

Van den Broek
Address

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ADDRESS

DELIVERED AT THE

Consecration of the Room,

ACCOMMODATED FOR THE MEETINGS OF

Independent Royal-Arch Lodge, No. 2,

THE 23^d DAY OF JUNE, 1796.

BY REINIER JOHN VANDEN BROEK.



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INDEPENDENT ROYAL-ARCH LODGE, No. 2.

Regular Meeting, 5th July, 1796.

ON Motion, RESOLVED UNANIMOUSLY, That the Thanks of this Lodge be presented to the Worshipful Brother VANDEN BROEK, for his Address delivered at the Consecration of the Room, appropriated for our Meetings; and that a Committee of Three Master Masons wait on him in behalf of this Lodge; and also that they do request a Copy thereof for publication.

Extract from the Minutes,

John Burt, Sec'y.

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THE following Address was not prepared for publication. To answer, in some measure, the Friendship and Masonic Confidence shown to the Author on every occasion, by the Lodge before which it was delivered, induced him to comply with their request: it is offered without any alteration—and if it might be productive of some good, and to convince both Masons and the World, that none can be a Mason but a virtuous man, the Author will be gratified—and highly rewarded.

CONSECRATION PRAYER.

GREAT *Architect* of Heaven and Earth, the God whom we adore! Thou hast promised to grant thy blessings when two or three are gathered together in thy Name. We are assembled in thy holy presence: be with us, we beseech thee, and show us thy glory.—Grant that in dedicating this Temple to Masonic Purposes, we may dedicate ourselves to the service of the Almighty. Enlighten our understandings, cleanse our souls, purify our minds, and incline our hearts to Virtue—to the observance of those doctrines which spring from true and undefiled religion—to visit the fatherless and the widow in their affliction, and to keep ourselves unspotted from the world.

Thou hast granted us a Kingdom which cannot be moved; but thou requirest that we shall serve Thee acceptably with reverence and Godly fear! Without Thee we can do nothing! Grant that our Wisdom may be, to know thee—our Strength to be united with the Prince of our Salvation, and our Beauty to obey thy commands, and to serve thee right.

Whenever we assemble in this sacred place, may our souls be impressed with sentiments of reverence and humiliation

miliation—with serious and solemn thoughts on Death, on Judgment, and on Eternity? May our hearts be inclined to the tenets of our order, and our hands be stretched to afford relief to the needy. May Brotherly Love dwell within our walls; and Concord preside at our meetings. Above all, May thy Presence influence our conduct, direct our actions, and guide our proceedings.

Awake, O North Wind! and come, thou South! blow on this garden, that the spices thereof may flow out.

And now, O Lord our God, let thine Eyes be opened towards this place. Let thy Name be there. Harken to our Prayers—be attentive to our Supplications—forgive our Sins! Our Beginning be in thy Name—our Progress in thy Fear, and the End of all our doings to thy Glory. Amen.



A D D R E S S.

MY BRETHREN,

I Appear before you, at your request, communicated to me by the Worshipful Master of this Lodge. My attachment to Masonry, and my sincere wish to promote an institution of so great an influence in Society, engaged me to accept. Not however, but under the strongest impressions, that I am unequal to the task—and all seem to unite to convince you thereof. I rely on your indulgence. If I fail in the execution, I can assure you that I am actuated by the purest motives—that in exposing to your view Masonry in its benign institution.—In drawing the picture of a Mason, I shall speak the language of truth—the language of my heart: Not through Eloquence, of which I am destitute; neither through a graceful delivery, of which you are competent judges; but through Sincerity I shall endeavour to obtain your approbation.

NOTHING is more surprising, than, that Masonry, whose origin can be traced from centuries past, still exists! The reason thereof is, That *Philantropy is the basis of the institution.*

MANKIND are not essentially distinguished by climates, languages, customs, and rank: they are all children

children of one Father—inhabitants of the same globe—enlightened by the same sun—endowed with the same powers. The whole universe is one republic; each nation, one family, and each individual a member thereof. They are all together entitled to the bounteous gifts of Providence, and to the same enjoyments.

THE institution of Masonry was established to revive those salutary maxims, which were the treasures of the Golden Age; and which are founded in the nature of mankind.

It is the view of the Masonic Order, to unite, by ties of tender affection, every man of an unprejudiced mind—of liberal sentiments—of a mild temper, and a harmonious disposition: to unite them, not only by an attachment to arts and sciences, but by more powerful ties—by the noble principles of Virtue and Heavenly Religion. Stimulated by such elevated motives, the benefits which derive therefrom, are opened and offered to the whole human race: they can draw from this source, sublime wisdom; and the inhabitants of the most remote parts of the globe can be united together without renouncing their country. Our glorious ancestors were guided by those sentiments; and the benign influence would have been spread further and sooner, if they had not been deceived by superstition.

RELIGIOUS

RELIGIOUS orders were established in former days under the pretence of promoting christianity ; but in fact, to answer the mercenary views of Ecclesiastical Hierarchy.

MILITARY ones under a cloak, to inspire a love for glory ; but in reality, to support the power of an oppressing Tyrant or a vile Despot.

BUT the order of a Free and an Accepted Mason is established to form an amiable man—a good citizen, and a faithful supporter of good government ; inviolable in his sacred promises, devoted to friendship ; more excited to the performance of all moral and social duties, by the love to Virtue, than by any reward.

ARE we anxious to know its origin ? The foundation thereof was laid in the eternal decrees of the Supreme Architect. The power appeared when he cleared the chaos—produced light—divided the elements, and formed the bodies of the celestial constellation, to fix unalterable harmony—when man was the glory of the creation, and that blessed subject chosen to contemplate, with reverence, the beauties which reign throughout the universe ; induced by engaging motives to promote his own happiness ; bound by sacred ties to fulfil the duties towards God, himself, and his fellow creatures.

ARE we desirous to know its progress? Sacred and Profane History will teach us, how Masons, from all ages, were guided by promises to encrease their *Faith*, by the ceremonies of the Mosaic Law; to strengthen their *Hope*; and, when eternal love was displayed to the world, to teach them *Charity*. And, from the time of *Godfrey of Bouillon*, that celebrated warrior, who headed the Christian Soldiers in the attempt once more to conquer the Holy Land, till this day, the page of history will teach us masonic progress.

ARE we solicitous to know its views? It is to render us acceptable with God, and beloved with men—to form every Masonic Assembly into a *chosen generation*; a *peculiar people*, bound to set forth the praises of him who has called them from the darkness to his marvellous light. It is to extend our views beyond the grave, into eternity; so that we may strive to obtain the Diadem of Salvation.

OUR institution does not confine the doctrines which it teaches to civil virtues only: We are taught also the moral, the heroic, and the christian virtues. So that Masonry contains the Philosophy of the mind, and the Religion of the heart. Wherefore we find, engraved at the entrance of our sacred temple, *None is a true Mason but a virtuous Man*.

SUFFER

SUFFER me to address the feelings of every Mason within these walls. By our admittance, my Brethren, into our Order, did we not feel our heart tremble at every vice? Did we not experience a confidence in every virtue? Were not our souls elevated above all dishonorable actions—penetrated with a religious abhorrence to every crimé, and stimulated, not only to piety, but to acts of benevolence, love and sincerity? I have found it, and shall therefore not hesitate to declare, that Masonry, properly conducted, is calculated to make us good men, wise men—to make us good Christians!

BUT the more sublime our order is, the more the members thereof are bound to the performance of those duties, as will prove to the world, that they are instructed by Religion and Virtue; guided in their conduct by Charity and Benevolence, and decorated either by a Knowledge or a Desire for Sciences.

A Mason, firmly attached to the institution, is penetrated with sentiments of reverence and humiliation before the Great Architect of the Universe—he is fully convinced *that He compasseth his paths, and is acquainted with all his ways.*

FOLLOWING Reason, the Book of God, is his Law; his Conscience, his Judge, and Heaven his Aim.
Prejudices

Prejudices never obscure his mind, or prevent him from acquiring Knowledge : illiberal thoughts never influence his heart. A Mason does not wish to cultivate the contracted ideas of a religious sect of any denomination whatever ; they always have proved to be prejudicial for the promotion of Godliness and Christianity—for the increase of Knowledge : He embraces, with a cheerful mind, virtuous men, however different their sentiments may be from his own ; knowing that the attachment to any kind of church cannot promote his happiness.

THE Great Architect will never, on that solemn day, whereon we are all to render an account of our stewardship, pronounce a sentence in his favour, because he was attached to one denomination more than to another. *There is no respect of persons with God, for in every nation, in every denomination, he that feareth him, and worketh righteousness, is accepted with him.* Professing such liberal sentiments, jealousy at the prosperity of another, envy and malice, have no power over him. He does not boast on birth or rank—on abilities, or any other qualification. He esteems Virtue in poverty, and despises Vice hid by wealth ! Love to one another, is his motto ; and this subdues in him every discordant passion. In whatever station he may be placed here on earth, always his ambition is to promote the happiness of mankind.

On

ON the different Stages of Life's Varieties, he is composed in his mind, firm in his resolution, and unshaken in his virtue. He relieves the poor without presumption; supports the grey-headed without vanity: he is the counsel of the widow, and the guide of the orphan.

HONESTY, industry, temperance, sobriety, and all social virtues, decorate his conduct. The tenderness of a father, the faithfulness of a husband, the sincerity of a friend, characterise a Mason. He can bear the strictest scrutiny, and his behaviour is admired by friends and foes.

THEN, even then, when his Master has called him to the Heavenly Lodge, in the blessed mansions above, then his remembrance is engraved in the hearts of his Brethren:—*there* a monument is erected superior to any one which the hand of a skilful artist can erect to the world.

VIRTUOUS *Franklin*, beloved Brother! permit your masonic friends to lament your loss: suffer them to drop a sympathetic tear on your grave: your remembrance is dear to us; equally great as a Statesman—a Patriot—a Philosopher, and a Mason: we praise your worth; and, lifted up to our view, as a friend to mankind, we endeavour to follow your steps.

steps. Heaven is now your habitation—Moon and Stars are your footstool—glorious Archangels your joyful companions—the Great Architect the object of your adoration, and everlasting happiness your portion. But look down on your Friends—on your Brethren: inspire them with that zeal, that benevolence, those social virtues, which animated you.—Guided by your example, we will obtain admittance in the Lodge above, to be united never to part.

SHOULD I mention, my Brethren, the whole catalogue of virtuous masons, whose names are engraved in our memory, I should intrude too much on your patience: let it suffice for us to elevate our thoughts into the celestial world—to contemplate them in peace, in happiness, and glory,

WE have among us, my Friends, a number of Brethren, who are still living, and who have proved to be masons and virtuous men.

WHO of us is unacquainted with that truly great and worthy character, who delivered his country from the yoke of slavery; who conducted them through hardships and war—and who is now placed at the helm of this rising Empire. The Name of *Washington*, will suffice to raise in our breasts, sentiments of respect—of attachment—and of admiration.

DID not delicacy forbid, I could lift up to our view a number of Brethren who are shining ornaments to the Craft. I could draw the picture of the faithful Guardian of this Lodge, and much could be said to praise his worth. They all are our guides in the masonic career—they all entreat us to follow their steps.

SUFFER, therefore, my Brethren, that with the candour of a Mason, with the faithfulness of a Friend, and with the earnest which characterises our Order, I may beseech you, never to deviate from those sacred tenets of an institution which is calculated to promote happiness in this world, and in the world to come.

THE fear of the Lord is the beginning of our *wisdom*: our waiting eyes are to be lifted up to him; for in the Lord is our *strength*: instructed by his counsel, and guided by his hand, our *beauty* will be, to prove faithful in our profession, to obey the will of God—the lessons of heaven—the dictates of our conscience.

WHATEVER may be the opinion of those who are unacquainted with our mysteries, a Mason, instructed in the school of our Order, does not hesitate openly to declare—that without Religion and Virtue, Masonry cannot subsist: those two attributes, which
make

make us acceptable with God, and beloved with men, are so nearly connected, that the one cannot subsist without the other. Religion without Virtue is Hypocrisy; and Virtue without Religion is Vanity. May it therefore be engraved in our hearts, and expressed by our conduct—Be virtuous and wise; or, in masonic terms—Act upon the *Square*, and walk within *Compass*.

THERE is in the system of moral government, a near connexion between virtue and blessings—between vice and woe. The masonic institution being the School of Virtue, we are taught the way to happiness, and faithfully warned against the paths of destruction. The Bible is the *only rule to our faith*—the only spring of our masonic knowledge, and the sole source of temporal peace and eternal felicity: the study thereof is recommended as the first duty of a Mason: it will make him acquainted with God—with himself, and with the world.

CHARITY, the Daughter of Heaven, taught by Him, who is the author and the patron—Charity is the cape and corner stone of the masonic institution. To support the aged and the widow—to guide the orphan and the youth—to wipe away the tear from the eye of misery: in one word, Humanity is a Mason's Characteristic.

HAIL

HAIL MASONRY ! no institution can be compared with thee : thy origin is Virtue—thy views are Felicity : thou softenest the heart—enlightenest the mind : thro' thy blessed influence all discordant passions are subdued—reason prevails and religion is revived. To be acquainted with thee is a happiness indeed ; for thy *Grip* is Faith—thy *Signs* are Hope—and thy *Tokens*, Charity.

Worshipful Master, Pastmasters, Wardens, and Members of this Lodge—Permit me to congratulate you on this day.

YOUR sacred Temple has been dedicated to Masonry—to Virtue—to Charity and Benevolence : It has been dedicated to the glory of the Great Architect of the Universe.

How precious are those thoughts unto you—how great is the sum of them ?

THE solemnity of this day has undoubtedly impressed more and more in your heart, the seriousness of the masonic institution : it has given you a convincing proof of the sublimity of our profession, and the purity of our order. May those impressions be lasting, and influence your conduct, and all your proceedings. Wisdom is to rise in the *East* ; to be supported in the *West* : then it will appear with beauty

in the *South*, and even enlighten those who are in *darkness*; to take away their prejudices—to subdue illiberal sentiments; and to convince them, that the masonic order contains nothing against God, Religion, Morality, or Government: that it is the way to happiness.

MAY Brotherly Love dwell within your Walls, Concord preside at your Meetings; and Unanimity be the Beauty of your Assemblies.

MAY your Lodge be the Temple of Virtue, and destroy the school of vice.

MAY your Benevolence support the trembling steps of the aged—comfort the mourning widow—guide the helpless orphan; and afford relief to the distressed.

MAY the Great Architect smile on you—your families—and on all your concerns: *His left hand be under your head, and his right hand embrace you.* May he prosper your labour—bless your undertakings, and encrease your respectability. So that your name may be handed down to posterity, and the annals of masonry may mention it with praise.

PERMIT me, my Brethren, as a Veteran in the Royal Art, to entreat you, never to depart from the
masonic

maſonic inſtitution : let us prove to the world, although our ſecrets are unknown to them, that Godlineſs is our Corner Stone—Faith, Hope and Charity the guides of our conduct ; and Heaven our country. United as we are here below, by ties of Friendſhip and Brotherly Love, we ſhall once more be united hereafter, in love and praiſe—and freedom of ſoul for ever.

AND Thou, Great Architect of the Universe—once more we entreat thy bleſſings, for this band of Brethren. Be Thou their Wiſdom in the way of duty : Strengthen their endeavours to promote univerſal Love and Benevolence ; and grant them to enjoy the eternal Beauties of thy Holy Preſence.

F I N I S.



The first part of the work is
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the country and the people
who inhabit it. The author
has collected a vast amount
of material and has arranged
it in a clear and concise
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The author has been
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