National Republican.

SATURDAY MORNING ... MAY 21, 1870.

SUNDAY READING.

(From the May No. of Lippincott's Magazine.)

MARY.

The lea is not of opaline splendor
Which o'er The first I look;
Nor filled with maple sirdomest, amorous Nature,
Proceed for The mind.

Nay, rather is it clasps in this fashion
Thoughs all arrive With scarlet stains of passion,
And hearts in part;

While from its open wounded corner softly dripping,
Like dew tears down cheek,
On heavy drops, along Thy Pentecost dripping,
Fit life-blood red.

It needs no halm of myrrh for sweet or bitter,
Red lily and rose;
The sad conditions make mine offering fitter
The heart to more.

From all these shades of cruel wrong and anguish,
This land of grief
Wherewith my soul doth pass and re-pass, and languish,
Give me relief!

In Thy far home, I ask, Thy Kid still tender
For unalloyed
Hear'st Thou, wilt still said that spotless mien der
The sweetest have?

Oh! ions Thy human eyes from heavenly glory!
Say as before
Thine, tender words of all Thy gospel story,
"Go, sin no more!" ROSE TERRY.

"WHEREVER sensible comfort is vouchsafed in religious exercises or not, let our faith be fixed entirely in the Word of the Living God, independently of our feelings."

No one ever did a designed injury to another without at the same time inflicting a much greater one upon himself.—[Bishop Butler.]

THE pains of a noble soul are like the Mayfrosts of a life—a spring follows them. The pains of the wicked are the frosts of autumn—they precede the punishments of winter.

A WHITE garment appears worse with slight soiling than do colored garments when much soiled; so a little fault in a good man attracts more notice than great offences in bad men.

HOPE is the dawn of joy, and memory its twilight; but this prefers to shed the colorless dew or rain, and the day which the dawn promises breaks in, but on another earth, and under another sun.

THE triumphal arch of morality is a rainbow beneath which no mortal has ever passed, and which none but One has ever had above His head; that is He who stands as a sun beneath the clouds.

MAN often weeps in his sleep. When he awakes, he scarce remembers that he has shed tears. So shall we, in the second, then will no longer know that thou has wept in the first.

ST. BERNARD calls holy fear the doorkeeper of the soul. As a nobleman's porter stands at door and keeps out vagrants, so the fear of God stands and keeps all sinful temptation from entering.

The devout Jean Paul Richter once said, in the beautiful simplicity of his Christian character, "I love God and every little child." Perhaps no sentence as brief so fully measures the extremities touched by the infinite love.

TRUTH seeks light less to be illuminated within than without. The eyes of modern times are rather an ornament, than members of the body; just as the butterfly has eyes on its wings, and the peacock on its tail.

OUR watch kept right will do to try many by; but, on the other hand, one that goes wrong may be the means of misleading a whole neighborhood; and the same may be said of the example we individually set to those around us.

GOD is said to harden the heart when he withholds restraining grace—to harden when he does not soften. He is said to make blind when he does not enlighten, as freezing and darkness follow upon the absence of the sun, the source of light and heat.—*Sailer.*

THE pages of Scripture, like the productions of nature, will not only endure the test, but improve upon the scrutiny. The apostles and evangelists refer to the one, and a repeated meditation on the other, are sure to display new beauties, and present us with higher attractions.—*Boucher.*

A LITTLE deaf and dumb girl was once asked by a lady, who wrote the question on a slate: "What is prayer?" The little girl took the pencil and wrote the reply: "Prayer is the wish of the heart." So it is. Fine words and beautiful verses said to God do not make real prayer without the sincere wish of the heart.

IN THE days of Job there were those who said: "What is the Almighty that we should serve him?" Alas! there are such now—men who, by their deliberate delay of repentance, show that they do not feel under any obligation to serve God, save when it suits their convenience.

"WHATSOEVER is born of God, overcometh the world." A thing, innocent in itself, becomes sinful whenever it wounds the conscience or does violence to our Christian sensibilities. If a man will serve God, everything else must be practically subordinated. A policy of compromise may be attempted for a while; we may try to evade the conflict; but sooner or later every man, who is a true child of God, conquers the world. He puts it beneath his feet. The supreme love of anything else is virtual hatred of God, and the supreme love of God is virtual hatred of everything beside. Whenever anything, or even scene, is in conflict with God's claims, it behoves not have the practical preference, in so far we have no evidence of piety.

THANKFULNESS.—If one should give me a dish of sand and tell me there was particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and it would draw to itself the most minute particulars by mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnate finds the iron, so it will find in every hour some heavenly blessings; only the iron in God's sand is gold.—*O. W. Holmes.*

CONSCIENCE is God within us. It is man's best friend, or his dreadful enemy, it haunts a man everywhere. He has no power to resist it, and he lies perpetually at its mercy. It is a flame kindled in his soul, which inwardly torments and consumes him. It is a viper which twines itself about the heart and stings him in the tenderest places. It is a hungry vulture, a never-dying worm, which secretly preys upon its vitals, and fills him with agony and dismay. But where conscience is obeyed, it is a friend indeed—a friend at home—an inward, intimate, truly, bosom friend. It never deserts us, even in the greatest extremity.

TRUE HOPE is based on energy of character. A strong mind always hopes, and has always cause to hope, because it knows the mutability of human affairs; and how slight a circumstance may change the whole course of events; such a spirit, too, rests upon itself; it is not confined to partial views, or to one particular object. And if, at last, all should be lost, it has saved itself—its own integrity and worth. Hope awakens courage, while despondency is the last of all evils; it is the abandonment of good—the giving up of the battle of life with dead nothingness. He who can implant courage in the human soul is the best physician.

Is the morning the mind is calm; the temptations of the day have not beset you; the duties of the day have not filled your mind and begun to vex you. Before you go to the duties of the day, to the cares and anxieties and temptations, begin the day with prayer. Temptations you certainly will meet; trials of virtue and patience will overtake you; and many times before night you will need the aid of your Father to shield you.

"We know that we have passed from death unto life, because we love the brethren." Virtue affiliates with virtue. He with whom "honesty" is only "the best policy" will inwardly sympathize with politic men, whether their policy be honesty or knavery. A truly honest man feels in fellowship only with those who espouse truth for her own sake. A Christian man has conscious attraction—affinity toward Christian. Because he loves Christ, he loves just so much of Christ as he sees in his brethren.

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HO! FOR SUMMER.—Gent's Furnishing Goods for the million, and cheaper than ever, viz: Undershirts and Drawers, 25, 50, 60 and 75 cents. White Shirts, 75 and 85 cents, $1 and $1.25. A splendid article, all-linen bosoms, warranted, $2 and $2.50. Handkerchiefs, already hemmed, 15 cents. Good Socks three pair for 25 cents. Excellent Paper Collars, cloth-lined button-holes, 10 cents per doz. The best Paper Cuffs, 5 cents pair, or 50 cents per dozen, and all other goods at equally low prices. Call and examine yourselves. FRANK & GOLDMAN, No. 406 Seventh street, between D and E, and Marble Hall, No. 607 Seventh street, opposite Patent Office.

DEDICATION OF THE MASONIC TEMPLE

Proceedings of the Grand Lodge.

ADDRESS BY MAJOR BEN. PERLEY POORE

The new Masonic Temple was dedicated by the Grand Lodge of the District of Columbia last evening with the usual ceremonies. There was a large attendance of the fraternity in the hall on the upper story of the Temple, but no others were admitted.

We are informed, however, that the Grand Lodge of the District of Columbia, with R. B. Donohoe as the Grand Master, performed the rites of the Order in presence of a large audience of the fraternity, and that the Masonic Choir furnished most excellent music, both vocal and instrumental. After the Grand Marshal had made proclamation that the building had been dedicated to Freemasonry, the Grand Master Elected Brother Ben Perley Poore, Esq., who delivered the following

ADDRESS.

MOST WORSHIPFUL GRAND MASTER AND BRETHREN: Light comes from the East! Journeying there upon, I find highly ignorant open magnificent pile of masonry in the valley of the Nile, signs and symbols, the mystic language of the craft, which I could interpret my first, first degree of Freemasonry, before leaving home. There, sculptured thousands of years ago, yet with their outlines as fresh as are those of the exterior decorations of this edifice, I saw the all-seeing eye, the square pavement, the blazing star, the square, the ax, etc. Of a central age, when I was a poor nobleman, at Lyons, I saw emblems well known to every member of the fraternity. Upon the walls of one edifice, which I remember well, was painted in bright frescos representation of the procession which came to dedicate it, clothed in masonic regalia and bearing all the signs, prepared for work. Indeed, I believe that all routes of history admit the existence, in ancient days, of a fraternity of Freemasons, which, throughout the intellectual men of the nation, the men of progress, the rulers were accustomed to relinquish despotic power, and the people were accustomed to their rights. In these enlightened students, concealed by mystery, interpreted exclusively to all around them. By ingenious contrivances, they contrived to run in every station of the nation, and to carry out their duties and responsibilities. This possess of mental culture, they were beholden to those advanced days, but their emblems and their organization and their ceremonies of initiation are eulogized by modern scholars who have examined them as displaying a profound knowledge of the human heart and its wants. There are those who have seen in Freemasonry the mysterious veil of loss contained the conflict our Order. In those days, when the Phoenician merchants who transported the grain raised on the banks of the Nile, to the Tyrian Phoenicians, lose bottle heads on the shores of the Mediterranean. As Ulanta as at Thebes, the masonic visitor now sees the symbols of our craft, and he recognizes the familiar arrangement of the now ruined temples. These Dionisian mysteries, we are told by the ablest historical investigators, were the mysteries of Freemasonry, and was sealed by the most positive obligations, but the end and the aim of all this was to encourage virtue, to discourage vice, and to do good to mankind. Thus, the mysteries of Freemasonry, which, as we have shown, known the revelations of reason under the veils of mystery. Some at this distant day may think that the mysteries of Freemasonry, which, in the days of Egypt, raise and a Socrates proves that it was not then safe for human wisdom to take an open and bold course in its search after truth. Yet, in those days, Freemasonry had charles for one of these sages, and trusting opened the life-ruins of the other. The world was full of zeal which, like fire, did burn and lay waste all before it, which a remedy could not be found, but in such associations. The brotherhood made voluntary engagements, and the ancient Freemasonry, which, in those days, such as was not prejudiced in the community at large in which they lived.

Thus, in the days of the Christian religion, had previously become the chosen home of the mystic order, which there formed its mythological dialectics, and its mysteries, which, in the days of Egypt and of Greece were reconstructed, and were made so practically serviceable to the people, that the Romans, who had long since ceased to regard under the direction of Hiram of Tyre in all its majestic proportions, without the sound of hammer, axe, or any other tool of iron, and yet, in the days of Jehoshaphat, I respectfully differ from those who date the existence of our Order from the building of the temple, or who before that date, have seen no trace of our organization. I have seen on the massive masonry of Solomon's temple, the same marks of the craftsmen that I had seen on the masonry of Egypt and of Greece. And I also saw above that work of Solomon, in successive strata, the same marks of the Phoenicians, of Hiram the Great, of the Romans, of the Crusaders, of the Turk, the work of Solomon, as preserved, by us, in the first union of symbolic fraternity with the religion of the Hebrews, the first and the most perfect organization of the Israelitish, but it was not the foundation of Freemasonry—it rested on the ancient superstructure. Think not, brethren, that I would detract from the glory of King Solomon or of Hiram of Tyre, good workmen both, who built a temple to the Lord, and who, as a reward, were rewarded by every craftsman. And it is well on such an occasion as this, that we, with the joy of our dedication, should remember the ever-glorious memory of King Solomon. Solomon's temple was pronounced finished, and the dedication was celebrated with national rejoicings. There is not in ancient history an intellectual chapter than the record of that imposing scene. There is not in modern history a more glorious ceremonial than that which Solomon conducted from their labors. Brethren who for seven years had wrought in harmony were congregated from the remotest ends of the earth, and, in the Holy Place, their long and hallowed labors were now ended. The glorious structure, reared by God's own command, and sanctified by the spirit of God, by his direction as the trustee board, was now completed.

The cap-stone had been brought forth with shouting, and over all the hills and valleys of Israel, and, in all other cities, if ever, the Mystic Order which had thus all this was to be extended the wide world over. The object was now covered by the accomplishment of the work, was then to be attained. Freemasonry was then and there invested with the attributes of perpetuity, and supplied with materials with which to build a temple, and had used the exchanger's temple shall remain her resting-place before the Grand Architect.

Christianity was sought an alliance with the Mystic Order, and thus professed ministers of the gospel who now denounce Freemasonry, should remember that, even then, the Mystic Order was regarded as the protection which, in the mighty power—enthroned institution which, in the mighty power—enthroned institution which, in the infancy. The fathers of the Christian church were both Freemasons and Christians. The secret mysteries based on those of Memphis, and Elensis and Jerusalem, that their doctrines were originally promulgated, and, in the days of Jesus, the Jews, they were made partakers of them, spoken and interpreted, as applied to judge of them, and when the mothers of those days blessed the Mystic Institution, they were told that "to the initiated it is given to know these things."

In the elevation of the early Christian church, handed down to us, we are told that its rites were always celebrated in secret. Baptism and the sacramental emblems were always administered only in the presence of the initiated, with closed doors, and a guard set to protect the brethren from profane intrusion. It is also said that in the early Christians were regular, so certainly indicating different classes, and that they had secret signs of recognition. The faithful disciple received the sacred mysteries.

This was surprised, together with a secret signal or work upon a white stone, the secret mysteries received as a reward for his fidelity and adhesion among strangers. But the signal must be one among the early Christian brotherhood was the sign of the cross, as a symbol of faith. In the sign they conquered. Time prolled with name, and word, and mark, and sign, the faithful sent abroad, and, in the days of Constantine, the Jewish brethren of the Mystic Order, the faithful sent abroad, certain of Rome, even among the pagan and the Jewish brethren of the Mystic Institution, and the Christian brethren, and who would minister to their wants with fraternal care.

With the evidences which Freemasons possess of the intimate relationship which exists between Freemasonry, Christianity and the Mystic Order, they may quote to any professed religious teachers who heretofore quote to Freemasonry, the ancient Jewish proverb, "Stand by thy station and occupy thy place." Freemasonry, should remember that, even then, in the mighty power—enthroned institution which, in the mighty power—enthroned institution which, in the infancy. The fathers of the Christian church were both Freemasons and Christians. The secret mysteries based on those of Memphis, and Elensis and Jerusalem, that their doctrines were originally promulgated, and, in the days of Jesus, the Jews, they were made partakers of them, spoken and interpreted, as applied to judge of them, and when the mothers of those days blessed the Mystic Institution, they were told that "to the initiated it is given to know these things."

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