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BROWN & BRADY,

INDIANOLA, TEXAS, THURSDAY, DECEMBER 23, 1852.

PUBLISHERS.

INDIANOLA LODGE,  
No. 24, F. & A. M.  
At a regular communication of I. L., No.  
62, at our Lodge room, December 12, A. D.  
1852, A. L. 1852, the following resolution  
was adopted by acclamation, to wit:

Resolved, That this Lodge tender to Bro.  
J. C. Wilson a vote of thanks for the very  
kind and eloquent address delivered by him  
on the occasion of the Dedication of their  
new Lodge; and that a committee consist-  
ing of three be appointed to wait on Bro.  
Wilson and request a copy of the same for  
publication. Whereupon the W. M. ap-  
pointed on said committee, Brethren W. H.  
Woodward, W. B. Falkerson and W. M.  
Varnell.

**DEAR SIR:**  
In pursuance of the above resolution, we  
the undersigned, respectfully request of you  
a copy of your very able address on the oc-  
casion above alluded to, for publication.

Fraternally yours, etc.

W. H. Woodward, J. Committee.

To J. C. Wilson, Esq.  
Indianola, December 15th, 1852.

**DEAR BRETHREN:**  
I beg with hand you a copy of my ad-  
dress in accordance with the request of your  
Lodge, communicated to me through you  
as the appointed committee.

I only regret that it is so very little cal-  
culated to do credit to the occasion, or al-  
leviate the good cause; and that my hurried  
departure from your city debar me an op-  
portunity of revising it, hurriedly and im-  
perfectly prepared as it necessarily has been  
under the circumstances.

Yours, in faith, hope and charity,

JAMES C. WILSON.

To Messrs. W. H. Woodward, W. B.  
Falkerson and W. M. Varnell, Committee.

**LADIES AND GENTLEMEN—**  
**BRETHREN:** In every age of which any  
record remains there has existed a masonic  
fraternity; but inquiries as to the precise  
period of time when men first associated  
themselves in Lodges, schools, or secret soci-  
eties for the promotion of virtue and the  
acquisition of knowledge must of necessity  
be left to conjecture.

Masonic teaching and tradition extend  
far back into the early ages of the world;  
beyond the periods of which we have any  
written record, excepting that which is found in  
the Grand Charter of Christian free  
masonry—the book of God.

But apart from our traditions we have  
strong proofs both in reason and history,  
that our order is not only of greater antiquity  
than any nation now in existence, or any  
language now spoken; but that it is older  
than history itself; for the infancy of history  
finds masonry in its mature vigor.

As has been very rationally suggested  
by a writer on this subject, architecture  
must have been the first occupation of man  
after his fall, and to this in natural sequence  
and order followed architecture, or masonry.

And here let me remark, that in speak-  
ing of Architecture we include all the arts  
and sciences known to the ancients—all that  
contributed to the construction of ornamenting  
of a building.

The first builders or architects were of  
necessity philosophers, for by study and  
invention they originated their arts, and  
perfected the results of their discoveries.

That which one had acquired, invented,  
discovered or otherwise obtained a knowl-  
edge of, he taught to others who were en-  
gaged or destined of engaging in the same  
pursuits, and to them only; and here we  
have the origin of lodges.

They excluded from a knowledge of their  
arts and mysteries, all save those who had  
devoted themselves to the study of architec-  
ture, either in its laborious details or in its  
more elegant and less severely useful branch-  
es; and lost a knowledge of those arts and  
inventions which they had made their own,  
only by severe study and deep research,  
diminishing their value to the building fraternity  
became lessened, they held their meetings  
in secret, establishing appropriate tests,  
and agreeing upon secret symbolic words  
and mystic signs, by which the initiated  
could at all times easily and with certainty  
recognize one another. But to find any  
thing reliable in reference to masonry in its  
early perfections, the student curious in such  
matters turns to Egypt.

Masonry law agrees with what of history  
has come down to us, as to the perfection  
of architecture in all its branches in this  
ancient land of science and mystery. In  
deed none can be found, so skeptical as to  
doubt, that even in those remote times—so  
remote as to be hidden from the penetrating  
eye of the historian, the thick mist of  
the far distant past, the builders of the pyramids  
were skilled in arts and sciences, now  
lost. The art of raising far above the sur-  
face of the earth masses of immense weight  
by some agency now long lost to science,  
forming and cementing structures, which  
after the lapse of unnumbered centuries still  
show the only remaining vestige of the  
grandeur of ancient Egypt; the most  
wonderful witness of the wonderful knowl-  
edge and power of the order by whose skill  
they were made to tower aloft in their  
massive proportions, formed in such solid  
and enduring grandeur as to put the noblest  
and proudest works of modern skill to  
shame.

Fitted together in "wisdom, strength and  
beauty," so that like the order from which  
they derived their existence the destroying  
powers of time could not dislodge them.

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"south of time" for cycles of centuries; the  
wrath of the tempest and the rude shocks  
of nature's and of national convulsions has  
left them unharmed.

But do we know that the masonic or ar-  
chitectural fraternity of ancient Egypt were  
the builders of the pyramids? Of this the  
proofs are quite satisfactory to the crafts-  
men of high attainments in his craft, but  
cannot be made quite so plain to all.

This much however is known, that secret  
societies of this character who made the pur-  
suit of science, and especially architecture  
and geometry, (the darling studies of fre-  
masonry in all ages,) and the practice of the  
moral or cardinal virtues, the sole business  
of their lives, and thereby gained a reputation  
for vast and even superhuman power  
and knowledge—did exist and had existed  
in Egypt at the very earliest period of which  
history takes cognizance.

Such was the knowledge of science and  
the power consequent upon such knowledge,  
to which these secret societies had attained,  
that they dealt in forbidden things; con-  
trolled the elements and made the spirits of  
the earth and air their familiar companions,  
servants and messengers; compelling the  
temper to rage, or the balmy repose; to fan  
the earth at their pleasure, and suspending the  
laws of nature at their will.

It is incontrovertible true that in Egypt and  
the favored regions of Asia lying adjacent,  
many of the fine arts and the exact sciences  
first flourished and that in these regions  
the studious craftsman finds in connection with  
the fast fading relics of ancient science and  
civilization, the badges and foot-prints of  
our ancient order.

In a word, we know to a certainty that  
Free-masonry existed there, and to the  
most advanced in masonic study, the  
masons themselves furnished proofs of their  
origin.

Of all the combinations, societies, or  
orders of men which then existed on the earth,  
Freemasonry alone remains. And of all  
the works of man's hand which then ex-  
isted the pyramids alone are left.

Neither remaining entirely unchanged it  
is true, yet each bearing the distinctive  
feature, form and semblance which it bore  
in those far distant years.

Unlike alone in this, that the stupendous  
monuments in the wilderness, based upon  
earth rest all their dependence there, while  
masonry, originated for the advancement  
of knowledge and the improvement of its  
members in the practice of the virtues; has  
gathered its fruits far above the mists of earth,  
from the purifying revision of King Solomon and  
his associates, and it is through them that  
we derive it. In the Roman Empire, the  
truth constrains us to admit, that no portion  
of the people rejected for a time the persecuted  
tenets of "the Nazarene," or clung  
with greater tenacity to the less amiable  
morality and more pompous ceremonials of  
paganism, than did the architectural society  
which she alone had continued to practice,  
she spread abroad among men.

With the Italian or Roman Freemasons  
we have only a collateral relation. Masonry,  
radiating from Jerusalem, wandered for  
and wide, and the essences, or traveling mas-  
ons from the temple, planted it in many  
Europe in nations; as it had come forth from  
the purifying revision of King Solomon and  
his associates, and it is through them that  
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which she alone had continued to practice,  
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One remark relative to those orders, ma-  
sonic only in their origin, which from time to  
time have appeared to dazzle and astound  
the world. One sentence speaks of their  
history.

So far as their organization was masonic,  
so far they were powerful, successful, irre-  
sistible. But, inasmuch as they adhered not  
to the ancient landmarks, but turned their  
feet into new and forbidden paths, they fal-  
tered and fell. Fell to rise no more for ever.

Most illustrious among those were two of  
the first orders of knighthood in christen-  
dom—the knights of the Red cross and of the  
Holy temple.

(Of course the brethren will understand  
me as making no allusion to the worshipful  
orders of regular masons bearing their  
honored names.)

History furnishes abundant proofs of  
their prowess and their fame, but also re-  
cords their error and their destruction. Their  
masonic organization, their solemn obliga-  
tions, and the mystic ties that bound them in  
close brotherhood, rendered them almost  
invincible, raised them, and especially the  
brilliant, the wonderful, the unfortunate  
temples, far above their competitors in the  
lists of fame.

But they forgot their masonic origin, they  
turned their backs upon the pure and simple  
precepts of their mother. They stretched  
forth the mailed hand to grasp at power and  
empire, and they fell, broken to pieces.

Elsewhere, the order received with glad-  
ness the tidings of a faith that inculcated  
the duty of love, which is the basis of mason-  
ry; and proclaimed to the world a law,  
the two principles upon which the order rests:  
"Little children, love one another;" and "do unto  
others, even as ye would be done unto you."

All this masons, as they are freemasons,  
lawfully do if they believe their duty re-  
quires it, as other freemen may; but in  
these things masonry as an institution  
meddles not.

She leaves upon no arm of flesh; she ap-  
peals to no prince, potentate or political ruler  
for protection, and she does not assume to  
benefit the world by force of arms.

No trumpet sounds before her when she  
goes forth upon her mission; no herald  
proclaims her good deeds. If the orphan's  
heart is hardened, and the widow's tears  
are wiped away by the soft and open hand  
of charity, she has no voice to proclaim—  
Lo! 'tis who have done this.

Even as the dews of heaven fall, softly  
and silently, upon the earth, voiceless but  
rich in blessing; so, in silence and secrecy,  
fall the benefits of Free-masonry upon the  
needy and suffering ones. So it voiceless  
and unobtrusive love and charity, she dis-  
penses her blessings and consolations to the  
bereaved, afflicted and destitute.

I have so far omitted to speak of the  
admission of Masonry into Britain, whence  
we received it, and its progress there; and this  
might be interesting, did our time allow it,  
but we must hasten to speak of things  
which come more directly home to us.

Many respectable writers among the fra-  
ternity in England contend that the Order  
was established in that Kingdom by St. Al-  
ban, in the third century, and they go on  
to recite the initiation of Athelstane whom  
they allege to have been a very zealous mas-  
on, as also that his brother, Edwin, was  
the Grand Master of the first Grand Lodge  
which met at York, A. D. 926. All this  
may be true. Certain it is that in York met

wisdom, strength and beauty," in freshness  
and grandeur consistent with the august  
character of the Omnipotent Architect. On that  
auspicious day, when "the morning stars  
sang for joy and the sons of God shouted  
together," when the eternal Grand Master  
spoke the "word of power," and throughout  
the vast expanse of listening matter, grand  
nature reverberated to the irresistible de-  
cree. "Let there be light, and there was light."

And of what hath our ancient masonry  
even since the christian era, to boast?

That she hath numbered noble, priests,  
Kings, and Emperors among her votaries.  
Not so. Although this is true, yet from  
them masonry derived no honor, save only  
as the purity of their lives, their love of  
science and their active though silent practice  
of the duties of charity and love may  
have exemplified her principles.

That she numbered among her sons the  
brightest names in Grecian, Roman, He-  
brean and modern European history. The  
artist who lives in his works so long as man-  
kind shall endure; the sculptor whose marble  
seems to breathe and think; the painter  
from whose canvas stand forth forms of life  
and beauty, as though genius could create  
the loveliness which it worships; the ar-  
tist whose work even in ruins commands  
the admiration, as it defies the competition  
of the world.

That just in proportion as liberty, virtue,  
intelligence and religion have flourished  
masonry has prospered, and that only from  
political tyranny, or religious ignorance,  
has never yet existed, which could suppress  
freedom.

My own opinion is that, both in England  
and in Scotland, masonic Lodges were most  
pure and prosperous, when left to pursue  
the even tenor of their way, neither pa-  
tronized nor persecuted by the great ones  
of the land.

Since the beginning of the eighteenth  
century, however, masonry has waxed great  
in Britain. Even before that time, and at  
intervals, all through its history, in that  
kingdom it has numbered among its offi-  
cers and members royal Dukes, Princes and  
Kings; and at the present day, the nobility  
and royal family are all, or nearly all,  
connected with the Order. But I believe  
it is that within her mystic circle and  
there alone, amid the deep surrounding  
darkness which for ages enveloped the  
world, she preserved the pure truth of sci-  
ence, the sweet and holy flame of brotherly  
love, and the practice of charity.

Nations arose and flourished, crumbled  
and fell around her. Dynasties so powerful  
that they seemed fitted to endure for ever,  
passed away as the puppets of a child's  
pageant. Mighty empires which ruled the  
world, were rent in pieces like a worn out  
garment, broken like a potter's vessel; but  
amid the baneful ignorance, the political ty-  
ranny, the lawless exercise of imperial and  
of feudal power, the free and fierce gratifi-  
cation of every evil passion, the thick darkness  
of truth obfuscating superstition; she  
preserved the things committed to her  
keeping, and when better days began to  
dawn upon the world, the truth which she  
had preserved, she taught to more and yet  
more numerous brotherhoods. The virtues  
which she alone had continued to practice,  
she spread abroad among men.

It is, that within her mystic circle and  
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