is a model for them as well as for Masons. And if we take into consideration the different sects and denominations, it would be hard to imagine that they had studied the epistles of John the Evangelist, so great a part of which are taken up with exhorting the duty of *brotherly love*: These things being considered, our *brethren of the cloth* will be careful how they condemn our *brethren of the apron*.

Yea, we will go further, and say that it is as common for all men to speak against the vices of professors, as to praise the virtues of the gospel; but should any on this account be found disputing against the institution of Christianity, would they not deserve the severest censure?

Other objections might be mentioned that have been made against the *fraternity*, but they are of a nature which doth not deserve a like serious consideration with what hath given occasion to the preceding remarks. We often see persons, and are ourselves diverted with the observations made upon our forms and ceremonies, our talent at secrecy, the mysteries of the craft, &c. which excite the complacency and good humour of some, and a certain strange sullen suspicion in others.

\* This sermon was preached about the time of the riots in the county of Hampshire.

But we desire not to stop the effusion of wit, and are very indifferent about smoothing the wrinkle in the face of Superstition.

Let it be, however, the earnest desire of each one of us to deserve a good name. May we abound in all those things which will reflect a lustre upon our characters, and benefit mankind.

Such admonitions will come with peculiar weight from our beloved Brother, from whom we are to receive the *charge* upon this occasion, whose abilities enable him in a much more wise and excellent manner to set forth the *wisdom, strength and beauty* of the masonic constitution.

To him I shall resign the desk, after suggesting a word in favour of the present opportunity to bestow our alms, which is certainly an essential part of charity.

We shall not proclaim what advantage hath accrued to the town, from the readiness of the *brotherhood*, from time to time, to help and relieve the poor : For masonic virtue is of that kind *which vaunteth not itself*. And far be it from us to suppose, that works of charity are confined to ourselves. Let every institution have the praise, which hath delivered the poor that cried, and the fatherless, and them that had none to help them. May the blessing of all who were ready to perish, come upon them, whose cries have ascended to Heaven, like a sweet smelling savour from the altar.

May there now be a glorious emulation between all orders here present, who shall excel in giving their bounty. Away with every species of niggardliness, for God loveth the cheerful giver. He that giveth to the poor lendeth to the lord : So says the Master Builder of the Temple.

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To which purpose, also, are the words of another master of our art : " Give the lord his honour with a good eye, and diminish not the first fruits of thy hands. In all thy gifts shew a chearful countenance, and dedicate thy tithes with gladness. Give unto the Most High according as he hath enriched thee, for the lord recompenseth, and will give thee seven times as much. Mercy is seasonable in the time of affliction, as clouds of rain in a time of drought."

*Son of SIRACH.*

9 JJ 64

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C H A R G E,

DELIVERED TO THE ANTIENT AND HONORABLE  
FRATERNITY OF

FREE AND ACCEPTED MASONS,

AT B O S T O N,

ON THE FESTIVAL OF

ST. JOHN THE BAPTIST.

A. D. 1782.

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BY JOHN WARREN, Esq; S. W. M.

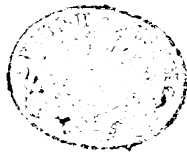
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*Vivet extento PROCULEIUS ævo,*

*Notus in Fratres animi paterni;*

*Illum aget Pennâ metuente solvi*

*Fama superbes.* HOBAT. CARM. Ode II. Lib. II.



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## C H A R G E, &amp;c.

WORTHY AND BELOVED BRETHREN,

**A**FTER so sensible and pertinent a discourse as we have just heard from the lips of our Learned and Reverend Brother, any additional charge for enforcing an obedience to the Divine precepts of our *Craft*, may appear totally superfluous; but, as the application was intended to excite the same *benevolent affections* in the breasts of others, which do (or ought to) actuate the members of our *honorable Fraternity*, a special address to the *Lodges* this day assembled has been directed, for the purpose of inculcating the observance of the rules and regulations prescribed them, in their most excellent *constitutions*, as the most effectual means of causing the influence of that *marvelous light* to which they have been introduced, so to “shine before men, that they seeing *their good works*,” may be constrained to revere an *institution* that does honor to human nature, by meliorating the heart, enlightening the understanding, and reforming the lives of its followers.

As little is to be expected from the pursuits of men, who are not fully persuaded of the real worth and importance of their objects; so, unless the inestimable value and utility of

Masonry

*Masonry* \* be duly demonstrated and forcibly impressed upon the mind of every *Brother*, we shall in vain look for those *distinguishing virtues*, which our *royal institution* is so amply calculated to produce.

It would be idle to dwell upon arguments of this kind for the conviction of such as have made any considerable proficiency in the study of it as their own experience has furnished them with the most incontestible proof of its value; but as the more *sublime accomplishments* are not to be acquired but by *time and industry*, an improved and well cultivated taste alone can excite us to those exertions which are requisite in so arduous an undertaking.

We need but advert to the wants and necessities attendant upon human life, for the origin of an *Art* that is every way adapted to the purpose of diminishing them; weak and helpless as we are, as individuals, the comfort and security of *each* must essentially depend upon the labours and inventions of the *whole*. The maledictory sentence pronounced upon the first parent of the human race, "in the sweat of thy brow shalt thou eat thy bread," has been greatly mitigated by the almost infinite variety of means that have been, in different ages of the world, discovered, to facilitate the performance of the task assigned us. An inquiry into the properties and affections of matter, has produced the investigation of those laws in mechanics, which, duly applied, have afforded us convenient places of habitation, a shelter from the insults of inclement

\* *Masonry*, considered as a mechanic art, or *architecture*, which by the *Craft* is understood to be implied in the term, has too generally been esteemed unworthy the attention of men of rank and letters.— The design of the first part of this address, is to prove, that so far as respects its origin and utility, we have every reason to entertain sentiments of the highest regard for the promotion of it. This point once established, it will be easy to demonstrate how the principles of this *art* may be applied to a still higher object, that of *beautifying the soul*, and *harmonizing her passions*, and by the cultivation of the *social virtues*, of advancing the perfection of the "one *stupendous whole*,  
Whose body nature is, and God the soul!"

inclement seasons, and opened a commercial and friendly intercourse between the remotest nations of the globe.

By the *Art of Building*, the human race has been once preserved from total ruin and destruction. When an incensed Deity had determined to pour his vengeance on a guilty world, a safe *asylum* was provided for the *masonic* family of *Noah*; and whilst a terrible inundation was sweeping away whole nations of the polluted children of men, securely lodged within the *sacred ark*, they rode triumphant on the dreadful surface of an angry deep; and supported by the same Almighty Being who dictated the means of preservation, they brav'd the horrors of the midnight tempest, till safely landed at the destin'd period, on the *ever memorable mountain* prepared them by their Sovereign Master.

The condescension of an Omnipotent Being, in deigning to converse with man, and giving the most minute and exact directions for building him a temple, has stamp'd an everlasting dignity upon the *Craft*. That astonishing edifice which was consecrated as an habitation for the divine glory, was erected under the immediate inspection of God himself; and the symbolical allusions contained in the plan of it, are thoroughly known and comprehended by every *true and perfect Brother*.

The principles of *Geometry* established in the eternal order of things \* by the great Jehovah, were, in the creation of the world, by him applied to the proper object of that science. The ravishing display of *beauty* and *proportion* which the august scenery of nature has open'd to our view, were upon those principles, educ'd from chaos and

confusion,

\* There is nothing immutable but *Geometry*, all things else undergo incessant variation. VOLTAIRE'S *Philosophy of History*.



confusion, \* and the utility of them has been practically acknowledged from Adam to us, as being derived from him “ who has measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.”

An *art* so useful in the common purposes of life, an *art* to which we owe the preservation of our species from perdition ; in fine, an *art* which has so remarkably engag'd the attention of the omniscient mind, can need no further arguments to recommend it to the esteem of every judicious and sensible *Free-Mason*.

Wherever we turn our eyes ; whether to survey the unnumbered worlds that roll along the azure-arch of heaven, and to descry the *order* and *harmony* of their respective tracts and revolutions ; or more humbly advert to the variety of substances furnished, in such an infinite diversity of forms, by the globe we inhabit, the *wisdom* and *goodness* we discover in their author, must fill the human mind with rapture and surprise, and enkindle within us the most ardent desire (so far as the weakness of our feeble constitutions will admit) of imitating those *perfections* from which they all proceed.

This exquisite order and relation of things in the *natural* world, are to be considered as bearing an analogical reference

\* *Nulli-Forma manebat*

*Obstabatque aliis aliud ; quia Corpore in uno  
Frigida pugnabant callidis, humentia fœcis,  
Mollia cum duris, sine Pondere habentia Pondus.  
Hanc Deus, & melior Litem natura diremit.  
Nam Cælo Terras & Terris absidit undas :  
Et liquidum spisso secrevit ab Aere Cœlum.  
Quæ postquam avolsit, cæcæque exeunt acervo,  
Dissociata Latæ, Concordi Pace ligavit.*

OVID, *Nelson*, *Metamorph* Fab. I.

ference to the *moral*. The material objects that present themselves to our senses, are the types of ideas pre-existing in the mind of the Supreme Being; our ideas therefore, of *beauty*, *harmony* and *proportion*, arising from the contemplation of the systems that surround us, must be in some degree correspondent to those of their divine author. For as the sovereign Creator of the universe must, previous to the exertion of his creative power, have conceived of a certain fitness in particular dispositions of matter, to answer the ends designed, and must have adopted that one, which, of all possible systems, was the best; therefore it follows, that the *order* and *constitution* of the things which are seen, are the images and representations of the infinite source of *harmony* and *proportion*.\* From these attributes of the Deity, we may directly infer, that the same principles prevail in the *immaterial* and *moral* world.

One of the most extensive laws of matter, is that of *gravitation*, and the action of this power is most conspicuously directed towards the greatest body, equally within the sphere of *attraction*; so the most extensive principle of spirit, is that of approaching towards the great centre of *light* and *perfection*. †

The sun is the grand luminary to which our whole system is perpetually *gravitating*, and the *beauty* and even existence of this system, depends upon a mutual *attraction* between the bodies that compose it.

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\* The visible, intellectual and created species of things, are pictures, images and representations, of the invisible archetypal and increated species of things in the mind of the Supreme Being.

CHEYNE'S *Philosophic Principles*, Prop. ix.

† There must of necessity be some principle of action in intellectual beings, analogous to that of *attraction* in the material system, and that is the *principle of re-union* with the Supreme infinite.

*Ibid.* Prop. xviii.

The principle analagous to this in the moral world, is that *universal benevolence*, which takes in the whole scale of animate beings for its object. \*

A *mutual sympathy*, especially between creatures constituted by the same hand, with the same wants, and destin'd to the same ends, † is, when the mind is divested of prejudice, as natural an affection of intelligent beings, as *gravitation* is of matter. The various passions of the human breast may, by an undue operation, divert the direction of this principle from the only course in which true happiness consists; but as the nice adjustment of proportion between the *projectile* and *attractive* powers of the heavenly bodies, is rendered conducive to their *beauty* and preservation, so our passions, properly controul'd by the exercise of our rational faculties, instead of interrupting the *harmony* of the soul, may become highly subservient thereto. ‡

'Tis the business of a *free and accepted Mason* to reduce them to subjection, to *square* his life by the rules of reason and religion, to *live within compass with all mankind*, and by his own example, to recommend the divine principles of *brotherly love, relief and truth*.

A *building*, however *beautiful* the materials, unless the parts are nicely adapted to each other, must be but very imperfect,

\* *Charity*, or the love of the Supreme Being, and of all his images, is the necessary effect of this *principle of re-union*, when fully expanded and set at liberty. *Ibid. Prop. xix.*

† *Omnes eodem cogimur.*

Vid Horat. Carm. Ode iii. Lib. ii.

‡ Passions, like elements, though born to fight,  
Yet mix'd and soften'd in his work unite;  
These 'tis enough to temper and employ,  
But what composes man can man destroy?  
Suffice that reason keep the middle road,  
Subject, compound them, follow her and God.

POPE'S *Essay on Man, Epist. ii. Lib. iii.*

imperfect, and without a *connecting medium* to retain them in *union*, must shortly fall to ruin and decay ; so unless we cheerfully conform to the objects of each others happiness, and *connect* ourselves by the *cementing principles* of *brotherly love*, we shall fall an easy and unpitied prey to the destroying ills of life.

*Cheerily!* O friendship, dost thou enable us to travel the rough and thorny paths of our terrestrial pilgrimage; lonely and solitary should we pass an uncomfortable vale of tears without thee, nor would even these *enchanting beauties of creation* be able to excite a single smile. A bosom glowing with *universal good will to men*, is the native soil of every genuine and *social virtue* : The heart that does not feel its influence and energy, is a real monster, and utterly unworthy of our esteem and confidence. And let me here *particularly* caution the *fair*, who have this day honored us with their presence, to avoid and detest the man who wears it, as incapable of entertaining those finer feelings of the soul, which a real passion and sincere attachment are calculated to excite.

*A Free and Accepted Mason* can never be insensible to the charms of that part of our species, without which the globe itself would be to us a void ; nor can we forbear to avow the regret we feel in being deprived of their society in our *lodges* ; but as it would give us infinite pain to see that tender sex encountering the *fatigues* and *labours* of the *masonic art*,\* we console ourselves with bestowing upon them the fruits

\* The question has often been ask'd, Why the ladies may not be initiated into the mysteries of the Craft? The reason here offer'd is the true, and it may be relied on that no other disqualification is supposed to exist, but such as they themselves would readily acknowledge the validity of.

The *trowel*, *hammer* and *hoel*, are by no means adapted to female use. The carrying of *mortar* and *bricks* for the *building*, is the proper employment only of that sex whose constitutions are fitted for *labour* and *fatigue* ; and the precepts of our *art* are such as to be of little use unless applied to practice.

fruits arising from *our* toils and industry ; and it will suffice to observe, that they too well know the relation subsisting between *friendship* and *love*; and are too sensible that a heart, which is enraptured with the *symmetry of nature*, cannot be callous to the more *captivating charms of mental virtue*, to admit of a belief, that want of *confidence in them* induced their exclusion.

To conform the heart and manners to the refined sentiments of a virtuous mind ; to warm the soul with the real feelings of humanity ; in fine, to merit the esteem and favour of the *fair*; to looth their cares, and mitigate their pains, are amongst the great objects of our *noble institution*; and it is a sacred truth, that the more sublime the degrees to which we attain in *free Masonry*, the more highly shall we admire their excellencies, and the more zealously employ our efforts in their service.

Who is there then, that is fully convinced of the truths I have advanced, and does not feel the strongest inclination to become a proficient in so useful an *art*; as the most efficacious means for promoting that end, I shall submit a word of advice to you my much esteemed *brethren of the craft*.

Above all things let me *seriously* and *solemnly* recommend to you my *brethren*, a constant and punctual attendance upon the *summonses of the lodge*; however light we may conceive the crime of remissness in this respect, we are most certainly highly culpable in suffering the commission of it.

'Tis impossible to construct a building, "sily framed together," without a due correspondence with each other, and as no place is so proper for the communication of the *mysteries of the craft* as a *regular lodge*, we should industriously improve every opportunity afforded for this purpose.

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The *constitutions of Free Masonry* are perhaps the most admirably adapted to the promotion of regularity and *harmony* in a society, that were ever invented by human sagacity ; a strict attention to them therefore is our indispensable duty ; and as it can never fail to produce the greatest advantage to every individual, as well as to the *craft* at large ; it is also, our true and greatest interest and honour. Injustice to the *fraternity* in general it must be observed, that however a few individuals may have disgraced their characters, no body of men were ever assembled together for *social* purposes, who observed a greater degree of decency and decorum at their meetings than *Free and Accepted Masons*.

That we may still continue to merit this encomium, let us be carefully attentive to the *admission of candidates*, and let no considerations whatever engage us to introduce to our lodges, a man of *base and sordid* principles : He who is in a state of *slavery* to his passions, or *maimed and deformed* by the confirmed habitudes of vice, as he never can be a *free*, so ought he never to be, an *accepted Mason* ; and the same caution should be used to avoid conferring any *promotion in degrees*, but after due *probation, tryal, and examination*.

By a proper attention to the regulations of our society, we shall be taught also, to revere and respect those of our *brethren* whom we have dignified with *the badges of the higher offices in the lodge* ; to their exertions we owe the re-establishment of the *ancient lodge*, situated in this place, after the ravages of war had for a considerable time interrupted the *social and edifying intercourse of the brethren* ; and under the auspices of our *most worshipful Brother*, who now fills the chair of *Solomon*, we have seen it, like the ashes of the Phoenix, renew its *beauty*, and flourishing in all its pristine

dignity

*glory and glory.* Long may he continue to govern and in-  
~~front~~ these lodges, and see them emulate his zeal.

To conclude ; may the great *Architect* of Nature, and  
 the Supreme *Grand Master* of the Universe, ever preside in  
 our assemblies ; and whilst we sit around the *social board*,  
 in celebration of this *annual festival*, may *peace* and *harmony*  
 and *myths* abound.—

“ For God is paid when man receives,

“ T’ enjoy is to obey.”

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