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THOS. J. LEMAY, EDITOR & PROPRIETOR.]

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ADDRESS

Delivered before Fellowship Lodge, No. 81, of Free and Accepted Masons, at Smithfield, June 24th, 1849. by HENRY W. MILLER, Esq.

MY FRIENDS AND BRETHREN:

I appear before you in obedience to a call which I could not well disregard. It would, however, have been gratifying to my feelings, and certainly more conducive to the pleasure and instruction which the ceremonies of this interesting occasion are so well calculated to impart, had come one better selected whose experience and learning render him better qualified to address you.

There is nothing which more strikingly illustrates the character of the age and country in which we live, than the general and enthusiastic efforts which are in progress to improve the condition and elevate the moral and intellectual character of all classes of men.

To advance such objects, Societies and Associations are constantly springing into existence, which, professing to have in view some beneficial and benevolent end, are able to command the united energies of vast bodies of men, whose zeal, in most instances, affords some test of the sincerity of their convictions, and the purity of their motives.

That some of these Associations are not destined for good, but rather tend to evil, either from the principles by which they are governed, or the means which are adopted to effectuate their purposes, will hardly admit of denial. But there is a consolation in the assurance, that, as those which are erected upon a false basis, will, in the nature of things, work out their own downfall, so those which are founded upon the Rock of Truth, need not fear the violence of denunciation or the rashness of opposition, but look forward, with a steady eye, and resolute purpose, through all the mists of error which may envelope them, to the bright, clear light which will burst upon their final success!

The Hand which directs this vast machinery of moral and intellectual effort is DIVINE; and as it will assuredly uphold and prosper those Institutions which are of good report, and whose fruits are full of sweetness and healing to the Nations, so too is that Hand sufficiently powerful to elicit good out of evil, and to turn, with skill and promptness, all the devices of men, however imposing they may have been rendered by the sanction of human authority, to the consummation of its own glory, and the strengthening of its own power!

We are told in a beautiful Apologue, that an eastern Philosopher, who was once asked what inscription he would furnish as most appropriate to all the works of man, replied, "I would write, upon each and all of them, the words—*This too shall pass away.*"

Could this response have been given with a conviction of its truth to many, who, in the haughtiness of their pride, imagined that the works of their hands and the monuments of their greatness were to be immortal, how would that pride have been humbled, or how readily would the indiscreet Southsayer have met the fate of him who dared to remind the Ancient Potentate, in the full glitter of his power, that he and his kingdom were mortal!

Yes—in reviewing the history of past ages, we find that Dynasties were overthrown; Empires which had stood for ages the shock of Revolutions, suddenly overwhelmed; systems of intellectual wisdom, which had long been the admiration and delight of the enquiring and the curious, refuted or discarded; the proud Empire of Rome, which for twelve hundred years, led Nations captive at her will, and carried her conquering Eagles in triumph to the utmost boundaries of the known World;—the Kingdom of Charlemagne, which gazed at the same unbounded dominion;—the gorgeous panorama of Military Conquest, which was spread out before the astonished gaze of the Nineteenth Century; by the fiery Genius of Napoleon;—the proudest Theories of Philosophy, by which the magic fame of Plato, Aristotle and others, led captive minds to their votaries;—all—all, had written upon them the melancholy sentence of the Eastern Philosopher,—"This too shall pass away."

"So falls, so languishes, grows dim and dies, 'All that this world is proud of. From their spheres,

"The Stars of Human Glory are cast down; Princes and Emperors, and the Crowns and Palms

"Of all the mighty, withered and consumed."

There is, however, a part which remains:—a part which is immortal! Governments may perish, but their examples live. Associations may die, but the influence of their principles remains. The most intricate or sublime systems of intellectual or moral reasoning may be dissipated, but their impressions for good or evil, for truth or error, exist,—long,—long,—after the names of those who promulgated or erected them, have passed away, and been forgotten forever!

However interesting it might be, it would scarcely be considered appropriate, even had I the time and information at command, to enter into a minute history of the Origin and Progress of Free Masonry. We

know that the Craft consisted, in its infancy, principally of Operative Masons, whose primary object was the improvement of Architecture, by the application of the Rules and Principles of the Science of Geometry. From its Operative to its Speculative and Moral character, the transition was easy and natural.

The first we learn of the establishment of regular Lodges, was at the period of the erection of the GREAT TEMPLE by that wise and powerful Ruler, KING SOLOMON. Under the influence of the intimate friendship which was formed by the mystic tie of Masonry, between him and HIRAM King of Tyre, the Order flourished to an astonishing degree and spread throughout the surrounding parts of that Eastern Country.

Its introduction into Europe is attributable to NINUS, as early as the year of the World 3030, from which time its success varied until the year of our Saviour, 982, when the Grand Lodge of York was founded, and received the countenance and support of King Athelstane, of which Lodge his brother Edwin, was the first Grand Master.

From the Grand Communication which assembled at York, about that period, we derive our book of Constitutions upon which rests the Order of Ancient York Masons.

It was the founding of that Lodge which gave an impulse to Masonry that was felt throughout the civilized world. Its advocates and disciples spread over Europe,—the Western part of Asia, and the Northern parts of Africa. Early after the settlement of this country by the Europeans, it was introduced with the improvements it had undergone, and soon gained a permanent foothold, from which it has advanced, with a firm and steady step to the present period. There is no section of the Union in which its salutary influence is not felt either through the direct operation of a regular Lodge, or the silent but sure effect of its principles through the exertions of its individual members.

If antiquity of existence can add to the claim which an Institution may have to public respect and consideration, then indeed does the Order of Free and Accepted Masons, present credentials which cannot be disregarded. For nearly three thousand years has it existed, retaining its distinguishing features and keeping steadily in view the great objects of its foundation amidst all the changes which have marked the progress of events. In whatever clime and under whatever Government it has been planted, there its principles of benevolence and charity have taken deep root, and in due season produced the richest fruits.

Nor has it lacked at any period of its existence, the countenance and encouragement of the purest hearts and the brightest intellects. Under the protecting and harmonizing influence of its principles, the crowned head and humble peasant have sat together. Men of conflicting political and religious persuasions—keeping steadily in view and yielding obedience to the precepts of the Order, have met in charity and good will. The Statesman and Philosopher—the Poet and Divine—men of all callings, and every conflicting pursuit, have rested from their labors, under the expanded branches of this tree, which has so long withstood and breathed the fury of the storms which have beat against its venerable trunk.

Amongst that galaxy of bright names in the history of our own country, which have borne willing and devoted testimony to its character and objects, none would ask for a brighter, a more illustrious than that of the Father of his country—Let the capacious caveller, and bigotted rebel cease their embittered ravings, for there is recorded high up, on the long scroll of its votaries, the name of Washington, the majestic pyramid of whose fame, will stand through succeeding ages, emitting from its lofty summit a pure and steady beam of light which is destined to lead the Nations of the Earth to the reverence and practice of political virtue—the establishment of good government, and the enjoyment of well regulated freedom!

It is not however upon its antiquity alone, nor upon the sanction of the illustrious names which adorn its annals, that Masonry rests its claim to the approval and support of all good men. It is willing to stand or fall by the principles which have ever governed it, and the objects which are presented for its accomplishment. In hours of its severest trials it has depended upon the intrinsic merits of its cause for success. When assailed with all the bitterness of ignorance and bigotry—when persecution kept its fires lighted up, in every valley and upon every hill, the hellish glare of whose flames was but a type—a miniature of the hearts of those who kindled them and longed for fresh victims for the devouring element of their cruelty; or never for a moment lost sight of its benevolent purposes—ever exercising the virtue of forbearance—bearing in mind that "a soft word turneth away anger," and confident that its success depended not upon violence or denunciation—not upon altercation or excitement—not upon cruelty and persecution, but on the strong assurance which has accompanied the Order in every trying vicissitude through which it has passed, and as light should break in upon the minds of men its virtues would shine forth in all the mildness and beauty of their character.

It is not however in the full gaze of the public eye that Masonry spreads out its trophies. It erects no monuments of brass or marble to impress its actions upon the minds of the astonished multitude. It is not amongst the gay and glittering throngs which surround the thrones of Princes, or press with eager curiosity around those who bear upon their persons the insignia of civil or military renown—but in the privacy of the domestic circle, that Masonry would apply for a just consideration of its claims to honor and respect.

Nor would it hesitate to forego any and all the charms which the career of wealth and power can bring, to the gratification of the most unbounded ambition to walk a humble handmaid of CHARITY, as she seatters around her blessings, coming to the hearts of the suffering and distressed, like the manna which fell from Heaven, to the starving Israelites of old!

To relieve the distressed—feed the hungry—clothe the naked—bind up the broken hearted—raise the fallen—pour light into the dead and darkened intellect—call out and add vigor and efficacy to all the nobler impulses of the heart—what higher—what more heavenly—objects could elicit the admiration or command the energies of man!

Its mission like that of the good man, the anniversary of whose birth we have met to commemorate, is but "to prepare the way"—to prepare the way for those still sublimer virtues, which illustrated the character of Him whose life here was one of goodness, love, purity and suffering—who died "the just for the unjust"—and who, whilst in all the agonies of the intensest pain and anguish, uttered that heavenly inspired invocation, "Father, forgive—they know not what they do!"

Whilst at the same time that it remains one of the professed principles of the Order to confine its acts of benevolence within no particular limits, but to extend the hand of Charity to all mankind, and brotherly love, to all Masons or their families, who may need it, no matter in what clime such may be found, yet melancholy and mortifying indeed would it be, were they to neglect those objects of their care and aid, which are around and about them, and which come under their immediate view.

Brethren, it is not necessary that you should go far hence to find an object worthy the active exertions of every Mason. I should be doing injustice to the Order, and violence to every generous impulse, were I to pass it over without notice.

For years past, the attention of Masons in other States and Counties, has been earnestly directed to the great subject of Education. Under the fostering care of the Order, Seminaries of Learning have sprung up and been nurtured in many sections of our country, producing results, the influence of which will be felt throughout succeeding generations.

The appeal which has been made to the Order in our own State, cannot be disregarded, without placing at our doors a heavy responsibility. The Grand Lodge of the State, in 1847, by a series of Resolutions, brought the subject of establishing Seminaries for the education of children of living, and the orphans of deceased Masons, before the subordinate Lodges. The matter was discussed and urged with much zeal and ability at the last meeting of the Grand Lodge. The Grand Master in an eloquent address which should call forth a hearty response from all the Lodges, has pressed this subject upon us with an earnestness and ability which is worthy of the highest success.

It is proposed to raise a fund sufficient to found and support an Institution of Learning, at which the children of brother Masons who are in needy circumstances, may receive the advantages of a liberal education, under the supervision of the Grand Lodge. I will not stop here to inquire into the practicability of the plan. If two thousand regular Masons, in connexion with, and aided by, the large number of retired Masons in the State, shrink back in despair from the accomplishment of such a work, then indeed is the spirit which actuated the Fraternity in days past, gone—gone from amongst us! But the feasibility of the plan has been demonstrated beyond civil—beyond the capricious objections even of the most miserly parsimony. Even should none of us witness, in our day and generation, such a work brought to perfection, we can at least make a beginning. We do not indulge the vain hope to see such a project spring into full perfection, like the fabled Goddess whom the Ancients represent as leaping ready armed from the brain of Jove. To some it may be granted to lay the foundation—to others may be the labor of building the superstructure, and to those who shall come after them, may be left the gratification of witnessing the completion of the Edifice. But still we can do something. We can lay the corner stone with assurance that the work will go up and go on. We may not see and enjoy all of its blessings, but some portion may fall to our lot. We may not behold the brilliant effulgence of the new-risen planet, but some few of its rays may penetrate the gloom which surrounds us. And is it not an object worthy of all our energies? Does it not present the strongest claims to our support? Can we be true to the great and benevolent precepts of the Order, and with-

hold our aid, however small from such a work—marked as this is by every thing which should elicit the best hopes, and exertions of the generous and the good!

I confess my heart is full when I reflect upon the glorious results which must necessarily follow the erection of such an Institution. Look around you my friends, at the condition, mental and moral, of many children whose fathers were once ornaments to the Order. Amongst them, are many who were deprived of the comforts of life, and passed under the iron yoke of poverty, by the same blow which severed them from parental care and assistance. Whilst poverty and suffering are thus pressing them to the earth, the wants of the body, you stand ready to relieve. Your purse is open your hearts are open, to satisfy their hunger and clothe their nakedness. But oh! how infinitely more important to their present and eternal happiness, is the satisfaction of those other cravings which prey upon the mind, and devour the immortal aspirations of the soul! Month after month passes like a dark wave, into the Ocean of the past—year after year with icy fingers creeps upon them, but no hand is raised to lift from their intellects the thick and chilling cloud of ignorance! The light of intelligence is around and about them—it beams forth from every countenance, and warms every heart, but no ray is allowed to penetrate their souls!—none of its genial influence warms into life and activity their down-stricken minds! Amongst them may be those who under proper culture, would leave the impress of their minds upon the age in which they live, transmitting to posterity a fame, which would not only add to the character of the Order, but give new lustre to our National renown! And yet we hesitate!

The Fraternity, in every part of the Civilized World, are awakening to the great importance of this subject. They see and feel that in the race of Mental and Moral Improvement, which is now going on, and which is giving to everything a new and more active form and character, that for this Order to stand by, in dull and listless inactivity, would be to falsify its principles, and to assume a position which, even in darkness of the Middle Ages, would have scorned to hold; for even then, were the Lodges of Europe the repositories of Learning and of the Holy Scriptures, and from them went forth many a beam of light which burst through the thick gloom that hung over the continent, and carried joy and mental freedom to thousands!

What a noble example did the Masons of Germany, Denmark and Sweden, more than half a century ago, present for our imitation! Schools and Seminaries of Learning were erected in many sections of those countries, for the education of the children of Masons, who, by their poverty, had been debared this advantage!

In an Institution of this kind, established at Brunswick, the Students were taught all the higher branches of learning, and regularly examined by the Duke of Brunswick, himself a bright and zealous Mason; and the most deserving among them were rewarded with suitable premiums to stimulate them to renewed exertions.

At Eisenach several Seminaries of the same character were erected and flourished. In a few years they had sent forth upwards of eight hundred children, instructed in all the principles of Science and Christianity.

In 1771, a like Institution was established at Cassel, and continues to this day to spread its blessings throughout the surrounding country.

The united Lodges of Dresden, Leipzig, and Garlitz erected, in 1773, at Frederickstadt a Seminary of Learning, which has been richly endowed, and greatly encouraged. In a few years after it went into operation, it had educated and sent forth eleven hundred children, many of whom subsequently took their places amongst the most distinguished Scholars and Statesmen of the Age and Country in which they lived; and even now, some of them are known to the civilized world as being in the front ranks of the most illustrious men of Europe.

The same benevolent and enlightened spirit has governed the Fraternity in other parts of the Eastern Continent. And should we who believe that so much, both of individual and National happiness and prosperity depend upon the enlightenment of the public mind, be found in the rear of our brethren whose lots have been cast under the Monarchies and Despotisms of Europe! Who can calculate the value of such an Institution to the rising generation—aye, to generations yet unborn! None can estimate what mental richness it may gather up for our State and Country!

benevolent, and resolute hearts, will push forward this great work to a glorious consummation.

Brethren, whilst remembering our sacred obligations to each other as Masons, let us not, I beseech you, forget our duties and responsibilities as men and patriots. We live in an age marked by stirring incidents. The human intellect seems more than ever on the wing for new discoveries, new experiments—the human passions ever eager for new gratifications. In this great drama of life—on this excited and varied stage of action—the humblest amongst you have a part to perform, either for good or ill. The civilized world has but recently been called to contemplate a succession of Revolutions which in many respects have no parallel in history. The events, of the last twelve months have overturned thrones and revolutionized long established governments. The whole of Europe has been writhing under the throes of the mightiest political Revolutions. The sceptre of Monarchy has been shattered in the grasp of ancient Dynasties. It is proclaimed that the spirit of civil freedom has been aroused to action, that her voice is heard in deep and resolute tones amidst the mountains of Hunga y and on the sunny plains of classic Italy—that the long smouldering ashes of down trodden and dismembered Poland, are about to be rekindled—and that the once Green Isle of the Ocean may yet be able to prove that she has not listened in vain to the Heaven inspired Eloquence of her Grattan and her Curran. What are to be the effects on the civilized world of that volcano which is threatening to burst over Europe—what horrors the eruption is to produce—what fields are to be laid waste, and depopulated by the hot lava which will burst from its fiery crater—what villages and towns and cities, and temples are to be overturned and buried beneath this molten mixture of human passions, no one can foresee—none can venture to foretell. Doubt and darkness hang over the future. The sagacious and philosophic mind of EDWARD BURKE enabled him to declare with truth when speaking of the Government which was reared upon the ruins of the first French Revolution—"Be fore its final settlement, it may be obliged to pass through great varieties of untold being, and in all its transmigrations to be purified by fire and blood. If the scenes which have recently been exhibited in Europe, a recurrence of which is still apprehended with a awful terror and alarm, be as is claimed for them, but evidences of the rousing up the full awakening to its strength, of the long pent spirit of human freedom and national regeneration, we can but bid it triumph; but let us not forget to ask for it to demand as necessary for its permanent success moderation and wisdom—the safe and holy guidance of Virtue and Religion! Thank Heaven! we have no such political tyranny to encounter—no such religious intolerance against which to struggle. The civil and religious privileges which we enjoy were won by the indomitable valor and have been transmitted down, by the far seeing wisdom and prudence, of those illustrious men whose fame has become the common property of the whole nation—the common inheritance of every friend of free Government throughout the world! And though so much has been done by those who have gone before us, still the cup of our national and individual responsibility is full and it will not be permitted to pass from us. Of its ingredients we must drink at every hazard our full share. The eyes of all Nations and People are turned, with deep and absorbing anxiety, to our Confederacy—to our system of Civil and Religious Freedom. The enemies of Free Institutions watch its progress with dread—their friends with delighted hope and joyous confidence;—and it is because they long for its perpetuity and success that they entreat us to observe with sacred devotion the warning of WASHINGTON "not to interweave our destiny with that of other nations—not to entangle our peace and prosperity in the coils of European ambition, rivalry, interest, humor or caprice." It is only by a frequent recurrence to the wise and conservative counsels of this great man and his illustrious compeers, that we can expect to protect from the machinations of secret or open enemies at home or abroad, the invaluable blessings we enjoy. They taught us by their example that moderation is not always the virtue of cowards, nor compromise the prudence of traitors. It is true, that we have not the same course of duty to run—the same sufferings and privations to encounter—the same battles to fight—the same troubled sea of political dangers to explore: But we have the road of our duties and responsibilities marked out before us—broad and plain—though beset with difficulties and arduous of approach. We can be loyal and true to the Constitution and Laws of our country. We can rebuke all mean, sectional jealousies and animosities which would tend to embitter one portion of our People against another—which would arouse in hostile conflict brother against brother—father against son, son against father—drenching one common soil with the blood of common kindred and friends. We can place our stamp of disapprobation upon that wild and unbridled fanaticism which would kindle the fires of discord throughout our glorious confederacy—which would root up the deep foundations of our National prosperity and renown. We can assist in open-

ing the eyes of our countrymen to the mischievous intentions of wicked and designing men. We can aid in pointing out to the ignorant the path to intelligence and virtue—"Sic itur ad astra!" We can instill into the hearts of our children a high and unconquerable devotion to the Union. We can invoke with humble confidence the blessings of Him who holds as in the hollow of His hand the destinies of nations, and who led our fathers, with the same merciful care and protection that he threw around the Israelites of old through all the dangers and fiery trials of the Revolution!

Let us do this, and then indeed shall we feel that we have accomplished something as men—as patriots—as Masons—as Christians to discharge the heavy debt of gratitude which we owe to the great and good who have long since run their career of usefulness and honor and to transmit to posterity those civil and religious blessings which they labored even unto death to establish, and which have proved to be the best birth right and noblest inheritance of man.

To the Fair Auditors who have honored us with their presence on this occasion, what can I say half equal to that which they richly merit! Had I language adequate to the sentiments of respect and reverence which should ever be inspired by their beaming and lovely countenances, I might dwell with pleasure on the influence which they always exert in lightening society, over the harsher sex. I might appeal to those thrilling emotions which must ever arise in the breast even of the most callous, at the mention of those familiar but magic words—"Mother—Sister—Wife!" I might dwell with delight on the earliest dawnings of those young affections of the heart which under proper parental culture expand into the amplest and sublimest sentiments of benevolence and patriotism. I might follow the hopes of the mother as with the eye of Christian faith and piety she reared upon sterner manhood, those tender virtues, which in youth, are but the fore shadows of all the brighter and purer realities of a well spent life. Had I the power of language, I might portray those charming virtues of the heart which have made the sex, in all ages, the pioneers in every cause, which had in view the amelioration of man! I might picture to you the self denial, the fortitude, the suffering, the gentleness, the unceasing charity exhibited by them in the midst of sickness, sorrow, and distress—

"From dawn 'Tis midnight, keeping angelic watch beside The dying spirit; lighting its way to Heaven!"

But I forbear under the confident belief, that in this as in every other good cause, we shall have the approving smiles of those who, as they are the first to eschew evil, should be the last to desert good; And let them ever remember, that inasmuch as one claiming to belong to the Order of Free and Accepted Masons, forgets or neglects the sacred duties of domestic life—dashing to the earth all the holy treasures of filial love—and filling with poison the cup of conjugal happiness—inasmuch as he has departed from the high and ennobling precept of the Order!

BRETHREN! I have thus in my feeble way, performed the task which your partially allotted me. Would that I had possessed the ability to do justice to those principles of our Order, the beauty and power of which are this day being illustrated throughout our own country and in every part of the Civilized World. From all those who desire to see the precepts of Kindness substituted for the influences of Force in the government and control of the minds and hearts of men, the Institution of Free Masonry must ever receive the highest commendation and the richest reward that Earth can bestow! Under such hopes, its disciples can "go forth to meet the shadowy future without fear and with manly hearts." And may the Great Ruler above so chasten your minds and govern your actions, that you may be prepared for an entrance into the TEMPLE "not made with hands eternal in the HEAVENS!"

MARRYING FOR MONEY.

A prudent and well disposed member of the Society of Friends once gave the following friendly advice:

"John," said he, "I hear thou art going to be married."

"Yes," replied John, "I am."

"Well I have only one little piece of advice to give thee, and that is, never marry a woman worth more than thou art. When I married my wife, I was worth just fifty cents, and she was worth sixty two cents, and whenever any difference has occurred between us since she has always thrown up the odd shilling."

NEGRO ELOQUENCE.—A dandy black stepped into a provision store in this city to buy some potatoes before purchasing he gave the following truly eloquent description of his nature:

"De tater is inevitably bad or invariably good. Darc is no mediocrity in the combination of de tater. De exterior may indeed appear remarkably exemplary and wholesome, while de interior is totally negative; but sir, if you wends de article 'pon your own recommendations knowing you to be a man of probability in all your transactions, why, sir, without further circumlocution, I take a bushel."