



The First Recorded Masonic Sermon of Rev. William Smith

Christ Church, Philadelphia, June 24, 1755

A Comparative Analysis of Four Versions: 1755, 1759, 1767, and 1803

EDITED WITH ANNOTATIONS BY SHAWN EYER • see594@g.harvard.edu

|7| 1. Pet. ii. 17.
Love the Brotherhood. Fear God.
Honor the King.

|37| I PETER ii. 17.
Love the Brotherhood; fear God;
honor the King.

|3| I PETER Chap. ii. Ver. 17.
Love the Brotherhood. Fear God.
Honour the King.

|27| 1. PETER, ii. 17.
LOVE THE BROTHERHOOD;
FEAR GOD; HONOUR THE KING.

TO contain Rules of Conduct levelled¹ to every Capacity, and squared² to the Circumstances of Men in all their various Relations,³ is an Excellence peculiar only to God's holy Word. In the Verses preceding the Text, the Apostle has the following noble Exhortation, or Charge,⁴ to the Brethren—

“WHEREFORE, says he, laying aside all Malice, and all Guile, and Hypocrisies, and Envy, and all Evil Speakings;—be ye, as LIVING STONES, built up a spiritual House;⁵—FREE, but not using your

TO contain rules of conduct levelled to every capacity, and fitted to the circumstances of men, in all their various relations, is an excellence peculiar only to God's holy word. In the text, and verses preceding, the apostle has the following noble exhortation—

“WHEREFORE, says he, laying aside all malice, and all guile, and Hypocrisies, and envies, and all evil speakings; be ye as living Stones, built up a spiritual house; free but not using your Liberty as a cloak of maliciousness.

TO contain rules of conduct, levelled to every capacity, and squared to the circumstances of men in all their various relations, is an excellence peculiar to God's holy Word. In the verses preceding the text, the apostle has the following noble exhortation or charge to the brethren;

Wherefore, says he, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. Be ye as living stones built up a spiritual house, free but not using your liberty as a cloak of maliciousness. Love the brotherhood.

TO contain rules of conduct levelled to every capacity, and fitted to the circumstances of men, in all their various relations and exigencies, is an excellence peculiar only to God's holy word. In the text, and verses preceding, the apostle has the following noble exhortation—

“Wherefore, says he, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings; be ye as lively stones, built up a spiritual house; free and not using your liberty as a cloak of maliciousness. Love the

1 Both the Philadelphia and London editions of 1755 frequently employ italics in two ways: first, to indicate a direct quotation, and second, to hint at Masonic terminology or implications. This is the first example of the latter.

2 In the 1759 version, where the Masonic context of the speech is heavily downplayed—though not eliminated wholly—“squared” is changed to “fitted.” This carries through into the versions based upon the 1759, such as the 1762 and the 1803 printings.

3 The 1803 edition adds “and exigencies” here.

4 The idea of St. Peter issuing a “Charge to the Brethren” would not have been alarming to an eighteenth-century Masonic audience. The Masonic traditions of early Grand Lodge era Freemasonry, Biblical characters such as Solomon, John the Baptist, St. Paul, and St. Peter were considered to be participants in the Craft's ancient continuity. For example, Robert Samber's March 1, 172½, Masonic essay (the earliest surviving work

of Masonic interpretation in the Grand Lodge era), refers to “holy Brother St. Peter.” See Eugenius Philalethes, Jr. [Robert Samber], *The Long Livers* (London: J. Holland, 1722), xxxvii. The earliest surviving private Masonic lodge oration, dated June 24, 1734, is predicated upon St. Paul as a participant in the Master Mason degree. See S. Eyer, “‘The Essential Secrets of Masonry’: Insight from an American Masonic Oration of 1734” in *Exploring Early Grand Lodge Freemasonry: Studies in Honor of the Tricentennial of the Establishment of the Grand Lodge of England* (Washington, D.C.: Plumbstone, 2017), 152–215.

5 Ver. 1. 5. 16. [Smith's note, 1755.] 1 Peter 2:5, in which men are encouraged to become like λίθοι ζώντες “living stones” fit for a οἶκος πνευματικός “spiritual house,” provides a fundamental element of the symbolism of speculative Freemasonry. The individual Mason is likened to a stone, first rough-hewn from the quarry, and then completed

Liberty as a Cloak of Maliciousness—
Love the BROTHERHOOD. Fear GOD.
Honor the KING.”

THIS Exhortation is so exactly adapted to the Purpose of our present Solemnity, that it contains those very Principles upon which our *Royal Craft*⁶ was founded, Time immemorial;⁷ and upon which the noble Superstructure has stood till now, with Glory yet undiminished; and if not undermined by the Neglect of these Principles, it shall still stand with growing Lustre, while the Sun opens the Day to gild its polished Turrets, or the Moon leads on the Night to chequer its *clouded Canopy*.⁸ The Current of Things may roll along its Basis; the Tide of Chance and Time may beat

Love the Brotherhood; fear God; honor the King.

THIS Exhortation so exactly suits our present purpose, that it contains those very principles on which this society processes itself to have been founded, time immemorial.

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Fear God. Honour the king.

This exhortation is so exactly adapted to the purpose of our present solemnity, that it contains those very principles upon which our craft was founded, time immemorial; and upon which the noble superstructure has stood till now with glory yet undiminished; and if not undermined by the neglect of these principles, it shall still stand with a growing luster, while the sun opens the day to gild its polished turrets, or the moon leads on the night to chequer its clouded canopy. The current of things may roll along its basis; the tide of chance and time may beat against its walls; the

brotherhood; fear God; honour the king.”

(“perfected”) for use in the Jerusalem Temple—and ultimately for the celestial Temple of the Supreme Grand Lodge, in which the “Almighty Architect” is eternally present. This interpretation of 1 Peter 2:5 was present in early Grand Lodge Freemasonry from at least 1722, as it appears in Samber’s essay as the basis for Masonic fraternization with royalty: “Ye are living Stones, built up a spiritual House, who believe and rely on the chief *Lapis Angularis*, which the refractory and disobedient Builders disallowed, you are called from Darkness to Light, you are a chosen Generation, a royal Priesthood. This makes you, my dearest Brethren, fit Companions for the greatest Kings . . .” (v).

6 Freemasonry was frequently referred to as the “royal Art” or “royal Craft,” owing to the Traditional History’s emphasis on royal participation, originating with Cain. “No doubt Adam taught his Sons *Geometry*, and the use of it, in the several *Arts and Crafts*

convenient, at least for those early Times; for CAIN, we find, built a City, which he call’d CONSECRATED, or DEDICATED, after the Name of his eldest Son ENOCH; and becoming the Prince of the one Half of Mankind, his Posterity would imitate his royal Example in improving both the noble Science and the useful Art.” (James Anderson, *The Constitutions of the Freemasons* [London: William Hunter, 1723], 2) In the Traditional History, the Royal Art is technically not Freemasonry itself, but the body of ante-diluvian knowledge it was intended to propagate. Cf. Anderson, *Constitutions*, 10, 16, 17, 21, 23, 27, 29, 34, 44.

7 Time immemorial is an expression used within Masonic rhetoric to refer to the mythical, primordial origins of Freemasonry as found in the so-called Traditional History or “legend of the Craft.”

against its Walls; the Rains of Calumny ▷
 |8| made to send upon its Top; and the ▷
 stormy Gusts of Malice may assault ▷
 its towering Height—but all in vain! ▷
 The goodly Fabric shall still subsist, ▷
 its Honors unviolated; and can then ▷
 only be dissolved, when the Pillars of ▷
 the Universe shall be shaken, *and the* ▷
great Globe itself, yea all which it inherit, ▷
*shall, like the baseless Fabric of a Vision,*⁹ ▷
 pass away before the ALMIGHTY AR- ▷
 CHITECT!¹⁰ ▷
 SUCH Language as this, I appre- ▷
 hend, will scarce escape the Name of ▷

rains of calumny made descend upon
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 may assault its towering height, but
 all in vain.

|4| The goodly fabric shall still
 subsist, its honours unviolated, and
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 pillars of the universe shall be shak-
 en, and the great globe itself, yea, all
 which it inherit, shall, like the baseless
 fabric of a vision, pass away before the
 Almighty Architect.

Such language as this, I appre-
 hend, will scarce escape the name of

- 8 The sun, moon, and sky conveyed symbolic meaning in early Grand Lodge era Freemasonry. For example, *Masonry Dissected* (London: J. Wilford, 1730), an exposure of the catechism common along the London lodges of the late 1720s, contains: “Q. What Covering have you to the Lodge? / A. A clouded Canopy of divers Colours (or the Clouds.)” (*Masonry Dissected* [London: J. Wilford, 1730], 13) “Q. Have you any Lights in your Lodge? / A. Yes, Three. / Q. What do they represent? / A. Sun, Moon and Master-Mason. / N.B. *These Lights are three large Candles placed on high Candlesticks.* / Q. Why so? / A. Sun to rule the Day, Moon the Night, and Matter-Mason his Lodge.” (14)
- 9 Paraphrased from Shakespeare’s *The Tempest* (Act 4, Scene 1).
- 10 The *Almighty Architect* was a very common epithet for God in early Grand Lodge era Freemasonry. It is the first term used for God in Anderson’s *New Book of Constitutions* (London: R. Chandler, 1738), p. 1. It is also found at the conclusion of the June 24, 1734 *Dissertation Upon Masonry*, the oldest American Masonic oration (S. Eyer, “A Dissertation upon Masonry, 1734, with Commentary and Notes.” *Philaethes: The Journal of Masonic Research and Letters* 68(2015): 62–75). The key concept is that Freemasons are, symbolically, studying architecture and ritualistically embodying an ancient architect, while God himself characterized as the heavenly Architect and source of

Masonic wisdom. Freemasons were depicted as continuing their Masonic “studies” in heaven. A Masonic lecture of 1736 or earlier gives contains a fine summation: “The Universe is that great Volumn to which we alone Confine our Studies, in which, each Line, each Letter, speaks the Almighty Architect, and in sweet Melody declare his Excellence. These are the Studies in which those immortal Youths that compose the Celestial Hierarchy, those Divine Philosophers that tread the Azure Empirean Plains of Heaven, and stand in Presence of their great Original, continually are exercised: By them the infinite Perfections of the Deity are continually traced thro’ all the Footsteps of his Handy work, both in the upper and inferiour Natures; thus do they happy live in an eternal Increase of Knowledge; the more they know of him the greater is their Love, the more they love the greater their Fruition: Thus are their Minds and Bliss continually enlarged, and each new Entity by them discovered, or a new Scene of Nature open laid, proves a sweet Instrument for their skilful Touches to sound melodiously their Author’s Praise.” (William Smith of Gateshead, *The Book M: Or, Masonry Triumphant* [Newcastle upon Tyne: Leonard Umfreville & Co., 1736], 1:12.) The earliest extant Masonic use of the term may be Samber’s 172½ epistle: “[M]y Brethren, what are we and our little Globe below, to that stupendous Celestial Mason-

Flight and Rant among some. To the World be it so; but the true MASON knows why I lay such Stress on the Apostle's noble Charge.¹¹ He knows also why it is hardly possible for a sincere Brother, without some Degree of Warmth, and seeming Enthusiasm, to mention those Principles upon which our venerable Constitution has been sustained so long, unimpaired amidst the Flux of Things.

CERTAIN it is, if none be ever accepted, or suffered to approach our peaceful Ground, excepting those who have banished all Malice, Guile, Hypocrisy, Envy and Evil-speaking; then shall the LODGE, in the Apostle's Phrase, be truly denominated a

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▷ And certain it is, that if | 38 | none be ever accepted into it, but those who have banished the evil passions, mentioned above; then may it truly be denominated a *spiritual House*, built up with *living Stones*, hewen out of the rock which is *Christ*, and adorned

rant among some; to the world be it so. But the true mason knows why I lay such stress on the apostle's noble charge; he knows also why it is hardly possible for a sincere brother, without some degree of warmth, and seeming enthusiasm, to mention those principles, upon which our venerable constitution has been sustained so long, unimpaired amidst the flux of things.

▷ Certain it is, if none be ever accepted or suffered to approach our peaceful ground, excepting Those who have banished all malice, guile, hypocrisy, envy and evil speaking; then shall the Lodge, in the apostle's phrase, be *DELETED TEXT* *built up with living stones*,

ry above! where the Almighty Architect has stretch'd out the Heavens as a Curtain, which he has richly embroidered with Stars, and with his immortal Compasses, as from a *Punctum*, circumscribed the mighty ALL; is himself the Center of all Things, yet knows no Circumference?" (*Long Livers*, viii) Freemasonry adopted the concept from the Hebrew Bible, where God is described as designing the universe by drawing a circle with a celestial compass (Proverbs 8:27) or with similar architectural metaphors (Job 38:4–6). Similar epithets are found throughout contemporary Masonic usage, such as: "the great Architect of the Universe" (Anderson, *Constitutions*, 1723, 1) or "the Great Geometrician" (1734 *Dissertation*). A thorough review of the literary context shows that these terms do not carry—as hinted by some—deistic, "scientific," "Newtonian," or anti-religious connotations in Masonic usage (consistent with the above examples).

11 Smith's statement that "the true MASON knows why I lay such Stress on the Apostle's noble Charge" is similar to a statement found in the 1734 *Dissertation upon Masonry* concerning the Apostle Paul: "... the learned annotators & Interpreters of Scriptures, however penetrating & clear they have been in other dark places, yet none of them been of y^e lodge, they Could not possibly Conceive the apostle's true meaning in this mysterious part of his Epistle . . . Freemasons know very well why the apostle calls himself a Man, they know why he could not tell whether, when he was made a mason he was in the Body or out of the Body, and what is meant by the body, they know also that by the third heaven or paradise is figur'd out the third & Chief degree of Masonry . . ." See Eyer, "A Dissertation upon Masonry," 66–67.

12 This sermon was given in the same day that the Provincial Grand Lodge of Pennsylvania dedicated its first Masonic hall, which was the first American Masonic temple

spiritual House,¹² built up with LIVING STONES, hewn out of the Rock which is CHRIST, and adorned with Jewels of inestimable Price. All its Members shall then be *free*¹³ indeed; for they shall be *free* from the Dominion of turbulent Passions, and utter Enemies to all sorts of *Slavery*. Liberty of every Species, moral, religious and civil, they will pursue as the first of Blessings; but they will not make this Pursuit a *Cloak of Maliciousness*, either to injure their Neighbours, or distress lawful Government. On the contrary, these very Principles will lead them—“To love the Brotherhood, fear God, and honor the King.”

| 9 | BUT farther, these Words, as I hinted of God’s holy Word in general, equally concern Men of all Denomi-

building. See Wayne A. Huss, *The Master Builders* (Philadelphia: The Grand Lodge of Pennsylvania, 1986), 1:26–27. Despite the occasion of the sermon, by *the Lodge*, Smith refers in the main to a local community of Masonic brethren, not a physical building. The ceremonial meeting of an American Masonic lodge in the eighteenth century typically took place within a temporary setting such as a tavern’s meeting hall. In addition to the manner in which these temporary spaces were transformed into the symbolic lodge through artwork and ceremony, James Stevens Curl notes that “It is also clear from Masonic rituals and catechisms that there was an Ideal Lodge, a symbolic building, that Freemasons shared in imagination.” See J. S. Curl, *The Art and Architecture of Freemasonry* (London: B.T. Batsford, Ltd., 1991), 53. The remarkable

with Jewels of inestimable price. All its members shall then be *free* indeed; for they shall be *free* from the dominion of turbulent passions, and utter enemies to all sorts of *Slavery*. Liberty of every species, Moral, Religious and Civil, they will pursue as the first of blessings; but they will not make this pursuit a *Cloak of Maliciousness*, either to injure their Neighbours, or to distress lawful Government. On the contrary, they will *love the Brotherhood; fear God; and honor the King*.

BUT farther, these words, as was hinted of God’s holy word in general, equally concern men of all denomina-

hewn out of the rock, that is, Christ, and adorned with jewels of inestimable price: all its members shall then be free indeed; for they shall be free from the dominion of turbulent passions, and utter enemies to all sorts of slavery. Liberty of every species, moral, religious and civil, they will pursue as the first blessing: but they will not make this pursuit a cloak of maliciousness, either to injure their neighbours, or distress lawful government; on the contrary, these very principles will lead them to love the brotherhood, fear God, and honour the king. But further,

These words, as I hinted of God’s holy Word in general, equally concern men of all denominations. The obser-

nature of regular ritualistic gatherings in tavern spaces that were characterized by such emphatic rhetoric of interparticipation with sacred and heavenly *loci* is frequently overlooked.

Smith’s 1759 edition downplays the Masonic context by not mentioning the Lodge, while the 1762 and 1803 versions omit this section altogether. As it stands in the original 1755 sermon, the passage makes it explicit that the Lodge was idealized as “*spiritual House*.” The manner in which a Lodge could resemble heaven is a primary theme of the 1734 oration, which William Smith possessed at least by 1795, and perhaps at the time of this sermon in 1755. For his familiarity with the 1734 *Dissertation on Masonry*, see Eyer, “Essential Secrets,” 193–206.

| 28 | The most excellent doctrine contained in these words is not only highly suitable to the purpose of those

nations. The Observance of them is not the grand Support of our ancient Society alone, but also of Societies of every Kind. And this, I confess, was no small Inducement to my present Choice of them. I consider this as a mixt Assembly.¹⁴ Those, whose Curiosity may have been excited by the Novelty of the Occasion, in this Place, compose one Part of it. The Remainder is a Society of Friends,¹⁵ linked in a strong Bond of *Brotherly Love*,¹⁶ together with their other Ties for the Advancement of Humanity and good Fellowship, rational Religion, true Liberty, and useful Knowledge. I have, therefore, chosen a Subject, which alike interests us all, both as *Men* and as *Christians*.

IN Things of inferior Moment, I doubt not, our Sentiments may differ; but in those Principles which are the Foundation of the Text, 'tis to be hoped

tions. And this, I confess, was no small inducement to my choice of them. I consider this as a very mixt assembly, and have therefore selected a subject which alike interests us all, as Men and as Christians.

IN things of inferior moment, I doubt not, our Sentiments may differ; but in | 39 | those principles which are the foundation of the text, 'tis to be hoped we all agree, namely in be-

vance of them is not the grand support of our ancient society alone, but also of small inducement to my present choice of them. I consider this, as a mixt assembly: those whose curiosity may have been excited by the novelty of the occasion in this place, compose one | 5 | part of it; the remainder is a society of friends, linked in a strong bond of brotherly love, together with the other ties for the advancement of humanity and good fellowship, rational religion, true liberty, and useful knowledge. I have therefore chosen a subject which alike interests us all, both as men and as Christians.

In the things of inferior moment, I doubt not that our sentiments may differ: but in those principles, which are the foundation of the text, it is to be hoped we all agree; namely, in

at whose instance I now appear here, but likewise to every man among us of whatsoever denomination or degree. And this, I confess, was my chief inducement to the choice of them. It was reasonably apprehended that the nature of this occasion would draw together a very large and mixt assembly; and therefore I thought it my duty to select a subject, which might equally interest us all, both as *men* and as *Christians*, especially in the present dangerous state of our affairs.

In things of inferior moment, I doubt not, our sentiments may differ; but in those principles which are the foundation of the text, 'tis to be hoped we all agree, namely, in believing—

13 Smith makes his point in reference to the Masonic styling of “Free and Accepted Masons” or “Freemasons.”

14 Being a Masonic group, it was composed of men of many different faiths, as opposed to Smith’s normally more homogenous audience at Christ Church.

15 A subtle appropriation of the name of the Quakers, suggesting that Freemasonry

is more aptly designated a “society of friends.” Later in the sermon, Smith harshly criticizes the Quaker teaching of non-resistance or pacifism.

16 Another subtle turn of phrase, as the Quaker William Penn had named the city Philadelphia, which is Greek for “brotherly love,” in reference to Quaker teachings.

we all agree,¹⁷ namely in believing—*That there is ONE GOD, the supreme Lord of the Universe;—That the whole human Species are one Brotherhood,*¹⁸ being one Flesh, and the Work of his Hand;—and *That we were designed for social Life, being by Nature both fitted and disposed to encrease each other's Happiness, and incapable of any tolerable Happiness in a solitary State. These Principles partly constitute a Kind of universal Religion, of eternal and immutable Obligation; and whatever Associations we may form for particular Purposes, the great End proposed upon the whole, should | 10 | be to enable us the more effectually to act in Conformity to this*

believing—*That there is one God, the supreme Lord of the Universe; that the whole species are one Brotherhood, being one flesh, and the work of his hand; and that we were designed for social life, being by nature both fitted and disposed to encrease each other's happiness, and incapable of any tolerable happiness in a solitary flate. These principles partly constitute a kind of universal Religion, of eternal and immutable obligation; and whatever Associations we may form for particular purposes, the great end proposed upon the whole, should be to enable us the more effectually to act in conformity to this obligation, which no power on earth can release us from.*

believing that there is one God, the supreme Lord of the universe; that the whole human species are one brotherhood, being one flesh, and the work of his hands; and that we were designed for social life, being by nature both fitted and disposed to increase each others happiness in this lower state. These principles partly constitute a kind of universal religion, of eternal and immutable obligation; and whatever associations we may form for particular purposes, the great end proposed upon the whole, should be to enable us to the more effectually to act in conformity to this application, which no power on earth can release us from.

That there is one God, the supreme Lord of the universe; that our whole species is one brotherhood, being one flesh, and the work of his hand; and that we were designed for social life, being by nature both fitted and disposed to increase each other's happiness, and incapable of any tolerable happiness in a solitary state. These principles partly constitute a kind of universal religion, of eternal and immutable obligation; and whatever associations we may form for particular purposes, the great end proposed upon the whole, should be to enable us the more effectually to act in conformity to this obligation, which no power on earth can release us from.

17 The 1755 original printing included a note by Smith here: “The Author would have it observed, that he would have proposed many more Principles of Faith; and he charitably hopes even the whole Essentials of our Common *Christianity* would have received the hearty Assent of his Audience, mixt as it was. But strict Method and Reasoning confined him to those Principles only, which were necessary to illustrate and establish the Text.”

18 The brotherhood of the *whole human species* is a common theme in Masonic rhetoric of the eighteenth century. For example, on September 11, 1769, Thomas Dunckerley (1724–1795) gave a Masonic address in England with the same sentiment: “By *Brotherly-love*, we are to understand that generous principle of the soul, which respects the human species as one family, created by an all-wise Being, and placed on this globe for the mutual assistance of each other.” Contrasting Freemasonry with the divisive

nature of other institutions, Dunckerley notes that “*our order, on the contrary, is calculated to unite mankind as one family . . .*” See Wellins Calcott, *A Candid Disquisition of the Principles and Practices of the Most Ancient and Honourable Society of Free and Accepted Masons* (London: Brother James Dixwell, 1769), 139. Less than a decade later, Dunckerley’s language, slightly modified, was absorbed into the Masonic lectures of William Preston (1742–1818), whose work was highly influential and forms the basis of most English-language Masonic workings up to the present. “By the exercise of brotherly love we are taught to regard the whole human species as one family, the high and low, the rich and poor, created by one Almighty Being, and sent into the world for the aid, support, and protection of each other. On this principle, Masonry unites men of every country, sect, and opinion . . .” See W. Preston, *Illustrations of Masonry* (London: J. Wilkie, 1775.), 71–72.

Obligation, which no Power on Earth can release us from.

As long, therefore, as we *believe* these Principles—and we cannot help believing them as long as we continue to be constituted as we are—it must, at all Times, and in all Circumstances, be our indispensable Duty, to *love* this *Brotherhood* who are our own Flesh; to *fear* this *God* who made us for social Happiness; and to *honor* those who, in a more eminent Manner, concur with the benevolent Purposes of Heaven, to promote the Good of the *Social System*.

THUS, notwithstanding the unfriendly Insinuations of many ignorant and suspicious Persons, I think I may affirm, that our ancient Society assumes no other Foundation, than that which every happy Society has, and must have. For other Foundation, than that which is laid by the great *Master-builder*, can no Man lay.¹⁹

19 An allusion to 1 Corinthians 3:11.

20 Smith is here acknowledging the existence of religious opposition to Freemasonry, which had been one element of anti-Masonic sentiment since the seventeenth century. David G. Hackett notes that the presence of heterodox ideas within Freemasonry

As long, therefore, as we believe these principles—and we cannot help believing them as long as we continue to be constituted as we are—it must, at all times, and in all circumstances, be our indispensable duty, to love this *Brotherhood* who are our own Flesh; to fear this *God* who made us for social happiness; and to honor those who, in a more eminent manner, | 40 | concur with the benevolent purposes of Heaven, to promote the good of the *Social system*.

As long, therefore, as we believe these principles, and we cannot help at believing them; as long as we continue to be constituted as we are, it must, at all times, and in all circumstances, be our indispensable duty to love this brotherhood, who are our own flesh; To fear of this *God* who made us for social happiness; and to honour those, who in a more eminent manner concur with the benevolent purposes of heaven to promote the good of the social system.

Thus, notwithstanding the unfriendly insinuations of many ignorant and suspicious persons, I think I may affirm, that our ancient society assumes no foundation than that which every happy society has, and must have; *For other foundation than that which is laid*, by the great master builder, *can no man lay*.

was a cause of some consternation. “Despite Freeasonry’s contributions to colonial society, some continued to question whether it was really Christian.” See D.G. Hackett, *That Religion in Which All Men Agree: Freemasonry in American Culture* (Berkeley, Cal.: University of California Press, 2014), 51.

As long, therefore, as we believe these principles—and we cannot help believing them, as long as we continue to be constituted as we are—it must, at all | 29 | times, and in all circumstances, be our indispensable duty, to love this brotherhood who are our own flesh; to fear this *God* who made us for social happiness; and to honour those who, in a more eminent manner, concur with the benevolent purposes of heaven, to promote the good of the social system.

As a *Gospel-minister*, therefore, sincerely persuaded of those sacred Truths I am bound to preach, it gives me inexpressible Pleasure to think, that as often as I may be called to exhort this honorable *Fraternity*, to a strict Remembrance of their fundamental Principles, I shall at the same time be exhorting every *Christian* to a zealous Observance of the great Duties of our holy Profession. I shall be endeavoring to render GOD more *feared* and more adored, and Mankind more happy and more in *Love* with one another. And consequently, I shall have the Honor of being, in some Degree, serviceable in that glorious Cause, for which the Prophets prophesied; for which the LORD JESUS |11| descended from Heaven; for which he toiled; for which he bled!

WERE it not so, I hope Malignity itself will believe and be silent, when I take this first Opportunity of declaring, once for all, that I should never have appeared in this Place, on this Occasion. Did I know that the Science of *Masonry* presumed to take any Thing from the rich Legacy of *Truth*

As a *Gospel-minister*, therefore, sincerely persuaded of those sacred truths I am bound to preach, it gives me inexpressible pleasure to think, that at the same time that I am called to exhort you to a strict remembrance of your fundamental principles, I shall be exhorting every Christian to a zealous observance of the great duties of our holy profession. I shall be endeavoring to render GOD more feared and more adored, and mankind more happy and more in love with one another. And consequently, I shall have the honor of being, in some degree, serviceable in that glorious cause, for which the prophets prophesied; for which the Lord Jesus descended from Heaven; for which he toiled; for which he bled!

|6| As a gospel minister, therefore, sincerely persuaded of those sacred truths I am bound to preach, it gives me inexpressible pleasure to think, that, as often as I may be called to exhort this honourable fraternity to a strict remembrance of their fundamental principles, I shall, at the same time, be exhorting every Christian to a zealous observance of the great duties of our holy profession; I should be endeavoring to render God more adored, and mankind more happy, and more in love with one another; and consequently, I shall have the honour of being, in some degree, serviceable in that glorious cause, for which the prophets prophesied; for which the Lord Jesus descended from heaven; for which he toiled; for which he bled.

Were it not so, I hope malignity itself will believe and be silent, when I take this opportunity of declaring once for all, that I should never have appeared in this place on this occasion, did I know that the science of masonry presumed to take any thing from the rich legacy of truth and duty

and Duty, left us in the Gospel; or did it propose any new Sanction which Christ hath not proposed;²⁰ my Ignorance might at first have misled me, or an idle Curiosity might have prompted me to pry into its Mysteries; but no Obligations should have Solemnity enough to engage my Adherence to it, when once discovered to be repugnant to antecedent Obligations, which are indispensable and still more solemn.

HAVING thus said what seemed necessary in Defense of the *Royal Art*, and having established the Duties commanded in the Text, by a brief, and I hope clear, Deduction of them from first Principles; I shall add some Considerations to enforce the Practice of them, taking them singly in their Order.

FIRST, *we are to love the Brotherhood*. This fundamental Precept has been so often recommended as the brightest *Jewel of Masonry*, and firmest Link in the Golden Chain of Society, that scarce any Thing remains to be added upon it. *Change not a FAITHFUL BROTHER*, says the wise Man, for the Gold of Ophir.²¹ And one still

HAVING thus said what seemed necessary by way of introduction, and having established the duties commanded in the text, by a brief, and I hope clear, deduction of them from first principles; I shall add some considerations to enforce the practice of them, taking them singly in their order.

[41] FIRST, *we are to love the Brotherhood*. This fundamental precept has been so often recommended as the firmest link in the golden chain of all societies, that scarce any thing remains to be added upon it. "Change not a faithful brother, says the wise man, for the gold of Ophir." And one still wiser lays such stress on Brotherly

left us in the gospel; or did it propose any new sanction which Christ hath not proposed: my ignorance might at first have misled me, or an idle curiosity might have prompted me to pry into its mysteries; but no obligations should have solemnity enough to engage my adherence to it, when once discovered to be repugnant to antecedent obligations which are indispensable and still more solemn.

Having thus said what seemed necessary in defense of the royal art, and having established the duties commanded in the text, by a brief, and I hope clear deduction of them from first principles, I shall add some considerations to enforce the practice of them, taking them singly in their order.

First, *We are to Love the brotherhood*. This fundamental precept has been so often recommended as the brightest jewel of masonry, and firmest link in the [7] golden chain of society, that scarce any thing remains to be added upon it; *Change not a faithful brother*, says the wise man, *for the gold of Ophir*; and one still wiser, lays such

Having thus said what seemed necessary by way of introduction, and having established the duties commanded in the text, by a brief deduction of them from first principles; I shall now lay before you some considerations to enforce the practice of them, taking them singly in their order.

First, *we are to love the brotherhood*. This fundamental precept has been so often recommended as the firmest link in the golden chain of all societies, that scarce any thing remains to be added upon it. "Change not a faithful brother, says the wise man, for the gold of Ophir." And one still wiser lays such stress on brotherly

21 Eccl. vii. 18. [Smith's note, 1755.]

wiser lays such Stress on *Brotherly Love*, that he requires it as the Test of our Christianity. *Hereby shall all Men know that ye are my disciples, if ye have Love one to another.*²²

|12| THE whole Gospel breathes the Spirit of Love. Its divine Author is all Love, and his true Followers must be Love. Love is the Happiness of the Saints in Glory, and Love only can render the Christian Life an Imitation of theirs. Few Motives, therefore, one would think, might suffice to enforce the Practice of such a Godlike Virtue.

WHEN we calmly consider whence we came, and what we are;—when we find that the same Goodness called us forth from Dust to bear our Brow aloft,²³ and glory in rational Existence;—and when we reflect that we depend on the same paternal Goodness for all we have, and all we hope to have, and that we are connected by the same Wants and the same Dangers, the same common Salvation and the same Christian Privileges;—one

Love, that he requires it as the test of our christianity. “Hereby shall all men know that ye are my disciples, if ye have love one to another.”

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WHEN we calmly consider whence we came, and what we are; when we find that the same goodness called us forth from dust “to bear our brow aloft,” and glory in rational existence; and when we reflect that we depend on the same paternal kindness for all we have, and all we |42| hope to have, and that we are connected by the same wants and the same dangers, the same common salvation and the same christian privileges; one would imag-

stress on brotherly love, that he requires it as the test of our Christianity; *Hereby shall all men know that ye are my disciples, if ye love one another.* ▷

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love, that he requires it as the test of our Christianity. “Hereby shall all men know that ye are my disciples, if ye have love one to another.”

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|30| When we calmly consider whence we came, and what we are; when we find that the same goodness called us forth from dust “to bear our brow aloft,” and glory in rational existence; and when we reflect that we depend on the same paternal kindness for all we have, and all we hope to have, and that we are connected by the same wants and the same dangers, the same common salvation and the same christian privileges; one would imag-

22 John xiii. 35. [Smith’s note, 1755.]

23 From Brother Edward Young’s *A Poem on the Last Day* (1713): “Man, bear thy brow aloft; view ev’ry grace / In GOD’s great offspring, beauteous nature’s face: / See Spring’s

gay bloom; see golden Autumn’s store; / See how earth smiles, and hear old ocean roar.” (1.31–34)

24 The 1767 edition reads *distinction* for *destination*—an apparent printer’s error rather

would imagine it scarce possible for our Hearts to be unaffected towards each other! But when we enquire farther what is our Destination,²⁴ and whither are we going—when we extend the Prospect beyond the Grave, and stretch it down thro’ vast Eternity,—how greatly does it endear the Tie?

OUR Hearts would venerate those who were to be the faithful Companions of our good and bad Fortune thro’ some strange Country; and shall not our very Souls burn within us towards the whole human Race who, as well as we, are to pass thro’ all the untried Scenes of endless Being?—Good Heaven! what a Prospect is this? Eternity all before us! how great, how important does Man appear! how little and how trifling the ordinary Causes of Contention! Party Difference, and the vulgar Distinctions between Small and Great, Noble and Ignoble, are here entirely lost, or—if they are seen—they are seen but as Feathers dancing on the mighty Ocean, utterly incapable to toss | 13 | it into Tumult. In this grand View, we forget to en-

ine it scarce possible for our hearts to be unaffected towards each other! But when we enquire farther what is our destination, and whither we are going; when we extend the prospect beyond the grave, and stretch it down thro’ vast eternity; how greatly does it endear the tie?

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But, when we enquire further, what is our distinction, and whither are we going; when we extend the prospect beyond the grave, and stretch it down through vast eternity, how greatly does it endear the tie?

▷ Our hearts would venerate those who were to be the faithful companions of our good and bad fortune thro’ some strange country; and shall not our very souls burn within us towards the whole human race, who, as well as we, are to pass through all the untried scenes of endless being? good heaven! what a prospect is this! eternity all before us! how great, how important does man appear! how little, and how trifling the ordinary causes of contention and party difference. The vulgar distinctions between small and great, noble and ignoble, are | 8 | here entirely lost; or, if they are seen, they are seen but as feathers dancing on the mighty ocean, utterly incapable to toss it into tumult. In this grand view, we forget to enquire, whether a

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quire whether a Man is of this or that Denomination! We forget to enquire whether he is rich or poor, learned or unlearned! These are but trivial Considerations; and to entitle him to our Love, 'tis enough that he wears the human Form!²⁵ 'Tis enough that he is our Fellow-traveller thro' this Valley of Tears!²⁶ And surely 'tis more than enough, that when the whole World shall tumble from its Place, *and the Heavens shall be rolled together as a Scroll,*²⁷ he is to stand the last Shock with us; to launch out into the shoreless Ocean beyond; to share the Fortunes of the endless Voyage, and, for what we know, to be our inseparable Companion thro' those Regions, over which Clouds and Darkness hang, and from whose Confines no Traveller has returned with Tidings!

ANOTHER Motive to *Brotherly Love* is its Tendency to soften and improve the Temper. When a *reigning Humanity* has shed its divine Influence

than an intentional revision.

25 *Homo sum! Nihil humanum alienum a me puto.* TER. [1755] "I am human! I consider nothing that is human to be separate from me." Terrence, *Heauton Timorumenos* 1.77.

to enquire whether a man is of this or that denomination! We forget to enquire whether he is rich or poor, learned or unlearned! these are but trivial considerations; and, to entitle him to our love, 'tis enough that he wears the human form! 'tis enough that he is our fellow-traveller thro' this valley of tears! And surely 'tis more than enough, that when the whole world shall tumble from its place, "and the heavens be rolled together as a scroll," he is to stand the last shock with us; to launch out into the shoreless ocean beyond; to share the fortunes of the endless voyage, and, for what we know, to be our inseparable companion thro' those regions, over which clouds and darkness hang, and from whose confines no traveller has returned with tidings!

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▷ Another motive to *brotherly love*, is, its tendency to soften and improve the temper. When a *reigning humanity* hath shed its divine influence on our

26 "Valley of Tears" is a Biblical expression from the Book of Psalms 84:6.

27 Isaiah 34:4.

In this grand view, we forget to inquire whether a man is of this or that denomination! We forget to inquire whether he is rich or poor, learned or unlearned! | 31 | These are but trivial considerations; and, to entitle him to our love, 'tis enough that he wears the human form! 'Tis enough that he is our fellow-traveller through this valley of tears! And surely 'tis more than enough, that when the whole world shall tumble from its place, "and the heavens be rolled together as a scroll," he is to stand the last shock with us; to launch out into the shoreless ocean beyond; to share the fortunes of the endless voyage, and, for what we know, to be our inseparable companion through those regions, over which clouds and darkness hang, and from whose confines no traveller has returned with tidings!

Another motive to *brotherly love* is its tendency to soften and improve the temper. When a *reigning humanity* has shed its divine influences on

on our Hearts, and impregnated them with every good Disposition, we shall be all Harmony within, and *kindly affected* towards every Thing around us. CHARITY, in all its golden Branches, shall illuminate our Souls, and banish every dark and illiberal Sentiment. We shall be open to the fair Impressions of *Beauty, Order* and *Goodness*; and shall strive to transcribe them into our Breasts. We shall rejoice in the divine Administracion; and imitate it by diffusing the most extensive Happiness in our Power. Such a heavenly Temper will give us the inexpressible Meltings of *Joy* at seeing others joyful. It will lead us down into the House of Mourning to surprise the lonely Heart with unexpected Kindness; to bid the cheerless Widow sing for Gladness, and to call forth modest Merit from its obscure Retreats.

|14| To act thus, is the Delight of GOD, and must be the highest Honour and most exalted Enjoyment of Man. It yields a Satisfaction which neither Time, nor Chance, nor any Thing besides, can rob us of—a Satisfaction which will accompany us

ences on our hearts, and impregnated them with every good disposition, we shall be all harmony within, |44| and kindly affected towards every thing around us. Charity, in all its golden branches, shall illuminate our souls, and banish every dark and illiberal sentiment. We shall be open to the fair impressions of *Beauty, Order* and *Goodness*, and shall strive to transcribe them into our own breasts. We shall rejoice in the divine administration; and imitate it by diffusing the most extensive happiness in our power. Such a heavenly temper will give us the inexpressible meltings of *Joy* at seeing others joyful. It will lead us down into the house of mourning to surprise the lonely heart with unexpected kindness; to bid the cheerless widow sing for gladness, and to call forth modest merit from its obscure retreats.

To act thus is the delight of GOD, and must be the highest honour and most exalted enjoyment of Man. It yields a satisfaction which neither time, nor chance, nor any thing besides, can rob us of; a satisfaction which will accompany us thro' life, and

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▷ To act thus, is the delight of God, and must be the highest honour and most |9| exalted enjoyment of man. It yields a satisfaction, which neither time nor chance, nor any thing besides, can rob us of; a satisfaction, which will accompany us through life; and, at our

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|32| To act thus is the delight of God, and must be the highest honour and most exalted enjoyment of man. It yields a satisfaction which neither time, nor chance, nor any thing besides, can rob us of; a satisfaction which will accompany us

thro' Life, and at our Death will not forsake us; for then we shall have the well-grounded Hopes of receiving that Mercy which we have shewn to others.

THE LAST Motive to Brotherly Love, which I shall mention, is its being the joint Command of him who made, and him who *redeemed*, us. Seeing, therefore, a Man can neither be *profitable to his Creator*, nor make any immediate Return for *Redeeming Love*, all that we can do for such unspeakable Kindness, is to honor the divine Will, and co-operate with it in promoting the glorious Scheme of human Felicity. To be insensible to those Emanations of Goodness to which we are so wonderfully indebted, or not to be charmed to the Imitation of it, would argue the total Absence of every Thing noble or ingenuous in our Nature.

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As long therefore as the *Almighty Source of all LOVE* continues to beam down his *Love*, in such Exuberance, upon us; let us, like so many burning and shining Luminaries, in a pure unclouded Sky, reflect it back upon each other, mingling Flame with Flame, and Blaze with Blaze!²⁸

SECONDLY, we are exhorted to fear GOD; by which is generally understood the whole of our Duties towards him. Having already pointed out the Foundation of these Duties, I shall just observe farther, that if the *Fear of God* was set aside, it would be impossible to form any Scheme either of private or public Happiness.

[15] WITH Regard to Individuals, where shall they find Consolation under the various Pressures of Life,

As long therefore as the *Almighty Source of all Love* continues to beam down his *Love*, in such exuberance, upon us; let us, like so many burning and shining luminaries, in a pure unclouded sky, reflect it back upon each other, mingling flame with flame, and blaze with blaze!

SECONDLY, we are exhorted to fear GOD; by which is generally understood the whole of our duties towards him. Having already pointed out the foundation of these duties, I shall just observe farther, that if [46] the *Fear of God* was set aside, it would be impossible to form any scheme either of private or public happiness.

WITH regard to individuals, where shall they find consolation under the various pressures of life,

▷ As long, therefore, as the *Almighty source of all love* continues to beam down this love in such exuberance upon us, let us, like so many burning and shining luminaries in a pure unclouded sky, reflect it back upon each other, mingling flame with flame, and blaze with blaze.

Secondly, We are exhorted to fear God; by which is generally understood, the whole of our duties towards him. Having already pointed out the foundation of these duties, I shall just observe further, that if the fear of God was set aside, the would be impossible to form any scheme of private or public happiness, with regard to individuals. Where shall they find consolation, under the various pressures of life, if they look for no

As long, therefore, as the *Almighty source of all love* continues to beam down his love, in such exuberance, upon us; let us, like so many burning and shining luminaries, in a pure unclouded sky, reflect it back upon each other, mingling flame with flame, and blaze with blaze!

Secondly, we are exhorted to fear God; by which is generally understood the whole of our duties towards him. Having already pointed out the foundation of these duties, I shall just observe farther, that if the fear of God was set aside, it would be impossible [33] to form any scheme either of private or public happiness.

With regard to individuals, where shall they find consolation under the various pressures of life, if they look

28 The symbolism of individual Freemasons as *luminaries* or stars has become obscure. In note *10* above, reference was made to the perfected Masons who reside in the heavens: "These are the Studies in which those immortal Youths that compose the Celestial Hierarchy, those Divine Philosophers that tread the Azure Empirean Plains of Heaven . . ." In Masonic iconography, this was depicted as the symbol of Seven Stars, typically illustrated as surrounding the Moon. An early version of William Preston's lecture of the first degree, explains that "the starry firmament" is "the receptacle of the virtuous, which existed before the world began; and will to eternity endure. [It is described by] a representation of the heavens; where amidst the planets moving in various orbits we discover seven brilliant stars shining truly resplendent. [. . . F]rom

their number we deduce the number that adds perfection to our system, and in the union of all the degrees of the order, by that number we complete the harmony of the Lodge." See Colin Dyer, *William Preston and His Work* (Shepperton, UK: Lewis Masonic, 1987), 195. Compare an American lecture of 1809: "Behold the SUN, the MOON, and the STARS, they are on our carpet. The sun teaches us a supreme, all-wise and provident power, which opened the Grand Lodge of Creation, and set the various orbs and Creatures of his hands to work, and gave them suitable and proper instructions for regular and profitable labor. The moon is an emblem of that mediatorial light, by which, we are brought to a more perfect knowledge of God, by the express image of the invisible. The stars represent the faithful who shall be beautified in glory; and

if they look for no GOD to rest upon? Whither shall they wander in Search of Happiness, if, in all the Universe, they know not an Object adequate to their most generous and elevated Affections? How shall they fill up the mighty Void within, if those ever-active Powers of the Soul, which are soon cloyed with the Things of this *diurnal* Scene,²⁹ and still hankering after the *Great*, the *Fair*, and the *Wonderful* in Objects, do not center in Him who is the *first Great*, the *first Fair*, and the *first Wonderful*; in the Contemplation of whom the Mind may dwell, with Astonishment and Delight, thro' an unfailling Duration?

WITH Regard to the *Public*, the Magistrate may fright Vice into a Corner, and secure the *Being* of Societies; but their *Well-being* depends entirely on the universal Practice of those silent Virtues, which fall not under the Sanction of human Laws. Nothing but the *Fear of God*, and religious Sanctions, can take Cognizance

the order, regularity and harmony of all these, teachers, that God is not the author of confusion." See Hosea Ballou, *An Oration, pronounced at Windsor, before the Worshipful Master, Wardens, and Brethren of Vermont Lodge, on the 27th December, A.L. 5808, at the*

if they look for no GOD to rest upon? Whither shall they wander in search of happiness, if, in all the universe, they know not an object adequate to their most generous and elevated affections? How shall they fill up the mighty void within, if those ever-active powers of the soul, which are soon cloyed with the things of this diurnal scene, and still hankering after the *Great*, the *Fair*, and the *Wonderful* in objects, do not center in him who is the *First Great*, the *First Fair*, and the *First Wonderful*; in the contemplation of whom the mind may dwell, with astonishment and delight, thro' an unfailling duration!

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Festival of St. John the Evangelist (Windsor: At the Office of the Vermont Republican, 1809), 8.

29 The emphasis on *diurnal* may allude to the term's usage in Masonic lectures.

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of the Heart, and make us *subject for Conscience sake*.³⁰ Nothing else can secure the Practice of private Veracity, Fidelity, mutual Trust, Gratitude, and all the deep-felt Offices³¹ of Humanity, which are the main Sources of public Happiness.

MOREOVER, if GOD and *Conscience* are forgot, what Standard of *Right* and *Wrong* shall we fix as a Rule of Life and Manners? *Virtue* would then only be something occasional, measured by mere *Utility*, or the visionary Schemes of abstract *Fitnesses*. Far from being universally *obligatory*, it would be as variable as Mens Interests, Means of Knowledge, and other external Circumstances.

|16| IT appears then, to use the Words of an ingenious Divine, that in order to secure human Happiness, “and make the whole Chain of Duties hold firm and indissoluble, the first Link must be fastened to the Throne of *God*, the consummate *Standard* of

the heart, and make us “subject for conscience fake.” Nothhig else can secure the practice of private veracity, fidelity, mutual trust, gratitude, and all the deep-felt offices of humanity, which are the main sources of public happiness.

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Moreover, if God and conscience are forgot, what standard of right and wrong shall we fix as a rule of life and manners: virtue would then only be something occasional, measured by mere utility, or the visionary schemes of abstract fitnesses; Far from being universally obligatory, it would be as variable as mens means of knowledge and other external circumstances.

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It appears, then, to use the words of an ingenious divine, that in order to secure human happiness, “and make the whole chain of duties hold firm and indissoluble, the first link must be fastened to the throne | 34 | of God, the

30 An allusion to Romans 13:5: “Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.”

31 *Offices*. According to an obsolete definition: “Performance of a duty or function, service, attendance.” (OED)

Perfection,”³² *with whom there is no Variableness, nor Shadow of Turning!*³³

THIRDLY, We are commanded to honor the King; that is, all those in general, who are lawfully vested with Authority for the public Good, as appears from the thirteenth Verse, “Submit yourselves, says the Apostle, to every Ordinance of Man for the Lord’s Sake, whether it be to the King as supreme, or unto Governors as sent by Him, for the Punishment of Evil-doers, and the Praise of such as do well.”³⁴

THIS Duty is founded on the former Ones. For if we believe that God made us for Happiness, and that our great Happiness lies in friendly Communion, we must think Society, and whatever is essential to its Subsistence, of divine Original. Government, therefore, in some Form or other, must be the Will and Appointment of God. But Government, without honoring or regarding lawful Governors, is

“with whom there is no variableness, nor shadow of turning?”

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▷ This duty is founded on the former ones: for if we believe that God made us for happiness, and that our great happiness lies in friendly communion, we must think society, and whatever is essential to its subsistence, of divine original. Government therefore, in some form or another, must be the will and appointment of God: but government without honouring or regarding lawful governors, is impracticable.

consummate standard of perfection*, “with whom there is no variableness, nor shadow of turning?”

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32 SEED on the Fear of God. [Smith’s note, 1755.] The reference to is Jeremiah Seed (1700–1747). This quotation is selected from Seed’s sermon on “The Duty of honouring the KING founded on the Fear of GOD.” The text for this sermon is, like Smith’s, 1 Peter 2:17, and Smith has borrowed from its themes in certain places. See Joseph Hall (Ed.), *The Posthumous Works of Jeremiah Seed, M.A.* (London: M. Seed, 1750), 1:226.

33 An allusion to James 1:17: “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”

34 1 Peter 2:13–14.

impracticable. Hence, whatever the Form may be, provided it is founded on Consent, and a View to public Good, the Submission of Individuals must be a most sacred Duty. Nay, tho' wicked Men bear Sway, as cannot fail sometimes to happen, yet still it must be a Duty to honor them on account of their Station, because thro' them we honor that Constitution we have chosen to live under. This is clear from the Apostle's Injunction to the *Christians*, not to molest the Government in which they were born, but to honor the King, | 17 | who was then *Nero*, the most cruel of Men, and their bitter Persecutor. The Reason is obvious. The Christians were but few, and the Constitution much older than their new Sect, as it was then called. To redress Grievances, and reform the State, was the Business of the Majority, who alone had Power to make Innovations; and any Attempt in the Christians, however just, might have been construed into Sedition, and would probably have been productive of more Evil than Good.

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from thence, as some have done, that the Apostle meant to enjoin a *continued* Submission to Violence; and that a whole People injured, might in no Case recognize their trampled Majesty. The Doctrine of *Non-resistance*³⁵ is now sufficiently exploded; and it may be eternally treated with that sovereign Contempt which it deserves among a wise and virtuous People. GOD gave us *Freedom* as our Birthright; and in his own Government of the World he never violates this Freedom, nor can those be his Viceregents who do. To say they are, is blaspheming his holy Name, and giving the Lie to his righteous Authority. The *Love of Mankind*, and the *Fear of God*, those very Principles from which we trace the divine Original of just Government, would lead us, by all *probable* Means, to pursue every Tyrant to Destruction,³⁶ who should attempt to enslave the free-born Soul, and oppose the righteous Will of God, by defeating the Happiness of Man!

35 Smith refers here to the pacifism of the Quakers, who were the dominant religious body in Philadelphia at the time.

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36 The 1759 edition (and the 1803, following it) reads *resist* instead of *pursue*—an interesting de-escalation of the tone of the sermon.

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THIS, however, is to be a last Resource; and none but the Majority of a whole People, both in Wisdom and Force, can determine in what Cases Resistance is necessary. In the Scriptures, therefore, Obedience is rightly inculcated in general Terms. For a People |18| may sometimes imagine Grievances they do not feel, but will never miss to feel and complain of them where they really are, unless their Minds have been gradually prepared for Slavery by absurd Tenets.³⁷

FROM what has been said on these Heads, I hope the World in general will confess—That as soon might the rude *Chaos*, or jarring Atoms of certain Philosophers have jumbled into the *Order* of the Universe, without the plastic Arm of the *Almighty Architect*,³⁸ as Men become fit for social Happiness without *Brotherly Love*, the *Fear of God*, and Regard for just Authority. And I know every good MASON will confess—That, without the

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From what has been said on these heads, I hope you will readily confess—that as soon might the rude *Chaos*, or jarring atoms of certain philosophers, have jumbled into the *Order* of the universe, without the forming hand of the *Almighty Architect*, as men become fit for social happiness without *Brotherly-Love*, the *Fear of God*, and Regard for just Authority.

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From what has been said on these heads, I hope you will readily confess—that as soon might the rude *chaos*, or jarring atoms of certain philosophers, have jumbled into the order of the universe, without the forming hand of the *Almighty architect*, as men become fit for social happiness without brotherly-love, the fear of God, and regard for just authority.

37 Compare a similar passage in the sermon of Jeremiah Seed, referenced earlier: “When Cases of Necessity happen, the Voice of Nature, in every Free Nation where their Minds are not gradually prepared for Slavery, the Voice the Nature . . . intimates to us, that is could never be the Design of that Being, who wills the Happiness of all his Creatures, that the Bulk of a Nation should be made miserable by the arbitrary and

lawless Pleasure of a Tyrant.” See Joseph Hall (Ed.), *The Posthumous Works of Jeremiah Seed*, M.A. (London: M. Seed, 1750), 1:238–39.

38 The original’s *plastic Arm of the Almighty Architect* is changed to the *forming hand of the Almighty Architect* in the 1759 version (and the 1762 and 1803 editions which descend from it). The 1767 version retains the original 1755 wording.

same Virtues, a Man could no more be a fit Member of the peaceful *Lodge* of St. *John*,³⁹ than the rough Marble can be fit for the polished Corners of the Temple, before it is formed into Beauty by the *Square* and *Compass*.⁴⁰

SUFFER me now to apply what has been said, by earnestly charging every one of this Audience to a conscientious Observance of these Duties; for if there ever was a People, in a more peculiar Manner, called to observe them, we who inhabit these Colonies are that People. Being yet in our Infancy, and surrounded with restless Enemies, our Strength, our Success, and our future Glory, depend upon our Trust in God, our Love and Unanimity among ourselves, and Obedience to that Authority, which is necessary to collect our scattered Rays, and pour them, with consuming Force, upon

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a man could no more be a fit member of the peaceful Lodge of St. John, than the rough marble can be fit for the polished corners of the temple, before it is formed into beauty by the square and compass.

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39 **EXPLAIN FOR NON-MASONS**

40 **The marble stone is, once again, a metaphor for the moral and spiritual development of the individual Freemason. SEE NOTE *X*.

41 *A day of humiliation . . . was enjoind*. It was a common practice in New England for days of fasting and humble prayer (“humiliation”) to held in order to entreat the mercies of God upon an undertaking. The context here is what is now called the French and Indian War (or Seven Years’ War), specifically the colonists’ preparations for a

major, four-pronged attack upon the French. This strategy was planned by a council of colonial governors meeting in Alexandria, Virginia, on April 14, 1755. One of these was General Braddock’s mission to Fort Duquesne. “Such spring fasts of 1755 as have been recovered indicate that the colonists were sensible of the gravity of the undertaking...” See W. Deloss Love, *The Fast and Thanksgiving Days of New England* (Boston & New York: Houghton, Mifflin & Co., 1895), 307. The date of the Philadelphia event referred to by Smith is not yet known, but it would not have been long before the June

the heads of proud Foes.

I SHALL not, at present, stay to exhort you farther to the first of these Duties, *Trust in God*. It is the Business of all our *Preaching*; and the Government of this Province appeared of late so sensible to our entire |19| Dependence for Victory upon the Lord of Hosts, that a Day of public Humiliation,⁴¹ to implore his Aid and Direction, was enjoind in Terms that might do Honor to any Government. On that Occasion you heard how vain are all the Inventions of Men, when they seek not Counsel of the most High. You heard how the *Mighty* have fallen, and how weak their boasted Strength has been found, when they did not rest upon the *living God*.

WHAT remains then, is to charge you—and I am bound to charge you—to a sovereign Regard for your civil Constitution, and the just Authority of your King. Without this we shall be as a Body without a Head, our Strength uncollected, and ourselves an easy Prey to every Invader. And surely, if it be a Duty in all Cases for Subjects to honor a King, vested with legal Authority,

the heads of our proud foes.

I SHALL not, at present, stay to exhort you farther to the first of these duties; Trust in God. It is the business of all our Preaching; and the government of this province appeared of late so sensible of our entire dependence for victory upon the Lord of Hosts, that a day of public humiliation, to implore his aid and direction, was enjoined in terms that might do honor to any government. On that occasion, you heard how vain are all the inventions of men, when they seek not counsel of the most High. You heard how the *Mighty* have fallen, and how weak their boasted strength has been found, when they did not rest upon the living God.

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I shall not at present stay to exhort you further to the first duties. Trust in God: it is the business of all our preaching: and the government of this province appeared of late so sensible to our entire dependence for victory upon the Lord of hosts, that a day of public humiliation, to implore his aid and direction, was enjoined in terms that might do honour to any government on that occasion. You heard how vain are all the inventions of men, when they seek not in the counsel of the Most High: you heard how the mighty have fallen, and how weak their boasted strength has been found, when they did not rest upon the living God.

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and to support him in Defence of that Constitution they have chosen to be governed by, how much more must this be a Duty to the best of Kings, and best of Constitutions! A King, who is the Father of his People, and the first Friend of Liberty! A Constitution which is founded on common Consent, common Reason, and common Utility; in which the governing Powers so admirably controul, and are controuled by, each other,⁴² that it has all the Advantages of all the simple Forms, with as few of their Inconveniencies as can be expected amidst the Imperfections of *Things human*.

IN a Discourse calculated to render our Benevolence as diffusive as Light or Air, it would ill become me to run into Invectives, even against our worst Enemies. But we can look around this great Globe, and see such an immense Majority of our Species crouching under the galling Yoke of a

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In a discourse calculated to render our benevolence as diffusive as light or air, it would ill become me to run into invectives, even against our worst enemies. But can we look round this great globe, and see such an immense majority of our species crouching under the galling yoke of a few human

24, 1755, St. John's Day sermon. A similar day of humiliation is documented as held in Boston on August 28, 1755, on account of General Braddock's defeat. Braddock was killed on July 9, 1755.

42 This passage was modified in the 1767 edition (only) to read "in which the governing and governed so admirably controul and are controuled by each other . . ."

43 The expression "unman'd" (featured in both the Philadelphia and London printings

few human Monsters; unman'd,⁴³ | 20 | sunk in Misery and Baseness, their Spirits broke, and a settled Gloom in their Countenances;—can we see this, and not adore that *Liberty* which exalts human Nature, and is productive of every moral Excellence? Can we mark the desolating Progress of Slavery, or behold her gigantic Approaches even towards ourselves—and not be alarmed and enflamed? and not feel the *Spirit of the FREE* stirring within us?

To dream of Accommodations with a perfidious Nation, by Leagues or imaginary Lines extended from Claim to Claim along a Champaign Country,⁴⁴ is the Height of Madness. So opposite our Views, so rooted our Animosities, that unless the Boundary between us be such as Nature hath fixed, by Means of impassable Mountains, Seas, or Lakes, one Continent cannot hold us, till either one Side or the other shall become sole Master.⁴⁵

of 1755) is given as “unmannered” in the 1767 Scottish edition. The 1803 edition found within Smith’s *Works* reads “unmanned.” The word “unmanned” has an archaic meaning of “Deprived of courage; made weak or timid.” (OED)

44 The expression *Champaign Country* refers to open country—that is, the American

of a few human monsters; unman'd, sunk in misery and baseness, their spirits broke, and a settled gloom in their countenances, can we see this, and not adore that Liberty which exalts human nature, and is productive of every moral excellence? Can we mark the desolating progress of slavery, or behold her gigantic approaches even towards ourselves, and not be alarmed and enflamed? and not feel the *Spirit of the Free* stirring within us?

To dream of accommodations with a perfidious nation, by leagues or imaginary lines, extended from claim to claim along a champaign country, is the height of folly. So opposite our views, so rooted their hatred, that unless the boundary between us be such as nature has fixed, by means of impassible mountains, seas, or lakes, one continent cannot hold us, till either one side or the other shall become sole master.

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▷

▷ To dream of accommodations with a perfidious nation, by legacies or imaginary lines, extended from clime to clime along a champaign country, is the height of madness: so opposite are our views, so rooted are our animosities, that unless the boundary between us be such as nature hath fixed, by means of impassable mountains, seas, or lakes, one continent cannot hold us till either the one or the other shall become sole master.

West. Smith is voicing opposition to any treaty with the French.

45 Compare Smith’s preface to the 1759 *Discourses*: “We are there on a very different footing, from that of the mother-country here. Both we and our enemies are an encreasing multitude of people, composed of various nations and languages, and continually

| 38 | monsters; unmanned, sunk in misery and baseness, their spirits broke, and a settled gloom in their countenances; can we see this, and not adore that liberty which exalts human nature, and is productive of every moral excellence? Can we mark the desolating progress of slavery, or behold her gigantic approaches even towards ourselves, and not be alarmed and enflamed? and not feel the *spirit of the free* stirring within us?

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SHOULD it be our sad Lot to fall under the Dominion of such a haughty Foe, farewell then, a long Farewel to all the Happiness resulting from the Exercise of those Virtues which I have been recommending from the Text, as the true Support of Society.

WITH Regard to *Brotherly Love*, how, alas! in such Circumstances, should we flourish, or be happy in the Exercise of it? What Love, what Joy, or what Confidence can there be, where there is no Community; where the Will of one is Law; where Injustice and Oppression are Liberty; where to be virtuous is a Crime; where to be wise and honest are dangerous Qualities; and where Mistrust, Gloom, Distraction and Misery are the Tempers of Men?

AS to Piety towards God, what rational Exercise of Devotion could we propose in Religion obtruded |21| upon our Consciences? A Religion that

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AS to piety, or the Fear of God, what rational exercise of devotion could we propose in a religion obtruded upon our consciences? A

Should it be our sad lot to fall under the dominion of such a haughty foe, farewell then, a long farewell to all the happiness resulting from the exercise of those virtues which I have been recommending from the text, as the true support of society.

▷ With regard to brotherly love, how, alas, in such circumstances should we flourish, or be happy in the exercise of it? What love, what joy, or what confidence can there be, where there is no community; where the will of one is law; where injustice and oppression are liberty; where to be virtuous is a crime; where to be wise and honest are dangerous qualities; and where mistrust, gloom, distraction and misery are the tempers of men?

▷ As to piety towards God, what rational exercise of devotion could we propose in religion obtruded upon our consciences? A religion that must give

Should it be our sad lot to fall under the dominion of such a haughty foe, farewell then, a long farewell, to all the happiness resulting from the exercise of those virtues which I have been recommending, from the text, as the true support of society!

With regard to brotherly-love, how, alas! in such circumstances, should we flourish, or be happy in the exercise of it? What love, what joy, or what confidence can there be, where there is no community; where the will of one is law; where injustice and oppression are liberty; where to be virtuous is a crime; where to be wise and honest are dangerous qualities; and where mistrust, gloom, distraction and misery are the tempers of men?

|39| As to piety, or the fear of God, what rational exercise of devotion could we propose in a religion obtruded upon our consciences? A

approaching to each other in our frontier-settlements. We have there no surrounding ocean, nor floating castles, to form a barrier between us. NOTHING, therefore, but a high and commanding sense of the unspeakable difference between our Religion and that of the enemy, between Liberty and Slavery, kept alive and propagated on our

part, can preserve us a separate people, and render us Brave by principle." (v)
46 Smith's opprobrium is here directed toward the Catholicism of the French.
47 Tho' that diffusive Benevolence, claimed as the Honor of *Masonry*, forbids us to confine our Love to any Persuasion; yet the Love of Truth and Freedom, in which we profess

must give us dark and unfavourable Notions of the *Deity*, by making use of his holy Name to justify Oppression, and sanctify Unrighteousness!⁴⁶ A Religion, in short, that must be abhorred by Men of good Nature for its many Cruelties; by Men of Virtue for its Indulgences of Immorality; and by Men of Gravity and sound Philosophy, for its absurd Pageantry, and sad Degeneracy from its once pure Institution, by the blessed *Jesus* and his holy Apostles!⁴⁷

AND, lastly, what Joy could we look for in Obedience to the *King*? A King whose Dominion over us would be founded in Violence and Blood! whose Reign would be a standing War against our Souls and Bodies, against Heaven and Earth!

SURELY the most distant Thoughts of these Calamities would alarm every Person who had not drank in the very Dregs of slavish Principles; and shall not we, whose Souls have been taught to exult at the sacred Sound of Liberty, not be roused, animated and enflamed, by our present Danger, to secure a Treasure which

religion that must give us dark and unfavourable notions of the *Deity*, by making use of his holy name to justify oppression, and sanctify unrighteousness! A religion, in short, that must be abhorred by men of good nature for its many cruelties; by men of virtue for its indulgences of immorality; and by men of gravity and sound philosophy, for its absurd pageantry, and sad degeneracy from its once pure institution, by the blessed *Jesus* and his holy apostles!

| 55 | And lastly, what joy could we look for in Honouring the King? A king whose dominion over us would be founded in violence and blood! whose reign would be a standing war against our souls and bodies, against heaven and earth!

SURELY the most distant thoughts of these dreadful calamities would alarm every person who had not drank in the very last dregs of slavish principles. And shall we, whose souls have been taught to exult at the sacred sound of liberty, not be roused, animated and enflamed, by our present danger, to secure a trea-

us dark and unfavourable notions of the *Deity*, by making use of his holy name to justify oppression, and sanctify unrighteousness? A religion, in short, that must be abhorred by men of good nature for its many cruelties, by men of virtue for its indulgencies of immorality, and by men of gravity and sound philosophy for | 15 | its absurd pageantry and sad degeneracy from its once pure institution by the blessed *Jesus* and his apostles.

And, Lastly, What joy could we look for in obedience to the king? A king, whose dominion over us, would be founded in blood and violence; whose reign would be a standing war against our souls and bodies, against heaven and earth.

▷ Surely the most distant thoughts of these calamities would alarm every person who had not drank in the very dregs of slavish principles: and shall not we, whose souls have been taught to exult at the sacred sound of liberty, not be roused, animated and inflamed by our present danger, to secure a treasure which includes in it

religion that must give us dark and unfavourable notions of the deity, by making use of his holy name to justify oppression, and sanctify unrighteousness! A religion, in short, that must be abhorred by men of good nature for its many cruelties; by men of virtue for its indulgences of immorality; and by men of gravity and sound philosophy, for its absurd pageantry, and sad degeneracy from its once pure institution, by the blessed *Jesus* and his holy apostles!

And lastly, what joy could we look for in honouring the king? A king whose dominion over us would be founded in violence and blood! whose reign would be a standing war against our souls and bodies, against heaven and earth!

Surely the most distant thoughts of these dreadful calamities, would alarm every person who had not drank in the very last dregs of slavish principles. And shall we, whose souls have been taught to exult at the sacred sound of liberty, not be roused, animated and enflamed, by our present danger, to secure a treasure which

includes in it almost every human Felicity? Things of inferior Concern may be adjusted at another Season; and those who pretend to the greatest public Spirit, should be the first to give a Proof of it, by turning their Attention to the main Chance, at a Juncture when our Strength and Success so evidently depend on Unanimity and immediate Action. Is this a Time for Dissensions about Matters of [22] trivial Moment, when the very Vitals of Liberty are attacked, which, once lost, may never be recovered? Is this a Time to decline Toils, or Dangers, or Expense, when all lies at Stake, for which a wise Man would chuse to live, or dare to die!

IN Times past, when LIBERTY travelling from Soil to Soil, had deserted almost every Corner of the World, and was prepared to bid an everlasting Adieu to her last best Retreat, the *British Isles*, our great FOREFATHERS (whose Memories be blest) anticipating her Departure, came into these remote Regions. They encountered

also to shine, leads us to condemn all Opinions that tend to Error and Slavery; and this we may do without the least Breach of Charity towards those who unhappily hold

sure which includes in it almost every human felicity? Things of inferior concern may be adjusted at another season; and those who pretend to the greatest public spirit, should be the first to give a proof of it, by turning their attention to the main chance, at a juncture when our strength and success so evidently depend on unanimity and immediate action. Is this a time for dissensions about matters of trivial moment, when the very vitals of Liberty are attacked, which, once gone, may never be recovered? Is this a time to decline toils, or dangers, or expence, when all lies at stake, for which [56] a wise man would chuse to live, or dare to die!

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almost every human felicity. Things of inferior concern may be adjusted at another season; and those who pretend to the greatest public spirit, should be the first to give a proof of it, by turning their attention to the main chance, at a juncture when our strength and success so evidently depend on unanimity and immediate action. Is this a time for dissensions about matters of trivial moment, when the very vitals of liberty are attacked, which once lost, may never be recovered? Is this a time to decline toils, or dangers, or expense, when all lies at stake, for which a wise man would chuse to live or dare to die?

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such opinions. [Smith's note, 1755.]

48 Smith's use of the term *slavery* refers not to the colonies' use of an enslaved labor force,

includes in it almost every human felicity? Things of inferior concern may be adjusted at another season; and those who pretend to the greatest public spirit, should be the first to give a proof of it, by turning their attention to the main chance, at a juncture when our strength and success so evidently depend on unanimity and immediate action. Is this a time for dissensions about matters of trivial moment, when the very vitals of liberty are [40] attacked, which, once gone, may never be recovered? Is this a time to decline toils, or dangers, or expense, when all lies at stake, for which a wise man would chuse to live, or dare to die?

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Difficulties innumerable. They sat down in Places before untrod by the foot of any Christian, fearing less from savage Beasts and savage Men, than from *Slavery*, the worst of Savages.⁴⁸ To preserve, at least, one Corner of the World sacred to Liberty and undefiled Religion was their glorious Purpose. In the mean Time the Storm blew over, and the Sky brightened in the Mother-land. Liberty raised her drooping Head, and trimmed her fading Laurels. Halcyon-days succeeded, and their happy Influence extended even into this new World. The Colonies rose and flourished. Our Fathers saw it, and rejoiced. They begat Sons and Daughters, resigned the Prosecution of their Plan into our Lands, and departed into the Mansions of Rest———

— BUT lo! the Storm gathers again, and sits deeper and blacker with boding Aspect—and shall we be so degenerate as to desert the sacred Trust consigned to us for the Hap-

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they sat down in places before untrod by the foot of any Christian, fearing less from savage beasts and savage men, than from slavery, the worst of savages. To preserve, at least, one corner of the world sacred to liberty and undefiled religion, was their glorious purpose. In the mean time, the storm blew over, and the sky brightened. In the mother land, liberty raised her drooping head, and trimmed her fading laurels. Halcyon days succeeded, and | 15 | their happy influence extended even into this new world: the colonies rose and flourished: our fathers saw it and rejoiced: they begat sons and daughters; resigned the prosecution of their plan into our lands, and departed into the mansions of rest.

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▷ But lo, the storm gathers again, and sits deeper and blacker with boding aspect. And shall we be so degenerate as to desert the sacred trust consigned to us for the happiness of posterity?

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But lo! the storm gathers again, and sits deeper and blacker with boding aspect! And shall we be so degenerate as to desert the sacred trust consigned to us for the happiness of

but to the religious persecution in England that resulted in the emigrations from the Pilgrims and Puritans to the American colonies, beginning in 1620.

49 Smith, like many of his contemporaries, wished to see the indigenous people of

American continent converted to Christianity. See his May 17, 1757, inaugural commencement address at the College and Academy of Philadelphia, "On the Planting the Sciences in America, and the Propagation of Chrif's Gospel over the untutored Parts

piness of Posterity? Shall we tamely suffer the pestilential Breath of Tyrants to approach this Garden of our Fathers, and blast the Fruits of their Labors? No—Ye illustrious Shades, who perhaps even now are anxious for our Conduct, I pronounce, by all your glorious Toils, that it cannot—must not—be! If [23] we are not able to make those who mourn in Bonds and Darkness round us, share the blest Effects of Liberty, and diffuse it thro’ this vast Continent,⁴⁹ we will at least preserve this Spot sacred to its exalted Name; and Tyranny and Injustice shall not enter in, till the Body of the last FREEMAN hath filled up the Breach——

SPIRIT OF ANCIENT BRITONS!⁵⁰ where art thou? Into what happier Region art thou fled or flying? Return, Oh return into our Bosoms! expel every narrow and groveling Sentiment; and animate us in this glorious Cause! Where the Voice of public Virtue and public Liberty calls, thither

of posterity? Shall we tamely suffer the pestilential breath of Tyrants to approach this garden of our fathers, and blast the fruits of their labors? No—ye illustrious shades, who perhaps even now look down with anxiety on our conduct! we pronounce, by all your glorious toils, that it shall not, must not, be! If we are not able to make those who mourn in bonds and darkness round us, share the blest effects of liberty, and diffuse it thro’ this vast continent, we will at least preserve this spot sacred to its exalted name; and tyranny and injustice shall not enter in, till the body of the last Freeman hath filled up the breach ——

SPIRIT of ancient Britons! where art thou? Into what happier region art thou fled, or flying? Return, Oh return into our bosoms ! expel every narrow and groveling [58] sentiment, and animate us in this glorious cause! Where the voice of public virtue and public liberty calls, thither may we follow,

shall we tamely suffer the pestilential breath of tyrants to approach this garden of our fathers, and blast the fruits of their labours? No. Ye illustrious shades, who perhaps, even now, are anxious for our conduct, I pronounce, by all your glorious toils, that it cannot, must not be. If we are not able to make those who mourn in bonds and darkness round us share the blest effects of liberty, and diffuse it through this vast continent, we will at least preserve this spot sacred to its exalted name; and tyranny and injustice shall not enter in till the body of the last freeman hath filled up the breach.

Spirit of ancient Britons, where art thou? into what happier region art thou fled, or flying? Return, O return into our bosoms; expel every narrow and grovelling sentiment; animate us in this glorious cause, where the voice of public virtue and public liberty calls thither: may we follow, whether to

posterity? shall we tamely suffer the pestilential breath of tyrants to approach this garden of our fathers, and blast the fruits of their labours?

[41 | No—ye illustrious shades, who perhaps even now look down with anxiety on our conduct! we pronounce, by all your glorious toils, that it shall not, must not be! If we are not able to make those who mourn in bonds and darkness round us, share the blest effects of Liberty, and diffuse it through this vast continent, we will at least preserve this spot sacred to its exalted name; and tyranny and injustice shall not enter in, till the body of the last Freeman hath filled up the breach.

Spirit of ancient Britons! where art thou? Into what happier region art thou fled, or flying? Return, Oh return into our bosoms! expel every narrow and groveling sentiment, and animate us in this glorious cause! Where the voice of public virtue and public liberty calls, thither may we

of the Earth.” For the text, see William Smith, *Discourses on Several Public Occasions during the War in America* (London: A. Millar, R. Griffiths & G. Keith, 1759), 129–55.

50 In the 1759 edition, Smith added this note: “This was preached, when General Braddock

1755 Philadelphia

may we follow, whether to Life or to Death! May these inestimable Blessings be transmitted safe to our Posterity! and may there never be wanting Champions to vindicate them against every Disturber of human Kind, as long as there shall be found remaining of all those who assume the distinguished Name of BRITON, either a Tongue to speak, or a Hand to act!

As for you, my worthy Brethren, on whose Account we are now assembled, I need not observe that you are engaged to all these sacred Duties in common with your Fellow-citizens. But as in a more particular Manner you profess to shine in Love to the Brethren, Piety towards God, Loyalty to the King, and Zeal for Freedom, it becomes you, on this Occasion, in a more eminent Degree, to approve yourselves good Subjects and good Christians.

GIVE your Enemies no handle to accuse you of Irreligion, or Want of public Spirit. Promote Virtue, discourage Vice, and be distinguished

was carrying on his expedition to the Ohio; and when that spirit, which has since been so much for the honor of many of our colonies, had scarce begun to exert itself.”

1759 Discourses, London

wlither to life or to death! May these inestimable blesings be transmitted safe to our posterity! and may there never be wanting champions to vindicate them against every disturber of human kind, as long as there shall be found remaining of all those who assume the distinguished name of Britons, either a tongue to speak, or a hand to act!

As for you, my brethren, on whose account we are now assembled, I need not observe that you are engaged to all these sacred duties in common with your fellow-citizens. But, as in a more particular manner you profess to shine in love to the brethren, piety towards God, loyalty to the king, and zeal for freedom, it becomes you, on this occasion, in a more eminent degree, to approve yourselves good subjects and good christians.

GIVE your enemies no handle to accuse you of irreligion, or want of public spirit. Promote virtue, discourage vice, and be distinguished only by

1767 Glasgow

life or to death: may these inestimable blessings be transmitted safe to our posterity; and may there never be wanting champions to vindicate them against every disturber of human kind, as long as there shall be found remaining of those who assume the distinguished name of Briton, either a tongue to speak, or a hand to act.

THE END.

51 The Masonic passage beginning *Keep the sacred Bond down to approach our peaceful Ground* is found only in the 1755 original printing.

1803 Works, Philadelphia

follow, whether to life or to death! May these inestimable blessings be transmitted safe to our posterity! and may there never be wanting champions to vindicate them against every disturber of human kind, as long as there shall be found remaining of all those who assume the distinguished name of Britons, either a tongue to speak or a hand to act!

As for you, my brethren, on whose account we are now assembled, let me intreat you to

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give your enemies no handle to accuse you of irreligion, or want of public spirit. Promote virtue, discourage vice, and be distinguished only by

only by superior Sanctity of Manners. Pursue your private Callings with Industry and Honesty. Be faithful to your Promises, |24| and let no rude Gust of Passion extinguish that Candle of Brotherly Love, which should illuminate your Souls, and is the Glory of your Nature. Keep the sacred Bond of our ancient and honorable Society always before you.⁵¹ Be regular in your Attendance at the Lodge, and remember, that a Lodge divided against itself cannot stand;⁵² much less can it stand if its Members desert it, and turn Vagabonds. Beware of Perils among false Brethren,⁵³ and charge

superior sanctity of | 59 | manners. Pursue your private callings with industry and honesty. Be faithful to your promises, and let no rude gust of passion extinguish that candle of Brotherly Love, which illuminates your souls, and is the glory of your nature.

superior sanctity of manners. Pursue your private callings with industry |42| and honesty. Be faithful to your promises, and let no rude gust of passion extinguish that candle of brotherly-love, which should illuminate your souls, and is the glory of your nature.

52 A paraphrase of Mark 3:25, with direct application to the Lodge and the danger of cliques and dissensions among the brethren.

53 In early British and American Freemasonry, the term *false Brethren* was frequently employed to denote those who were became Masons for the wrong reasons. The essential characteristics of false brethren are a disinterest in the ideas and ideals of Freemasonry, a tendency toward malicious dissention and gossip-mongering, and the incorrect belief that Freemasonry was only about the feasting and drinking that often took place after the ceremonies. In the earliest interpretive essay on Freemasonry, dated March 31, 172 $\frac{1}{2}$, Robert Samber extolls “true Brother” and proclaims “Heaven defend us, as from the bluest Plagues, from false ones.” (*The Long Livers*, xv) Elsewhere, he assures that no “false Brother” can affect “our sacred Fraternity.” (xlvi) “Our holy Brother St. Paul, though the suffered infinite Perils, as he recounts himself, yet the Perils among *False Brethren* were what seemed most to touch his righteous Soul . . .” (xlviii) The quintessential false brother is initiated “under pretense of searching for knowledge,” but is instead devoted to “gluttony or drunkenness.” (Fifield D’Assigny,

A Serious and Impartial Enquiry Into the Cause of the Present Decay of Free-Masonry in the Kingdom of Ireland [Dublin: Edward Bate, 1744], 46) See Christopher B. Murphy, “Assessing Authentic Lodge Culture,” in *Exploring Early Grand Lodge Freemasonry: Studies in Honor of the Tricentennial of the Establishment of the Grand Lodge of England* (Washington, D.C.: Plumbstone, 2017), 409–416.

54 Smith’s language here appears to be influenced by a Masonic oration given by Edward Oakley in London on December 31, 1728; this text was widely reprinted. “I must now, in the strictest Manner, charge you to be careful, and diligently to enquire into the Character of such Persons who shall intercede to be admitted to this Honourable Fraternity: I therefore, according to my Duty, forwarn you to admit, or even to recommend to be initiated Masons, such as are Wine-Bibbers or Drunkards, witty Punsters on sacred Religion or Politicks, Tale-Bearers, Bablers, or Lyars, litigious, quarrelsome, irreligious, or prophane Persons, lew’d Songsters, Persons illiterate and of mean Capacities; and especially beware of such who desire Admittance: with a selfish View of Gain to themselves; all which Principles and Practices tend to the Destruction of

the Watchmen on the Walls, that they suffer neither Wine-bibbers, nor Slanderers, nor Tale-bearers, nor Liars, nor prophane Jesters to approach our peaceful Ground.⁵⁴

IF you act thus, the *eternal Almighty ONE*, with his animating Spirit, shall revive the sublime Principles of our *royal Art* in these Parts. We shall in the strictest Sense be denominated Members of a Building, founded on everlasting Pillars;⁵⁵ whose Depth is the Center, whose Height is the Heavens, whose Period the Age of the Sun, and whose Extent his daily Circuit.⁵⁶ So strongly supported, so firmly united, so nobly adorned, is that *Society* which is supported, united and adorned by *Wisdom, Strength, and Beauty*;—that *Wisdom* which is the FEAR OF GOD, and *Practice of Righteousness*; that *Strength* which is LOVE, the Cement of Souls, and *Bond of Perfectness*; and

IF you act thus, the Eternal Almighty One, shall give you prosperity. You shall, in the strictest sense, be denominated members of a building, founded on everlasting pillars; whose depth is the center, whose height is the heavens, whose period the age of the sun, and whose extent his daily circuit. So strongly supported, so firmly united, so nobly adorned, is that *Society* which is supported, united and adorned by *Wisdom, Strength and Beauty*; that *Wisdom* which is the Fear of God, and *Practice of Righteousness*; that *Strength* which is Love, the Cement of souls, and *Bond of Perfectness*; and that beauty which is inward Holiness, and an entire freedom from

If you act thus, you shall be as a building, founded on everlasting pillars; fair to the sight, and never to be shaken! So strongly supported, so firmly united, so nobly adorned, is that *Society* which is supported, united and adorned by *Wisdom, Strength and Beauty*; that *Wisdom* which is the fear of God, and practice of *Righteousness*; that *Strength* which is Love, the cement of souls, and bond of perfectness; and that *Beauty* which is inward holiness, and an entire freedom from the turbulence of passion!

Morality, a Burden to Civil Government, notoriously scandalous, and entirely repugnant to the Sacred Order and Constitution of Free and Accepted Masons.” First appearing within [Francis Drake], *A Speech Deliver’d to the Worshipful and Antient Society of Free and Accepted Masons* (London: 1729), 30–31.

55 Pillars of the lodge.

56 In Freemasonry, the Masonic Lodge is not only a community of Masonic brethren, but it is also a symbol unto itself. Each Lodge represented the Temple of Solomon,

and—in an interrelated way—a kind of universal Lodge which was described in terms that could never exist architectually. This cosmic or universal concept of the Masonic Lodge is found in Masonic literature from the 1730s forward.

57 The Trinitarian language was removed in the 1762 version, which reads: “Now, to Him who is able to keep you from falling, and conduct you safe to those happy mansions, where peace, joy and love eternal reign, be ascribed, as is most due, by men on earth and saints in heaven, all praise, power, glory, and dominion, for ever and ever!” This

1755 Philadelphia

that *Beauty* which is inward HOLI-
NESS, and an entire FREEDOM from
the Turbulence of Passion!

NOW, to the *thrice* blessed THREE,
Father, Son and Holy Ghost,⁵⁷ *one*
GOD, who can keep you from falling,
and conduct you safe to those happy
Mansions, where *Peace, Joy* and LOVE
eternal reign, be ascribed, as is most
due, the Kingdom, the Power, and the
Glory, for ever and ever. *Amen.*

THE END.

1759 *Discourses*, London

the turbulence of passion!

NOW, to the thrice blessed Three,
Father, Son and Holy Ghost, ONE
GOD, who can keep you from falling,
and conduct |60| you safe to those
happy mansions, where peace and
joy and love eternal reign, be ascribed,
as is most due, by men on earth and
saints in heaven, all praise, power,
glory and dominion, now and for ever.
Amen.

1767 Glasgow

1803 *Works*, Philadelphia

Now, to HIM who is able to keep
you from falling, and conduct you
safe to those happy mansions, where
peace, joy and love eternal reign, be
ascribed, as is most due, by men on
earth and saints in heaven, all praise,
power, glory, and dominion, forever
and ever!

is also the language of the 1803 version preserved in the *Works*. The 1767 Scottish
edition is truncated well before the original conclusion.