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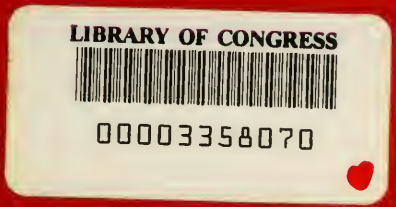

Washington's Bequest
To His Fellow-Citizens.

An address delivered at

A Centenary of Memorial Services

Held at Wiscasset, Me., January 1st, 1800,

By Lincoln Lodge No. 3, F. and A. M.

By The REV. JOHN GREGSON, A. M.: B. D.

Rector of St. Philip's Church, Wiscasset, and St. John's Church, Dresden.

In St. Philip's Church, Sunday, January 7th, 1900.

Delivered and published at the request of Lincoln Lodge No. 3, F. and A. M.

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Lincoln Lodge No. 3, F. & A. M.

The Members of Lincoln Lodge together with a Number of Vissiting Brethren Met at Masons Hall on Wednesday the 1st day of January A. D. 1800 A:L 5800–at ½ past 1 OClock P:M. according to Adjournment, & Opened on the first Step of Masonry, and proceeded to the business of the day–Bro: Seth Tinkham being Appointed Marshal, the procession was then form'd by him, and March'd with Martial Musick (the Instruments being dressed in Mourning) to the House of General A: Wood, where a General procession was form'd, and March'd in the following Manner to the Meeting House Viz't—

Martial Musick Playing a Solem March–
The Artillery Company in uniform 2 & 2
Citizens–2 & 2–with the Committee of Arrangements
Majestrates
Select Men–
Militia Officers
Members of Lincoln Lodge & Vissiting Brethren
Gen'l Wood & Rev'd Alden Bradford–

After Arriving at the Meeting House an elegant and pathetick Eulogy was pronounced by the Rev'd Mr. Bradford, the discourse was Solem & pertinent to the Solem Occasion – during the time Minute Guns were fired from Capt. Elwells pieces of Artillery and continued until 67 were discharged – Not only the Masons but every other Class of Citizens seemed impressed with the Melancholy Idea that they were called to Mourn the loss of the Man of Worth, the Saviour of his Country – the procession then return'd in the like order.

At a regular meeting of this Lodge holden December 14th, 1899, being the one hundreth anniversary of the death of George Washington, the secretary called attention to the record of the action of the Lodge upon receiving news of that event. From which record it appears that at a special meeting of the Lodge on the 31st day of December, 1799, "the Death of our late illustrious & respected Brother George Washington was Announc'd—It was then motion'd and Voted that the Members of this Lodge and all Vissiting Brethren which shou'd be in the place on the Morrow—should walk in Funeral Procession in the Usual full Mourning—" A committee, consisting of Seth Tinkham, Samuel Miller and Jonathan Bowman, Jr., were appointed to arrange the order of procession. A copy of the record of the next day is given on the preceding page.

Whereupon the Lodge, deeply sensible of the propriety of contributing to the centennial observance of the death of their honored Brother, as well as in recognition of the patriotic spirit and fraternal regard manifested by their ancient Brethren of this Lodge by their ceremonies of one hundred years ago, unanimously adopted the following resolution presented by Bro. Geo. B. Sawyer, viz:—That the Lodge meet on the first day of January, 1900, and, if the permission of the M. W. Grand Master be obtained, proceed to one of the churches in this town for the purpose of observing with appropriate ceremonies the one hundreth anniversary of the death of our illustrious Brother and the first President of the United States, George Washington, and that the arrangements therefor be left in charge of the first three officers of the Lodge, and that Bro. John Gregson be invited to deliver an oration upon the occasion. The committee was increased by the addition of Brothers William D. Patterson, George B. Sawyer and Frederick W. Sewall.

The Lodge met at Masonic Hall in Wiscasset on the first day of January, 1900, at half past one o'clock, and a Lodge of Master Masons was duly opened, but owing to the severity of the snow storm then raging the Lodge was closed to re-open on the 7th of the month.

On Sunday, January 7th, 1900, at half past one o'clock, the Lodge was re-opened agreeably to adjournment, W. M. Clarence A. Peaslee presiding. The Lodge was largely attended—brethren from Dresden, Edgecomb, South Newcastle and Woolwich being present to do honor to the occasion. The Marshal, George F. Rines, formed the procession, "2 & 2", which was joined by the Selectmen and other citizens and the children from the public schools, and accompanied by martial music marched to St. Philip's Church where the public ceremonies were held by invitation of the rector, Rev. Bro. John Gregson. Arriving at the Church the grand march, "Pontificale", by Gounod, was played—Miss Nina F. Rundlett presiding at the organ and assisted by Bro. Frederick W. Sewall with violin obligato; after which the Master Masons' hymn, "Ah, when shall we three meet again," to the tune of Hebron was sung. Then the Rector said the Lord's Prayer and the Collects for St. John the Evangelist's, St. John the Baptist's, and All Saints Day, and that beginning "Almighty and Ever-living God," in the office for the Burial of the Dead. The Lesson read was from the Book of Ecclesiasticus, Chapter XLIV, 1-15, "Let us now praise famous men." The second hymn was then sung, "Behold how pleasant and how good," to the tune of Peterborough. The minutes of the special meeting of Lincoln Lodge January 1st, 1800, were then read by the Rector in the absence of the Secretary. The address followed by the Rev. Bro. John Gregson. After which "America" was sung by the whole congregation, "My country 'tis of thee." The collect, "Lighten our Darkness," and the benediction closed the services.

The procession was again formed, and to the music of the march "Pontificale" left the church, and with martial music returned to the hall, where the Lodge, after completing the business of the day was, closed in due form.

Washington's Bequest to his Fellow Citizens:

The Centennial Celebration of any event, Worshipful Master and brethren, and fellow citizens, means that it was something worthy of remembrance. As far as Lincoln Lodge of Free and Accepted Masons is concerned this centennial brings to mind what our brethren were doing on the first day of the last year of the eighteenth century. They showed publicly by a procession, and an eulogy by the Rev. Alden Bradford, the grief which they, in common with all Americans, suffered in the death of their late illustrious and respected brother, George Washington. They spoke of George Washington in these terms: Illustrious and Respected. Their townsmen joined them in this observance. All our citizens must have felt in their hearts the great loss of the Nation in the death of him who had been "First in War, First in Peace, and First in the Hearts of his Countrymen." The phrase in this form occurs in an eulogy pronounced on the Death of Washington, at the request of the Congress of of the United States, by General Henry Lee of Virginia. And such a sentiment formulated by men who had lived with Washington all their lives as neighbors in the Old Dominion: as comrades through the difficulties and dangers of the War of Independence: as fellow citizens in the perilous times, threatening anarchy, which came after the War, and before the adoption of the Constitution: men who knew

Washington in all these relations were willing without partiality, and without hypocrisy, to give him the first place in a company where the meanest man had yet been a part in a great era, an era marking a step forward for the whole human race. For the men who formulated the Declaration of Independence, and the Constitution of the United States were amongst the great and signal benefactors of their fellow men. Nothing done in history by men of their race whether on battle field or in council, has stirred so profoundly for good the springs and fountains of freedom, as the work accomplished by Washington and his compatriots. The love, admiration, and approval of his contemporaries is our heritage; and we, too, are gladly willing to honor the memory of our brethren and fellow citizens of a hundred years ago, as well as to speak in special eulogy of Washington, illustrious in character and achievement; and respected by men who had won the independence of their country without counting the cost in blood and treasure.

The Rev. Alden Bradford, the author of the address delivered here a hundred years ago, was a graduate of Harvard College in the class of 1786. For a number of years he was minister of the Congregational parish in this town. He delivered the address at the formal celebration of the death of Washington held on the 22nd of February, 1800, and which was published at that time. That celebration was by the recommendation of the authorities, and was general throughout the Commonwealth. This, whose centennial we celebrate to-day, was held

at the spontaneous motion of Lincoln Lodge, and it is said, was the first public service, to mark the general grief on the death of Washington, observed in the district of Maine.* Mr. Bradford after leaving Wiscasset, went and dwelt at Boston. There he wrote and published books: A History of Massachusetts from 1764 to 1820; and, A History of the Federal Government. From 1812 to 1824 he was Secretary of State of Massachusetts. From this recital it will appear that association with a Lodge of Free and Accepted Masons was not repugnant to the opinions, nor derogatory to the character of a settled minister one hundred years ago.

The church in which the exercises of that day were held was afterwards torn down, and a more commodious structure succeeded it. But it is doubtful, if tradition may be trusted for its report, whether the new building surpassed the old in the dignity and suggestiveness befitting a place of worship. There is then a certain propriety in holding these services in this place erected to God. This building is now the oldest church building in town; and although not originally dedicated by the rites of the Protestant Episcopal Church, being, as you know, built by a congregation of Baptist Christians, yet its corner stone was laid by Lincoln Lodge in due and ancient form in the year of grace 1822 on the third day of June; and Worshipful Master

*Jenks' Portland Gazette of December 30th, 1799, states that the news of General Washington's death reached Portland on the Thursday preceding. The day following, at the request of the selectmen, the Rev. Dr. Deane delivered a pertinent funeral oration. Thursday was the 26th day of the month and the day following was the 27th.

John H. Sheppard, whose beautiful Masonic hymn we have used in these services, wielded the trowel in that function. These memorials of the men of former days help us to understand the propriety of the action to-day of the Free and Accepted Masons in proceeding to honor the memory of an illustrious and respected brother. Every one familiar with the work of the Lodge will perceive this propriety. And this church building is worthily used in commemorating the virtues and the services of one who was not only a communicant, and officer of the Church, but also the leader of the armies of his country, and its first President. If it is proper to pray for the President of the United States in this place while living, it is most proper to call to mind here his public virtues and his services and sacrifices for his country when dead.

Washington was baptized in the Church and was a communicant of the Church. He was never confirmed: for the reason that in his day there were no Bishops in the colonies. It was the theory of the mother country that the colonies were not yet fit for self-government. They could not govern themselves in Church or State. Royal governors sustained the royal dignity, and took to themselves certain prerogatives in the State. And inasmuch as a Bishop was one of the Lords Spiritual of the realm, one of the three estates, the English government could not see their way clear to send a Bishop to America. Once they came near doing it: and the man chosen, it is said, was Jonathan Swift, the famous Dean of St. Patrick's, Dublin. He might

have been Bishop of Virginia, but preferred to be Dean of St. Patrick's. And what the Church in America would have been, with such a representative of the mother country's superior wisdom and power to govern at its head, we need not long conjecture. But we may be thankful that, in the Providence of God, the first Bishops of Washington's Church in the United States were such men as Seabury of Connecticut, who had been a Tory during the war, but had sense enough to accept accomplished results after the war, and White of Pennsylvania, and Madison of Virginia, friends of Washington and of the Revolution.

The sort of religious training given by the Church is illustrated by the life of Washington. She aims to train her children to live a sober, righteous, and Godly life. To be religiously and devoutly disposed to observe the rites and ceremonies of the Church; and she tries to save men from cant and double-dealing. Her simplicity and sincerity commend her to the minds of such men as Washington, and Marshall; Henry Clay, and Webster; Robert E. Lee, and George Dewey. Men of action and of affairs; who never made their religion a parade or show, and yet were deeply and sincerely religious. It is charged against Washington that he swore at Charles Lee for his conduct at Monmouth. But Lee's conduct on that occasion would make any man swear. And it is told of General Israel Putnam, when disciplined publicly by the Congregational Church of Pomfret, of which he was a member, for swearing at the men who were retreating from the slopes of Bunker Hill,

that he said that such cowardice as the men showed there would make an angel swear. It is not to justify profanity that I recite these things. For a man swearing in the heat of battle is not profane. At such a time he is not taking the name of God in vain. The whole nature of the man is moved and stirred to its profoundest depths, and the Lord who is a Man of War, the Lord of Hosts is his name, hears the prayer of such a one, and lets his cry come unto him. To a man of the intense and over-mastering nature of Washington we must allow something more than to small men. But no Churchman will think any the less of Washington for what is currently reported as the tradition of these things. They bring Washington the man nearer to every man with blood in his veins, and he still remains with them illustrious and respected. If Washington cursed Charles Lee at Monmouth he did nothing more than all Americans have been doing ever since. The curse of the father of his country abode on Charles Lee. It was the Nemesis of unbelief. Lee believed in the British Grenadiers; he did not believe in American backwoodsmen. But the American faith is to believe in men.

Washington was not only illustrious and respected for his religious belief and practice, but also for the part he took in the days preceding independence. No one in the country was ignorant of the causes of discontent prevailing. The British government was intent upon fastening the charge of the French and Indian war, and other public expenses, upon the American people. The Ameri-

can people had never questioned the right of the King of England to levy taxes here. But they said that these taxes must be voted by themselves through their own legislatures: by their own delegated representatives and not by the British Parliament. The whole controversy is set forth most clearly by Bancroft in his History. From this work it is clear that the Americans were contending for their legal rights as freemen: their legal rights as Englishmen. There can be little doubt that if the projects of royal cabinets had been successful in America, Englishmen at home would have suffered some curtailment of their liberties. The motto put forward in that contest was that taxation without representation is tyranny. The only taxation which the colonists knew was that of their own imposing. There were certain expenses necessary to their very moderate establishments which they paid cheerfully. Adam Smith in The Wealth of Nations (Bk. IV, ch. VII, 22) says that the entire amount spent in the 13 colonies was about £75,000 per annum ($375,000.) "An ever memorable example at how small an expense 3,000,000 of people may not only be governed, but well governed." At this time Massachusetts was the most lavish of the colonies in her expenses, spending no less than £18,000 or $90,000 a year; £10,000, $50,000, more than Virginia or South Carolina. Last year in Maine and Massachusetts together between 60 and 70 millions of dollars were spent on national, state, county and town governments. Nearly two hundred times as much as all the colonial governments cost in 1775.

But the principle is correct. The power of taxation is a governmental power. To exercise it without the consent of the governed people is tyranny. The sum which the government of Great Britain could raise from a duty of 3 pence on the pound of tea could not have amounted to a great deal. If people used tea in those days as we do now, the tax would have yielded about £112,000 per annum: $560,000. But inasmuch as the average consumption then was about a pound per annum for the whole country 3,000,000 lbs. of tea then would have paid £75,000, $375,000. This sum was small, and we would now consider it scarcely worth fighting about. But the principle involved was vital; and to submit to this tyranny would be to invite all tyranny in every direction. As a matter of fact it is said that but £80 was produced by this tax in the whole country at an expense of £200,000 to collect. (E. B. sub. U. S.) Because the people had agreed to drink no tea as long as it was taxed. To us who are accustomed to many sorts of taxation for governmental purposes, and to many sorts of extortion through trusts, monopolies and combinations in restraint of trade, they, the American patriots of '76, seem to have been idealists, and not practical men of affairs. For by raising the price of coal to ten cents per ton above what it costs to deliver it here the gentlemen who direct the Reading Coal and Iron Company can make the people of New England pay them twice as much a year as King George extorted from the whole thirteen colonies. Rather than pay a tax of 3d. on the pound

of tea, which the British Parliament had no legal right to impose, our fathers did without tea. And rather than submit to the King's fleets and armies they fought the War of the Revolution. Jefferson's estimate of the cost of the war was $140,000,000, and on the first of January, 1791, the public debt of the U. S. was $75,000,000, most of it on account of the war. (McMaster I, 139. World Almanac, 1898.) So we see how far devotion to an ideal will carry earnest men. Rather than submit to taxation on the part of King George asking for but one year's tribute the fathers spent 373 times the amount it would have cost them to submit. Washington was a leader and counsellor in all this. It is a most suggestive consideration.

But this resistance to the government of Great Britain could have but one result. Concord and Lexington disclosed the opening scene of that war which Patrick Henry had declared to be inevitable. Bunker Hill made reconciliation more improbable, and the minds of men began to turn to Independence. It is characteristic of the political genius of the American people that even in the first beginnings of their national life they did not haste beyond the progress of events. As each problem arose it was solved in accordance with the wisest discretion of the time. Although the people had entered upon the war with no thought of rebellion against the King, or of independence from the mother country, but only to preserve the rights of Englishmen hitherto unquestioned from illegal assault, yet as the preparations of the English government for

their subjugation developed it was seen that self-respect and consistency denounced the necessity of the Declaration of their Independence. This Declaration of Independence was made possible by the practical political sense which kept the colonies united. It is the gift of the English speaking people that for practical ends they can unite, and that they can trust each other in word and deed. But the principles of the Declaration as to the self-evident truths that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these rights are life, liberty and the pursuit of happiness; and to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed, sounded a new call for the advancement of men. These principles are not expressed in so many words in the Constitution of the United States. In one sense they are no part of the laws of the United States. Yet there is no doubt that the Constitution is intended to embody these principles in government as far as that is practicable in such an instrument. They are expressed plainly in the Bill of Rights of Maine and of Massachusetts. Washington believed in them fully and accepted them. There can be no question that he foresaw the conflict that would arise touching slavery. How else can you explain his anxiety to preserve the union? "The unity of government, which constitutes you one people, is also now dear to you. It is justly so: for it is a main pillar in the edifice of your real independence—the support of your tranquillity at

home, your peace abroad, of your safety, of your prosperity, of that very liberty which you so highly prize." (Farewell Address, Sept. 17th, 1796.) Again he says, accepting the principles of the Declaration, "The basis of our political systems is the right of the people to make and to alter their constitutions of government." And while warning the people against the danger of factions, and of putting in the place of the will of the nation, the will of a party, he foresees clearly that such combinations and associations are likely, "In the course of time and things to become potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government." I will not follow this line any further. But consider that the only interest which could be served by the dissolution of the union was that of chattel slavery. Washington says in reference to the compromises which made slavery possible under the Constitution :—"There are some things in this new form, I will readily acknowledge, which never did, and I am persuaded never will, obtain my cordial approbation. But I did then conceive, and do now most firmly believe, that, in the aggregate, it is the best Constitution that can be obtained at the epoch, and that this, or a dissolution, awaits our choice, and is our only alternative." (Lives of the Presidents, p. 52) The most obvious corollary of the doctrine that all men are born free and equal, was the abolition of negro slavery. Washington desired this. He made provision in his will that upon the decease of his wife "All the slaves

which I hold in my own right shall receive their freedom. To emancipate them during her life would, though earnestly wished by me, be attended by insuperable difficulties." Slavery was so bound up with the social life of the south that at last its abolition was insuperable to the south. But the discussion of the question of abolition soon found its way into Congress. It was recognized as a difficult question to handle. Nearly every Congress had to deal with the subject, and in that (the sixth) of 1799 some free negroes of Philadelphia presented a petition for a redress of wrongs done to negroes who had been kidnapped and sold south to Georgia. The opinion of the House seemed to be that Legislation on slavery was a subject from which the Congress was precluded by the Constitution. A motion that such subjects should receive no encouragement or countenance was passed by a vote of 85 to one. The one who voted in this way, willing to be counted in this minority as an advocate of freedom, was George Thatcher, who had to six Congresses been sent as the representative from the District of Maine. (McMaster, II, 456.) But a social wrong, like that of slavery, involving all the social life and institutions of a people can only be righted by social action. Individual abolitionists, and well-meaning emancipations of individual slaves availed nothing against the system. As long as there was money to be made by it, interested parties would defend and maintain it. But what a vindication does our recent history award to Washington? How clearly it explains why his contemporaries thought him the

father of his country, that a hundred years ago he was a Union man and an advocate of freedom for black men as well as white! Because he believed, what many among us now do not believe, that men are created free and equal.

When Washington died a hundred years ago, the experiment of a government to secure the rights of men "Of the people, by the people and for the people," was still under way. No one in England thought it could succeed. Washington himself was most hopeful and courageous. We ought to read his farewell Address more frequently than we do. For the principles therein set forth are just as beneficial to us as they were to the fathers. To be true to the Union; to avoid entangling alliances with foreign powers; to beware of party spirit, and the designs of cunning, unscrupulous, and ambitious men; to accept fully the Constitution and to respect public order; to maintain carefully the rights of person and property; (not property and person: to the mind of Washington the rights of men transcended the rights of things, of property,) to esteem highly the character of morality, learning, and religion; and to cherish the public credit. Whoever reads this dignified, well considered, and moderate address will conceive a true estimate of the influence of single-minded devotion to the public welfare which won for Washington the love of his countrymen. What a lesson his life is to the modern politician who is in politics for his own pecuniary advancement! What a warning it conveys to the careless, selfish, and covetous American citizen who

allows such men to attain high political position ; who considers his government a mere useful agent to enable him to accumulate by special legislation a fortune wrung from the needs of his fellow citizens : to rob them under the forms of law!

One of the principal arguments, used with his fellow-countrymen by our illustrious and respected brother, why they should accept the Constitution, and give it a fair and patient trial, was that it provided for its own amendment. According to the exigencies of times, and foreseeing that changes would occur in the social and political life of a people destined to rule a continent, it was not thought best to ask them to bind themselves to an unchangeable agreement. And consider what the differences are in our social and commercial life. A hundred years ago Samuel Slater had just started the first cotton mill in the United States at Pawtucket, R. I. (1793). Eli Whitney had invented the cotton gin, the machine that made slavery profitable. There was not a steam-ship in the world. Not a railroad. The common roads were like those of Wiscasset today, and no country in the world was as well provided with good roads as Ireland is at present. There was not a great city in the United States ; no gas ; no town supplied with public water works ; no coal in use here ; no electric lights ; no matches ; no electric roads ; no telegraph ; no telephone ; no wireless telegraphy ; no liquid air ; no petroleum in use ; no acetylene light. None of those physical things which make the glory and the beauty of a modern city were then known ; but, on the other hand, there were no

slums in our cities; and there was not a tramp in the United States. At that time there was no American Bell Telephone Company, to maintain rates; no American Book Company, to keep up the price of school books; no American Sugar Refining Company, to keep up the price of sugar to Americans, while it sold its surplus abroad at a lower rate; no Beef Consolidated Company, to keep up the price of beef to those who eat beef, and to run down the price of cattle to those who raise cattle; no Carnegie Steel Company to keep up the price of steel used in bridges and buildings, and to force the government of the United States to pay an enhanced price on armor for its battleships; no Consolidated Ice Company to make ice dear in New York and the South, and to make labor cheap in Maine; no Joint Traffic Association of Railroad Companies representating $12,000,000,000 of Capital; and having an available revenue of $500,000,000 (only $15,000,000 less than that of the government of the United States for 1899,) to keep up freight and passenger rates, and to keep down the wages of railroad employees; no Standard Oil Company to keep up the price of the common oil for light, and paying 30 per cent. dividends on a capital of $97,000,000, much of it water; no Western Union Telegraph Company to keep up the price of telegrams; no Anthracite Coal Companies Association to keep up the price of coal. This is a list of only ten trusts of two hundred and sixty now existing in the United States. They make food, fuel, light, travel and transportation, learning and intelligence dearer than they ought to be. They

oppress the poor. They show how far it is possible for private greed to go when the people put power without responsibility into the hands of cunning, unscrupulous, and ambitious men. They help us to understand how covetousness is idolatry. The power to charge the consumer more than the cost of production is possible only through monopoly. Where competition is unrestrained it is not possible. No monopoly, or combination in restraint of trade is now legal, and never has een legal, among men whose heritage is the common law of England. The reason why taxation without representation is tyranny is that all illegal, arbitrary, and iniquitous use of power is tyranny. The tyranny of George the Third against the colonies in Washington's day, as far as the collection of revenue is concerned, is but a little finger compared to the loins of the Standard Oil Company's exactions. The King wanted to collect a tax of $375,000 per annum and could not do it. But the Standard Oil Company, through its monopoly, collects, by its own showing, $19,400,000 annually. (Twenty per cent. on $97,250,000 capital.) George the Third's tea tax would raise only $10,125,000 to-day. But the people of the United States cannot under existing social conditions break this tyranny of to-day. It is just as illegal as the other tyranny of George the Third. The remedy is to be found in a constitutional amendment, both state and national, putting our whole scheme of taxation and revenue upon a natural and scientific basis. But first we will have to learn to love free trade, and free men, as Washington loved them.

Washington never profited by a cent's value through the services he yielded to his country. There were not wanting in his day envious men ready to question the motives, and to malign the reputation of a man so eminent. But as the years pass by the best opinion of his fellow countrymen has justified him. No country has produced a public character so single minded; so patient; so purely devoted to the good of the Commonwealth, in modern times. We may recommend his example to our youth without a single cautionary reservation. He was the typical American, resolute, clear headed, clean handed, generous; a model of manly and modest reserve, a steadfast friend, a good neighbor, a loyal citizen, a lover of freedom. And he feared God.

As members of the Masonic Order it becomes us to honor one who had taken our obligations, and was loyal to them. Concerning these obligations those of us who rest under them have no cause of scrupulousness except to keep them in good faith. "He that sweareth unto his neighbor, and disappointeth him not, though it were to his own hindrance," is said by the Psalmist to be among those who shall dwell in the Lord's tabernacle, and rest upon his holy hill. As freemen we are the best judges of what use we shall make of our freedom. It is certain that the character of the Free Masons of the United States is such as to warrant them in exacting from their fellow citizens the presumption that such men would not voluntarily enter into an organization whose ends were unfriendly to the lib-

erty of freemen: the sanctity of social life: or the restraints and supports of true religion. Washington himself would not have retained his membership in any organization likely to be at all harmful to his fellow citizens. But we must remember that most of the wrong done in the world is the work of men. And that not of poor and ignorant men; but of the rich, and the learned, who are also cunning, unscrupulous, and ambitious. Men in entering the Free Mason's Lodge, then, do not lay aside their human nature. They do not profess to be born again, to enter into a new life, as men do who become members of the Church. In this fraternal union they are knit together by the bands of brotherly love natural to loving, generous, and kindly human nature. And as human nature has never risen to the promptings of its highest possibilities in the family, and in the state, neither has it in the Free Mason's Lodge. Even in the Church brotherly love is not always the determining factor in shaping action. In reviewing such a movement as was involved in the anti-Masonic excitement of the earlier part of this century, then, these considerations should have weight. They should have weight now when Masonry is subjected to the attacks of men who do not approve of it. Free Masonry has survived these attacks, and will survive similar attacks in the future. But it cannot survive the surrender of its principles: or the removal of the ancient landmarks of the order. We have no doubt that Washington would have remained constant to his membership in the order, as many another worthy brother and fellow had done before him.

For more than a hundred years Lincoln Lodge has done its Masonic work in this community. Of the institutions of the town apart from the town itself, the First Parish and the Lodge are the only ones that survive. The Social Library was founded in 1799. The Fire Association had not yet been formed. The Artillery Company is long since disbanded. And that this Lodge a hundred years ago should have been so prompt to show their sense of loss in the death of Washington speaks loudly for the patriotism of the men of those days. We are glad to commemorate their virtues and their public spirit. And in like manner should we be glad to recall what the leadership of Washington meant a hundred years ago. Those times were very different from ours in every social, political, and commercial respect. But new occasions teach new duties. And it will always be safe for Americans to look back to the men, the principles, and the political institutions through which they expected to introduce among men a new order of the ages; NOVUS ORDO SECLORUM.

NOTE. For many of the facts in this address the writer is indebted to the History of Lincoln Lodge by Worthy brother Rufus King Sewall; who, also, placed his notes at the writer's disposal.

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JAN 1989
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