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Vol. I.-No. 15.

NEW BERN, N. C., TUESDAY, JUNE 4, 1867.

Price 5 Cents.

One of the most interesting Masonic ceremonies took place at Washington on Friday last. The grand officers of the new Grand Chapter of the District of in which the true religious doctrine of the ancient peoples was secreted and preservresentations from all parts of the Union ed, have left their form and features to spot from whose altars arose the burnt the more modern institution of Freeters and Blue Lodges of Masons assembled at Masonie Hall at 5 o'clock, P. M. A procession was formed, which marched through the principle streets of the National Capital. In the evening addresses were delivered by a number of eminent Brethren. We have only space to whom will be entrusted the sacred degeous pile of architectural beauty, and to print the excellent address of Albert posit of those truths which I have said it anon a ruin over which the resistless Priest of the General Grand Chapter of the United States:

Dr. Albert G. Mackey's Address. is unusual, to all others must appear ments to such an explanation as we are tion that it is founded on ceremoniesceremonies which, in other societies, are but incidental, but in the Masonic are norant of Freemasonry—none, indeed, Solomon, find in Scriptural history another vital. Elsewhere they are but the cloth- who have been within its sanctuary—as temple, which, years after the destrucing which ornaments the body—with us not to know that it is divided into two tion of the first one, was erected upon its they are the body itself. And this arises classes, the one consisting of Master Marruins; and they have selected upon its from the very nature of Freemasonry, of sons, who cultivate what is called the temple, the temple of Zerubbabel, as which the best definition that has ever doctrines of Ancient Craft Masonry, and their prominent symbol. And as the first been given is that it is a science of mor- another less numerous but more elevated class of Masons find in their temple the ality veiled in allegory and illustrated by class who devote themselves to an inves-symbol of mortal life, limited and perishsymbols. It is a science of morality—a tigation into the arcana of Royal Arch able, they, on the contrary, see in this science whose object is to teach great Masonry. But separated as these classes moral and religious truths, and these les- are from each other by lines of demarca- of the first, asymbol of life eternal, where sons of truth are inculcated and develop- tion which it would be neither proper nor ed by the ancient method of symbolism. possible to elucidate in a public address It is this symbolic character of the insti- of which the uninitiated were auditors, tution which causes it to differ from every they do not at all differ either in the deother association which the wisdom or sign of their distinct associations nor in ingenuity of man has devised, and gives the method in which that design is exto it that attractive form which has al- ecuted. Each is engaged in the search ways secured the unwavering attachment after Divine truth, and each pursues that

of symbolism, and no mode of instruction the symbols which go to make up the nization, within themselves, of a controllhas ever been so universal as was the Masonic science would far transcend the ing and governing association, to whom symbolic in former times. The first learn- limits of a brief introductory address. they may entrust the administration of ing in the world, says an eminent anti- Nor is it necessary, on the present oc- their local affairs, have met together toquary, consisted chiefly of symbols, so casion to advert to more than one. that the wisdom of the Chaldeans, the Of all the objects which constitute the as a Grand Chapter, and to instal into Egyptians, the Jews, the Greeks, the Ro- Masonic science of symbolism the most their appropriate offices those whom they

individually. In the first ages of the its dependence on the Temple; leave out none but those who have been within the symbols. The first religions were emin- edifice and to the legends and traditions Everything seemingly of a mysterious ently symbolic, because when language connected with it, and the system itself character is to the cultivated Masonic istence and predominance of symbolism Temple worship is in itself an ancient posed to represent in the profane world, in the earliest times constantly in mind type of the religious sentiment in its pro- but to those events and principles which nected. The older the religion the more is the most degraded form of idolatry, Priest, the King, the Scribe. The Priest the symbolism abounds. Modern religions its people began to establish a priesthood above the King, because in that second positions; ancient religions always did so Celts, the Egyptians, and the Greeks, be above and beyond things temporal, in symbols. And this is a good test of however much they may have differed in and all referring to these venerable men the comparative antiquity of a religious the ritual and in the objects of their poly- who came, after years of captivity, to cast. There is more symbolism in the theistic worship, were all in the posses- their old and dilapidated home, there to Egyptian religion than in the Jewish; sion of priests and of temples. The rebuild the house of the Lord, there again more in the Jewish than in the Christian; Jews, complying with this law of our re- to erect the holy altar, and there to remore in the Christian than in the Moham- ligious nature, first constructed their kindle the sacred fire, and to burn anew medan. The older the religious faith the tabernacle, or portable temple, and then, the long-neglected sacrifice. greater is its symbolic form.

Freemasonry is at this day the only per- that more permanent edifice which tow- fully developing itself in the attendance feet exponent, presents itself to us, then, ered in all its magnificence above the of those various branches of the order not only as something venerable for its pinnacle of Mount Moriah. The mosque which, cultivating other fields of Masonic antiquity, but as sanctioned by the highest of the Mohammedan and the church or science and subscribing to other dogmas authority; for we know that the most di- the chapel of the Christian is but an em- of Masonic faith, are yet united in the vine of all teachers instructed the multi- bodiment of the same idea of temple desire to do honor to their brethren. tudes to whom He gave the bread of life worship in a simple form. in parables, which, it must be remembered, are only spoken symbols.

masonry for the development and incul-cation of the great religious and philoso-its construction, and from whom the doned that symbol as no longer worthy phical truths of which it was for so many Masonic Order claims to derive its origin. of their cultivation, and who have reyears the sole conservator.

Thousands of years ago this science of symbolism was adopted by the sagacious and unimbellished. It was to be perpriesthood of Egypt to convey the lessons of religious truth which they congregations of succeeding intellects. And of Christ, who, recognizing neither a first veyed to their disciples. Their science, yet no Biblical nor Masonic scholar will nor a second Temple as appropriate subtheir history, and their philosophy were venture to deny that there was, in the jects of their study, seek to find the symthus concealed beneath an impenetrable mode of building and in all the circumbolism by which they are to be enveil from the profane, and none but those stances connected with the construction lightened with the light of truth in the who had passed through the severe ordeal of King Solomon's temple, an apparent sepulchre of their Lord, to protect which of initiation were put in possession of the design to establish a foundation for sym- from the pollution of unholy hands was key which enabled them to decipher and bolism. read those mystic lessons which we still see engraved upon the obelisks, the tombs, seized with avidity the idea of represent- blood. and the sarcophagi which lie scattered at ing in their symbolic language the interior

us, was skilled in all the learning of the truth when found, a place where it may be a skilled in all the learning of the Egyptians, brought with him from that dwell, just as the ancient Jews built up ceived all light, and who has taught us parties purchasing in my line.

the truth in this community, and to secure by appropriate legal ceremonies the permanent existence of one of those bodies evanescent in its existence, now a goris the peculiar province of Freemasonry power of fire has passed, it becomes a fit

It is therefore, I think, appropriate that before proceeding to those mystical cere-We have assembled this evening for monies, which we are here to perform, the performance of a ceremony peculiarly and to which we have invited your at-Masonic-which, to Masons themselves, tendance, we should devote a few mostrange and inexplicable. But it is the permitted to give of the character of that great peculiarity of the Masonic institu- association whose organization in this city stitute the great mass of the fraternity.

mans, and of all the ancient world that important, the most cherished by Masons, had previously elected as their guides has come down to us, has been symbolic and by far the most significant is the and leaders. Temple of Jerusalem. The spiritualizing The ceremonies by which this inaugn-In fact, man's earliest instruction is by of the Temple is the first, the most ration is to be consecrated are, like everysymbols. The objective character of a prominent, and the most pervading of all thing connected with Freemasonry, of a symbol is best calculated to be grasped the symbols of Freemasoury. It is that symbolic character. Beneath the outby the infant mind, whether the infancy which most emphatically gives it its re- ward appearance of an induction into of that mind be considered nationally or ligious character. Take from Freemasonry office lie those lessons of wisdom which world all propositions were expressed in of its ritual all reference to that sacred sacred veil can properly appreciate. was yet in its infancy visible symbols were | would at once decay and die, or at best mind redolent of projound lessons of the most lively means of acting upon the remain only as some fossilized bone, serv- truth and wisdom. The very names of mind and senses of the multitude. And ing merely to show the nature of the once the officers bear reference, not to what we must bear this fact of the primary ex- living body to which it had belonged. offices of similar rank and title are sup-

when we are investigating the nature of gress toward spiritual elevation. As have consecrated that second temple of the ancient religions with which the his- soon as a nation emerged out of Feticism Jerusalem in the Royal Arch science as tory of Freemasonry is so intimately con- or the worship of visible objects, which the symbol of eternal life. Here are the may convey their dogmas in abstract pro- and to erect temples. The Goths, the temple of future life things spiritual shall The science of symbolism, of which transferred their monotheistic worship to the tolerance of our institution beauti-

of Jerusalem to a science of symbolism the first temple of Solomon as their own Such is the system adopted in Free- would be an easy task to the mind of those peculiar symbol, and yet joining in the Doubtless at its original conception the placed it by another temple of which the

taught by the priests of Isis and Osiris, and applied it to the ceremonies with which he invested the purer religion of life; for, like life, it was to have its end.

To the Master Mason this temple of power and for place, may look upon these fraternal gatherings of our Order and say with envy and surprise: "Behold, For four centuries it glittered on the how these Masons love one another." The Mysteries, which were the asylums hills of Jerusalem in all its gorgeous magmasonry; and that mystical association at luted by some recreant monarch of Judah this day teaches in the same allegorical to the service of Baal, until at length it and symbolical method the same divine received the vindictive punishment of the lessons of a supreme God, an immortal mighty king of Babylon, and having been despoiled of all its treasures, was We are here this evening to inaugurate burnt to the ground, so that nothing was to inculcate in this ancient method of in- symbol of human life, occupied in the search after divine truth which is nowhere to be found; now sinning and now repentant; now vigorous with health and strength, and anon a senseless and decay

> luded, and who, by their numbers, conthe lost truth shall be found, where new incense shall arise from a new altar, and whose perpetuity their great Master had promised, when in the very spirit of symbolism he exclaimed, "Destroy this tem-

Such is the prominent symbol of that

ple, and in three days I will raise it up. And now this higher body of Masons of its disciples and its own unalterable search by means of the science of sym- jurisdiction, those elements of their ab-There is no science so ancient as that To attempt even a bare catalogue of all having at length succeeded in the orga-

Here come the Master Masons, bring-The adaptation therefore of the temple ing with them all their veneration for

the labor of their ancestors, who imbued The Freemasons have, at all events, the land of Palestine with their martyr

And these brethren are all here to do this day in endless profusion along the banks of the Nile.

They have embraced the doctrine of the and distinct class of the fraternity, for-From the Egyptians the same method great apostle of the Gentiles, who has getful of any differences of opinion, unof symbolic instruction was diffused said, "Know, ye are the temple of God, mindful of their diversity of labor, reamong all the nations of ancient heathen- and that the spirit of God dwelleth in membering only that although their altars dom, and was used in all their religious you." The great body of the Masonic are different, and their theories in many mysteries as the medium of communication of communication of the initiated the esoteric and secret erected by the wisdom of King Solomon, heart and one accord in obedience to that doctrines for whose preservation and pro- make it the symbol of life; and as the great lesson of their common fraternity, mulgation those singular associations were great object of Masonry is the search that they shall learn to know Him whom after truth, they are directed to build up they recognize, whatever be the temple, and WARRANTED TO KEEP IN ANY CLIMATE.

Moses, too, who, as Holy Writinforms this temple as a fitting receptacle for or the altar, or the sacrifice, as the Great Being exclusively engaged in the above business. cradle of the sciences a perfect knowledge their great temple as a dwelling-place for how to act; that mankind, when resting of the science of symbolism as it was Him who is the author of all truth.

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