

KEY TO MASONRY,

—AND—

KINDRED SECRET COMBINATIONS.

BY REV. JOHN LEVINGTON.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. John iii: 19-21.

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. John xviii: 20.

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. Eph. v. 11, 12.

We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. II. Cor. iv. 2.

For a graphic description of Masonry, see Ezek. viii. 7-18.

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INTRODUCTION.

The facts and evidences crowded into the following pages are such as no man can deny without divesting himself of every just claim to ordinary intelligence; or if such man asserts his intelligence, he thereby gives up every just claim to honesty. And the picture here presented is of such a character that every person of ordinary intelligence must loathe and hate it; and perhaps none will hate it as much as will the parties involved. Nor is it at all unlikely that they will give abundant *evidence* of their hatred, both to the picture and to those who exhibit it. This, of course, they would not do if they did not view the picture as we do. Nor is it matter of wonder that they should thus hate. He who murders or robs his neighbor, or is guilty of other crimes, hates to have the matter exposed, nor is he likely to be much in love with those who make the exposure. He who is higher than the highest, and whose word is *law*, has long since explained all this: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." John iii. 20.

I offer the whole as a key to Masonry, and to kindred secret combinations, for they all belong to one family, the father of which is the devil. I providen-

tially got hold of the principal key of the most secret chambers of the family dwelling, and now offer it to all who will accept of and use it. Here it is:

"The strength of our order lies in its concealment. Let it never appear in any place in its own name, but always covered by another name and another occupation."

How I came by this key, and all about it, you will learn in the body of the work. Just take the key which I here offer and make a good use of it, then you will not be deceived by the great enemy, even when he comes with smiles and abundance of blandishments, under cover of literature, philosophy, science, temperance, woman's rights, Union League, benevolence, Masonry, the Honorable Order of Odd-fellows, the Bible. Use the key, I say, and you will detect him under all these covers, just as readily as when he comes under cover of knighthood, or under the still more hateful cover of the Ku-klux. This pirate sails under cover of every flag but his own, which is the black flag of the devil. But whatever flag he may throw to the breeze; on whatever waters he may sail, only make a good use of the key here offered, and you will detect and foil him every time. Nor will you be less successful when he comes as a Methodist preacher, throwing to the breeze the royal standard of Christianity, the blood-stained banner of the cross. Even then you will detect and foil him by a right use of this key. Does he belong to a secret combination? Regard neither his name nor his pretensions. Does he love darkness and hate the light? Does he refuse to come to the light? Then Christ has put a mark upon him which it is not possible for him to hide. He has

branded him more deeply than he branded Cain. *Let him that readeth understand. Every one that doeth evil hateth the light.* From this it follows with equal certainty, that *every one that hateth the light doeth evil.* And certainly, none hate the light more than Masons. Let it be well observed, too, that such hatred and love are reciprocally proportionable. A man's hatred of the light is precisely equal to his love of the darkness. Nor let it be forgotten that to hate the light and love the darkness is the *quintessence* of all that is bad in *mind*. Hence the words of Jesus: "This is the condemnation, that men loved darkness rather than light." As all that is morally bad concentrates here, so all the condemnation concentrates here. Judging Masonry by this standard, its character becomes perfectly frightful; for the light which it hates is *the true light, the light of life*; and the darkness which it loves must of necessity be the very opposite of that light; and moreover, to hate the one and love the other it binds its subjects by oaths and death-penalties, FOREVER! Can the devil himself go farther, or desire more than this?

Men of the apron, the sword, the gavel, the coffin, the cross, the square, and the crown, may now fret and chafe, laugh and frown, bluster and threaten, implore help for the widow's son, declare that all we say is falsehood, slander, and persecution, and that we are all insane; and their *jacks, their beasts of burden*, may do their loudest braying, and pretend deep concern for the church, while the men of the apron are running away from the sanctuary which they have so long occupied as hypocrites; they may do all this, I

say, and much more, but it will not help their bad cause. The exposure now made is so complete that honest men can not be deceived by such maneuvering. I make no pretensions to the spirit of prophecy, but I do claim to have an ordinary share of common sense, and to have made some observation; and with these qualifications I do not hesitate to predict that a day of reckoning for traitors is not far distant. My observation is, that honest American citizens may be deceived and injured for a time; may be betrayed by those in whom they place confidence; but when their eyes are fully opened, and the facts clearly seen, then they go for the traitors; and woe be to the man that will attempt to stop them. Several times they have already moved in this way, and we know the result. They will move again. And as *Masonic* traitors, both in church and state, have been the vilest of all traitors, vengeance will be taken with corresponding severity. What I have said in the following pages, or rather what I have there proved, I here repeat, namely, that professed ministers of the gospel have been among the principal supporters of this deadly conspiracy. By their means, their hypocrisy, multitudes have been drawn into the *Masonic* den, who otherwise would never have thought of entering. And will not God visit them for these things? Indeed he will.

That all may know how to use the key here presented, I have exposed the conspirators while working under cover of various names and occupations, such as the following: *Masonry*, *Knights of the Golden Circle*, *Druids*, *Loyal Britains*, *Friendly Odds*, *Nelsonics*,

Odd-fellows, Illuminati, German Union, Latter-day Saints, Union League, Temperance, Literary Societies, Philosophy, Geology, the Bible, the Church, &c., &c. And now I commend the whole to God, and to honest men.

JOHN LEVINGTON.

BRIGHTON, Michigan, April 7, 1871.

CHAPTER I.

Commencement and growth of *Speculative, or Symbolic Freemasonry*—A table showing the thing at a glance—The use that the Atheists made of it—Identical with Illuminism—Its connection with the French Revolution, and with the Irish Rebellion—The action of the British Parliament with regard to it—Proofs of its diabolical purposes—Its Introduction, doings, progress, and designs in the United States.

I give the following table just here, that *ancient Freemasonry* may be seen at a glance. It is the result of careful research. It must be observed, however, that I do not profess to give the exact date of its most *incipient* existence in each place, for *it is always introduced slyly and secretly*. The dates, however, are sufficiently correct to show the real age of the imposture, and probably will not vary more than a few months even from its incipient origin in each country specified.

I give the following account of its origin by Preston, published in 1792. I do so because it agrees with other records, and, observe, no Mason has even attempted to show a public meeting of the order before the time here

specified. It will be seen that even he does not attempt to point out its incipient existence; that, for obvious reasons, is hid in darkness. For *origin*, he uses the word *revive*; and this, too, is entirely *Masonic*.

“On the accession of George the I. they resolved to unite *again* under a grand master, and *revive* the festivities. With this view the members met at Apple-tree Tavern, Charles Street, Covent-Garden, London, and having voted the oldest Master-Mason then present into the chair, constituted themselves a grand lodge *pro tempore*.” It will be seen that as yet he gives no date.

He goes on: “At an annual meeting held on the 24th of June, the same year, [what year we are not told!] Mr. Anthony Sayer was elected grand master, *and had due homage paid him by the fraternity!*” That is well put in, is it not?

“In 1720 the fraternity sustained an irreparable loss by the burning of several valuable manuscripts concerning the lodges, regulations, charges, secrets, &c. This was done by some scrupulous brethren, who were alarmed at the publication of the Masonic constitutions.”

Here the fraud is too glaring to require comment; but it will be observed that 1720 is the first date that *ancient Freemasonry* can offer.

The facts are, that Anderson, I think a Scotchman, and Desaguilliers, a Frenchman, probably assisted by some others, had been engaged in planning the fraud from about 1717.

What is called a grand lodge, and which is the illegitimate bantling just weaned, was held about 1720.

Book of constitutions published about 1723.

Masonry introduced into the East Indies about 1729.

Its secrets exposed by, Pritchard (murdered soon after), 1730.

Introduced into Ireland about 1730.

Introduced into France about 1731.

Introduced into North America, Boston, about 1733.

Introduced into Africa, Cape Coast, about 1736.

Introduced into Scotland, about 1736.

Degrees above the first three began to be added in France about 1740.

The higher degrees introduced into America, by a Jew, about 1760.

Kept secret for a time, the fact became apparent about 1796.

Masonic secrets again exposed (the author missing soon after), 1770.

First Chapter of Royal Arch Masons in the states, founded 1787.

Masonic secrets again exposed, by Smith, who was murdered soon after, 1798.

Troops withdrawn from Fort Niagara, May, 1826.

Morgan shut up there in the magazine, in September, 1826.

Re-garrisoned in 1828.

Query: Did not Masonry cause the withdrawal to make way for Morgan?

Such was the origin of this huge imposture and swindle, which soon grew into a deadly conspiracy against all that is dear to man, and pleasing to God—against all righteous laws and governments, but especially against the Christian system; and in an incredibly short time it was as vast in its proportions as it was deadly in its designs. At one time the enemies of the Christian religion introduced themselves under the attractive appellations of philosophers, free-thinkers, deists, &c. Soon they questioned, then denied, and finally ridiculed everything vital in the Christian system. At first these speculations were confined to certain persons in what were called the upper classes of society; but it was not long before the lower classes were corrupted to an alarming extent, so that early in the eighteenth century infidelity assumed the most formidable proportions. But God raised up men adequate to the occasion—men alike remarkable for their learning, piety, and fidelity. These men

refuted the arguments and exposed the sophisms of infidelity so thoroughly, that it utterly despaired of succeeding by an open attack upon the Christian fortress. A phalanx of its best soldiers had tried this again and again, and had been repulsed and utterly routed. Hence a secret and hidden movement upon the Christian fortress was now relied upon as affording the only hope that remained to the enemies of the Christian system.

The first three degrees of Masonry, lately invented, and now introduced into France, were by the infidels seized with avidity, as suggesting the plan of attack. Accordingly additional *degrees* were constructed by the French conspirators, who with deep infernal art adapted them to the various characters and tastes, from the prince to the peasant, whether infidel or professing Christian, priest or prelate, loyalist or rebel, Jew or gentile, but all admirably adapted to the same end, namely, the overthrow of the Christian religion and all legitimate governments. This end, however, was closely concealed till the graduate had reached a point at which they had good reason to believe he was with themselves prepared to go the whole length; and such is the soul-

destroying character of the oaths, obligations, and teachings, that the victim reaches this point in an incredibly short time. If, however, the secret masters have reason to believe that their victim will not go the whole length, they will lead him as far as he will go, and stop there and hold him to the obligations he has taken, so that *their* safety and *his* ruin are about alike certain. And, moreover, his influence goes in favor of the whole system, just as really as if he had proceeded to its darkest and most damning degrees, so long as he allows himself to be bound by the oaths already taken; for they embrace the whole, whether he knows it or not; and outsiders, too, recognize him as indorsing the whole system.

Adam Weishaupt, professor of canon laws in the University of Ingolstadt, Bavaria, claimed to improve the system, and, uniting with himself other leading infidels, he worked the system under the title, *Illuminism*. Hence the members were called *Illuminati*. Just so now, as then, Masonry professes to lead its votaries from darkness to light, and from one degree of light to another, though it is blinding them all the time.

Voltaire, who became the leading spirit in

this conspiracy, was born in the year 1694, and died May 30th, 1778. The degrees constructed as above, produced some of their legitimate effects about eleven years after his death, in the French Revolution, and the reign of terror which followed. I say legitimate effects, for they were both designed and calculated to produce these very results.

In proof of the above, if proof be needed, I will here give an extract from a very able report of a committee appointed for the purpose by the Massachusetts Antimasonry Convention, which met in Faneuil Hall, December 30th, 31st, 1829, and January 1st, 1830.

No doubt the horrors of the French Revolution, as well as what they knew of the character of Masonry, or Illuminism, led John Robinson, professor of natural philosophy in the University of Edinburgh, and the Abbe Barruel, of France, to expose the secrets and workings of the conspiracy, which they did in works published by them simultaneously in the year 1797, though they belonged to different countries, and were entirely unacquainted with each other.

"They pursued different plans," says the report, "but met in every essential point, and

gave the same original letters, documents, and watch-words; and thus gave the best possible evidence that their developments were correct, and might be fully relied upon. Dr. Robinson's character was at once attacked, according to the express plan of Illuminism, to destroy his testimony. This occasioned an inquiry into his character, which was ascertained to be most excellent in point of morality, stability, and every other excellence: and he was indeed ranked among the first literary dignitaries of Europe and America. Some facts from the contents of these volumes will now be given."

"Voltaire, about the middle of the last century, formed a plot to destroy the Christian religion." The period here specified is correct. Voltaire took up his abode in the court of Frederick, of Prussia, in the year 1750, and history says, if I remember right, that he remained there about three years. Now, it is well known that this Frederick was in the conspiracy, as I have shown elsewhere, and as this report shows, and it is equally well known that this same Frederick is the veriest Solomon in the Masonry of the present day. But to the report:

“Voltaire was wont to say, ‘I am weary of hearing people repeat that twelve men established Christianity.’ ‘I will prove that one may suffice to overthrow it!’ To one who said to him, ‘you will never overthrow Christianity,’ he replied, ‘that is what we will see.’

“To effect this object, he adopted the mask of philosophy. [Masonry still does this.] This he held forth as the only ‘*governess of life*.’ Under it he waged war with revealed religion. Voltaire now associated with himself a number of French philosophers, who were as much opposed to Christianity as he was; also the celebrated Frederick of Prussia, with seven other crowned heads of Europe, of whom he was heard to boast *by name*; and besides these, six or seven princes and princesses. Here were the first champions of the plot which was formed with a most profound depth of intrigue, and concealment. The leaders all received fictitious names, and also transacted their business in a language newly invented for the purpose. Their operations commenced, and their success in corrupt Catholic regions was astonishing even to themselves. They soon began to boast among themselves of the power of secret societies,

and of the facility with which the world may be bound with *invisible hands*! Among their watch-words were the following: 'Hurl the javelin; but conceal the hand!' 'Crush the wretch,' (meaning the Lord Jesus Christ!) 'Strike deep; but hide the hand that gives the blow!'

"The destruction of the Christian religion was the first object of this conspiracy. But its managers were led to associate with it the subversion of all legitimate civil government, and all moral restraints upon the lusts and passions of man." * * * *

The following extract demands the profoundest attention:

"A candidate marked for their prey, would have his attention arrested by some hint of the great power and benefit of secret societies. This would be done in his hearing by some man of good appearance, who seemed to drop the remark accidentally; and farther, that there were such societies under the direction of the greatest and best of men, who were going to reform the world, and render it happy. Where the bait was found to be taking, the candidate soon found himself conducted to the avenue of this system of light and glory.

He was here, of course, laid under the most binding obligations of infallible secrecy, and of obedience to the unknown leaders. And he was thence led on, through rising degrees, by some of the adepts, whose real object was to form a full acquaintance with him, and to erase from his mind all impressions of religion and morality which might there be found. He was thus led from one degree to another as fast as that could be done without alarming him; and to these degrees he was admitted with the most imposing formalities. But where his pliancy for infidelity was doubtful, the doubtful candidate received his *sta bene*, and was carried no higher. But those who proceeded onward were trained in a school of infidelity, and inured to cruelty and blood, by *rites* and *fables* the most appropriate for the purpose.

“Their highest secret (which in the French Revolution was thrown open without disguise) was, ‘There is no God!’ ‘Death is an eternal sleep!’ Their sentiments now came to the light in such language as the following: ‘All ideas of justice and injustice, of virtue and vice, and of glory and infamy, are purely arbitrary.’ ‘The man that is above law can

commit without remorse the act that may serve his purpose.' 'The fear of the Lord is so far from being the beginning of wisdom, that it is the beginning of folly.' 'Modesty is only an invention of refined voluptuousness.' 'The God of the Jews and of the Christians is but a chimera, a phantom. Jesus Christ is an impostor.'" This fully accounts for the deliberate falsehood of which Masons are so often guilty. "The practical maxims of this system were such as follows: 'Extend and multiply the children of light, till force and numbers shall throw power into your hands; then hesitate no longer, but begin to render yourselves formidable.' 'Nations must be brought back by whatever means; peaceably if it may be; if not, then by force. All subordination must be made to vanish from the earth!' In this system, the words '*reason*,' '*toleration*,' '*humanity*,' were used as a *quietus*, till they could call to arms."

By the artful and diabolical process above described, the numbers of the conspirators increased with amazing rapidity, so much so that in an incredibly short time they were prepared to carry their diabolical purpose into effect. Then, in the language of the report before us,

by "a nation of *armed atheists* the horrors of the French Revolution burst forth like a river of burning lava!"

"Girtanner, in his *Memoirs on the French Revolution*, says: 'The active members of the propagandists were, in 1791, 50,000. Their funds were then thirty millions of livres. They are extended over the face of the world, having for their object the promotion of revolutions, and the doctrines of atheism. And it is a maxim in their code that it is better to defer their attempts fifty years than to fail of success through too much precipitancy.'"

Now, the Voltairian Masonry above delineated is the Masonry of the United States today, exactly. No honest man who is acquainted with the higher degrees of modern Masonry will, after reading the above, deny this statement. Indeed, the twenty-eighth degree alone contains all the sentiments found in the above extract. That degree is entitled, *Chaos Disentangled*, and professes to give the *Masonic* meaning of the principal terms in all the preceding degrees, as also the meaning of the symbols. Scripture terms have been used, but you are there told that they are to be understood *Masonically*. Hence, according to the

interpretation there given, spirit means *sulphur*, life means *salt*, Jehovah means *nature*; and as to the big Masonic letter G, that means God, or *geometry*! In short, this degree contains an epitome of Voltairian philosophy, which is simply atheism in its grossest form. It also shows how the work of deception is carried on through all the Masonic degrees, from first to last; and Masonic deception not only swindles the miserable dupes out of their money, but also out of *every good moral principle*. Conversing with a Mason of three degrees, only a few days since, he undertook to convince me that Masonry is a good thing, and that although he was a Mason he was still laboring to do good. In proof of all this he very seriously said: "Conversing with a Mason, I asked him if he were a professing Christian. He said, No. I said to him, The fault is your own, for you have the instruments in your own hands to *form*, *polish*, and *refine* you!" He assured me, too, that having asked another Mason the same question, and having received the above answer, he said the same to him also. "By instruments," I said, "you mean the Masonic instruments." To which he replied, "Well, never mind." I replied, "My dear sir, you

could not give me a worse view of your system." To which he simply replied, "I presume so." "What! substitute the Masonic instruments for the entire Christian system?" Here the conversation ended with my Masonic friend. And this man is a member of the Methodist Episcopal Church. Is it not plain that this man is awfully deceived by Voltairian Masonry? If he were not, would he talk thus?

That modern Masonry is the Illuminism of France,—the Voltairian conspiracy,—was long since ascertained and made known. In proof of this, I offer the following additional particulars from this same report:

"First-rate Masons in our land did, many years ago, acknowledge that Illuminism was planted here. A grand chaplain by the name of Ernst, of the Royal Arch Masons of New York, twenty-eight years ago, warned his brethren thus: "The deep designs of modern Masons, called the Illuminati, who have inundated Europe, are fast gaining ground in America." Again, "Grand Master Masons have repeatedly given similar warning. A principal officer of the order wrote to President Dwight thus: 'The lodge to which you allude was considered by me as being Illu-

minism. Its members (in 1791) were mostly French.' To the same he again wrote thus: 'That you had good reason to suspect the designs of that French lodge, I have no reason to doubt, nor ever had.' The late Rev. Dr. Morse, many years ago in a printed sermon, assured the public of an official communication from the Illuminated Lodge Wisdom, of Portsmouth, Virginia, to the Illuminated Lodge Union. The letter was intercepted. In it were the names of their officers, and the number of their adepts, being then one hundred, mostly French. In this letter it appeared that there were thousands of such lodges of Illuminism in the world, and many in this western world; that this lodge Wisdom was a descendant of the Grand Orient of Paris, and that the lodge Union addressed was the fourteenth in these regions. The letter contained emblems of death and carnage. It had this motto, 'Men believe their eyes further than their ears. The way by precept is long, but short and efficacious by examples.'"

Now, here is Masonic policy exactly: here is an exact and graphic description of the inside of a Masonic lodge as it is to-day:

Here, indeed, are *emblems of death and carnage*. Such *emblems*, together with *fables*, abound in the Masonic lodges of to-day, to an extent not exceeded by the French lodges of Voltairian times.

In 1798 President Dwight wrote: "Illuminism exists in this country, and the impious mockery of the sacramental supper, described by ROBINSON, is acted here."

It is well known that "the impious mockery" here referred to by Dr. Dwight, and described by Robinson, is practiced in the Masonic lodge by the "Knights of the Rose Cross," and I myself witnessed a similar mockery of the sacrament of baptism, at the dedication of a Masonic hall.

Once more: "A member of that lodge "Wisdom" was heard to boast (while the French Revolution was well thought of in America) that he belonged to a lodge in Germany, in which that revolution was planned!"

Observe, the specified objects of Masonic Illuminism were, *to promote revolutions and propagate the doctrines of atheism!* And we have had painful evidence of the success of that diabolical conspiracy! Observe, too, that while Dr. Dwight and other great men of his

time were greatly alarmed in view of the existence of a few such lodges, we have been profoundly asleep, though the whole country is now filled with them! And almost the entire press, together with the pulpits of our country, are profoundly silent, not daring to utter a word of warning, though the conspirators openly boast of their *hundreds of thousands of knights, armed to the teeth, and ready at a moment's notice!* And, observe, these knights have been trained in that same school in which were trained the *armed atheists* mentioned above, and who *burst forth upon France like a river of burning lava!* God grant that we may awake in time to prevent such an awful surprise. To this end let no one be deceived by the Masonic method now adopted to quiet our fears, namely, that all these men are in armed readiness simply to watch the Roman Catholics, lest they rise and kill all the Protestants! Surely, such a ridiculous pretense is of itself sufficient ground for alarm. What! openly acknowledge that vast and well organized armies are in our midst, and consisting of men of all beliefs but the Christian belief, which is strictly forbidden by a fundamental law, and then tell us that the object of all this

is the defense of that same Christianity thus excluded by oaths and death-penalties! Surely, those who are deceived by such a pretense are already demented.

It is a mistake to suppose that the confessional renders it impossible for Roman Catholics to become Masons; not so. The Ribbonmen, the Whiteboys, the Jesuits, and other Roman Catholic combinations, are all oath-bound societies, and all worked exactly on the Masonic principle. And moreover, Masonry claims to be for men of all creeds; and it has embraced, and still embraces, men of all creeds, from the atheist to the professing Christian. Only let the priests enter into it, and the secret confessional is no longer in the way. But the fact is, popish secretism and Masonic secretism, as they now stand, are opposition coaches, each interfering with the trade of the other. This is the true ground of the quarrel between them. But the devil, who is the father of secretism, runs both machines—the one doing his work in the Protestant world, and the other in the Roman Catholic world! Roman Catholic priests were among the Know-nothings; and they were substantially Masons.

In support of the above views, and for other

reasons sufficiently obvious, I will here give a short extract from an argument offered by Mr. Paine, of Boston, before the Massachusetts Antimasonry Convention already noticed, in support of the report of the committee of which he was chairman, which report prayed for the enactment of a law prohibiting the administration of extrajudicial oaths:

“How long shall we remain satisfied of the iniquity of this powerful institution, and refrain from making any efforts for suppressing it? How long shall we expose the lives, property, and character, of our fellow-citizens to the mercy of such a confederacy, without remonstrance or complaint? How long shall they be suffered to go on, administering oaths to ‘derange the business,’ traduce the character, and take the lives of the citizens of this republic? If an appeal to the legislature is ever to be made, where can we find any sufficient reason for delay? Have we not become satisfied of the origin of Freemasonry? its opposition to all other governments? its direct agency in the revolution of France? the rebellions it has caused in the British government (particularly in Ireland, between 1792 and 1798,)? the correspondence it maintained

between the rebels of England and the revolutionists of France? Robinson and Barruel have made these things matters of history.

“Barruel shows that 283,000 of the fraternity were organized in Ireland alone, to co-operate with France for the purpose of effecting a revolution in the British government. Hence the British parliament passed an act in 1798, suppressing all secret societies. This act prohibited the organization of any new lodges of Freemasons, under a penalty of transportation for seven years; forbidding likewise the receiving or administering any secret oath unknown to the laws, or any obligation of the nature of an oath, for the purpose of concealing truth or keeping secrets under the like penalty of transportation. This act also prohibited the meeting of any Freemasons’ lodge, unless two of its members should go before the clerk of the peace, before the 25th of March in every year, and, under oath, give in the names of all its members, their places of abode, and their occupation; likewise the time and place of holding each meeting of such lodge; and any lodge was liable to be suppressed, upon the complaint of any individual sworn before a justice of the peace,

whose duty it was to issue a warrant for its suppression; and if any meeting was holden afterwards, it was to be deemed an unlawful confederacy, and its members were liable to the penalty of the act."

In this same argument Mr. Paine further showed, that the conspiracy of Burr, in 1806, was conducted by Masonic secrecy; that Burr carried on his treasonable correspondence in the cipher of the Royal Arch degree.

Such is a brief sketch of the rise, progress, designs, and doings of that thing called speculative Freemasonry. As to its substance, it originated with atheists; it is founded in falsehood and conducted by deception; financially it is a huge swindle; its grand objects are the propagation of atheism, and the overthrow of the Christian system and all legitimate governments. In short, it is a conspiracy against all that is dear to man. And it is not only unprecedentedly corrupt in itself, but it is probably the most corrupting system ever known to man; so much so, that he who embraces it will soon be the advocate of every possible violation of the moral law, "murder and treason not excepted." And what is still more marvelous, such persons will still retain

their Christian profession and their place in the pulpit and in the pew. Here, in my judgment, is an instance of corruption and deception never before paralleled. And it is thus that we have been lulled to sleep, while the enemy has been undermining both church and state, and is now about ready to apply the match for the complete destruction of both.

The following extracts from historic records, together with our remarks thereon, bid defiance to all the art and deception of the conspirators, and are as little affected by their loud assertions and absurd fabrications as are the mighty rocks by the sea-shore when washed by the angry waters. At the same time, they will carry conviction to the mind of the honest reader, and that at first glance, showing also the methods that are adopted to deceive outsiders, and fasten the chains upon the dupes who are already enslaved by the conspirators, who are, for the most part, hidden under cover of darkness; for the leading conspirators are as really hid from the lower orders of Masons as they are from those whom they call cowans.

CHAPTER II.

Truthfulness of the divulgements established by irrefragable testimony.

Knowing how the conspirators deceive honest and confiding but uninformed people, by boldly asserting what is not true, and as boldly denying what is true, I will here give testimony which will satisfy all who are intelligent and honest, and will make even Masons stand abashed.

The following testimony was given before the antimasonic convention which met in Faneuil Hall, Boston, December 30th and 31st, 1829, and January 1st, 1830, by Col. Merrick, of Worcester, who testified thus: "But are these disclosures true? You have expressed, in terms which can not be mistaken, your convictions on this subject. In the adoption of the report of one of your committees upon this subject, you have expressed that no doubt can remain, that the institution of Freemasonry has been fully opened to the public gaze. It is well that you have done so."

Then, after referring to the vast numbers who had lately testified to the truthfulness of the disclosures, and to the fact that the testators spoke from personal knowledge, and "are found among the educated and the humble, the bench, the bar, the pulpit, and the field," he adds: "Though I know that those disclosures are true, I feel how feeble must be the testimony here of a solitary individual like myself, when added to that great mass of proofs which the public already hold in their possession. Yet I would not that this occasion should pass without solemnly pledging myself in the midst of this crowded audience, *that those disclosures are substantially correct.* Do I not know that this attestation will arouse indignation, and create hostility, which sincerity can not disarm, nor honesty of purpose protect from rudeness, violence, and perhaps *vengeance.* It will assuredly come; vindictive adversaries will arise to impeach our motives and to blast our reputation." * * * "I, too, disdain the bondage which Freemasonry has put upon me." * * * "I, with the most conscientious confidence in the hallowed cause, burst away *forever* from the bonds in which Freemasonry has held me; and I de-

clare that, as far as my knowledge of the institution extends, the publications which I have seen of its secrets are substantially true—drawn and exhibited with a fidelity which deserves all praise and confidence. In the most odious characteristics of the oaths and obligations of Freemasonry, those disclosures are true. It is true that a Royal Arch companion, to which degree I have been admitted, or as it is termed, exalted, and the highest office of which I have sustained, does swear that he will espouse the cause of a companion when engaged in *any* difficulty, so far as to extricate him from the same, whether right or wrong, and that he will keep his secrets inviolable when communicated to him as such, and he knowing them to be such, murder and treason not excepted. I *know* that these most odious and obnoxious clauses are part of the obligation of that degree, for I believe that I have myself received the obligation, and I *know* that I have so heard it, and, as High Priest of a chapter, have so myself administered it to others.”

The obligations to support the lodges which thus *bind*, have never been denied. Mark that!

Avery Allyn, a Knight Templar, testified

upon oath, before Horace Holden, in the city of New York, on the 28th day of March, 1829, as to the action which the highest authority in Masonry took with regard to the murder of William Morgan. According to his testimony, it commanded that Morgan should be murdered, and then concealed, shielded, and defended the murderers. He testified that in his hearing, in St. John's Hall, New York, it was stated that "Morgan deserved death, and that justice had overtaken him." Further, "that another Knight Templar told him that he knew that Morgan was dead." And further, that when money was raised in the lodge to assist the murderers, especially to send Richard Howard to Europe, he, the said knight, "put fifty cents into the hat that was sent round the room for that purpose." Yet again: "The deponent further saith that he conversed with a number of Masons, whose opinions were, that in case the Masons had killed Morgan, they had done an act which duty imposed; and in case any Mason knowing who the executioners were, should expose them to the world, he would surely be *Morganized*. Deponent further saith, he conversed with another Knight Templar, who said, 'I

know that Richard Howard was concealed in St. John's Hall at the time his pursuers were after him in this city (New York), and that there was a good deal of money raised, and many special meetings of the Masons on his account, and that they sent him across the Atlantic.' ”

The following are a few brief extracts from the renunciation and dying testimony of General Whittlesey, addressed to the members of his own lodge, Middletown, Connecticut, August 12, 1830, copied from the *Middletown Sentinel*:

“Brethren:—Feeling that the time of my departure is at hand, and that I must soon appear at the bar of God, I deem it to be my duty to declare to you and to the world my views concerning Masonry.”

“I do hereby, in the presence of MY God, and I trust with his approbation, renounce my connection with all Masonic societies, and particularly with your society, in which I was made a Mason. If I know my own heart, I do it from an overwhelming sense of duty to my children, to society, and to God. My health and strength are not at present sufficient to enable me to give all my reasons at full length;

but you and the public have a right to know what they are, if not in detail, at least in substance.” * * * * “ Call to mind any and all things which have passed in the lodge since you became members, and then ask what has been done which has been worthy a rational mind. Lodges are said to be charitable institutions. *They are so only in name.* Examine your treasurer’s account, and you will find that little, *very little*, has been devoted to charitable purposes. I am persuaded that not one twentieth part of the funds raised has been given to charitable purposes. If you will examine also the objects that have been aided by your charity, you will find, I believe, that quite as much has been given to the unworthy as to the virtuous and good.” Five dollars out of the hundred, and one half of that to the unworthy! Here is Masonic charity! And even this, I am persuaded, is an overestimate. Nay more, I aver that there is *no charity* in Masonry; for what they give *as charity*, is designed to give plausibility to the lies which they tell about their system of fraud and falsehood.

But listen to the dying Mason, and mark his views of the system in that solemn hour.

"Secondly. I believe Masonry to be a pernicious institution. * * * * "We know historically, that lodges have been prostituted to the worst of purposes. The Masonic influence has been felt, even in this country, in the jury-box, and on the bench, to turn justice from her course." * * *

"Thirdly. Masonry is antirepublican in its *nature and tendency*. The secret influence which it gives men of a certain character is pernicious in the extreme : it is often a subject of great surprise, that men of feeble talents, who are devoid of principle, are elevated to places of trust and power. It will generally be found that such men are of high standing in the lodge, and exercise a great influence there; and through that influence they are enabled to obtain some of the first stations in the government."

Mark the dying testimony of this Mason : " Men of feeble talents, and devoid of principle, are elevated to places of trust and power." How ? Simply *by being men of high standing in the lodge*. Thus much the general knew with regard to Masonic working in the *state*. But what would the general say if he were here now, to behold how that same power elevates

to places of trust and power in the *church*, just such men as he describes?

But we would have you still listen to the dying man. Hear him: "Fourthly. But the great and decisive objection to Masonry is, that it is an *antichristian system*. When we enter the lodge, the Bible is given to us as the guide and rule of our faith. Yet the peculiar doctrines of the Bible are banished from the lodge. The Bible teaches that all mankind are our brethren, and are entitled to our charities; but the charity of the lodge is limited to Masons and their families. The Bible says, swear not at all; but in the lodge, oath after oath, of the most awful character, is unnecessarily administered; and what is still worse, the person taking these oaths is not permitted to examine them, or to know anything which they contain, until he has in the presence of God assumed the solemn vows. Though the Bible is given us as the rule and guide of our faith, *yet the name of Christ is never heard in the lodge*. The Bible commands us to offer all our prayers to God, in the name of Christ; but in the lodge no prayer is offered in the name of this ONLY MEDIATOR. The Bible tells us that the only way of access to the throne of

JEHOVAH, is through the atonement of the Redeemer; but the Masons in the lodge madly rush into the presence of God without an intercessor. For one acquainted with Christianity to appear in the presence of God without a mediator, is an abomination in the sight of the Lord—it is as though one offered swine's flesh and human sacrifices upon the altar of the Temple. God has told us there is none other name given under heaven whereby we can be saved, but the name of Jesus; and yet, neither in the prayers used in the lodge, nor on public occasions, nor at the funerals of Masons, is the name of Christ ever heard! Call to mind these facts—reflect upon the whole character of your institution; and then ask, Is it, can it be, an institution well pleasing in the sight of God? Can those of you who are professing Christians enter your closets, and on your knees ask Jehovah, for Christ's sake, to bless the lodge—to increase and prosper it?"

Such is the dying testimony of one who spake from personal knowledge. And, observe, he appeals not to "cowans," nor even to seceding Masons, but to his own lodge-companions, still in the lodge, and challenges them to specify *one thing* done in the lodge

“worthy of a rational mind.” He boldly asserts that the system is *pernicious, Christless, antirepublican, and antichristian*, and that its professed benevolence is downright *fraud!* It is evident, too, that General Whittlesey had but a limited view of the *origin, design, character, and workings* of the system as a whole. But he saw sufficient to justify those startling utterances which come to us in solemn tones almost from eternity; and he intimates that he would say much more, did time and strength permit.

Another testimony. General Nathan Heard and Colonel Gardner Burbank, as a committee appointed for that purpose, applied to Pliny Merrick, Esq., for his testimony regarding the correctness of the Masonic degrees lately published by seceding Masons. To this request he replied at great length; and from that reply I give the following short extract:

“You perceive, gentlemen, that I have spoken with great freedom of the institution of Freemasonry. I have denied the pretensions to esteem which it assumes, and denounced it as unworthy of being permitted to remain as a rock of offense among us. And you must have noticed that in doing so I have

adverted to topics which could have been discussed only after the secret recesses of the institution had been laid open. That has already been fully done. It is vain, useless, false, to deny it. The publication prepared by William Morgan—the martyr whose life paid the forfeit of his broken obligations—disclosed all that could be disclosed of the secrets of the fraternity, as far as he wrote: and since his immolation, the work has been pursued by pure and able and faithful hands, until there remains little or nothing to be told. The testimony in proof of the truth of these disclosures is as full as human testimony can be; and I add in my own language to our convention, that my own testimony can not alter it. They who will not believe it after a full and candid examination, would not, and could not, believe me; neither would they be persuaded though one should rise from the dead. But I shrink not from any responsibility in this high and solemn cause: and at whatever hazard, and in defiance of every consequence, I affirm, that having myself been admitted to the degree of Royal Arch Mason, and to the several preceding degrees, as far as I have heretofore advanced in the degrees of Masonry, as contained

in the volume published by David Bernard, entitled *Light on Masonry*, is true—that the forms, ceremonies, lectures, and oaths contained in that book, are substantially as I myself received them, and as I have, again and again, seen and heard them, in the bodies of regular lodges and chapters, communicated and administered to others.”

WORCESTER, Dec. 17, 1829.

The Antimasonic State Convention, holden at Montpelier, Vermont, June 23, 24, and 25, 1830, passed the following resolution:

“*Resolved*, That Masonry is now revealed to the world in all its pretensions to antiquity—its designs, its ceremonials, its oaths, its titles, its trappings, its sanctions, its perversions of sacred things, and its mummeries, is a cheat, and an impostor—foolish, wicked, dangerous, corrupt and corrupting.”

We have only to add that this resolution must be indorsed by every honest person who knows what Masonry is, so far as it goes, for it fails to come up to all the truth in this case.

CHAPTER III.

The Fort Ann Trial—Very important—Startling statements of Griffin, a Sir Knight, who acted as lawyer on behalf of the Morgan murderers.

The testimony of the following witnesses to the character and doings of Masonry, is, if possible, still more startling; and it must be accepted by the fraternity, for it is *Masonic testimony*.

Calvin Cook was a miller, and a seceding Mason. Harvey Cook was an adhering Mason of high order, and had an interest in that part of the mill where the plaster was ground, but now in the grain-grinding department. Harvey Cook, agreeably to Masonic obligations, "used his most decided endeavors to bring" his offending cousin "to the strictest and most condign punishment." To that end he repeatedly broke the door and machinery of poor Calvin's mill, and was more than once caught in the act; yet he persisted, and even told Calvin that if he did not secede back from the Antimasons, "he should not wonder if his

house would burn down over his head." Meantime the conspirators published and circulated the vilest slanders concerning poor Calvin, especially in a Masonic paper called the "Cabbage Leaf." At length Calvin Cook sought justice in a civil suit against Harvey, before Benjamin Copeland, Esq., in the town of Fort Ann. Hence the case has been known as the "Fort Ann trial."

The document from which I quote is bound up with the Antimasonic Almanac for 1831, and is quoted from the Albany Evening *Journal*, which reported the proceedings in the case. The importance of the information will justify our giving somewhat lengthy quotations.

"A jury was called, and the officer having the *venire* to serve, aware of the excitement, and wishing to avoid all imputation of blame and partiality, summoned a jury, a part of whom were Masons, and a part Antimasons. E. D. Colver was counsel for the plaintiff, and Henry Thorn, Esq., for defendant. On calling and empaneling the jury, Erastus Day, one of the jurors called, was *challenged* by the plaintiff's counsel, *for favor*, on the ground of his being a member of the Masonic institution, being charged in the challenge with being

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under obligations to obey the signs, summons, and tokens of a brother Mason; being sworn to aid and assist, and to extricate from difficulty, a companion Royal Arch Mason, right or wrong; and being sworn to answer the grand hailing sign of distress, &c., &c. The challenge was reduced to writing, and demurred to by the defendant's counsel. The demurrer was overruled by the Court, who thereupon proceeded to appoint Hiram Shipman and Perriam Thompson, *triers*. *Erastus Day* was then sworn witness on the part of the plaintiff. On being asked if he was a Mason, he refused to answer, and peremptorily told the Court and the counsel that they "would not be able to get anything out of him about Masonry." The Court decided the question was a proper one, and that the witness must answer it. He then reluctantly swore that "he was a Mason; that he had taken seventeen degrees; did not remember where he was made a Royal Arch Mason; had sat frequently in the Glen's Falls Chapter." He was then asked if he had taken the usual oaths or obligations from the Entered Apprentice to the Royal Arch? He refused to answer. The Court said he must; but he still refused;

said he considered his Masonic obligations binding, and would not violate them for any court. He was asked relative to obeying the signs, summons, and tokens; also relative to flying to the relief of the person giving the grand hailing sign of distress; but refused to answer, although told repeatedly by the Court, that the questions were proper and pertinent, and that he was bound to answer them. He was then asked relative to the clause in the Royal Arch oath, of aiding and assisting, and extricating a companion from difficulty, right or wrong? He refused to answer; said he *could not without criminating himself*. When asked relative to being under oath to keep the secrets of a brother, *murder and treason not excepted*, he refused to answer, and at length told the Court that *he considered his Masonic oaths superior to the oaths he had just taken before the court."*

It will be seen, of course, that these Masonic witnesses demonstrate two things, namely: First, that Masonic oaths have been truthfully divulged by seceding Masons; second, that these oaths set at defiance the whole of the divine moral code, as well as all of the laws of the church and state.

But we proceed with this remarkable trial. "Sylvanus Cone was next called as a witness. *He refused to be sworn*, saying to the counsel of the plaintiff, 'you ain't agoin' to git me into the trap Mr. Day was in,'—that is, swear to tell the truth, and then find that to do so would be to violate the Masonic oaths previously taken,—'you don't catch me so?' The Court and his friends advised him to be sworn, and when reminded of the penalty, he at last consented. He then swore, 'in the presence of Almighty God,' that he would true answer make to such questions as should be put to him touching the challenge in question. He was then asked whether there were certain oaths or obligations administered to persons passing through the different degrees of Masonry? But he refused to answer, notwithstanding he had just sworn to 'make true answer.' The Court decided that he must answer. But he replied that the Court could not extort the secrets of Masonry from him. Dr. Bush, a member of the fraternity, then told the witness he could give 'negative answers,' and not reveal anything. A question was then put which could easily be answered in the negative if the clause in the Master's degree, relative to keep-

ing secrets, &c., were not as it was then quoted to him word for word. But to this question he refused to give even a negative answer. He was then asked relative to the sign of distress, helping out of difficulty, &c., &c., all which questions he refused to answer, though told by the Court that they were proper and pertinent. When asked relative to the Masonic privileges of the plaintiff and the defendant, he said he was under the same moral obligations to the one as to the other. The question was repeated, 'Are you under the same *Masonic* obligations to the one as to the other?' 'Hem—hem—I am under the same moral obligation.' The question was repeated but no answer given. ✓

Thus, this poor oath-bound slave was as fast in the trap as was his oath-bound predecessor, for he openly violated his civil oath, and yet gained nothing either for himself or Masonry, for his refusal proved all that was claimed. Moreover, while he acknowledged that the moral law laid him under equal obligations to plaintiff and defendant, he set that law at defiance by his attempt to adhere to Masonic law. And so must every one who makes the same attempt.

"Elisha M. Forbs was called as a witness.

When sworn, he said to the Court, 'Now I'll tell you anything that isn't Masonry, but anything that is, I won't.' Several questions were accordingly put, which were not calculated to border on the secrets of Masonry; he answered them promptly. He was then asked directly relative to the clauses of keeping all the secrets; helping out of difficulty; promoting the political preferment; obeying the signs, summons, &c. He promptly refused to answer any of them. J. T. Cox, Lemuel T. Bush, Samuel Cook, and Luther Blivin, were severally called as witnesses, but stubbornly refused to be sworn to testify, although warned by the Court of the consequence of such refusal. And yet, these very men have the effrontery to say that Masonry in no way interferes with the administration of civil justice!! The plaintiff then called upon Messrs. William Brayton, Benjamin Seeley, and Nathaniel Colver, as witnesses. They gave a full and frank disclosure of the several objectionable points in the Masonic obligations; stated many of the clauses verbatim, as administered in the lodge-room, together with the penalties of some of those obligations. Some of them had sat in lodge with the defendant, and knew him

to be a Royal Arch Mason. Some of them recollected distinctly the points in the Royal Arch oath, of keeping the secrets, *murder and treason not excepted*; of helping out of difficulty, *right or wrong*; of promoting the political preferment; and all under the no less penalty than having the skull smote off, and the brains exposed to the scorching rays of the sun. The points in the Master's oath were also fully substantiated. It being a late hour at night, the court adjourned till eight o'clock next morning. The secret brotherhood were much alarmed, and during the night they had much racing and chasing. A purse was made up by the fraternity, and a man dispatched after Leonard Gibbs to help out of the difficulty. Mr. Gibbs entered the arena, fresh for the contest, and much to the relief of Mr. Thorn. Mr. Gibbs was a Knight Templar; Mr. Thorn was one degree below the Entered Apprentice."

The Sir Knight, alias, Lawyer Gibbs, undertook to cover the Masonic favoritism and false swearing, by attempting to convince his opponents that the plaintiff and the defendant were equally entitled to Masonic privileges; and "Mr. Cone was called to prove the point, and went so far as to say to the defendant's

counsel, that the secession and expulsion of the plaintiff only excluded him from sitting in the lodge. But when the counsel asked him whether the obeying of the signs, summons, and helping out of difficulty, &c., did not refer directly or exclusively to a brother or companion of the order, he refused to answer. He was asked if an expelled member was considered as a brother or companion; but he did not like to answer. He was then asked if he was under the same *Masonic* obligation to the plaintiff as to the defendant; but he did not say."

Now, mark these facts: Mr. Calvin Cook renounced Masonry; and the Masons, agreeably to their oaths, went to work to blast his character, derange his business, destroy his mill, and even threatened to burn his house over his head; and then to hide all this, they, with true *Masonic* effrontery and falsehood, undertook to prove, yea, and swear, that Masonry only denied him the privilege of sitting in the lodge, though they knew that they were *Masonically* bound by oaths and death-penalties to cut his throat, &c. But such is Masonry. The document truly says:

"Several circumstances transpired during

this trial, to illustrate the peculiar nature of the Masonic fraternity, and its dread of investigation. Every Mason, sworn or called as a witness, seemed unusually anxious to give *his opinion*, that there was nothing wrong in Masonry, and that there was nothing in the obligations which *he thought* ought to disqualify a man from sitting as a juror; and they seemed grieved to the heart that they should not be allowed to crowd *their opinions* down the throats of the triers, as indubitable evidence. But when called upon to let the triers have the plain undisguised *facts* about Masonry, or Masonic oaths, they were silent as the grave; while on the other hand, the other witnesses seemed unwilling to express any opinion, but wished to state the facts, and let the triers themselves judge of them. On the second day, Mr. Colver was called as a witness, and cross-examined by Mr. Gibbs. He was asked, ‘Did you ever take an oath which you *supposed* would bias you as a juror?’ He replied, ‘I will tell what oath I did take, and the triers may judge of it themselves. I took an oath in these very words.’ Here he was stopped by the counsel, who said, ‘I don’t want the oath, I want your *opinion*, whether you

supposed the oath would bias you as a juror.' Mr. Colver said, if the court decided that he should give an opinion to the triers, he would give it with pleasure, otherwise he was unwilling to obtrude any opinion upon them, but would state the facts, and the points in the oaths, and let the triers form their own opinion. But Mr. Gibbs urged the question. The counsel for the plaintiff withdrew his objection, and Mr. Colver answered, 'I did take an oath, which, upon reflection, I was satisfied was designed, and directly calculated, to set the laws of God and man at defiance!' Mr. Gibbs did not ask for a second question. When the Masons were on the stand, testifying, such was the agitation of the wounded fraternity, that the proceedings were often interrupted: the witnesses were told by the spectators not to answer the questions, that the Court ought to know better than to suffer such questions to be asked, and that the Court had no authority to make the witnesses reveal the secrets of Masonry. Such was the bold, repeated, and unlawful interference of John Doty, late sheriff of the county, that he was sharply threatened with punishment for contempt of court. He was not alone in his

abuse of the Court. When the challenge was made, and the question touching the secrets of Masonry was put, a pale ferocity seemed visible on the countenances of the members of the institution. Malignity of the most deadly kind sat upon each brow. The counsel and the Court were threatened with the speedy indignation of the brotherhood; they grinned horrible vengeance, while their *beasts of burden* groaned, and cursed, and wept, and pitied, and cried one to another, 'Is there no help for the widow's son?'

"After the testimony was closed, Mr. Gibbs, on the part of the defendant, and Mr. E. D. Colver, on the part of the plaintiff, addressed the triers at some length. The case was then submitted under the charge of the Court, and after mature deliberation the triers returned with the decision, that Erastus Day was not indifferent. Consequently *Mr. Day was rejected from the jury*," being by his Masonic oaths disqualified.

Such is the way Masonry was dealt with forty years ago, where honest freemen had the administration of justice. And such is the way it ever will be dealt with, wherever honest and intelligent men occupy the seats of

justice. No man in his senses can accept as a witness, a juror, or a judge, one who is known to be bound by oaths and death-penalties to acquit the guilty, defiant of the laws both of God and nations. *And such is the man who is an oath-bound Mason!* And, observe, this is proved by the testimony of his own lips! In short, till Masonry is dealt with as it was at Fort Ann forty years ago, honest men must still lament as did Isaiah: "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity can not enter."

The following from the *Lancaster Herald*, and published in the *Antimasonic Almanac* for 1830, deserves a place beside the extracts given above—the hero of the story being another Masonic lawyer, doubtless a Sir Knight:

"Griffin, counsel for the defendant. Griffin remarked that if the witness, Turner, was compelled to swear, it might lead to a train of circumstances which would ultimately cause him, Turner, to be indicted for the murder of Morgan." * * * "It seems, from statements which we received from a source to be relied on, that Griffin, after having been counsel for

the kidnapers, without compensation, during three years, began to inquire for his pay, (his charges amounting to about *twenty thousand dollars*,) but could find none to pay. The kidnapers and other Masons who employed him to go on in defending them, were disposed to excuse *themselves* from paying. And it seems that some of them denied having ever employed him as counsel. We learn that in reference to this Griffin said, ‘*Let them make it appear, in open court, that I was not their counsel, and I WILL TELL A TALE which they will not like to hear: I WILL TELL SOME THINGS FROM WHICH EVEN THE LIMITATION LAW WILL NOT EXONERATE THEM! Nor will I take any of your small fellows: I WILL BRING NECKS THAT WILL GRACE THE HALTER!*’ “The limitation law” *was evidently of Masonic origin!*

So then, according to his own showing, he deliberately set at defiance and trampled upon the law of God and of his country; defended murderers and trampled upon the innocent,—especially the widow and orphans of the murdered Morgan,—and that for the space of three years; and all this for pay!—for if the pay should not come he threatened to turn on the side of truth! And mark with what coolness he

makes the statement, as though it never occurred to him that there was anything wrong in all this. Surely such men belong to the number who are "past feeling." But this is the very point to which Masonry leads, and is designed to lead.

CHAPTER IV.

Additional testimony given at the Antimasonic Convention at Syracuse, Nov. 1870—An awful instance of falsehood by a Masonic minister—Remarks upon the whole, and upon the criminal silence of pulpit and press—Facts show how Masonry is controlling and corrupting the churches.

On the 16th and 17th of last month, November, 1870, I attended an antimasonic convention at Syracuse, New York, where we had overwhelming evidence of the truth of former developments and revelations of Masonry, and abundance of evidence that it is now substantially what it was in the days of Morgan, Robison, Barruel, Frederick, Voltaire, and Weishaupt. Trifling alterations there are, such as Boez and Jachan instead of Jachan and Boez, a different method of fastening the rope upon the candidate in the Master's degree, &c. &c., together with various tricks and fooleries, such as asking where the Master-Mason hangs his hat—when the fact is, he presides with it on his head. Degrees, too, are added from time to time; but the whole

system is still, as it ever has been, thoroughly antichristian and incredibly bad.

On the night of the 16th, Mr. Charles Blanchard gave the three first degrees with wonderful accuracy, to an audience which filled Shakspeare Hall. Abundance of the "craft" were there, both Jews and gentiles, and they squirmed exceedingly while the sickening developments were being made. Meantime, the Masonic laugh and other methods were adopted to deceive the "cowans," but to no purpose, unless to show beyond the possibility of a mistake both the truthfulness of the revelations and the corrupting and degrading influence of the system.

On the following evening the hall was again filled. The first part of the programme for this evening was to call upon seceding Masons, to say whether the three first degrees had been truthfully given on the previous evening. Three ministers of the gospel, namely: Soper, Rathbun, and Dunbar, testified that they were given substantially as they had received them, and as they had seen them administered. Mr. Nessell gave the same testimony. Hon. Samuel Green, who is eighty-two years of age, and who belonged to the same lodge with Capt. Wil-

liam Morgan, and who as an eye and ear witness has published the doings of the fraternity with regard to Morgan's revelations, and his subsequent abduction and murder, bore a similar testimony before the house, and added with great emphasis, "The Mason that denies it is a liar before God!" Now observe, four of the above witnesses testified to these degrees as they were administered many years ago, even before the Morgan murder, while Rathbun, who is a young man, testified to them as he received them but a few years ago; showing that they are administered *now* as they were formerly, with the trifling variations specified and indicated above. The Rev. David Bernard, author of *Light on Masonry*, and now laden with many years, and ripe in the Christian graces, was also present, and on the previous day gave his weighty testimony. Thus God in his wisdom and mercy has spared those men to give their extraordinary testimony, and all the weight of their wonderful experience, to assist the present generation to put down this deadly conspiracy against the Lord and against his anointed.

An aged man told me, on the second day of the convention, that he was present on one oc-

casation when a candidate was being initiated ; and when the usual question was asked, "In whom do you put your trust?" the poor blind candidate replied, "In Jesus Christ." Upon which the warden, who not only asks the questions, but supplies the answers, said, "you must not say that." To which the poor fellow replied, "then what will I say?" "Say in God," was the reply. Just so scrupulously is the name of God our Savior excluded from this idolatrous system. On the second evening Rev. Mr. Rathbun stated the following to a full house. Before he, Rathbun, had come fully out, it was whispered round that he was opposed to Masonry, while as yet it had not been generally known that he had been a Mason. A minister who was a Mason, but whom he said he would not name, came to him and said, "I understand you are opposed to Masonry." Mr. R. assented, and gave some reasons. To this the other reverend Mason replied, "You have been deceived; that is not Masonry." Mr. R. then quoted other objectionable points, upon which the Masonic minister declared "before God" that it was not true, enforcing the solemn statement by the fact, that he was a Mason and

knew whereof he affirmed. Mr. R. now informed this lying witness that he too was a Mason, and knew whereof he affirmed. Upon which, said Mr. R., the man turned pale and trembled, but made no reply. This is that Rathbun who, one night last summer, was roused from his bed by a noise in his barn, and when he went to his barn was knocked down and choked, and then dragged to a distance from his house under cover of night, and nearly murdered by Masons, who threatened to complete the murder at a future day, if he should persist in exposing Masonry—for he had been lecturing against the system. Mr. R. said he never returned to the lodge after he was raised to the third degree, and that he had no peace till he renounced the whole. No, nor can any man have any peace except that which is the result of a seared conscience—the *peace of death*. How can he have Christian peace, who binds himself by oaths and death-penalties to violate the whole of the divine moral code, as well as the laws of his country, yea, and to defend every possible crime and the perpetrators thereof? Such, it is well known, is the oath of the Royal Arch Mason; and the previous oaths and obligations embrace all this, though they

do not express it in so many words. To say that such men are Christians, implies a degree of latitudinarianism that excludes the moral law *in toto*, and, consequently, denies the very being of its author : it is, in a word, downright atheism, such atheism as is openly avowed in the twenty-eighth degree of Masonry. Hence, Jesus Christ, the only lawgiver, the true God and eternal life, is absolutely excluded from the entire system. It is necessary to bring this feature of Masonry clearly before the people, and to keep it before them, seeing so many hesitate to believe the facts which we state regarding Masons and Masonry. When God and his law are *excluded, renounced*, it is no longer matter of wonder that such men will commit all sorts of crime, and then screen each other from the penalties of a law which they have renounced ; and then tell lies to hide the whole from their more conscientious neighbors. That such are the doings of Masons is simply matter of fact, palpable to all who will not close their eyes and ears. Look at the trials in our courts of justice, so called ; hear the statements, see the tears, hear the lamentations of your fellow-citizens who have been variously injured, and have sought, vainly

sought, for redress by appealing to ecclesiastical and civil courts; and then close your eyes and ears again, if you please; but do not deny the facts.

But that which is the most wonderful, is the fact that while this deadly conspiracy has been rapidly accumulating strength, and organizing its forces; while it has been robbing and murdering our fellow-citizens round about us; while it has been committing every kind of outrage, and violating every righteous law, and bidding defiance to all authority and rule, save that which is Masonic; yea, while it has been actually fastening its chains upon us, and bringing us into the most servile bondage, both civil and religious, we have been strangely asleep; so much so, that our pulpits and presses have been like so many "dumb dogs that can not bark, sleeping, lying down, loving to slumber." Nay, we have been contributing of our means to help the conspirators, and have lent our influence to raise them to places of emolument and power. Does history record greater infatuation than this? Nor can we now plead ignorance, for the facts are palpable, and the warning voice is now being heard, yea, and the dark dens, the bloody cells of the conspira-

tors, with all their symbols of death, are laid open to the public gaze. Hence, all who now take sides with the conspirators, plead ignorance, or pretend to take neutral ground, must be classed with the conspirators; to them the following words of Jesus apply with all their force: "He that is not for us is against us, and he that gathereth not with us scattereth." The nature of the struggle is such that there can be no neutral ground: there are but two sides, that of the conspirators, and that of the loyalists. And such is the evidence now afforded to the people of this country, that there is really no excuse for those who take the wrong side; nor is it possible for any one to take both sides. While in Syracuse at the late convention, Mr. Merrick, in whose hospitable dwelling I had a home, related to me the following incident: A certain Mason who recently renounced Masonry, and sought and found mercy, went to a former Masonic companion, and said: "Which do you mean to go with, the church or the lodge?" "What do you mean," said the Mason? "Well, I mean what I say," was the reply. "Which do you mean to go with, the church or the lodge? for you can not go with both. I

mean to go with the church." Nothing can be truer than this statement: no man can go with both, unless in the sense of a hypocritical pretension; for no two systems can be more adverse than the Masonic lodge and the church of Christ; and every intelligent Mason knows this. Hence a high Mason, when conversing with Rev. Dr. Blanchard, said, on learning who he was, "We respect such gentlemen as you, for you must know that we are disintegrating the churches." Thus he acknowledged that this is their *design*, and also that they are doing so, and that every intelligent man must know the fact. Masonry aims at controlling every church organization in the land; and if a part of a given church should oppose such daring usurpation, *disintegration* is the result; and then the conspirators will employ all their Masonic art to attach all the blame to the noble souls who oppose their usurpation; yea, and they will employ the same Masonic art to blast their character and derange their business, especially by disintegrating such church: and in view of such disintegration, many fearful souls will oppose their faithful brethren, and side with the conspirators: and if the pastor is in the opposi-

tion, he will speedily be removed, to save the church, forsooth, and then the conspirators will proceed with their bad work without interruption: and if the pastor be with the conspirators, the faithful members will be driven out of the church, of course; and thus the work of disintegration goes on.

Now, every man in his senses must know, however artfully the conspirators may complicate such quarrels, that the members who oppose the usurpation are in the right, for no previous stipulation on their part binds them to submit to it; nor can it be pretended that the other party had any right to become Masons while professed ministers and members of the Christian church; much less can it be pretended that they had a right to force Masonry upon their fellow-members. Nothing can be more evident than that all this is a high offense on their part, and a gross violation of their most solemn engagements. It is evident, therefore, that no sophistry can excuse those who side with the conspirators in such cases, for however they may pretend to be blind to the nature and doings of Masonry, they can not pretend that any man has a right to bring it into the church of God our Savior, nor can

they pretend that it is wrong for the members of the church to resist its usurpations. But it is not only not wrong, it is their bounden duty so to do, in view of the antichristian and exceedingly immoral character and tendency of the system.

To prove that Masonry is essentially antichristian, it is only necessary to adduce the fact, that by a fundamental law it excludes the very name of the author and founder of Christianity from all that is strictly Masonic, so much so to, that that sacred name, which is above every name that is named, is not allowed to be introduced either in its devotions or lectures. Seeing some Masons are too dishonest or too ignorant to admit this, while many who are not Masons are so ignorant of the system that they are inclined to question the startling fact, we will here offer the following Masonic testimony in support of it; afterward, we think, honest men will no more question our testimony on this point.

Mackey, in his Lexicon, Art. Masonry, says the only belief required of a Mason is "the belief in a God." He adds, "The religion, then, of Masonry, is pure theism; on which its different members ingraft their own pecul-

iar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry." Now you know what Masonry is as a *religious* system. But mark the following particulars: "Belief in a God," all other beliefs are mere "opinions," and "they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry." While Masonic belief is claimed to be "truth," it is intimated with true Masonic craft that all other religious beliefs are, or at least may be, "falsehood," or at best, mere "sectarian points." Just so the old Masonic Methodist preacher, when asked by myself why Masonry excluded Jesus promptly replied, "That would make it a sect!" Hence, while as a Methodist he was a Christian, as a Mason he was an infidel! Men may practice this cheat upon their fellows, but they can not practice it upon God Almighty! But upon this infidelity, we are told, they may "ingraft their own peculiar opinions," though "they are not permitted to introduce them into the lodge, or to connect them with the truth of Masonry." Now, we would like to know how they can "ingraft"

them upon Masonic truth or falsehood while they are absolutely forbidden to "introduce" or "connect" them therewith! Just here we think Masonic craft has overdone itself. But the thing that is thus apparently permitted, and at the same time *positively* denied, is *in itself impossible*, for righteousness and unrighteousness, light and darkness, Christ and Belial, the believer and the infidel, are opposites which can not be united—the one can not be ingrafted upon the other. So says Paul, and so says common sense. Masonry joins issue with both, but the result is by no means doubtful.

CHAPTER V.

Antichristian Character of Masonry—Bible Utterly Rejected by Masonry—Christ must not be Mentioned even in their Public Assemblies.

To show beyond the possibility of doubt that Masonry is antichristian, and also that it is right for members of the Christian church to resist its usurpations, we will yet quote Masonic authority on this point, although we have abundantly proved it elsewhere.

Chase, in his Digest of Masonic Law, declares that to require a belief in "the divine authenticity of the Bible," or "a state of future rewards and punishments, is a serious innovation on the very body of Masonry." I quote from the *Christian Cynosure*, the latter quoting from page 206 of said digest.

Here it is declared, by Masonic standard authority, that it is essentially at variance with the first principles of Masonry to require any belief in the Bible more than in any other book. Now, if this be not antichristian, what is? And lest any one should require "a

belief in future rewards and punishments" independent of the Bible, that too is declared to be positively antimasonic. Is not this the reason why Masonic penalties are so severe, namely, because future rewards and punishments being denied, their laws can not be enforced by such rewards and punishments? And from all such punishment, save that which is purely Masonic, they are under oath to screen each other. Are not such principles destructive in the last degree? In my judgment, these principles fully account for those Masonic falsehoods and murders which honest men are so slow to believe.

To show that Masonry is, as it ever has been, perfectly antichristian, I here give a quotation from a recent number of the *Mystic Star*, a Masonic monthly published in Chicago. The extract is taken from the *Christian Cynosure* of November 4, 1870.

"GRAND LODGE OF IOWA."

"By the politeness of Grand Secretary Parvin, we have received a copy of the address of G. M. Michel, of Iowa, and also that of Grand Orator Kending of the same state. They are both very able productions. We

regret, however, to notice a very exceptional expression in Bro. Kending's address. We refer to the phrase, 'earth's Creator and man's Redeemer, Jesus Christ.' This sentiment is purely sectarian, and as such, much at variance with Bro. Kending's general good taste. It is reasonable to suppose that not a tithe of those he addressed believed in this sentiment. [This is fairly deducible from the fact that they were Masons!] All Universalists, all Israelites, all Spiritualists, and many others, do not believe in it at all. And were all such removed from the fraternity, there would be precious few remaining; so that it is altogether out of place on such an occasion. Bro. Kending has a perfect right to his opinions, and to preach them in his pulpit; but to smuggle them into a Masonic lodge is as inappropriate as it would be for a merchant brother to take his goods there to sell." * * * "Did we not thus protest against the introduction of any sectarian matter in any address to the craft, we would not do justice to our own feelings, nor to the rights of a large majority in the order. Besides being in execrable bad taste, the practice is utterly subversive of the harmony that should pervade all our public gatherings. It

is not right that any man should take advantage of his position as orator to inflict upon his auditor's sentiments that they do not wish to hear."

Now, we would simply fix the reader's attention upon the following particulars. The offense is simply this: a pastor of a Christian church, being a Mason, and the orator at a public Masonic gathering, used this phrase in the course of his address to the fraternity, "earth's Creator and man's Redeemer, Jesus Christ." This is declared to be "very exceptional"—"purely sectarian"—"at variance with good taste"—"altogether out of place." It is to "smuggle;" it is like "a merchant brother taking his goods there to sell;" it is "in execrable bad taste;" yea, "the practice is utterly subversive of the harmony that should pervade all our public gatherings." •

There, if that is not antichristian, I again ask what is? Indeed, the severity of the rebuke and the evils apprehended, would lead one to suppose that the crime was enormous; and yet, it merely consisted in uttering these words at a public meeting of Masons,—“earth's Creator and man's Redeemer, Jesus Christ,”—that is all! It is acknowledged, too, that the only way that the sacred name can find its

way into a Masonic lodge, is by *smuggling* ! And this statement is true enough, for to bring it in is contrary to Masonic law. And yet Masons will prate to us about the unparalleled goodness of their system; about its "friendship, morality, and brotherly love;" about its being "the handmaid of religion;" and just so ignorant are they, as to assume that *morality* and *love* are different things, and that all these are no part of religion, but that these and other Masonic excellencies together make up a kind of "handmaid" for religion. They tell us, too, that everything in their system is from the Bible, and then exclaim, "Masonry divine!" Yet, according to their own acknowledgment, it is so perfectly antichristian that the name of Him who is the author of Christianity must not be uttered before a Masonic assembly; nor can it find its way into a Masonic lodge save by a process of *smuggling* ! Nor is a professed minister of Christ allowed to introduce a jot or tittle of Christianity at a public meeting of Masons, though his Christian commission, if he has any, binds him to "preach the gospel to every creature." But it would seem that Masons are not creatures, for we are told that the gospel must not be

preached to them as Masons. Well, they will find out, sooner or later, that they are creatures, and accountable creatures too; and terrible will be their reckoning if they continue to reject Him who is "earth's Creator and man's Redeemer." And if that same Kending, who is thus publicly reprovved for uttering these words of truth, will persist in adhering to and supporting this antichristian system, his final reckoning will be terrible in the extreme. He would do well to ponder those words of Him whom Masonry rejects,— "Whosoever denieth me before men, him will I also deny before my Father and his holy angels." "But those mine enemies, who would not that I should reign over them, bring hither, and slay them before me."

Finally, we simply beg that Masons, and especially Methodist Masons, will no longer insult our intelligence by telling us that their Christless system is a Christian system. Neither let them tell us that it makes no profession of religion, while it has its ritual, its worship, and its priests, and professes to raise its members to moral perfection here, and to heaven hereafter, as we have shown elsewhere. And we further ask, are the oath-bound mem-

bers and advocates of this antichristian system fit persons to rule God's people? and should God's people pay them for usurping such authority over them and crushing out Christ's faithful ministers? Or is it not rather their plain duty to defend the faith against the usurpations of such conspirators?

CHAPTER VI.

Masonic Murders—Important Questions Asked and Remarks Offered in this Connection—Testimony of Persons now Living Regarding the Murder of Captain Neill, and Other Doings of Masonry—Names of Some of the Principal Actors in the Morgan Murder—Startling Particulars—They Swore that they Knew Nothing of the Matter.

But Masonry is not only antichristian in theory; it is not only arrogant in its claims, idolatrous in its worship, sickening and degrading in its ceremonies, and blasphemous in its teachings and titles, and grossly atheistical; but it is persecuting and murderous in its disposition and practice, and that to an incredible degree. In addition to what we have formerly said on these points, we here offer the following:

In 1730 PRITCHARD and PRIEST published "**Masonry Dissected.**" For a time Pritchard eluded the grasp of his murderous pursuers by hiding himself, and the Masons reported that he was away selling his book and making a fortune. The poor fellow ventured to come out of his concealment, and was soon after

murdered. Priest, it is said, was also murdered. The disclosure of Masonic abominations, together with these murders, produced wonderful excitement and indignation in Great Britain, and particularly in London, for several years. But the craft suspended their public festivals and shrunk into obscurity till the indignation subsided, just as they did after the murder of Morgan.

LIVINGSTON was a Mason, and a native of the State of New York. Jachin and Boaz had fallen into his hands. He either did not know the nature of his obligations, or he supposed his Masonic brethren would not execute the penalty. But be that as it may, he ventured to say that the book was true. Soon after, he was summoned to the lodge, and never again returned.

The murder of CAPT. ARIEL MURDOCK is well known. The Antimasonic Almanac for 1831, and now before me, contains a full account of it, as also that of the two murders just noticed. A corresponding account, with additional developments, was lately given in the *Christian Cynosure*. I extract the following from the Almanac: "The captain's wife, a very intelligent and respectable woman, and still

alive, obtained a copy of Jachin and Boaz. She learned it to a considerable degree of perfection, could talk it correctly, which she frequently did, and often, for the entertainment of the neighbors, would act the lodge in going over the ceremonies." Murdock probably assented—at any rate he was blamed. "The day previous to Mr. Murdock's death, several Masons called upon him. They were a long time closeted with him. Their errand, or conversation, they never accounted for. During the same day, Mr. Murdock left the house,—it is supposed with the Masons,—and never returned. The next morning Masons brought word that he was found a *corpse* in the adjoining woods. He was found with a *bruise on his head, his throat horribly cut, and had several stabs under his left breast!!* The ground round where he lay was much disturbed, as if he had struggled. Blood had spirted from him on a tree near where he lay, and had been *whittled off with his knife!* His family found it difficult to approach the corpse, the Masons making them stand back. They pretended that all was suicide. The knife was in his hand, as if he had himself done the deed—which was impossible. They procured a coffin at their own expense;

he was LAID OUT IN THE WOODS! and borne from thence, *the same day, to the place of interment!!* No reason was given to the family for this extraordinary conduct. As soon as this tragedy was over Mr. Murdock was calumniated. He was represented as having *murdered himself*, as having been *deranged*, &c. One of his supposed Masonic murderers was many years after seen in Philadelphia—a wretched vagabond. On being asked how he came on, he exclaimed. ‘Good God! only look at my condition. I have not enjoyed a happy day since I left Rensselaerville,’ which was the place where Murdock was murdered.”

It may seem strange that the Masons were permitted thus at once to bury up both the mangled body and the Masonic crime together. But it must be remembered that they were in overwhelming numbers; that the murdered man had been a Mason; that the family were weak and overwhelmed with sorrow, and utterly bewildered. And, moreover, Masonry was not then known as it is now. Add to this the fact that then, as now, many who were not Masons feared the murderous combination, and, consulting their own interest, silently looked on, and left the Masons to do their

work unopposed. Nor is there any need to wonder at this. Notwithstanding the knowledge of Masonry that is now had, or may be had, I have been left to struggle with Masonry alone for years. It is as easy as it is common for persons to say of past events, "If I had been there I would not have allowed it," while they are profoundly silent with regard to similar events now occurring. Down yonder in the State of New York a Mr. Johnson was recently brought from a Masonic lodge—that is, his body was brought from it,—with the neck broken. It was simply represented by the craft that the thing was an accident; and the body was buried without investigation, like that of Murdock. I heard the facts publicly stated at the late convention in Syracuse. It was insisted that investigation should be had; but we probably shall hear no more of the matter. It is equally well known that Rev. Mr. Rathbun, a seceding Mason, was almost murdered by Masons last June, and that too will probably pass off with a little talk.

Here follows, in this same almanac, the sworn testimony of Samuel G. Anderton, before John W. Quincey, a notary public in Boston, with all the particu-

lars of the horrid murder of WILLIAM MILLER, in a Masonic lodge in Belfast, in the year 1813. The body, with the throat cut and the left breast torn open, was buried with about as little investigation as was that of Murdock. And there the matter rested till Anderton, an eye and ear witness of the horrid tragedy, was forced by his troubled conscience to testify to the facts long after. Corroborative testimony was also given upon oath by Agnes Bell; and also by others in the states of Vermont and New York, and in the territory of Michigan. I only mention the facts here, having given Anderton's account in Masonic conspiracy, No. 2. Great efforts were made by the Masons in Boston, to blast Anderton's character and blunt the edge of his testimony; but the effort was an utter failure, farther than to confirm the fact *that Miller was murdered by some one*. The horrid marks of *Masonic murder*, however, which Miller's body bore—the left breast torn open and the throat cut across—alone prove that the deed was perpetrated by Masonic hands, for Masons only murder in that way; and it is well known that they are under oath so to do, and also to submit to such death should they ever divulge

Masonic secrets; yea, and they publicly declare that all this is "no more than justice!" So that it is utter folly for either Masons or non-masons to attempt to contradict these facts.

FROM THE SAME ALMAMAC.

"JOAB HUNTER was a member of a lodge in Boston, Mass. Some time after Morgan was murdered, he was summoned to the lodge, and, soon after, members of the lodge brought his dead body to his house, simply saying HE DIED IN A FIT! He was closely surrounded by Masons, *who pretended to sympathize with his family.* A coroner's jury was summoned, all, or nearly all, of whom, with the coroner, were Masons, and the body was buried early the same morning! It was reported that the coffin was made the evening before. [On such occasions Masons furnish the coffin, of course.] While the body was lying in the house the friends found it difficult to get access to it, so closely was it guarded by the Masons. One of the relations, however, pressed his way through the crowd, took the cloth off the face of the corpse, which had been thus covered by the Masons (for they had taken all the management into their own

hands), and, on examining, found *a black circle around his neck!* [No doubt he was choked by a cap and cords, similar to those used to choke Miller in the Belfast lodge.] An exclamation was then made that he was strangled [which could not be done by accident!] A plea was set against this that when the *fit* seized him *he fell with his neck on the back of a chair*, which caused the mark. This did not satisfy, because impossible. The uproar was prodigious, and spread through the city. Meantime the Masons had buried the body. It was raised, however, and re-examined. But as all offices were filled with Masons, and as Masons would not give testimony to convict one another, nothing further was done, save a confirmation of the previous suspicion, that he died by *the act of man*, and not by the visitation of God."

I simply call attention to a few of the above facts. Hunter was summoned to the lodge; he obeyed the summons; he entered the lodge; his corpse only came out, and that by the hands of members of that same lodge, who simply said *he had a fit*. Those same men surrounded the body; did all they could to conceal it, even from the nearest friends, and

with shameless precipitance hurried it to the grave and buried it. It was raised, examined, and found to have been strangled, and the only reply given to the charge, founded upon the obvious marks of strangulation, was, that the man fell upon the back of a chair! There the matter rested, and the murderers escaped punishment simply because they were Masons, and because Masons are under oath to conceal each other's crimes ("treason and murder not excepted"), and to extricate each other from difficulty, whether right or wrong!

Not long ago the *Christian Cynosure* gave an account of the murder of the following persons:

NOAH SMITH, of Vermont, for republishing Jachin and Boaz, in 1798; WILLIAM RITCHIE, near Philadelphia; OLIVER GAVIL, in Ohio; and the EMPEROR ALEXANDER, for suppressing the lodges in Russia and Poland.

Such are a few, and but a very few, of the murders committed by this truly diabolical system, which probably exceeds in wickedness any other system in this or in any other age. Other sinners *may* violate the laws of God and men; but Masons are *under oath* to do so! Other sinners *may* commit murder; but

Masons are *under oath* to do so! Other sinners *may* defend all crimes and criminals; but Masons are *under oath* to do so, or suffer the Masonic death-penalty!

Now, in view of all this, we simply ask: Are men who are bound to such a system, by such oaths, fit persons to fill the pulpits of the Christian church, and feed and rule God's people? And should God's people, when they know the fact, pay them for thus usurping the places of the true and faithful pastors? And when they refuse to pay, or to accept such men as their pastors, should they be blamed for the results of the wicked usurpations of such conspirators? Finally, are not these questions as proper as they are plain? And do they not demand the profoundest attention of all who fear God, especially at this time, when it is evident that an honest pastor can not get a pulpit that is claimed by an oath-bound conspirator? And, I may add, this is the very reason why so many ministers enter the *secret* "ring," and that before they know the inside of the "ring," or the terrible consequences of entering it. It may be well enough to suggest just here that these questions can not be answered by the *silence*, the

laughs, the misrepresentations, or the threats of the conspirators; nor yet by the cool indifference of others. No; they demand, and must have, a very different answer, sooner or later; for it is evident that Christian and Masonic rule can not exist together; the one must exclude the other. In olden times, when the worship of Baal was substituted for that of the true God it had many zealous advocates among those who professed to be Israelites; but a much larger number, fearing the danger on either hand, "halted between two opinions." To such Elijah was sent, with this message: "How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him." The same idolatrous worship is now, to a large extent, substituted for that of God Almighty, and as of old, so now, it has many zealous advocates among those who profess to be Israelites, while a still larger number "halt between two opinions"—not as to whether Masonry or Christianity is the true religion, but as to whether they should boldly and openly defend the one and oppose the other. They see danger on either hand; hence they "halt between two opinions." O ye pusil-

lanimous, limping souls, come out and take one side or the other. "If the Lord be God follow him: but if Baal, then follow him." Only, remember the fate of those who chose the wrong side in the days of Elijah, and in the days of Moses—they were slain! See Exod. xxxii. 26-28, and I. Kings xviii. 40. If all the halting souls that are in the Methodist Church to-day would decide as did the halting ones in the days of Elijah, they would sweep Masonry out of it in an incredibly short time. Hence, if they will not do so, they must be accountable for the continuance of Baal worship and worshipers in the church, and must finally themselves share the fate of Baal worshipers. Certain it is, that Masonry or Christianity must be driven out of the church. "He that hath an ear, let him hear." And it is equally certain, that Masonry or liberty must be driven from the country, and that very soon. Indeed, the pulpit and the press are almost all in bondage now, so much so, that while the iniquitous character and doings of Masonry are well known, they are almost universally silent; and all classes of business and professional men are equally silent, even when they know

and detest the system. Never, perhaps, was a people more silent in view of such terrible evils. Every man seems to think that his ruin would be certain should he dare to speak a word against Masonry; and to make this very impression, the conspirators are continually throwing out their terrible threats, and in their dark conclaves are as constantly planning the execution of such threats.

Recently, while journeying, I stopped over night at the hospitable dwelling of Messrs. William and Charles Stoughton, who with their amiable sister live together on a handsome farm on the gravel, or Grand River road, one mile east of Farmington, in Wayne County, Michigan. Having lived in the locality and days of the Morgan murder, and being also in possession of my writings on Masonry, they conversed freely on the events of those times; and from them I obtained the following particulars:

During what is called the war of 1812, Captain Neill, of Nashville, Tennessee, was in command of a regiment in the vicinity of Niagara. During the cold weather, Capt. Neill was sheltered in the house of an uncle of these Stoughtons, and his men found shelter in the

barn of the same Stoughton. Being in this locality for a considerable length of time, and being intelligent and amiable, the captain made many friends. After the war, he returned to Nashville and engaged in business, keeping a store there. After a time, the Masons engaged in building a hall in Nashville, and the captain being a Mason of three degrees, they applied to him for the loan of money to help build their hall. Finally, the captain agreed to lend them quite a large sum, on the condition that they would refund it at a specified time, at which he said he had payments to make. This they promised to do. The time came, but they showed no disposition to pay. He applied for his money several times, and finally only received insulting answers. The captain finally threatened that he would expose both them and Masonry if they would not return his money; while they on their part so *deranged his business* that he became hopelessly embarrassed. The result was, he publicly divulged the three degrees which he had taken. Some who knew that the Masons had resolved to murder him, advised him to escape at once. The captain's wife being a good horsewoman, horses were

procured, and they mounted and fled under cover of night. Knowing the determination and vigilance of the Masons, friends of the escaping couple provided changes of horses for them at different points on the road as they fled northward. Finally they reached the house of their old acquaintance, Amasa Stoughton, in the township of Cambra, Niagara County, New York, on the Ridge road. This Amasa Stoughton was a brother to the Stoughton at or near Lewiston, and who had formerly been so kind to the captain and his regiment: he was also the father of the Stoughtons named above, and who lately related to me the facts here recorded. Mr. and Mrs. Stoughton kindly received the captain and his wife into their house, and for the present they lodged there.

One night not long after this, Mrs. Stoughton woke her husband, and said she heard a noise about the house. They both listened, and heard the tramp of horses; and soon a rap was heard at the door. Mr. Stoughton rose, and a man outside told him not to be alarmed, &c., and then inquired if one Captain Neill were in his house. Being answered in the affirmative, the man said, "Tell him I want to see

him." In the meantime, the captain was dressing, and was heard to say, "That's just what I expected." His wife entreated him not to go out. Mr. Stoughton says the captain had not told his father, or any of the family, the Masonic story,—probably he did not want to alarm them,—and they, being ignorant of Masonry, did not apprehend the real danger. The captain went out and was at once surrounded by a large party of men. Mr. Stoughton says he was then quite a young man, and hearing the noise, he rose and went to the window, and saw the men, and heard some one say, "Come to Lewiston and we will settle with you there." They took him off, and that was the last time that poor Neill was seen by his friends. Mr. Stoughton says he remembers how Mrs. Neill looked next morning. She, of course, wanted to go and look for her husband. The elder of the brothers went with her to Lewiston ; and there the Masons simply informed her that her husband had committed suicide. She wanted to see him, dead or alive. They told her they could not permit her to see him, he looked so bad—so tender were they of her feelings. Mr. Stoughton returned to his father's house with the

wretched woman; and afterward this same James Stoughton took her back to Nashville, Tennessee. He now lives in Pawpa, Van Buren County, Michigan. William and Charles live near Farmington, as stated above, and a fourth brother lives at Williamston, in Ingham County; so that full information may still be had of all the facts in the case.

Some ten or twelve years after this awful tragedy, when Morgan was murdered, certain seceding Masons told all the remaining particulars regarding the fate of poor Neill. The murderous party who took him from the house of Mr. Stoughton, took him to Queenstown, on the Canada side; there were then, it is said, about twenty of them. They took him into a room, and then for the first time the rope and the knife appeared. The captain, when he saw their design, is said to have struggled nobly. But they tied him and cut his throat, and, as the seceding Masons expressed it, "literally butchered him," being so much excited. It is said the blood spirted out upon the walls of the room. They then buried his body in the margin of the river, and thus completed the Masonic penalty. Then they circulated the lying Masonic slander, that he committed suicide.

This latter, it will be remembered, is Masonic testimony. All the other part is affirmed by witnesses still living; and it is certain that Captain Neill was never seen after the Masons took him from the house of Amasa Stoughton.

The same Mr. Stoughton, living as aforesaid, told me the following, the substance of which is well known; but some of the particulars are new to me, and I think it is wise to give all such things publicity while the witnesses are still living, for Masons have been so diligent in destroying the documents of those days, that the present generation are strangely ignorant of the history of those times.

After the Masons had brought Morgan to Fort Niagara they went to a Masonic Indian, who was a lawyer,—Brant, a son of the famous Brant who fought with the British during the struggle between this and that country. He being a Mason, and a chieftain among the Indians, they requested him to employ the Indians to make away with Morgan, and to that end, to take him from the magazine the first *dark night*. Inasmuch as Brant belonged to the British side, the Masons on that side went

to Brant and forbade his doing so, remarking at same time: "They did one dirty thing on this side already,"—evidently referring to the murder of Neill a short time before this. Brant having refused to have anything to do with the murder of Morgan, and the Masons on the other side having threatened his life if ever he would come on their side, he, like a true son of his intrepid father, resolved not only to go to the other side, but also there to declare the facts in the case, which he did, to a large crowd in the yard of Kelsow's hotel. And Mr. Stoughton, who told me the facts, and who now lives near Farmington, as aforesaid, declares he heard Brant state the facts in said hotel yard. And while he was listening a Mason ordered him away, and when he refused to go threatened him; and now being afraid, he, the said Stoughton, plead his inability to get out of the crowd, which was true.

It is hardly necessary to say that this amiable family, with their knowledge of Masonry, have a just abhorrence of the vile system.

As we have been dwelling upon the murderous character and doings of Masonry, we have concluded to add the following particu-

lars. Giddins as an eye and ear witness, gives a narrative of the manner in which Morgan was treated from the time he was brought to Fort Niagara till a short time before he was sunk in the river. But while he narrates the *acts*, he does not name the *actors*. Some time after Giddins published his narrative, "A Key to Giddins' Narrative" was published, giving the names of the actors. This key we had not when we wrote Conspiracy No. 2. Having since met with it in one of several books sent us by a friend, from "The Boston Library," and conceiving it to be a document of great importance, we give the substance of it in this connection. Here, then, are the names of some of the men who were specially active toward the latter part of this dreadful tragedy. And, observe, their sayings and doings are given by a *Mason who saw and heard!*

The two men who came to Giddins to prepare a place for Morgan, were Captain Darrow, of Lockport, superintendent of canal, and Orasmus Turner, editor of the *Lockport Observer*, both members of the chapter in Lockport.

Colonel E. Jewett, keeper of the fort, had been a lieutenant in the United States army; since, colonel of militia. He said any build-

ing under his care was at their service. He was appointed in 1826. He was the first who came to Giddins, after the return of the latter, and said that Morgan had been killed. He told Giddins to pace the shore, to see if Morgan's body had drifted to land. Yet this man advised Giddins to testify on oath that he knew nothing of the matter.

Colonel William King, of Youngstown, had been second lieutenant in the United States army; afterward, colonel of militia; had been a member of the legislature, and, more recently, sutler for the army. He was High Priest of the chapter. He was a particular friend of Dewitt Clinton. He was the one who called Giddins from his bed, when Morgan was brought to the fort, and said: "We have got the d——d perjured rascal." He was one of the four who crossed the river with Morgan. He and Bruce went into the town while Morgan remained on shore. He was one of the seven who held a consultation on the plain, and went twice into the magazine on the night of the 14th, and also the one who proposed that "all should go together and do their duty." He was the person who got into a passion with Giddins

on the evening of the 15th. He was the one who received the key from Giddins and handed it to E. Adams. He is the one who received the letter from Clinton, respecting the suppression of the book. Clinton wrote the letter to the western lodges, as he states. It is he who said the Knight from the East called on him and showed him his dagger. When Bruce testified against him, on the trial of Whitney, he was seized with a fit of apoplexy, as was said, in the TAVERN HOUSE of O. Wells, in Youngstown, and died suddenly, and was buried the next day with military honors, at Fort Grace yard, close by the gate of which *he* and *Bruce* and *Hague* took Morgan from the carriage, *bound and hood-winked*, and from which they led him to the boat on the morning of the 14th of September, 1826. He left a wife and eleven children in indigent circumstances. He was formerly from Boston. A few days after the murder of Morgan, he showed a letter he had received from one Gibbens, of Boston. The letter stated that he (Gibbens) was a delegate from Massachusetts to the *General Grand Chapter of the United States*, in session in New York City, in August and September, 1826.

He went on to state with what dignity Clinton presided, and said something about the Morgan affair, which is not distinctly recollected, and ended with a request for King to write him particulars. King then observed that *the affair was known to that body*.

Colonel Gibbens, the author of the above letter, and delegate to the Grand Chapter which gave orders and directions for the murder of Morgan, was Grand High Priest of the Massachusetts Grand Royal Arch Chapter. In view of the character and work of those two high priests, King and Gibbens, one may form an opinion of Masonic high priests.

E. McBride, member of parliament, came from the town to the river with King and Bruce to consult as to the disposal of poor Morgan, who was still in the boat in charge of two Masonic brothers. He afterward published a letter, in which he denied having any knowledge of the matter.

Hague was the one who remained with Giddins in the boat, while King and Bruce went to the town and returned with McBride. He it was who treated Morgan so brutally. When Morgan said, "Gentlemen, I know that I am completely in your power; show

your magnanimity by treating me kindly," this Hague said, as he presented a pistol to Morgan's breast, "Silence, you d—d rascal, or I will shoot you in a moment; no more of your preaching." "After this," says Giddins, "Morgan requested one of us to loosen the bandage a little, as it pained his eyes most intolerably. The same person put his hand under the bandage, and exclaimed, 'It don't hurt you; it is not tight; silence.' After this, Morgan made another attempt to speak; but before he could articulate a single phrase this man bore the pistol against his breast, apparently with some force, and said, 'Do you feel that?' 'I do,' said Morgan. 'Well,' responded Hague, 'if you attempt to speak another word you are a dead man.' Morgan was then silent, after uttering a groan which was enough to pierce the hearts of any but conspirators." True. But such is Masonic "friendship, morality, and brotherly love!" And again they cry out, "This is our motto: in God is our trust." The pistol used by Hague belonged to Bruce. "Hague was afterward indicted at the same time as Turner and others. He was taken sick, and it was said that the Masons were suspicious of his

making *disclosures*. Be this as it may, he was ordered to New York under pretense of being doctored, *when he was unfit to go*. He was the one that Morgan called doctor, and the first express that came down from Lewiston on the 14th, to still Morgan." No more was heard of Hague, save that he died.

Lawson was the man who got Morgan out of jail under pretense of friendship, and thus got him completely into the hands of the conspirators. It was he who came down from Lewiston on the afternoon on the 14th of September, and who said, "He will make no more noise after he sees me."

"George P. Whitney, N. Beach, Samuel Chubbock, I. L. Bastow, T. Shaw, King, and Giddins, were the seven who held the consultation on the plain on the night of the 14th of September, after coming from the Grand Lodge at Lewiston. Whitney, Beach, Chubbock, and King were bent on Morgan's destruction. They went to the magazine twice that night, and held long conversations with Morgan. Yet the first three have sworn in open court, and the first five before a grand jury, that they knew nothing of the affair, and the same they tried to persuade

Giddins to do. Whitney is a major-general of militia, and then kept a tavern at the *Falls*: he is High Priest of the Lewiston chapter." * * * "Beach and Chubbock live in Lewiston, and belong to that chapter; Shaw is Master of the lodge in Lewiston; Bastow is a postmaster at Black Rock, and was at that time a professor of religion, and a man very much respected by everybody. He was the Master of that lodge, and I believe had an office in the chapter. He is the person alluded to in the thirty-ninth page of the narrative, who said, when called on by King to come along, 'Gentlemen, if you insist, *I must go with you,*' etc. Giddins was the other who made a similar observation." It will be remembered that this same Bastow, a professsing Christian, swore before a grand jury *that he knew nothing of the matter!* And still people cry out, "Masonry can not be bad, seeing such good men belong to it." But are they *good* men?

King and William Miller were the two who went into the magazine on the 15th. King then promised Morgan a Bible, also that he should see his wife and children. These promise were neither fulfilled nor designed to be fulfilled: for

even then, and before then, he was bent on executing the Masonic penalty without delay. This is what he called *doing their duty*; and this they all admitted, even those who held back, and shrunk from the horrid deed.

“King, Adams, and Miller were the three who met near the house of Giddins on the evening of the 15th. King got into a rage. Miller could prove from Scripture that it was right to execute Morgan, &c. Miller lives near Lewiston, and has sworn before a grand jury that he ‘knew nothing about it.’ He is now under indictment on Giddins’ testimony alone. Adams is the man who stopped at Giddins’ while he, Giddins, was gone to York, Canada, and had charge of Morgan. He went to the magazine on the morning of the 20th, and found Morgan gone, and told Giddins about giving King the key on the 19th, and of being requested by King to take the boat round at midnight. He has also sworn, before a jury and open court, that ‘he knew nothing about it.’” Such daring and palpable perjury led Judge Marcy to exclaim in despair, at the Lockport trials, “If witnesses will brave HEAVEN and EARTH, and commit PERJURY, it can not be helped.”

“Garside is the man referred to in page 41, who talked about inflicting penalties, &c., and said he would go up and see ‘King on the business;’ that he ‘*caught a bass t’other night,*’ &c. He lived in York formerly: at that time he lived in Niagara, Upper Canada, opposite to Fort Niagara. He is an Englishman by birth, a butcher by trade, and a *savage by nature*. I firmly believe he had a hand in the murder of Morgan.”

“Capt. Eustus, of the steamboat that ran to York daily, made frequent inquiry on the 15th, 16th, and 17th, about the prisoner; and he it was who answered Giddins that ‘he guessed Morgan had gone where he would write no more books,’” &c. Thus the steamboat, the jail, the fort, the coach, the jury-box, the witness-box, the bench, every place, every department, were in the hands of Masonic conspirators. Hence Morgan could not, and did not, escape: nor will any honest man escape where Masonic conspirators wield a similar power. Therefore, if non-masons will raise them to power they must take the consequences, and blame themselves. Put the thief where he can steal your goods, and he will do so; put him where he can not steal, and your goods are safe.

CHAPTER VII.

Solomon Southwick's Account of the Albany Lodge; of his Connection with it, and of his Narrow Escape from its Atheistical Teaching—Important Remarks.

Solomon Southwick's account of the Albany lodge, and of his connection with it, may have a passing notice.

Somewhere about 1790 a lawyer, a tavern-keeper, and a shrewd Yankee put their heads together and got up a Masonic lodge. The Yankee soon became the leading spirit in the speculation; and as he "was an ingenious workman in leather and lamb-skins, and as every new-born babe in Masonry would want a bib, or apron, the more 'blind candidates' he ushered into the light the more aprons he sold. He employed at one time half the young seamstresses in the city at stitching on the borders, and in finishing off these bibs for the babes and sucklings of the mystic tie. He was a paper-stainer, as well as a dresser of lamb-skins, and, consequently, the more lodges that were chartered, the more of his

colored paper was called for to decorate their altars and their walls! What universal charity! What expanded benevolence!" Thus, while the Yankee leather-dresser and paper-stainer sold abundance of bibs and picturc-paper, the tavern-keeper sold abundance of drink to the same big babies; and the lawyer, of course, attended to the lawsuits, which by necessity became more and more numerous, and by a similar necessity the men of the apron were always victorious when a "cowan" was one of the parties in a suit.

Seeing how these three speculators flourished in their different departments of business, another Yankee, who had lately commenced business as a hatter, joined the lodge, and thus became hat-maker for the fraternity, making hats of enormous size and grotesque figures for the mystic brotherhood. Hence he soon found himself in a flourishing business, for the big babies increased amazingly. It now occurred to a fourth Yankee, an obscure painter, who was at the point to die for want of business, that there was a chance for him: hence he joined the lodge, and learned to pronounce "Jachin and Boaz." The result was that he was employed to paint various

figures and hieroglyphics for the "craft," and soon had quite a run of business. These five—four Yankees and a Dutch lawyer—now made money fast, for numerous blockheads and big babies wanted hats, and bibs, and drinks, while they gaped and wondered as they looked upon the mysterious paintings in the hidden recesses of the Masonic den. And as for the lawyer, he had his hands full, of course, for lawsuits increased rapidly, as a necessary consequence of such rascality, and the Masonic lawyer *had to espouse the cause of his brethren, so far as to extricate them, whether right or wrong!*

Mr. Southwick being acquainted with several of these speculators, particularly with the apron-maker, the latter persuaded him to seek and obtain a knowledge of their mysteries, which were represented as being of great value. He finally took the first degree, and was much disappointed and ashamed; but being assured that the revelations would be made in due time, he concluded to persevere. Meantime, he was told to purchase *Jachin and Boaz*, or *Masonry Dissected*, as that book would greatly assist him in preparing for the degrees sought. Accordingly, he purchased the book

from a certain Quaker, and was not a little surprised to find that the three first degrees were administered to him *from that very book, for publishing which, poor Pritchard was murdered!* He was now disappointed and disgusted beyond measure; yet, strange to say, his friend, the apron-maker, prevailed upon him to take the fourth degree, promising, as before, that grand revelations would be made. He took it, and was now fully convinced that the whole was a huge fraud, and resolved never to go a step farther; nor did he. This was about 1795, for when referring to this period in 1827, he says, "more than thirty-two years ago."

It was about this time that the following correspondence took place between Mr. Southwick and his Masonic brother, the apron-maker:

"He was presiding in the *Old Union*, one night, and I stood at the secretary's desk and wrote and handed to him as follows:

"In a garret in Court Street there mingles a set
Of sharpers, and asses, and noodles well met."

Such is the beginning of a somewhat lengthy epistle, which closes thus:

"I shall bid you farewell for a parcel of geese,
And I hope I'm the last Yankee booby you'll fleece."

To this the *Worshipful Master* returned the following, impromptu :

"Be quiet—I know it—say never a word—
Our craft is to blind and bamboozle the herd !
The world is a goose, and, pray, where is the man
Who'll not pluck a feather whenever he can !
You may go—but remember, *the fate of the fool*
Will be yours, if you dare to tell tales out of school!"

To this Southwick returned the following, impromptu :

"I shall go—but to talk of the tinsel and trick,
The *arts*, that are taught in the school of *Old Nick*,
Would be idle indeed ; for the world would cry, Boo !
To the goose that was pluck'd by such sharpers as you!"

Here is a striking specimen of what the apostle calls "deceiving and being deceived ;" and it forcibly reminds one of that saying of the wise man : "As a madman who casteth fire-brands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?" There are probably no sinners under the whole heaven to whom these texts apply more forcibly than they do to the Masons. For the purpose of quieting their own consciences and deceiving their neighbors, they are incessantly laughing and dealing out their silly jokes ; unless, indeed, when they are

threatening all who dare to speak a word against them and their system. An instance of the threat, you have in the above reply of the Worshipful Master :

“ You may go—but remember, *the fate of the fool*
Will be yours, if you dare to tell tales out of school !”

In the reply, too, may be seen one reason why Masons are so unwilling to divulge the facts in their own case. To tell the facts in the case, namely, that I was denuded, blind-folded, haltered, that I swore my life away, &c., &c.,

“ Would be idle indeed ; for the world would cry, Boo !
To the goose that was pluck’d by such sharpers as you !”

No doubt this is one reason why thousands conclude not to tell what took place at their initiation. A very striking illustration of this whole affair is thus given by Southwick :

“ I determined to throw off forever the undue influence which my *Royal Arch* Yankee brother had acquired over me. Accordingly, after taking the fourth degree, I told him frankly that I would never go a step further in *Freemasonry*. He pretended to be very much surprised,—but I could clearly see that it was sheer affectation,—and began the old story

of something worth knowing, which was yet behind the curtain. Stop, my dear sir, said I, and I will give you briefly what I believe to be the history of all your science and your secrets. 'Well, what is it?' was the reply. You have heard, sir, I replied, of one of your Yankee brethren who advertised, as a rare show, a wonderful horse, which exhibited the queerest freak in nature imaginable; for the tail of the beast was precisely where his head ought to have been." * * * "The people were crowding round the stable door, clamoring for admittance. The cunning showman, like my *Masonic monitor*, knew full well that by *taking in* one at a time the game would last the longer. The first that entered came out after a while, apparently well pleased, and to the question, *Is his tail where his head ought to be?* readily answered in the affirmative. Others, equally prudent, being resolved not to expose their own credulity, followed his example. At length a clown among the crowd pushed his way in, but soon came out again, and with honest simplicity cried out, '*darnation, seize the feller; he's tied the tail to the hay-rack, and let the head poke out t'other end of the stall!*' The effect which this honest

confession had upon the gaping multitude may easily be imagined; and, of course, it put an end to the game. The game, however, would have continued, had the showman, like the "craft," excluded *idiots*, and bound all who entered, under oaths and death-penalties, not to divulge the trick. Mr. Southwick adds: "I need not state the effect which this relation had upon my sage friend: but of one one thing you may be assured, that in every Masonic lodge, from that of the pin-feathered *Boaz*, or *Apprentice*, to the full-fledged *ineffable*, you will find *the horse with his head where his tail ought to be!* And if any of you wish to be mad asses of, you have only to pay him a visit, and the length of your ears will soon equal the extent of your wishes."

The incident which led Mr. Southwick to discontinue his attendance of the lodge, and, he says, probably saved him from being a drunkard, was this: Having procured the book called *Jachin and Boaz*, as already stated, he hid it, as he supposed, from his young wife. But she found it, as he might have known, and running to his office, she threw it upon the table before him, saying, with a look of pity and contempt, "Are you

not a very wise young man to be led by that cunning, red-coated Yankee!" meaning the *apron-maker*, who was the *Worshipful Master* of the Masonic den. "Red-coats," says Southwick, "had just gone out of fashion in New England, but one of them still lingered upon the back of my *brother* and *preceptor*." Would that the wife of every young Mason had the good sense that was displayed by the wife of Solomon Southwick. But alas! there are many silly creatures who are, or seem to be, proud that their husbands wear aprons!

We have seen that the deception and foolery of the lodge had been matter of sport and laughter, while the world was represented as a great goose, from which every Mason had a right to pluck feathers; that is, deceive and rob all who are foolish enough to allow Masons thus to pluck them, like so many geese. But Mr. Southwick found out that this kind of work is a very serious kind of sport; he found out that "deceiving and being deceived" go together; that "honesty is the best of policy" after all. When through God's infinite mercy his eyes were opened to see the awful gulf to the very verge of which Masonry had led him, and upon which he

had been sporting, as thousands and tens of thousands are doing to-day, being led thither, blinded and poisoned, by similar deceivers, who are still plucking the geese; I say, when his eyes were opened his sport was at an end, and very different feelings and thoughts occupied his troubled mind. Hence he thus warns others of the ruin which he so narrowly escaped :

“If on this subject I am earnest, believe me, it is because I feel, deeply feel, its importance to your temporal and eternal happiness. And I do, I assure you, feel it the more deeply because, when in early life, and destitute of experience, I was led into a Masonic lodge, the man who led me there led me at the same time to embrace those principles of infidelity which I now consider the bane of my life, and of which, therefore, I feel anxious to warn you, and save you from becoming the dupes and victims of such men. To that day I had cherished the principles of Christianity to their full extent, as far as I could understand them. My revered parents had infused into my young mind that spirit of religion and piety which animated their own minds.” Speaking of the Masonic apron-manufacturer

so often referred to, he says: "From the moment he obtained an influence over me he began to poison my mind with insinuations against the Christian revelation; nor did he relax his efforts until he had the satisfaction of finding me as confirmed an infidel as himself. And my belief is that one half at least, if not more, of the young men who are seduced into *Freemasonry*, have their minds imbued at the same time with the poison of infidelity."

Hear that, ye parents! and you, ye watchmen on the walls of Zion, who are silent while every possible effort is being made to draw the inexperienced and unsuspecting youth into the Masonic den, or into its side-chambers, the various secret societies, where they are artfully prepared for admission into the den; and once they are in, they are beyond your reach, and are almost sure to be poisoned beyond the hope of recovery. You may flatter yourselves that your young men are proof against such influences, but you should remember that many, very many, concerning whom the same opinion was confidently entertained, did, nevertheless, become confirmed infidels, by being led away in precisely the

same way. Remember that Mr. Southwick was a young man of more than ordinary abilities, and had received a strictly religious education, so much so that he had never entertained a single doubt as to the truth of revelation till he fell into the hands of the Masonic conspirators. It should be observed, too, that he was poisoned although he saw that the doings of the lodge were absurd and fraudulent; and for many years he was held fast by the infidel principles which he there imbibed—so fast, that the struggle was long and severe before he fully shook off the infidel principles which his Masonic teachers communicated to his young though previously well instructed mind. He not only read the Scriptures, but the principal standard works in defense of revealed religion, before his mind recovered its power to think and believe correctly. He gives us a list of the books which he read; and it is such a list as will not often be found in the library of first-class theologians. He finally closes his most impressive address thus:

“I shall now, my young countrymen, take my leave of you, perhaps forever. And certain it is, that I can never address you on sub-

jects of more importance to your happiness, both here and hereafter, than those which this work embraces. Come what will of me, whether I am destined to fall by the hands of some vulgar and midnight assassin, as has been threatened, or to die on the bed of peace, I thank my God, in the utmost sincerity of my soul, that he has spared me to draw this portrait of a corrupt order, whose schemes are as dark as those of the disciples of Loyala, and whose discipline is as despotic and dangerous as that of the Inquisition. I solemnly warn you to beware, as you would of the most deadly poison, of coming within the pale of its licentious mysteries, its unhallowed orgies, and its blasphemous rites. Too long, by far too long, has it already polluted the sacred soil of liberty; too long already has it darkly controlled the ballot of the unsuspecting freeman, and paralyzed the right of election; too long has it stained the purity of the ermine, and defiled the sanctity of the altar; too long has it corrupted legislation and perverted justice; too long has it made the jury-box the sink of partiality and favoritism, and the stand of the witness the source of perjury and the pro-

tector of fraud and villainy; too long has it been permitted to redeem felons from the state prison before they had half expiated their crimes; too long has it been permitted to rob the gallows and the gibbet of their honest dues. MORALITY, PATRIOTISM, LIBERTY, and RELIGION; the holy laws it has violated; the domestic, civil, and religious ties it has severed; the promising young men it has lured to destruction, and the heart-broken parents whose *gray hairs it has brought with sorrow to the grave*; the husbands it has alienated from their wives, and the wives it has robbed of the society and protection of their husbands; the widows and the orphans it has plunged into misery, and the blood of the martyrs it has slain; ALL CRY ALOUD, IN ONE UNITED VOICE, TO THE GOD OF ETERNAL JUSTICE, FOR ITS TOTAL EXTIRPATION FROM THE FACE OF THE EARTH!

"ALBANY, December 8, 1827."

There, that is the way in which I like to hear men speak of Masonry; and that is the way they will speak when they know Masonry, if they have hearts capable of hating what is thoroughly bad, and of loving that God who "will by no means acquit the wick-

ed," as such. It is intolerable to hear men object to Masonry simply on the ground that it is no longer needed; that it is not expedient; that it disturbs the peace of the church; and begging their good brethren, in view of all this, to discontinue their connection with the system; and acknowledging that although they are under numerous oaths and death-penalties to violate all righteous laws, they are, nevertheless, good Christian brothers. I say all this is simply intolerable. Talk thus of perjury, murder, and other enormous crimes, and the moral sense of every honest man is shocked. But the man who under the impulse of sudden temptation and passion commits such crimes is not half so bad as the professing Christian who deliberately binds himself by oaths and death-penalties to do so, yea, and to reject the very name of the only Savior of men. Who does not see that to acknowledge such to be good men is not only to give up the Bible as useless, but to pronounce its teachings as utterly untrue. And such, *in fact*, is the conclusion to which these abominable ideas are leading thousands and tens of thousands, and that in these professedly Christian lands; and such is the end at which

Masonry aims, and that confessedly, as we have shown. But as some are slow to believe this startling fact, we will here subjoin the Masonic pirate story, especially as few may have seen it entire, though many have heard of it.

CHAPTER VIII.

**The Pirate Story—Very Important Facts and Remarks—
Adhering Masons shown to be Liars by Necessity.**

“The following story has been published by the Masonic fraternity, and is circulated in little books, intended for the use of children. See a little book called ‘Odds and Ends,’ p. 73, G. G. Sickles, New York, 1830.

“‘MASONRY DISARMS THE PIRATE.

“‘In 1826 the brig *Twin Brothers* sailed from New York, bound to Dominica. When she arrived off the *Hole-in-the-Wall*, she was boarded by a piratical schooner under Spanish colors, the crew of which immediately commenced an indiscriminate pillage of the valuables on board the brig, after having got possession of which, the captain, crew, and passengers were severally lashed to the masts, and treated in the most cruel manner. Many of the victims, however, soon found ease in death, from the torments of these desperadoes, while others, having been released from

their bonds, fled to the quarter-deck, and sought death in the floods of the ocean. Among the passengers was a young man who was a Mason. As the captain of the schooner, with his uplifted arm, was about dispatching him, he exhibited to the pirate that he numbered among that band whose 'home is in every clime, and over whose destinies the outstretched arm of the Grand Architect delighteth to watch,'—he was a Mason. The sword was immediately dropped; the pirate fell upon his kness, and with uplifted eyes exclaimed, 'God forbid, though my sins are many, *that my arm should be raised against my brother!*' He was treated with the greatest kindness, and ten days afterward was set on shore near New Orleans, the pirate restoring to him all his property, and paying him every possible attention! Mark this! all who oppose Freemasonry! and acknowledge that an institution fraught with so many benefits to the human species is above your sneers, and the malevolence of the ignorant! The sword falls harmless before it; the pirate, whose glory is blood, bows the knee; and the unrelenting savage, with upraised tomahawk, drops it, and in ecstasy of delight, hovers over his enemy,

and calls him by the endearing name of brother ! ”

I quote the above from the Antimasonic Almanac of 1831.

Now mark the following particulars: Here is a pirate, “whose glory is blood;” he and his murderous company board a merchant vessel at sea, and “commence an indiscriminate pillage of the valuables on board.” Nor does this satisfy; they take the unoffending “sailors and passengers and lash them to the masts and treat them in the most cruel manner,” before murdering them outright. So terrible was the wanton cruelty, that “many of the victims soon found ease in death, while others,” when they got the chance, “fled to the quarter-deck and sought death in the floods of the ocean.” As this good Mason, the captain of the pirate vessel, was torturing and cutting to pieces his unoffending victims, he came to a young man who gave him the Masonic sign, just as “his uplifted arm was about dispatching him.” The result was, the bloody pirate spared this Mason, but murdered every other individual on board, for he is not said to have spared any other. This man, however, we are told, “he treated with the

greatest of kindness as a *brother*—landed him at New Orleans, [a favored resort of Masonic pirates,] the pirates restoring to him all his property, and paying him every possible attention." Now, observe, all these murderers were good Masons, and are still recognized so to have been, by their good brother Masons, among whom are many professed ministers of gospel. And observe, too, all such go to the "grand lodge above," according to Masonic teaching. It follows that the Bible is not only useless, but palpably untrue, if this teaching be true—that is, if Masonry is not a lie the Bible is! No marvel, then, that so many Masons are infidels: nor is it matter of wonder that so many of them are notorious liars, seeing Masonic teaching leads them to reject the Bible, and consequently releases them from all moral obligation. Such are the men "whose home," we are here told, "is in every clime, and over whose destinies the outstretched arm of the Grand Architect delighteth to watch." Thus the Masonic god is represented as being the patron and protector of all sorts of villains and villainies! No wonder, then, that the Bible and the God of the Bible are rejected by such a system. Nor is it any won-

der that those who bind themselves to this system by oaths and death-penalties, so soon become corrupt and capable of any violation of the moral law. Observe too, it was not because of any moral feeling or sentiment that still lingered in the mind or heart of this pirate, that he spared the Mason while he murdered all the other passengers and sailors on board the ship. Not at all; it was simply because his Masonic oaths and obligations bound him to obey *the grand hailing sign of distress*. Had he not obeyed that sign, he would have violated his Masonic oaths; in which case all Masons were bound by *their* oaths to take his life. Moreover, by such violation he would have forfeited Masonic protection, and then, even though he should escape the Masonic knife, he would not escape the civil law, for Masonic judges, constables, jurors, lawyers, and witnesses would be under no obligation to protect him; but having kept his Masonic obligations, he might continue to commit all sorts of crimes with impunity, and joyfully sing, "I'm pirate of the Isles;" and, doubtless, he and his companions continued to commit their piratical depredations, and the Masons knew all this, otherwise how could they give

us the above detailed account of their doings. As to the Mason whose life was spared, he could not testify against them, though he saw them pillage the vessel, torture and murder his companions, and land safely at New Orleans; for he was bound by his oaths and death-penalties to keep their secrets, "murder and treason not excepted."

To this Masonic pirate story some excellent remarks are appended in the almanac. I will quote some of them :

"There is a striking analogy between Masonry and piracy. Masonry claims to be ancient; piracy is still older. Masons are bound together by laws peculiar to themselves; and so are pirates. Masons enforce obedience to their own regulations by horrible penalties; so do pirates. Masons regard the violation of their obligations as treason to the fraternity; and so do pirates. Masons inflict the penalty of death upon a traitor; and so do pirates. Masons consider their obligations as superior to all others; and so do pirates. Masons deem all who do not belong to their order as 'profane cowans,' and as having no claim upon them for protection; just so pirates. Masons are bound to help each other out of difficulty,

‘right or wrong;’ and so are pirates. Masons are intensely anxious for the preservation of their secrets; and so are pirates. Masons declare that their institution came from God, that it is the handmaid of religion [and that both it and they have God’s peculiar protection]; but here the parallel fails. Piracy has never been impious enough to be guilty of such blasphemy!” And, we may add, Masons pretend to be very pious, and to be preachers of the gospel; but we know not that pirates were ever mean enough to pretend to anything of the kind. So that here, too, the parallel fails!

Now, this pirate story may be true or it may not; but in either case it is equally to our purpose; for it is published by Masonic authorities who recognize the pirate as a good Mason while confessedly guilty of what all but Masonry consider the highest crimes that man is capable of. And according to the same authority, every good Mason is a good man, and goes to the “grand lodge above” as soon as he dies. Thus it is that Masonry does away with all the ideas of moral good and evil hitherto received by such as worship the God of the Bible; yea, and most of what is

taught by the advocates of "natural religion." It will be observed, too, that the Masonic authorities who publish this pirate story find no fault with the Mason who witnessed the bloody deeds of the Masonic pirates and concealed them all. How could they? seeing he was bound by his Masonic oaths to do this very thing; and, in fact, it was only by concealing that he could continue to be a good Mason; and this is equally true of every Mason, whether he be in the witness-box, on the jury, on the bench, at the bar, in the pulpit, or in the saloon.

Just in this connection I will give a short quotation from a long and very sensible article in the *Cynosure* of December 27, 1870, showing "the relation of Masonry to the Ku-Klux:"

"Criminals can well afford to be Masons, as the sharpest of them very well know. They can well afford to prey upon only one half of mankind, so they have the other half to protect them from justice. I am acquainted with a clergyman who is wont to speak the praises of Masonry because his life was once saved by its peculiar charity. It occurred on this wise: The clergyman was crossing the Atlantic

Ocean in a merchant vessel. During the voyage the merchantman was attack by a pirate. The captain of the merchantman was a Mason. He gave the Masonic signal of distress. The captain of the pirate ship being a Mason also, withdrew the attack. Here is precious charity; but it is very profitable charity to the pirate as well as to the merchantman, for the pirate has the protection of the merchant captain in turn. All pirates, on the sea or on the land, can well afford to desist from crime against their brother Masons, when they have the world of Masons to shield them from justice.

“This illustrates the relation of Masonry to the Ku-Klux as well as to other unpunished criminals in our country. It keeps justice off from these night murderers because their gangs are led by Masons, and because they do no harm to Masons.”

It is quite evident that he who would receive protection and help from Masons, Ku-Klux, &c., &c., or be exempted from suffering by their dark and murderous deeds, must in turn defend both them and their vile systems. Do not suppose that such characters will favor you for nothing: not so. If you do not

either directly or indirectly favor both them and their systems, they will treat you as they do other "profane cowans." The favors obtained from all such characters are obtained at the expense of *justice* and *truth*. An honest man can not afford to pay such a price for all that sinners can do for him.

Some people are, or seem to be, slow to believe that Masons will lie, and that they are under oath to do so. The following, which I take from the *Cynosure* of December 27, 1870, may tend to convince them of the fact:

"A FRESH ANECDOTE.

"It is easier to wear a rough garment or a pure lamb-skin to deceive, than to tell a straight story for this purpose, and keep the parts in a consistent shape and relation under cross-examination. We will illustrate by an anecdote of recent occurrence in our county. A zealous antimason loaned one of our recent publications (we do not remember whether it was Finney's book or Green's; it is immaterial which,) to a friend who is a Mason of more than ordinarily candid and obliging disposition, and obtained his promise to read it. Meeting him afterwards, our antimasonic

friend asks, 'Have you read that book?' The answer was, 'Yes.' 'Well, now,' said the antimason, 'tell me honestly; is it true or not?' 'Yes,' said the Mason, 'it is true.' Our friend not being under oath to keep a Mason's secrets, 'murder and treason not excepted,' made what use of this confession he found occasion to do. And so the matter came to the ears of the mystic brotherhood. Our candid Mason was soon cited to answer before the lodge for unmasonic conduct. Thus confronted with his own incautious admission, he was in a similar quandary with the first officer of the navy—he didn't think he said it; couldn't remember it, anyhow. Upon this the lodge appointed a stern and reticent committee to interview our antimason friend and ferret out the exact truth of the matter. Somehow, our friend got wind of the appointment; and though generally ready for an encounter with the sly fraternity, he made special preparation for this. So when the representative of the lodge in a sort of incidental way inquired, 'Did Mr. F—— tell you that that antimasonic book you lent him was true?' Yankee-like he replied, 'What if he did?' 'Why,' said the Mason, 'if he did he is a perjured man.' 'Yes,' said the

anti mason, 'he said directly what you have now said indirectly. He said the book is true, and you say that by saying that, he perjured himself. He could perjure himself only by letting out Masonic secrets, and he could let out no Masonic secrets by saying the book is true unless it is true. But you say if he said that he perjured himself; therefore you assert that the book *is true*, as strongly as he did, and I have two Masonic witnesses instead of one. Pretty business you and your lodge are in, trying to do the devil's work by suppressing the truth, trying to destroy a man's character for candidly confessing the truth. A fit reward for you it is, for digging a pit for an honest man that you should blunder into the same pit yourself, not by any candor or honesty in you, but by lacking the smartness to conceal your villainy?' This is the last we have heard of the virtuous disciplinary committee. If anything more of interest comes to the light we will report it. H."

Now observe, the crime of this Mason simply consisted in saying, "Yes, it is true," when it was true. And this truthful utterance Masonic authorities pronounced *perjury*!

It is clear, therefore, that he was expected to deny what he knew to be true, and that his Masonic oaths bound him to do so; yea, and to save his life he did lie when called to account before the lodge; and if he escaped with his life, he may thank God and the vigilance 'o antimasons. It will be remembered that Miller of Belfast, and others, were murdered for saying "yes" to a similar question. So true it is, that a Mason can not keep his obligations and be a true man!

It will be observed that we are dealing largely in Masonic testimony, and in well-authenticated facts of Masonic doings. It is our purpose to overwhelm Masons, "Jack Masons," and all those who are slow to believe our report; to overwhelm them, I say, with evidence that will leave them inexcusable if it does not make them reasonable.

CHAPTER IX.

Testimony of David Bernard before the Syracuse Antimasonic convention regarding the Masonic degrees, both high and low—Testimony of a Royal Arch Mason—Pointed questions and remarks.

We will now offer a document that is equal to anything yet given; indeed, in some respects it has no equal. And it was our good fortune to be present when it was read by its author, Elder David Bernard, before the New York Antimasonic convention, assembled in Shakspeare Hall, Syracuse, on the 15th, 16th, and 17th of November, 1870. We quote from the *American Wesleyan*, whose editor, Rev. Adam Crooks, presided on the occasion, heard the document read, and afterward received it from the hand of its author, whose venerable appearance commanded respect and admiration. Laden with many years, Mr. Bernard supposed he would not be able to attend the meeting, and intended to send the paper. But God enabled him to appear before the meet-

ing and read the following document, which we here give verbatim, less the introduction :

It may not be uninteresting to the friends of truth and liberty to hear from the lips of one who has been for more than forty years under the ban of Freemasonry, and smiles of God Almighty; and this for speaking the truth in love; and this for dissolving the bands that bound him to a deistical, oath-bound, and blood-stained order; and this for revealing and publishing to the world the secrets, the oaths, the death-penalties, the deistical, the antichristian, the profane and murderous doctrines of this mystery of iniquity, which comes to us under the name and form of "Speculative Freemasonry,"—to hear from his lips, I say, a re-affirmation of all he has said in "Light on Masonry."

It may not be uninteresting to know that the degrees of Freemasonry, as contained in that book, are, as they were received by me (i. e., the first three degrees) in 1822, at Utica, N. Y.; as received by me (i. e., the four chaptoral degrees) at Union Village, Washington County, N. Y.; as received by me (the eleven ineffable degrees) in Schenectady, N. Y.; as received by me through the officers of the

“Lodge of Perfection,” aided by a “Deputy Sovereign of Sovereigns of Sublime Princes;” and the “higher degrees,” as written out in full, by the Rev. Dr. Frederick Dalcho, of South Carolina, “Sovereign Inspector General of Freemasonry” of the “33d degree;” and I gave them “*verbatim et literatim*,” as *thus given to me* by the highest Masonic authority in the world. And what makes the subject peculiarly interesting to me, is the fact that these degrees were not written out for me, but written out by Dr. Dalcho, for the “Lodge of Perfection;” and observe, given me, *knowing that I would publish them all to the world*. And I copied these documents, written by the Rev. Dr. Dalcho, as carefully as I would have copied God’s pure word, which I regard more than all the world besides. And if this is not all true and authentic, I do not know what authenticity means; and if you don’t find Freemasonry TRULY and CORRECTLY given in my book called “Light on Masonry,” you can not find it anywhere.

I publishd the first three degrees of Masonry as received by me in the Master’s lodge at Utica, New York, the Hon. Ezra S. Cozire being then Worshipful Master of that lodge,

and as *written out and published by William Morgan*. And William Morgan, you know, sealed the testimony which he gave with his own blood. If any one is skeptical of *his death by Masons for writing this book*, of the three first degrees, let him read Col. Stone's "Defense of Masonry." In that "defense" he will find Col. Stone's confession that one of the murderers of William Morgan came to New York City, and in open lodge confessed that he was one of the murderers of Capt. Morgan, and asked aid to escape; and that the Masons helped him with money, and took him out in a boat, put him aboard of a vessel, and sent him to England. And if you want another witness, read the "Inaugural Address" of Edward Livingston, Secretary of State of the United States. In his Inaugural Address at his installation as the High Priest of the Grand Lodge of the United States, he says that the brotherhood should remember what cause had been given by Freemasons, to prejudice the mind of the public against the order—"the death of a fellow-citizen by Freemasons." And this is sustained by the death-penalties of the order; and by the oaths in the higher degrees, which obligate to execute the

penalty of death upon the traitors of Masonry. The language of Freemasonry is, "I swear to take vengeance on the traitors of Masonry." "We are bound to cause their death."

It may be well to observe here that the most plausible argument against the truth of these death-penalties is found in the fact that John G. Stearns, Charles G. Finney, and David Bernard, with many other seceding Masons, still live. It is asked with impudent effrontery, and sometimes with all sincerity: "If these death-penalties are Masonic, why don't Freemasons kill these men? The fact that they live disproves this charge against Freemasonry and wipes out the slander." So they say. The reply to all this is very easy and plain. Many Masons—*most of them*, indeed,—are better than the institution of Freemasonry itself. Although Freemasonry justifies, requires, indeed, these death-penalties to be executed, the *consciences* of good men withhold them, and the *fear of human laws* deters most if not all bad men. But I hope that those who are not deaf will hear the death-cries of William Morgan of Batavia, of Murdock of Rensselaerville, of Mr. Miller of Ireland, and of others who have been mur-

dered by the order for revealing Masonic secrets; and that they will see the blood of these victims on the regalia of the order, on the doors of Masonic halls and temples, and while they take warning, will unite with the friends of truth and liberty, and *peacefully*, and *firmly*, and *persistently* oppose, by all *lawful* means, this great "hydra of iniquity, and never give up the battle until the cry shall go up all over the land and world, "the lie is dead and damned and truth stands up instead."

I wish to say in closing this letter, that I have no feelings of hostility, no war to wage against the order or brotherhood of Freemasonry, as men. As a part of the common brotherhood of mankind I regard them with interest, with interest *deep, profound, unchanging*, and *everlasting*. For their eternal welfare I would *live and labor*, SUFFER and DIE, if need be, that they might be enlightened, redeemed, and saved—saved from all refuge of lies, all sandy foundations, and build on the ONE, the ONLY foundation which God has laid for all men, without distinction of age, race, condition, or color. Many of the Masonic brotherhood are among my warmest friends, and knowing each other's relations and posi-

tions, we love each other with a pure heart fervently. I hope they will see through the costume of our lady arrayed in white linen, silk, lace, and pearls, and see the accursed harlot within, full of moral corruption and death. "Let them go not near her dwelling; let them ever pass by her door; let them not listen to her voice charming never so wisely." "Stolen waters are sweet," she says, "and bread eaten in secret is pleasant." "But let them remember that the dead are there, and that her guests are in the depths of hell."

With great respect, I subscribe myself the friend and brother of all men; and yours to labor, suffer, and die, for liberty and truth.

DAVID BERNARD.

The men of the apron may—and they will—still cry out, "lies!" "lies!" They may and will cry out, "You interfere with that with which you have no business;" "you talk about what you do not understand." "They may and will cry out, "He is insane!" But in doing so they will only prove what we have so often said, namely, that their system is very corrupting as well as very corrupt. Many of the men who thus speak would not before they joined the Masons either slander their

fellows or tell a deliberate falsehood, but they can now do so without feeling shame or fear; yea, and profess to be very religious, too. But all these Masonic methods will fail to hide or shield their bad system; for the facts and evidences which we here give, and have formerly given, defy resistance. The method upon which they now rely, principally, is to keep their dupes from reading what is published; and this they do by working on their fears, for the dupes of Masonic "Sovereign Grand Masters" are the veriest slaves. And multitudes who are not in the lodge are in similar bondage; they are afraid they can not live if the Masons say die! Hence they dread to have it known that they buy or read antimasonic literature. The result is, they soon find it necessary to attempt to justify their course; and to this end they plead that they are ignorant of the system, and would have you believe that all others are equally ignorant, and should say nothing about it. This course being pursued for a time, they finally become the apologists, and even the admirers, of Masonry and kindred societies, and at last the veriest tools of the secret fraternities, and are wonderfully flattered by them, and receive

little rewards for the efficient services which they render. Now they are "jacks" known and read of all men. But a day of reckoning is coming, and God will render to every man according to his works :

"That awful day will surely come,
The appointed hour makes haste,
When I must stand before my Judge,
And pass the solemn test."

Then, if not before, the rejectors of Christ, all their apologists, and all the workers of iniquity of every class, will find that honesty is the best of policy ; then they will feel the force of these burning words : "What is a man profited if he shall gain the whole world and lose his own soul ?" God grant that they may learn and feel before it be too late.

The following Masonic testimony, which I clip from the *Cynosure* of December 27, 1870, may tend to open some eyes :

DEAR SIR :

I was once a Royal Arch Mason myself, and one of the brightest Masons in this county. I have done much for Masonry, but about three years ago, while making a minister a R. A. M., and hearing him repeat that oath, it made such an impression on my mind that I

resolved never to visit the chapter again, and did not. As I was so well posted in the Blue Lodge, I went there awhile, but God was pleased to let the light shine on my heart, and I began to pray. But my praying did me no good until I told the Lord I would leave the lodge forever, and would serve him; then Jesus spoke peace to my poor heart. I went to the lodge and told them I could meet with them no more, paid my dues and asked for an honorable discharge from them, which they gave about six months afterwards, when I asked admission to, and was received as a member of the Free Methodist Church. I find Jesus a satisfying portion, and in the company of his children my heart finds true joy. But I have found that the friendship (Masonic) of this world is enmity to God.

I have been from home some five weeks this fall, and as I go from one place to another I tell those I do business with what Masonry is. Every day my convictions are strengthened that Masonry is evil and only evil in its moral, social, religious, and political workings upon community, and as such it shall have my opposition.

May the good Lord bless you and all those

who are trying to expose this great evil in our midst. EDWIN H. HITCHCOCK.

Mark this single fact in the case of this "Royal Arch" sinner, "one of the brightest Masons in the county:" "While making a minister a R. A. M., and hearing him repeat *that* oath, it made such an impression on my mind that I resolved never to visit the chapter again, and did not." But that which shocked this man who had never made any profession of religion, does not appear to have shocked the minister; he took upon himself the horrible obligations of the Royal Arch degree, and like a consummate hypocrite, which he was, retained his Christian profession and that of a minister of the gospel! Was he not past feeling? If not, would he not have felt, as well as the sinner who witnessed the horrid deed? But he was remunerated by retaining or obtaining the pastorate of a rich church, and is now, doubtless, showing his gratitude to Masonry by drawing the male members of his church into the lodge, and the females into its "side-chambers." Very likely, however, there was a time when this man was a Christian; but the six preceding degrees had not only deprived him of his Christian life and power, but had

seared his conscience as with a hot iron, and thus prepared him for the still more diabolical degree, the seventh. Thus it is that Masonry controls the churches of the present day, and kindly reserves the more desirable appointments for its oath-bound subjects.

But are they guiltless who know all this, and yet submit to it; yea, and render to those Royal Arch sinners that very pay to obtain which they became Royal Arch sinners? Are they guiltless? I trow not. And, I would further ask, how long will it take us to cleanse the church by supporting the men who corrupt it? Now, there is no possible way of evading these questions but by pretending that Masonry is not a bad thing: for if it is the bad thing we represent it to be, no man can pretend to believe that they are innocent who support it; much less can it be pretended that they are innocent who bind themselves by horrid oaths and death-penalties to do so. And those who at this day pretend to believe that Masonry is a good thing, and that it is right for their ministers to become Masons, can not reasonably find fault with us if we question their honesty.

During the struggle that followed the mur-

der of Morgan, honest men were much annoyed by many who to obtain trifling favors from the Masons took sides with them, or pretended to be neutral, always taking care to say, "I am not a Mason." This gave rise to the idea of "Jack Masons," and called forth such remarks as the following, which I quote from the Antimasonic Almanac: "FOUR WONDERFUL THINGS.—An antimason opposed to *political antimasonry*; a sober drunkard; an honest thief; and a *republican Mason*." Again, "solve this question: Which is the most entitled to respect, the Mason who supports Masonry on account of his oath, or the jack who bears its burdens voluntarily?" At the present time there are many such characters as those indicated in the above quotations, and to them we refer the last question for solution. Nor can it well be denied that an antimason opposed to reformation is a thing little less wonderful than "an honest thief." I say opposed to reformation, for this is what it amounts to. There are many now, as then, who profess to be antimason, but they not only do nothing to break the power of Masonry, either in church or state, but they object to the efforts of all who do so. If the Ma-

sons make a noise when you expose their system and their doings, as they certainly will, then these professed antimasons will withdraw their support from you, if they ever gave you any, and will even unite in the Masonic clamor against you. Such antimasons may well be classed with honest thieves and sober drunkards! It is well thus to compare past and present times, and learn from thence that "there is nothing new under the sun." Certainly there is nothing new in the existence of such characters as those above described. And it is equally certain that he who will do the work of the Lord must make up his mind to do it, even though he should stand alone in it all his days.

CHAPTER X.

Remarks on Brainard's Lecture—Very Important.

The following extracts are taken from a lecture by William F. Brainard, a Royal Arch Mason. It was delivered before Union Lodge, New London, Connecticut, June 24, 5825—that is, A. D. 1825. It professes to have been published in compliance with the following request :

“UNION LODGE, NEW LONDON, }
Nov. 31, A. L. 5825. } ”

“BRO. WM. F. BRAINARD, Esq.

“We the subscribers are appointed a committee by Union Lodge, to present to you their thanks for the excellent oration by you delivered, at their request, on the late anniversary of St. John the Baptist, and to express to you the high gratification they derived from your labors on that day. We have it further in charge from the lodge, to ask of you *a copy* of your oration, that they may cause the same to be printed and circulated, *for the benefit and*

instruction of the craft. Permit us to express our earnest desire that you will gratify the wishes of the brethren.

“Respectfully and with high esteem, &c.

LYMAN LAW,
SAMUEL GREEN,
JOHN FRENCH,

Committee of Union Lodge.”

Here follows Brainard's reply to and compliance with the request, remarking, however, that “there are obvious objections” to publishing such an address. In this opinion we fully agree with him, for it gives dangerous information to “cowans.”

REMARKS ON THE ABOVE ADDRESS.

At the commencement he intimates that there is peculiar difficulty in his case, and in that of all others “who lecture on MASONRY *without the lodge.*” The reason is thus given: Others propose “to teach *without reserve,*” while a Masonic lecturer “does not mean to tell all his art, all that may be known: his duty is to say of Masonry, whatever may be said about it *publicly.*” We understand all this, Mr. Lecturer. You are bound by oaths and death-penalties not to reveal a single

“point” of Masonry; yet you hypocritically profess to lecture before the public, *on Masonry*. Sure enough, your position as a public lecturer is a critical one! What would you think of those who profess to teach Christianity, on ascertaining that they are all bound by oaths and death-penalties not to reveal a single “point” of Christianity? A truthful answer to this question will suggest what we think of Masonic lecturers, when they lecture “without the lodge!” In the “degree” entitled *The Key of Masonry*, the secret brothers are thus instructed: “The third, or St. John the Baptist, teaches you to preach marvelous of this order, which is as much as to say, you are to make *secret missions among men*.” Thus the Masonic lecturer, “without the lodge,” is to say marvelous things about the goodness of Masonry, but he must not utter a syllable that would indicate what Masonry really is!

“Some tell us of the antiquity of Masonry; and on occasions like this they insist upon it with a zeal that implies the point to be essential. Thus they say that Enoch was a Mason, that Noah was a Mason, and Moses was a Mason; and that Solomon was a Ma-

son, some insist upon as a matter of faith absolutely indispensable. Whether these things are so is of no importance whatever."

He knows those men were not Masons, yet he has not the honesty to confess the fact, nor will he *commit himself* before the public by asserting the falsehood, though he knows that all this is taught inside the lodge; yea, and outside too, as he admits. He knew, too, that the whole system is based upon such slanderous falsehoods, and that Masonic death-penalties are enforced by the slanderous falsehood, that Solomon inflicted such penalties. He knew, too, that himself and his fellow conspirators were then keeping what they call "the anniversary of John the Baptist," on the assumption, of course, that said John was a Mason. Yet in the face of all this he says, "Whether these things are so is of no importance whatever." Yet we are threatened with Masonic vengeance if we do not accept the whole as true and honorable! That the more intelligent Masons will never commit themselves by asserting or attempting to defend such palpable falsehoods, is to me unmistakable evidence of their true character.

"What is Masonry now? It is *exten-*

sive." * * * "It comprises Christians, Jews, Turks, Greeks, Arabians, and others."

* * * "Yet such is the NATURE of Masonry, that all these differences of government, language, religion, form NO IMPEDIMENT to its progress; and it may become UNIVERSAL notwithstanding them all, for ALL lodges are one."

No sir; all lodges may be one, but Christianity can not be one with such lodges; nor can *Christians* be one with such characters. See II. Cor. vi. 14-18.

"What is Masonry now? [1825]. It is POWERFUL. It comprises men of rank, wealth, office, and talent, in power and out of power, and that in almost every place where power is of importance; and it comprises, among other classes of the community, to the lowest, in large numbers, effective men, united together, and capable of being directed by the efforts of others, so as to have *the force of concert through the civilized world*. They are distributed too, with the means of knowing one another, and the means of keeping secret, and the means of co-operating; in the desk, in the legislative halls, on the bench, in every gathering of men of business, in every party of

pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends." Yes, and you may now add, if you could not then, "in every church, if not in every pulpit."

There are many, no doubt, who will view all this as empty boasting, or if it ever was true, that such a state of things passed away with Morgan times. But such are seriously mistaken. The boast is as confident and as extensive now as ever was; yea, and more so, though it may not be as open. Only a few days since, one of my members told me that he heard a Methodist preacher boast that "a hundred thousand knights, armed to the teeth, were ready for action, almost at a moment's notice." And another preacher said, "three hundred thousand." Let it be observed, too, that the boasting rests principally upon the fact that the secret conspirators occupy "almost every place where power is of importance." And remember, Masons can not raise Masons to such positions. No, they are elevated to such offices, both in church and state, by those who are not Masons. Now, if when raised to such places of power they should turn round and crush those who raised

them, who would either wonder or pity? And that they will crush them I have no doubt; nay, they are doing so now. Well, if men will put the sword in the hand of their enemies, despite all warning, they must take the consequences and the blame together, and that without pity.

“So *powerful* indeed is it at this time, that it fears nothing from violence, either public or private, for it has *every means* to learn it in season, to counteract, defeat, and punish it.” * * * “It is too late to talk of the propriety of continuing or suppressing Masonry, after the time to do so has gone by—so, good or bad, the world must take it as it is. Think of it, laugh at it, wonder at it, hate it or despise it, as occasionally presenting in little meetings a number of grave and otherwise sensible men with aprons on; still, it is not only all that I have told you, but it will continue to be; and the *world in arms can not stop it.*”

Now, rest assured of it that this is a somewhat faithful portrait of the *character and purposes* of Masonry, *past and present*, so far as the portrait goes. And if men will obstinately close their eyes to the facts, and still

raise the conspirators to "every place where power is of importance," the time must come when they shall learn and feel the import of the bitter words, "It is too late to talk of the propriety of continuing or suspending Masonry; the time to do so has gone by." Methodists, in particular, take warning, lest it "punish" you for your folly.

The Masonic lecturer now lays down this proposition: "Masonry is founded in Wisdom;" yet he immediately adds, "Masonry has nothing to do with very many *good things*. It has nothing to do with any mere principle. It has nothing to do with benevolence, or mere *good-will*; with any exercise of mind, or emotion of heart." * * * "Correct *faith* is indispensable, but Masonry has nothing to do with *that*." * * * "Nor is Masonry at all connected with any display of intellect." * * * "As I may be misunderstood, I mean explicitly to state that Masonry has only *one object*." But what that object is, is not stated; that, doubtless, is one of the Masonic secrets. He goes on: "The only religious test is this, that men should have a sense of their immortal accountability, so *that their obligation can be confided in*. Hence it is that

among Masons there is neither inquiry nor discussion about religion or politics." "Masonry is founded in wisdom," we are told, yet it has nothing to do with *religion, politics, benevolence, good-will, any exercise of mind or motion of heart*; nor has it anything to do with the *faith* or the *intellect*! "At the door of the lodge his claim for admittance can not be refused,—whether he come from across the street or across the ocean,—in robes or in rags. He may wear the crown or the turban, the tiara, the mitre, or the black cap of Geneva; the military hat with lace and feathers, or the broad-brim of drab color; if a Mason, he is admitted; but when he has entered the door, it is too late to find fault with his company." The amount is this: Men of all *countries, characters, and beliefs*, may enter the lodge; but when once they enter they *must* simply believe what is taught, and do what is commanded by *Masonic Masters*! "Masonry has only one object," and this is the object. And to secure all this, and keep the whole a profound secret, awful oaths are administered, and enforced by death-penalties. Hence, when outside the lodge you may profess what you please, provided your Masonic obligations are

strictly kept; and this no man can do and at the same time keep the laws of God and of his country.

I do not pause to notice the palpable contradictions which are both implied and expressed in the above Masonic statements. Any one can see that where principle and faith, together with the state of the intellect and that of the heart, are utterly disregarded, moral goodness is simply impossible. Hence, in such case there can be no wisdom.

The lecturer adds, truly enough, "The means devised for the attainment of this end are the *secrecy*, the *language*, and the *government* of the lodge." But the *mystic* language is a part of the "secrecy;" and as to the government, that is simply *obedience or death*. Hence, the lecturer says, "The word of a Mason is not I will *believe* this and *disbelieve* that, but it is, I will do this, and I will not do that." That is, *obedience to Masonic authority, right or wrong!* And observe, to obey Masonry is to set at defiance both the laws of God and those of your country!

Secrecy being the one thing needful, it is yet dwelt upon, thus: "Secrecy is wisely adapted to begin and continue Masonry, be-

cause it is necessary. *If the lodge should work in public, who in a short time would be its members?*" Sure enough! If it should perform its degrading fooleries, its idolatrous worship, and its worse than heathenish ceremonies, before the public, who would belong to it? Who would submit to be stripped, blindfolded, haltered, and led about like a wild beast before the public? If the lodge should display its ropes, its swords, its coffins, its human skulls, and leg-bones, before the public, who would belong to it? And if it should publicly utter its horrid oaths, and commit its horrid murders, who would belong to it? For observe, all these things belong to the *work of the lodge*. Hence this question is a very significant one: "If the lodge should work in public, who would belong to it?" And we may ask with equal propriety, If gangs of burglars and assassins should work in public, who would belong to them? In that case, who would acknowledge any connection with them? Why does either combination of workers love the darkness? He who is higher than the highest has given the answer: "Men love darkness rather than light, because their deeds are evil."

The sapient lecturer now attempts to prove that Masonic signs are much superior to any language, and intimates that they were substituted therefor when the tongues of the Babel builders were confounded. Indeed he says so in these words: "But one is substituted which will never be confounded, so long as it is confined to the legitimate object of the craft." Several texts of scripture are quoted to prove that Masonic signs are much superior to the use of the tongue. One of the texts quoted is that in James—"But the tongue can no man tame; it is an unruly evil." Hence, it would seem, Masonry proposes to do away with it, and substitute signs for its use. Of course all this is an attempt to impose silence upon their oath-bound dupes, and to justify their heathenish signs and symbols. But the fact is, Masons are so far from taming their unruly tongues, that of all others theirs are probably the most slanderous and blasphemous. Yet this lecturer has the effrontery to say that "the brief but cautious language of Masonry tells the truth *only*; though it is a fact that they are actually bound by oaths and death-penalties to do just the contrary. See their oaths and obligations.

But the orator, like his system, proceeds from bad to worse. Mark what follows:

“Talk of your principles, your feelings, your motives; tell of your morals, the qualities of your heart—its purity, its zeal, its struggles, and temptations; your resistance and experiences, and despondencies, hopes, emotions, and joys; *talk* of these in good English, or in other tongues—the Mason does not understand you; to him it is the language of Ashdod.”

Did Voltaire ever exceed this? Everything in the Christian experience, from the least to the greatest in the kingdom of heaven, is here treated with the utmost contempt, while Masonic symbolism is elevated beyond all praise. And as the things here specified are in scripture declared to be the work of the Holy Spirit, and all the result of the atonement and intercession of Jesus Christ, it follows that the Bible is the real object of all this Masonic hate; its teachings, together with all the declarations of holy men of every age, are, we are told, to Masons “the language of Ashdod!” Now, when our young men enter the lodge and are thus placed completely under the power of such teachers, and completely be-

yond the reach of their nearest and dearest friends, what can save them? The rule under which they are placed in the lodge is thus intimated by the lecturer, while others will not understand the Masonic language "Masons must." This last word tells the whole story. That word **MUST** embraces the sum of all this talk about Masonic language; hence he immediately adds, "Among Masons, as such, there is no familiarity. Each **MUST** know his place, keep within it, do his duty, and stop there." Thus you see that the word *must* applies to *every act of Masonic government, and to every step of the Masonic subject. Must* applies to "all calls and summons, thrown, handed, or sent." Hence those who were most averse to the murder of Morgan, as well as those who were most bent upon it, asserted both the *justness* and the *duty* of doing so. "We all agreed," says Giddins, "that he ought to be executed; that he had forfeited his life; that, according to the laws of the institution, he must die; and that we, as Masons, were **BOUND** to execute him." Accordingly, they all proceeded toward the magazine to execute upon Morgan the Masonic penalty. "On perceiving one hang behind, one of the company said

to him, 'What is the matter? Why don't you come on?' He answered (coming up with the others at the same time), 'Gentlemen, if you insist, I **MUST** go with you; I am **BOUND** to do so; but, if possible, excuse me.'” Mark the reluctance with which this man proceeded to the awful deed; and mark the acknowledgment, as expressed in the words *must* and *bound*. The *must* he did not dare to deny, but he feelingly and very humbly begged to be **EXCUSED**, if **POSSIBLE**. I introduce these facts here for the purpose of showing, beyond the possibility of mistake, the meaning of the word “must” in the lecture before us. When such words occur in public Masonic lectures they are perfectly understood by Masonic subjects, but not by “cowans,” unless they are instructed by antimasonic literature. And when they are thus instructed they will not be troubled by such lectures as the above. Hence, in this way we may stop the mouths of Masonic lecturers as effectually as they stop the mouths of their subjects. *Only instruct the people!*

Mr. Bastow, a postmaster at Black Rock, and a professing Christian, was the man who begged to be excused; and Col. King, of Lew-

iston, was the man who led the van, and urged Bastow to come on. Giddins was the other, who, taking encouragement from the example of Bastow, also begged to be excused. Hence the murder did not take place that night. But the must impelled others, who murdered Morgan soon after.

At the beginning of the lecture we are told that "Masonry comprises all the lodges in all parts of the world, and that, too, from the commencement of the institution, whenever that was, to the present time; and especially the lodges now in being." Now at an advanced point, when speaking of the government of Masonry, he says: "This government is uniform in all lodges, and so perfect, that a Mason expelled from one lodge, however secluded, might set out on his travels through the world and would find himself excluded from every other lodge. He might knock, but the door would be shut."

The vigilance and universality of the conspirators, here indicated, are what Masons call "the All-seeing eye." Hence the symbol of an eye enters largely into their system of symbolism. And this idea also they obtained from the Roman Catholics, over the entrance

of whose churches the symbol of an eye is occasionally painted. An instance of this may be seen over the entrance of the Roman Catholic church in Marine City, Michigan. It is painted on a triangular shield; and the triangle also enters largely into Masonic symbolism. In fact, all systems of idolatry and fraud, are similar, and conducted similarly. In short, deceptive secrecy can not possibly belong to a good system. A good man will not ostentatiously proclaim his good deeds, neither will he bind himself by oaths and penalties to keep them secret. The oneness of those who work good, and also of those who work evil, is thus forcibly and unmistakably expressed by our blessed Lord: "For every one that doeth evil hateth the light, neither cometh to light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." This fixes a brand upon all systems of secretism, that no art can remove.

But when the lecturer tells us that an expelled Mason can not enter any Masonic lodge under heaven, he only hints at the truth in the case; the reference is more especially to one who violates his Masonic obligations, and the

course pursued with regard to all such is thus expressed in the obligations of a Thrice Illustrious Knight: "You further swear, that should you know another to violate any part of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity, and this by pointing him out to the world as an unworthy vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life."

It is evident that the above is the threat hinted at by the lecturer, for he could not in a public lecture give a plain statement of any part of Masonry proper, as he stated at the outstart. Nor let it be supposed that "the rules and usages of our ancient fraternity" are binding on the knights alone. Not so; the Entered Apprentice binds himself to keep them even before he enters the swearing-room; first in his written application, and

again in the stripping-room. Indeed, the language there used is still more comprehensive—"ALL the ancient established usages and customs of the fraternity." Such are the obligations of all who enter the lodge, whether apprentice or knight, pagan or Christian! Observe too, as it is asserted, that as Masonic lodges and laws are one all over the world, professing Christians who enter the lodge are not only bound up with infidels and pagans, but are bound by oaths and death-penalties to *obey* the *Masonic* calls and mandates of all such. Just think of ministers and other professing Christians being thus bound! The thought is awful, but it is true. Deny it who can.

The lecturer now proceeds to answer objections against Masonry. It is objected, and *admitted*, "that it is not a Christian institution." This objection is thus met: "If it be as old as Solomon, it can not be so. If it take in Jews and Mahometans, it can not be so." Thus it is asserted that Masonry neither is nor can be a Christian institution. This is truthful enough; and the second reason assigned is a good one, but the first is not. Soon after, he says, "There is not that Mason in the

world but should immediately disavow that his Masonry was his religion!" How so? seeing it claims to raise its members to the grand lodge above! But it is folly to look for consistency or truthfulness in Masonic lectures; deception, falsehood, and contradiction are everywhere apparent in Masonry. It is claimed that Masonry is from God, is from the Bible, is, in short, everything that is good. And yet, we are told that every Mason should "indignantly disavow that Masonry is his religion!" Masonic obligations are paramount to all others. The lodge is put before the church; if either must be given up, we are told, the church will be given up. Finally, the Mason dies, is buried according to the Masonic ritual, and declared to be safe at home in "the grand lodge above:" yet, while living he must "indignantly disavow that his Masonry is his religion." Just so; this is Masonry exactly. Before the public *it always denies its real purpose.*

The lecturer proceeds: "But though not Christianity, nor religion even, it is religious; for it is, when practiced, an obedience in deed to one great moral precept of Christianity—'thou shalt love thy neighbor as thyself.'"

Just here we ask the Mason an old but very pertinent question: "Who is thy neighbor?" According to your creed, none are, but such as belong to the lodge. From *your love*, all the aged and infirm, all minors, maimed persons, hermaphrodites, slaves, and women, are *specifically* excluded, as also Jesus Christ, whose grand precept you profess to practice! Truly, it is with a poor grace that Masonry professes to practice this precept. And this same Masonry, which professes to be so liberal and loving, binds its members, and that by oaths and death-penalties, to commit murder. But the latter is taught inside the lodge, and the former outside.

Another objection. "This institution is said to be dangerous to the government and religion of a country." This objection is thus met: "That it has never attempted any such thing, is proof that it can not come within the scope of its design."

This objection is met by simply denying what all well-informed persons know to be a *fact!*

He adds: "There is this further security, in point of fact, that such great men as are often members, are enabled to know all that Ma-

sons do, without attending their meetings, or even making themselves known as Masons, except to a few friends."

Now whether this is or is not a fact, I fail to see the justness of the conclusion drawn from it: for if the supposed great men are really Masons, then they are in the plot, whatever it may be. Moreover, when the thing is made known to them, it is made known as a Masonic secret, which they are bound to keep or forfeit their life. As to *religion*, it neither expects nor can have defense from such men.

It deserves to be noticed, however, that "*great men may be Masons without making themselves known as Masons, except to a few friends,*" and they Masons, of course. And this is just what great men do; hence the difficulty of finding out whether great men are Masons. We have shown elsewhere that this very thing, this *method*, was devised by the leading conspirators in Germany and France when they adopted Masonry for the accomplishment of their revolutionary and other wicked designs. Voltaire united with himself several crowned heads, princes, and princesses; and those crowned heads and princes were bound by the very same oaths

that bind Masons, Ku-Klux, &c., at this present time. But did that fact *prevent* or *facilitate* their revolutionary and other murderous purposes? The latter, most assuredly. Did the same fact *prevent* or *facilitate* the purposes of the conspirators in planning and carrying out the late rebellion in this country? The latter most assuredly; for if it had been known that those great men were members of those dark and diabolical conclaves, honest men would not by their votes have raised them, as they did, to positions of trust and power. A Knight of the Golden Circle assures us that the late rebellion was planned by that fraternity before the "South Carolina nullification." "It is older," says he, "than South Carolina nullification, for that was the still-born offspring of its epileptic conception." It is not without reason, then, that men of high position do not make themselves known as Masons, for, to make the fact known would be to frustrate the very end at which they aim. Moreover, they are ashamed of what they have done; and well they may be.

"One objection, and that the strongest, still remains." Says the lecturer: "If anybody should ask me what reason there was in the

nature of things, why females should be excluded, I should answer frankly, there *was none.*" What the word "things" means, *Masonically* understood, I know not; but I do know, and have shown elsewhere, that Masonry excludes women by what is called an *unalterable* or *unchangeable* law, and I know, too, and have shown, that in *the nature of Masonry*, if not in *the nature of things*, there are strong reasons why women should be excluded from Masonry. And right well the lecturer knew this; but I suppose he did not recognize Masonry as being included among what he calls "things." I know, too, that in *the nature of Masonry* there is strong reason why *all the aged and infirm, all minors, all maimed persons, all idiots, madmen, fools, hermaphrodites, and Jesus Christ*, should be excluded; and the reason for all this also we have pointed out elsewhere.

But, we are told, "It is in the more arduous duties of humanity that Masonry is most wanted. The Mason should dive amidst the storm to rescue his drowning brother; he must save him in war from the edge of the sword, tear him from the flames of his own dwelling, and visit and comfort him in scenes

of trial, where female delicacy is seldom called to act. This is the true reason."

This reasoning is alike Masonic and wonderful. But does not Christianity enjoin *all* acts of kindness? Therefore the female should be excluded from Christianity as well as from Masonry. Indeed this reasoning would exclude her from society and from the world altogether! In attempting to meet this objection, the lecturer has not only made himself ridiculous, but he would have us believe that the sole object and end of Masonry is to work "where female delicacy is seldom called to act!" If so, we may be permitted to ask, why do Masons bind themselves by oaths and death-penalties to keep the matter secret, and then send out their lecturers to make the matter known? But comment is useless.

The question and answer which follow are also singular, and may have a passing notice:

"But why do we celebrate this day as Masons? Because the Baptist was a Mason."

That *the Baptist was a Mason* is proved thus: "Remember what has been proved, that Masonry is nothing else than *the actual performance of works of charity.*" If so, we again ask, why do Masons bind themselves by

such terrible oaths and penalties to keep the matter secret, and then stun our ears with loud and incessant boasting about this same charity? Leaving the Masons to prepare an answer to this question, we pass on to notice what the lecturer offers as proof that John the Baptist was a Mason :

“The Baptist *taught* Masonry *in the very terms of the definition*. To an ignorant and benighted world this harbinger of light taught a new doctrine—the doctrine of repentance. Repentance! we never heard of it! The anxiety of the multitudes around him exclaimed, ‘What shall we do then?’ Mark well the answer, ‘He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.’ If this be not Masonry, tell me, ye that are *wiser*, what it is?”

The amount of this wonderful argument is this: John the Baptist said to certain inquiries, *Let such as are able, feed the hungry and clothe the naked*; ergo, John the Baptist was a Mason! It follows that we, with our aprons, spades, ropes, coffins, swords, skulls, leg-bones, &c., &c., are in the direct succession from John the Baptist; and also, that we have a perfect right to cut the throats of *these*, and de-

fend *those*, whether they be right or wrong! And this, observe, is what the lecturer calls true *wisdom*, and this wisdom the sum of Masonry! We will only say, "from such wisdom, good Lord deliver us." But, as we have already said, comment is useless; *falsehood*, *fraud*, and *slander* are apparent throughout. Tell me that the devil is a Mason, but don't tell me that John the Baptist was one.

CHAPTER XI.

Knights of the Golden Circle—Graphic account of them by a seceding Knight, and remarks thereon, showing the identity of the Order with Masonry—Quotation from Sir Walter Scott.

KNIGHTS OF THE GOLDEN CIRCLE.

For reasons which are obvious at first sight, and for other reasons which will appear in due time, I have concluded to introduce just here a short account of this child of Masonry. I quote from the account published by Edmund Wright. Mr. Wright is the son of an aristocratic southern gentleman, and was born in Atlanta, Georgia. His father had a rich estate in Florida, also, near St. Augustine. The principal emblem of the order is a golden serpent in coil, hence the name of the order, *The Golden Circle*. This venomous creature, it will be remembered, is a favorite emblem in Masonry. A serpent twined round a cross is a highly significant emblem in the degree of Knights Templar. I say highly significant, for every member of the entire family of oath-

bound conspirators is the offspring of *the old serpent, the devil*. By every member I mean every branch of sworn secretism, both ancient and modern; they are all traceable to him who hid himself in the serpent.

We will now give a few extracts from Mr. Wright's account of this dark order of conspirators. His father, I should first observe, being a member of the order, induced his son Edmund to join, having been led to believe that the object of the order was the salvation of the South. Just so Masonry; its professed object is always salvation, while it is actually leading to destruction. But hear Mr. Wright:

"I blush that it was my misfortune to have been lured into the meshes of the most damnable organization ever conceived of outside the lowest depths of pollution."

The intelligent reader will not fail to see that the dark order here exposed is simply Masonry under another name, with such variations as are called for by different *circumstances and ends*; and variations are also caused by the different characters who apply the principles, and who carry them out more or less fully, according as they themselves are more or less corrupt. Hence, Mr. Wright says, the cas-

tles in the Northern States, though forwarded and conducted principally by southern men, are more moderate in their working, and less open as to their designs than are those of the South. And this, too, is the Masonic *method*, exactly. The *character* and *design* are always developed by *degrees*.

"The person proposed for membership must be of legal age. If an old man, he must be vouched for as a pro-slavery Democrat with a straight record. If he is only of age, he must be known and recommended as favoring the extension of slavery by every means at his command. All candidates must be men of wealth, and, if living south, slave-holders: therefore, a cardinal principle is to establish and maintain an aristocracy.

"It having been ascertained, upon examination, that he possesses the requisite qualifications, the candidate is conducted, by the Pilgrim, to the Sentry on guard, who, speaking in a smothered tone, inquires:

"Who goes there?"

A. "A friend to the cause."

Q. "What do you seek?"

A. "Admission to the temple."

Q. "Where does it lie?"

A. "In the innermost secret chamber of the castle."

Q. "How speeds the night?"

A. "It is well."

To which the Sentry responds :

"Advance, then, and receive the oath of silence and secrecy."

"The figure 7 is then exhibited, which means, 'the draw-bridge is down.'"

"The Pilgrim then enters, and passes through the anteroom into the castle, leaving the candidate in charge of the keeper of the gates of the castle, who places upon the head of the candidate a cap, the front of which extends down over his face, and shuts out everything from his sight. The Pilgrim now returns, in company with the Provost, who with great (apparent) difficulty passes the candidate through the gate.

"When they arrive at the inner door of the anteroom, the Provost strikes his sword against it, and it is immediately opened. A file of six men appear within, two of whom bear strangely-fashioned lamps, formed of human skulls, and painted with fantastic shapes, that are drawn out in weird relief by the light within. Two hold heavy broadswords, with

cabalistic inscriptions and strange devices; and two with skull and cross-bones upon a blood-stained cloth fill up the measure of the poor devil's shivering agony. The visor is then lifted, and the affrighted gaze of the novice fastens on a scene that chills the blood in his veins. He had never imagined that hell itself could produce a spectacle so revolting to the finer feelings of man's nature; and for some temperaments the fright of that moment is the nightmare of a life-time.

"The Provost then addresses the candidate: 'You seek admission to the secrets of a cause which will make your name, in ages yet to come, glorious in the bright page whereon the faithful historian records renowned men and famous deeds. Should you betray its trust to them we hate, *a fate more terrible than death itself awaits you!* We visit vengeance upon the weak, and upon those who are innocent of your dread crime. All whom you love—*your wife*, your sister, your child, your aged mother, and everything on earth you call your own, all, all is forever lost to you if you breathe to mortal ear one word, or letter, or sign, of the secrets we confide in you. Nay, more; if you ever write, or print, or engrave,

or in any manner impart the least shadow of, or hint regarding the secret signs, symbols, or purposes of this order, your punishment shall task all the ingenuity of diabolical torture, to expiate your crime. Forever helpless, cheerless WHILE YOU LIVE, will be your lot on earth—a starving miscreant, beggar, praying for death through years of torture! You can not, dare not, shall not recede. From this time onward we own and hold your very life! You know the history of the Italian Carbonari. If you do not, neglect no opportunity to read it, until you know what tortures are meet for those who betray great secrets. Blood has been shed ere now in the dungeons of our castle, and it shall be again, before our work is done. Lives have been sacrificed, and they who speak against us, whether within or without our temples, shall perish like dogs, and the flesh of their bones become the food of buzzards and vultures!

‘ Both friend and foe alike shall find,
We keep our compact with mankind.
By shot and shell,
By sword and flame,
By draughts from hell,
We’ll keep our fame!
Whoever dares our cause reveal,

Shall test the strength of nightly steel ;
And when the torture proves too dull,
We'll scrape the brains from out his skull,
And place a lamp within the shell,
To light his soul from here to hell ! ”

The reader will please remember our exhibit of the French lodges, or castles, how they inured their members to scenes of blood and carnage before the revolution in that country, so that they were prepared to participate in the reign of terror which followed, and in which they engaged without hesitation or feeling. Just so were men prepared in similar dens in this country for the doings which preceded and accompanied the late rebellion, and which to some extent still continue, especially in the more southern districts.

“After this kind of play has lasted till the worthy Knights are satisfied, the candidate is handcuffed and gagged; his legs being left free, he is conducted to the large hall known as the *Knights' Temple*, where every person present wears a helmet, with the visor drawn over his features. As he is passed slowly in front of the Knights, attended by the Provost and a guard of six plebeians, each Knight repeats, naming the candidate, ‘I know thee; break not thine oath.’” * * *

“At this point his visor is removed, and the representation of a scene such as he never can forget meets his bewildered gaze. The machinery, figures, and all the surroundings, are so perfect, that all appears to be real, representing the death, by hanging, of a frightened candidate, who having reached this point in the initiation service, refused to proceed, and still refused, after having received several broadsword cuts and horrible bruises. The thing represented was a real occurrence, and disgraced the annals of a temple in Alabama, in the dungeon of which the poor helpless wretch was pulled up by a rope drawn over a pulley, while two hardened villains tugged at his legs till the life was choked out of him. How many times since then the same thing has actually occurred I am unable to state; but Knights have, on several occasions within my own knowledge, courted opportunities to re-enact the horrid murder, and have assured me that nothing would give them more pleasure than to assist at such an execution.”

The reader will now see why the legs of the candidate are left free, while he is gagged and handcuffed. In this state he can neither

offer resistance nor make a noise; and the savages can pull his legs while he hangs.

“As the candidate gazes upon the fearful scene, the Knights slowly repeat, in unison, ‘Beware, or such shall be thy doom.’ This is repeated three times, each time with increased solemnity.” * * * * *

“The Grand Knight then addresses him in these words: ‘Sir novice, I perceive that you have been selected by our oath-bound brotherhood for the performance of a great and noble duty; but, in accordance with our rites, it is necessary that you join us, and become firmly united in our cause. Are you willing to subscribe to our oath, and conform to our customs? After entering this temple you can only depart from it a member of our order, or a corpse.’”

Just so the Masons ask the candidate, if he is “willing,” and at the same time give him to understand that he *must, or die!*

“The candidate, trembling with fear, is then bound in irons, placed upon his knees, and compelled to repeat the following oath (the gag having been removed), while two ‘Post-captains of Ordnance’ stand with pistols aimed at his head:

‘I (giving full name), do hereby most sol-

emly declare and protest, without any mental reservation whatever, that while living, I will give my heartiest co-operation, my energies, my talents, and my property, to the cause of this order, *be that cause whatever it may!* that is shall be my duty, from which I will never retire, to sustain and cherish the institutions of the South against all adversaries; that in war, as in peace, I will cheerfully obey the chief, and all subordinate commanders, of this or any other temple that may call my services into requisition.” * * * “I do furthermore swear to bear hatred, that nothing but blood shall satisfy, against all men of the North who are not friendly to our cause. I also declare to you, O Knights of Power, and, here upon my bended knees, I swear by my soul, and by the God who made it, that, should the ‘stars of the South’ ever separate from the North, I will at once hold myself in readiness to march forth with you to do battle against the northern foe. I furthermore swear to sow the seeds of hatred and revenge against the Northern States, among all the men of the South, with whom I come in contact, and to stir up dissensions and quarrels among northern men, whenever I have op-

portunity. This do I further declare, that I will ever prove faithful and true to my fellow-craftsmen; that I will never betray to living man what I have seen to-night, what I have heard, nor whatsoever I shall hereafter see or hear, binding myself hereunto, without redress, to suffer any penalty this or any other temple may choose to inflict, if I in any degree infract the letter, meaning, or any shadow of the intent of this my solemn obligation—this my solemn oath.’”

“Here all the Knights present respond, ‘It is his oath.’ This is spoken three times, slowly and solemnly; and between each repetition a large bell sounds a muffled toll; after which, all exclaim, as if with one voice, ‘Hear and record it.’

“After signing the compact, which embraces the constitution and by-laws of the order, and in which is incorporated the substance of the oath, the candidate is instructed in the various ways of entering a lodge.”

Certainly the *obligations*, *objects*, and *doings* of this “circle,” as here divulged, are diabolical to an extent difficult to be believed; yet the whole is substantially *Masonic*: every feature in the above dark picture may be seen in

Masonry. *Each "circle" demands absolute and uncomplaining obedience and submission, and sets at defiance all authority and law, save its own; and each punishes the disobedient, right or wrong, with death.* In a word, Masonry is the original, and the "circle" a faithful copy. And it is with great propriety that the *serpent* is adopted, in each case, as the principal emblem! And it is with equal propriety that human skulls, bones, blood, coffins, and instruments, of death abound alike, both on the garments and in the dens of monsters, compared with whom Nero was a gentleman.

* * * * * "The initiation fee in the castle where I was admitted was fifty dollars, besides a tax of two and a half per cent on the total valuation of the candidate's effects, which tax he was allowed to pay in twelve monthly installments. The tax assessed against candidates at our castle in a single night amounted to \$9,240; and in some castles it has very much exceeded this sum at a single meeting; so the question of where the money comes from to carry on the operations of such an organization, is very easily answered. The fund it accumulated before the breaking out of the rebellion,

furnished 'the sinews of war' for many a desperate scheme, that otherwise would have existed only in the brain of some desperate secessionist.

"After I had passed through the entire programme of the initiatory degree, paid my fees and pocketed the notice of assessment against my effects, I was coolly informed by the G. R. that I was as yet no Knight; that this ceremony was merely conditional, and only fitted me to receive the degrees of a true Knight at a subsequent period! that my station in society would enable me to exert a commanding influence in favor of the order, and it was therefore expected of me to name an early date for a full insight. I replied that I would consider the matter before naming the time, and soon inform him of my determination. Without seeming to notice my remark, he called the Knights to order, and made the following announcements:

"We will *all* meet here this day week to confer upon Edmund Wright the degree T. F. 18. Every Knight must be punctual and *vigilant*. The guards will conduct our friend to the anteroom, as he is not yet entitled to be present at the ceremony of closing.'" Just

so Masonry, the poor victim has paid his money, has sold himself, is enslaved, has sworn away his life, and that once and again; still he is told that he is not yet a Mason; and should he die before receiving the third degree he would not be entitled to a Masonic burial! And knowing that the victim has experienced nothing but disappointment, he is ever and anon told that the revelation promised and sought will be made in the next or following degrees; but the same disappointment is still experienced, for the only revelation made to him is, that he must pay more money and take more oaths. Moreover, however conscious he may be that he is deceived, robbed, sold, he is equally conscious that he is bound by oaths and death-penalties to *submit* and *conceal*. Poor Edmund Wright says: "I was immediately hurried away, with a protest half formed to utter against this summary disposition of my free agency; but it was just as well I did not speak my mind, for I have since ascertained how useless it would have been." Why, my dear sir, you still seem to have forgotten that *you* had disposed of both yourself and your free agency, and had bound yourself by oaths and death-penalties to obey all

the calls and commands of your new and now absolute masters! And every Mason has done the same thing: nor is either one or the other permitted either to resist or complain, even though his masters should proceed to butcher him. He is sworn not to do so; and should he do so, *he would be a perjured villain!* Do you doubt this? Just turn to the oath and read: "Binding myself hereunto, without redress, to suffer any penalty this or any other temple may choose to inflict, if I in any degree infract the letter, meaning, or shadow of the intent of this my solemn obligation—this my oath." "It is his oath," responded all the Knights! And so it is. And he is under oath, too, "while living," to "give his heartiest co-operation, his energies, his talents, and his property to the cause of this order, *be that cause what it may!*" And further, "I will cheerfully obey the chief, and all subordinate commanders, of this or any other temple!" All this, and much more, you swear to, *upon your bended knees, by your soul, and by the God who made it!* Hence, it is now too late for you to tell the "Knights of Power" that you will "consider the matter before naming the time!" The only thing that admits of any

consideration now, is, whether you will throw off the entire yoke, or, like a brute beast, obey your masters in everything, and that CHEERFULLY. But the latter is impossible, therefore the former is the only course that can rationally be adopted and pursued: and this is equally true of the Masons, for, I maintain, their oaths are substantially the same. There is another clause in this oath that demands profound attention—I mean that which binds the Knight “to stir up dissensions and quarrels among” the enemies of the *order* and *cause* of the Knights. Hear that, all you who are engaged in the battle against Masonry, or they will have you quarreling with each other before you are aware of the cause. The Masons, the Knights, and the devil, fully appreciate the importance of this method, and will not fail to adopt it. To this end they will even profess to be with you, that they may have the better chance to divide you. They will adopt the most subtle methods to prejudice their opponents one against the other. Look out for them; I have detected them at this work more than once. “Divide the union” is no new idea, either to the devil or to the Masons.

As in Masonry, so in "the Golden Circle;" the extent to which a man proceeds in the "degrees" determines his chances for office and other advantages in society. "If he reaches the 'Raven's Plume,'" says Mr. Wright, "he is made a member of the navy; for 'Raven's Plume,' in the mystic vocabulary of the Knights, signifies the winds of the ocean. If he progresses far enough, he becomes 'Master of the Rose of the Circle,' which last baptism is interpreted: Circle, i. e., veins; rose, i. e., blood; a blood-letter, which signifies that he may hold rank in the army. Very few attain to this latter position—only the sons of the most aristocratic and wealthy enjoy the high privilege." It follows, that those oath-bound conspirators found their way to positions of trust under government, in the navy, the army, and other high places, and were thus prepared to act efficiently as rebels, when an opportunity was afforded. And to manage this effectually, they were under oath not to divulge the fact that they belonged to the "circle;" hence the difficulty of finding out who are Knights. And for a similar reason it is difficult to find out the Masonic standing of men of position in church and state. But hitherto

Masons were not under oath to keep the fact a secret, though the thing was advised and practiced, especially with regard to men of high standing in society. When they die, however, if not before, such men will ever after be pointed to as the ornaments of Masonry. Thus, "though dead," they too will speak—not for Christ, but for Masonry. Nor is there any way to prevent this, but by coming out publicly and renouncing the whole affair.

As a man's connection with the "circle" is a sworn secret, the following information furnished by Mr. Wright, with regard to their "castles," may be useful :

"According to the original plan, each state was to have at least one Grand Castle; but in the whole six New England States there never was but one lodge," and that not very flourishing. It is well known that they not only hated the Yankees, but they were afraid to trust them. "New York had nine—four in the country and five in the city. Pennsylvania had five—three in Philadelphia, on Chestnut, Callowhill, and Eleventh streets; one at Pittsburgh, and one in the Lehigh Valley, I believe at Mauch Chunk. Ohio had three—one

at Cincinnati, one at Dayton, and one at Columbus. Indiana had one at Indianapolis, one at Madison, and one at New Albany. Illinois had two at Chicago, and one at Cairo. So much for the Northern States in 1858; while in every southern state, castles were being opened in every direction, and the greatest industry was manifested in making proselytes to the doctrines of the order. The castles at the North were not as ably conducted as were those at the South, nor entirely on the same plan. The ritual and forms of initiation for the North, although framed on the bases of the original, as used at the institution of the order, were essentially changed. The northern castles were principally organized by southerners, however, although they did not think it expedient to trust their cooler-blooded brethren with their full secrets."

Just so Masonry; it forms its lodges, such as those of the *Good Templars*, *Temple of Honor*, &c., &c., and adapts its "degrees" to the various tastes and circumstances, but does not trust such with its "full secrets"—of course not. But if such *sons* and *daughters* will only follow their crafty leaders, the time may not be far distant when they will admire all the

"circles" and "rings," not excepting those of the Ku-Klux. Meantime, they must be careful not to speak disrespectfully of any secret society—nor will they; and they will fully justify their silence by telling you that they know nothing about them. Thus the secret brotherhood has already closed their mouths; and to this end it was that they drew them into their *side-chambers*.

Poor Wright would now gladly retrace his steps, or at least go no farther; but his own father tells him, "It is impossible for you to retract now; it will not be allowed." "But who will prevent me if I am so disposed?" "Everybody you saw at the castle, Ned, will prevent you, myself included. There is no other course for us but to go ahead, and you must go too." "But if I refuse, what then?" "To tell you the truth, my son, I hardly think you could persist in refusing, *and live*. A man over on Salt Creek refused to take the initiatory, after several warnings. He was finally notified that he must join without further ceremony; but he sent word he would see them all d—d first. In less than a week that man disappeared, and has not since been seen, although his family has spent time and money

to discover him. It was positively announced at our castle three weeks ago, *that he would never be seen again on earth*; and we know that such announcements are strictly true!"

I think it would be difficult for a father and his son to be in circumstances more painful than were those above described. Each knew the right, but was afraid to do it; each knew the wrong, and thought he *must* do it, and did! And, observe, there are thousands in the Masonic lodge to-day, who, like the above persons, are held contrary to their convictions—contrary to their desires. From such bondage, from such a hell upon earth, "good Lord deliver us." And they are not in a much better state who, through fear of Masonry, side with it, though they are not in the lodge. And observe again, by going with Masonry they go against God and honest men; and all this contrary to their own convictions! And will not God visit for these things? Indeed he will.

For the reasons already noticed, poor "Ned" concluded to complete the process by which he was constituted a Knight of the first degree; and to that end he was at the castle at the time appointed, one week from his first

visit to the horrid den. His description of the place, the men, the symbols, the machinery, and the process, is long and perfectly revolting, and we have neither space nor disposition to copy it. Neither will we give all the horrid oaths, which are ten, in this single instance. We will give a mere sample, for in the work of the castle, as in that of the Masonic lodge, there is no end of the swearing; lie is added to lie, and oath to oath, throughout the entire process, which is alike bewildering and damning. But we will hear Mr. Wright tell his own story:

“I was early at the castle, but not in advance of the members. All seemed to be actuated by an untiring zeal in the service of the order, and we were soon ready for operations. I was soon waited upon, in the anteroom, by two guides dressed in robes of crimson velvet, bedizened with silver lace, and bedecked and bespangled with ruby stars and emeralds. The turbans on their heads were of the same material, and ornamented in a similar manner, while their feet were shod in sandals of strange fashion, and rich with jewels. They wore masks, but so perfectly representing the human face that I did not discover the fact

until I saw the same ceremony performed with others, in after initiations. But I was troubled at being waited upon by two strangers, and therefore watched their proceedings with uncomfortable interest.

“ ‘Novice,’ said one, bowing to me, ‘it becomes our duty, before again admitting you to the inner temple, to administer to you the *test*; and it is of the first importance that you faithfully heed its import, and truthfully abide its words. We have all taken it, and it is the pride and boast of every true Knight, that he has been true to its teachings. You will place you hands on this book, which is the Holy Bible, with us, and we will all repeat, one after the other,

“ ‘THE TEST OATH.’

“ We, novice and Knight, citizens of the South and champions of southern rights, do hereby and hereon, in the presence of each other, and of Almighty God, judge of the world, solemnly and sincerely pledge our lives, our faith and honor, to conceal and never expose to mortal being, except to true Knights who have sworn to this oath, any circumstance or thing that may transpire in this castle, or in any castle with which we may be

connected; that we will not disclose the secrets of knighthood to save life, friend, nor fortune, but that we will freely sacrifice life and everything dear to us, if called upon to do so, for the perpetuity of the principles of our glorious order; that we swear death and destruction to northern Abolitionists; and that we will leave no means untried to circumvent their schemes. In the name of God. Amen."

"The door of the entrance to the temple swung open as we concluded this oath, and I heard the response from all the Knights, as if uttered with one voice, 'In the name of God. Amen.'"

It will be seen that there is here a close imitation of Masonry. The Entered Apprentice swears, "I will always conceal and never reveal." Here the wording is, "conceal and never expose." In each initiation, too, the candidate is told, "We all have taken it," as though it were right to do wrong because others have done so! Again, "You will place your hands on this book, which is the Holy Bible." This, too, is exactly Masonic, as are the words "hereby and hereon." And the words, "this castle, or any castle with which

we may be connected," are equally Masonic, except that the word "castle" is substituted for the word "lodge." It should be observed, too, that the gorgeous robes and high titles, together with the "masks," very strikingly indicate the satanic *pride* and *deception* which alike characterize the rulers of the lodge, and those of the castle. But they reach the highest pitch of profanity when they call upon "Almighty God," which they do, to assist them in the perpetration of every crime that man is capable of, "murder and treason not excepted." Here they outdevil the devil himself; for it does not appear that the devil ever does so, though he sometimes assumes the character of "an angel of light."

Having taken the "test oath," and having contended with Knights, both real and artificial, and with an artificial serpent, which is the symbol of the order; and having been subjected to several other tests, both physical and mental, the swearing process was continued thus:

"Before God and these witnesses, I, Edmund Wright, a true man of lawful age, and southern born, do swear that I will never reveal what I have this night witnessed, nor

whatever I may hereafter witness in the castles or hives of the Knights of the Golden Circle; that I will keep sacred all the signs, grips, words, and tokens of this order, and never impart them outside of a castle or hive, except under urgent necessity, and to those only that I know to be good and true Knights of this degree. And furthermore, I fully and freely bind myself to each of the following obligations, in perfect good faith, and without the least mental reservation or evasion on my part."

Here again you have the very wording of the Masonic oath. It will be seen, too, that in each case the candidate is slowly led on, and thoroughly bound, before he is permitted to see or hear the more startling and dangerous parts of the system, for all this is only preparatory to the oaths proper, ten of which now follow. And indeed it may well be presumed that the man who takes the preceding obligations will stagger at nothing, especially if he has done so "without the least mental reservation or evasion," and if he has not, the case is little better, unless he has done so under pressure of irresistible force, which unquestionably is often the case.

"1. I swear and promise to conceal the names of the Knights of this degree, the objects and designs thereof, and never, under any circumstances, acknowledge that I am a member, except to such as can give me their sacred word in a manner to leave no doubt that they are true Knights."

Mark, he swears to *conceal* the *names, objects, and designs* of the Knights, from all but true Knights, and that under pain of death by the hands of the Knights. Is not this awful? It is quite evident that a violation of this obligation, or that of the most sacred obligations to God and man, will frequently be unavoidable.

"2. Whatever secrets may be given to me by a Knight of this degree, *no matter what their nature may be*, if imparted as a secret of a Knight, and because I am one, I will hold the same sacredly in my own knowledge, and never communicate it, even if my life is at stake. I swear never to speak evil of a brother Knight, but will strive to extenuate his faults, if he have any, and magnify his good qualities on all occasions. I swear never to dishonor the wife or daughter of a Knight, knowing them to be such; but will, on all oc-

casions, consider them under my special protection."

All this, too, is strictly Masonic. See the third and seventh degrees in particular.

"3. I swear to oppose, to the utmost of my ability, the admission of any confirmed drunkard, professional gambler, convict, felon, negro, Abolitionist, minor, idiot, or foreigner, to membership in this degree of the Knights of the Circle; but I will induce as many good southern rights men to join as possible."

This, too, is strictly Masonic. There is, indeed, a little variation to adapt it to southern peculiarities, particularly "the objects and designs" of the Knights, at that time. And, by the way, this is another proof that Masonry is adapted to the objects of bad men in all ages and countries, but never to those of good men.

The following two oaths afford an instance of the same kind:

"4. As interference with the domestic institutions of the South is an enormous crime, condemned by all our laws, I solemnly swear that wherever, and whenever, I find an Abolitionist in a slave state, I will do my utmost to hand him over to the proper authorities, who shall be Knights of this degree, if possi-

ble to find them ; or failing to do this, I will kill or maim him to the best of my strength, and the means at my command, so help me God."

Observe, as with Masons, so with these Knights, a violation of their principles. "is an enormous crime," while a violation of all other laws is not only harmless, but praiseworthy ! Observe, too, the authorities appealed to must be "Knights, if possible to find them." Here you see one reason why those devilish fraternities are so anxious to control the offices both in church and state. Notice, too, how deliberately they swear, and ask God to help them to murder good men, simply because good men are, as they must be, opposed to their diabolical principles.

"5. I furthermore solemnly vow and swear, that in case a president of the United States is elected, who is not a southern rights man, and from whom any danger to our institutions may be reasonably apprehended, I will do my utmost to destroy his power in the South, even to the taking up of arms against his authority ; and in case the Southern States decide to secede from the old Union, I swear to accomplish everything it is in my power to do, to effect this end."

Now, mark how artfully these oaths anticipate the removal of "the old Union" to give place to the new, namely, that of the "circle." And mark how artfully the treasonable clause is brought in: "And in case the Southern States decide to secede from the old Union, I swear to accomplish everything in my power to effect this end,"—to "destroy the power of the president" of "the old Union," "even to the taking up of arms against his authority," and all this *for his being opposed to the principles of our order*; that is all. Just so Masonic oaths, they recognize no law or authority outside the Masonic "circle;" and all the enemies thereof are threatened with death and destruction. I aver that all this is embraced by the Masonic oaths.

I pass over the next five oaths, only remarking that what was artfully anticipated in the fifth is fully enjoined in the tenth oath, thus: "And I further swear, that the contemplated severance of the existing Union of the states is an imperative duty which I owe to my God, to the South, and to the natural supremacy of mind and social position over the mudsills of humanity, be they black or white; binding myself to this oath under the severest penal-

ties it is possible for the mind of man to conceive, or human strength and skill to execute. 'So mote it be. In the name of God. Amen!' 'So mote it be; in the name of God, Amen!' is responded by all the Knights, three times repeated."

I pass over much, very much, that follows, simply remarking that all is in keeping with the extracts here given, and will only add Mr. Wright's closing remarks:

"I was conducted to the beautiful throne, and placed upon it, with all the ceremonies and congratulations that men are accustomed to bestow upon the most famous. And then came a lecture on my duties; commands to be firm in the cause; threats of vengeance if I wavered; promises of great trusts and substantial advancements if I remained true—altogether making a *pot-pourri* of blessings and damnings, whose principal ingredients seemed to be brimstone. And I have long *known* that it was brimstone.

"Then came the closing ceremonies, which, as they were very commonplace and silly, I have no occasion to record. The only point that struck me as strange, was the G. R. asking God to bless the order, and sanctify the

hearts of its members. If such a thing as unpardonable blasphemy ever existed, it was then and there."

This is Masonry exactly—a combination of atheistical wickedness and blasphemy, accompanied with pretensions to piety, and abundance of the silly and the ridiculous, the design of which is to obscure, for the time, the hideous substance of the conglomerate, and thus deceive the candidate.

The leaders in the late rebellion were all members of this order, of course. Mr. Wright mentions several by name. He says: "While Breckinridge was vice-president of the United States he publicly wore, in the city of Washington, the emblematic jewelry of this traitorous order. The same of Floyd, and Toombs, and Wigfall. In fact, Wigfall boasted publicly of the extent and power of the order, and indulged in statistical enumerations of such a character, at Willard's, that it became necessary to close his mouth by special convention of such members of the Senate as had the inside track of the legislative cabal, and were intrusted with the keeping of the order at the Capitol. Beauregard attempted the organization of a castle at West Point, and

really made some progress; but discoveries were made in time to discourage the carrying out of his purpose, and his removal prevented the renewal of the attempt." * * * "P. T. B. is doubtless one of the most industrious and scientific liars in the Southern Confederacy, and must have had large experience. In making this statement, I write from personal knowledge of a single fact and a thousand falsehoods!"

Our seceding Knight also mentions, as brother Knights, "J. B.," "Geo. N. Saunders," "J. D. B.," "C. L. V.," "Jeff. Davis," and others, both North and South, and adds, "I am reminded not to deal in personalities. For myself, I would like to point out, by name, hundreds of people at the North, who have done more toward prolonging this accursed war, in the interest of the secession, than thrice the same number at the South have accomplished. But my publisher threatens to scratch all such items; therefore incidents, without name or date, must suffice."

Here follow a number of instances of treason and murder by the Knights, some without name or date, and some with both, such as the horrid murder of the Andrews family in

Georgia, consisting of three gentlemen and three ladies, all mounted on horseback. They were pursued by some twenty Knights, also mounted. The six unhappy persons took refuge in a cave, where their pursuers could not follow them. But Peter Blair, the leader of the Knights, fired into the cave, and then ordered dry wood to be piled at its entrance, and set on fire. Thus the entire six were partly shot, partly suffocated, and finally burnt to death. Before this, however, a ball came from the cave and killed Blair, and his fellow Knights threw the dead body into the fire, and then divided his property among themselves: all of which Mr. Wright says he witnessed, having been pressed by his fellow Knights, and forced to go with them. He tells further that he "saw seventeen men, women, and children drowned in the Tombigbee river, while fleeing from those they had for years been accustomed to look upon as their friends and neighbors; and of the five who reached the opposite bank, two were shot dead by their pursuers, as they emerged from the waters tired and worn by their efforts to swim the rapid stream."

But I will not any farther pursue this bloody

history of those wretched beings who call themselves "Knights of the Golden Circle;" it is too painful to dwell upon. I have given this much because I would have people see what Masonry and its serpent-like offspring are doing; for, remember, Masonry is the parent of this entire generation of vipers. Call them Knights of the Circle, Knights of Pythias, Knights Templar, Ku-Klux, or what you please; they all sprang from Masonry. At first they appeared to be harmless little urchins, and were called, it may be, *Sons, Good Templars, &c., &c.* Soon they were transferred to the *Blue Lodge*; thence to the *Chapter*; thence to the *Encampment*; thence to the *Golden Circle*; thence to the *Ku-Klux*; and if a worse grade is possible this side the "great gulf," they will probably soon be there. Nor let it be forgotten that if Ku-Klux and Knights of the Circle are Masons, as most of them are, Masons are bound to *keep their secrets*, as Masons; yea, and *protect them, espousing their cause when in any difficulty, so far as to extricate them from the same, whether they be right or wrong!* No matter who or what a man is, Ku-Klux or pirate, if he is a Mason, all Masons are bound to protect him; their oaths

bind them to do so on peril of death. This is fact; let Masons deny it if they dare. Just so closely are Masons connected with all sorts of crime, and all sorts of criminals. Oh, lift up your eyes, ye Masons who occupy the pulpits and the pews of God's temples, and see your connection. And you, ye Christians, lift up your eyes and see the men whom you support as your pastors!

Mr. Wright says, "‘Once a Knight always a Knight,’ is a standing axiom of the order. When you go in you know not what you are doing, but you are led along step by step, to assume obligations, word by word, and sentence by sentence, that every honest man would scout with scorn, could he see them as a whole and scan their tendencies deliberately."

This, too, is Masonry exactly, both as to the *perpetuity* of the obligations and as to the *manner* in which they are imposed upon the deluded victim. The candidate, in the lodge, as in the castle, is "led along step by step," and the obligations are imposed "word by word, and sentence by sentence;" and "once a Mason always a Mason." True, you may refuse to meet in the Masonic den once a week, but you are held to your obligations just as

firmly as if you did meet; yea, and you are watched more closely, being more suspected. Mr. Edmund Wright and his aged father were so closely watched by the Knights, and so completely bound by their obligations, that each feared to communicate his honest convictions to the other, though each intensely desired to do so, when they became convinced of the true character of the system. It was not till he came to die that the old man ventured to communicate his thoughts to his son; and even then he only ventured to write his thoughts in a letter, which he confided to Edmund's wife, and which was not to be given to him till after the death of the author. The horrible bondage in which men are held by those diabolical obligations is strikingly indicated in this letter, as will be seen in the following extract:

"My feeble hand admonishes me to be brief; and in a word, the cause of my disquietude is my connection with that institution known as the Knights of the Golden Circle, and into whose soul-destroying meshes I have been the means of leading you, contrary to your wishes. Until now, I dare not say to you what as a father I *must* say to you."

The reason he gives for withholding his thoughts till now, was the dreaded consequence of acting upon them, which he feared his son would do prematurely. "The consequence of the attempt would have been to you and to me, death." * * * "Let all earthly affairs be subservient to your speedy withdrawal, consistent with your personal safety, from that most unrighteous institution. It is a cabal conceived in hell, nurtured by the arch-fiend, accursed of God, and soon to be by all honest men."

Now in precisely the same way thousands of Masons are held in bondage. They are fully convinced of the evil of the system, but are afraid to make their convictions known even to the nearest friend on earth, knowing, as they do, that Masonry will hold them to their obligations, and to that end will inflict the horrid penalties as far as circumstances will admit, for secrecy is absolutely essential to the existence of the system; and unless it is understood that the penalties will be inflicted, the secrets will not be kept. This must be evident to every Mason, for the horrid penalties are constantly kept before him; and perhaps there are few Masons who have

not evidence that the penalty of death is actually executed from time to time.

"By my father's will," says Mr. Wright, "I learned his desire that I take as my homestead a fine plantation he owned in the neighborhood of St. Augustine, Florida; and soon as I had arranged affairs to leave, I moved thither."

Now, mark how the "circle" watches and holds its slaves. You have often been told that connection with such *circles* is profitable when you are traveling. Just notice the following, and you may find out that the connection is not quite as profitable as you supposed:

"Immediately on my arrival I was waited upon by several Knights of the circle, to whom I had been reported from my castle, and whose mission was to urge my immediate connection with them. When I requested a little time for consideration, and to become somewhat acquainted, I was abruptly told it would not be allowed; that I was not viewed at home as being any too sound, and that I was expected to prove my faith by my works without delay. So I made a virtue of necessity, by immediate application for admittance to the St. Augus-

tine Castle, and was entered on the books thereof."

Thus it was that poor Edmund became more and more sensible of the hold that the "circle" had upon him. Soon after this he was sent to Galveston, Texas, with Judge Firman, and a Rev. Mr. Taylor, whom he speaks of as an "old itinerant." In Galveston these three gentlemen were to transact certain business for their castle. But the Knights at Galveston took all three into their castle the same night on which they arrived there. And when inside the castle they found themselves prisoners. The judge was first tried, and as he absolutely refused to submit to the terms offered to him by the Galveston Knights, he was murdered in the castle that same night, after having been tortured by the rulers and machinery of the castle. There not being time that night to attend to the case of Taylor and Wright, they were both placed under guard in a certain hotel owned by a Sir Knight. Mr. Wright being somewhat small of stature, and of a light build, and finding female clothing in his room he dressed himself therewith, and went out as the daughter of the hotel keeper, with a veil over his face,

just before daylight. His narrative is long and painful, for he lost all but his life, and probably that too has been taken by the Knights, long ago. As to Mr. Taylor, he says he had no fear for him, for he was a hypocrite, and would comply with any terms. And this conjecture proved true, for the narrator afterward informs us that Mr. Wright met his old friend "Parson Taylor" in St. Augustine. The firmness of Wright and the old judge being suspected, my impression is that the above method was adopted to put them where they could not tell secrets; and had not Wright escaped, he would have shared poor Firman's fate, without doubt.

Instead of following Wright through his narrative, I prefer to give the following portrait of the system as given by another seceding Knight, and included in Mr. Wright's narrative.

"An intelligent friend having learned that this work was in course of preparation, has handed the following as a hastily-written statement of his experience with the 'Knights:'

"'Having been a sufferer in everything,—and all attributable to that hell-born legion of the Knights of the Golden Circle, who accom-

plished the destruction of my home, and were the cause, fell and accursed, of the murder of my wife and infant boy, a brother and a dear friend,—I believe I would be held recreant to manhood did I not lay bare many facts which occurred near where I lived for several years. The atrocious and damnable deeds practiced upon the unwary, weak, and inoffensive people who stood in the path over which these fell destroyers stalked, appal my every sense, even now, when my bitterest woes have been somewhat modified by the hand of Time in its slow progress toward eternity. A sense of duty, like an incumbent necessity, demands that I should expose most fully the infernal machinations which the Knights of the circle employ to entrap their victims, or to ensnare those whom they afterward employ as mere tools by which they inflict tortures upon all those who are opposed to this association; whose compact is a deed of horrid darkness, and one of such a desperate nature, that no man possessing a spark of virtue could believe it born of earth.

“Far and wide have those so-called Knights and their emissaries traveled over this once happy land, planting their castles wherever

the blighting cause of secession found advocates; and like the serpent that charms its prey, the more readily to secure its capture, they have allured thousands of good but unwary men into their meshes of destruction, from which but few escape. Take heed then, men of America, and be counseled, for these fiends are all round you, gnawing at the very vitals of your liberties. You may not have seen its sycophantic smile and fair exterior, that, *when it would destroy you*, seems a very paradox of honesty. You, good and loyal reader, have your lot in happier places than have thousands of your fellow Americans; for although in New York, Philadelphia, Boston, and Cincinnati, and even in such cities as Portland, Springfield, Albany, Brooklyn, Indianapolis, and Detroit, there are feeble organizations of the Knights, a wholesome public sentiment has kept them in tolerable subjection.’”

Now, everything that is here said of the Knights of the circle applies to the Knights of the lodge. The latter as well as the former, are “gnawing at the very vitals of your liberties;” and being more numerous and wide-spread, they are far more to be feared. Having shown

that this work is going on in the North as well as in the South, even by the "circle," he gives his proofs thus:

"On the red field of Antietam there was an officer of exalted rank in the southern army, whose hair of silvery gray gave dignity to his appearance, and whose counsels commanded the respect of his companions in arms. Among the marks of his rank there sparkled a strange jewel, a golden serpent coiled in a circle, and crested with jet-black enamel. The eyes of the serpent were formed of beautiful diamonds that fired and sparkled with every movement of the wearer. The ornament conveys no riddle. The darkness of the night is black to our sense of seeing; so was the crest of the serpent. The coil was a golden circle. What more simple? Knight of the Golden Circle! But for what purpose was this emblem displayed on the battle-field? Mark the following facts and you will have an answer: In the midst of the bloody slaughter of that bravely contested field, the man of silvery locks and serpent emblem led a division to charge the center of the Union army. He rode madly, and furiously urged his men in their onward charge. But a movement on the

part of the northern troops to flank his command had escaped his notice, till he found himself hemmed in with only two regiments to second his efforts, and the balance of the division engaged against great odds, so that his situation was desperate in the extreme. At that moment a new rallying cry from their foes greeted the ears of the Union boys. 'Red Rose! Red Rose! to the rescue!' Mark the result. The fire on the southerners almost entirely ceased, and a general with two regiments, that were justly prisoners to the skill and prowess of the Union arms, marched away to rejoin their division, with little more trouble than they would have had in the ordinary evolution of a dress-parade! The Red Rose is not peculiar, then, to the southern clime. It blooms also at the North, and was represented in both armies at Antietam!"

Now, all this is Masonry exactly. "I will fly to his rescue." "I will espouse the cause of a companion Royal Arch Mason, when in *any* difficulty, so far as to extricate him from the same, whether he be right or wrong!" Such is the Masonic oath; and it is enforced by the most horrid death-penalties. What more

than this was done in the above instance? What more could be done?

“In the Union army there was a regiment known as the One Hundred and Ninth Illinois. Where is it, and what is its record? It was raised in that gloriously loyal and truly patriotic state, nominally in response to the call of our government for men to fight the battles of the Union. Now, ye who doubt the power, influence, intentions, and damnable purposes of the legion of the circle, mark the result. Every man of that regiment, from its colonel to the extreme tattered end of its hanger-on, was connected with lodges, temples, or hives of the Knights; and after betraying into the hands of our foes full details of all our plans, and assisting them to rob us of large amounts of property, they went over, every man, body, soul, and breeches, to the army of the secessionists!

“Who conveys, in untranslated cipher, or cunningly-devised hieroglyphics, information to our southern foe, of all our plans and movements? We can not shut our eyes to the humiliating fact that they receive such information daily. But how do they get it? Spies sent from the South? Never. A thousand southern spies could not do for the South

what is done for it by those in our midst who are in sympathy with its foul purposes. The serpent with the glittering eyes has coiled its folds around weak men and bad men at the North, as well as at the South, and is dragging them away, unceasingly, to its great prototype and master, the devil. The serpent with the glittering eyes is the king of the copperheads! They bow down to him, and do his bidding.’”

Mark these words, “the serpent has coiled its folds around *weak* men and *bad* men, and is dragging them away, unceasingly, to its great prototype and master, the devil.” This graphic statement applies to Masonry both truthfully and forcibly. The serpent is a favorite emblem in Masonry as well as in the “circle;” and in each, alike, the devil is *prototype* and *master*. Nor are the Masons ashamed to exhibit their hateful emblem to the public. I saw it twined around a cross in a framed paper hung out by the Royal Arch Masons, as I passed along one of the streets in Dayton, Ohio. In the lodge as in the castle, the same old serpent “has coiled his folds around weak men and bad men, and is dragging them away *unceasingly!*”

Here is another instance of the working of the serpent: "What is the record of REUBEN STOUT, a member of the sixth Indiana infantry? He, poor boy, was shot Johnson's Island, in October last (1863), for desertion; but before his death, he made a confession. He was allowed to go home on furlough, and when there, he states with his dying breath, he was met by several copperheads, who persuaded him not to return, and promised him protection. They told him that it was a vile 'Abolition war' for negro equality; that the man who would fight in such a cause lowered himself below the African. They induced him to join the Knights of the Golden Circle; and he stated that one of the obligations of the order bound him to do all he could against the war—to resist the draft, if one should be made, and to resist and oppose all confiscation and emancipation measures, in every possible way. The members were also sworn to *stand by each other in all measures of resistance*, and to do all they could to prevent another man or dollar going from the state for the further prosecution of the war. This was the lesson that the circle taught this inexperienced boy; and, acting in accordance with his obligations, when a squad

attempted to arrest him, he killed one of the party. Compared with those Indiana copper-heads, he was guiltless; and *they* should have suffered the punishment. If the devil does not get them, there is little use of having a devil any longer."

Of course we do not say that a Mason was necessarily a secessionist; but we do say that the lodge originated the castle, and leads to it, and that both institutions (if they really are two) are worked by the same principles—principles that are adverse to all righteous laws, both human and divine. Nor let any one say that the war is over, and that it is useless to talk about these things now. I beg to say that the war is not over. The same principles are still in the lodge and in the castle, and are still warring with the principles of *right*: and both the principles and the men who hold them, are still working in the dark, under various names and pretenses, and may lead to results as disastrous as the late war, and that at no very distant day. Nor is there any rational remedy or preventive, but that which opposes and exposes all combinations of sworn secrecy. There is no safety in a country that is overrun with combinations of men who

work in the dark, and are sworn to defend men and measures defiant of all government and laws outside their own "circle!"

Let us yet listen to this seceding Knight of the circle: "Not to leave any one in the dark regarding this writing, I will state that I have been for years a member of the order of Knights. I knew the organization in its infancy, when the secession of the Southern States was only hinted at in whispers among a chosen few; when not more than sixty men in the whole land knew there was such a purpose in the mind of anybody; and when in all the cotton states but one, such an idea would have been scouted at as the rankest treason. It is no freak of these latter days. It is older than South Carolina nullification, for that was the still-born offspring of its epileptic conception. Since that time it has daily grown in strength and stature, spreading its branches far and wide, until it has made its power felt in nearly every state of America. It is a powerful order, and the danger lies in the fact that its power is vastly underrated by the uninitiated.'"

I must still call the reader's attention to the fact, that what is here said of the *origin, progress,*

and *iniquitous workings* of the "circle," applies to Masonry exactly. It grew, spread, planned, and carried its iniquitous purposes into effect, simply because the whole was a sworn secret. I do not hesitate to say that it was, and is, impossible to destroy this Union by open measures. Hence if it ever shall be destroyed, it will be by secret combinations: whether you call them *Masonry*, *circle*, or *Ku-Klux*, is a matter of no importance. I may add just here, that there is a power at work in the Christian church to-day, that could not possibly have been introduced by open measures. In short, destructive principles always did and always will enter the church just as they entered paradise, not openly, but secretly—under cover of false pretenses. Indeed, it is absolutely impossible that they should enter in any other way; for, before their entrance, the existence of good men and good principles must be presumed; and such men and principles must reject the *undisguised* offer of the opposite! It follows that the danger which threatens both church and state must come from secret combinations, all of which originate with "the devil and his angels!" It is not without reason, therefore, that we give the alarm, and la-

bor to expose Masonry and its iniquitous offspring. But let us hear the seceding Knight finish his story :

“ ‘ I have sufficient reason to know what its power is. I have seen it exercised in more ways than I have inclination to recite. I have known it to part husband and wife, parent and child, brother and sister, and to tear asunder the bonds of the church, murder the weak, and drive forth the indigent to starve ! I have seen it rob virtue of its brightest jewels, and murder chastity in sportive glee ! The blood of its victims would float an argosy ; and, altogether, the history of its crimes forms a record so damning that it would disgust and appall a thousand generations of Neros and Borgias ! It has tracked me thousands of miles—twice across the Atlantic, once beyond Rocky Mountains, over half the states of the North, and its blood-hounds are to-day on my track, I have no doubt. Less than a week ago, I recognized a peculiar sign, made by a gentleman in the streets of the city where I am now writing. I answered it instinctively without thought. He came close to me, and spoke as follows : ‘ Up court 3 *On the white.*’ I bowed, and passed on. I walked slowly till I came to

a corner of the square, and then I didn't walk slowly. I made all haste to my boarding-house, and changed my clothes completely, disguising myself in clothing I had procured for the purpose against a time of need. My informant had told me, in the above apparently senseless message, that there was to be an immediate meeting of the Court Street Hive, for the reason that there was a southern traitor among us. Too well I knew who the traitor was, and what the action of the meeting would be, could they catch him. My life would not be worth praying for. But they were not shrewd in the selection of a messenger to carry the summons; and so I have again escaped. O my God! how long shall such things prosper in a free country?"

Mark, while honest men were busily engaged throughout the city in their various callings, the "hive" was in dark conclave planning "murder and treason." Mark again: "I have known it to part husband and wife, brother and sister, parent and child." * * * "And tear asunder the bonds of the church." All this, too, is Masonry exactly. To weaken opposition it will seek to divide choicest and nearest friends by

circulating slanderous reports. It ruthlessly severs both the matrimonial and church bonds; indeed, it openly boasts that it is "disintegrating the churches!" And so it is.

The case of one who is enslaved and fettered in such oath-bound circles, is forcibly described by Sir Walter Scott, in the following extract from his poetical works, Vol. 9, Boston Edition, 1857, page 80. It is in the form of a conversation between George and Henry, thus:

"George. He who desires any part of our mystery must himself become one of our number.

"Henry. How so?

"George. If he does not consent, his secrecy will be speedily insured by his death.

"Henry. Well, are you not bound in secret to punish those offenders whom the sword of justice can not reach, or who are shielded from its stroke by the buckle of power?

"George. Such is indeed the purpose of our fraternity; but the end is pursued through paths, dark, intricate, and slippery with blood. Who is he that shall tread them with safety? Accursed be the hour I entered the labyrinth; and doubly accursed that in which thou too

must lose the cheerful sunshine of a soul without a mystery.

"Henry. Yet for thy sake I will be a member.

"George. Henry, thou didst rise this morning a free man ; no one could say to thee, ' Why doest thou say so ? ' Thou layest thee down to-night the veriest slave that ever tugged at an oar—the slave of men whose actions will appear to thee savage and incomprehensible, and whom thou must aid against the world, upon peril of thy throat."

There, that is Masonry exactly. He who thus describes the system had a correct knowledge of it, however he may have obtained that knowledge. And he who after such warning enters the "paths slippery with blood," must take the consequences unpitied !

CHAPTER XII.

How the Methodist Church dealt with Masonry and Masons in former days—Read it, ye degenerate race.

We will now quote from the British Methodist Magazine for 1813, page 66 to 71. The author of this faithful and startling alarm was Jacob Stanley, an eminent minister in the Wesleyan Methodist Church, England. He was then comparatively young. He rose to the highest position in the church, that of president. It will be seen that in those days the press as well as the pulpits of our church gave the alarm: "There were giants in those days!" But, alas! they have all passed away, and are, to a great extent, succeeded by a race of pusillanimous creatures who are afraid to utter a whisper against the heathenish practices which were then so faithfully exposed and rebuked, both by our pulpits and presses.

"Where shall we wander now to find
The successors they left behind;
The faithful, whom we seek in vain,
Are minished from the sons of men."

So much so, that both pulpit and press are now silent, while the same heathenish practices are everywhere apparent, in the church as well as out of it; yea, they are openly advocated both by the pulpit and the press! But then, such as connected themselves with those heathenish clubs, whether they were called *Odd-fellows*, *Friendly Odds*, *Druids*, or *Loyal Britons*, were admonished; and if they did not separate themselves from all such, they were expelled from the church. As to Masonry, it was not knowingly tolerated for a moment, but was denounced as the parent of the entire corrupt offspring! Verily, Methodism was, or is, sadly at fault! This, however the reader can not fail to see, namely, that the antimasonic Methodists of the present day *are the true Wesleyans, and that Masonic Methodists are a degenerate offspring. It is not possible, even for Masonic cunning, to evade this conclusion!*

Mr. Stanley first addressed the societies under his care, and then published his address, with an introduction, in that noble old magazine which claims to be *a continuation of the American Magazine*. The whole is so good, we will give it entire.

"AN ADDRESS TO THE MEMBERS OF CERTAIN LODGES.

"To the Editor of the Methodist Magazine:

"DEAR SIR:—Various are the means which are employed to produce degeneracy in the heart, and to confirm the world in their present state of alienation from God. One of the principal engines employed for these purposes in this neighborhood, is a heathenish association, variously modified, and known by the names of Druids, Loyal Britons, Nelsonics, Friendly Odds, Odd-fellows, &c. Their general character is the same. They are all different species of the same genus, and are all intended to promote ale-house conviviality, to revive ancient heathenism, and to plunge those who live in the nineteenth century into all the ignorance and barbarism of pagan Britain, when Druids were priests, and demons were objects of religious worship.

"These, in imitation of Masonry, which may be considered the parent institution, have assumed the name of lodges. It is deeply to be lamented that several members of religious societies have, from a hope of temporal gain, entered these, to their own injury, and to the great dishonor of religion. Several months since, our preachers in two neighboring cir-

cuits excluded from their societies all those persons who belonged to these lodges. Many dissenting ministers have done the same. We, in this circuit, thought it our indispensable duty to follow their good example, preparatory to which I delivered the following address in a society meeting at T., the principal seat of the evil in this circuit.

“But the evil is not confined to these parts. From a ‘list of the united lodges of Druids,’ for the year 1806, which list is now before me, it appears that the number of them then was twenty-nine. They then existed in London, Rotherhithe, Greenwich, Windsor, Margate, Uxbridge, Reading, Bath, Bristol, Braintree, Colchester, Sudbury, Ipswich, Birmingham, Dudley, Coventry, and at the Bermudas in France. At that time some of these lodges contained from nine hundred to one thousand members. Since then the numbers, both of lodges and members, have, I understand, considerably increased; and since then the *Royal Britons* and *Nelsonics* have been established, and are increasing rapidly.

“To stop the progress of the plague in these parts, was the object I had in view in composing and delivering the following address; and

to prevent its spreading in other places, is my *only* object in requesting a speedy insertion in your useful magazine.

“I am affectionately yours,

“J. STANLEY.

“Dudley, October 28, 1811.”

“An address to the members of those lodges called Druids, Friendly Odds, Odd-fellows, &c., delivered on Sunday, October 20, 1811, at T., in Staffordshire.

“I have long felt an inclination to address the members of those clubs, or associations, called Druids, &c., which, in imitation of Masonry, have assumed the name of lodges. As many of you belong to one or other of these, perhaps I can not have a more favorable opportunity than the present, for this address. Let me entreat you to hear without prejudice; for what I shall say is not intended to give any offense, though perhaps it may occasion a little pain. Believe me, *my heart's desire and prayer to God is, that you may all be saved.*

“I shall beg leave to make a few, and but a few, observations on the *introductory rites, the oath, the meetings, and the general tendency* of such lodges.

“*First. The Introductory Rites.* What are they? They are such as can not fail to excite

astonishment, pity, or disgust in every intelligent and pious mind. The person about to be made a member of one of these lodges is first *blindfolded* in a neighboring apartment, and led into the lodge; then he has a *chain put round his neck*; after which he is conducted to the Arch-Druid, whose office it is to administer the oath. In some of the lodges the administration is performed by the 'BRIGHT-HAND SUPPORTER,' who wears a horribly ugly *mask*, with a prodigiously large pair of *spectacles*. The person receives the oath kneeling upon his right knee. In the mean time something is burning which throws a ghastly hue over every person and thing in the place; and the newly-created member, when the bandage is removed from his eyes, which is done as soon as the oath is administered, views all with astonishment and horror. There are other things which are equally ridiculous.

"All this is *utterly unchristian*. Jesus Christ came not to *blindfold* those who could see, but to give sight to the blind and light to those who sit in darkness. He came not to chain mankind, but to proclaim liberty to the captive; not to make his creatures re-

semble *fiends* and *spectres*, but to transform them into his own image.

“All this is a *rude imitation of ancient heathenism*. The Spirit of God is uniform in his operations; so also is the spirit of heathenism. Heathenism had its mysteries; persons were initiated into these in the dark; and concerning them the apostle says, *it was a shame even to speak*; and the initiated person, it is well known, was bound to secrecy. What a resemblance? By these means the *Prince of Darkness* formerly carried on his infernal purposes, and by these he is endeavoring to build up his kingdom in this and other places at the present time.

“*Secondly*. Consider the oath. It is an oath of secrecy, and is altogether *illegal, irreligious, and absurd*.

“1. It is *illegal*. According to the laws of our country no person has a right to administer an oath but a *magistrate*, or some *officer appointed* by government. But your Arch-Druids and most Noble Grands, or by whatever name you call them, are not appointed by government. Every time, therefore, they administer an oath, they break the law of their country, and subject themselves to a legal prosecution. Now,

every Christian is bound to obey the laws of his country ; *to be subject*, as the apostle expresses it, to every ordinance of man for the Lord's sake, except where those ordinances or laws interfere with our duty to God. But the prohibition of unqualified persons to administer oaths, does not at all interfere with our duty to God ; therefore, for such persons to administer oaths, is to act in direct opposition to the apostle's doctrine, and is consequently sinful in the sight of God.

"2. It is *irreligious*. An oath is a solemn appeal to God for the truth of what we affirm, and should only be made on important occasions. On every ordinary occasion, the doctrine of our Lord and his apostles is, 'Let your yea be yea, and your nay, nay.' On every such occasion he absolutely forbids all swearing. 'Swear not at all.' Solemn appeals to God on trivial occasions indicate a want of reverence, and evidently tend to remove that awful sense of the *majesty* of the Divine Being, which ought continually to influence the human mind.

"Did the occasion justify it, you might, were it legal, 'Swear by the Lord.' But in some of your lodges you do *not* swear by the Lord,

but by *honor, truth, justice, virtue, &c.* This is downright idolatry—heathenism unmasked! For what are honor, truth, &c., but the gods of the heathen? I hesitate not to say that such swearing is as complete an apostasy from God as when Israel forsook the Lord and bowed the knee to Baal, to Moloch, or to Ashtoreth.

“3. It is *absurd*. You swear that you will keep *that* secret which shall be committed to you. This, indeed, is taking a leap in the dark. This is worse than submitting to be bound with a chain. What is it that you are to keep secret? Before you take the oath you know nothing of the secret. It may, for anything you can *then* know, be something that ought not to be kept secret, but be made known. Now, should it turn out to be something which ought to be made known, to what a dilemma must you be reduced! Should you keep the secret, you would act contrary to the convictions of your mind; and should you *reveal* it, you would perjure yourself! I do not assert that the secret possesses this character, but I do assert that it *may*, for anything you know when you take the oath.

I said it is an *oath of secrecy*. But why se-

crecy? The thing must be either *good* or *bad*, *beneficial* or *hurtful*. If the *latter*, certainly persons professing Christianity should have nothing to do with it: they should 'have no fellowship with the unfruitful works of darkness, but rather reprove them.' But if the *former*, instead of secrecy there should be publicity. Error and vice may court the shade, but truth and righteousness shine forth, and challenge investigation. Christ is the light of the world, and Christians are as lights in dark places, and are commanded to let their light shine before men. The apostles never affected secrecy: 'We have,' they said, 'renounced the *hidden* things of dishonesty, not walking in craftiness, but by **MANIFESTATION OF THE TRUTH**, commending ourselves to every man's conscience in the sight of God!' But *your* truth, be it good or bad, is not like theirs, for it is not *manifested*, but *hidden*!

"*Thirdly*. Consider the *meetings*. Like all other associations, you hold regular meetings for the transaction of the business of your society. In some things, however, you differ from others, particularly in the articles of *dress* and *singing*. A finer subject for satire I have seldom met with, than the antique and dig-

nified appearance which some of you affect. Who could have thought that *Christian men* would have been so much in love with ancient Druids, men who sacrificed human victims, as not only to assume their name, but also to imitate their appearance, by adding to their Christian faces the beard of a goat, or of some other animal? And who could have imagined that any of my *plain, poor* brethren, would have been so fascinated with the charms of greatness as to throw away their hard-earned money upon medals, scarfs, and robes somewhat resembling the vestments of heathen priests? But the subject is too serious for satire.

“In other societies there *may* be *song-singing*, but in yours, there *must*. According to one of your rules, the song called ‘God save the King’ must finish the lodge hours. In addition to this, they frequently sing ‘Rule Britannia.’ They have also their songs of initiation, which are sung on the creation of every new member. To the loyalty of the national song there can be no objection; but is there none to others, and to the associations? Can you join with drunkards and debauchees in a public house even in singing ‘God save the

King?" Is this abstaining from the appearance of evil? Or is it not rather giving your sanction to a custom which is pregnant with incalculable mischief.

"*Finally.* Consider the *general tendency of your meetings*. It would require no great depth of penetration, antecedently to the knowledge of the actual effects produced by such associations, to calculate with a shrewdness approaching to certainty. I would not say that it is *impossible* for good men to mix with a host of ungodly men, at a public house, to hear them sing songs, and appear to be united in affection to them, regularly addressing each other by the appellation of brother, without losing some degree of spiritual good [you might safely say so]; but I do say, it is a difficulty nearly approaching to an *absolute impossibility*. 'Can a man take fire in his bosom and his clothes not be burnt?' You pray that you may not be led into temptation, but every time you mix with *these*, you act in direct opposition to the spirit of this prayer. Were you indeed called, in the order of providence, to attend such meetings, you might then with confidence expect that the 'God of all grace' would keep you from evil. But to

rush into danger and expect to be preserved is mad presumption."

One of the things supposed above is not supposable, namely, this: "Were you called, in the order of providence, to attend such meetings." God's providence is never opposed to God's word; but God's word positively forbids the thing here supposed. See first Psalm; Prov. iv. 14, 15; II. Cor. vi. 14-18.

"But we are no longer left to conjecture as to the effects of such associations; these effects are already visible. The tree has brought forth fruit, by which fruit we know the tree to be bad. *Formerly* you were diligent in your attendance on the means of grace; *now* many of you are negligent. *Formerly* you loved your preachers; profited by their ministry, and delighted in their company; but *now*, though you hear us, you can not receive our doctrine, because, *forsooth*, everything we say is personal. If we preach on separation from the world and sin, woe be to us! Even some of our texts are objected to, as being opposed to the lodges. *Prophecy smooth things—tell us that we may continue in the lodge—join with drunkards and whoremongers—and neglect many of the ordinances of God, and yet be good*

Christians. This, at present, seems to be your language. But we will not tell you any such things. Whether you will receive it or not, we will preach the whole counsel of God, and be pure from the blood of all men. 'He that walketh with wise men shall be wise; but a companion of fools shall be destroyed!' *Formerly*, you considered it your highest honor to be members of a religious society. You said, This people shall be my people, and their God my God; and, 'If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I do not prefer Jerusalem above my chief joy. But *now* you prefer the company of *song-singers*. Now some of you say, *If we can not be members of both societies, we will continue in the lodges.* Unhappy men! You are preparing work for repentance. In a little time God will dislodge us all; and how think you, will you *then* approve of your present choice? What! prefer darkness to light—Belial to Christ? You can not serve both. 'Choose ye this day whom ye will serve.' "

Now observe, this faithful pastor only had a glimpse of the inside of some of the *side-*

chambers of the Masonic lodge; yet he pronounced the whole, particularly the *rites, oaths, meetings, and general tendency, as utterly unchristian, heathenish, idolatrous, in a word, thoroughly bad both in principle and tendency; so much so, that those who were once amiable members of God's church, and happy in the enjoyment of religion, were so perverted after joining those secret societies, that they were not only alienated from their pastors, but objected both to the sacred text and to the sermon preached from it, and preferred the lodge to the church which they once loved. Hence he does not hesitate to declare that the invention is "one of the principal engines employed to produce degeneracy in the heart, and to confirm the world in their present state of alienation from God."* As to the oaths, he asserts that they are *illegal, irreligious, and absurd; yea, heathenism unmasked!* And as he proceeds, his holy indignation increases, so that he adds, *I hesitate not to say that such swearing is as complete an apostacy from God, as when Israel forsook the Lord, and bowed the knee to Baal, to Moloch, or to Ashtoreth!* Hence, if the deluded men did not leave those vile associations after this faithful instruction, he

and his faithful colleagues applied the discipline and excluded them from the church. Here is Methodism as it was! Hear it, ye degenerate offspring who are crowding into temples still more heathenish than were those, and yet still call yourselves Methodists, yea, Methodist preachers!

Again if Jacob Stanley was led thus to write and speak after obtaining a glance into the *side-chambers*, what would he have said if he had been permitted to look into the Masonic temple itself, and witness the idolatry and blasphemy of the knights, princes, kings, sovereigns, and sovereigns of sovereigns? What would he have said on beholding in that assembly, men calling themselves ministers of the gospel, and amongst them hosts of men calling themselves Methodist preachers? If a sight of Masonry in *embryo* thus provoked the holy indignation of Mr. Stanley, what would have been his indignation had he seen the monster full grown, as now seen, in what are called Knights Adept, Knights of the Golden Circle, Ku-Klux, &c., &c.? What would have been his indignation had he heard, as I have, a Methodist preacher assert that if William Morgan was abducted,

carried away under cover of night, concealed in a magazine, partly poisoned, partly bled to death, and finally sunk in the depths of the Niagara River by three Masonic murderers, "no more than justice was done him?" If his indignation was so great when he saw his members so strangely alienated by entering the *side-chambers*, what would have been his indignation had he witnessed such perversion as the above? A Methodist preacher asserting that an instance of the most horrible midnight murder is *naked justice*! Can anything exceed this? But just such is the influence of Masonry. And this is the system that is now controlling our pulpits, our presses, and our courts of justice, so called! "Will not God visit for these things?"

The reader must not fail to observe that the Masonic *method* of *corrupting* and *swindling* was then just what it is now, namely, by leading men into its *side-chambers*, thence into its *temple*, and then onward and downward from *degree* to *degree*, till that pit is reached whence the conspiracy took its rise. *Then* they formed various auxiliary societies, known by various names, as, *Friendly Odds*, *Nelsonics*, *Druids*, &c., &c., and there gave them such

Masonic doses as they were willing to receive. And when they became sufficiently intoxicated, they were led into the grand temple, where the work progressed more rapidly; and in an incredibly short time retreat was neither desired nor possible! Just so *now*: auxiliary secret societies are formed all over the country, known by various names, as Sons, Templars, &c., &c., and all professedly for the good of the dupes whose *money, influence, and ruin* are sought by the leading conspirators. And shall we recognize such men as being good Christians? Let them do this who can, I can not: to do so is obviously to reject the Bible, which from Genesis to Revelation teaches just the contrary.

CHAPTER XIII.

Corroborative extracts from Robison's *Proofs of a Conspiracy*, accompanied by remarks—The Conspirators acting under cover of Masonry.

I quote from the New York edition, George Forman, 1798. I have carefully read every page of this remarkable book; and although I had well-nigh completed my third book on the same subject before I ever saw this book, I do not find in it a single sentence that contradicts any of my positions. On the contrary, his *proofs* corroborate all I have written with regard to Masonry and the entire family of secret and oath-bound societies. To me this is very gratifying, for *Robison's Proofs* are *proofs*! Before I wrote at all, I had long prosecuted my researches, availing myself of every help within my reach, but did not till now get hold of this book, although I have given quotations from it, as I found them in other publications, and am pleased to find that he was quoted correctly. The work is dedicated "To the Right Honorable William

Wyndham, Secretary of War, &c., &c., &c.," and dated Edinburgh, Sept. 5, 1797.

To show that the scholarly professor knew whereof he affirmed, we may remark just here, that while he was yet young he became a Mason in Scotland, having been drawn into the lodge by those deceptive Masonic arts which we have now pretty well exposed. He afterward traveled on the continent of Europe, and formed an extensive acquaintance with the lodges there. "I had been initiated in a very splendid lodge at Liege, of which the Prince Bishop, his trefonciars, and the chief noblesse of the state, were members. I visited the French lodges at Valenciennes, at Brussels, at Aix-la-Chapelle, at Berlin, and Koningsberg; and I picked up some printed discourses delivered by the brother orators of the lodges. At St. Petersburg I connected myself with the English lodge, and occasionally visited the German and Russian lodges held there. I found myself received with particular respect as a Scotch Mason, and as an elve of the *Lodge de la Parfaite Intelligence* at Liege. I was importuned by persons of the first rank to pursue my Masonic career through many degrees *unknown in this country*

But all the splendor and elegance that I saw could not conceal a frivolity in every part. It appeared a baseless fabric, and I could not think of engaging in that which would consume much time, cost me a good deal of money, and might perhaps excite in me some of that fanaticism, or, at least, enthusiasm, that I saw in others, and perceived to be void of any rational support." * * * "My Masonic rank admitted me to a very elegant entertainment in the female *Lodge de la Fidelite*, where every ceremonial was composed in the highest degree of elegance, and everything conducted with the most delicate respect for our fair sisters, and the old song of brotherly love was chanted in the most refined strain of sentiment. I do not suppose that the Parisian Freemasonry of forty-five degrees could give me more entertainment. I had profited so much by it, that I had the honor of being appointed the brother orator. In this office I gave such satisfaction that a worthy brother sent me at midnight a box, which he committed to my care as a person far advanced in Masonic science, zealously attached to the order, and therefore a fit depository of important writings. I learned next day that this

gentleman had found it convenient to leave the empire in a hurry, but taking with him the funds of an establishment of which her Imperial majesty had made him the manager. I was desired to keep these writings till he should see me again. I obeyed. About ten years afterward I saw the gentleman on the street in Edinburgh. As I passed by him, I saluted him softly in the Russian language, but without stopping, or even looking him in the face. He colored but made no return. I endeavored in vain to meet with him, intending to make a proper return for much civility and kindness which I had received from him in his own country. But I saw him no more. I now considered the box as accessible to myself, and opened it. I found it contained all the degrees of the *Parfait Macon Ecossois*, with the rituals, catechisms, and instructions, and also four other degrees of Masonry, as cultivated in the Parisian lodges. I have kept them with all care, and mean to give them to some respectable lodge. But as I am bound by no engagement of any kind, I hold myself at liberty to make such use of them as may be serviceable to the public, without enabling any uninitiated person to enter the lodges of these degrees."

It would seem that even Robison was befogged and trammelled by his Masonic obligations. He will not reveal so far that any one could enter the lodges of those degrees, yet he will make such use of them as to be serviceable to his country; and in this way he seems to think that he keeps his Masonic obligations. Indeed he does not; for his obligations not only bound him *always to conceal and never reveal any part or parts, point or points, but also to speak well of the whole affair from first to last.* The truth is, Masonic obligations neither *can* nor *should* be kept. They so interfere with the common affairs of life, with civil, religious, and social connections and duties, and with essential manhood, that they can not be fully kept even by those who have thrown off all moral obligations.

It will be seen that the Parisians had, at that early period, as many as forty-five degrees, "degrees unknown in this country," thus confirming what I have said elsewhere, namely, that the higher degrees were constructed by French atheists. It will be seen, too, that the same characters constructed lodges for the ladies, as similar characters are doing in this country now, although Masonic masters still

tell us that no woman can enter a Masonic lodge! We shall see, too, that Robison finally saw what was much more serious than "frivolity:" *that* he could see at first, despite all the splendor by which he was dazzled.

See how the thing works: "I saw conventions held at Wismar, at Wisbad, at Kohlo, at Brunswick, and at Willemsbad, consisting of some hundreds of persons of respectable stations. I saw adventurers coming to a city, professing some new secret, and in a few days forming new lodges, and instructing in a troublesome and expensive manner hundreds of brethren." * * * "I saw it much connected with many occurrences and schemes in the Christian church. I saw that the Jesuits had several times interfered in it, and that most of the exceptionable innovations and dissensions had arisen about the time that the order of *Loyala* was suppressed; so that it should seem that these intriguing brethren had attempted to maintain their influence by the help of Freemasonry. I saw it much disturbed by the mystical whims of J. Behmen and Swedenborg; by the fanatical and knavish doctrines of the modern Rosycrucians; by magicians, magnetizers, exorcists, &c."

Just so; and Masonry in this country to-day is a mixture of all these, and much more, as we have abundantly shown. A pretty strong mixture, one would think, for a Methodist preacher to swallow! "I saw it much connected with many occurrences and schemes in the Christian church." No doubt of it; and we of the present day are permitted to see much more of this kind of working than Robison ever saw; so much so, that the conspirators even boast that they are "disintegrating the churches." Indeed, this was and still is one of the grand designs of the conspirators. Nor does it require very much penetration of vision to see in Masonry the Jesuitical innovations of which Robison speaks. But what we more especially wish the reader to notice is this language, I SAW, I SAW! Robison was in the principal lodges in France, Germany, and Russia; and he bears testimony to what he saw and heard. In addition to all this, he had much startling evidence from papers seized by the civil authorities from time to time, they having searched the lodges and houses of the conspirators; also from the sworn testimony of many who divulged the secrets when they saw

the ultimate design of the leading conspirators.

He shows that the secrecy of the lodge afforded an opportunity to fanatics, skeptics, and designing men generally, to express their ideas and project their iniquitous schemes with impunity: "These projectors had contrived to tag their peculiar notions to the mummerly of Freemasonry, and were even allowed to twist the Masonic emblems and ceremonies to their purpose." * * * "In consequence of this, the French innovations in Masonry were quickly followed in all parts of Europe, by the admission of similar discussions, although in direct opposition to a standing rule and declaration made to every newly received brother, that nothing touching the religion or government shall ever be spoken in the lodge."

Mr. Robison really seems to lose sight of the distinction between what Masonry *claims to be and what it is*. He seems to lose sight of the fact that such promises and professions are not designed to be kept; are only designed to deceive. Nor did they wait till he was a "received brother." If they had, he probably never would have been a brother. To induce

him to become one they declared that *the obligations he was about to take would not interfere with his religion or politics*. On this condition he proceeded; and then, without any regard to this promise, they bound him by oaths that set at defiance the whole of the divine moral code as well as the laws of his country.

He proceeds: "In short, I have found that the covert of a Masonic lodge had been employed in every country for venting and propagating sentiments in religion and politics, that could not have circulated in public without exposing the author to great danger." * * * "I have been able to trace these attempts through a course of fifty years, and all made under the specious pretext of enlightening the world by the torch of philosophy, and of dispelling the clouds of civil and religious superstition which keep the nations of Europe in darkness and slavery."

Hence Masonry has its *philosophical* and *ineffable* as well as its *symbolical* degrees. No doubt the initiated ignoramus gapes while listening to these big words, and to the wonderful things which they are said to import. Hence that would-be-wise look which char-

acterizes such persons when they come out of the Masonic den.

But listen to Robison: "I have observed these doctrines being discussed and gradually mixed with all the different systems of Masonry, till at last AN ASSOCIATION HAS BEEN FORMED FOR THE EXPRESS PURPOSE OF ROOTING OUT ALL THE RELIGIOUS ESTABLISHMENTS, AND OVERTURNING ALL THE EXISTING GOVERNMENTS OF EUROPE."

Observe, this is what he purposes to prove, and actually has proved in the following pages. To show this, we will give short extracts:

"The association of which I have been speaking is the order of ILLUMINATI, founded in 1775, by Dr. Adam Weishaupt, professor of canon law in the University of Ingolstadt."

Observe, Weishaupt had been educated a Jesuit, had taken the Masonic degrees, and, like the French atheists, resolved to complete the Masonic structure, the foundation of which was laid in London, by Anderson, a Scotchman, and Desaguilliers, a Frenchman, from 1717 to 1720. Hence it was a fixed law that none could be admitted into Weishaupt's *cabal*, but such as had previously taken the first

three degrees of Masonry, at least. Observe, too, that illuminati is only one of the names under cover of which the conspirators worked, and are still working, for the purposes here specified. *To illuminate, is the professed object; to blind and ruin, is the real one!* It may be well to remark just here that the constructors of the first three degrees (now known as the blue lodge, or Symbolic Freemasonry) did not see the far-reaching consequences of what they were doing, though they evidently had a bad object in view; neither did Mahomet, when he commenced to deceive his countrymen by his lies and tricks; nor did Ignatius Loyala, when he commenced in the same way; neither does any sinner see the end of what he is now doing. God alone sees the end from the beginning. A pure mind will do or not do, because God has commanded or forbidden, rather than from a reference to the far-reaching consequences, though in man's present state, at least, it is highly necessary to take these into the account. We now pass from the *introduction*, and will give some extracts from the body of the work:

Page 33. "But it is not a matter of mere probability that Masonic lodges were the semi-

naries of these libertine instructions. We have distinct proof of it, even in some of the French degrees. In the degree called the *Chevalier de Soleil*, the whole instruction is aimed against the established religion of the kingdom. The professed object is the emancipation from error, and the discovery of truth. The inscription in the east is *Sagesse*, that in the north is *Liberte*, that in the south is *Fermate*, and in the west it is *Caution*—terms which are very significant. The *Tres Venerable* is Adam; the Senior Warden is truth, and all the brethren are children of truth.” * * * “Brother Truth is asked, What is the hour? He informs Father Adam that among men it is the hour of darkness, but that it is midday in the lodge.”

After giving much more of the same kind, Mr. Robison says:

“These and many similar sentiments are evident allusions to the pernicious doctrines of the book called *Origine du Despotisme Oriental*, where the religion of all countries is considered as a mere engine of state; where it is declared that reason is the only light that nature has given to man; and that our anxiety about

futurity has made us imagine endless torments in a future world."

As I have presented the oaths, ceremonies, and teachings of this degree at great length in *Masonic Conspiracy No. 1*, I have given the above extracts here merely to show two facts, namely, that this degree was constructed by French atheists for the purposes here specified; second, that it is now what it was then. See Mackey's *Lexicon of Freemasonry*, article, Knight of the Sun, and you will find substantially the description that Robison here gives of it. He even uses the words "teaching, as it did, the doctrines of natural religion." Let it be remembered, too, that Robison is stating *what he knew to be fact*; so that it is no use for the conspirators to cry out "lies, he knows nothing about it."

On page 35 we are shown how the following degrees contradict those which went before, till all vital truth is excluded and nothing but atheism is left: "In the progress through the degrees, the brethren must forget that they have formerly been *Chevaliers de l'Orient*, *Chevaliers de l'Aigle*, when the symbols were all explained as typical of life and immortality. Indeed they are taught to class this among the

other clouds which have been dispelled by the sun of reason." Again, on the same page: "We are not to suppose that this was carried to extremity at once. But it is certain that before 1743 it had become universal, and that the lodges of Freemasons had become the places for making proselytes to every strange and obnoxious doctrine." Yet again, on the next page, when speaking of these proselyters, he says: "None more zealous than the apostles of infidelity and atheism!"

There, what now do you think of those professed ministers of Christ who by horrid oaths bind themselves to the entire system, and engage with atheists in the work of proselyting unsuspecting young men? And I do not hesitate to say that persons of observation know that what is here said of *the most zealous proselyters to Masonry* in the days of Robison, is equally true of *the most zealous proselyters of to-day*; they are "the apostles of infidelity and atheism," and their professed, or rather their real object is to-day what it was then. And the number of such Masons, both in the church and outside, is much greater than is generally supposed.

On page 44, when speaking of the *Loge des*

Chev. Bienfaisants, at Lyons, he says: "We know that this lodge stood as it were at the head of French Freemasonry, and that the fictitious order of Masonic Knights Templars was formed in this lodge, and was considered as the model of all the rest of this mimic chivalry. They proceeded so far in this mummery as even to have the clerical tonsure." He further shows that the most atheistical and seditious books of the times were issued by this order. Of one of those books he says: "The most profligate book that ever disgraced the press." On the following page he says: "In short, we may assert with confidence that the Masonic lodges in France were the hot-beds where the seeds were sown and tenderly reared, of all the pernicious doctrines which soon after choked every moral or religious cultivation, and have made the society worse than a waste; have made it a noisome marsh of human corruption, filled with every rank and poisonous weed."

Mark what he says of the origin and principles of the order of Knights Templars, and then think of the displays occasionally made by the same mimic chivalry in the streets of our cities, with the pastors of Christian churches at their head! Behold, ye astonished

worlds, the wonderful sight!—men professing Christianity and atheism at the same time; yea, professing to be teachers of both! Mark, too, what he says of all “the Masonic lodges in France” at the close of the last century: “They were the hot-beds where the seeds were sown, and tenderly reared, of all the pernicious doctrines which soon after choked every moral or religious cultivation, and have made the society worse than a waste; have made it a noisome marsh of human corruption, filled with every rank and poisonous weed!” Think of this, I say, and then think of the awful fact that the men who occupy the pulpits of our land are crowding into this “noisome marsh of human corruption;” yea, and dragging their flocks with them! On the same page he says: “The lodge *de la Parfaite Intelligence*, at Liege, contained, in December, 1770, the Prince Bishop, and the greatest part of his chapter, and all the office-bearers were dignitaries of the church; yet a discourse given by the brother orator was as poignant a satire on superstition and credulity, as if it had been written by Voltaire. It was under the auspices of this lodge that the collection of discourses, which I mentioned above, was

published; and there is no fault found with Bro. Robinet, nor Bro. Condercet. Indeed the Tresonciars of Liege were proverbial even in Barbant, for their epicurism in the most extensive sense of the word."

It will be seen that the highest dignitaries in the church were the highest dignitaries in those atheistical conclaves; yet we are still annoyed with that common reply to all our statements of facts, "It can not be so bad when there are so many ministers in it." Well, I know we have the power either to close or open our eyes; but the time will come when seeing will not be matter of choice; yea, the time will come when neither seeing nor hearing will help our condition. I think, however, that we have been deceived by Masonic preachers quite long enough. When the Revolution burst upon France like a river of burning lava, the Prince Bishop and his Masonic colleagues appeared before the National Assembly and testified that they had been hypocrites while professing and teaching the Christian religion; and if most of those who are Masons and preachers to-day would make a similar confession, it would probably be one of the most truthful and useful statements

they ever made. I will remark just here in passing, that Robison says, on page 297, that "the president's hat in the National Assembly is copied from that of a *Tres Venerable Maitre*. The scarf of a municipal officer is the same with that of a brother apprentice. When the assembly celebrated the Revolution in the cathedral, they accepted of the highest honors of Masonry, by passing under the *arch of steel*, formed by the drawn swords of two ranks of brethren. It is also worthy of remark that the National Assembly protected the meetings of Freemasons, while it peremptorily prohibited every other private meeting."

Thus, this assembly of atheists were politically, religiously, and every other way, strictly Masonic. And observe, this is precisely that at which Masonry aimed, and to which it led its subjects, while professing to enlighten them. Nor may we overlook the fact, that Masonry is displaying its antichristian and idolatrous emblems in this country to-day just as it did in France before and at the time of the Revolution in that country. It is displaying them on our state and national buildings, on our national currency, on the garments of

great and small officials, on our churches, and on the very goods that you purchase in the stores ; in some conspicuous place in the store, or in a place still more conspicuous outside the house ; on the hotel sign, and even on the barn. All this I have seen. I took up a book in a certain house this week, and saw in it a *fac-simile* of the coin that Brigham Young circulates at Salt Lake City ; and on that, too, are some of the Masonic symbols. If you should visit the more dangerous parts of our cities, you would probably see a Masonic sign displayed on the person of the most dangerous man you would meet there. Or when you kneel at the altar to receive the sacred emblems of Christ's dying love, if you look up you will probably see Masonic emblems displayed on the person of him who officiates in that sacred place. A short time since, a brother told me that he saw such emblems on the person of him who distributed the bread and wine ; and in view of the fact, one brother, at least, did not partake of the supper on that occasion. Is not this state of things painfully serious ? When these Masonic emblems are carried to the altar of God, are they less offensive to God than were the heathenish symbols

which the Roman soldiers carried within the sacred precincts of the temple on Mount Zion ? Most certainly not. Nay, they are far more offensive, for the Christian altar is more sacred than was that temple *then*, while the professed Christian minister is unspeakably less excusable than was the poor heathen soldier. Yet the heathen "abomination," when brought into that place, was said to "stand where it ought not."

On page 53, when speaking of "the progress of Freemasonry in Germany and the north of Europe," Mr. Robison says of the lodges: "All of them received their institution from England, and had patents from a mother lodge in London. All seem to have got the mystery through the same channel, the banished friends of the Stuart family. Many of these were Catholics, and entered into the service of Austria and the Catholic princes."

It will be remembered that we showed, in Conspiracy No. 2, that the Roman Catholics used Masonry as long as they found it subservient to their purpose; but when the infidels took hold of it, they being the deadly enemies of popery and of all religion, then the pope dropped Masonry, especially as

Jesuitism answered the same purpose. But to this day Jesuits are in all the secret societies, in sufficient numbers to keep Rome posted up with regard to all their movements; but the priests will not allow the common people to enter, for that might operate injuriously to Rome, by opening their eyes to see the secret workings of popery as well as those of Masonry, and thus lead them to hate all religion, by confounding the genuine with the spurious, as Masonry seldom fails to do.

Speaking of Masonry in Germany, Mr. Robison says, "The Rosycrucians were the first who availed themselves of the opportunity. This was not the society which had appeared formerly under that name, and was now extinct, but a sect of Alchymists, pretenders to the transmutation of metals, and the universal medicine." * * * "These cheats found it convenient to make Masonry one of their conditions, and by a small degree of art persuaded their pupils that they were the only true Masons. The Rosycrucian lodges were soon established, and became numerous, because their mysteries were addressed to the *curiosity*, the *sensuality*, and the *avarice* of men. They became a very formidable band, adopt-

ing the constitution of the Jesuits, dividing the fraternity into circles, each under the management of its own superior, known to the president, but unknown to the individuals of the lodges. The superiors were connected with each other, in a way known only to themselves, and the whole was under one general."

Now, this is the present constitution of Masonry, exactly. In this way not the Masonic lodges only, but all the secret societies of this country are managed by secret masters, with different degrees of authority, the *superiors only* being known to each other, while their dupes, both men and women, are entirely ignorant both of them and their operations, and equally so of their designs. The numerous societies under their management are known by a great variety of names, all professing good, but all so managed as to promote, less or more, the same antichristian and nefarious ends.

In the midst of the darkness, skepticism, fanaticism, and political strife which then prevailed on the continent of Europe, Masonic lodges were erected and new degrees constructed with amazing rapidity. The result was a spirit of rivalry among the different

lodges, as to which should rule all the rest. The French lodges, particularly the Grand Lodge in Paris, were specially arrogant in their claims to antiquity, and as having the simon-pure thing. But the German lodges did not like to be ruled by those of France, much less did they like to let them sell all the patents and pocket all the money. Hence contentions and divisions greatly prevailed for a time in those dark places of the earth. But in the midst of the strife a new idea was started, namely, that the mother lodge was in London, England. The result was that this lodge was appealed to by the Germans who did not like to submit to the French lodges. The London lodge claimed to be the true original, of course, and granted patents to all who applied for them, and in this way made money fast. In this way the German lodges were emancipated from the rule of the French lodges, claimed to be equal with, if not superior to them, and to have an equal right to sell patents, which they did with great rapidity, pushed forward a flourishing business in this way, and pocketed the money. Baron Hunde, says, Robison, being in Paris, got acquainted with the Earl of Kilmar-nock and some other gentlemen who were

about the pretender, and learned from them that they had some wonderful secrets in their lodges. He was admitted, through the medium of that nobleman, and of a Lord Clifford, and his Masonic patent was signed *George* (said to be the signature of Kilmarnock). Hunde says, frankly enough, that he attached himself to the fortunes of the pretender, in hopes of rising under his protection. In this way the work of deceiving and being deceived went forward, and all on the original Masonic plan. The original plan has been so matured, however, that all the Masonic lodges in this country submit to the *dictum* of the Grand Lodge of the United States, which, like the old East India Company, is a huge monopoly, and still pushes on a flourishing business by a degree of fraud and falsehood seldom paralleled, and probably never exceeded in the history of our apostate race. In the midst of these quarrels between rival lodges "a book appeared," says Robison, "called *The Stumbling-block and Rock of Offense*, which betrayed (by their own confession) the whole secrets of the order of Templars, so far as it went beyond the simple English Masonry." Yet those self-constituted chivalry still feign

to look very wise, and still cry out, "You know nothing about it."

Having at great length adduced the most convincing facts and evidences to mark the corrupting and destructive influences of Masonry in Germany, Mr. Robison thus sums up, on page 75: "And thus it appears that Germany has experienced the same gradual progress from religion to atheism, from decency to dissoluteness, and from loyalty to rebellion, which has had its course in France. And I must now add that this progress has been effected in the same manner, and by the same means, and that one of the chief means of seduction has been the lodges of the Freemasons."

This testimony is true; and it is equally true that what Masonry did in France and Germany, that it is doing in the United States. Under its corrupt and corrupting teaching and influence, it is producing results precisely the same as those mentioned above, and that to an extent that is truly appalling. Many of the most zealous Masons are not only infidels, but downright atheists, some of them not hesitating to pronounce Jesus Christ an impostor. This was done in the open street in Marine City, and that in the presence of an aged

member of the church of which I was the pastor; and referring to his nativity and atonement, he added, "the day is gone by when you can get people to believe such stuff." Yet for many years our church in that same Marine City has seldom had a pastor who was not a Mason in full fellowship with the members of that Christ-rejecting lodge. And members of our church there have repeatedly told me that they were grieved to see their pastor hurry the exercises of the Thursday evening prayer-meeting, and cut them short that he might go to the lodge, which met the same evening. And certain it is that those ministers who did not belong to the lodge were careful to obey that well-known Masonic command, "Let him keep his mouth shut." Nor was this all, for few, if any of them, failed to work in some of the Masonic "side-chambers," such as the Good Templar lodge. And because I was not quite so obedient to the conspirators, they, as is well-known, undertook to starve me out," "run me into the river," &c. &c. But, strange to say, I lived and prospered; and, blessed be God, I still live and prosper. So clear it is that

"God is above men, devils, and sin."

CHAPTER XIV.

The Conspirators acting under cover of Illuminism, &c

Mr. Robison now gives us a full account of *The Illuminati*. He says, on page 89, "It is in the lodges of Freemasons that the Minervals are found, and there they are prepared for illumination. They must have previously obtained the three English degrees." Speaking of Weishaupt, he says: "He claims that his doctrines are the only true Freemasonry. He was the chief promoter of the *eclectic system*. This he urged as the best method of getting information of all the explanations which have been given of the Masonic mysteries. He was also a *Strict Observans*, and an adept Rosycrucian. The result of all his knowledge is worthy of particular remark, and shall therefore be given at large."

Mark, Weishaupt was first a *Jesuit*, then a Mason, a *Strict Observans*, an adept *Rosycrucian*, and finally an *atheist*; and with these qualifications he prepares from the whole a system called *Illuminism*; and this he offers as

a substitute for the gospel! And, stranger still, thousands of professed ministers of the gospel accept of the offer, and are his followers to-day, and among them multitudes of Methodist preachers, so called; for the Masonry of to-day has in it every essential principle of Weishaupt's *Illuminism*; and his *Illuminism* has in it all the vital principles of the Masonic degrees previously constructed by the French and German atheists, assisted by the Jesuits, Rosycrucians, Alchymists, Magicians, and others; and the Masonry of the United States to-day embraces everything vital in the whole! This I aver, after a careful examination of scores of the degrees of modern Freemasonry, together with an equally careful examination of the history of the whole affair, as may be seen by any one who will read this and my two preceding books on the subject. Such are some of my reasons for now giving some extracts from Weishaupt's own account of his system, as furnished by Robison.

Now hear Weishaupt. "I declare, and I challenge all mankind to contradict my declaration, that no man can give any account of the order of Freemasonry, of its origin, of its

history, of its object, nor any explanation of its mysteries and symbols, which does not leave the mind in total uncertainty on all these points." Mark the inference deduced from this declaration: "Every man is entitled, therefore, to give any explanation of the symbols, and any system of the doctrines, that he can render palatable. Hence have sprung up that variety of systems which for twenty years have divided the order. The simple tale of the English, and the fifty degrees of the French, and the Knights of Baron Hunde, are equally authentic." True enough; and so is Mahomet's account of his remarkable journey on his alborak from Mecca to Jerusalem, and thence upward through ten heavens, and home again, all in one night! He goes on: "These systems are in fact but one. They have all sprung from the blue lodge of three degrees; take these for their standard, and found on them all the improvements by which each system is afterwards suited to the particular object which it keeps in view."

Quite true again, Mr. Weishaupt. All must acknowledge, as you do yourself, that Anderson and Desaguilliers, not Solomon or Enoch,

were the founders of the system—you say in 1716, I prefer to say from 1717 to 1720. But let that go, the difference is a matter of no moment. I apprehend, however, that atheism lies and foolery will only be “palatable” to atheists, fools, and liars. And even though it were true that no explanation can be given of Freemasonry that does not leave the mind in total uncertainty as to its *origin, history, objects, mysteries, and symbols*, I should like to know why the whole is called *Illuminism*? why men are required to bind themselves by oaths and death-penalties to approve of, embrace, and defend the whole? I should like to know, too, by what art all this this can be made “palatable” even to atheists? And although the disgusting mixture is sugar-coated with pretended “friendship, morality, and brotherly love,” and “universal benevolence,” and much more of the same kind of sweetening, the mixture itself is so nauseating that I doubt whether it can be made quite palatable to any sane man. Indeed, many of those who had only taken a few small doses, two or three of the first degrees, have expressed their disgust in such language that I dare not even quote it, knowing that “cowans,” who have

not been used to such nauseating potions, would not, could not, should not, endure it. And although men are stripped, roped, and blinded when they are taking the horrid doses, and afterward dressed up in fantastic regalia, and have wonderful names and titles bestowed upon them, doubtless to divert their attention from the vile thing that they are doing or have done, still I believe it is not "palatable" even to a Rosycrucian. And I know it is not palatable to a Methodist preacher, for he can not bear to hear it mentioned; the remembrance of it is painful to him, even though he feigns to laugh at it. The reader must not fail to observe Weishaupt's assertion concerning all the systems that have sprung from the three English degrees, otherwise called the blue lodge, or Symbolic Masonry, namely, that "they are in fact but one;" and his eclectic system is confessedly a combination of the whole. And at that time there were "the fifty degrees of the French, and the Knights of Baron Hunde." Observe, too, that the Masonry of this country and that of France claim to be one; and as the whole sprang from the three first degrees, and as it is here confessed that they date no further back than 1716, it

follows that the whole affair, this child of the devil, is only about 154 years old—about as old as Thomas Parr was when he died, and fifteen years younger than Harry Jenkins was when he died. And this is *ancient Freemasonry*! Neither can it be denied that the French atheists constructed the fifty degrees here specified; for when the German Masons refused to submit to French rule and appealed to the mother lodge in London, she claimed that her three degrees were the simon-pure original, and all the degrees above them she pronounced spurious. Such is the atheistic origin and character of the Masonic degrees for which men now pay so highly, and to believe and keep which they bind themselves by horrid oaths and death-penalties!

Of secrecy Mr. W. speaks thus: “The slightest observation shows that nothing will so much contribute to increase the zeal of the members as secret union. It is needless to inquire into the cause of this zeal which secrecy produces. It is a universal fact, confirmed by the history of every age.”

No, this phenomenon is not quite universal; it is only co-extensive with those whose “deeds are evil.” “Men love darkness rather

than light, because their deeds are evil;" that is all. The same authority says: "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Here is a full explanation of what is assumed to be universal and inexplicable. Doubtless this teaching furnishes one reason why this great Teacher is excluded from secret societies.

The candidate was admitted into the lowest degree of the Illuminati in the following manner:

"The only ostensible members of the order were the Minervals. They were to be found only in the lodges of Freemasons. A candidate for admission must make his wish known to some Minerval; he reports it to a superior, who, by a channel to be explained presently, intimates it to the council. No farther notice is taken of it for some time. The candidate is carefully observed in silence, and if thought unfit for the order, no notice is taken of his solicitation. But if otherwise, the candidate receives privately an invitation to a conference. Here he meets with a person unknown

to him, and, previous to all further conference, he is required to peruse and to sign the following oath:"

"I N. N., hereby bind myself, by mine honor and good name, forswearing all mental reservation, never to reveal, by hint, word, writing, or in any manner whatever, even to my most trusted friend, anything that shall now be said or done to me respecting my wished-for reception, and this whether my reception shall follow or not; I being previously assured that it shall contain nothing contrary to religion, the state, nor good manners. I promise that I shall make no intelligible extract from any papers which shall be shown me now, or during my noviciate. All this I swear, as I am, and as I hope to continue, a man of honor."

Nothing contrary to religion. If by religion is meant Christianity, then I maintain that all this is contrary to it, and to common sense. But if the religion of the order is meant, then I presume all this is entirely in harmony with it. And this may be equally true of what is here meant by the words *state or good manners*. It will be seen that the obligations commence with the soft words, *mine honor and good name*,

and end with the clinching words, *all this I swear!* This Masonic art is always strictly adhered to. It will be seen that all this agrees exactly with the obligations in the application for admission into the first degree of Masonry. There the following words seem to extend farther than anything in the above, namely, that he "will cheerfully conform to all the ancient established usages and customs of the fraternity."

"The candidate is then introduced to an *Illuminatus Dirigens*, whom perhaps he knows, and is told that this person is to be his future instructor. There is now presented to the candidate what they call a table, in which he writes his name, place of birth, age, rank, profession, place of residence, and favorite studies. He is then made to read several articles of this table. It contains, first, a very concise account of the order, its connection with Freemasonry, and its great object the promoting the happiness of mankind by means of instruction and confirmation in virtuous principles." Numerous artful questions now follow, to each of which he must give some answer in writing. Instead of quoting, let it suffice to say that they are such questions as

are calculated to draw out of him the knowledge sought, so that the mentor shall have a perfect knowledge of the novice, as to what he *was, is, and is likely to be*. Meantime, every method is adopted to give him a high opinion of the order, and to raise his expectations as to the good that will result to him from his being connected with it. And to secure the end contemplated, he is earnestly exhorted to get rid of all those prejudices and professions which stand in the way of his advancement. By prejudices is meant, of course, everything that is truly Christian, every true moral feeling. The knowledge of the candidate which the mentor thus obtains is by him communicated to the superiors, who are utterly unknown to the candidate. If his religious prejudices are finally so stubborn that they can not be so rooted out, in other words, if there is reason to believe that his moral sense can not be so destroyed that he will not shrink from the obligations yet to be enjoined, he receives his *sta bene*. But if otherwise, he is then artfully led to take the following obligations:

“I N. N., protest before you, the worthy plenipotentiary of the venerable order into

which I wish to be admitted, that I acknowledge my natural weakness and inability, and that I, with all my professions, rank, honors, and titles which I hold in political society, am, at bottom, only a man. I can enjoy these things only through my fellow-men, and through them also I may lose them. The approbation and consideration of my fellow-men are indispensably necessary, and I must try to obtain them by all my talents. These I will never use to the prejudice of universal good, but will oppose, with all my might, the enemies of the human race, and of political society. I will embrace every opportunity of saving mankind, by improving my understanding and my affections, and by imparting all important knowledge, as the good and statutes of this order require of me. [Mark, everything is made subservient to THE GOOD AND STATUTES OF THE ORDER!] I bind myself to perpetual silence and unshaken loyalty and submission to the order, in the presence of my superiors; here making a faithful and complete surrender of my private judgment, my own will, and every narrow-minded employment of my power and influence. [Just such promises the Mason makes to his masters and

to the higher lodges.] I pledge myself to account the good of the order as my own, and am ready to serve it with my fortune, my honor, and my blood. Should I, through omission, neglect, passion, or wickedness, behave contrary to this good of the order, I subject myself to what reproof or punishment my superiors shall enjoin. The friends and enemies of the order shall be my friends and enemies; and with respect to both, I will conduct myself as directed by the order, and am ready, in every lawful way, to devote myself to its increase and promotion, and therein to employ all my ability. All this I promise, and protest, without secret reservation, according to the intention of the society which requires from me this engagement. This I do as I am, and as I hope to continue, a man of honor."

Here, too, is Masonry exactly. The process of binding commences and proceeds with great caution: What is likely to alarm is avoided for a time, and soft, beguiling words are introduced with great art, as when a man pats a wild horse with one hand while he is slipping the rope around his neck with the other. Although the grand design of the

system is to exalt *nature* above *God*, and reason above revelation, yet, just at this point, *nature* and *reason* are alike degraded to give way to the usurpation of the *illuminator*, who is *plenipotentiary*, while the poor candidate is made to acknowledge that fact and his own *natural weakness* almost with the same breath. Finally, he is made to *pledge himself, his fortune, honor, and blood to the good of the order, and to subject himself to what reproof or punishment his superiors shall enjoin!* Again, *their friends shall be his friends, and their enemies his enemies; and with respect to both, he promises to conduct himself as directed by the order. And all this is without reservation, and according to the intention of the society!* All this he pledges while in utter ignorance of the whole matter; yet he claims to be, and hopes to continue, a man of honor!

Mr. Robison says: "A drawn sword is then pointed at his breast, and he is asked, Will you be obedient to the commands of your superiors? He is threatened with unavoidable vengeance, from which no potentate can defend him, if he should ever betray the order."

* * * "Our candidate is now ILLUMINATUS MINOR. It is needless to narrate the mummary

of reception, and it is enough to say that it nearly resembles that of the *Masonic Chevalier du Soleil*, known to every one much conversant with Masonry."

The reader will observe, of course, that from first to last, no authority, either human or divine, outside the order is recognized for a moment.

When the elector of Bavaria suppressed the order and made investigation as to its principles, Weishaupt published the above, which sustains about the same relation to the entire system of Illuminism as the entered Apprentice degree sustains to the entire system of Masonry. He denied the weighty charges brought against the system, and published the above by way of defense, being led to this by such *straits* as led the Masons to publish a deceptive edition of Morgan. Nor did he fail to suppress the more offensive features even of this degree, as appeared from the sworn testimony of four professors of his own university,—who when they discovered the horrid designs shrunk back and divulged the whole affair as far as they had gone,—and from other sources hereafter to be noticed. But even what he published as the first degree of

his system is unmistakably Masonic and thoroughly bad.

The sources from which further information was received, are thus stated by Mr. Robison, on page 107: "But since the time of the suppression by the elector, discoveries have been made which throw great light on the subject. A collection of original papers and correspondence was found by searching the house of one Zwack (a member), in 1786. The following year a much larger collection was found at the house of Baron Bassus; and since that time, Baron Knigge, the most active member next to Weishaupt, published an account of some of the higher degrees, which had been formed by himself. A long while after this were published, *Neueste Arbeitung des Spartacus und Philo in der Illuminaten Orden*, and *Hohere Granden des Illum. Ordens*. These two works give an account of the whole secret constitution of the order, its various degrees, the manner of conferring them, the instructions to the intrants, and an explanation of the connection of the order with Freemasonry, and a critical history. We shall give some extracts from such of these as have been published. Weishaupt was the founder in 1776.

In 1778 the number of members was considerably increased, and the order was fully established. The members took antique names. Thus Weishaupt took the name of Spartacus, the man who headed the insurrection of slaves, which in Pompey's time kept Rome in terror and uproar for three years. Zwack was called Cato; Knigge was Philo; Bassus was Hannibal; Hertel was Marius; Marquis Constanza was Diomedes; Nicholai, an eminent and learned bookseller in Berlin, and author of several works of reputation, took the name of Lucian, the great scoffer at all religion. Another was Mahomet. It is remarkable that, except Cato and Socrates, we have not a name of any ancient who was eminent as a teacher and practicer of virtue. On the contrary, they seem to have affected the characters of the freethinkers and turbulent spirits of antiquity. In the same manner they gave ancient names to the cities and countries of Europe. Munich was Athens, Vienna was Rome, &c."

Having given the key to the names of the leading conspirators, we will now give some extracts from their secret correspondence. We do so the more readily, knowing that the plans here divulged are being worked with

subtlety and energy in the United States to-day, and that for the very same purposes. "He that hath an ear, let him hear."

"SPARTACUS to CATO, Feb. 6, 1778."

Speaking of "the higher mysteries," he says: "No religionist must, on any account, be admitted into these; for here we work at the discovery and extirpation of superstition and prejudice." The reader must bear in mind, *superstition and prejudice*, as used here, mean the Christian religion and all moral scruples. This is shown at large in my remarks on the Key of Masonry, Conspiracy No. 1. All such scruples of conscience must be laid aside before entering the higher degrees; hence all "religionists" are necessarily excluded from these. It follows, too, that the preparatory process is designed and adapted to destroy all such sentiments and feelings. Agreeably to this object it was said that "the fear of the Lord," so far from being the beginning of wisdom, was "the beginning of folly."

"The instructions shall be so conducted that each shall disclose what he thinks he conceals within his own breast—what are his ruling propensities and passions. And in particular, every person shall be made a *spy* on another

and on all around him. Nothing can escape our sight. By these means we shall readily discover who are contented, and receive with relish the peculiar state doctrines and religious opinions that are laid before them; and, at last, the trustworthy alone will be admitted to a participation of the whole maxims and political constitution of the order." Of this plan he says, "This will answer all the purposes of auricular confession."

Every one a spy ; nothing can escape our sight. This spy principle has once and again been mentioned to me as one of the good things in Masonry, and in one instance by a Methodist preacher. Is not this shocking? Now we know that no religionist can on any account be admitted into the higher degrees, for the all-sufficient reasons here stated; it is easy therefore to form an estimate of those preachers who have taken the higher degrees!

Again ; in this same letter, when speaking of the instruction to be given by books and otherwise, he says : "But this is a ticklish project, and requires the utmost circumspection." * * * "Say nothing on such subjects to intrants, for we don't know how they will be received; folks are not prepared. Ma-

rius, an excellent man, must be dealt with. His stomach, which can not yet digest such strong food, must acquire a better tone. The allegory on which I am to found the mysteries of the higher orders, is *the fire-worship of the Magi*. We must have some worship, and none is so opposite. LET THERE BE LIGHT, AND THERE SHALL BE LIGHT. This is my motto, and is my fundamental principle. The degrees will be *Feuer Orden, Parsen Orden*.* In the course through these there will be no STA BENE; for I engage that none shall enter this class who has not laid aside his prejudices. No man is fit for our order who is not a Brutus or a Catiline, and is not ready to go every length. Tell me how you like this."

Now you see why the Masons have worship, and of what kind it is. *All are* not yet prepared to go the whole length; they must be pleased with some kind of worship, and "the higher orders being founded on the allegory of the fire-worship of the Magi, no worship is so opposite as that. By and by their stomachs will acquire a better tone; then they will

* "This is evidently the *Mystere du Mithrus* mentioned by Barruel, in history of Jacobinism, and had been carried to France by Bede and Busche."—Robison.

swallow materialism without scruple—will not desire any kind of worship, but, like Brutus and Catiline, will go the whole length! And we have here further evidence of the character of all those who have taken the higher degrees. Observe, too, in the initiation ceremonies Masons daringly mimic the Almighty by saying: "Let there be light;" and Weishaupt says, this is my fundamental principle. So clear it is that Masonry and Illuminism are one.

"SPARTACUS to CATO, March 1778."

"To collect unpublished works and information from the archives of states will be a most useful service. Marius, keeper of the electorate, has ferreted out a noble document, which we have got. He makes it, forsooth, a case of conscience. How silly that, since only that is *sin* which is *ultimately* productive of mischief. In this case, where the advantage far exceeds the hurt, it is meritorious virtue. It will do more good in our hands than by remaining one thousand years on the dusty shelf."

What a rule of moral action is here given! According to this rule, breach of trust, betraying the state into the hands of her ene-

mies, is *meritorious virtue*. And this is precisely what the Knights of the Golden Circle did in this country, as we have shown. To make this a case of conscience is weak and silly—is even matter of laughter with such men! Truly, none but such men as Brutus and Catiline are fit for such an order. Who will vote such men into office? It will be remembered that a fundamental principle of the Jesuits is, that *the end sanctifies the deed*. This is the principle here adopted; and as to the *end*, observe, the criminal is to be the sole judge! The reader will observe that the plans, principles, and much of the phraseology of Weishaupt, are from his old masters, the Jesuits. When the Knights of the Golden Circle (who like Marius filled high offices in their country) carried off the arms and treasures of their country, they acted like true Illuminati, concluding, no doubt, that such things would do much more good in their hands than they would in dusty places where they found them, for such things would greatly assist them in fighting against their country, to which they had sworn allegiance! Indeed I do not think it would be difficult for any thief to persuade himself that property, in

many instances at least, would do much more good by *changing hands*; and in such cases it always changes into the hands of the thief. It deserves to be noticed, too, that it is very common for clerical gentlemen to assign this as an all-sufficient reason for their becoming Masons; they say they will do more good. This is the principle of the Illuminati, exactly. In short, this principle is fast doing away with the divine moral code, and murder, treason, falsehood, perjury, and a frequent change of wives, or a plurality of them, have come to be considered trivial matters, if not virtuous. And Masonry, or Illuminism, or what you please to call it, is the principal cause of all this. Mark the single statement: *that only is sin which is ultimately productive of mischief!* Where such a principle is adopted, what evil may we not expect to follow? In short, Masonry rejects God, and consequently his law and all moral obligation. This being done, the highest rule of action left to us is mere *policy*, and those who have rejected God will always consider it *policy* to gratify their own desires, regardless of the interests of others; nor will they reason very closely or very long as to what the *ultimate* results will be. When God

and his law are abandoned it is useless to talk about *ultimates*.

The following extract deserves the profoundest attention : “ There was found in the handwriting of Zwack a project for a sisterhood, in subserviency to the designs of the Illuminati. In it are the following passages : ‘ It will be of great service, and procure us both much information *and money*, and will suit charmingly the taste of our truest members, who are lovers of the sex. It should consist of two classes, the virtuous and the free-hearted. They must not know of each other, and must be under the direction of men, but without knowing it. Proper books must be put into their hands, and such (but secretly) as are flattering to their passions.’ ”

Of all the projects, I consider this the most diabolical. Whatever the devil and the Masons may do, there still is hope while woman is pure and under the influence of the gospel. But let her be drawn into those secret dens and corrupted as above proposed, and all is lost beyond hope ! The plan here proposed is deep, dark, and devilish in the last degree. *They are to be of two classes, the virtuous and an opposite class, the one to corrupt the other. But*

they must not know of each other, and must be under the direction of men, but without knowing it; and such books as are flattering to their passions must be put into their hands, but secretly, for observe, in every movement the ostensible end is some great good, while the real objects are similar to those here stated, namely, it will bring us much information and money, and will charmingly suit the taste of the conspirators. But while the conspirators are admirably suited, those who are caught in their snares are ruined.

Now, no one whose eyes are open can fail to see that this atheistic plan for the ruin of woman is being prosecuted to-day in these United States, and that with a degree of art and energy not exceeded by the original projectors. Everywhere Masons and Odd-fellows have been, and are, putting forth the utmost effort to draw the women into secret combinations, and that for the purposes specified by the original conspirators. Now as formerly, while the sisterhood are kept in profound ignorance of the dark design, they are captivated by the artful display, and so poisoned that they soon fall in love even with Masonry, that is, what they suppose to be Masonry; yea, they soon become the earnest ad-

vocates of the Masonic and other secret orders, and greatly assist the conspirators in opposing all those who are opposed to the conspiracy and resolved to abide by the teachings of that book which the conspirators so much dread and hate. I have noticed again and again how strangely the most amiable young ladies have been changed after being but a little while in the Good Templar lodge, or other secret combination. Yea, and sober and pious matrons have been similarly changed, after being a short time in some of the lodges. You might point out to them in the clearest manner the character, design, and doings of the secret orders, but if their native modesty did not permit them to deny the whole, they were as silent, if not as evasive, as an oath-bound Mason. In a word, their *candor* and *freedom* had seriously suffered; they were neither open to conviction nor free to investigate; the fictitious sisterhood had seriously injured the real womanhood; the grips, signs, pass-words, secrets, regalia, big names, and other things "flattering to their passions," had already injured them to an extent of which they were not sensible. They had commingled with "the freer-hearted" as well as with the virtu-

ous, and they were "under the direction of men, but without knowing it!"

The following is also very suggestive, and sheds much light on the Masonic work and labor of the present day:

"SPARTACUS to CATO."

"Send me back my degree of *Illuminatus Minor*,—it is the wonder of all men here (I may perhaps find time to give a translation of the discourse of reception, which contains all that can be said of this association to the public),—as also the two last sheets of my degree, which is in the keeping of Marius and Celsus, under one hundred locks, and which contains my history of the lives of the patriarchs."

Mark, my degree of *Illuminatus Minor*—my degree which contains my history of the lives of the patriarchs. Thus it is that degrees were made, and thus it is that degrees are still made by bad men, and all is called *ancient Freemasonry*! The original, of course, must be kept very secret, even under one hundred locks! But the inventors of the original three degrees were much wiser, for they burnt the original papers. Doubtless, such Masonic stories as that of Enoch building a temple under the ground, having nine arches, and there depos-

iting the Masonic secrets; such as that which Masons tell about the pot of manna, about Aaron's rod, &c. &c., were taken from Weishaupt's *Lives of the Patriarchs*. Robison says, "Nothing very particular has been discovered of these lives of the patriarchs. He says that there were about sixty sheets." What Weishaupt says of his "discourse of reception" also deserves notice: "It contains all that can be said of this association to the public;" that is, it presents to the public a very favorable view of that which is unqualifiedly bad. It was this lying trick of the conspirators that furnished a title for my first book, namely, *What it Claims to be, and What it Is*.

Of this deception we have further illustration in the following communication from Spartacus to Cato: "There must not a single purpose ever come in sight that is ambiguous, and that may betray our aims against religion and the state. One must speak sometimes one way and sometimes another, but so as never to contradict ourselves, and so that, with respect to our true way of thinking, we may be impenetrable. When our strongest things chance to give offense, they must be explained as attempts to draw answers which discover

to us the sentiments of the persons we converse with."

Here their *aims against religion and the state* are acknowledged. *With respect to their TRUE way of thinking, they must be impenetrable.* When, however, *our strongest things chance to give offense, they must be denied.* And to confuse and lead astray we must speak sometimes one way and sometimes another. This is Masonry, exactly. Who has not heard the Masons speak sometimes one way and sometimes another? In short, who has not witnessed all the above deceptive quibbling and villainy?

Here follows Weishaupt's "priest-degree," that trap which was made to catch priests, and which is so successful that thousands of them are fast in it at this moment. Here it is: "One would almost imagine that this degree, as I have managed it, is genuine Christianity, and that its end was to free the Jews from slavery. I say that Freemasonry is concealed Christianity. My explanation of the hieroglyphics, at least, proceeds on this supposition; and as I explain things, no man need be ashamed of being a Christian. Indeed, I afterwards throw away this name and substitute *reason*. But I assure you this is no small

affair; a new religion, and a new state government, which so happily explain one and all of these symbols, and combine them in one degree. You may think that this is my chief work. But I have three other degrees, all different, [all very ancient of course!] for my class of higher mysteries, in comparison with which this is but child's play; but these I keep for myself as general, to be bestowed by me only on the *Benemeritissimi*. The promoted may be Areopagites or not. Were you here I should give you this degree without hesitation. But it is too important to be intrusted to paper, or to be bestowed otherwise than from my own hand. It is the key to history, to religion, and to every state government in the world. There shall be but three copies for all Germany. You can't imagine what respect and curiosity my priest-degree has raised; and, which is wonderful, a famous protestant divine, who is now of the order, is persuaded that the religion contained in it is the true sense of Christianity. O MAN, MAN! TO WHAT MAYEST THOU NOT BE PERSUADED. Who would imagine that I was to be the founder of a new religion."

Sure enough, who would imagine this?

And we may ask, who would imagine that thousands of Methodist preachers in these United States would embrace this new religion, and still profess to hold and teach the old! If the poor atheist who invented this new religion were here now, he would doubtless exclaim with still greater wonder, O MAN, MAN! for he might point, not to a single divine, but to thousands in the different denominations, and claim them all as his disciples, and all of them, if they are to be believed, wonderfully pleased with their new religion, new symbols, and new fantastic dress, and rapturously exclaiming, "Hail, Masonry divine!"

In a note on page 120 Mr. Robison very properly observes that Weishaupt takes credit for more originality in constructing those degrees than of right belongs to him, for he is to a large extent a mere compiler from degrees previously constructed by his neighbors the French atheists. In the two books, *Antiquite devoilee par ses usages*, and *Origine du Despotisme Oriental*, Mr. Robison says he finds "several singular phrases," which phrases occur in other parts of Weishaupt's correspondence where he refers to these very degrees.

Speaking of the symbols, Philo says: "I have put a meaning to all these dark symbols, and have prepared both degrees, introducing ceremonies, which I have selected from among those of the ancient communions, combined with those of the Rosaic Masonry; and now it will appear that *we* are the only true Christians. We shall now be in a condition to say a few words to priests and princes. I have so contrived things that I would admit even popes and kings, after the trial which I have prefixed; and they would be glad to be of our order."

With regard to those attempts to imitate Christianity while their object was to destroy it, Philo, in his private correspondence, gives this answer: "It is only a cloak to prevent squeamish people from starting back." This is the bait by which verdant preachers are led to take the hook. But there is nothing new in all this; every system of imposture imitates the true religion for the same purpose, just as base coin is made to resemble the genuine. But if coiners of bad money should not imitate the good better than Masonry imitates Christianity they certainly would not pass much of it. I suppose the

reason is that people are more afraid of bad money than they are of bad religion, especially so when bad religion brings them money, as is often the case; and I presume that is one of the principal ends for which some make and others take the degrees. When the degrees cease to give men advantage over their honest neighbors they will not bring a very high price.

In another letter Weishaupt says: "We must first gradually explain away all our preparatory pious frauds; second, we must unfold, from history and other writings, the origin and fabrication of all religious lies whatever; third, give a critical history of the order." This is very cool. But those who know Masonry know that this is the Masonic process exactly. Only read *The Key of Masonry*, and you will see this is so. Mr. W. adds: "But I can not but laugh when I think of the ready reception which all this has met with from the grave and learned divines of Germany and of England; and I wonder how their William failed when he attempted to establish a deistical worship in London." Here Robison says: "What can this mean?" To this the American editor replies in a note,

“It means an attempt made by David Williams.” As to the failure in the one case and the success in the other, this I have shown in the former part of this book. The open attack on Christianity was, and must be, a failure: the secret method alone can succeed. Only let a Methodist preacher give from the pulpit a full exhibit of twenty or thirty of the Masonic degrees which he has taken, with all the oaths, penalties, symbols, and ceremonies, and then exhort his hearers to become Masons by taking such degrees; how many, think you, would he get to join the lodge? Echo answers—NOT ONE! If this method had been adopted with himself, he never would have been a Mason. And right well the atheists knew this when they concocted the secret plan, as these developments clearly show.

When speaking of the English, Weishaupt says: “Their poet Pope made his *Essay on Man* a system of pure naturalism, without knowing it, as brother Chrysippus did with my priests’ degree, and was equally astonished when this was pointed out to him.”

His view of *Pope’s Essay on Man*, is correct; but observe, by *naturalism*, he means *atheism*. And in this, too, he is correct; for *nat-*

uralism excludes the God of the Bible, and is therefore *atheism*. Such is the inevitable result of all these teachings, whether they are in prose or verse—whether you call them Illuminism, Masonry, or philosophy. Nor is infidelity a medium, or half way. Between the God of the Bible and *no God*, there is no half way, or quarter way. Weishaupt says, “Reason will be the code of laws to all mankind. THIS IS OUR GRAND SECRET.” Again I must refer to the *Key of Masonry*, the 28th degree, where you will find that this is the *grand secret of Masonry*. And this, too, is atheism, for it amounts to precisely the same thing, whether you substitute *reason*, *conscience*, or *a piece of solid rock* for the God of the Bible; the one excludes him as really as the other, and leaves you without God—an atheist. Of course the reader will see that if *reason* is the code of laws, and every man has *reason*, it follows that every man is himself *God*, *lawgiver*, and *sole ruler*; and this would exclude Weishaupt and Masonry, as well as God and his law. But this probably escaped the notice of the would-be God.

Weishaupt thus sums up Masonic symbolism: “G is grace; the flaming star is the

torch of reason. Those who possess this knowledge are indeed ILLUMINATI. Hiram is our fictitious grand master, slain for the REDEMPTION OF SLAVES. The nine masters are the founders of the order. Freemasonry is a royal art, inasmuch as it teaches us to walk without trammels, and to govern ourselves." When by this theory we are all "reunited in one family," he says, "we are represented by the polished stone."

Now, reader, you see Illuminism and Masonry at a glance; and you see, too, that they are ONE. G represents *grace*, *geometry*, or *God*; the polished stone represents a perfect Mason; the flaming star his reason; the fictitious Hiram his redeemer; the nine masters the founders of the order; *ergo*, Freemasonry is a royal art, inasmuch as it teaches us to walk without trammels, and to govern ourselves! Those who possess this knowledge are indeed Illuminati! But all Masons possess this knowledge; *ergo*, all Masons are Illuminati. When the blind candidate first entered he ceased to be a cowan and became a rough ashler, and finally a polished stone; and all this by substituting the fictitious Hiram for the God that made and bought him!

In a letter to Cato, when describing the Christianity of the priest-degree, Philo says, "It is all one whether it be true or false, we must have it, that we may tickle those who have a hankering for religion." Thus it is that the conspirators tickle professing Christians, while their hankering for religion continues. How long the hankering lasts I am not disposed to say, but it is fairly presumable that under such diabolical tickling it does not last very long. Indeed, it is not uncommon for lodge-going professors to say, "If I had to leave the church or the lodge, I would leave the church." It is clear that such persons, at least, are no longer troubled with a hankering after the religion of the Bible. Yet, although they have already sold themselves body and soul to this fraudulent, degrading, and atheistic system, their atheistic masters find it necessary to tickle them with such Masonic twaddle as this: "This is our motto, in God is our trust." "These are our principles, friendship, morality, and brotherly love." "Union is that kind of friendship which ought to appear conspicuous in every Mason's conduct. It is so closely allied to the attribute truth, that he who enjoys the one is seldom

destitute of the other. Should interest, honor, prejudice, or human depravity ever induce you to violate any part of the sacred trust we now repose in you, let these two important words, at the earliest insinuation, teach you to put on the check-line of truth, which will infallibly direct you to pursue that straight and narrow path which ends in the full enjoyment of the grand lodge above, where we shall all meet as Masons and members in the same family, in peace, harmony, and love; where all discord on account of politics, religion, or private opinion shall be unknown, and banished from within our walls." Those who can be tickled by such twaddle simply prove that they have indeed sold themselves, and have ceased to be men. What! a professed Christian receiving and teaching such stuff! Horrible.

The following epistle from Minos to Sebastian, 1782, will shed much light upon the present movements of Masonry :

"The proposal of Hercules to establish a Minerval school for girls is excellent, but requires much circumspection. Philo and I have long conversed on this subject. We can not improve the world without improv-

ing women : [substitute the word *rain* for the word *improve*, and you have the idea.] But how shall we get hold of them? How will their relations, particularly their mothers, immersed in prejudices, consent that others shall influence their education? We must begin with grown girls. Hercules proposes the wife of Ptolemy Magus. I have no objection; and I have four step-daughters, fine girls. The oldest in particular is excellent. She is twenty-four, has read much, is above all prejudice, and in religion she thinks as I do—[that is, she is an atheist!] It may immediately be a very pretty society, under the management of Ptolemy's wife, but really under *his* management. You must contrive pretty degrees and dresses, and ornaments, and elegant and decent rituals." * * * "They will create an enthusiasm which we can never equal. They will be our great apostles."

Just such societies, with their pretty *degrees*, *dresses*, *ornaments*, and *rituals*, are all over our land to-day, and that for the purposes above specified. I have long said that this is the work of Masonry; but who would believe me? The minister who will not assist the conspirators in this work of ruin will soon

have the ornamented ladies turned against him, his character blasted, and he be rapidly removed from one appointment to another, *till he is forced to yield or submit.* Meantime, time-servers will be very popular with the conspirators and the butterflies.

In the following extract, also, may be seen the methods adopted by Masonic conspirators at the present time, to obtain popularity by female influence, and at the same time ruin the women :

“There is no way of influencing men so powerfully as by means of women. These should therefore be our chief study. We should insinuate ourselves into their good opinion, give them hints of emancipation from the tyranny of public opinions, and of standing up for themselves. It will be an immense relief to their enslaved minds to be freed from any one bond of restraint; and it will fire them the more and cause them to work for us with zeal, *without knowing that they do so*, for they will only be indulging their own desire for personal admiration.”

This fully explains the Masonic movements of the present day with regard to women. Nor let it be supposed that these deep plans

were concocted by the Masons of the present day. Not so; they are only executing plans which were concocted by the atheists of the last century, who were amongst the worst men the world ever saw, as history and these extracts do most fully show. In the ways and by the methods above specified, the conspirators *cause the women to work for them with zeal without knowing that they do so!* With these disclosures every one can see why and by whom mighty efforts are put forth to draw women into secret societies. We think, too, that all who have not lost both their Christianity and their humanity, will rise up against this deadly conspiracy which aims at the destruction of all that is dear to man and pleasing to God. Every Mason is bound by oaths and death-penalties to adhere to *the ancient laws and usages of Masonry*—and one of these excludes women from the system forever; yet we here see that these same conspirators propose to make *women their chief study, simply that they may deceive and use them for the worst purposes!* Hence, agreeably to this atheistic plan, lodges for women are multiplying all over this country.

The following extract is in keeping with

the preceding; and it is quite evident that the plan therein suggested is being strictly adhered to by the secret societies of the present day:

“We must acquire the direction of education, of church-management, of the professional chair, and of the pulpit. We must bring our opinions into fashion by every art—spread them among the people by the help of young writers. We must preach the warmest concern for humanity, *and make people indifferent to all other relations!* We must take care that our writers be well puffed, and that the reviewers do not depreciate them; therefore, we must endeavor by every means to gain over the reviewers and journalists. And we must also try to gain the book-sellers, who in time will see that it is their interest to side with us.” * * * “If a writer publishes anything that attracts notice, and is in itself just, but does not accord with our plan, we must endeavor to win him over, or decry him.”

Now, every man who does not close his eyes to facts must see that Masonry is executing the above plan to the very letter. What church does it not manage? What pulpit

does it not control? A few honorable exceptions there are, but they are painfully few. Does it not also take the direction of education to a large extent? A man may have every literary qualification for a position in our schools, colleges, and universities; but will that suffice if he has not the Masonic qualifications? And are not skeptical views taught in our seminaries of learning under cover of geology, cosmology, philosophy, and science? Is not Masonry bringing its opinions into fashion by every art? Are not its writers well puffed? If contrary views are published from the pulpit or through the press, does it not try to win such man or *decry him*? And in doing the latter does it scruple at any falsehood? Does it not treat the honest reviewer in the same way? What book-seller does it not control? A gentleman inquired in a certain bookstore for Levington on Masonry, and expressed his surprise on being told that they did not keep the work. Upon which the young man said, "We would soon have no business if we sold that." I think these were the exact words, but if not, they certainly give the exact import. What editor is not a Mason or the tool of Masonry? A few hon-

orable exceptions there are, but only a few? And there are, thank God, a few honorable exceptions among book-sellers. But most of them *see it their interest* to be as careful as the editors. Thus the plan concocted by atheists in the last century, is controlling the pusilanimous souls of the present day in high and low places all over this fair land. Baal is worshiped by cable-towed slaves, and the altar of God is polluted by their hypocritical attempts to worship there also. And those who do not literally submit to the halter, do bow the knee to this Baal, and are swift to run at the bidding of his numerous priests and prophets. Just think of the fact; the pulpit, the press, professional men generally, together with office-holders and business men of every class, are almost universally speechless while this God-defying system is openly trampling upon civil and divine law, and sapping the very foundations of both church and state. Does the history of our world afford a parallel to this?

CHAPTER XV.

A very important development of the designs and methods of the conspirators.

The following extracts commence on page 153 of the *Evidences*. Mr. Robison took them from papers procured in the ways already specified. No person of observation can read them without seeing that the directions therein given by the atheists of the last century are closely followed by the Masonic conspirators of the present day :

“The great strength of our order lies in its concealment. Let it never appear in any place in its own name, but always covered by another name, and another occupation. *None is fitter than the three lower degrees of Freemasonry. The public is accustomed to it, expects little from it, and therefore takes little notice of it!* Next to this, the form of a learned or literary society is best suited to our purpose. And had Freemasonry not existed, this cover would have been employed; and it may be much more than a cover, it may

*be a powerful engine in our hands. By establishing reading societies, and subscription libraries, and taking these under our direction, and supplying them through our libraries, we may turn the public mind which way we will!" * * * "A literary society is the most proper form for the introduction of our order into any state where we are yet strangers." * * * "In like manner we must try to obtain an influence in the military academies; this may be of mighty consequence."*

Let him that readeth understand; comment is unnecessary. Were it not that the book from which we quote was published in 1798, and that we see this fact in the imprint, and in the ancient appearance of the type and book, we would be tempted to think that the above was a life-picture taken by an eye and ear witness of the doings of the present time. A short time ago I called at the house of my presiding elder, who is a Mason, when a young man brought an armful of books and laid them on the table before me, and requested me to give him my opinion as to whether he should read them. I glanced over one and then another, and told him that it would be very unsafe for him to read them; that much

of the teaching was *deistical, infidel, antichristian*. I inquired where the presiding elder got them, and was told that they were sent him as a present. They were labelled, if I remember rightly, *The Boston Subscription Library*. Look out for such libraries and such benevolence, and for *literary societies*, for we are here assured that such a society may not only be a cover, but *a powerful engine in the hands of the atheists; for it is the most proper form for the introduction of our order into any state where we are strangers!* Look out, too, for your “military academies;” and be sure to remember that “the great strength of our order lies in concealment;” and that it must “never appear in any place in its own name, but always covered by another name, and another occupation,” such as *Temple of Honor, Good Templar lodge, Sons of Temperance, &c., &c.* But, observe, “none is fitter than the three lower degrees of Masonry; the public is accustomed to it, expects little from it, and therefore takes little notice of it.” From this it will be seen that the fooleries of Masonry were used to cover its villainies, for on this very account *the public expected little from it, and therefore took little notice of it!* But this day has

gone by, therefore we may expect the conspirators to hide under any other *name* or *pretense*; but always something very good, of course! Therefore, whoever will oppose their movements will be hunted down as the enemy of all righteousness! Verily this is not the time for Christians to close their eyes and go to sleep, especially if they are watchmen on the walls of Zion. Mark the following also:

“The power of the order must surely be turned to the advantage of its members. All must be assisted. They must be preferred to all persons otherwise of equal merit. Money, services, honor, goods, and blood must be expended for the fully proved brethren!”

Truly, there is little chance for a “cowan” where Masonry has the power! While Masonry controls the appointments and the offices in the church, it is quite evident that there is no chance for the poor preacher who happens to be a “cowan!” And surely we need not tell any one that Masonry is the ruling power in the Methodist Episcopal Church to-day. Nor need any one wonder why there are so many Masons, seeing the advantages of the brotherhood are so very great. The proclamation has gone forth, *All these will I give unto*

thee if thou wilt fall down and worship me—and down they fall at the feet of Satan, a motley multitude of idolatrous apostates! *Money and blood!* It deserves a passing remark, that this is the very language which DeWitt Clinton used in his secret communication to the lodge with regard to Morgan's book, "It must be suppressed if it should cost *money and blood!*"

Mr. Robison remarks: "As evidence that this was not only their instructions, but also their assiduous practice, take the following report from Greece (the name given to Bavaria), in Cato's handwriting."

"In Munch there is a well constituted meeting of *Illuminati Majores*, a meeting of excellent *Illuminati Minores*, a respectable grand lodge, and two Minerval assemblies. There is a Minerval assembly at Freyssing, at Landsberg, at Brughausen, at Strasburg, at Ingolstadt, and at last at Regensburg." With regard to the last place named, Mr. Robison has the following note: "In this small *turbulent* city there were eleven secret societies of Masons, Rosycrucians, Clairvoyants, &c."

Mark the above associates, *Masons, Rosycrucians, Clairvoyants*. And mark how this vile

fraud changes its names, but its nature never. At the antimasonic convention in Chicago, a Rev. Dr. — earnestly urged us to confine our opposition to Masonry, and let the other secret societies go unheeded! I mention this to guard others against this mistake. To be able to fight this enemy, this pirate, we must be able to distinguish him under any colors.

Mark the following extract from this same report of Cato :

“At Munch we have bought a house, and by clever measures have brought things so far that the citizens take no notice of it, and even speak of us with esteem. We can openly go to the house every day, and carry on the business of the lodge. This is a great deal for this city. In the house is a good museum of natural history, and apparatus for experiment; also a library, which daily increases. The garden is well occupied by botanic specimens, and the whole has the appearance of a society of zealous naturalists.”

I give the above to show how the conspirators work—“always covered by another *name* and another *occupation*.” Such were their pretensions while they were working for the destruction of everything dear to man. And

they managed the whole so *cleverly that the citizens took no notice; yea, they spoke of the conspirators with esteem!* All this is Masonry, exactly.

But Cato has not yet told all his story. Hear him:

“The Widow Dutchess has set up her academy entirely according to our plan, and we have all the professors in the order. Five of them are excellent, and the pupils will be prepared for us. We have got Pliades put at the head of the five, and he has the church-money at his disposal.” * * * “Our ghostly brethren have been very fortunate this last year, for we have procured for them several good benefices, parishes, tutorships, &c. Through our means Arminius and Cortez have gotten professorships, and many of our younger brethren have obtained bursaries by our help.” * * * “All the German schools, and the Benevolent Society, are at last under our direction. We have got several zealous members in the courts of justice, and we are able to afford them pay, and other good additions. Lately we have got possession of the Bartholomew institution for young clergymen, having secured all its supporters.

Through this we shall be able to supply Bavaria with fit priests. By a letter from Philo we learn that one of the highest dignitaries in the church was obtained for a zealous Illuminatus, in opposition even to the authority and right of the bishop of Spire."

We have now seen the principles and plans of the conspirators, as taught and concocted in their lodges. We have also seen how the plans were executed, and how the teaching was practiced to the letter. And, observe, most of this information is from the correspondence of the leading conspirators, so that it can not be rejected as the testimony of "perjured wretches." And having seen all this, we see exactly what Masonry has done and is doing in this country—only it has been much more successful here than it had been on the continent of Europe at the time of the above divulgences. Now, almost every church, school, office, is under its control; and it gives the most desirable to its most reliable servants; and those placed under their teaching and influence are, as soon and as far as possible, prepared for the lodge. Parents, look after your sons whom you have sent to the higher schools to complete their education.

It may be that they are already in some of the lodges, and so far corrupted that the Bible as an inspired book has no influence upon them. It may be you have started them in business, or in some of the learned professions, but finding¹ that Masonry claimed to have power to give them success, or blast their prospects, they have already sold themselves, so that their hearts and lips are closed to you forever. If this is not the case, you have great reason to be thankful, and should do your utmost to put them on their guard and save them from that snare of the devil, to be caught in which is a thousand times worse than death. It may be that the man who professes to be your spiritual guide is himself in the lodge, and having obtained his appointment by the influence of the lodge, feels himself under obligation to return the kindness by speaking well of it, and drawing others into it. If so, be vigilant, or your sons will be in the lodge, and your daughters in its side-chambers, as *Star Sisters* or *Noble Grands*, &c., &c. If, however, you permit the conspirators to laugh you out of your senses, so that you shall turn a deaf ear to every warning, you must abide the consequences; we have delivered our own souls.

Bad as are the particulars divulged in the above extracts, they are far from being the worst, for they belong to the lower degrees. "The higher mysteries," says Robison, "were conferred only by Spartacus himself, from papers which he never intrusted to any person. They were only read to the candidate, but no copy was taken. The publisher of the *Neueste Arbeitung* says that he has read them (so says Grollman). He says 'that in the first degree of MAGUS or PHILOSOPHUS the doctrines are the same with those of Spinoza, where all is material, God and the world are the same thing, and all religion whatever is without foundation, and the contrivance of ambitious men.' "

This agrees exactly with Barruel, whom I have quoted in Conspiracy No. 2. But all the mysteries, so called, high and low, were transferred to this country, and may be found in the higher degrees of Masonry. The twenty-eighth degree alone contains the substance of the whole. No grosser system of atheism than that there taught can be found anywhere. Nor can you find anywhere a more bitter expression of hatred to Christianity than that which may be found in that degree.

I may not pass over the following extracts which Robison gives us on pp. 169 and 170 :

“Brutus writes, Neumenius now acquiesces in the mortality of the soul; but I fear we shall lose Ludovicus Bavarus. He told Spartacus that he was mistaken when he thought that he had swallowed his stupid Masonry. No, he saw the trick, and did not admire the end that required it. I don't know what to do. A *sta bene* would make him mad, and he will blow us all up. The order must possess the power of life and death in consequence of our oath, and with propriety, for the same reason and by the same right that any government in the world possesses it; for the order comes in their place, making them unnecessary. When things can not be otherwise, and ruin would ensue if the association did not employ this means, the order must, as well as public rulers, employ it for the good of mankind, therefore, for its own preservation. Nor will the political constitutions suffer by this, for there are always thousands equally ready and willing to supply the place!”

Here Mr. Robison observes: “We do not wonder that Diomedes told the professors ‘that death, inevitable death, from which no poten-

tate could protect them, awaited every traitor of the order ;' nor that the French convention proposed to take off the German princes and generals, by sword or by poison !"

Observe with what coolness those conspirators write to each other about "the trick," and about "the end" for which it is employed. Observe, too, they call their system Masonry ; and one of them was not prepared to "swallow stupid Masonry," at least not the whole of it, particularly its atheism. Mark, too, with what coolness it is asserted that "the order must possess the power of life and death." But the most wonderful thing of all is the argument which they employ to prove that all this is right and good. Mark it : *For the same reason and by the same right that any government in the world possesses it ; for the order comes in their place, making them unnecessary ! All governments, ecclesiastical and civil, must be done away, and the government of Masonry alone remain ; and death to all who will not submit to it !* And all this is claimed to be quite right, from two considerations, namely, *the preservation of the order and the good of mankind !* Surely this is plain enough ; and who has not heard Masons assert this much in sub-

stance, though not quite so plainly. And as to "death in consequence of our oath," that they openly assert to be right. To be ignorant of the character and designs of this system, despite such abundant evidence, is criminal; indeed, few can now honestly say that they are ignorant as to these things.

I presume they are few who have not heard of "the mysteries of Masonry," but all do not know "the trick." The following from Weishaupt may tend to open their eyes:

"Of all the means I know to lead men, the most effectual is a concealed mystery. The hankering of the mind is irresistible; and if once a man has taken it into his head that there is a mystery in anything, it is impossible to get it out, either by argument or experience. And then, we can so change notions by merely changing a word. What more contemptible than *fanaticism*; but call it *enthusiasm*; then add the little word *noble*, and you may lead him over the world. Nor are we, in these bright days, a bit better than our fathers, who found the pardon of their sins mysteriously contained in a much greater sin, namely, leaving their family, and going barefoot to Rome."

The amount is this, although there is nothing in the lodge but atheism and Jesuitical trickery, yet if you confidently assert that there are sublime mysteries there, you will draw in multitudes of *fanatics*. But you must not call them fanatics, nor allow others to do so; on the contrary, insist that they are *noble enthusiasts*. This done, *you may lead them over the world!* Well, it can not be denied that, as a Jesuit, Weishaupt was a keen observer of the propensities of corrupt humanity. Nor can it be denied that his *bait* has caught vast multitudes, and among them Methodist preachers in great abundance. And as to those little *baits*, *noble, grand, worshipful*, &c., women as well as men are nibbling at them with great eagerness; and having swallowed the bait, hook, and all, Masonic atheists are *leading them over the world*. To catch a certain kind of fish a few words from the Christian vocabulary are introduced, just as the angler uses a feather or a fly to attract a certain kind of fish. A few days ago a gentleman said to me that his pastor told him he verily believed that John the Baptist and John the Evangelist were Masons! The gentleman added, "from that time I could not

but look upon him with contempt.” And to-day a lady, who is a member in the church of which I am the pastor, assured me that a Mason, who also is a member, told her yesterday that he had often heard the name of Christ mentioned in his lodge! And Rev. Dr. — assured me that his name is mentioned in the degrees above the blue lodge! And all this to convince us that it is not without reason that they swallow Masonry with its oaths, symbols, atheism, idolatry, and blasphemy! No marvel that Weishaupt stood amazed in view of such stupidity. But it is not less strange that he should fail to see that while he was deceiving others he was equally deceived himself. While he was successful in deceiving others the devil was equally successful in deceiving him. He who can see no difference between Christianity and Jesuitical trickery; he who prefers atheism to revealed religion, must be the blindest of the blind. Poor Weishaupt gives us a painful proof of the truth of that inspired utterance—“deceiving and being deceived.”

CHAPTER XVI.

Working under cover of the German Union, &c.—How Masonry brought about the French Revolution and the Irish Massacre—Aimed at similar results in other countries—Testimony showing that Masonry is now the same in every respect—Masonry had, and still has, its great support from professed ministers of the gospel—The revolution in the hearts of men: very affecting—Masonic authority adduced, showing that the higher degrees of Masonry originated with the French atheists.

THE GERMAN UNION.

Weishaupt had said that “if the order should be discovered and suppressed, he would restore it with tenfold energy in twelve months.” The order was discovered and suppressed in Bavaria and in the Duchy of Wurtemberg; and then was discovered the method by which it was to be restored with tenfold energy in twelve months. The method is simply this, the old sign is taken down, and *The Illuminati* being removed, *The German Union* takes its place; and now, precisely the same business is carried on under the *new firm* that was carried on under the old. It will be

remembered, of course, that Masonry played the same trick, and played it successfully, after the murder of Morgan. And now that the people are again waking up to the evils of Masonry, the same trick is being played. Just lift up your eyes and see the new *sign-boards* with the new *firms* painted thereon. And some of them very much resemble the old; the word German is thrown out, of course, and so is the word Mason in many instances, but the word *union* is retained, that being not only inoffensive but quite attractive. Then we have the "Improved Order of Red Men," and the "Independent Order of Odd-fellows," of course. And how many other *firms* there are and shall be, we know not, nor does it matter, for they all carry on the same fraudulent business; hence, *they all love darkness rather than light, because their deeds are evil*. A member of the *Improved Order of Red Men* assures me that they have 100,000 men in the State of Pennsylvania alone. Women, too, have become quite a useful commodity in some of these secret places of business—such as the Star lodge, the Good Templar lodge, &c., &c. There the ladies become *Star Sisters*, *Worshipful Grands*, *Heroines of Jericho*, &c., &c., and

sometimes they are even indulged with a knowledge of the *five points of fellowship*! But I am inclined to think that in the constellation of Star Sisters there will not be found many stars of the first magnitude.

It is the height of folly for men to suppose that they can forever conceal their doings. Jesus has said, "That which is spoken in the ear in the closet shall be revealed upon the house-tops." Hence the secret doings and purposes of the *German Union* were fully divulged, and the system was found to be the same old conspiracy. Many persons, who had been drawn into the lodges under false pretenses, when they began to feel the crushing power of the secret rulers, and to see their diabolical purposes, broke loose from the conspiracy and divulged the whole affair. Several such works are noticed by Robison, but he says, on page 223, "The fullest account is to be had in a work published at Leipzig, by Goschen the book-seller. It is entitled, *More Notes than Texts, or the German Union of XXII., a New Secret Society for the Good of Mankind: Leipzig, 1789.*" Here is the same old fraud. "In the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods." This is

Masonry, exactly. And still, men are led astray by failing to distinguish between what Masonry *claims to be* and *what it is*. By the XXII. we are to understand twenty-two conspirators who planned and worked the system secretly, being unknown even to the other members of the order. Just so Jesuitism; just so Masonry; yea, and just so diabolism. Sec Eph. vi. 12.

From the disclosures which Robison has furnished we will give a few extracts, mainly for the purpose of showing that while this secret conspiracy changes its *names* and *plans*, its nature and objects are the same.

“Agreeably to this manner of proceeding there are two classes of the brotherhood, the *ordinary* and the *managing* brethren. The latter alone know the aim of the association, and all the means for attaining it; and they alone constitute the UNION, the name and the connection of which are not intended to be at all conspicuous in the world. To this end the business takes a new external form, namely, the brethren speak not of the Union in the places where they reside, nor of a society, nor of enlightening the people; but they assemble, and act together in every quarter, merely

as a LITERARY SOCIETY, bringing into it all the lovers of reading and useful knowledge; and such in fact are the *ordinary brethren*, who merely know that an association exists in their place of residence, for the encouragement of literary men, but by no means that it has any connection with any other similar society, and that they all constitute one whole."

Thus they united men together for the very worst purposes, and yet managed to keep them ignorant of the fact. Just so Masonry unites men together under the name and pretense of temperance societies; but the Masons "alone know the *aim* of the association, and all the means for attaining it, and they alone constitute the UNION!" Nay, even the small fry of Masons are kept in ignorance of the *aim*; this secret is kept with the "managing brethren."

But from a beginning which professed nothing but good, men were led step by step, and as soon as considered trustworthy, that is, *divested of all their early religious prejudices*, the *aim* of the *managing brethren* is thus made known:

"Christianity is expressly said to have been a mystical association, and its founder the Grand Master of the lodge. The apostles,

Peter, James, John, and Andrew, were the ELECT, and brethren of the third degree, and initiated into all the mysteries. The remaining apostles were only of the second degree; and the seventy-two were of the first degree. Into this degree ordinary Christians may be admitted, and prepared for further advancement. The great mystery is, that J—— C—— was a NATURALIST, and taught the doctrine of a supreme mind, the spectator but not the governor of the world, pretty nearly in the sense of the stoics. The initiated brethren were to be instructed by reading proper books. Those particularly recommended are *Basedow's Practical Knowledge*; *Eberhard's Apology for Socrates*; *Bahrdt's Apology for Reason*; *Steinbardt's System of Moral Education*; *Meiner's Ancient Mysteries*; *Bahrdt's Letters on the Bible*; and *Bahrdt's Completion of the Plan and Aim of J—— C——*. These books are of the most antichristian character, and some of them aim at shaking off all moral obligation whatever."

This, too, is Masonry. As an atoning Savior, as the true God, as a proper object of worship, Jesus Christ is excluded by Masonry; but he is claimed to have been a Mason. Just so he

is represented in the above theory of the *German Union*. And it well known that the two Johns are claimed by Masons as their patrons. Just so the *German Union*; only the Baptist is not mentioned in the above list of apostles. It will be seen, too, by all who are informed as to Brigham Young's government, that his model was *German Union Masonry*. Of course he has varied from the plan, somewhat, but he has adhered to it so closely that he may be considered a good *Mason*, or, if you please, a good *Illuminatus*. It did not answer his purpose, of course, to adopt the *firm* under which his fathers carried on the business. No, his *firm* is *the church of the Latter-day Saints*. He is a wonderful saint! Just such a saint as was Weishaupt. And many of the Masons who fill more respectable pulpits than those of Salt Lake City, are saints of the same stamp.

Thus it was that the conspirators first worked under cover of the stone-mason societies, and since then under cover of literary societies, reading societies, philosophical societies, temperance societies, Christian societies, or any others that would answer as cover for the time being.

After showing at great length how the conspirators worked under cover of various names and pretenses, and how they obtained positions of trust in civil and religious departments all over France and the German states, Mr. Robison says :

“I must not forget to notice that about this time, 1787 or 1788, there appeared an invitation from a Baron or Prince S——, governor of the Dutch fortress H——, before the troubles in Holland, to form a society *for the protection of princes*. The plan is expressed in very enigmatical terms, but such as plainly show it to be merely an odd title, to catch the public eye; for the association is of the same seditious kind with all those already spoken of, namely, professing to enlighten the minds of men, and making them imagine that all their hardships proceed from superstition, which subjects them to useless and crafty priests.”

* * * “Many circumstances concur to prove that the projector of this insidious plan is the Prince Salms, who assiduously fomented all the disturbances in the Dutch and Austrian Netherlands. He had, before this time, taken into his service Zwack, the Cato of the Illuminati. The project had gone some length,

when it was discovered and suppressed by the states."

Thus the conspirators worked under cover of a *society for the protection of princes*; but that pleasing and attractive word *protection* simply meant, in the vocabulary of the conspirators, *destruction*, and the word *superstition* meant the *Christian religion*. By this method the ignorant, skeptical, and discontented masses were led to hate true religion and patriotism, for superstition; properly so called, is really the bad thing that they declared it to be; and that there were and are oppressive governors, both in church and state, was and is a fact not to be denied. But to propagate the principles of atheism and rebellion, and that by falsehood and fraud, was certainly a very unlikely way to make matters better.

THE FRENCH REVOLUTION.

Mr. Robison now shows at great length, and by an accumulation of evidence, how those secret societies brought about, or at least accelerated, the French Revolution, and instead of making it a work of reformation made it one of rapine and blood, and that to

an extent which probably has no parallel in human history.

He says: "They pretended to establish universal liberty and equality. And, as a necessary preparation for all this, they intended to root out all religion and ordinary morality, and even to break the bonds of domestic life, by destroying the veneration for marriage vows, and taking the education of children out of the hands of the parents. *This was all that the Illuminati could teach*, and THIS IS PRECISELY WHAT FRANCE HAS DONE."

Now, it is well known that Masons claim this same universal equality as the very basis of their system, the platform upon which *they all meet on the level*. Yet their rulers, like those of the Illuminati, are the veriest despots, ruling in darkness, devising treason, and commanding murder; asserting that their measures must be carried out, "if it should cost money and blood." We have already shown the baneful influence of secret societies upon the family relations, and upon education generally.

Our author proceeds: "I can not proceed in the narration without defiling the page with the detested name of *Orleans*, stained with

everything that can degrade or disgrace human nature. This contemptible being was illuminated by Mirabeau, and has shown himself the most zealous disciple of the order. In his oath of allegiance he declares 'that the interests and the objects of the order shall be treated by him above all other relations, and that he will serve it with his honor, his fortune, and his blood.' He has kept his word and has sacrificed them all, and been treated in the true spirit of the order—used as a mere tool, cheated and ruined; for I must now add that the French borrowed from the Illuminati a maxim unheard of in any other association of banditti, namely, that of cheating each other. As the managers had the sole possession of the higher mysteries, and led the rest by principles which they held to be false, and which they employed only for the purpose of securing the co-operation of the inferior brethren, so Mirabeau, Sieyes, Pethion, and others, led the duke of Orleans at first by his wicked ambition, and the expectation of that crown which they intended to break to pieces, that they might get the use of his immense fortune, and of his influence on the thousands of his depending sycophants."

Just thus it is that Masonry still employs the influence and money of those whom it can deceive, till it leads them to utter ruin, and that by principles *known to be false*.

Speaking further of the wretched Orleans, Mr. Robison says: "He had almost unbounded authority among the Freemasons. In this country we have no conception of the authority of a national grand master. When Prince Ferdinand of Brunswick, by great exertions among the jarring sects in Germany, had got himself elected grand master of the *Strict Observans*, it gave serious alarm to the emperor, and to all the princes of Germany, and contributed greatly to their connivance at the attempts of the *Illuminati* to discredit that party. In the great cities of Germany the inhabitants paid more respect to the grand master of the Masons than to their respective princes. The authority of the duke of Orleans in France was still greater, in consequence of his employing his fortune to support it. About eight years before the revolution he had (not without much intrigue and many bribes and promises) been elected grand master of France, having under his direction all the *improved* lodges. The whole associa-

tion was called the *Grand Orient de la France*, and in 1785 contained 266 of these lodges. (See *Freimaurerische Zeitung, Neuwed*, 1787. Thus he had the management of all those secret societies; and the licentious and irreligious sentiments which were currently preached there, were sure of his hearty concurrence. The same intrigue that procured him the supreme chair, must have filled the lodges with his dependents and emissaries, and these men could not better earn their pay than by doing their utmost to propagate infidelity, immorality, and impurity of manners."

In this lodge have met some of the worst men the world ever knew; and from it have flowed streams which have corrupted the entire nation, and brought it to the verge of ruin once and again. Teachings have emanated from it which have made France a nation of atheists. I say this grand lodge, for all the other French lodges receive instruction from it, and work in harmony with it. As early as 1785, there were under the direction of this grand lodge, as we have seen, 266 lodges. Masons tell us that some men having taken all the degrees that can be given in this country, have gone to Paris to obtain degrees

which American Masonry can not give; and as some Methodist preachers are said to have taken all the degrees that can be given in this country, I presume some of them will go to the French atheists to obtain additional lessons in Masonic atheism. Indeed, it may be that some of them have been there already. But, observe, I only give this as Masonic talk. For my own part, I look upon it as merely designed to deceive; for the conspirators here, as well as in France, will give as many degrees as a man is willing to pay for, provided he will take the oaths *and keep them*. By this talk, however, they acknowledge their connection with the *Grand Orient de la France*.

On page 294 and onward, Mr. Robison gives us some startling extracts from a book published by a Mr. Lefranc. A second edition of this book was published at Paris in 1792. Mr. Lefranc, who was a literary gentleman, got his materials on this wise: "On the death of a friend who had been a very zealous Mason, he found among his papers a collection of Masonic writings, containing the rituals, catechisms, and symbols of every kind, belonging to a long train of degrees of Freemasonry, together with many discourses de-

livered in different lodges, and minutes of their proceedings."

On perusing the whole, Mr. L. was alarmed by the atheistical and seditious teachings therein contained. He at once communicated the substance thereof to the archbishop of Paris, supposing that the bishop would represent the matter to his majesty's ministers. This was some time before the revolution. After waiting long he was surprised that no notice was taken of the matter. He therefore published the whole matter.

Mr. Robison says: "Had the good man been spared but a few months, his surprise at this neglect would have ceased; for, on the 19th of November, 1793, the archbishop of Paris came to the bar of the assembly, accompanied by his vicar and eleven other clergymen, who there renounced their Christianity and their clerical vows, acknowledging that they had played the villain for many years against their consciences, teaching what they knew to be a lie, and were now resolved to be honest men. The vicar had indeed behaved like a true *Illuminatus* some time before, by running off with another man's wife and his strong box. None of them, however, seem to

have attained the higher mysteries, for they were all guillotined not long after."

No doubt both Masons and honest people had contended that Masonry was a good thing, urging the fact that so many ministers were in the lodge, and even the archbishop of Paris! But the sequel showed that they were infidels or atheists while they officiated as ministers of Christ; and to-day there are many Masons officiating at the Christian altar who are about as honest and as sound in the faith as were the Parisian bishop and his clerical associates when they ministered both at the Masonic and the Christian altars, and afterward bowed at the bar of that assembly of atheists. When will men have done with that silly argument, "Masonry must be good, because ministers are Masons?" The greatest villains the world ever saw have covered their villainy with clerical robes. The fact that a man has taken the Masonic oaths and adheres to them, is all-sufficient proof that he is very far gone from original righteousness; and the additional fact that he at the same time acts as a Christian minister makes his case a thousand times worse. All the clerical garments under heaven can not prove that man and his

contradictory obligations to be right. Poor Mr. Lefranc, who published the Masonic documents mentioned above, "was butchered in the massacre of September," 1792. In the course of his remarks on this man's book Mr. Robison says: "Mr. Lefranc then takes particular notice of the many degrees of chivalry cultivated in the lodges, and shows how, by artful changes in the successive explanations of the symbols, the doctrines of Christianity, and of all revealed religion, are completely exploded, and the *Philosophe Incouneu* becomes at last a professed atheist." Nothing can be more correct than these criticisms; and they alone prove the truthfulness of Mr. Lefranc's book. Any one will be convinced of the truth of this remark by simply reading the *Key of Masonry*, which is the twenty-eighth degree. After adducing numerous facts to show how the French lodges worked for the overthrow of church and state, Mr. Robison adds:

"Thus were the lodges of France converted, in a very short time, into a set of secret affiliated societies, corresponding with the mother lodges of Paris, receiving from thence their principles and instructions, and ready to rise

up at once when called upon, to carry on the great work of overturning the state."

Now it is well known that Masonry in these United States to-day claims to be in just such a state of readiness—"more than 300,000 Knights armed to the teeth, ready at the shortest notice." For what purpose we do not know; but we do know that some of their oaths bind them to defend each other, "right or wrong." And we know, too, that "the prevailing religion" is declared to be "a serpent which we hate," and "which you must fight against and destroy." We know also that their oaths bind them to absolute obedience to Masonic laws and authorities, *and to them only!*

On page 315 Mr. Robison gives us the following: "In 1789, or the beginning of 1790, a manifesto was sent from the GRAND NATIONAL LODGE of *Freemasons* (so it is called) at *Paris*, signed by the duke of Orleans as *Grand Master*, addressed and sent to the lodges in all the respectable cities of *Europe*, exhorting them to unite for the support of the *French Revolution*, to gain it friends, defenders, and dependents; and according to their opportunities, and their practicability of the thing, to kindle and propagate the spirit

of revolution through all lands. This is a most important article, and deserves a very serious attention. I got it first of all in a work called, Hæchste wichtige Erinnerungen zur rechten Zeit uber einige der allerernschaftesten Angelegenheiten dieses Zeitalters, Von L. A. Hoffman, Vienna, 1795."

So clear it is that the French Revolution was planned in and facilitated by the Masonic lodges. And, observe, their object was "to kindle and propagate the spirit of revolution through all lands." Hence, the massacre in Ireland was facilitated and brought about in the same way, and almost at the same time, as we formerly showed. Now if a book had been published in this country before the late rebellion, apprising us of the existence of such secret combinations for such purposes, who would have noticed it? Such, however, was the fact, as we have learned by painful experience. And we announce the existence of such oath-bound combinations all over our land to-day. But who will regard it? Nor let it be forgotten that the declared aim of Masonry is UNIVERSAL RULE. It claims to have a platform upon which men of all nations and creeds, except the Christian creed,

can stand together, and all be under Masonic law and rule, and these only. COSMOPOLITANISM was the professed aim of the Illuminati, and the same is the aim of Masonry. Hence the above order sent forth from the Grand National Lodge, *to kindle and propagate the spirit of revolution through all lands!* Nor is it possible to evade these conclusions by objecting that these are the sentiments of French revolutionists; they are the sentiments and mandates of the highest Masonic authorities; and Masonry claims to be one all over the world. Nor is this all; we are forced to the same conclusion by undeniable facts which must be seen by all who do not close their eyes, for in every instance wherein civil and Masonic law come in conflict, the civil law is set aside and trampled upon, and the Masonic law enforced if Masons have the power to do so. And ecclesiastical law is treated in the same way; yea, the authority of the Bible is treated in the same way; nor is the astounding fact denied by Masonic authorities, but published to the world. Take a single instance from that Masonic organ, *The National Freemason*, as quoted by the *Christian Cynosure* of March 11, 1871:

“The Bible, therefore, is of no dogmatic

authority in the lodge, nor can we Masonically regard it as the exclusive source of that light which is to guide our steps. It is to us, as Masons, but a symbol, a type of that goodness which the Mason requires to preserve his moral purity and strength in every condition and station in life. Any representations to the contrary are antagonistic to the pure spirit of toleration and charity, which is the spirit of Masonry."

There is in the above a degree of that obscurity which seems to be inseparable from this mystic and dark system. Instead of saying the Bible is of no authority in the lodge, it is said to be "of no *dogmatic* authority." Instead of saying it is not that light which is to guide our steps, we are told that "they can not Masonically regard it as the *source of that light*." Instead of saying that the Bible is not their guide in morals, we are told it is only "the *symbol of that goodness* which the Mason requires to preserve his moral purity and strength." *It is the mere symbol of what a Mason requires to preserve his purity and strength!* What stuff! He already has, independent of the Bible and the God of the Bible, both *purity and strength*, and to "preserve" these he ob-

tains succor from another source—where, we are not told. The amount is this, the Bible and the God of the Bible are of no authority with Masons, nor do they expect either light or strength from them any more than from the compasses and square with which the Bible is united in the lodge. I long since said that by this union Masons designed to indicate their estimate of the Bible. Now, their public prints speak as plainly as does the twenty-eighth degree, where it is said to be *the book with the word Bible written in it*. Yet those deceivers exhibit the Bible in front of their processions, tell us their system is from the Bible, and that it is one of the jewels of their lodge. Yet after all this, and much more of the same kind, we are gravely told, *it is to us, as Masons, but a symbol, a type!* Compared with such men a common infidel is a saint. It really seems that *Mason* and *manhood* can not go together.

In his reflections upon the principles, teachings, and doings of Masonry and kindred associations, Mr. Robison gives expression to the following burning and truthful sentiments: “It is a melancholy truth that they have been preached and recommended, for the most part, by clergymen, parish min-

isters, who, in the presence of invoked Deity, and in the face of the world, have set their solemn seal to a system of doctrines directly opposite to those recommended in their writings, which doctrines they solemnly profess to believe, and solemnly swear to inculcate. Surely the informations and instructions of such men should be rejected. Where shall we find their real opinions? In their solemn oaths, or in these infidel dissertations? In either case they are deceivers, whether misled by vanity or by the mean desire of church emoluments; or they are prostitutes, courting the society of the wealthy and sensual. Honesty, like justice, admits of no degrees. A man is honest, or he is a knave—and who would trust a knave? But such men are unsuitable instructors for another reason: they are unwise; for, whatever they may think, they are not respected as men of worth, but are inwardly despised as parasites, by the rich, who admit them into their company, and treat them with civility, for their own reasons. We take instructions not merely from the knowing,—the learned,—but from the wise,—not therefore from men who give such evidences of weakness.”

Upon words so forcible, remarks so truth-

ful, a paragraph so complete, I make no comment. I will only say that my sentiments with regard to Masonic preachers are here satisfactorily expressed. Nor can any well-informed person deny that what was "a melancholy truth" in those days is equally so in these days—the same abominable system is now "recommended, for the most part, by clergymen." And I will add, *with emphasis*, had it not been for Methodist clergymen the vile system had never attained its present giant proportions!

As illustrative of the corrupting influence of this dark system, Mr. Robison gives us the following affecting testimony:

/ "A most worthy and accomplished gentleman, who took refuge in this country, leaving behind him his property and friends, to whom he was most tenderly attached, often said to me that nothing so much affected him as the revolution in the hearts of men. Characters which were unspotted, hearts thoroughly known to himself, having been tried by many things which search the inmost folds of selfishness or malevolence, in short, persons whose judgments were excellent, and on whose worth he could have rested his honor and his life,

were so corrupted by the contagion, that they came at last to behold, and even to commit, the most atrocious crimes with delight. He used sometimes to utter a sigh which pierced my heart, and would say that it was caused by some of those things that had come across his thoughts. He breathed his last among us, declaring that it was impossible to recover peace of mind without a total oblivion of the wickedness and miseries he had beheld."

This is very affecting. Such was the process, the infernal process, to which those men had been subjected in the lodge, that every vestige of their humanity seems to have been destroyed. Nor let it be forgotten that in the lodges in this country men have been subjected to precisely the same process, and with precisely the same results. In proof of this I simply refer to the late Rebellion, to Libby Prison, to Andersonville, &c., &c., and to the doings of the secret orders of Knights, and Ku-Klux, &c., &c., all of which are the fruits of Masonry.

The following remarks of Robison are also worthy of notice:

"Never since the beginning of the world has true religion received so complete an ac-

knowledge of her excellence, as has been extorted from the fanatics who have attempted to destroy her. Religion stood in their way, and the wretch Marat, as well as the steady villain Weishaupt, saw that they could not proceed till they had eradicated all sentiments of the moral government of the universe."

Here we simply remind the reader that we have given abundant evidence to prove that this is still the aim of Masonry. That these sentiments, and the feelings which they produce, can never be entirely eradicated from our race is quite certain; but so far as the thing is done *it can only be done by the secret process; it can not possibly be done in any other way.* It was well understood, too, that the divine economy, with regard to the family *relations and feelings*, stood in the way of the diabolical purpose. Hence every effort was put forth to subvert that economy. Mr. Robison says, page 359:

"Mr. de la Metherie says that among the memorials sent from the clubs in England to the National Assembly, he read two (printed) in which the assembly was requested to establish a community of wives, and to take children from their parents, and educate them for the nation. In full compli-

ance with this dictate of universal philanthropy, Weishaupt would have murdered his own child and his concubine, and Orleans voted the death of his near relation."

- Thus it was that the secret clubs, both in England and on the continent of Europe, aimed at the destruction of natural feelings as well as that of all religion and government; and they actually succeeded to an incredible extent. Nor let it be said that the Masonry of to-day is any better; it is not. If its effects are not quite as bad here, it is because there is more Christianity here. One of the obligations in the third degree restrains the lusts of the *Worshipful Master* to a very limited extent, not because the indulgence would be contrary to God's law, but simply because the *worshipful masters* desire to have their wives, mothers, and sisters, protected against the otherwise unrestrained lusts of their *worshipful brothers*! Why, this single obligation has in it the *germ* of all that is corrupt. Now, when we know that such corrupt and corrupting secret clubs have become a perfect nuisance all over our country, need we wonder that unnatural acts are constantly on the increase?—have become so numerous, so common,

that to a great extent they cease to shock the moral sense? Yea, the perpetrators of such acts seek the authority and protection of law; nor do they seek in vain. Indeed, that which the clubs requested the French Assembly of atheists to establish in France, is now established in this country, even in *Salt Lake City*; yea, it has almost become respectable. Finally, immorality has become so prevalent and bold that common brothels seek the sanction and protection of law. Who can fail to see the connection of all this with those numerous secret dens which exclude all that is good and invite and generate all that is bad? The revolution which secret societies produced in the hearts of men in France, in the last century, and in view of which the dying man groaned out his last complaints, is most assuredly being wrought in the hearts of men in this country, by the very same societies. Nor will the final results be less disastrous here than they have been there, if secret societies are permitted to increase and carry on their bad work as they have done, and are doing. No man worthy of being considered a Christian and a patriot can any longer close his eyes to this great evil and remain inactive; much

less can such court their friendship and afford them succor and support.

On page 365 Mr. Robison says: "I think that a person can hardly be advanced as far as the rank of Scotch Knight of the order, and be a safe man either for our church or state."

What man, in his senses, could think otherwise? For my part, I consider the thing perfectly obvious and certain, and so, I think, must every man who knows the horrid oaths and corrupt teachings of the degrees taken by the man who has advanced thus far in what is called the SCOTCH RITE. The reader must remember, however, that the word *rite*, as here used, has a Masonic meaning. It embraces thirty-three degrees, including the first three, Entered Apprentice, Fellow Craft, and Master Mason, and ends with that of the *Sovereign Grand Inspector General*. Perhaps this will explain why Rev. Arthur Edwards was so anxiously waiting to receive the thirty-third degree, as he told us at the last session of our conference. No doubt he was tickled with the idea of becoming a SOVEREIGN GRAND INSPECTOR GENERAL!! Turn to Mackey's *Lexicon of Freemasonry*, article SCOTCH RITE, and

you will find the names of all those degrees. You will find, too, that he there confirms our testimony as to the atheistical origin of the degrees above the three first: "This rite, which was organized in its present form in France, early in the eighteenth century," &c. There, surely that is satisfactory. After this we think it will be of little use for the mystic brotherhood to attempt to invalidate our testimony by crying out, "Lies, lies; he knows nothing about it." We now see, too, if we did not before, whence Methodist and other preachers obtained their new religion—from the *atheists of France!* O ye miserable, deluded creatures; God have mercy on you!

A single quotation from page 393, and we take our leave of *Robison's Proofs of a Conspiracy*:

"I am particularly struck by a position of Abbe Barruel, that *irreligion and unqualified liberty and equality are the genuine and original secrets of Freemasonry, and the ultimatum of a regular progress through all its degrees.* He supports this remarkable position with great ingenuity and many very pertinent facts. I confess that now, when I have got this im-

pression, I shall find it very difficult to efface it."

This statement of Barruel is obviously true with regard to all the degrees above the first three, as we think we have clearly shown; and that the first three degrees are exceedingly corrupt and corrupting is not less obvious. But whether Anderson and Desaguilliers constructed them with direct reference to *irreligion* and *unqualified liberty* as the grand *ultimatum*, can not be proved save from the nature of the degrees, for they have left no private correspondence wherein such a design is stated, but the constructors of the other degrees have, or rather such writings have been seized, and in them this design was found written by the conspirators, and the handwriting identified, while others of the conspirators have divulged and testified to the whole. The constructors of the first three degrees, Masons tell us, burnt their papers in 1720. But whether they did or did not burn them, the three degrees and the book of *constitutions* alone have been left for our inspection. Yet as a Frenchman was engaged planning the first three degrees, the French atheists may have had more to do even with these degrees than has hitherto

been supposed. Certain it is that these degrees went to France pretty soon after their construction; and the result has been as we have shown.

CHAPTER XVII.

A glance at secretism working under cover of Odd-fellowship.

The following extracts are taken from "*General Laws for the Government of Subordinate Lodges of the Independent Order of Odd-fellows of the State of Michigan, as amended to the close of January Session, 1868.*"

View it as a huge swindle. "All persons initiated into this lodge shall pay the sum of *five dollars.*"

"The degrees conferred by this lodge, with their cost, shall be as follows: The WHITE, \$2; the PINK, \$2; the ROYAL BLUE, \$2; the GREEN, \$2; the SCARLET, \$3."

"No degree shall be conferred until after the candidate has paid the amount therefor, as fixed by these by-laws."

"Brothers admitted to membership by deposit of card from any other lodge shall pay the following rates, according to their rank: The initiatory degree, \$2; the WHITE, \$2; the

PINK, \$2; the ROYAL BLUE, \$2; the GREEN, \$2; the SCARLET, \$3."

"Any brother admitted to membership in this lodge, as an ancient Odd-fellow, shall pay the sum of \$5."

"When a funeral benefit has been paid, or the lodge made liable therefor, if there is less than one hundred dollars in the general fund, a sufficient sum to refund the amount necessary for the payment of the benefit shall be forthwith assessed by the P. S., upon all members of the lodge, equally; and such assessments shall be at once due and payable."

"Dues of this lodge to be one dollar per term."

"No person shall be permitted to become a member of this lodge unless he is a free white male, not under twenty-one, nor over sixty years of age, of good moral character, who believes in a Supreme Being, the Creator and Preserver of the universe; be free from disease, and have some known reputable means of support."

In addition to the above ways of drawing money out of men's pockets there are several other methods, for instance, "amount received for fines," "amount received for regalia," for

“no brother shall be permitted to enter the lodge unless in proper regalia.” Hence those who prepare and sell such trappings for the big babies must make money fast, seeing there are so many big babies,—and they increase all the time,—nor will the merchants who deal in such wares fail to do what they can to increase such babies, much less will they fail to charge them full price for such toys. Again; all such babies must be formed into lodges, and each lodge must pay a round sum for a *charter*, that is, having paid for the trappings, they must pay for the right to wear them. Nor does the matter end even here, for “an ancient Odd-fellow, whose card is out of date, or which may have been lost, or a member suspended for non-payment of dues, who has been suspended more than three years, or a member of a defunct lodge not able to get a card, can be admitted as provided in clause four, by paying into the ‘lodge fund’ a sum not less than five dollars.”

I find also very stringent laws binding the subordinate lodges to send reports of all moneys received, “with *dues*, to the Grand Lodge.”

Now, any one can see at a glance that the above “laws” are simply so many methods of

obtaining money under false pretenses. To convince any candid person of the truth of this statement, if further conviction is necessary, it is only necessary to ask a single question, namely, what is given in return for the money thus obtained? The swindlers themselves answer this question as follows:

“No member shall be entitled to the benefits of this lodge who is in arrears for dues more than thirteen weeks.”

Just think; he may have been paying for a life-time, yet if he have ceased for the last thirteen weeks, no matter for what reason, he has no claim upon the lodge! Nor is this all:

“A brother who has neglected to pay his dues for such length of time as to be deprived by the rules of this lodge from drawing benefits while sick, can not be permitted while he continues sick to pay his dues so as to entitle him to benefits.”

Mark, he may pay the back dues, but even that will not entitle him to any benefit! That is, they have swindled him out his money just as long as they could, and now he may die of hunger, for all they care. They will not return a cent of what they received from him.

And yet they have the daring effrontery to call this a *benevolent society*; yea, as being far more benevolent than the church of God! Well, if men will prefer such fraud and falsehood to Christ and his gospel, they must abide the consequence.

Even the rule with regard to funerals, which they so much desire to conduct in their own way, thereby to give popularity to their order, they have so constructed as to save the moneys which they have already drawn from their dupes, and at the same time draw more from them. "If there is less than one hundred in the general fund," a sum necessary to meet the expenses of such funeral "shall be forthwith assessed by the P. S., upon all the members of the lodge; and such assessment shall be at once due and payable." Thus the pretended act of benevolence is simply made the occasion of peremptorily commanding their slaves to pay more money, "forthwith!" Who does not see that all this pretended benevolence is barefaced robbery. Nay, they do not always stop here, far from it; for after shamefully increasing the funeral expenses by their idolatrous parade and show, they frequently leave the friends of the deceased to

pay the whole. And anon they trump up their benevolence, after robbing both the dead and the living!

Again; not only has "an ancient Odd-fellow," and "a member of a defunct lodge," to pay a second time, or be forever excluded, but a "brother from any other lodge" will be excluded, unless he repeats the payment for the different degrees. The thirteen dollars which he may have paid for the six degrees in another lodge, and the degrees for which he paid them, all go for nothing; he must pay over again, or his Odd-fellowship is all lost forever, simply because he changed his residence. Truly this is *Odd-fellowship*. But should the brother become poor, and be laid on a sick-bed, after paying as aforesaid, what then? The answer is, "Sick benefits shall be ten cents per week." Really, benevolence here is as "odd" as is the "fellowship." If any one should doubt the correctness of my quotations, I can only refer such to the "laws" already named. The last quotation will be found on page 20, section 6. Nor let it be forgotten that none are received into Odd-fellowship but such as are not likely to need help. See the law on this point, as quoted

above. Hence, the swindle is just as big as they can possibly make it.

But there are yet other ways of drawing money out of the pocket. "When a worthy brother desires to withdraw from the lodge, he shall signify his desire in open lodge, and if he is clear of the books, and be of good standing in the lodge, he shall be entitled to his card of clearance, by paying thirty-five cents for the same."

Again: "When any worthy brother of this lodge may desire a visiting card, he shall, if clear of the books, and be of good standing in the lodge, be entitled to it upon paying up his dues, &c., to the end of the time for which it is given, and thirty-five cents for the card."

Thus at every succeeding step the preceding payments are ignored, and additional sums demanded. When the poor Roman Catholic has met the demands of the priest, all through life has paid for *pardon, in indulgence, &c., &c.*, yet when he comes to die, unless he pays for the "extreme unction," all the preceding payments and promises go for nothing,—still he is left to die without hope. Nor is this all, for even though he should pay for the extreme unction, and have the "wafer" put upon his

tongue and his mouth, and eyes, and life closed together, still he is left in purgatory unless he pays for the "masses." Just so Odd-fellowship, all the preceding payments go for nothing unless the last demand is met; nor is that any better paid for than the preceding. All this, so far as it goes, is Masonry exactly.

Look at it in its religious aspect. Like Masonry, it excludes Christianity at the outstart—"Belief in a Supreme Being, the Creator and Preserver of the universe." It is quite evident that this is designed to exclude the Christian belief from the lodge and to embrace all other beliefs; I say embrace all other beliefs, for an atheist, a worshiper of Juggernaut, can have no objection to this belief, being left, as he is, to his own fancy, as to *who* or *what* that supreme being may be. But this is entirely in keeping with the financial *plan*, for to the swindlers the money of one man is as good as that of another. To require a belief in the Christian's God would diminish their funds very seriously; and a swindler will always avoid such egregious blunders, of course.

The *government*, too, you will find to be

equally *Masonic*. Take the following in proof:

"To the officers and members of—— lodge, No. ——, of the Independent Order of Odd-fellows :

"The petition of the subscriber respectfully sheweth that he is desirous of becoming a member of your benevolent and honorable order. He has examined your general laws and by-laws, and is ready and willing to yield obedience thereto.

"His age is — years; his occupation — ; and his residence is ——."

This petition he signs, and thus pledges himself, like the Mason, to "ready and willing obedience" to the *unknown*. And ever after he has simply to pay his money and render absolute obedience to his unknown rulers. Mark the following :

"Any member who shall violate any of the principles of the order, or offend against these articles, or the by-laws, shall be subject to be fined, reprimanded, suspended, or expelled, as the by-laws may direct, ancient usage require, or the lodge determine."

Observe, as in Masonry, so here, whatever may be invented and commanded by the se-

cret masters, either now or hereafter, is called *ancient usage, custom, law*. Verily, this word *ancient* has a very important place in the vocabulary of the secret brothers. It is evident, of course, that men who are accustomed to impose on their dupes as *ancient laws* what they are daily inventing, can have no regard for truth, and will in a short time scruple at no falsehood; nor will they be any more likely to scruple at the enforcement of their laws, however oppressive or murderous. There are three considerations which must largely contribute to this result, namely, their own depravity, their security, and the fact that the *subordinate lodges* have *placed themselves* under the entire control of their masters, and pledged absolute obedience to them, and also that they will never divulge the secrets of the order; and the secrets of the order are the *ancient laws and usages*. And these terms embrace whatever is *enacted, said, or done* by the secret masters; so that the latter are entirely secure while the secrets are kept. And if any of the slaves should divulge the secrets, or disobey in anything, then they will be dealt with as traitors; and as most of the rulers are Masons as well as Odd-fellows, both these or-

ders will unite their efforts to take vengeance on "the perjured villain." And all this is called *ancient, honorable, and benevolent!*

As further illustrative of this iron rule, take the following:

"Should a lodge fail to make its returns, as required by the second section of this article, for three successive terms, it shall thereby forfeit its charter and become extinct; and it shall become the duty of the last installed officer to transmit or surrender to the Grand Secretary (or such other brother as may be appointed by the Grand Lodge to receive them) the charter, books, papers, furniture, and funds of the lodge."

Thus it is that those self-made masters compel their slaves to pay their moneys into the lodge, shut Christianity out of the lodge, and, in short, demand absolute obedience in everything; and if that obedience is at any time refused, then the disobedient lodge is *extinguished*, and its "fund," "furniture," &c., all seized by the *noble grand masters*. Such are a few instances of the iron rule of those self-made rulers.

But the question may still be asked, Do the members of such secret orders give their

money and sell themselves and expect nothing in return? We may answer this question by asking another. Does the gambler stake his money and expect nothing in return? No, far from this, he expects both his own money and that of his neighbor also; but he does not always realize his expectations. Just so the man who gives his money and sells himself to secret societies. And both the one and the other know that if their expectations are realized, it will be by obtaining what belongs to their neighbor. The gambler stakes his money in hope of obtaining that of his neighbor, while the other speculator gives his money and sells himself in hope of obtaining office, business, &c., in return; and if he realizes his expectations, he is much worse than the common gambler, for the gambler whose money is sought may have money of his own, but the lodge certainly has nothing to give save what it takes from the rightful owner. *And all this is called honorable and benevolent.* Thus falsehood, fraud, and hypocrisy run through the whole affair.

CHAPTER XVIII.

Secretism in Africa.

Masons boast of the antiquity and universality of their principles; and we readily admit that they are as ancient and as universal as is devil-worship.

I have the following particulars from Rev. D. K. Flickinger, who was missionary in Africa, and has for some fourteen years been missionary secretary of the United Brethren Church and still fills that office. The particulars are also published in his book entitled *Sketches of Men and Things in Western Africa*.

This secret order is variously called "Purrow-Bush Society," "Devil-Bush Society;" and the place where they hold their meetings is called the "Devil's Belly." Here "Satan is supposed to have at least a temporary residence, or a favored stopping-place." By the way, the Devil's Belly comes very near to the name which the old Dutch woman gave to the Masonic lodge in Marine City, and which I have mentioned elsewhere, the "Devil's Kitchen."

“A certain initiatory ceremony is observed, and the name of the applicant is altered when admitted into the society.”

Just so Masonry ; when the candidate is admitted the Master says, “Dear brother, I give you a new name, which is Caution.”

“This mystic order, besides regulating the worship of the people, and the value of currency, infuses into the minds of the common people sentiments detrimental to the spread of Christianity. To my certain knowledge, the ‘Purrow-Society’ prevented the Mendi missionaries from opening a mission-station at Wela.” After showing that all other parties favored the movement, he says, “But this society put ‘Purrow-law’ upon the place, the substance of which is, that no one must do anything there, either directly or indirectly, unless they do it *‘by strong,’* that is, by resisting and overcoming those who put the ‘Purrow-laws’ there.”

That devil-worshippers should oppose Christianity, the worship of the true God, is no more than might be expected ; indeed, it would be absurd to expect otherwise. Nor is it less absurd to suppose that Masonry will not oppose Christianity, for it, too, is devil-

worship. If any one should deny that Masonry opposes Christianity, I will simply ask, Does it not exclude the name of Christ? Does it not oppose every church which it can not control? If not, why do ministers become Masons simply that they may obtain or retain the pastorate of certain churches? Many other pertinent questions might be asked; but those who will honestly answer these, will not deny that Masonry opposes Christianity. Its opposition to Christianity is just as real as is that of the kindred society in Africa. Here as in Africa, if Christianity obtains a place, it is "*by strong*."

"This society engenders pride and selfishness. When one joins the 'Purrow' he looks down with contempt upon those who do not belong to the society." Here Mr. F. gives striking instances of this fact. This, too, is Masonry exactly.

"Women are not allowed to belong to the society, or to be on the ground where it meets."

Here again Masonry is one with the African "Purrow."

"I am not able to speak of all the doings of this society, but this I know, it is a *secret society*, and among its distinguishing peculiarities

are opposition to every system of religion and government contrary to its own, and the promotion of idolatry and amuletism among the people."

Here again *Masonry* and the African *Purrow* are one. We are satisfied that none who know *Masonry* will deny this. Its opposition, as above specified, we have clearly shown, as also its idolatry and its efforts for the promotion thereof; and as to its amulets, there is no end to them, they are openly exposed on the persons of preachers and pirates, in short, on the persons of men of all classes of society: indeed we are plainly told that it is not safe to be without them.

Rev. Mr. Brooks was long a missionary in Africa, sent out by the American Missionary Association, and is represented as having been a shrewd observer, and as having taken special pains to obtain a knowledge of this secret society. The following extract Mr. Brooks read to Mr. Flickinger from his journal, and Mr. F. wrote it down as he read it:

"One of the members of this association acts in the capacity of a devil. He speaks through a rudely constructed trumpet. He also has an interpreter, who is privy to all the wishes of

the 'Purrow,' and the interpreter speaks what the 'Purrow' *wish*, and not what is spoken by the trumpet. What the man with the trumpet says, must be done, however, even to the taking of life. 'No woman is allowed to see either the trumpet or the man using it, and if she should, she *must* die. A boy who strolls into the woods where they meet is detained, and introduced into all the superstitions of the 'Purrow.'"

As I have written the above in Mr. F.'s office I have read it to him, and he indorses the quotations. He also says he saw the trumpet referred to by Mr. Brooks, and heard it sound.

"If a woman should see, she must die." Masons tell us that one woman saw their mysteries, and she was made a Mason. Why? Because if she had not been made a Mason she must have been put to death. So that here also Masonry and the African "Purrow" agree exactly. The Masonic Knights of the East and West have seven trumpeters in their dark den; so that in this particular also they agree with their African brethren. So clear it is that Masonry is identical with *secretism* and *devil-worship* in all countries and ages.

CHAPTER XIX.

Another chapter of facts showing how Masonry works in the church; together with preamble and resolutions offered at Detroit Annual Conference, Methodist Episcopal Church, August, 1870.

I note the following particulars, because I think they should be known, and because I think no other person will make them known just as they occurred.

By the grace of God I closed my year, and closed it successfully, at Marine City (where I was sent, and sent for reasons similar to those for which John was sent to Patmos), and went to the seat of conference, which commenced its session at Fenton, Michigan, on the 24th of August, 1870.

When my name was called, and the usual questions asked, according to discipline,—“Anything against him?”—my presiding elder answered, after a pause, “No, nothing directly; there is something indirectly, which will probably be adjusted.” My name was immediately passed or dropped, and the next name called; and I, being so much surprised

by the unexpected and strange movement, did not rise until a short time after. I then rose, and after stating the above reasons for not rising at the moment, I said: "Bishop, I understand the presiding elder to intimate that there is something against me; if so, I request that he state it before the conference. This is the first intimation that I have had of it." I think the bishop said he could not be interrupted now. I said, "Bishop, is my character passed?" To which he replied, "Your character is passed." I responded, "Then why intimate there is something against me?" "I suppose, because there is something against you," was the reply. To this I quickly responded, "Then why not state it. There is no Masonry about me; I want no secret about the matter." To this the bishop replied, "It will be stated at the proper time."

The Chair having thus decided that this was not the proper time, I took my seat.

When the conference adjourned, I said to the presiding elder, "Brother Potter, what have you against me?" P. E.—"There is a wide-spread dissatisfaction among the brethren about what you have published. If what you say is true, the people can have no confidence in them."

I replied, "I have published nothing but facts; let them do right and there will be no trouble. Moreover, in your representation of me, you had only to do with me as a minister on your district. If others have anything against me, let them prefer their own charges; you have no right to intimate that you have something against me, when you have nothing. But this is one of the ways adopted to injure my character." He became somewhat warm; and being on our way to dinner we soon separated, each taking a different course.

The above is all I ever heard of the "indirect" charge, either since or before, save that one of the secret brothers, soon after these events, intimated to me that "they" would try me, to which I replied: "I am not concerned, sir; I am ready." But they proceeded no farther in that direction, simply because they could not. Now I simply ask, was it Methodistic to pass my character as above? Was a Methodist minister's character ever passed in the same way before this instance? Where there was evidently a strong desire to find cause for crimination, would the cause have been overlooked had there been any? Was it right to intimate that there was some-

thing against me when there was nothing, and to do this where my character was most likely to suffer by the act? And finally, is it not right, were it only for the purpose of self-defense, to expose and resist such action, especially when it has been of long continuance, and is likely still to continue?

Shortly after this "indirect" charge, I offered the following preamble and resolutions:

WHEREAS, The system of Freemasonry is founded in falsehood and conducted in deception and fraud, and that principally by the few and for the benefit of the few, to the injury of the many; and,

WHEREAS, It is essentially antichristian in *principle, purpose, and action*; and,

WHEREAS, Its symbols, assumptions, titles, and ornaments are unreasonable, absurd, ridiculous, degrading, repugnant to common sense and common decency; and,

WHEREAS, It is extremely slanderous, corrupt and corrupting, and is, in fact, corrupting every department of society, wherever it finds an entrance; and,

WHEREAS, It ascribes all this accumulated and accumulating mass of falsehood and moral corruption to God, and is therefore

blasphemous, and proposes to raise men to perfection here and to heaven hereafter, while it excludes the very name of Jesus, the only Savior; therefore,

Resolved, That no adhering Mason can consistently, or with safety to the Christian religion, be admitted to or continued in the Christian ministry; much less can such be consistently or with safety intrusted with office in the church of God.

Resolved, That no man, while adhering to the oaths, obligations, and teachings of Masonry, can be a Christian.

Resolved, That all adhering Masons should, by all proper means, be excluded from the church of that Savior the very name of whom Masonry excludes.

Resolved, That the time has fully come when all Christians and patriots should unite in opposing this deadly conspiracy, by the use of all proper means, for the purpose of saving both church and state from its destructive influence and designs.

Now if Masonry be what we have here declared it to be, every honest man must indorse the above resolutions as soon as he knows what Masonry is. And that Masonry is even

worse than we have represented it to be in the above preamble, its oaths, penalties, teachings, designs, and doings do most clearly show. As to daring acts in subverting the course of justice, they are known and read of all men who do not close their eyes and ears.

Instead of giving the entire speech which was delivered before a full house in support of the above propositions, I will only note a few incidents.

When I obtained a second, care was taken to observe that it was only to bring the papers before the conference, and that as a "huge joke;" for to indicate any approval would be very dangerous; hence no man did that thing. Soon after I got under way some of the secret brothers, who were more zealous than prudent, interrupted me; but as often as they did so, the bishop restored order by saying, "Brother Levington has the floor." It is due to the conference, with the above exceptions, to say that they gave me a full hearing, suspending the rule that limits the time of a speaker, and also extending the session till I got through. At one time, however, when some of the more ridiculous and offensive things of Masonry were quoted, the Masonic laugh was employed,

as I understand it. After a pause, I remarked, "I am posted up, sir, with regard to Masonic methods; and one method is, when a serious exposure is made, to laugh it down." Then raising my hand and turning to the audience, I said: "Of this method you here witness a striking instance. I assure you, sir, I am not in a laughing mood, on the contrary, I am deeply and religiously serious in every thing I say or do in this matter." And I thank God so I was, for even then the tears stood in my eyes; and I am thankful to be able to say that from that time all in the house seemed to be serious.

When I took my seat three ministers took the floor in rapid succession, each declaring, "I am not a Mason and never expect to be." Yet each defended Masonry as best he could, kindly admitting that "Bro. Levington is a good man, but then he is mistaken. Masonry can not be so bad; if it were, so many good men would not be in it." As for Bro. S., "he believed that were all Masons and the secret brotherhood taken away, neither church nor state could exist!" I could not avoid the reflection, "Why are men so careful to keep clear of Masonry while they have such a high

opinion of it?" I remember, too, that this same Bro. S. said to me a short time before this, "Keep to it; I am with you; I, too, am opposed to Masonry." To which I promptly responded, "If you are, you have a strange way of showing it." Whether this reply was supposed to be truthful, or merely witty, I will not say, but it called forth a laugh from those who heard it, most if not all of whom were Masons.

Those defenders of Masonry were also careful to say, "We are going to have no war on the subject of Masonry; I expect the matter will end here." As for Bro. E., who is naturally pleasant and good-humored, he took the whole as a huge joke, and boasted that he has taken thirty-two degrees, and was only waiting for an opportunity to take the next. To me this seemed very much like glorying in his shame, and I looked upon it as another proof that Masonry is strangely calculated to bewilder and otherwise injure the judgment; for this is a man of fair abilities, and I esteem and love him on many accounts. Yet I must say that no minister of the gospel can glory in having taken thirty-two degrees of Masonry, till his judgment is first strangely warped. I

think he is the only Mason who attempted to defend Masonry on the occasion. As the aforesaid speakers, *non-definables*, had said that they would not remain in the conference a day, did they suppose Masons to be such characters as had been represented, I took occasion to correct, by reminding them that I had only spoken of Masonry and of *adhering* Masons. Here several responded, "I'm an adhering Mason." To this I replied, "By an adhering Mason, I mean one who adheres to the Masonic oaths." I also took occasion to call attention to the fact that all I had quoted as Masonry had been *evaded*, not one of them glancing at a single particle of it, though I had quoted largely, especially from the first, third, and seventh degrees.

But although I maintain that it was the professed non-masons who inferred so unfavorably of all Masons, from what I said of Masonry, and of *adhering* Masons, I do not hesitate to say that he who adheres to Masonic oaths and obligations must set at defiance and trample upon the whole of the divine moral code, either in purpose or in fact. Finally, the document was laid on the table, of course.

After the close of the session, Rev. Dr. —

came to me and said, "You made one mistake, and I can show you, for I have taken thirty degrees. Christ is recognized in all the degrees above the blue lodge, that is, the first three degrees." I pause not to state my reply, but I must say that this remark deeply convinced me that those men were awfully deceived; for all who have studied the subject know that the degrees called, "Knights Templar," "Knights of the Red Cross," "Knights of the Holy Sepulcher," "Knights of the Christian Mark," are awfully profane, were constructed by the most deadly enemies of Christ, and were designed, and are calculated, to bring Christianity into contempt. I am glad, however, that those ministers declared that they had taken their thirty and thirty-two degrees; for a senior minister of our conference, at the previous session, asserted that there are but seven degrees in Masonry, all told. The minister who asserted this told me that he had taken seven degrees. Perhaps the poor fellow was told, when he reached the Royal Arch, that he was as high as he could go.

I have often been annoyed and disgusted with such assertions, and hardly know whether

to place the whole to Masonic ignorance or Masonic deception. They would probably be nearest right who would charge the whole to both. The minister last referred to told me, during our late session, that he could point out many mistakes in my first book. To which I replied, "I will answer in two words. First, what oaths *you* have taken it is not for me to say." I then quoted certain oaths, and added, emphatically, "*That is Masonry exactly.*" He did not deny it. I added, "You are doubtless familiar with those words, 'If any part be omitted at this time, I will,'" etc. He did not reply. "Second," I continued, "though it were admitted that there are as many mistakes as you intimated, what is left undisputed is sufficient to damn all Michigan."

I will only add, so far I stand alone in the Detroit Conference in this struggle. As yet, no man has dared to take sides with me, show me any sympathy, or open his lips in my favor; though I am satisfied that there are many who sympathize with me secretly, being well convinced of the evil of Masonry. Before entering the church on the day that I offered my resolutions, I took a brother one

side, knowing him to be antimason, and said: "If I offer a resolution on the subject of Masonry, will you second it?" He hesitated; said he did not know. I replied, "That will do; if you are afraid you can do nothing." So saying, I walked away. Well, if I must stand alone, stand I will. My theses are as firmly nailed to the church door as were those of Luther, and there they shall remain. God help me. Amen.

The above was written for, and published in, such papers as will publish truth regardless of Masonic favors or threats, namely, the *American Wesleyan*, *Christian Cynosure*, *Free Methodist*, and *Religious Telescope*, and is as much as I could expect an editor to publish in his weekly. As I am not now writing for a periodical, I will give some of the arguments by which the above propositions were or may be established.

That Masonry is *founded in falsehood*, is sufficiently obvious to every one who knows its claims to antiquity, and the clumsy lies by which it attempts to support such claims: Such as, for instance, the clumsy falsehood that Enoch built a temple under ground, with nine arches, and there deposited the Masonic

secrets, and then erected two pillars, one to withstand water and the other fire, he not knowing by which of those elements the world was to be destroyed; and having inscribed thereon such directions as guided the "craft" to the temple, they there found the Masonic secrets, after the flood! Again, the clumsy stories regarding Solomon and his men, especially the long and oft-repeated story regarding the fictitious Hiram Abiff, so grossly false that it would, as I then said, disgrace Joseph Smith or Brigham Young; and compared with it the lying stories of Mohammed are respectable. Yet the whole system, including its murderous oaths, rests upon such stories. And to these falsehoods Methodist preachers bind themselves by horrid oaths and death-penalties! That it is conducted by deception is equally evident. It professes to be all that is good, while in fact it is all that is bad. To allure into its den it promises great things, and when there it only strips its dupes, and binds them with *ropes* and *oaths*; and having taken their money by such false pretenses, it turns them out divested of their manhood. In short, Masonry is deception, fraud, and falsehood, from its conception to its

consummation. That it is conducted by the few, and for the benefit of the few to the injury of the many, is not less obvious. The entire number of Masons, when compared with other citizens, is quite small; and the rulers of the system, when compared with the masses of their dupes in the lower lodges, are also very few. Yet, by false pretenses and secretly concocted plans, they appropriate to themselves not only what of right belongs to their honest fellow-citizens, but also what belongs to their dupes who by deception and falsehood they have allured into their dens, not only that they might rob them, but that they might make them their tools to assist them in robbing others.

That it professes to be a religion whose principles and teachings are perfect, may be seen by any who will consult Masonic publications; and its votaries publicly declare that they desire no better religion. Yet the name of the only Savior Jesus Christ, who is the Alpha and the Omega of the Christian system, is absolutely excluded from what it calls its devotions, and from its ritual, and, in short, from everything that is strictly Masonic; and Mackey declares, in his Lexicon of Ma-

sonry, that the system is one "of pure theism." Every Christian knows that we are commanded to "do all in the name of the Lord Jesus;" but Masonry forbids this very thing, and commands just the contrary! Now if all this be not antichristian, what is? It is even impossible for a Mason, while complying with Masonic teaching, to come to God at all; for Jesus says, "No man cometh to the Father but by me." Yet defiant of all this, Masonry professes to raise its deluded followers to heaven, while it utterly rejects this only Savior. But it is quite superfluous to quote any further in support of this proposition. As to the horrid oaths, penalties, and blasphemous titles of Masonry, together with its abominable ceremonies, symbols, ornaments, &c., &c., no sane man with a dram of honesty will deny that they are utterly antichristian, ridiculous, degrading, and repugnant to common sense and common decency. And that it is antichristian in *purpose*, not only follows from the above and from the entire teaching of the system, but the fact is declared in the higher degrees, especially in the degree entitled, "The Key of Masonry," as we have fully shown elsewhere.

Indeed no sane man could teach what is taught in Masonry, if he were not *designedly* opposed to the teachings of Christianity.

That such teachings are corrupt and corrupting, necessarily follows. But the deep, damning corruption is not fully seen, or even credible, till the oaths and teachings are carefully examined. It is difficult to believe that a professed follower of the infinitely holy Lord God would bind himself by horrid oaths and death-penalties to keep the secrets of villains, "murder and treason not excepted;" yea, that he "will espouse the cause of a companion Royal Arch Mason, when in ANY difficulty, so far as to extricate him from the same, whether he be right or wrong." How corrupting must be the system that will lead a man to do this while he still professes to be a saint, yea, and a teacher in Israel! If further proof of its corrupt and corrupting character is called for, I need only refer to the horrid and numerous instances of perjury in courts of justice, and the horrid murders committed by Masons from time to time, together with the fact, the astounding fact, that Masons in the pews and pulpits of Christian churches attempt to justify all this, as is well known, and

as I myself have heard. In view of all this, I then said, and now repeat, that Masonry utterly disqualifies its subjects for some of the most important purposes of life. For instance, a Mason is called as a witness where one of the parties in the suit is a Mason, and the other is not. By his Masonic oath in the first degree he is bound "always to conceal and never reveal." In the third degree he is bound to "keep the secrets of a brother Master Mason, murder and treason excepted." In the seventh degree the language is, "murder and treason not excepted." By the same oaths he is bound to "obey all calls, signs, summons, and tokens." And when he sees "the grand hailing sign," by whomsoever given, he is bound to "fly to his relief" who gives it, and to "espouse the cause of a companion Royal Arch Mason, when in ANY difficulty, so far as to extricate him from the same, whether he be right or wrong." Such are some of his Masonic oaths. But as a witness, he swears that "he will true answer make;" that "he will declare the whole truth, and nothing but the truth." Now it is perfectly evident that no Mason, in the case specified, can keep both the civil and the Masonic

oath. And he who knows the horrid penalties by which the Masonic oaths are enforced, can easily guess which oath will be violated by such a witness. But if any doubt still remains, it must quickly yield to historic and current facts in courts of justice. It is only necessary to add that what is true of the Masonic *witness* is equally true of the Masonic *judge, juror, and arbitrator*, in a similar case. So clear it is that Masonry disqualifies for some of the most important purposes of life. It is equally clear that no man known to be bound by such oaths should be elevated to an office which gives him power to control the persons and rights of those who are not Masons, for by his wicked and corrupting oaths he is divested both of the *disposition* and the *power* to do justice. A man who is corrupted by such God-defying oaths could not do justice if he would, and would not if he could. Of the truth of all this I am a living witness. In short, the very limited extracts of Masonry here given fully justify all the resolutions which I offered on the occasion referred to. Such oath-bound sinners, such Christ-rejecting sinners, have no right to a place in the Christian church, and should certainly be ex-

cluded from all offices of trust and power. Nor is it possible to be a Christian while adhering to such oaths; for to adhere to such oaths is to reject Christ; to adhere to such oaths is to be a *liar*, a *traitor*, and a *murderer*; in a word, to adhere to such oaths is to be a sinner of the first magnitude, if the Bible be true. To say that such men are good, are holy, is to say that the Bible is not true. To do so is to reject the Bible and the God of the Bible; and this is precisely the end at which Masonry aims. Who, then, are uncharitable and fanatical? Those who say "that no man while *adhering* to the oaths, obligations, and teachings of Masonry, can be a Christian?" or those who say that such persons may be and are saints? For my part, rather than reject the Bible and the God of the Bible, I prefer to be called a fanatic, a fool, or anything else that men may please to call me.

That "Masonry is extremely slanderous" is another fact which I asserted, and which I still assert. Does it not say that patriarchs, prophets, and apostles were Masons? And is not this lying slander of the very worst kind? Nay, does it not bind its members, by horrid oaths and death-penalties, to slander and oth-

erwise injure all who are opposed to it, or, to use its own language, "the enemies of our order?" In proof of this it is only necessary to give a single extract from the oath of *The Thrice Illustrious Order of the Cross*, which is only the twelfth degree in Masonry;* and some of our preachers, according to their own declaration, have taken thirty and thirty-two degrees, and others have taken double that number: "You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life: nothing herein going to prevent yourself, or any other, when elected to the dignity of *Thrice Illustrious*, from re-

*Not counting what are called "side-degrees," such as "The Heroine of Jericho."

taining the ritual of the order, if prudence and caution appear to be the governing principle in so retaining it, *such dignity authorizing the elected to be governed by no rule but the dictates of his own judgment, in regard to what will best conduce to the interest of the order.*"

Observe, this slander is to expose the party slandered "to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life." Observe, too, this must be done "by pointing him out as an unworthy vagabond," and "by transferring his character after him wherever he may go," *that is, such slanderous lies as the fraternity may invent.* Observe again; this must be done "by opposing his interest, by deranging his business," or by "bringing him to the strictest and most condign punishment," *that is, by murdering him as soon as that can be done without detection.* Observe yet again, that the "dignity" conferred upon *the Thrice Illustrious* "authorizes the elected to be governed by no rule but the dictates of his own judgment, in regard to what will best conduce to the interests of the order!" That is, *say anything, swear anything, do anything, that will best conduce to the interests*

of the order, and the dictates of your own judgment IN REGARD TO THOSE INTERESTS, *are to be your only rule, law, or authority!* There, surely that is plain enough. What now becomes of the Bible which is said to be "one of the precious jewels of the lodge?" Long since, we asserted the fact that for a Mason there is no rule, law, or authority outside of Masonry, farther than policy may require for the time being; but people were slow to believe us. Here, however, the rule is laid down so plain that he who runs may read. And observe, *Masonic law is Masonic practice.* In proof of this statement we have only to refer to the accumulated facts which we have given in this and the two preceding books. But if the reader is not disposed to read the whole, let him only turn to *Brainard's lecture* as given in this volume, or to our account of what are called *The Fort Ann Trials*, also given in this volume. As to the writer, his own eyes and ears can bear testimony to the same fact; and what his eyes and ears have seen and heard have left painful impressions upon his heart, impressions which time can not remove. *Other sinners may slander, but Masons are under oath to slander!* "Such dignity authorizing

the elected to be governed by no rule but the dictates of his own judgment," not in regard to what is right, but "in regard to what will best conduce to the interests of the order!" Let this suffice in support of our proposition in regard to Masonic slander.

As the oath of the thrice illustrious order is before us, we will give another short extract from it: "Should any Thrice Illustrious Knight or acting officer of any council which may have them in hand, ever require your aid in any emergency in defense of the recovery of his said charge, you swear cheerfully to exercise all assistance in his favor, which the nature of the time and place will admit, even to the sacrifice of life, liberty, and property. To all, and every part thereof, we then bind you, and by ancient usage you bind yourself, under the no less infamous penalty than dying the death of a traitor, by having a spear or other sharp instrument, like as our divine Master, thrust in your left side, bearing testimony, even in death, of the power and justice of the mark of the holy cross."

By such horrid oaths and penalties, at "the sacrifice of life, liberty, and property," is the Mason bound to *retain and conceal the ritual of*

the order, and to help all who are engaged in efforts to the same end. *Ritual*. This term is evidently intended to embrace all the secrets and doings of Masons and Masonry, *as such*; in other words, all kinds of villainy planned and practiced by them, "murder and treason not excepted." "To all, and every part thereof, we bind you, and by ancient usage you bind yourself." All the obligations of Masonry are so constructed that the individual is made to utter them with his own lips, and thus bind himself; and of this fact he is constantly reminded, as above. And all the obligations, oaths, murders, and crimes of every kind, from the stripping-room to the swearing-room, from the degree of Entered Apprentice down to the last and lowest degree, is said to be "agreeably to the rules and usages of our ancient fraternity;" *and to all these diabolical rules and usages every Mason is bound by his first and every succeeding obligation!* By the words, "the recovery of his said charge," which are designedly obscure, we are probably to understand more especially the capture and murder of him who is the object of the above threats; and by the "Knight" or "officer of any council," we

are probably to understand the worthy Mason who is in secret pursuit of his victim, and who calls upon his secret brothers to help him. By his oaths every Knight is bound to obey all such calls, "even to the sacrifice of life, liberty, and property." But whatever these words may mean, it is certain that Masons are bound to obey such calls. And even in his death, the murdered party is bound to "bear testimony to the power and *justice* of the mark of the holy cross, like as our divine Master!" This is what is called "dying the death of a traitor," and the connection evidently intimates that such was the death of our blessed Lord. Is not all this perfectly horrible? And does it not clearly indicate its Voltairian origin? It will be remembered that a certain Rev. Doctor undertook to correct me, wherein I charged Masonry with excluding Jesus Christ, by assuring me that "his name is introduced in the degrees above the blue lodge," affirming that he knew, for he had taken thirty degrees. Well, the above is the way it is introduced; and I will only say that if this satisfies our Masonic doctors, I can assure them that it horrifies me. The following extract will also show in what way

and for what purpose Christ is introduced in the higher degrees. I quote from this same twelfth degree: "Provost—You have then entitled yourself to our highest confidence, by obeying the injunctions of our Thrice Illustrious Prefect in heaven, of doing to all men even as you would that they should do unto you." Thus the Almighty Jesus is represented as being a Mason of the Thrice Illustrious Order of Knights, but only *Prefect*, that is, invested with authority from this council, and in their absence exercising that authority, for such is the import of the title *Prefect*. Such is the way in which Christ is introduced in the higher degrees of Masonry. And while our Methodist doctors are well pleased with this, we beg to assure them that all the rejecters of Christ are equally well pleased, as well as they may, for even here his proper name is excluded, and for it is substituted a name that utterly degrades him! Another oath in this degree runs thus: "I solemnly swear and declare that I do hereby accept of and forever will consider the cross and mark of this order as my only hope!" By "the mark," you will observe, is explained to mean the "having a spear or other sharp instrument

thrust into your left side." And this penalty is only inflicted upon the "traitor," that is, one who does not adhere to and conceal every jot and tittle of the *teachings* and *doings* of this God-defying system; and the death thus inflicted is called "justice." And finally, the Thrice Illustrious Knight solemnly swears that he "forever will consider the cross and mark of this order as his only hope!"

Now, we think we have said enough to establish our *fifth proposition*; indeed we have given sufficient under this head alone to establish all our propositions, even if they were couched in much stronger language than they are. In fact, it is difficult even to conceive of anything worse than are the oaths and teachings of this twelfth degree of Masonry.

We may now notice the sixth and last proposition, wherein we assert that "it ascribes all this accumulated and accumulating mass of falsehood and all sorts of moral corruption to God." That Masonry is of God, that it has its ritualistic and other devotional exercises, that it claims to be a system of pure morality, that it is, in fact, friendship, morality, and brotherly love, that to be a good Mason is to be a good Christian, &c., &c.,

are assertions so often uttered and published by Masons, that there can be no dispute with regard to these facts. Moreover, it not only quotes the Bible, but carries it in front of its public processions, and all this, of course, to convey the idea to outsiders that the whole system is of God. Of the correctness of this part of the proposition, then, there can be no doubt; nor will it be denied, we think, that it is blasphemy to ascribe to God Almighty the lies, murders, and other immoralities taught in the numerous Masonic degrees, and enjoined by the numerous and horrid Masonic oaths and death-penalties. Therefore, as Masonry ascribes all this to God, claims that the whole system is of God, it follows that our awful charge of blasphemy against the system is fully established. We also assert in this proposition, that "Masonry professes to raise men to perfection here and heaven hereafter, while it excludes the very name of Jesus, the only Savior." All these points we have proved elsewhere, and, in fact, they are well known, for Masonic authorities publicly declare it as a first principle of their system, that it excludes Christ; for to introduce his name in the system would be to make it a

sect, and would drive away the greater proportion of its members, namely, all Jews, Mohammedans, and in a word, all the rejecters of Christ. Hence Mackey says, in his Lexicon: "It asks only for a declaration of that simple and universal faith in which men of all nations and sects agree." This is what he calls "pure theism." Why then, we ask, does Masonry parade the Bible in its public processions? Why does it claim that book as one of its precious jewels? For surely the name of our Savior is in that book, yea, all his names, together with all that belongs to the Christian system. Why then, we again demand, does Masonry retain the book, while it rejects all that is in the book? Ha, just here is the fraud! O ye hoodwinked dupes, pull the bandage from your eyes, and then you will see what all but "blind candidates" must see, namely, that Masonry is *antichristian*, *false*, and *fraudulent*, all over and all through. Nor do fraud and falsehood end with the rejection of Christ and Christianity; for while it does all this, it professes to raise its dupes to moral perfection here, and to heaven hereafter. Does it not? Hear Mackey again, article ACACIAN. "A term derived from *akakia*,

innocence, and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin," and being "free from sin," goes to heaven when he dies, of course; and all this simply "by living in strict obedience to the obligations and precepts of the fraternity!" Surely that is plain enough; so plain that even "blind candidates" must see it, we think; so plain that we do not hesitate to aver that it is one of the most daring and barefaced falsehoods that man ever uttered; for he who "lives in strict obedience to the obligations and precepts of Masonry" must violate the laws of his country and the whole of the divine moral code. And in proof of this it is not necessary to do more than refer to the brief quotations given above, from only one degree of Masonry, and that the twelfth, which is a long way from the end of the dark and downward road. Again, having excluded God and his truth, and substituted therefor its lies and its idolatrous symbols, which latter consist of mallets, squares, compasses, swords, coffins, bones, paintings, &c., &c.; having done this, I say, it persists in its idolatry and fraud to the last. See that procession of men, cov-

ered with fantastic regalia and heathenish symbols; they are conducting the remains of "a blind candidate" to the grave. They, if we may believe them, have sent his soul to "the grand lodge above;" and having deposited his body in the grave, they walk round it in solemn procession, at the same time throwing green branches into the open grave, thus indicating that having "lived in strict obedience to the obligations and precepts of the fraternity," the deceased "is free from sin." So true it is, as Brainard observes, that *everything in Masonry has its meaning*; yes, and that meaning always bad. And having bound its subjects by oaths and death-penalties to slander, and even to murder their neighbors, it then pretends to "friendship, morality, and brotherly love;" yea, professes to be guided by that sublime and holy rule of action toward our fellows, namely, "As you would that men should do unto you, do ye so unto them." Can deception and hypocrisy exceed this? Or can our language be too strong when we attempt to express the corrupt and corrupting character of this thoroughly antichristian and God-defying system? For we assure our readers, that much as we

have written, and dark as is the picture here given, there are still darker shades in the original—shades which we could not put upon our canvas if we would, and would not if we could. And the same fact is declared by the Knights of the Golden Circle whom we have quoted.

We think we have now said quite enough to establish all the propositions in the preamble; and the propositions being established, any one can judge of the propriety and justness of the resolutions based upon them. We really think that no one who admits the former can deny the latter: certainly they can not with any degree of consistency admit the one and deny the other. For instance, how can men consistently raise a man to a position of trust and power, when they know that he is under oath to abuse that trust and to convey their rights to his oath-bound companions? There is but one answer to such a question, and a child can give it.

It will be remembered that men who declared that they were not Masons, and never expected to be, opposed all I said before the conference, and defended Masonry as best they could, asserting that we were going to have

no war on this subject, and that the matter would end here. It will also be remembered that one of those men had, a short time before, encouraged me to go on, saying that he too was opposed to Masonry. Now as there are many, very many, who act thus, and as such action appears somewhat mysterious to some good people, we will try to illustrate and explain by introducing an incident related to us by Rev. P. O. Johnson, some years ago. It occurred when he was missionary among the Indians. While crossing a certain water accompanied by an Indian who was not a Christian, they were overtaken by a heavy storm of wind. Their danger was imminent and quite apparent, so that the poor Indian was much afraid. It will be remembered that while the poor red men believe in the being of "the Great Spirit," they also believe in the existence of a bad spirit whom they suppose to have great power; and believing the former to be good, and therefore not likely to injure them, they consider it their wisdom to conciliate the favor of the latter by making frequent offerings to him, especially when they think he is angry with them. Hence, on the occasion referred to, supposing the evil spirit

was angry, and that he had raised the storm to drown them, the poor savage was about to throw his blanket into the lake as an offering to the angry spirit, thereby to appease his wrath. Just then Mr. Johnson peremptorily forbade the act, exhorting him to trust in the Good Spirit, who alone could save them, assuring him, at the same time, that the Good Spirit would save them. Finally the Indian concluded to keep his blanket and wait the result. The result was that the Christian's God brought them safe to the land; and the saved Indian told his glad story to his heathen companions, and never after, it is believed, gave a single blanket to the devil. The application is obvious. The men referred to, like the Indians, believe in the Great Spirit, but they fear the evil spirit, the Masonic power, and to appease its wrath and secure its friendship they throw it their blanket; and as it very much desires their worship, to secure that worship it bestows little favors upon them and promises much that it never gives. It is no new thing for the devil to say, "All these things will I give thee if thou wilt fall down and worship me." Now I earnestly advise all such worshipers to follow the example of the

Indian—never give another blanket to the devil. Keep your blanket; and trust and worship the Christian's God, and him only.

A word to those Masons who occupy the pulpits of Christian churches. You believe the Christian Revelation, or you do not. If you do not, and yet profess to believe and teach it, you are certainly among the most consummate hypocrites the world ever saw. On the other hand, if you do believe the sublime and infinitely important teachings of Christianity, and yet embrace and bind yourselves by oaths and death-penalties to propagate Masonry, which is confessedly one of the most antichristian systems upon earth, your case is still worse. Whichever side you occupy (and you must occupy one or the other), your case appears to me to be bad in the extreme; so bad, that I solemnly declare to you that I would not occupy it one hour for all this world can afford. If there is any way of escape for you, may God show it you, and enable you to escape with the least possible delay. Whatever your religious belief may be, you are certainly bound to act like men. And if you have any manhood left you certainly must admit the reasonableness and feel the force of

that exhortation of the noble Joshua, "Choose you this day whom you will serve," or the following, from an equally noble specimen of manhood, "If the LORD be God, follow him; but if Baal, then follow him." Doubtless you have preached from both texts; therefore you know where to find them. Oh, retire to your closets and take these texts and preach from them to yourselves; and till you obey them never preach from them to others.

I take the following from *The Christian Cynosure* of February 21, 1871. As I am now addressing my remarks more especially to Masons of the clerical order, I think the facts are very much to the purpose, and they come very opportunely:

"Having taken some interest in Freemasonry for forty years past, I send you a couple of scraps of history on the subject:

"At an association of Congregational ministers and their delegates, held in Hartford County, Connecticut, there were present Revs. Samuel Mills, Jeremiah Hallock, Hawley, Williams, Porter, and others. At dinner-table the subject turned upon Freemasonry, when the Rev. Joshua Williams warmly advocated the institution, eulogizing it as above

all other institutions, excepting the church, and even calling it the handmaid of the church. Dr. Solomon Everest turned to him and said: 'Brother Williams, I believe I am as old a man as yourself; have been a Freemason as long as you have; have taken as many degrees in Masonry as you have; and I know, and so do you, if you would speak the truth, that there is nothing in Freemasonry worthy the attention of a fool.'"

"Dr. David Nelson, (author of 'Cause and Cure of Infidelity,') being asked his opinion of the morality of Freemasonry, gave this reply: 'When I was a young man I was an infidel, a gambler, and a Freemason. When I became a Christian I laid them all aside together.'

"J. PLATT.

"Mendon, Illinois."

We simply call attention to the following particulars. Rev. Mr. W. spoke of Masonry in the highest terms. Rev. Dr. E. asserted "that there is nothing in Freemasonry worthy the attention of a fool;" and he not only said, "I know" this, but he added, "So do you," thus charging him with positive falsehood! To those who do not know Masonry the charge may seem severe, and even censurable; but

to those who know Masonry it will appear alike truthful and proper. And the charge is equally applicable to every clerical Mason who speaks of Masonry as did Rev. Joshua Williams, for no sane man can thus speak of the Masonic obligations without uttering a falsehood. Clerical Masons now know what we think of them when they thus speak of Masonry, as they frequently do.

The testimony of David Nelson is also worthy of the most profound attention. "When I was a young man I was an infidel, a gambler, and a Freemason. When I became a Christian I laid them all aside together." And this is precisely what every Mason must and will do when he becomes a Christian. Nor do we hesitate to add that a large proportion of the Masons of the present day are precisely what David Nelson was before he became a Christian. And although we do not remember that he says so, we have no doubt that it was Masonry that made him an infidel. We have read his admirable work, referred to above, and believe it fully justifies this inference.

As so many professed ministers of the gospel are now Masons, and speak of Masonry

just as did Williams, and by doing so deceive honest, confiding people, and become the principal supporters of this antichristian system, it is highly necessary that all honest men who know Masonry should expose them just as Everest exposed Williams. We think it necessary further to observe, that all who defend Masonry either directly or indirectly, despite the abundant evidence now afforded them, are without excuse; indeed we look upon many of them as being worse than those Masons who seem to favor Masonry simply because their oaths and the fear of Masonic vengeance urge them to do so. But even these last are far from being excusable, for they should at once shake themselves free, and assert their manhood, as others have done and are doing.

