

***AN ADDRESS CONTAINING A HISTORY OF PHOENIX LODGE, NO. 8, FROM ITS
FORMATION: DELIVERED BEFORE THE OFFICERS AND MEMBERS, AT THE
PUBLIC INSTALLATION OF THE OFFICERS, DECEMBER 24TH, 1849, BY EDWARD
LEE WINSLOW, WORSHIPFUL MASTER***

FORWARD

This transcript has been retyped as true as possible to the 1958 reprint of the original.

“My appearance before you, on this occasion, Brethren of Phoenix Lodge, No. 8, is in obedience to your resolution; whether it may be in my power to interest and instruct you, or repay this very respectable assembly for their gratifying and flattering attention, I much question; the reason, however, may not be found in the barrenness of my theme or the associations therewith connected, but will be successfully sought in the qualifications of your speaker to enlarge on the former, and touch with the hand of a master, the chords which shall vibrate and awaken the latter.

There are very many present, who would require but the fact of meeting as we have done, but the mention that this day is the 27th of December, St. John’s day, a day which in years that have gone by, passed as those who used to meet as we have this day, my Masonic brethren, our fathers, brothers, mothers, sisters and friends, to greet and welcome its annual return, in whose memories a crowd of associations, sweet, yet, it may be, melancholy, will arise, whose bosoms will thrill with pleasing recollections; and they will feel willing to linger a while with us, while we endeavor, for a brief space of time, to trace the history of the Masonic fraternity in our town, though in an imperfect manner.

Old things have passed, and are fast passing away; our fathers, who used to fill the places many of us now fill, yet, it may be, so differently, where are they? Gone! Where are they gone? “The places that knew them once, now know them no more forever.” To the grave, the resting-place of the living, they have passed’ their work below is finished, and they have passed, may we not hope, “through the gates into the temple and city of our God,” “not made with hands, eternal in the heavens.”

To realize the fact that we too must pass as they have passed, that others may one day speak and think of us as we do of them, is difficult. The lesson which the great Creator and Governor of the Universe intends, by such changes, to impress on our minds, is one hard to realize, hard to learn. We will not believe that we too must die; or if we profess to believe it, we will not permit this solemn truth to have the great practical bearing on our lives that in mercy, it is designed to have. With all the warnings, with all the helps, man, erring man, will still go on, wandering away from the path which leads him on to true happiness and glory – will forget that he has an immortal spirit within him – will not remember that if he will embrace the means and

helps provided expressly for him, the grave will be but the portal of unfading and never ending bliss.

To us, then, my brethren and hearers, it may not be useless to wander back, to recall the recollection of those who have gone before us, to endeavor to remember their virtues, to think how they would now view the things they have left behind, and thus reflecting, each for himself, draw such lessons as may make us wiser and better. The season of the year, the time for cheerfulness and innocent festivity, when families assemble, and all greet each other with kindness, - when the links of love and affection, it may be, sundered for a while, are mended and burnished by gifts and tokens, - when we remember those who are far away, and call to mind those who, near and dear to us, have been snatched away, never more here on earth to delight our eyes or gladden our hearts, - when the close of the year, too, casts on all things a gloomy, yet pleasing shade, awakening our gratitude and chastening our joys and delights, - the season is favorable for such course of reflection, and may add an additional charm to the subject.

This day is one of the festivals which, as Masons, we are bound to observe. On this day we celebrate the memory of St. John the Evangelist; he who was the beloved disciple and follower of the Savior of the world, even Jesus Christ, the light and life of the world. Of the character of this beloved disciple, I need not enter into any discussion before this respectable and intelligent audience, and in this Christian land. The testimony of St. John to the truth of the Gospel, being, as he was, the intimate friend and constant attendant of the Savior, while on earth, is a solid foundation for our faith and gratitude; and no argument is needed, my Masonic Brethren, to justify us in our regular and consistent observance of this day. Our duty and our best interests would teach us to recall, with devout gratitude, the testimony of St. John to the truth of our religion, to study the records of his most holy life, to pay due reverence to his memory, that we may walk as he walked, in the light of truth, and at length attain everlasting life.

On this day, all Lodges of Free and accepted Masons, meet; and the day is observed as a festival. It is not my design, on this occasion, my brethren of the Masonic fraternity, to enter into a discussion of the rise and progress of the mystic art, - to make an effort to tell you when, where and how Masonry originated, - to discuss its antiquity, whether before, at the time of, or after the erection of King Solomon's temple, - to tell you of the persecutions from Kings and Queens, and governments, civil and ecclesiastical, which Masonry has borne, and from which she has emerged, bright and pure, - to tell you how, Phoenix like, she has often, almost from her ashes, arisen with renewed beauty and splendor, - to vindicate the objects she has in view, but understood and most highly valued by him who will become a faithful master workman, - to answer, or strive to do away with, the unfounded prejudices which often exist among those who know nothing about her, - to meet the cavils and objections to societies, called "secret societies." I shall not discuss before you what we term operative and speculative Masonry: these have often been touched upon by abler pens than that wielded by your speaker, and would not meet the object he has had in view. In fact, the institution of Masonry needs no attempt at such vindication, needs no such discussions - its origin dates far back - its principles are the everlasting principles of truth, found in that Holy Book, the *great light* of Masonry, as it is of the world; they are as unchanging as He who revealed them; they carry their own vindication along with them, and shall, in the end, triumph over all human opposition.

My object is rather to endeavor to tell you something about the history of Masonry in our own town – at home; to give you such facts as may be gathered from the records of the Lodge, wrecked as they have been, lost and scattered as most of them are; to rescue from oblivion the names, at least, of those who were the early patrons and master workmen among the craft in our Lodge, as far as may be. The mere repetition of these names, many of them, will, I know, awaken recollections of a pleasing character, and gratify many of my respected brethren and hearers. I can do very little more than this. The incidents connected with the history of Phoenix Lodge, No. 8, in her progress from 1788 to this day, are not very striking. Her course has been quiet and peaceable; her work has been done, what she may have done, without ostentation; she has had her periods of much prosperity, and great depression; her light has sometimes flickered, been almost extinct, and then, like the fabled bird, whose name she bears, has she arisen, bright, with new beauty and splendor.

With us, her present workmen – with many who have retired from the heat and burden of the day, there is an interest in the rolls of the craft – some of which I shall call over – which can never be effaced from memory; for, in calling these rolls, one will hear the name of a beloved father, another that of a brother – all the names of friends who, if they answer not, yet were known to have drawn the same lessons, partaken of the same gratifications, been subjected to the same restraints, and had their minds elevated and expanded by the same noble views of beauty and order which we now experience. To endeavor, then, to draw some reflections which may have a practical bearing on our everyday walk and conversation, will close the tasks proposed in this address.

The Grand Lodge of the State of North Carolina, constituted by virtue of a charter from the Grand Lodge of Scotland, in 1771, held their meeting in Fayetteville, in 1788. Richard Caswell was the Grand Master, and at that meeting “Union Lodge” was represented by James Porterfield and John Winslow. During that session, the name of “Union Lodge” was expunged, and “Phoenix Lodge,” the name which our Lodge now bears, substituted, and by dispensation, James Porterfield was appointed Master, John Winslow, Senior Warden, and Thomas Davis, Junior Warden. The By-Laws, then adopted, are now in existence, and the following are the names of those who signed them:

Jas. Porterfield, W. M.
John Winslow, S. W.
Duncan McAuslan, J. W.
Samuel Murley, Sec’y.
David Anderson, Treas.
David McNeill, S. D.
Robert Norriss, J. D.
Lee DeKeyser, Steward
John Burke, Steward
Peter McArther
Dolphin Davis,
James Howat
Robert Donaldson
Walter McNaughton

James Thorburn
John Louis Taylor
James Brenan
Robert McFarlan
John Sibley
Peter Strong
John Porterfield
William Meng
Richard Henderson
Richard Hallett
Guilford Dudley
William Cochran
John Naylor
James Leonard
Roger Cutlar
Peter Tarbee
Thomas Branton
W. B. Grove
Richard Cochran
John Earle
J. Williamson
Daniel Wheaton
Thomas Davis
Robinson Mumford
Saunders Malborne
Joshua Winslow
Elisha Stedman
Edward Etting
Caleb Dana Howard
David Kerr
Oliver Spear
Isaac Sessions
James Etting

These then were the respected founders of the Phoenix Lodge to which we now belong, my brethren.

In 1792, the same individuals appear to have been the officers, and the number of members appear to have been about sixty.

In 1793, the dispensation was returned, and a charter was granted to Phoenix Lodge, No. 8. The officers elected, were

James Porterfield, W. M.
John Winslow, S. W.
Duncan McAuslan, J.W.

Samuel Murley, Sec'y.
David Anderson, Treas.
David McNeill, S. Deacon.
Robert Norris, Jr. Deacon.
Lee DeKeyser, Steward.
John Burke, Steward.
With 51 members.

In 1796, John Winslow, W. M., Robert Donaldson, S. W., Samuel Murley, J. W., were the first officers of the Lodge.

In 1797, the officers of the Lodge, by the returns to the Grand Lodge, were:

John Sibley, W. M.
Robert Cochran, S. W.
Caleb D. Howard, J. W.
Calvin Gay, S. D.
Peter Pelham, J. D.
S. Murley, Treas.
Simeon Belden, Sec'y.

In the year 1799, just half a century ago, the Lodge applied to the Legislature for a charter, and the value of the chartered rights, secured by the Legislature, will demonstrate the influence and respectability of those who applied on behalf of the Lodge. It may be found at large in the volume containing the compilation of the laws of the town.

In 1801, the officers of the Lodge were:

Robert Donaldson, W. M.
David Anderson, S. W.
Isaac Hawley, J. W.
Duncan McRae, Sec'y
John McMillan, Treas.
Donald McInniss, S. D.
Robinson Mumford, J. D.
William Dick, Steward.
John Wilson, Tyler.
And 24 members.

Those who composed the officers of the Lodge this year, particularly the five first named, occupied places among the highest and most respectable in the community. The first named, Robert Donaldson, generally beloved, a merchant of the highest standing, whose descendants yet survive and maintain the standing and respectability of their ancestors, beloved most where best known. Of David Anderson, Isaac Hawley, John McMillan and Duncan McRae, I need say nothing in this community; they were well known, and have passed away, leaving worthy descendants and good names.

In 1802,
John Winslow, W. M.
David Anderson, S. W.
Alexander McQueen, J. W.
Duncan McRae, Treas.
John McQueen, Sec'y.
Donald McInnis, S. D.
Elisha Stedman, J. D.

In 1804, the same officers, except Nathaniel Morrison, S. D., in the place of Donald McInnis, W. B. Merony, Sec'y, John Lumsden, Tyler.

The Lodge was this year visited by the Honorable John Louis Taylor, Grand Master of the State, who addressed them, says the record, "in an eloquent and elegant manner." He subsequently filled the highest judicial station in our State; and of him it may be said, that he touched nothing which he did not adorn-an elegant scholar and a learned Judge.

In 1806: The same officers, except Charles Chalmers, S. W.; Miles Nesbit, Sec'y.; W. Kirkpatrick, S. D.; Evander McIver, J. D.; James Baker, Steward; James Kelly, Tyler. Of the gentleman who filled the place of Senior Warden, (Charles Chalmers,) it may well be said, he was universally beloved and respected; warm and cordial in his manners, kind and hospitable. The latter part of his life was clouded by misfortune and trial, the lot of most men. He changed his residence, and has long since slept in peace, leaving worthy representatives of his kindness, generosity and hospitality.

In 1807, the officers of the Lodge were the same; the names of the members I have, by chance, been able to find-they are as follows:-

John Winslow, W. M.
John McMillan, S. W.
Charles Chalmers, J. W.
Duncan McRae, Treas.
Miles Nesbit, Sec'y.
James Baker, Steward
Wm. Kirkpatrick, S. D.
Evander McIver, J. D.
James Kelly, Tyler
Elisha Stedman
David Anderson
Peter Perry
W. B. Grover
Thomas Davis
Alexander McDonald
John Kelly
James McIntyre
Sebastian Stiaert

James Smith
Richard Dudley
Stephen Gilmore
William Duffy
Archibald McLean
A. S. Henderson
H. McLean
H. McPherson
Alexander Hatteridge
John Thompson
G. K. Barge
James Campbell
Archibald McLean [second entry]
Charles Moore
James Owen,
Jonathan Evans
John Selph
William Hilliard
John McKay
John Black
Thomas F. McKay
Thomas J. Robeson
John Shaw
Daniel Bass
George McKay
Donald McQueen
Archibald McDuffy

FELLOW-CRAFTS.

Robert McRackan
William Moore

ENTERED APPRENTICES.

W. H. Williams
Henry Burrows

From 1807 to about 1820, the Records of the Lodge are lost. It has been supposed that, in the awful visitations by fire which our town has experience, they were burned. The best information which can be had, leads to the belief that John Winslow, for most of the time up to his death, continued the Master, John Kelly, S. W. and, part of the time, William Warden, J. W. – These gentlemen closed their lives, in this place, highly respected: all ardent friends of Phoenix Lodge, and require no praise from us. They will be remembered while Phoenix Lodge shall find workmen in this community.

From the year 181 to 1820, '21, Masonry flourished with as much vigor as at any period of her history, in the town of Fayetteville. The lodge had for her Chaplain the Rev. Gregory T.

Bedell, an eloquent divine, then in charge of the Episcopal Church: a bright Mason, a bright Christian, and who, in all the degrees of the Blue Lodge, as well as in the Royal Arch Chapter and the higher degrees, was found the foremost and most zealous of her workmen. Among her most active workmen, and the most liberal of her members, at the same period, might then be found the names of John W. Wright, Charles P. Mallett, Oliver P. Stark, Robert Strange and John McRae. Of these, it would not become me, at this time, to say more than that the Lodge has had none who appeared more her friends; few, if any for whom she retains more respect and regard. The two former have, for years, ceased to visit her meetings; the three latter may occasionally be found with us; the last named has, within a year only, resigned his place as the High Priest of the Chapter; and the highly respected and honored brother, Passed Grand Master Robert Strange, who has this day served us in the installation of the officers of the Lodge, will always be remembered while the Lodge is true to the principles she professes.

In 1820, after the death of John Winslow, John Kelly was elected W. M.,

Esek Arnold, S. W.
John W. Wright, J. W.
James Hart, Treas.
John Crusoe, Sec'y.
Joseph Arey, S. D.
M. McPherson, J. D.
D. Jordan, Steward
John Lumsden, Tyler

OFFICERS ELECTED DEC. 7, 1821:

Esek Arnold, W. M.
Robert Strange, S. W.
George McNeill, J. W.
James Hart, Treas.
J. W. Cochran, Sec'y.
Jos. Arey, S. D.
John Carney, J. D.
Dillon Jordan, Steward
John Lumsden, Tyler

OFFICERS ELECTED DEC. 6, 1822:

The same as last year, with the exception of Charles Hunt, Secretary, and Duncan Smith, Junior Deacon.

DECEMBER 5, 1823:

Esek Arnold, W. M.
John Armstrong, S. W.
Joseph Arey, J. W.

M. McPherson, Treas.
David Stephenson, Sec'y.
Duncan Smith, S. D.
Anson Bailey, J. D.
Dillon Jordan, Steward.
John Lumsden, Tyler
Rev C. McIver, Chaplain

DEC. 4, 1824:

No change in officers, except James Towns, Junior Warden, and Dillon Jordan, Steward and Tyler.

DEC. 2, 1825:

Robert Strange, W. M.
John Armstrong, S. W.
J. W. Cochran, J. W.
M. McPherson, Treas.
E. L. Winslow, Sec'y.
Anson Bailey, S. D.
Wm Widdifield, J. D.
Dillon Jordan, Steward
George R. Ferguson, Tyler

DEC. 1, 1826

Esek Arnold, Lecturer
Rev. Colin McIver, W. M.
Edward Lee Winslow, S. W
W. Widdifield, J. W.
Anson Bailey, S. D.
Robert McIntyre, J. D.
J. Armstrong, Treas.
W. Waddill, Sec.
D. D. Salmon, Steward
John Carney, Tyler

DEC 7, 1826

The same as above

In 1825, Esek Arnold resigned as a member of the Lodge. Mr. Arnold was perhaps one among the brightest Masons that have adorned our Lodge. He was a lover of the institution, regular in his attendance, and faithful in the discharge of his duties. The hand of affliction and trial lay heavy on him towards the close of his life. His resignation was regretted by the Lodge.

His name was unanimously recorded as an honorary member; and that the Lodge might have the advantage of his learning and experience, he was appointed Lecturer, with a salary. Disease made rapid and steady advances on his mortal frame; he had left his home in search of relief and health; and on his journey back, closed his mortal career at Salem, in this State. His remains rest there. – He died a good Mason, an honest man, and we hope has passed safely into the Celestial Lodge above, where the Supreme Architect of the Universe presides.

DEC. 7, 1827

Edward Lee Winslow, W. M.
Robert McIntyre, S. W.
J. McK. Strong, J. W.
James Miller, Treas
Henry McLean, Sec.
Edward J. Hale, S. D.
John Campbell, J. D.
D. D. Salmon, Steward.
John Carney, Tyler.

DEC. 5, 1828

No change in the officers, except John Campbell, Senior Deacon; Patrick Dailey, Junior Deacon' James Miller, Steward and Tyler.

DEC. 4, 1829

No change in officers, except D. Salmon, elected Tyler.

DEC. 2, 1830

No change in officers, except T. L. Hybart, Treasurer and W. J. Anderson, J. D.

DEC. 2, 1831

Thomas L. Hybart, W. M.
Robert McIntyre, S. W.
John McK. Strong, J. W.
Wm F. Strange, Treas.
Henry McLean, Sec'y.
J. Campbell, S. D.
Wm J. Anderson, J. D.
D. D. Salmon, Tyler.

DEC. 7, 1832

No change except Archibald Smith, Tyler.

DEC. 6, 1833

No change except W. J. Anderson, S. D., and P. Dailey, J. D>

The following is a list of the officers of the Lodge, from Dec'r. 1837 to December, 1849, inclusive:

Officers elected from the 1st December, 1837:

Thomas L. Hybart, W. M.
Henry McLean, S. W.
Joseph Arey, J. W.
W. F. Strange, Treasurer
Charles. E. McIver, Sec'y.
Dillon Jordan, Jr., S. D.
P. Daily, J. D.
John Carney, Tyler

December, 1838

Thomas L. Hybart, W. M.
H. McLean, S. W.
Joseph Arey, J. W.
Wm Warden, Treasurer
Amos Kimball, Sec'y
H. Erambert, J. D.
A. M. Campbell, Steward

December, 1839

T. L. Hybart, W. M.
H. McLean, S. W.
Joseph Arey, J. W.
W. Warden, Treasurer
S. G. Williamson, Sec'y.
W. Widdifield, S. D.
H. Erambert, J. D.
A. M. Campbell, Steward
J. B. Walton, Tyler

December, 1840

T. L. Hybart, W. M.
H. McLean, S. W.
J. Arey, J. W.

Wm. Warden, Treasurer
James Dodd, S. D.
J. H. Toomer, J. D.
A. M. Campbell, Steward
H. Erambert, Steward
J. B. Walton, Tyler

December, 1841

T. L. Hybart, W. M.
H. McLean, S. W.
J. Arey, J. W.
Wm. Warden, Treas.
David Smith, Jr., Sec'y
J. S. Raboteau, S. D.
James Dodd, J. D.
H. Erambert, Steward
J. B. Walton, Tyler

December, 1842

T. L. Hybart, W. M.
H. McLean, S. W.
J. Arey, J. W.
Wm. Warden, Treas.
A. M. Campbell, Sec'y
J. S. Raboteau, S. D.
J. H. Toomer, J. D.
J. B. Walton, Steward and Tyler

December, 1843

T. L. Hybart, W. M.
H. McLean, S. W.
J. Arey, J. W.
Wm. Warden, Treasurer
A. M. Campbell, Sec'y
J. H. Toomer, S. D.
J. A. McLauchlin, J. D.
H. Erambert, Steward
J. B. Walton, Tyler

December, 1844

H. McLean, W. M.
J. Arey, S. W.

J. H. Toomer, J. W.
Wm. Warden, Treas.
A. M. Campbell, Sec'y
P. Dailey, S. D.
Wm. Mitchell, J. D.
J. B. Walton, Steward and Tyler

Thomas L. Hybart continued Master of the Lodge, from 1831 to 1844, and during most of that time, Henry McLean was the Senior Warden. These brethren have both paid the great debt we must all pay. The former, without the advantages of early education, by industry and perseverance, qualified himself for the practice of the law, and became a highly respectable member of the bar. His steadfastness and attention to business, his zeal in the discharge of his duty to his clients, his uprightness of purpose and integrity of character, gained him, as these virtues will always do, the confidence of his fellow-citizens. He was once honored as the Representative of this place in the Legislature; and he closed his life regretted and beloved by all his friends, with a good hope which a consistent Christian life will always afford in the hour of death. At his death, Henry McLean became the Master of the Lodge, and held the office for a year. Mr. McLean fell, early in life, with every thing around him to make life desirable, a victim of disease. He had, by his own exertions, by his quiet, regular and unobtrusive course, and integrity of character, obtained a very responsible and respectable situation in one of the Banks in this town. But the summons came, and the ties of family and friends were sundered, and he closed his life with a well-grounded hope of reward in another and better world.

December, 1845

Joseph Arey, W. M.
J. A. McRae, S. W.
J. H. Toomer, J. W.
W. Warden, Treasurer
A. M. Campbell, Sec'y
P. Dailey, S. D.
W. Mitchell, J. D.
J. B. Walton, Steward and Tyler

December, 1846

Joseph Arey, W. M.
A. M. Campbell, S. W.
J. H. Toomer, J. W.
W. Warden, Treasurer
G. A. Schwarzman, Secretary
J. Dodd, S. D.
Edward McPherson, J. D.
J. B. Walton, Steward and Tyler

December, 1847

E. L. Winslow, W. M.
Wm. Warden, S. W.
J. Dodd, J. W.
Thomas Waddill, Treasurer
G. A. Schwarzman, Sec'y
A. M. Campbell, S. D.
C. E. McIver, J. D.
J. B. Walton, Steward and Tyler

December, 1848

E. L. Winslow, W. M.
Thomas Waddell, S. W.
J. Dodd, J. W.
W. Prior, Treasurer
A. M. Campbell, Sec'y
C. E. McIver, S. D.
James McGilvary, J. D.
J. H. Toomer, Steward and Tyler

December, 1849

E. L. Winslow, W. M.
Thomas Waddell, S. W.
James Banks, J. W.
W. Prior, Treasurer
A. M. Campbell, Sec'y
C. E. McIver, S. D.
James McGilvary, J. D.
J. B. Walton, Steward and Treasurer
Rev. Colin McIver, Chaplain

Thus, my brethren, closes the list of those who have been the officers of our Lodge to the present day. During all this period, the Chapter of Royal Arch Masons, has existed; at one time, about 1818 to 1820, there was in existence an Encampment of Knight Templars. Of these, it is not my purpose to speak. The associations connected with the Blue Lodge to all who have been initiated, passed and raised, are those to which our attention is now directed. In that Lodge, one who has filled a high place in the military history of the country, and who, through a long and eventful life, exhibited the principles of Masonry, Major General E. P. Gaines, was made a Mason. There too, the great and good Lafayette, the friend of our country, the friend of Washington, the friend of liberty, has been seen.

The materials, my brethren from which this imperfect sketch of the history of this ancient and honorable institution have been drawn, are imperfect; they may not, however, be

uninteresting to you, my brethren, to many here present, and to many who may succeed us, when we shall have passed, as our fathers have passed, from this busy scene of action.

The Fayetteville Independent Company, now in the 56th year of her existence, - honored and respected – the Phoenix Lodge, now in her 61st year, ought to have a strong hold on the respect and regard of the citizens of Fayetteville. The ranks of the former have been, in many instances, filled by those who were the foremost workmen in the latter. Both have, in their appropriate spheres, exercised a beneficial influence.

The good which the Phoenix Lodge has accomplished, is not to be known or here spoken of in detail. Into how many a widowed heart she has poured the balm of comfort and consolation – how many of the sons and daughters of Masons she has aided to educate – how much she has done to preserve and restore peace and good feeling among her workmen – how much influence for good she has exercised in this community – how much every Mason has felt himself strengthened and sustained by the countenance of a brother Mason, in the hour of affliction and need, - would not be becoming in me to attempt to relate. There are, it may be, many here present, and many I know absent, who would bear willing and gratifying testimony to these facts.

The Phoenix Lodge held her meetings, up to 1793 and '94, in the house occupied by Col. Lee DeKeyser, who lived in a building which stood midway between the Market House and Old street, on the west side of Green street. It was destroyed by fire while occupied by him, and he removed to a building which stood on the south side of the street, north of the Episcopal Church.

In 1793, the lot on which Phoenix Lodge now stands, was deeded in trust for the use of the Masonic fraternity in this place, and by the liberality of our ancestors, the building was erected and thus firmly established the Phoenix Lodge in our town. Mr. James Hogg, who was the donor of the land, was a zealous and worthy Mason, strongly attached to the institution; was a gentleman of great respectability, and considerable estate; some of his descendants are resident in this community.

Col. Lee DeKeyser was for years the Steward of the Lodge; and in those days, more occasion existed for this officer, than in our day; for with the change in the times and notions of the age, things have changed in our Lodges. By a resolution of the Grand Lodge of the State, no refreshments are now permitted. Colonel DeKeyser died about 1804, leaving a family behind, all of whom have been gathered to the grave, save one. He was a zealous Mason; and our fathers of that day, were often his debtors for the good things of this life, of which they would appear, by the records, never to have failed to enjoy.

No institution was ever founded on better principles, says a beautiful writer, than the institution of Free-Masonry. It seeks to teach, by emblems and signs, appropriate and beautiful lessons of wisdom and morality. It speaks to man as he is, a being compounded of reason and sense; it appeals to his understanding and his senses, and through these, seeks to reach his heart, to purify this fountain and cause the streams that thence may gush, to flow with invigorating influence on all around. From the north-east corner, where the Mason learns his first lesson, through the emblematic pillars of cloud and fire, thence through the journey beset by dangers and trials which bring alarm to the stoutest heart, every step he takes, every thing he sees and hears

and passes through, will teach him lessons of wisdom, which, in a world of trial and sorrow through which he has to pass, serve to steady his mind, and will finally moor the vessel in which he has embarked his all, in a haven of safety and rest.

The four cardinal virtues, of Temperance, Fortitude, Prudence, and Justice, are early brought to the attention of the Entered Apprentice. On these, I need not enlarge before you, my brethren of the Lodge; their explanation is beautifully given in our Charts, with which all Masons ought to be familiar.

Of the virtue of Temperance, however, much is said, and much has been and is doing in our day, my brethren, to bring mankind more steadily under its influence; and no society will be found more willing to lend its aid than our venerable institution. From the failure to practice this virtue, much reproach has, I fear, been brought on the institution of Masonry, and with sorrow and regret, may it not be said, very often with great justice. “Be ye temperate in all things,” says the holy Word of Revelation: This is the rule, and this the limitation of our enjoyment of the good things which are given for our use. Remember, that *reason*, with the *light of revelation*, is our guide. Remember, that *intemperance* dethrones and debases this grand power; abolishes, at a flash, the line of distinction, and lowers man, a reasonable, immortal being, to a level wit the irrational part of creation. Remember, that it defaces the image in which man was created. Remember, that it disqualifies him for the discharge of all his duties. Remember that it plants a thorn in his own bosom; scatters the seeds of sorrow among his family and his friends; rends the bosom of an affectionate wife, leaving an inheritance of poverty and want to her and his children; brings his body to the grave a mass of corruption, and hurries his soul into eternity, fitted, it may be, for unending misery.

Oh! This vice of intemperance, is a strange delusion! How many good men, in all ages, fall victims before its power! Its votaries and worshippers would seem to be like the worshippers of Juggernaut, who, in a blind devotion, cast themselves before the wheels of his car, and perish “without God, and without hope in the world.”

The subordination of the mind to wholesome and proper restraint, is taught nowhere, with more force than in the Lodge; and nowhere urged more strongly on the members of any association, in their outward walk, than in the appropriate Masonic lectures. And would the members of the Fraternity, allow these valuable principles, to the practice of which they are bound by sacred obligations, to have the legitimate bearing on their conduct, which they should have, very different would be the estimate in which Masonry would be regarded.

We, my Masonic brethren, bring reproach on our ancient institution; the Lodge is, by many, supposed to be a cloak for dissipation and irregularity; we do not walk by the square; we stand not by the plumb; and how do we lose sight of the fact that we are pilgrims, traveling on the level of time, to that undiscovered country from whose borne no traveler has returned.

All institutions are judged by the deportment of their members. Christians, in old times, were remarked for the exercise of brotherly love. See how these Christians love each other; see how they administer to each others’ needs; see how they whisper good counsel into the ear of a brother; see how they would go on errands of mercy for a brother; and see how they would

intercede for him; and know that, as a hand-maid of the glorious gospel, and at a very humble distance, Masonry is not backward in enforcing, but strictly, and in the most solemn manner, enjoining these things on her Master workmen. Yes, Masonry leads him who will know her best, from the very portals of her beautiful temple, recalling, by appropriate symbols, to his mind, the constant miracle which accompanied the great deliverance God wrought for his people in their journey through the wilderness, to the middle chamber of her magnificent temple; shows him her Mosaic pavement, with the tessellated border, teaching him how life is chequered with good and evil; points him to the manifold blessings which surround his path; shows him the star of hope and joy' conducts him to the numerous sources of knowledge which open on his way; holds up for his imitation an example of fidelity and fortitude, and thus admits him into her holy place. Fit emblem of our progress through this life. Would that you and I, and all that hear me, could fully appreciate and practice these invaluable lessons thus taught in all our Lodges; would that every one of us, my Masonic brethren, would form our lives a pattern of those holy men, whose memories we are taught to revere in the Lodge; would that we could so circumscribe our lives, that we should revolve in that circle, upon whose apex rests that holy light, which is to guide us through this dreary world to another and better inheritance.

My Masonic brethren, I fear we all too seldom ask ourselves the question, What do we live for? What is to be the end of our being; What do we propose and expect to be our destination? Is it to labor for and hoard up property? Is it to establish relations of family, of friends, and social intercourse? Is it just to get through this world, and perish with the things that are around us? No, it cannot be – it out not so to be.

Man lives here to know that he must live hereafter; but whether in happiness or misery, must, in a great degree, depend on himself. The responsibilities he is under, and the duties he is bound to discharge, are solemn and awful. How various the relations he is called to fill! How important the duties which spring from these relations! To enter on a discussion of these, would exhaust your patience; to tell you how they should be met, would be a task from which I should shrink; to hint at the insight which our venerable institution gives us into these things, may not be useless.

As Masons, then, one of the first lessons which we are taught, is the proper division of our time, whereby we find eight hours for the service of God and a worthy distressed brother; eight for our usual avocations; eight for refreshment and sleep. We are taught the exercise of brotherly love – the virtue of *universal benevolence*. We are instructed to practice relief towards the distressed, to bind up the broken heart, to sympathize with the afflicted; and no widow, fatherless or orphan child has ever appealed in vain, or gone away empty from the true and upright Mason, or a just and lawful Lodge of such.

We are taught the proper improvement and value of the stages of life: youth, manhood, and old age. We are recommended to place a proper value on the human senses; and every Mason knows which of these are the most important. The liberal arts and sciences are recommended to our study and attention. We are taught the great blessing of a pure heart, the value of the virtues of silence and circumspection, in our walk through life – a steady regard to the omniscience and omnipresence of God – the shortness of life, and the certainty of death; dark and gloomy as the contemplation would be without revelation, but revived as the Christian is by

the ever green and ever living sprig of faith in the merit of the Lion of the tribe of Judah, which strengthens him, and enables him with confidence and composure to look forward to a blissful immortality, and doubts not that, in the morning of the resurrection, his body will arise and become as incorruptible as his soul.

These are the lessons which every Mason is taught; these are forcibly impressed on his mind, and ought to be engraved indelibly on his every-day walk and conversation. With these principles and with these motives, we all would be better fitted to discharge the duties which devolve on us as members of society.

My Masonic brethren, I would impress these things on your minds, with all the force and influence I could command. They cannot be too often recalled. By your obligations as Masons; by the duty you owe to yourselves, your families, to society, and above all, by the duty you owe to your Creator, they call upon you for their strict observance and daily practice. The duties which we are under to the society in which we live, are binding on us in a high and solemn manner. To do to all men, as we would they should do to us, is the golden rule; to envy no man; to be just and charitable to all men; to be ready to give; to be glad to distribute. Where is the man who makes these things his constant and daily endeavor? To be obedient to those who are in authority over us; to practice subordination of mind; to speak evil of no man – who of us, my brethren and hearers, can say that he studies to do these things as he ought? Rather may we not be daily found, it may be, finding fault with each other; willing to magnify the faults or little omissions of our neighbors, envying their good name, turning a deaf ear to the calls of the needy; endeavoring by unfair means to make our pile of property large, and toiling all day after that which may and must perish, and which we must leave behind? May we not see some who hesitate, and postpone, and put off, and keep back what they honestly owe; who would rather hoard their money, than use it in the discharge of honest claims and demands?

Some will say, the world owes them a living, and they will have it; yes, right or wrong, it would appear, they are determined to have this living. The world has a living for us all. Man was destined to labor; by the sweat of his brow, he shall earn his bread, was the curse which God pronounced on our first parents. Yes, but the All-wise Creator and Governor, turned this curse into a blessing. When man seeks to avoid this wise decree – when, by his *wits* alone, he would seek to avoid this sentence, he falls into trouble; for, be assured, my brethren, that the promise of what is needful, has never, and can never fail of fulfillment towards that man who makes industry, honesty, and perseverance his daily study, in an humble dependence on an all-wise and gracious Creator.

Such, then, being the history of Masonry in our town, my brethren and respected hearers, embracing as she has, among her workmen, many of the fathers of our community; such being the principles which she teaches; such being the objects she has in view; such being, as I know, very feebly sketched, the duties which, as individuals and members of society, she enjoins on the practice and observance of her workmen, may we not appeal to all, to give the Lodge a helping – hand, to step forward and lend their aid to send her down to their children and their children's children, stamped with the seal of their approbation.

As remarked, the principles on which Masonry rests, are as immutable as the Bible, because they are drawn from that holy Book. Professing to be an humble hand-maid of the glorious Gospel, the life and light of a benighted world, she would that her workmen should have no lower standard, no lower aim, than that the gospel fixes; she prays that their minds may be illuminated through the intercession of the Sun of righteousness; that faith, hope and charity may daily increase, but more especially that charity which is the bond of peace and the perfection of every virtue; that they may so practice the precepts of God's holy word, that through the merits of the Redeemer, they may finally obtain the promises, and find abundant entrance through the gates into the city and temple of our God.

Thus does she close her teachings to her workmen; thus would she have them to live; thus would she have them to pass their probationary state here below; that when time shall be no more – when the earth, and all things therein, shall be destroyed, and the heavens pass away with a great noise, they may be found with the pass-word, which shall admit them into the presence of the Grand Master of the Universe, and remain forever members of a Lodge which shall never be closed, and fitted for happiness which shall never end.

APPENDIX.

Since this Address was delivered, the Rev. Colin McIver, who was the Chaplain of the Lodge at the time of his death, has been gathered to the grave. He was a friend of Masonry, and continued a member of the Phoenix Lodge and of the Royal Arch Chapter, from the time he was made a Mason.

The members of the Lodge would have esteemed it a privilege to have buried his remains with Masonic honors, but that his family desired his funeral should be conducted with as little display as possible.

He came to this place about 1809, as a teacher in the Fayetteville Academy, then in the charge of the Rev. William L. Turner, who also had the charge of the Presbyterian Church in this place. A few words as to this Reverend gentleman: Mr. Turner was a man of fine talents, of great amiability and cheerfulness, with a vein of rich and pleasant humor running through his character. He died in October, 1813, universally beloved; and the great concourse who attended his remains to their final resting-place, afforded evidence of the respect all entertained for his character.

Mr. McIver, after leaving the school, entered the ministry of the Presbyterian Church. Untiring in zeal, uniformly consistent, scrupulous in the discharge of his duties, unwavering in his religious principles, with a mind well cultivated and stored with information, he was most highly appreciated where most intimately known.

He died January 19th, 1850, and the following Resolutions of the Lodge will show the respect that body entertained for his character:

Whereas, it hath been the will and pleasure of the Grand Master of the Universe, to have our Brother, the Rev. Colin McIver, called from labor in his Lodge on earth -

Resolved, That while we are sensible that this our loss, is to him, great gain, and that he is now receiving the wages of labor in the vineyard, during the burthen and heat of life's weary day, we cannot repress feelings of selfish regret at his removal from among us.

Resolved, that in his death, our venerable body has been deprived of a most excellent Master workman – each Fellow Craft, of an agreeable and improving companion, and each Entered Apprentice, of a bright exemplar.

Resolved, that his memory will continue green among the members of this Lodge, even as a sprig of Cassia, and fragrant as the incense he was wont to offer upon our altars.

Resolved, that the usual badge of mourning for departed worth, will be worn by the members of this Lodge, for thirty days.

Resolved, that we condole with the widow of our deceased Brother, and with all others who were bound with him in the ties of natural affection; and in token thereof, that the Worshipful Master transmit to Mrs. McIver a copy of these proceedings.

OFFICERS OF PHOENIX LODGE FOR 1849-'50

Edward Lee Winslow, W. M.
Thomas Waddill, S. W.
James Banks, J. W.
Warren Prior, Treasurer
A. M. Campbell, Secretary
Charles E. McIver, S. D.
James McGilvary, J. D.
J. B. Walton, Tyler
WM. Potter, Chaplain

MEMBERS

John McRae
Joseph Arey
Duncan McNeill
William Mitchell
James A. McRae
James Dodd
Isham Blake
William Warden
William B. Ham
Archibald McMillan
Angus McKinzie
Alexander Murchison
John Maxwell

Duncan M. Buie
A. P. Hurt
Henry Erambert
E. Turlington
William J. Yates
John W. Murphy
Roderick Shaw
Benjamin Fitzrandolph
Archibald S. Brown
Edwin Glover
J. A. McLauclin
Joshua H. Toomer
Patrick Dailey
W. D. M. Bruton
Walter Draughon
Car Hargrove
Jas. I. McDugald
Samuel G. Smith
James B. Ferguson
James N. Crosby
Edward McPherson
W. E. Kirkpatrick
C. W. Andrews,
James M. Monk
George McMillan
D. J. McAlister
James M. Wright
John B. Wright
John Laurence
A. J. Jones
John A. McDowell