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# An Inquiry Into the Nature and Tendency of Speculative Freemasonry

John G. Stearns

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# An Inquiry Into the Nature and Tendency of Speculative Freemasonry

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By John G. Stearns

*Genesee Valley Historical Reprint Series*





*Genesee Valley Historical Reprint Series:*  
*An Inquiry Into the Nature and Tendency of Speculative Free Masonry*

An Inquiry Into the Nature And Tendency of Speculative Freemasonry, the first person account by former mason John G. Sterns, was written to provide a historical account of Free Masonry and to warn the reader about its dangers. "Free Masonry is an imposture, that is founded in error, and opposed to the Christian religion and the free institutions of our country." The author accuses Masonry of taking verses from the Bible and transforming them to fit their needs, with direct examples. According to Sterns, masons are under no obligation to help anyone who is not a mason. If a criminal, who is also a mason, is brought to trial and gives the signal of distress and the judge or members of the jury are masons, by oath they are to risk their lives to save the criminal. Through multiple examples, Sterns states that masons have no authority to administer oaths, much less to administer them under the penalty of death (as in the case of William Morgan of Batavia, NY). Reader, heed the author's words with caution: "There is wrong in those who administer the oaths; they know that the candidate is ignorant of the solemn vows which he is about to make; and they have good reason to believe, that if he were not, he would never consent to make them."

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Summary by Mikah McMillan



AN  
**I N Q U I R Y**  
INTO THE  
**Nature and Tendency**  
OF  
**SPECULATIVE FREEMASONRY,**  
WITH AN  
**APPENDIX.**  
TO WHICH IS ADDED,  
**PLAIN TRUTH :**  
**A DIALOGUE,**  
AND THE  
AUTHOR'S REASONS.

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BY JOHN G. STEARNS.

SEVENTH EDITION—REVISED AND CORRECTED.

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UTICA, N. Y.  
W. SEWARD, 17 GENESSEE STREET  
1869.

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**Entered according to Act of Congress in the year 1829.**

**BY**

**JOHN G. STEARNS.**

**In the Clerk's Office of the Northern District of the State of  
New York.**

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**Press of Curtis & Childs, Utica, N. Y.**

## RECOMMENDATIONS.

“ We have just had the pleasure of perusing a little volume, entitled, ‘ An Inquiry into the Nature and Tendency of Speculative Free Masonry, by John G. Stearns, Pastor of the First Baptist Church in Paris. It does seem to us, that the grounds assumed by the author of this work, to prove the anti-christian nature and tendency of Free Masonry, are such as cannot be shaken ; and we wish every person who has a desire to obtain ‘ more light ’ on this subject, would procure one of the books.”—*Cazenovia Monitor*.

“ The second edition of a work, entitled, ‘ An Inquiry into the Nature and Tendency of Speculative Free Masonry, by John G. Stearns, minister of the gospel, ’ has been some time before us. From the notices which we had seen of it, and from a cursory reading of the first edition, we were in some degree prepared to be interested in its contents ; and we are happy to say, that a careful and unprejudiced attention to it, has produced the fulfillment of our expectations. It is not to be ranked among that class of books, the merits of which extend only beyond the title page. It is not the mushroom of a day—the offspring of speculation—nor did it originally expect the reward of popular favor.”—*Le Roy Gazette*.

“ This valuable work, ‘ An Inquiry into the Nature and Tendency of Speculative Free Masonry, ’ should be in the hands of every family in the United States. It is an able and candid investigation of the principles of Masonry, and of their influence upon society. The author, in a clear and kind manner, proves that Masonry pretends to be a religious system, ” &c.—*Western Star*.

“ Those who have perused the Rev. Mr. Stearns’ masterly ‘ Inquiry into Masonry, ’ will be gratified to learn, that another work on the same subject has just been published by the same author. A hasty perusal of it enables us to say, that the literary reputation acquired by its learned and pious author, from his former publication, is amply sustained by the present. It is entitled ‘ Plain Truth. ’ ”—*Boston Free Press*.

“ We cannot conclude, without assuring the reader, in the strongest terms, that it, (the Inquiry into Masonry,) is one of the most interesting volumes ever issued from the American press.”—*National Observer*.

Extract of a Letter to a gentleman in Pompey, from his friend in Connecticut, dated —, May 3, 1827.

“ I have always been sorry that I did not take a dozen of a sort of your books ; but what I had have done a great deal of good. They soon overturned our neighborhood, and have been lent far and near ; are now in Munson, and a man there told me, last winter, that Stearns' Inquiry was worth its bigness in gold, and he would pay me any money for it, for he wanted it to carry to his minister to read, as he was a Mason.”—*Cazenovia Monitor*.

Extract of a Letter from a Mason, to his friend in Boston.

“ DEAR FRIEND:—I have read with attention the address of Rev. J. G. Stearns, on the subject of masonry, and have derived therefrom great pleasure and profit. It is worth its weight in gold. It appears to me, that put this book into the hands of any one, Mason or anti-Mason, whose mind is not impervious to conviction, and he will flee from a Lodge as from a pestilence which walketh at noonday. The source from whence this work emanated, being of a high and respectable character, if anybody reads and will not be convinced, he would not, though one should rise from the dead.”—*Boston Free Press*.

“ The First Baptist Church of Christ in Paris, to all who love our Lord Jesus Christ, and to the public, Greeting:—

Whereas, false reports have gone abroad respecting the character of Elder John G. Stearns, that he is a liar, a dissipated person, excluded from the fellowship of this church, and not in fellowship with any church, and these reports, doubtless designed to destroy his influence and the influence of his publication on the “ Nature and Tendency of Speculative Free Masonry ;” we therefore feel it our duty to state, that Elder Stearns has been a member of our church more than three years ; he came to us well recommended, as to his christian character, and as a minister of the gospel. He has, while with us, ever maintained a good character, as it respects *truth, temperance and sobriety*. He is still in fellowship with us, not only as a brother, but as a preacher of the gospel of our Lord Jesus Christ ; and we think he is in fellowship with our sister churches, except where the influence and spirit of Masonry predominate. As to the book above named, we do not think it was written for lucrative purposes, as has been suggested by some, but from a sense of duty which he owed the cause of Christ in the world, and we do recommend it to all who wish well to Zion, as being worthy of their perusal. By order of the Church.

PARIS, March 21, 1827.

AMOS MOORE, *Clerk pro tem.*



## PREFACE TO THE SIXTH EDITION.

Many volumes have been written and published to the world, pretending to embrace the origin, nature and tendency of Free Masonry. Most of the standard works of the institution have identified it with the Bible, making its origin from God, its nature divine, and its influence the most salutary on the eternal felicity of the soul. This work is designed to show that Free Masonry is an imposture; that it is founded in error, and is opposed to the Christian religion and to the free institutions of our country.

The Author has been a Free and Accepted Mason. He has taken the first three degrees. So far, therefore, he can speak of the institution from his personal knowledge. His leading object has been to expose the religious pretensions of Free Masonry.

Great changes have taken place on this subject within some 30 years. When the first edition of this book was published, early in the summer of 1826, scarcely anything was said throughout the land in opposition to that institution. It was at the height of its popularity. Soon, however, circumstances occurred in the kidnapping and murder of a free citizen, for violating masonic obligations, which aroused the whole country against Masonry. Under the intense excitement, its secrets, from the lowest to the highest degree, were exposed to the rude gaze of the uninitiated. The dark veil was lifted up, and the abominations of Free Masonry were brought to light. Good men, by scores and hundreds came out and publicly renounced and denounced it. Lodges were disbanded, charters given up, and it really seemed for awhile, that throughout the Northern States, especially, the institution was annihilated.

But the old serpent, though terribly bruised and man-

gled, was not dead. Its wounds, which seemed to be deadly, were soon being healed. After a few years, there began to be signs of life—Lodges began to be revived. And now, in 1858, only about thirty years since the supposed overthrow of the institution, it is coming up in all directions. In some sections it is getting to be as popular and powerful as it was before the "Morgan outrage."

The young men of our country know but little what their fathers passed through in the struggle to suppress this overgrown secret association. They have read but little, for the publications containing information on this subject have been carefully picked up and put out of the way. But few of them are now to be found. Hence these young men are ignorantly rushing to the dark chambers of Masonry; and among them are to be seen church members and pastors of churches. And what is passing strange, above all things else, some of these ministers once stood in the anti-masonic ranks; were publicly known as opposers of Free Masonry. They have now turned about, and have gone with their eyes open, and have submitted to the foolery of being *hood-winked* and *cable-towed*, and have identified themselves with an institution which, but a few years ago, they denounced as corrupt—as blasphemous and murderous! What will not men do for a little popularity?

If the first edition of this book was demanded, and of this the writer has not a doubt, the demand for the present edition is equally pressing. He has often been interrogated within a few years, "when are you going to give us a new edition of your anti-masonry?" He now answers, here it is. And may the Lord bless it, as he has done in years past.

CLINTON, N. Y., 1858.

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# INTRODUCTION.

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## THE AUTHOR'S REASONS

FOR WRITING AND PUBLISHING AGAINST FREEMASONRY.

*“Men, Brethren and Fathers: Hear ye my defense which I make now unto you.”—Acts, xxii. 1.*

Permit me to lay before you a narrative of the circumstances which induce me to write and publish against Freemasonry. I do this that you may judge whether my motives deserve to be impugned. Self-defense, however, delicate, is justifiable. To this, an inspired apostle, whose words I have just quoted, frequently had recourse.

I became a freemason before I made a profession of the Christian religion. The motives which influenced me to join the fraternity were principally these—an anxiety to know the wonderful secret; I was doing business and it would be a help to me; it would place me among honorable men, and as I supposed, in a good moral society. These motives I confess, were not justifiable. I paid fifteen dollars to Champion Lodge, No. 146, for which I received the sublime science contained in the first three degrees.

Though masonry was very far from being what I expected to find it, yet being young and ambitious, I was somewhat pleased with the notion of being a mason, and determined to be “*bright.*”

I therefore devoted considerable time in committing to memory the obligations and lectures, some of which became as familiar to me as my A, B, and C. About this time, a reformation commenced in the place where I resided, and my attention was called to the concerns of the soul. I then lost my relish for masonry. I professed hope in Christ, and united with the Second Baptist Church in Rutland, Jefferson Co., N. Y. I attended Lodge meetings once or twice only, (I have forgotten which,) after I united with the church. The last meeting I attended, I said to myself—"This is no place for christians; there is nothing here they can relish; I think I shall never be seen here again." I then, in heart, renounced masonry. I had not walked with the Lodge one year. From that day to the present I have not been within the four walls of a masonic Lodge in the character of a mason. Without looking at the nature of the oaths I had taken, or at the validity of the high claims of the institution, I took it for granted that it was *moral*, and felt bound by my obligations to speak in its favor. But when I began to look at it, and compare it with the Bible, I became settled in my conviction, that it was something with which christians should have nothing to do.

In the fall of 1819 I was received as a student in the Literary and Theological Seminary at Hamilton, N. Y. In my examination I was enquired of whether I was a mason. I answered in the affirmative. I was then requested to dispense with masonry while a member of that school. I replied that I had already made up

my mind *never to have anything more to do with masonry.*

I began to query as to the binding nature of masonic oaths; and ventured to throw off the shackles so far as to speak my mind freely in many instances, on the dangerous tendency of the Institution in matters of religion. In the year 1823, I removed to the First Baptist Church in Paris, where a series of circumstances took place which led me to a more close examination of the institution, and ultimately to publish against it. These circumstances originated from the exclusion of an individual mason (formerly deacon) from the fellowship of the church. This took place the year before I commenced my labors in the place. He was not, however, excluded for being a mason, nor for anything which arose from masonry. That was not once named as a matter of difficulty with him in the whole course of labor. The inconsistent part taken by his masonic brethren after his exclusion, to restore him to the fellowship of the church, opened my eyes to see more extensively the evils of the institution. Application was once made to me to "*aid and assist*" in this affair, *particularly as a mason.*

In consequence of some opposition to his exclusion, which appeared more fully after his expulsion, an extensive council was called to investigate the matter. The decision of the council was—that he merited exclusion, but the church had acted too hastily, seeing there were a number opposed to it, that they ought to confess their want of deference to the views of the minority,

and that the minority on this confession ought to resume their travel. The church confessed, but the minority did not take their travel. Great exertions began to be made to get the excluded brother back into the church. He made several partial confessions, but none of which were satisfactory, his conduct being more inconsistent after his exclusion than before. His masonic brethren proposed, that if we could not walk with him, to give him a letter, and let him join some other church, which could walk with him.

After the minority, who appeared to be under the influence of the excluded mason, had neglected their travel about one year, and it being pretended by them that his case had not been fairly tried, it was agreed to send for the same council which had investigated the matter one year before. By their request, three churches, whose *ministers were masons*, were added. An extensive council convened. The whole affair was re-examined. The council labored that day, the most part of the night, and a part of the next day, and could come to no result. They were divided. The masonic part labored to save the character of their brother, and to restore him to the fellowship of the church, notwithstanding the very great impropriety of the thing. This they would have accomplished, had it not been for the opposition with which they met from those who were members of the former council.

After this, another plan was set on foot. By the advice of a *masonic minister*, the minority, as a body, withdrew from the church. The church immediately called a council. The coun-



cil convened, examined the matter, and advised to exclude them. They were therefore excluded in the presence of the council, seventeen in number.

Not many weeks after this, we were informed that a Baptist minister, who calls himself "Knight of the Red Cross, Knight Templar, Knight of Malta, and Grand Chaplain of Washington Encampment," was expected through the country, and when he should come, they (the excluded) were to have a council. He accordingly made his appearance. He and a number of individual brethren convened at the meeting-house, and organized as a council.\* The Grand Chaplain was chosen moderator. Their first move was to send for the records of the church. The clerk having been instructed by the church to keep them in his own hands, refused them. The *Chaplain* complained bitterly because the church would not let him have their records, nor appear before him and submit their case to his investigation. The council, however, went into an examination of the whole course of labor which the church had pursued towards the minority and the excluded mason, as far as they were able for the want of the church book, or as they learned it from the story of the excluded persons. They spent the day at the meeting-house in public, and then adjourned to a private dwelling. What the result was we have never fully ascertained. From what we could learn, we drew the conclu-

\*Some of these brethren were not masons, and probably had no intention of favoring the cause of masonry. But the *leaders of the council were masons.*

sion, that they advised them to confess their wrong in withdrawing from the church, but not to travel with it. Not long after this they came to the church and confessed that they had done wrong, but utterly refused to take their travel.

Before this masonic council dissolved, they wrote a letter to the church, signed by all the members of the council, in which they criminated the church, because they would not let them have their records, nor appear before them. They say in the letter, "*We have never been so treated by any denomination of men.*" The doings of this council mightily strengthened the opposition against the church.

The church took the affair into consideration, and voted to address the members of said council by letter, stating that in our view, their doings were a violation of gospel order; had a tendency to destroy church discipline; that the censure contained in their letter was unjust.

They paid no attention to the letters excepting one, who acknowledged his wrong. The rest treated the matter with entire neglect. After a number of months, the church took up the subject again, and voted to report them to the churches to which they belonged. The letters to these churches stated the case just as it was and contained a copy of the letter in which we were censured. These churches, excepting one, treated the thing with the same neglect. From one of the churches we received a letter, of which the following is an extract:

"On examining the said letter from Paris church,

*Resolved*, that we see no cause why the brethren named in the letter should be subjects of discipline, and that the church of Paris be informed accordingly."

It is enough for the reader to know that the minister and leading members of this church were thorough-going masons, and one of them a relative of our once masonic deacon.

We were now considered in the wrong, and deserving censure, not only by that unauthorised council, but by the churches to which its members belonged. The subject was again deliberated upon in church meeting, and we could see no other course to pursue but to call on sister churches, to know whether in their opinion we deserved the censure which these brethren and churches cast upon us. A council was called. The following is an extract from their records:

"The church being called upon by the council, presented the subject of business before them, summed up in this interrogation: Whether in the opinion of the council the church is deserving the censure cast upon her in a certain letter then exhibited? After a discussion on the subject, the question was taken, the church was *approbated* and *fellowshipped* by the council, and were considered *unworthy* the censures cast upon them in said letter."

A few weeks after this, we received a communication from four of the masonic council. After stating that they had received our communications to them, had seen and heard our communications to the churches to which they belonged, they say, "We, however, at present, see no

inconsistency in our conduct." They manifest a dissatisfaction with us in calling a council, and propose to us to unite with them and submit the same matter to a council, "*called exclusively within the limits of this [the Oneida] Association.*"

Why should they address us at this late day? Why did they not attend to this business before? After they and the churches to which they belonged had treated our communications with neglect; after we had suffered under their unjust censures about one year, and for aught that appeared, they intended we should suffer under them through life; after we had taken the only step left us to take, to ascertain whether, in the judgment of the denomination, we deserved their censure;—after all these things, their proposition comes with a very ill grace. Why should they propose to have the privilege of choosing their own judges—to call a council *exclusively within the limits of the Oneida Association?* Plainly, the majority of the ministers and leading members of the Association were masons, and many of them known to be prejudiced against the church. Our council was from two Associations, three churches from each.

A few months after this, at the session of the Oneida Association, an attempt was made by a *masonic* Moderator to lay the business before that body, and have them take it up. Had it not been for the opposition of an individual, the attempt, no doubt, would have been successful. What an inconsistent move! Is an Association an ecclesiastical tribunal, authorized to

arraign individual churches before it ; or to settle church difficulties ? How repugnant to the principles of the gospel and of the denomination !

I must now go back to the exclusion of the seventeen. Headed by the excluded mason, who was sometimes their preacher, they established meetings among themselves on the Sabbath. Not far from these days, two Baptist ministers, both Royal Arch masons, came into the country and took up their residence in adjoining towns. They soon manifested their views and feelings on this subject, by taking hold with the excluded mason and his party to build them up in opposition to the church. They established weekday lectures among them, and preached for them once in two weeks, sometimes not so often, for about three years. Three or four other ministers, *who were masons*, preached for them occasionally—sometimes on the Sabbath, and within about a mile of our meeting-house. Is this gospel order ?

I have now given a brief sketch of the principal circumstances which induced me to *inquire into the nature and tendency of Speculative Freemasonry*. Before I saw the influence of masonry in these various attempts to save the character of a masonic brother, and to defeat the discipline of the church, I had abandoned the institution from a thorough conviction of its anti-christian nature. I was now led to investigate it more extensively. When I commenced writing, I did not think of publishing—thought of writing a few pages only for my own satisfaction, and that of some particular friends. But the subject enlarged ; I found myself in an extensive

field, and felt that the Spirit of the Lord assisted me. The more I wrote, the more I felt the necessity of writing and publishing. When I had written about half what I did, I gave it up, thinking that I should only get enemies, destroy my influence, produce a disagreeable quarrel, and do no good. I laid aside my manuscript, and did not look at it for a number of months. But the subject pressed on me with such weight, that I felt something as the prophet Jeremiah expresses, chapter xx. 9: "But his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing and could not stay." I had no rest until I resumed it. When I had finished the pamphlet I felt so much the importance of its being published, that had I known my life would be the forfeit, and would be taken immediately after the book issued from the press, I should have published. Such were my feelings.

I had become too well acquainted with the nature of the undertaking to anticipate any earthly gain from the publication. I had seen so much of the nature and spirit of the institution, that I was pretty well prepared to count the cost: and I can truly say, that I have not been disappointed, otherwise than God has blessed my labors beyond my utmost anticipations.

The book, thought I, will not have much influence; but there are some few who will read: these it will strengthen; it may be sowing seed which God will bless at a future day. I published but one thousand copies of the first edition, and doubted much whether I should be able to sell these. They were published at a time when

there was no excitement to aid their circulation, several weeks before the abduction of Morgan.\* Public opinion, then, was decidedly on the side of the institution, and stood ready to crush the wretch who should venture to speak of its follies. So far was I from having any knowledge of what Morgan was doing, that I did not even know that such a man existed. Some time after my book was in circulation, a Royal Arch mason, with whom I was intimate, told me that he supposed they were actually publishing the *secrets* of masonry at Batavia. This was the first information I had on that subject. A few weeks after this, the first handbill published by Col. Miller, giving information of Morgan's capture, providentially fell into my hands. This contained the first sentence published against freemasonry, that I ever beheld from any other pen than my own. If there was a design that Morgan's book should in a few weeks succeed mine, and be attended by a train of circumstances which should forever confirm the truth of both, that must be attributed to the Almighty, and not to Morgan, Miller and Stearns. Who that looks at these things a moment can doubt that there was a design in them higher than that of mortals? The hand of the Lord is plainly to be seen in them.

When the book made its appearance, the war with me began. The craft united as a band of "*loving brothers*," to set me out with a base character. "*He's a liar, he's a liar, his book is full of lies*," was the general cry raised against me

\*The copy-right of the first edition is dated, the 21<sup>st</sup> day of July, 1826. Morgan was kidnapped the 12<sup>th</sup> day of September following.

among all classes of masons. The drunken, the profane, the professedly pious, and many who ministered at the altars of Jesus, could "*meet on the level,*" and agree harmoniously in this "*labor.*" About the first book I offered for sale was at an Association. I could think of no more striking figure to illustrate the effect produced, than disturbing a hornet's nest. The scene beggars description. I was treated with the utmost abuse. Brethren in the ministry were possessed of so much masonic frenzy that they could not govern themselves. They impeached my motives, and called me almost everything but a good man. I now and then observed to them, "You put me in mind of one of old who cried, 'Ye have taken away my gods and what have I more?'"

At one time I was closely beset by masons to recant, and circulate no more of my books. The tremendous consequences of my rashness were held up before me in vivid colors. I should be expelled, and disgrace and ruin would pursue me wherever I should go. I replied, "I have thought of these things before; none of them move me now; the greatest honor you will ever confer on me, will be to expel me." This discouraged them; they gave me up. About this time, the fraternity appeared to possess the utmost confidence that they would destroy me and the influence of my publication, and bury us together in everlasting disgrace. One says, "Do you know what you have done—against whom you have proclaimed war? Who are you, to publish against masonry—an institution which has stood for ages? Are you a greater man than Professor



Robinson?" Another: "You will go down to the grave under deeper disgrace than Tom Paine did for writing against the christian religion." Another: "You will repent." And another: "I am sorry on your account. Masonry you cannot injure; but yourself you have ruined." Indeed, I have often seen the time when my enemies were so numerous and powerful, and so many of my friends were forsaking me, that it really seemed I should be destroyed; there appeared but a step between me and ruin. But God has held me up. Thanks be to his name, I live, notwithstanding all their efforts to point me out to the world as a *vicious vagabond*. I live to see some of the mightiest men in the nation wielding their pens and their influence in the same cause. I live to see a host of anti-masonic presses sending forth their numerous publications to the distant parts of the nation. I live to see anti-masonic town meetings, county meetings, State conventions, and proposals for a national anti-masonic convention. Yes, I live to see the very pillars of their long boasted fabric crumbling to their base. These days I never expected to see.

JOHN G. STEARNS.

August 14, 1829.

## CHAPTER I.

### FREE MASONRY PRETENDS TO BE A RELIGIOUS SYSTEM.

It is often said, that masonry is nothing more than a civil institution, designed to promote a knowledge of the arts and sciences; and to meliorate the condition of human life; that it has no connection with religion, and no concern with the salvation of men. This is not true. Masonry professes to be a religious institution. The gospel of Christ makes no higher claims, nor does it boast of more divine accomplishments. This I shall proceed to prove, by quotations from standard works of the order.\*

1. It is pretended that masonry is the same in substance with the Christian religion. "Our

\* I will here offer a few remarks relative to Mr. Town's publication, from which I have frequently made quotations. It has been said, by some of the fraternity, that his book is of little consequence; that it does not contain the sentiments of masons, only those of the author. This is an impeachment of the grand body of masons in the State of New York. The book professes, on its title page, to be "A System of Speculative Masonry:" "Exhibited in a course of Lectures before the Grand Chapter of the State of New York, at their annual meetings in the city of Albany." "It was reduced to a regular system, by their special request:" and recommended to the public by them as a System of Free Masonry. It is also recommended by nine Grand Officers, in whose presence the Lectures were delivered, by another who had examined them, and by the "Honorable De Witt Clinton, General Grand High Priest of the General Grand Chapter of the United States of America, Grand Master of the Grand Lodge of the State of New York, &c. &c." At the time of publication, it was patronized by individuals of nearly one hundred and fifty different Lodges and Chapters through the States, and more than four thousand copies were subscribed for. The work, therefore, is sanctioned by the highest masonic authorities in this State. They must be accountable for its correctness.

principles being drawn from revelation, do not require us to make the secrets of masonry known.\* “The principles of speculative freemasonry have the same co-eternal and unshaken foundation, contain and inculcate the same truths in substance, and propose the same ultimate end as the doctrines of christianity.” “The same system of Faith, and the same practical duties taught by revelation, are contained in and required by the masonic institution.” “Speculative masonry comprises those great and fundamental principles which constitute the very essence of the christian system.” “It is no secret, that there is not a duty enjoined nor a virtue required in the volume of inspiration, but what is found and taught by speculative freemasonry.” “The characteristic principles are such as embrace the whole subject matter of divine economy.”†

“Hail, Masonry divine,  
Glory of ages shine.”

If what these writers say be true, it is immaterial which men believe, and which is published throughout the world, masonry or christianity; for if masonry embraces the same system of faith and the same practical duties with christianity, and the very essence of it, and the whole subject matter of the divine economy, it will produce the same effect as christianity. There can be no necessity of making so many sacrifices, and of expending so many millions to make men chris-

† Town, pp. 18, 53, 174, 37, 31.      ‡ Bradley, p. 314.

\* Bradley, p. 4. Elder Bradley's book, entitled "Some of the Beauties of Freemasonry," is received by the craft as a standard work.

tians; make them masons, and it will answer the same purpose. For if they believe and practice masonry, they will believe and practice christianity.

2. The Son of God is said to be the foundation and essence of the masonic institution. "As the WORD, in the the first verse of St. John constitutes both the foundation, the subject matter, and the great ultimate end of the christian economy, so does the same WORD in all its relations to man, time, and eternity, constitute the very spirit and essence of speculative freemasonry." Speaking of the promise of the Saviour to our first parents, this writer says, "The same precious promise is the great corner stone in the edifice of speculative freemasonry."\*

What higher pretensions does christianity make? None. Higher pretensions cannot be made by any system. Christianity claims the Son of God as its spirit and essence, and eternal and unshaken foundation; so does freemasonry.

3. It is pretended that the great and ultimate point of masonic research, is a knowledge of the Son of God, as the great high priest in heaven. "The Jewish order of priesthood from Aaron to Zacharias, and even till the coming of the Messiah, was in confirmation of that great event, which issued in the redemption of man. All pointed to the eternal priesthood of the Son of God, who by his own blood, made atonement for sin, and consecrated the way to the Holy of Holies. *This constitutes the great and ultimate*

\* Town, pp. 155, 171.

*point of masonic research.*" "That a knowledge of the divine WORD, or LOGOS, should have been the object of so much religious research, from time immemorial, adds not a little to the honor of speculative freemasonry."<sup>\*</sup>

The great and ultimate point of christian research, is a knowledge of the character and priesthood of the Son of God. Masonry pretends to the same.

4. The ultimate end of freemasonry, is said to be the future end and eternal felicity of ruined men. "It is a sacred truth, and weighty as eternity, that the present and everlasting good and well being of mankind is solely and ultimately intended." "Speculative masonry, according to present acceptation, has an ultimate reference to that spiritual building erected by virtue, in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles by which the soul is fitted for a meet temple of God in a world of immortality."<sup>†</sup>

Who can say that masonry professes to have no connection with religion, nor with the salvation of men? Christianity professes to promote the present and everlasting well being of mankind; masonry professes the same. It is said to be a "sacred truth, and weighty as eternity," that this is its *sole and ultimate end*.

5. The degrees of masonry are said to unfold the sublime mysteries of the christian religion. "In advancing to the fourth degree, the good man is greatly encouraged to persevere in the

\* Town, pp. 131, 131.

† Town, 170, 63.

ways of well doing even to the end. He has a name which no man knoweth, save him that receiveth it. If, therefore, he be rejected, and cast forth among the rubbish of the world, he knows full well, that the great Master Builder of the universe, having chosen and prepared him as a lively stone in that spiritual building in the heavens, will bring him forth with triumph, while shouting grace, grace, to his divine Redeemer. Hence opens the fifth degree, where he discovers his election to, and his glorified station in, the kingdom of his Father." "With these views, the sixth degree is conferred, where the riches of divine grace are opened in boundless prospect." "There he beholds, in the eighth degree, that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of his glory forever and ever."\*

If these pretensions are true, where is the difference between masonry and christianity?

If masonry shows a man his election of God, his glorified station in the kingdom of his Father, opens the riches of divine grace before him in boundless prospect, and even conducts his vision within the veil of God's presence, why should it be kept a secret? These pretensions are blasphemous. "But though we, or an angel from heaven, preach any other gospel than that which we have preached unto you, let him be accursed."† Cursed be that man or that angel, who declares any other path to the heavenly world, than that which is pointed out in the Bible.

\* Town, 79-81.

†Gal. 1: 8.

6. Masonry pretends to teach the whole duty of man. "The maxims of wisdom are gradually unfolded, till the whole duty of man is clearly and persuasively exhibited to the mind." "It is no secret that there is not a duty enjoined, nor a virtue required in the volume of inspiration, but what is found in, and taught by, speculative freemasonry." "Principles and duties, which lie at the foundation of the masonic system, and are solemnly enjoined on every brother. Whoever, therefore, shall conscientiously discharge them in the fear of God, fulfils the whole duty of man."\* The Bible professes nothing more.

7. The moral character which is formed by masonic principles, is said to be the most lovely in the view of the Almighty. "The Divine Being views no moral character in man, with greater complacency, than his, who in heart strictly conforms to masonic requirements." "The more prominent features of a true masonic character, are literally marked with the highest beauties."† The character which is formed by the pure and holy principles of the christian religion, is not superior in excellence to this masonic character. We are told, however, "that every good mason is of necessity, truly and emphatically a christian."‡ If masonry be the same with christianity, it is true, that every good mason must be a good christian; but if masonry be not *identically* the same, it is not true. A man may be a good mason, and not even a poor christian.

8. Masonry professes to conduct men to heaven, and to bestow on them the rewards of im-

\* Town, pp. 184, 87, 48. † Town, pp. 83, 185. ‡ Town, p. 37.

mortality.\* Mr. Town, speaking of the inducements to practice the precepts of masonry, says, "They are found in that eternal weight of glory, that crown of joy and rejoicing, laid up for the faithful in a future world."† What more does the Bible hold out as an inducement to practice its holy precepts? Nothing. No greater reward can be given to the faithful followers of the Saviour. Masons are taught to hope for heaven, and for an admission "into that celestial Lodge above, where the Supreme Architect of the universe presides; into that sublime and eternal Lodge; to join the perfect Lodge in heaven."‡ Here is not only a Lodge in heaven, but the Almighty is represented as the Grand Master. Does the Bible teach men to look for a masonic Lodge in heaven? Are saints going to heaven to join a masonic Lodge? Does the Most High God preside in such a Lodge in heaven?

9. It is pretended that the institution of masonry is far superior to the institution of Jesus Christ. Mr. Town, speaking of the churches of Christ, observes, "yet differences altogether unessential in their nature, as respects the great subject matter, have crept in, and by degrees rent asunder those strong cords of union, which should have bound them together, as disciples of the same Lord and heirs of the same inheritance. Such secondary considerations have severed

\* "And the stars represent those masons, who have given proof of their attachment to the statutes and rules of the order, which in the end, will make them deserving of entering into the celestial Jerusalem."—*Degree of Grand Pontiff*. See *Light on Masonry*; a book which ought to be circulated and read, wherever masonry exists.

† Town, p. 188.

‡ Bradley, pp. 55, 170. 184.



their visible fellowship and communion with each other as brethren. Where unity should ever have existed, there has been schism. Where love should have abounded, there has been coldness, and sometimes jealousies. Where the most perfect union should have been maintained, by virtue of a common interest in the same future blessedness, there has been individual sectarian interests, and an open refusal, both of christian fellowship and communion. Such things ought not so to be, and nothing but the want of sufficient charity has led to this state of things. As it respects the masonic institution, disunion is a stranger. Although its members are found dispersed through every quarter of the globe, although no special arrangement for official intercourse exists between the institutions of different countries, yet the unity and fellowship of the great body, has never been broken. How surprising does this appear, when not another permanent society in the world can be excepted.”\*

I leave men of candor and good sense to judge, if in this quotation, the kingdom of Christ is not presented in an unfair and unfavorable light; while masonry is exhibited as possessing excellencies which render it far superior, and far more worthy of the confidence and patronage of men. If masons believe this, and undoubtedly many of them do, it is no longer a mystery, that they should often manifest a greater regard for masonry, than for christianity.

If, in view of what has been said in this chap-

\* Town, p. 157.

ter, any person should pretend that masonry is nothing more than a civil institution, he must condemn the standard publications of the order. The quotations which have been produced from them clearly prove, that the system professes to be religious, and that it even exalts itself above the christian religion.\*

\* Perhaps Messrs. Town and Bradley, had never ascended in the scale of blasphemy, so high as the degree of "Knights adepts of the eagle or sun," the object of which is, the extermination of the christian religion. It is, however, in perfect good faith with the character of freemasonry, to profess one thing and mean another. She professes to be religious, to be the same in substance with christianity; but at the same time, Joab-like, she aims a dagger at the very vitals of christianity. Read the following extracts from the above named degree: "By the Bible, you are to understand, that it is the only law you ought to follow. It is that which Adam received at his creation, and which the Almighty engraved on his heart. This is called "*natural law*." (This they understand to be the Bible. The *revelation of God*, therefore is to be set aside.) "In matters of religion to be always prepared; not to be of the sentiments with sots, idiots, and the *lovers of the mysteries of religion*. Thus all the decisions of theology and philosophy, teach not to admit, that which is not demonstrated as clearly as that 2 and 2 are equal to 4." "If you ask me, what are the requisite qualities that a mason should be possessed of, to come to the centre of truth, I answer you, that you must *crush the head of the serpent of ignorance*." (By this is meant the christian religion.) "You must shake off the yoke of infant prejudice, concerning the *mysteries of the reigning religion*." "Behold, my dear brother, what you must *fight against and des'troy*, before you can come to the knowledge of the true good and sovereign happiness! Behold the *monster* which you must *conquer*, a *serpent*, which WE *detest*, as an idol that is adored by the idiot, and vulgar, under the name of RELIGION." (L. M. pp. 256, 260, 272.) Here the mask is thrown off. Masonry, in this degree, is no hypocrite. Christian reader, can you have any fellowship for such an institution?

## CHAPTER II.

## THE PRETENDED DIVINE ORIGIN OF FREEMASONRY.

In this chapter I shall attempt to expose the pretended divine origin and religious nature of freemasonry. I would not say, that the modern system of masonry is not made to embrace some of the precious truths of the Bible. But this does not prove the system to be of divine origin, nor that those truths originally belonged to it. Mahomed embraced many detached parts of revelation in his creed; but who will say that those detached parts of revelation belonged to that erroneous system, or made it of divine origin. When I say that masonry is not of divine origin, I mean the *system*.

1. Masonic writers differ on this subject. Some contend for its being of divine origin, others admit it to be an invention of men. Mr. Bradley says, "Masonry is the most perfect and sublime institution ever *formed by man*." "Masonry, however, is not only the most ancient, but the most moral institution ever *invented by man*."\* Here is a frank acknowledgment, that masonry, the principles of which this author says are "*drawn from revelation*," and which Mr. Town intimates to be superior to the institution of Christ, is an *invention of man*. Is it consistent to acknowledge an institution to be an invention of men, and, and then ascribe to it the sublimity.

\* pp. 42, 51.

the purity, and the pretensions of a revelation from heaven? “Thy wisdom inspired the great institution.”\* Can men be saved by an institution of their own invention? Being their own invention, its highest origin is human wisdom with all its imperfections.

Mr. Town views the subject in a different light: “It is no secret, says he, “that masonry is of divine origin”; “in view, therefore, of the divine origin of ancient masonry.”† This we believe of the christian religion. We do not believe it, however, without its being supported by what is generally acknowledged to be satisfactory evidence. But who can give us satisfactory evidence that masonry is of divine origin? This evidence we have a just right to demand, before yielding our assent. It is perceived, that these writers differ on the most important article of their institution. They “cannot tell whether it be from heaven or of men.” Who ever heard of such a clashing among christian writers, relative to the origin of the christian religion?

2. It is pretended, that masonry originated among the pious men of old, to whom the Lord communicated in a very faint manner, the great mystery of redemption. Mr. Town has told us, that Enoch, Noah, Abraham, Melchizideck, Moses, and all those ancient men were masons, and patrons of the institution.‡ The reason he gives is, they were pious and possessed some knowledge of geometry. Is this sufficient proof that they were masons and patrons of the institution? Is every man who is pious and possesses some

\* Bradley, p. 317.

† pp. 37, 175.

‡ See Town, chap. xi.

knowledge of geometry, a mason? If not, these things are no evidence that those men were masons. He, however, admits that they were unacquainted with the institution of masonry in its organized form; but were only in possession of masonic principles, and were therefore masons and patrons of the institution. Were they not Mahomedans? They held many principles which were embraced in this religion. This argument to prove that they were Mahomedans, is as good as Mr. Town's is to prove that they were masons. After all this, and what other writers have said, about those men being masons, there is not the least shadow of evidence that the system of freemasonry ever entered their hearts. Masons may as well undertake to prove that the inhabitants of Saturn are masons.

A mason is one who belongs to a regular organized society; and professes to be in possession of secrets and mysteries, which he is solemnly pledged to conceal from the vulgar, and to communicate to none but those of his own craft in a constitutional way. That those ancient men belonged to no such society, has been acknowledged; that they were in possession of no such secrets and mysteries which the Almighty had bound them to "conceal and not reveal," might as well be acknowledged. The mysteries of godliness which were communicated to them by the inspiration of heaven, they were bound to communicate to the *world* as far as they were able. Where then, is the likeness between these men and masons?

3. That which is said to be ancient masonry,

could have no more connection with the christian religion, than has any other art. Ancient masonry and geometry, or architecture, are said to be the same. "Hence, masonry, or architecture, or geometry, were anciently used as synonymous."\* What connection is there between geometry and the christian religion? Are they one? What connection could there have been in ancient time? If geometry was ancient masonry, it had no connection with ancient christianity. Geometry is one thing, and christianity is another, in every age of the world; and the attempts of men to blend them, are perfectly nugatory.

4. The institution of masonry never originated by divine authority. God has never commanded his people, nor even given them leave, to connect with any other religious society, than that of which Christ is head. To this they have given themselves and all that they have, and are solemnly pledged never to forsake it nor be devoted to another. This is an effectual barrier against christians ever organizing such an institution as masonry professes to be. If it ever did originate among them, it was in rebellion against God, and in violation of their sacred obligations to him, and to each other.

5. Masons are unable to point us to the origin of their institution. They may say that ancient men were in possession of their principles, and were patrons of their institution; but they cannot tell for certainty when the institution received its organization. Mr. Town has ventured to

\* Town, p. 54.

say, that Solomon organized it by the inspiration of God. "So masonry was transmitted from Enoch, through Noah, Abraham, Moses, and their successors, till Solomon, being inspired of God, established a regular form of administration."\* This is bare conjecture. That gentleman can produce no history, sacred or profane, which shall prove this statement. Mr. Bradley says, "the opinions of eminent writers on the origin of this society are numerous."† Why should the opinions of these writers be numerous? Plainly because they had no evidence when the institution was organized, and especially that Solomon organized it by the inspiration of God. Shall we build our hopes of heaven, on an institution which professes to be of God, yet no one can even point us to its origin?

6. Masonry and christianity are two distinct institutions. The truth of this is so plain that no further arguments are necessary to prove it. Their difference exists in open daylight. Which is of divine origin? Which embraces a revelation from heaven? Which is a system of salvation? Christianity. Masonry is an institution by itself and so is christianity.

It is therefore plain, that the truths of the Bible do not belong to masonry, and have not the most distant connection with it. They belong to christianity. If any of these truths are amalgamated with other things in the masonic creed, they are treated in a manner which God will never justify. Let men detach what they please from the Bible, in support of a separate

\* p. 187.

† p. 19.

system, yet the system will be imperfect; and if it pretends to be of divine origin, and to save men, it is a fable. Masons may tell us that the most sublime truths belong to their system; but where did they get them? They have mutilated, robbed and mangled the Bible, and then say "it is no secret that masonry is of divine origin."

7. Masonry is said to have existed in heathen countries; and the priests and philosophers of almost all ancient heathen nations—of Egypt, of Persia, of Greece, of Rome, with the Druids, are said to have been masons, and their mysteries to have been masonry.

Now it is well known that those ancient priests, philosophers, and the Druids, were base idolaters; and their mysteries were the mysteries of pagans, and not the mysteries of the Bible. Masonry, as taught by them embraced the heathen mythology.

"The ancient philosophers," says Doctor Dwight, "with scarcely an exception, and in my view, without one, were polytheists, skeptics, or atheists."\* They may have had some knowledge of a Supreme Being; but who among them, even of the wisest, could give us a correct delineation of his true character, and of the worship due him? Who of them could say, God is infinitely holy? The few imperfect ideas which they might have of the character of the true God, were always associated with base and superstitious ideas, which went utterly to overthrow his true character. They were as igno-

\* Theology, conclusion.



rant of it as they were of the Bible which reveals it.

Instead of worshiping the true God, they worshiped, and taught others to worship, false gods. They were the supporters and propagators of idolatry, and the very instruments by which the devil sustained his sinking cause. Their public profession and employ were, to "change the glory of the incorruptible God into an image—the truth of God into a lie—and to worship and serve the creature more than the Creator."\* This is the character of all the heathen masons, as given by the inspiration of God. Is it "literally marked with the highest beauties?"

These pagans were masons; the mysteries they taught were masonry; masonry then, in its religious character was a system of pagan superstitions. Nevertheless, we are told by Mr. Town, that masonry is the same in substance with christianity; that it even "embraces the whole subject matter of divine economy;" and that a "true masonic character is literally marked with the highest beauties." At the same time we are told that pagan priests and philosophers, the mightiest agents satan ever employed to dishonor God and ruin the world, were masons, and that their mysteries were masonry. How do these things agree? Is masonry of divine origin? Does it "embrace the whole subject matter of divine economy?"

We are further told, that "masonic principles are the same in every age and nation;"† and, "that no period can be found when masonic cus-

\* Rom. I: 23, 25.

† Bradley, p. 33.

toms, ceremonies, and tenets, were not, in substance, the same as at present.”\* This is worthy of note. Masonic principles, customs, ceremonies, and tenets, are the same in every age and nation. Of course, the principles, customs, ceremonies, and tenets, of pagan priests and philosophers were the same with the principles, customs, ceremonies, and tenets, of Enoch, Noah, Abraham, and others. In one age and nation, masons are heathens; in another age and nation, they are christians; yet, their principles, customs, ceremonies, and tenets, are the same in substance. If masonic principles are the same in every age and nation, one of two things is true; either those ancient men of God were not masons, or those pagan priests and philosophers were not; for the principles of Christ and Belial were never more directly opposed. To say that two men, the one a pagan and the other a christian, are men of the same sentiments or principles is a great absurdity.

Masonic principles admit masons to be pagans; being the same in every age and nation; they admit them to be pagans, in every age and nation; and if all the masons on earth should become pagans, they would be good masons, and could not be disciplined nor excluded from the institution. If one half of a masonic lodge are pagans, and the other half christians, they may meet and unite in masonic ceremonies in perfect harmony. Hence we read, “the universal principles of the art unite in one indissoluble bond of affection, men of the most opposite tenets,

\* Town, p. 146.

of the most distant countries, and of the most contradictory opinions.”\*

8. The vain, heathenish, and superstitious art of astrology belongs to masonry. “Our celebrated annotator,” says Mr. Preston, “has taken no notice of masons having the art of working miracles, and foresaying things to come. But this was certainly not the least important of their doctrines. Hence, astrology was admitted as one of the arts which they taught and the study of it warmly recommended.” “This study became in the course of time a regular science.” †

From this quotation, we are safe in saying, that the ancient, magical and diabolical art of working miracles and fortelling things to come, was an important part of masonry; and the ancient magicians, astrologers, stargazers and soothsayers, were masons. Those magicians who withstood Moses by their enchantments were masons, and practised the arts of masonry. Is it no secret that masonry is of divine origin?”

“Hail! mystic art! ineffable! sublime!” ‡

9. If there be a coincidence between masonry and christianity, why is it that the hearts of wicked men are so opposed to christianity and so charmed with masonry? That the hearts of wicked, unrenewed men are not pleased with the system of faith and the practical duties of the Bible, is attested by the Bible itself. “The natural man receiveth not the things of the spirit

\* Preston, p. 30. Mr. Preston's book, entitled “Illustrations of Masonry,” has been extensively patronized by the fraternity as a standard work. The copy before me, is the first American, from the tenth London edition.

† Preston, p. 125

‡ Preston, p. 1.

of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned." "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." "For the preaching of the cross is foolishness to them that perish." From these, and other scriptures, it is evident that there is no object in existence, which wicked men so much dislike and oppose, as the system of divine truth. They have waged war against it in every age ; and such is the enmity of their hearts, that nothing short of Almighty power can subdue them, and produce in them a relish for the things of God.

That system of morality with which such men are pleased, is far, very far, from being the system of the Bible. That wicked men, and men of the most vicious and abandoned moral sentiments,—men who in heart are hostile to God, and the revelation he has given us,—men who openly disavow and ridicule the doctrines of christianity, are yet pleased with masonry, and are its warm advocates, are facts well known to the world. I presume that many of my readers are personally acquainted with men of eminent standing in masonic Lodges, who are of deistical sentiments and have an utter aversion to the christian religion. Where then is the agreement between masonry and christianity? Why is it that the hearts of such men are so opposed to the one and so charmed with the other? Because masonry is not of God; it does not require a man to become a new creature—to sustain a new religious character—to renounce the

world—to live a self-denying and suffering life for Christ. It has no cross, no Christ crucified, no mortifying the deeds of the body, no crucifying the flesh with the affections and lusts. A man may be a mason and be the same man he ever was, even a pagan; and sustain the same moral character he ever did, even that of a pagan; and pursue, and teach others to pursue, the worship of the gods; yet he is told that masonry will conduct him to a sublime and eternal Lodge in the heavens.

Masonry does not require persons to believe and to support the religion of the Bible; but gives them liberty to believe and support what religion they please; even the religion of heathens, should that be the religion of the country where they reside. “We leave every member to choose and support those principles of religion and those forms of government which appear consistent to his views.”\* “As a mason, you are to study the moral law, as contained in the sacred code—the Bible; and in countries where that book is not known, whatever is understood to contain the will or law of God.”† What kind of religion must that be in a country where the Bible is not known? Base as it may be, masons are exhorted to study it, and are at liberty to choose and support it.

It is a notorious fact, that a man may be a good mason, pass through life as such, and go down to the grave amidst the cheers and encomiums of the fraternity, without an individual censure from masonic principles, yet have denied

\* Bradley, p. 8.

† Preston, p. 15.

the fundamental doctrines of christianity, and have been a heathen, a papist, mahomedan or a Jew. What agreement, then, is there between masonry and christianity? No more than there is between the temple of God and idols.

10. Masonry, as a professed moral institution, does not acknowledge the true God. It is like the "*Pantheon*" at Rome, which acknowledged all the *gods* of the heathen. Among mahomedans, it acknowledges the *god* of Mahomed; among pagans, it acknowledges the multiplied *gods* of pagans. Can it at the same time acknowledge the true God? An institution which acknowledges the true God, acknowledges no other. Masonry in acknowledging the various *gods* which its votaries of different nations and religions profess to worship, in reality acknowledges none. A mahomedan or a pagan, who is a mason, cannot be excluded from any of the privileges of the order, by those who profess to acknowledge the true God, merely because he does not acknowledge the same. Men of all nations, of all religions, and with their different *gods*, meet upon this system and hail each other as brethren.

11. Masonry does not acknowledge the law of God, as the standard of morality, though it may pretend to do this. That law teaches all men to love their neighbors as themselves, and to do by all others as they would have all others do by them. The practice of these holy and benevolent precepts by masons, would be as fatal to the existence of their institution, as would be an exposure of its secrets and ceremonies. They are

taught by their own sentiments, to love each other more than any others of the human family. This morality sunders those holy and endearing ties, which ought to unite all creatures as the children of one great family. It is as much in contrast with every duty enjoined by the Divine Law-Giver, as right is with wrong. Masons are often heard to condemn the inconsistent conduct of some of their members, but at the same time express their admiration of masonic principles. What are these principles which are thought to be so worthy of admiration? They are not found in the Bible. Those who admire masonic principles, admire the principles of an institution which acknowledges neither the true God nor his law. Those who acknowledge masonry to be a "good, moral institution," must acknowledge something else besides the law of God as the standard of morality.

What is morality? Conformity to the moral law. Anything short of this does not deserve the name. Should masons acknowledge the moral law as the standard of morality among them, and should practice its divine requirements, they would overthrow their own system. No man would then be regarded because he is a mason. The same respect would be paid to those who are not masons, that there would be to those who are. Hence the grand hailing sign of distress, and other mysterious tokens of masonry would fall into entire disuse. They may boast of their moral institution, but the fact is, it is not such. It is perfectly selfish. Masonic oaths embrace the great leading sentiments of the order—sen-

timents on which the institution is based. Let any one examine these, and he cannot find within their whole compass a solitary sentiment which comports with the moral law. I therefore repeat it: masonry is not even a moral institution.

This leads us to notice the deception which has been practiced by masonic writers. They have professed to publish to the world, the great leading sentiments of their institution. Have they done it? Have they fully and fairly published the sentiments contained in their oaths? They have deceived the public. They have dressed the institution in borrowed ornaments, while its real deformity has been artfully concealed.

12. Masonry is a system of self-righteousness. There is not an article in the whole masonic creed which requires masons, on pain of endless sufferings, to believe in the Son of God for salvation, and to build their hopes of heaven on his atonement for sin. The beginning and end of all the moral instruction of masonry, is the external practice of morality. The religion which they pledge themselves to study and practice, is that of the law. "As a mason you are to study the moral law;" "you agree to be a good man and true, and strictly to obey the moral law."\* To practice this law-religion, or law-righteousness, they are told is the whole duty of man; and will entitle them to a seat in the celestial Lodge.

It is not strange that wicked men should be charmed with such a system; a system which casts away the crucified Jesus, and attempts to point out a path to heaven so congenial to the

\* Bradley, p. 234.



views and feelings of ruined and depraved men! No wonder it is called the most MORAL and the most SUBLIME!

## CHAPTER III.

### MASONRY OF HEATHEN ORIGIN.

Masonic writers contend that their institution is christian—that as an organized system it originated among the Jews at the building of the first temple—that from thence it spread into different and distant nations. It is the design of this chapter, to show from their own acknowledgments, that such an idea is groundless. Masonry is a heathen institution and of heathen origin.

1. No proof has ever been offered that the institution of freemasonry originated among the Jews, at the building of the temple, or at any other period. That Solomon's workmen were under a systematical organization will not be questioned. Must we go to masons to know what this organization was? To inspired history, and to no other source, are we indebted for all the information the world possesses on this interesting subject. In this organization, as presented us on the pages of this history, there is not a solitary trait which resembles the organization of masonry. There were no mysteries into which the builders of the temple were solemnly initiated—no secrets which they were solemnly sworn on pain of death not to reveal—nor

were they at liberty to embrace what religion they pleased—nor to unite with pagans in religious ceremonies. These things are essential to the very existence of the masonic system. That they ever originated among the Jews, or ever existed among them, as being sanctioned by their great Law-giver, cannot be proved.

Solomon is uniformly claimed by masons as a member of the fraternity, and as a zealous patron of the institution. But where is their proof? Have they any records to produce which shall substantiate this? Mr. Town says, that "His masonic character is justly inferred from his building the temple."\* What evidence is this, that he founded the institution of masonry, or was ever initiated into its mysteries? With as much justness may we infer, that every freemason builds a temple, as to infer, that because Solomon built a temple he was a freemason.

2. A christian institution could never be received and patronized by pagans. Masonry professes to be a christian institution, yet masonic writers contend that it has been extensively patronized by pagan nations. A moment's reflection will convince any person of candid judgment that one or the other of these propositions cannot be true. Masonry, as a professed system of morality, either is not a christian institution, or it never was patronized and reduced to practice by idolaters. Would an institution which should exhibit the glorious character of the only true God, and of his Son Jesus Christ, and which should also exhibit the divine law as the only

\* p. 231

rule of action, be cordially received by heathen nations, yet they sustain their heathen character? How was christianity received by them? It was treated with the utmost contempt; the character of its divine Author was ridiculed. Hardships were endured, lives were sacrificed, and miracles were wrought, to establish it among them. If masonry displayed the character of the same God and Saviour, and the holiness and purity of the moral law, it would have met with the same opposition, and have required the same almightiness to plant its standard. Wherever it might have been embraced, it would have destroyed the worship of the *gods*, and have overturned the systems of idolatry. Hence the idea that masonry originated among the Jews and spread from thence through almost every part of the heathen world, is entirely without foundation. If it has existed among heathens, and has been patronized by them, it is an institution with which they were pleased; consequently one of their own invention. For heathens are no better pleased with the character of a christian institution, than they are with the moral character of Jehovah.

3. According to masonic publications which have the sanction of the institution, masonry has been extensively patronized by heathen nations. Mr. Town has presented us with a long catalogue of ancient heathen characters, who are considered by him and others to have been masons. He and Mr. Bradley have labored extensively, to show that the mysteries of masonry were known to heathen nations long before the christ-

ian era. From all the information we can obtain on this subject, their statements are undeniably correct. In turning over the historic pages of those nations, we find existing among them all the leading characteristics of the masonic institution. Many of their customs and ceremonies were in perfect accordance with some of the customs and ceremonies of masons at the present day; and lead to a fair and necessary conclusion, that masonry was originally a heathen institution. Hence, says Mr. Bradley, "Our records inform us, that the ways and customs of masons have ever corresponded with those of the Egyptian philosophers, to which they bear a near affinity. Unwilling to expose their mysteries to the vulgar eyes, they concealed their particular tenets and principles of polity under hieroglyphical figures, and expressed their notions of governments by signs and symbols which they communicated to their magi alone, who were *bound by oath* not to reveal them. The Pythagorian system seems to have been established on a similar plan and many orders of a more recent date."\* This quotation is full in proof that masonry is a heathen institution. The ways and customs of those philosophers, their mysteries and their oaths, were heathenish; yet they were masonry and are imitated by modern masons. "Some nations," says Mr. Town, "with whom the world has had no intercourse for hundreds of years are in possession of all the masonic secrets, and have regular Lodges, similar ceremonies, and in all essential

\* Page 54.

points, perfectly agree with the rest of the world.”\*

This writer has occupied several pages in the tenth chapter of his book, in showing that masonry existed among ancient heathen nations. A greater part of what he has said, is quoted by Mr. Bradley. From this chapter, I shall make a few quotations. Of masonry among the Tyrians, he says: “Masonry must, therefore, have existed and flourished among the Tyrians, nearly in the same degree as among the Jews.” Owing to the friendly intercourse between the Tyrians and Carthagenians, he says, that “if masonry existed among the former, it would amongst the latter.”

Of the existence of masonry in ancient Egypt, he says, “Be this, however, as it may, we are substantially informed, by several ancient historians, that *masonry did flourish in Egypt*, soon after this period.” “And here it has been thought by some of the most curious observers of antiquity, that masonry has formerly been cultivated and held in high estimation.” “Many of the ancient poets, statesmen, and philosophers,” says he, “were by the Egyptian priests initiated into their mysteries.” “By this mysterious art,” says Mr. B., “existing in our principles, and smiled upon by the Father of lights, ancient Egypt subsisted, covered with glory, during a period of fifteen or sixteen ages.”†

Of masonry among the Grecians, Mr. Town says: “Many incidental circumstances, how-

\* Page 101.

† p. 29.

ever, occur in the history of the Grecian states, which strongly favor the idea of the existence of masonry amongst that people, if they do not prove the very fact." One circumstance among the many he has named is, that Hippocrates, an eminent physician, was initiated into their mysteries. "Such was the gratitude of the Athenians, that it was decreed, he, [Hippocrates,] should be initiated into the most exalted mysteries of their nation."

Of masonry among the Romans, he says: "To every critical reader of the Roman history, especially one who has a knowledge himself of the masonic institution, very striking evidence will appear of the actual existence of masonry amongst that nation. On the whole, it is confidently believed, that many of the Roman generals were not only masons themselves, but great encouragers of the art."

Of masonry among the Druids, Britons and Gauls, he says: "Pythagoras is considered to have been the founder of those institutions of the Druids, and as he was ever thought to have been a mason, we have strong circumstantial reasons to believe something of masonry was known to the Druids. Hence, we find that masonry might have existed amongst the ancient Britons and Gauls, previous to their having been conquered by the Romans." "Thus we find that masonry has probably existed in England since the time the Druids received their institutions from Pythagoras, about five hundred years before Christ."

Mr. Bradley, in his publication, adds Persia to

the list, and says: "In turning over the historic pages of Persia, every mason will behold many of his principles cordially received and cherished by the first characters, who shed a lustre through every department of government, in those distant realms. It was here, that the children of the royal family were, at fourteen years of age, put under the tuition of four of the wisest and most virtuous statesmen." Among the many things embraced in their education, "the first," says he, "taught them the worship of the gods."\*

Mr. Town after speaking of the existence of masonry among those heathen nations, of its progress in England, and of its introduction into America, observes, "Thus, my brethren, I have endeavored to give you a concise, and it is thought, a true history in the great leading events of our order. We hence may discover its antiquity, and hence its early and rapid dissemination amongst mankind;" and in his closing remarks, says, "the rude savage of the wilderness, who has the degrees, now meets the civilized mason as his brother."

In the 12th chapter of his book he touches upon the same subject again, and says: "To every person conversant with ancient history, it is abundantly evident that certain individuals, in most of the eastern nations were in possession of what was termed mysteries, or a mysterious science, studiously concealed from the promiscuous multitude."

"Jamblicus," says he, "who has given some

\* Page 32.

account of the life of Pythagoras, says: "That philosopher drew his system of symbolical learning and instructive tenets from the *mysterious* knowledge of the Egyptians, who in their *mysteries* held wise doctrines which were ever kept *secret*" Again, "Between three and four hundred years before Christ, one of the high priests of Athens, having passed through all the *sublime mysteries* of the age, near the close of his life, was asked 'What is God?'"

If these authors deserve credit, masonry was one of the first things which polluted the primitive church. Some of the ancient christian fathers who were masons, "labored abundantly," says Mr. Town, "to prove from the ancient mysteries, that the knowledge of the true God had been preserved and transmitted down from the first ages in *perfect* accordance with the christian religion." Again, "Origen was so charmed with the ancient mysteries, that he taught them in conjunction with christianity." "In some instances the great and fundamental truths contained in ancient *mysteries* were introduced into the church institutions."\* Was the apostle Paul charmed with these mysteries? Did he teach them in conjunction with christianity? Did he introduce them into the church institutions? Would he have countenanced such a thing in those ancient fathers? "Have no fellowship," says he, "with the unfruitful works of darkness, but rather reprove them." The introduction of these "pagan superstitions into the church of Christ, was the bane of its purity.

\* Page 189.



It is hence clearly perceived, (if what these grand chaplains say be true,) that masonry did exist extensively among heathen nations, and that one order of their mysteries was masonry. A few quotations from ancient history will throw further light on the nature of these mysteries, and show the coincidence between them and modern masonry. Various orders of mysteries existed among heathen nations. The highest of these are supposed by masons to have embraced their mysteries. Mr. Town, speaking of the knowledge which it is pretended some of the ancient heathens possessed of the character of God, says: "That most, if not all this knowledge was obtained through the medium of that higher *order* of mysteries, which were known only to individuals, yet existed in every country."\* These mysteries, he says, "contained certain requisitions, as a test of the secrecy, fidelity, and justice of the disciple."†

The highest order of mysteries among those nations, of which history gives any account, is termed the "*Eleusinian Mysteries*," which were stately celebrated by the people of Athens, and in process of time, says Mr. Jones in his Ecclesiastical history, "supplanted all the rest." "We are informed," says he, "that the general objects of these mysteries was by means of certain shows and representations, accompanied with the hymns, to impress the senses and the imaginations of the initiated with the belief of the doctrines of religion, according to the views of them which the inventors of the mysteries entertained." "If this

\* Page 144.

† p. 161.

was their design," continues he, "they must have been grossly perverted from their original intent."\* "When the time of their initiation arrived," says Mr. Rollin, "they were brought into the temple, and to inspire the greater reverence and terror, the ceremony was performed in the night. Wonderful things passed on the occasion. Visions were seen, and voices were heard of an extraordinary kind. *A sudden splendor dispelled the darkness of the place,* and disappearing immediately, added new horrors to the gloom. Apparitions, claps of thunder, earthquakes, improved the terror and amazement; while the person admitted, stupid, sweating through fear, heard, trembling, the mysterious volumes read to him, if in such a condition he could hear at all. These nocturnal rites were attended with many disorders, which the severe law of silence imposed on the person initiated prevented from coming to light."† The severe law of silence was this:—"The votaries were enjoined on peril of instant death, to observe the most profound secrecy respecting everything that passed."

"If any one ever revealed it, it was supposed that he had called divine vengeance upon his head. Such a wretch was publicly put to an ignominious death."‡ How many striking resemblances here are of modern masonry. These mysteries were the highest order among the Athenians.

These were the most exalted mysteries of that nation, into which Hippocrates was initiated, and are considered by Messrs. Bradley and Town

\*p. 15.

† An. Hist, Vol. I.

‡ Jones, p. 15, Class. Dic.

to have been masonry; for they have produced the circumstance of his initiation as an evidence that masonry existed among that people.

Now the question arises, whence did these or any of the heathen mysteries originate? The idea that they are of christian origin is too absurd to be admitted. For it has been shown that a christian institution could never be acknowledged and patronized by heathens. All the mysteries that ever existed among them must have been of their own invention. Masonry can be traced to no other source. "We learn," says Mr. Jones,\* "from Herodotus, Diodorus and Plutarch, that these mysteries were first invented in Egypt, from whence they spread into most countries of Europe and Asia." Masonry having fallen into the hands of Jews and christians, has been artfully decorated with Jewish and christian ornaments. Divest it of these, and its loathsome heathen form appears. The practice of initiation into its mysteries, the administration of an oath of secrecy under the penal sanction of death, and everything essential to the existence of the institution, are of heathen origin.

I will now place before the reader, further, and if possible, clearer evidence that masonry originated among pagans. In the lecture of the third degree, masons say, "The forty-seventh problem of Euclid, was an invention of our ancient friend and brother, the great Pythagoras, who in his travels through Asia, Africa and Europe, was initiated into several orders of priesthood, and raised to the sublime degree of Master Mason."†

\* Jones, p. 15. † Bradley, p. 98. Morgan, p. 70.

Mr. Preston says, "the records of the fraternity inform us, that Pythagoras was regularly initiated into masonry, and being properly instructed in the mysteries of the art, propagated the principles of the order in other countries into which he traveled."\* "It was here [in Egypt, among the priests, says Mr. Bradley,] that Pythagoras was initiated into their mysteries, and instructed in their art."† This great heathen philosopher was a master mason—learned masonry among the heathens—was initiated in Egypt among the idolatrous priests—he propagated the principles of the order in other countries into which he traveled, and "founded the institutions of the Druids"‡ in Britain and Gaul, and taught them the art of masonry. From Egypt, masonry came into Britain through the medium of Pythagoras and the Druids. From Britain it has spread into America and other parts of the world. Masonic Lodges in America are indebted for masonry to the Lodges of Britain; the Lodges of Britain are indebted to the Druids, the Druids to Pythagoras, and Pythagoras to the heathen priests and philosophers of Egypt and other nations. To whom were they indebted for masonry? Who invented their mysteries? Speaking of masonry among the Druids, Mr. Preston observes, "in conformity to the ancient practices of the fraternity, we learn that they held their assemblies in woods and groves and observed the most impenetrable secrecy in their principles and opinions."|| To assemble in woods and groves, and to observe the most impenetrable secrecy, are well known

\* p. 117. † p. 30. ‡ Town, p. 107. || p. 129.

to have been the vilest customs of heathens. Yet these were ancient practices of the fraternity of masons.

The next testimony I should produce on this subject, is from an ancient manuscript in Preston's Illustrations of Masonry. It is in the form of a dialogue, and is said to have been an examination before king Henry the VI. Mr. Preston speaks of it in terms of high commendation. "This dialogue," says he, "possesses a double claim on our regard; first for its antiquity, and next, by the notes added to it by Mr. Locke." The information this ancient paper gives us relative to the origin of the institution comes from a remote period, and is highly to be valued. The question is asked, "How came masonry into England?" The answer is, "Pythagoras, a Grecian, journeyed for knowledge into Egypt and Syria, and every land where the Phœnicians had planted masonry; and having entrance into all Lodges of masons, he learned much and returned and dwelt in Grecia Magnia, becoming a mighty wise man and made renowned; he framed a great Lodge at Groton, and made many masons; some journeyed into France and made many masons, from which place, in process of time the art passed into England." The Phœnicians are well known to be the Canaanites of the Scripture—the nations whom the Lord cursed and destroyed without mercy for their noted idolatry. The Egyptians were a branch of the same family; all were decendants of Ham, the son of Noah. From these filthy Canaanites and Egyptians, the world has received the mysteries

of masonry. Pythagoras traveled into Egypt and every land where the Canaanites had planted masonry. Amongst those nations he learned masonry; returned to Greece and framed a great Lodge, and made many masons; some of these traveled into France and made many masons; from this place masonry passed into England. From this investigation of the subject, it must appear with a high degree of certainty, that the ancient and honorable institution of freemasonry, originated among the wicked descendants of Ham.

4. The Jewish and christian ornaments which have been thrown over the institution, are all of modern date. They never belonged to original masonry. They have been added as have a great number of higher degrees. When Mr. Preston wrote his book on masonry, which is dated 1788, it is obvious that masonry then embraced only three degrees. Since that period masons have been fruitful in their inventions. Mr. Preston professes to give a history of the "*different degrees,*" of masonry up to the time he wrote. Nothing is said in his whole volume of more than three legitimate degrees, nor of any lecture or ceremony, or charge relating to any other degree. He often speaks of persons being raised to the sublime degree of master mason, but no higher. "Jachin and Boaz," which was published not long after, professes to disclose the whole of ancient and modern masonry. Nothing is said in that book of more than three degrees. The fair conclusion is, that at the time these books were published, masonry comprised but

three degrees. It is now said to comprise more than fifty.\*

Christian sentiments and passages from the Holy Scriptures never belonged to ancient masonry. In the lecture on the first degree, a passage of Scripture is introduced from the 7th chapter of Matthew, and made a part of the lecture. In the second degree, a passage is introduced from the prophecy of Amos, and made a part of the lecture. These scriptures were not in existence till hundreds of years after the pretended origin of the institution. What connection then have they with ancient masonry? Mr. Bradley, on the third degree, mentions a passage of Scripture, which he says is read during the ceremony of initiation. Mr. Preston, in his lecture on the same degree, says nothing of this scripture; and it obviously made no part of the ceremony at that time, which is not forty years since.

In the lecture on the third degree, we are told that there were "three Grand Masters" (Solomon, king of Israel, Hiram, king of Tyre, and Hiram "Abiff") employed in building Solomon's temple. This is a fable. A Grand Master is Master of a Grand Lodge. A Grand Lodge is composed of a number of Lodges within a certain district. Were there three Grand Lodges in existence when the temple was built? Was there even one? The first Grand Lodge, of which we have any account, was formed in England in the reign of Athelstane, nearly two thousand years after the building of the temple.

\* Bradley, p. 46.

Prince Edwin was the Grand Master of this Lodge, and the first of which the history of masonry gives any account.\* Sacred history gives us no information that Hiram, king of Tyre, ever left his kingdom to dwell at Jerusalem, or that he was associated with Solomon in building the temple, otherwise than to furnish certain materials according to contract. Hiram, the widow's son, or masonically, "Abiff," was nothing more than a skillful workman employed by Solomon. Now, by what authority do masons say that there were three Grand Masters associated in building the temple? These three Grand Masters must stand on the same list with Enoch's subterranean temple. Indeed, this degree of masonry is as great a fable as was ever invented. It is founded on the pretended death of Hiram, the widow's son. If the degree of master mason originated at the building of the temple, and was founded on the death of Hiram, then it did not exist before his death; and before this there were no master masons. But the story and the ceremony suppose that the degree did exist before, and that there was even a 'Grand Lodge at Jerusalem.' If the degree did exist before his death, what was it? On what was it founded? What ceremonies did it embrace? It must have been different from what it was after. The three ruffians who are supposed to have killed Hiram, are said to have been fellow-crafts; yet the imprecation which one was heard to utter from the cave in which they were found, was the penalty annexed to the oath

\*Preston, p. 281.



of a master mason. What did this fellow-craft know about the oath of a master mason when he had never heard it repeated? Hiram is said to have been killed before the temple was finished, which produced great confusion among the workmen. But the scriptures inform us that he lived to finish all the work about the temple.\* The story further supposes that Hiram drew the designs and plans, and had the oversight of the building of the temple. But the Scriptures inform us that the plans and designs of the temple were given Solomon by David, as he received them by the inspiration of God;† and that he had the oversight of the whole; that the business of Hiram was to prepare the vessels and furniture of the house.‡ It is further said that after Hiram's body had laid in the grave fourteen days, attempts were made to raise it, first by pulling the fore finger, then by pulling the second finger; last of all Solomon raised it up by the master's grip. This is utterly incredible. It is therefore certain that this degree did not originate at the building of the temple; for such things never took place as the degree supposes. It is one of the most absurd fabrications ever credited by human beings.\* If the degree did exist before the building of the temple, it is not now what it was in its origin. It has been transformed into a different shape.

After the first three degrees, select portions of

\*1 Kings, vii: 40; 2 Chron. iv: 11. †1 Chron. xxviii: 11, 12, 19.

‡1 Kings, vii: 14.

\*I would ask professors of christianity who feel delicate about renouncing masonry, if they can justify themselves in giving countenance to this base imposition?

Scripture are made to compose a considerable share of the ceremonies of the upper degrees.\* These scriptures are mostly taken from the New Testament which was not in existence for more than one thousand years after the building of the temple. This proves to a demonstration, that the lectures and ceremonies which these scriptures compose are of modern date.

In the fourth degree, no less than six different passages are quoted from the New Testament. Is this an ancient degree? Did it originate at the building of the temple? At the opening of the Lodge on the seventh, or degree of Royal Arch Mason, a passage is read from the New Testament. After this, one from Isaiah, one from Haggai, one from Zechariah, one from the first chapter in John, one from Hebrews and one from Amos, are introduced into the ceremonies of the degree. Are these ancient ceremonies? The high priesthood of masonry belongs to this degree, and has no connection with ancient masonry; for it is merely a perpetuation of the Levitical priesthood, and a great share of the 7th chapter of Hebrews, is made a part of the ceremonies which pertain to the order.

It is necessary that the reader should understand that all the upper degrees have no connection with the first three. They are independent of these, and have originated from some other source. There is a difference between Chapters and Lodges. Chapters are composed of Royal Arch masons. There are two kinds of Lodges. One kind is composed of those who possess the

\*Bradley's book and the Monitor.

degrees of ancient masonry—the first three. The other kind is composed of those who possess the next three higher degrees—Mark Master, Past Master and Most Excellent Master. These are preparatory to the degree of Royal Arch, and are conferred by Royal Arch Chapters. Lodges of the first three degrees cannot confer any of the upper degrees.

From the history of masonry, it is obvious that the upper degrees are of recent date. Grand Chapters of Royal Arch masons commenced their existence in America. “For,” says Mr. Webb, “Chapters of Royal Arch Masons are held under the authority of Grand Chapters.”\* Now if Chapters and Grand Chapters existed in some foreign country before they existed in this, then Chapters in this country can trace their origin to some foreign Grand Chapter, and can show the power which has been granted them by such foreign Chapter for their organization. Let the first Chapter which existed in America produce warrants which they have received from foreign Grand Chapters. If they can do this, they will favor us with “*more light.*” The first Grand Chapter of which Mr. Webb gives any account was organized in America in “the year 1797.” Previous to this, Chapters were held without any warrant. After this those chapters which did not apply for warrants to this Grand Chapter, were considered illegal. The first Lodges in America on the first three degrees, were held by warrants which they received from foreign Grand Lodges, as may be seen in Mr.

\*Page 177.

Webb's History of Masonry. Why were not the first Chapters held under warrants received from foreign Grand Chapters? Plainly, no such Chapters existed at the time; yet we are told the Royal Arch degree "is the summit and perfection of ancient masonry."\* What a perversion of truth! Ancient masons knew nothing about Royal Arch masonry.

Further, whence originated the great word in the royal arch degree? It is pretended that this word was lost at the death of Hiram Abiff, and was found four hundred and seventy years after, by Royal Arch masons. It is said to have been lost in the following manner: No persons but Solomon, Hiram, king of Tyre, and Hiram Abiff knew the word. They had taken a solemn oath never to divulge it unless they three were present. Hiram Abiff was killed, and the word was lost. Solomon, and Hiram, king of Tyre, could not give the word without violating their oaths. Another word was substituted by Solomon in place of that which was lost, and continues, and is called the master's word to this day. I now ask, how that word was found four hundred and seventy years after the death of those three persons, when none else in existence knew it? Admitting that the pretended word was found four hundred and seventy years after it was lost, what was the word in the Royal Arch degree before this? Where was the Royal Arch degree? Can it exist without the word? This story clearly proves that Royal Arch masonry was unknown to the ancients.

\*Bradley, p. 122.

## CHAPTER IV.

## ON THE RELIGIOUS PRETENSIONS OF MASONRY.

In this chapter, I shall further attempt to show the inconsistency of the religious pretensions of freemasonry. In the first chapter they are barely named.

1. It is there seen that masonry pretends to save men, to conduct them to heaven, and bestow on them the reward of a blessed immortality. It is no great task to show that this is a delusion. There is no system but that of the Bible, by which man can be saved. This no sober christian will deny. Masonry is not the system of the Bible; therefore it cannot save men, and its pretensions to save them are false. Let a man practice every duty, and believe every article of the masonic creed, yet after all he may make his bed in sorrow, and "dwell with devouring flames."

Masonry has no Saviour—no atonement for sin—no repentance toward God and faith in our Lord Jesus Christ—no Holy Spirit—no regeneration and sanctification by the influence of the Spirit—no justification by the righteousness of Christ, and no doctrine of the Trinity. Can men be saved by such a system? Masons may pretend that these things belong to their creed, but it is all pretension, it is not real; they belong to the christian's creed, and not to the

mason's. These are doctrines in which wicked men can never unite; their hearts are at war with them.

Masonry is so shaped and modeled, that it exactly pleases the carnal mind, and is designed to bring all classes of men together, upon a system with which none shall find fault. There is nothing in the whole economy of masonry with which the carnal mind is naturally at enmity; all is gratifying, and equally as gratifying to deists as to any other class of men. To tell men that such a system of religion will save them, is one of the suggestions of the prince of darkness to accomplish their ruin.

If masonry be a system of salvation, and all its pretensions true, masons are certainly unjustifiable in concealing it from any of the human family, especially from the *fair* sex. Why should they be left to perish? Why not teach them the whole duty of man, open before them the riches of divine grace in boundless prospect, show them their election of God and their glorified station in his kingdom? It is equally as important that they should know and see these things as that others should.

2. The doctrines and precepts of the Bible, have no necessary connection with masonry. They belong to the Bible and to no other system; they are designed to sanctify and build up the church of Christ and not a masonic Lodge. What authority, then, have masons for telling the world that masonry teaches the whole duty of man, the same faith and practice with christianity, and the whole subject matter of divine

economy? They have none; they who do this are guilty of deception. From the Bible, sinful, fallen man, must take his faith and practice; to this, as to a light which shines in a dark place, the Lord directs him to go and learn his whole duty.

3. It is not true that Jesus Christ is the spirit and essence, and foundation of the masonic institution. He has no more connection with it than he has with mahomedanism or paganism. He is the spirit and essence of christianity, and not of masonry; the foundation of the temple of Jehovah, and not of the temple of freemasons. We may venture to say, that it is yet a secret to the angels in heaven, that the first promise of a Saviour to this lost world, is the great corner stone in the edifice of speculative freemasonry.

What! the Saviour of men—the Prince of life—the second person in the adorable Trinity; is he the foundation, spirit, and essence of that system of religion, which is nothing more than an amalgamation of pagan superstitions and Jewish ceremonies? Do masons generally believe this themselves? Do they acknowledge the crucified Jesus as the foundation of their hopes? How many of the fraternity are avowed deists, openly ridicule the doctrine of the Trinity, the Deity, and vicarious sufferings of Christ; Let Christ crucified be preached in masonic Lodges; and masons urged by the terror of the Lord, by the fire which is prepared for the devil and his angels, to believe in him; what a scattering; what a falling off would there be! Did the ancient heathen priests and philosophers,

star-gazers and astrologers, believe the doctrine of the Trinity, and acknowledge Jesus as the foundation, spirit, and essence of their mysteries? "Masonic principles are the same in every age and nation."

I may be told that the things which I dispute are supported by masonic traditions. What are masonic traditions? Who will be so credulous as to embrace a pretended system of religion, which is supported by nothing but masonic traditions? Mr. Town tells us a remarkable story about the preservation of the five books of Moses, by masons, when the Israelites were carried captive into Babylon.\* We have another of a similar nature in the Monitor, concerning Enoch, who it is said, "being inspired by the Most High, built a temple under ground, and dedicated it to God."† These are supported by masonic traditions.

What wonderful sayings may not a man support by traditions? Have masons never read what has been written by the infallible dictates of the divine Spirit? "Thus have ye made the commandment of God, of none effect by your tradition;" "For laying aside the commandment of God, ye hold the tradition of men;" "Full well ye reject the commandment of God that ye may keep your own tradition."‡ In view of these scriptures, masonic traditions deserve but little credit. What is the saving power of masonry then? It is just what it would be, without the precepts and doctrines which have been

\*p. 226. †p. 275. ‡Math. xv: 6; Mark vii: 8, 9.



detached from the Bible. It is as unable to save, as if there were no Bible in existence.

4. Masonry never renovated any part of the world. It pretends to form the most lovely, the most illustrious moral characters, to fit men for heaven and for its eternal enjoyment; yet it never formed one such character, nor fitted one soul for heaven, nor reclaimed one sinner from the paths of perdition. There is no person in heaven nor on earth, who can say that he has been turned from sin to holiness, transformed into the image of Christ, made a new creature, made meet to be a partaker of the inheritance of the saints in light, by the influence of masonry. Without this change, no person sustains the christian character, nor that character which is lovely in the sight of God; and "literally marked with the highest beauties." This change is wrought and this character formed by the christian religion, and not by masonry. The christian religion has formed millions of such characters; but masonry never formed one. Hence, falling short of its highest pretensions, as a religious system, it is one of the greatest delusions ever imposed on the world.

Did the Lord ever pour out his spirit upon masonic Lodges, and produce revivals in them, like those we often witness in christian churches? Mr. Bradley has favored us with an interesting account of revivals in christian churches; but he has given us no account of such revivals in masonic Lodges; and I presume he had none to give. Is it not remarkable that we should be told that masonry "embraces the

whole subject matter of divine economy ;” that it “embraces and inculcates evangelical truth ;” \* yet the Lord never owned and blessed it by the outpouring of his spirit upon its members ?

Those who belong to masonic Lodges, and live under the influence of this pretended sublime institution, are no better than other men ; they are not more holy, benevolent, and honest ; their lives are not more Christ like, they are not more free from the follies and imperfections of fallen men ; christians are no better. Those who do not profess to be christians do not pursue any different course of conduct than the rest of an unbelieving world.

It is pretended, as we have already seen, that the ancient Druids, the priests and philosophers of all heathen nations, understood and taught the mysteries of masonry. This being the case, and masonry “embracing the whole subject matter of divine economy, and inculcating evangelical truth ;” why did not those priests and philosophers, enlighten and reform the world, and deliver the nations from the darkness of idolatry, and form those characters on which the divine Being looks with so much complacency, and which “are literally marked with the highest beauties ?” Did they inculcate evangelical truth ? “Masonic principles are the same in every age and nation.” Why did they not evangelize the world and reclaim it from idolatry ? Why were they idolaters themselves ? Plainly, because masonry is not what it professes to be. Will not evangelical truth and the whole subject matter

\* Town, p. 37.

of divine economy, reform men and reclaim them from idolatry? They will; they have done it, and are continuing to do it; but masonry has never done it, and never can do it.

It has tried its strength. Previous to the advent of Him, who is the light of the world, those priests and philosophers were the wisest, and the most ably qualified to reform the world, they ever were.

Then it was that pure masonry made its greatest efforts, and was found wanting. The cloud of moral darkness which overshadowed this ruined world, was daily becoming more impenetrable; the nations of the earth were sinking lower in crime, and wandering further from the true God and the path to eternal life. As for anything masonry could ever do, brighter prospects would never have shown, and better days would never have been seen.

5. Another pretension of masonry is, that the ultimate point of its research, is a knowledge of Christ, and that the term LOGOS, or WORD, the appropriate name of the second person in the Trinity, has been preserved in the masonic institution, and known even to pagans. "This WORD," says Mr. Town, "with its masonic pronunciation, can be traced back in the institution for more than two thousand years for certainty." What can be the masonic pronunciation of this WORD? Is it something mysterious, which God has communicated to masons, but has never revealed to the church?

"The period cannot be fixed when the true name of God was not known, and revered in

the masonic institution.”\* How inconsistent! Did those ancient heathens know and reverence the true name of God? What did the Athenians know about the true God? Here were some of the most learned masons in the world; yet the true God whom Paul preached was to them unknown. “For as I passed by and beheld your devotions, I found an altar with this inscription: To THE UNKNOWN GOD: whom therefore ye ignorantly worship.”†

“Plato and some of his disciples used the LOGOS, as a term of high import.”‡ Suppose he did? what did this great idolater know of its true import? “From the whole masonic economy, it appears that one great point in that dispensation, was to attain and preserve the true knowledge of the mysteries of this WORD.”§ “This divine WORD has, in every age of the world, been held sacred, and faithfully transmitted from one to another in ancient form to the present day.”|| “This WORD, however mysterious it may appear to the world, has been understood and held sacred by the masonic order from time immemorial.”¶ What coincidence is there between the mysteries of this WORD, and the mysteries of the Egyptian priests, into which Pythagoras was initiated?

In the quotations we have now made, several important things are contained. 1. Masons, and even pagan masons, have ever been acquainted with the meaning of the term LOGOS, or WORD. 2. Masons, and even pagan masons,

\*Town, p. 89. †Acts xvii: 23. ‡Town, p. 152. §Town, p. 152.

¶Town, p. 145.

¶Town, p. 87.

have always known and revered the true name of the true God. 3. The mysteries of the divine WORD, are the mysteries of masonry, and have been preserved in the institution. 4. The great object of masonic research has ever been to obtain a knowledge of these mysteries. What greater inconsistencies ever came from the pen of a christian writer!

Perhaps Mr. Town would support these things by masonic traditions; but he must recollect that such traditions are not credited as infallible and that ancient men made void the truth by their traditions. He who can believe such strange inconsistencies, can believe anything, however absurd, if it only belongs to the creed of his own party.

What did ancient heathens know about Jesus, the divine WORD, God manifest in the flesh? Did they understand this mystery? Did they "attain and preserve a *true* knowledge of the mysteries of this WORD" in the institution of ancient heathen masonry? Will people in a christian land, educated in the christian religion, believe that the mysteries of ancient heathens, or those which masons are solemnly bound to conceal, are the mysteries of the WORD of God? or that God has ever communicated any information to masons relative to the LOGOS, which is not found in the Bible? When a man declares that a true knowledge of the mysteries of the eternal WORD has been preserved in the masonic institution, he betrays the wild imagination of an enthusiast.

The mysteries of masonry are solemnly con-

cealed from the world ; but the mysteries of godliness are revealed, and ministers are employed by the Great Head of the church, for the express purpose of making these mysteries known to all men. "To make all men see," says St. Paul, "what is the fellowship of the mystery, which from the beginning of the world hath been hid in God ;" not in a masonic Lodge. Ministers and christians are in possession of no mysteries from God, which they are to conceal from any of their fellow creatures. They are to communicate to the world all the information they can, relative to the Word which was with God, and was God, and was made flesh and dwelt among us.

6. The union of the masonic institution deserves to be noticed. Much of what Mr. Town says respecting a want of union among the churches of Jesus, is too true ; yet his picture is of too dark a shade. "Those strong cords of union which should have bound them together, as disciples of the same Lord, and heirs of the same inheritance," have *never* been rent assunder, as he affirms. Notwithstanding their differences respecting externals, and their want of charity ; there is yet a union existing among them to which masonry is an utter stranger.

Let us exhibit the union of each, and see which is superior. What is the union of christians ? "And the multitude of them that believed were of *one heart and one soul.*" "For we being many, are *one bread and one body.*" "In whom ye also are *builded together* for a habitation of God through the spirit."\* This is the

\* Acts iv : 32, 1 Cor. x : 17 ; Eph. ii : 32.

union of christians, which is formed by the divine Spirit, and is radical to the hope of eternal life

What is the union of masons? "The universal principles of the art, unite in one indissoluble bond of affection, men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions."\* How unlike that which is *of one heart and of one soul*. How remarkable that an indissoluble bond of affection should be formed over the most opposite tenets and contradictory opinions!

Christianity unites men in heart, and makes them one. They may differ in the externals of religion while they are one in heart; but masonry unites men in the same masonic principles and ceremonies, while they are widely separated by "opposite tenets and contradictory opinions." The pagan, the papist, the Jew, and the christian are duly qualified for this brotherhood, without surrendering any of their contradictions about God and religion.

What Mr. Town says relative to the union of the masonic institution is a mistake, or Mr. Preston has not given a true history of masonry. "It is much to be regretted," says he, "that any separate interest should have destroyed the social intercourse of masons; but it is no less remarkable than true that the bretheren in the north [of England] and those in the south are now in a manner unknown to each other." Again: "All friendly intercourse ceased, and the York masons, from that moment considered

\* Preston., p 30.

their interest distinct from the masons under the Grand Lodge in London." "This so widened the original breach between the brethren in the north and south of England, that thence forward all future correspondence between the Grand Lodges has totally ceased." Once more: "This, however, produced only a temporary suspension of hostilities; for the flame soon broke out anew, and gave rise to commotions, which afterwards materially interrupted the peace of the society."\* These quotations clearly prove that the pretended indissoluble bond of union, of which masons often speak, and in which they appear to glory much, exists barely in name.

There is no more of the lasting union and real affection of the gospel, in the masonic society, than there would be in an army of soldiers collected from the different parts, and the various nations of the earth. The union of christians is living, increasing, everlasting; it is that which sectarian principles, floods of adversity, fires of persecution, and the rage of infernal spirits, can never dissolve. But when the ruthless arm of death shall have buried the empires of the earth, and time shall have demolished every human fabric, masons may look for the last wreck of their boasted edifice, amongst the ruins of the grave yard.

From the remarks in this chapter, we may infer, that masonry in the assumed character of religion, is a dangerous system; and will, undoubtedly, be the means of deceiving many.

\* Preston, pp. 173, 184, 187, 189.



Men are told by masonic writers, in the most unequivocal terms, that masonry possesses the same excellences with christianity, and if they practice the duties of masonry they will be saved. It is easy to make the credulous part of community believe this, especially when taught by men of influence, and exhibited in the most alluring forms. No doubt there are many of the fraternity who do believe it, and rest their hopes for heaven on masonry. Such men are deceived ; and if they die in their deception, they must be lost ; and their loss must be attributed to the pernicious influence of masonry. In consequence of this self-righteous scheme, they have rejected the doctrines of the Bible, and built their hopes on the sand.

Masonry is so pleasing to the natural man, that he is easily captivated by it. Christianity peremptorily demands of him, repentance for his sins, faith in our Lord Jesus Christ, a humble reliance on his vicarious sufferings for salvation, and a persevering practice of the self-denying duties of the cross. For these things he has no relish ; his mind is at war with them. Masonry makes none of these imperious demands ; it charms him, it every way pleases him ; it teaches him, that to practice external morality, will render him virtuous and lovely in the sight of his Maker, and entitle him to a seat in heaven. This outside polish, this bare show of piety, is all his hope, and all his religion ; yes, it is the hope, the boast, the pride, and the religion of masonry ; its Alpha and Omega, its beginning, and end. Read the writings of masons ; what

do they extol above every thing else? what do they urge upon their members by all that is solemn? Not the exercise of faith; not the repentance of the gospel; not the necessity of being born again; not the righteousness of Christ, and a humble reliance on this for salvation; but the practice of good morals; "you agree to be a good man and true, and strictly to obey the moral law."\*

In all the masonic writings I have perused, I find not a solitary instance in which faith and repentance are urged as masonic duties, or the righteousness of Christ so much as named as the foundation of justification before God. It is do and live. Men who build their hopes here, must be lost.

The style of masons in their writings, especially in their prayers, appears quite different from that of humble christians. It is the style of self-sufficiency; of those who are whole and need no physician, rather than of those who have a deep sense of the depravity of their own hearts, and of their absolute dependence for salvation upon the mercy of God through his Son Jesus Christ. The following is the language of a masonic poet:

"Illustrious hence, we date our Art,  
And now in beauteous piles appear,  
Which shall to endless, to endless time impart,  
How worthy and how great we are."†

This *worthiness* and this *greatness* are not acknowledged to be of Christ, nor of grace through him. It is self, and is the language of a pharisee who is boasting of heaven with nothing but

\* Bradley, p. 234. † Bradley, p. 318.

an outside show, which in his own view renders him "*worthy and great.*" How different is this from the language of a saint:—"O wretched man that I am ; who am less than the least of all saints."

The Saviour taught his disciples to pray in his name ; and in his name they do pray. A prayer which is not offered in his name is not of faith, is not dictated by the Holy Spirit, is not heard and answered, and is not the prayer of a renewed heart. Masons do not approach God in his name, nor acknowledge it as the medium of communication. I have perused about twenty masonic prayers, and found not one which was offered in the name of Christ. The Holy Spirit was not once named. No sins were confessed. But a solitary instance in which a pardon of sin was prayed for. What are these, but the prayers of deists ? Men who offer such prayers are hoping for heaven. "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?"

## CHAPTER V.

THE SPIRIT OF MASONRY—INSTRUCTING BY EMBLEMS—METHOD OF TREATING THE SCRIPTURES—HIGH PRIESTHOOD—WORSHIP—DEDICATION OF LODGES AND HALLS—FUNERAL CEREMONIES—MOTIVES.

"My Kingdom," says the Saviour, "is not of this world." Does he mean the masonic institu-

tion? Is this his kingdom? Will he acknowledge it as such on the great day, when he shall come in the clouds, when the trump of God shall sound and the voice of the arch-angel shall be heard? Who will then be received and acknowledged as his bride in the presence of assembled worlds? What is the masonic society, but a worldly community? It is no more holy, no more separated from the world, and has no more of the spirit of Christ and the loveliness of his kingdom, than have the kingdoms of the world, which he will rule with a rod of iron and dash in pieces like a potter's vessel. It is *mostly*, and it may be, wholly composed of men of the world, who have no fear of God before their eyes, but act with a supreme reference to popular distinction or self-aggrandizement.

1. The meekness of Christ does not characterize the masonic institution. It is not designed for meek-minded men; but for men of all classes, who are proud, haughty, ambitious; who love the praise of man more than the praise of God. What room is there for the meekness of Christ in such a society? To the meekness and gentleness of Christ they can make no claims; for these graces are not even required as qualifications for membership, nor were they ever produced by masonic influence. If this spirit is found in individuals of the brotherhood, it belongs to christianity and not to masonry. How can masonry produce and nourish this spirit, when it is said to unite "men of the most opposite tenets and of the most contradictory opinions?"

The spirit of masonry is the spirit of the world and not of Christ. Christianity lays aside every needless ornament, every thing that glitters, and every thing the world admires, and passes through it like a still small voice; often unobserved by the great, except as an object of ridicule and contempt. Not so with masonry: its parade is well known and is often seen, in pompous ceremonies and emblems, and splendid attire which dazzle the eyes of gazing multitudes. The world has no war with this: it is perfectly congenial with its spirit. But how far, how very far from the spirit of Christ! Call a man a high priest of masonry, clothe him in all the insignia of his office, write "HOLINESS TO THE LORD" on his front—does he look like a humble disciple of Jesus? Does this look like the New Testament religion, or like worldly parade?

We read in the Holy Scriptures, "that the friendship of the world is enmity with God." Masonry in its very spirit and essence is the friendship of the world, and is therefore enmity with God.

2. Christianity teaches the doctrines and precepts of morality in plain language, and in a plain simple manner; but masonry pretends to teach them by emblems and ceremonies.

The law of ceremonies which was anciently instituted by God, has been abrogated; and no person or persons are at liberty to revive it or introduce another. Many of the masonic ceremonies are well known to be ancient Jewish ceremonies. These have long since answered the

purposes for which they were instituted, have been blotted out and nailed to the cross by the divine Saviour. What authority have masons for reviving them? They have none. They are insulting the Most High; and contending with him, that his Son has not fulfilled the law and the prophets, nor become the end of the law for righteousness; but was an impostor, and all it is said he has done, is a fiction.

These ceremonies, as instituted by God, had some meaning; they were a shadow of good things to come, and exhibited in a very lively figure the whole gospel dispensation. But this meaning masons have perverted. Their ceremonies have not the morality of Jesus Christ in them, and are not a shadow of good things to come.

They may tell us that certain things in their institution are designed to teach certain truths, and to be emblems of certain virtues; but by whose authority, and what instruction can they give us from these things? Where has the Lord informed us, in his word, that a *chisel, a mallet, a square, a compass, a trowel, a scythe, and a white leather apron*, are emblems of the virtues of the human heart, and are designed to inculcate moral truths? Mr. Town tells us, that "a habitual practice of every commendable virtue, is taught by suitable and appropriate masonic emblems;" also, "in a word, the history of nature and grace is most beautifully prefigured in a lively display of masonic symbols."\* Now the Almighty has taught us these things in his word, in plain and definite language; not by

\* Pages 134, 24.

*chisels and mallets, and white leather aprons, and other masonic symbols.* I may say that my candle and snuffers before me, are emblems of the virtues of the heart, and are designed to teach moral truths. I should be as nobly employed, should I attempt to communicate religious instruction from these, to lost, dying men, as from a chisel or mallet. My authority is as good in one case as in the other.

A papist may present us with a figure extended upon a cross, blood streaming from its side; and tell us, that this is an emblem of the Saviour of the world suffering for the sins of men. He would have as much divine authority for this, as masons have for any of their emblems. What need of all this? Is not the duty of man plainly taught him in the Bible? He who leaves this precious word and goes to masonic emblems for moral instruction, is like one who leaves a pure fountain for a filthy puddle. All the religious information fallen man needs, God has communicated in his written word, and in a manner so very plain and simple, that the lowest human capacity may understand it with no other teacher than the Holy Spirit.

We are informed by Mr. Town, that the apostacy of man is exhibited in a lively manner by masonic representation. "In view of this state, naked and exposed to the Divine displeasure, the candidate is constrained to look forward to the great source and fountain whence all his temporal as well as spiritual wants may be supplied."\* Must a man, to learn that he is a fallen

\*Page 72.

creature, go to a masonic hall and there pass through some kind of ceremony, which shall exhibit in action the naked, exposed and wretched condition of Adam; and be told that this represents his apostacy, and that he is exposed to the Divine displeasure? Is there no other way in which he may be taught this? Let him read in God's word, "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."\* This will teach him without any kind of ceremony, that he is a sinner, and is exposed to Divine displeasure. It may carry conviction to his heart, and such conviction as shall terminate in his repentance, reformation, and return to God. What conviction did those masonic ceremonies ever fix on the heart of a sinful being? Tell us of the evangelical repentance, the brokenness and contrition of heart produced by them.

We are further told, that there are many things in a masonic Lodge, which represent the doctrine of the Trinity. "The Lodge," says Mr. Town, "is emblematically supported by three grand pillars—the principal officers are three—three articles constitute the furniture: the Holy Bible, the square and the compass;"† and many other things he mentions of a similar nature. It would be gratifying if he would show us his authority, if he has any, for telling people that these things represent the doctrine of the Trinity. Does not Mr. Town know, and does not every one who is educated in the christian religion know, that there is no representation of this awful mystery?

\*Romans, v. 12.

†Page 74.



The person who makes such a representation is not far from idolatry!

The superstitious Hindoos made a god with three faces to represent the same idea. There is as much of the christian religion in this heathen figure, as in three grand pillars, or any other masonic representation. Who are guilty of the greatest folly and superstition, and even wickedness, ignorant Hindoos or enlightened masons? Is it true that three grand pillars, or three officers, or three articles of furniture, the Holy Bible, the square and compass, are emblematical of the adorable Three, who bare record in heaven, and are one? How strange that men of professed piety should pretend such things! If a person wishes to learn more of God, of himself, and duty, let him go to the Bible, that sure word of prophecy, and not to masonic emblems.

3. The manner in which masons treat the Holy Scriptures, betrays a want of reverence to their Divine Author. Mr. B. often tells us they are read by them, accompanied with solemn ceremonies. What ceremonies has the Lord commanded them to perform while they read his word?

They pervert the Scriptures. This may be seen in Mr. Bradley's work, and in the Monitor. One passage is taken from the first of Peter, 2d chapter; "Ye also as lively stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ." I will now give it as masons have quoted it: "Ye also as *living* stones, be ye built up a spiritual house, a holy priesthood, to

offer up sacrifices acceptable to God." Not built up a spiritual house, by the agency of the Holy Spirit, but are exhorted to build themselves up as such. Not *spiritual* sacrifices, nor are they offered and rendered acceptable to God *by Jesus Christ*. What sacrifices do masons offer, and by whom are they made acceptable? A part of this passage is altered and a part is omitted, which perverts the entire sense of the whole. What absurd sentiment may not a man support, even from the Bible, by taking this liberty?

"Wherefore, also, it is contained in the Scriptures, Behold I lay in Zion for a foundation, a tried stone, a precious corner stone, a sure foundation, he that believeth shall not make haste to *pass it over*." Here is an addition. "*To pass it over*" is not in the Bible.

"Unto you, therefore, which believe, he is precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." Read the quotation: "Unto, you, therefore, which believe, *it is an honor, and even to them* which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." The entire sense of this passage is perverted. The precious Jesus is taken away, and a believer is made honorable, and the stone is the head of the corner even to the disobedient.\*

Another passage is from the 2d of Thessalonians, 3d chapter. An attempt is made to quote the chapter from the 6th verse throughout

\* Bradley, pp. 191 192.

The 6th verse reads—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." Read the quotation ; which leaves out "the name of our Lord Jesus Christ," and substitutes the noun *ye*, for the noun *he*. "Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which *ye* received of us."

The 12th verse reads—"Now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work and eat their own bread." Read the quotation ; which leaves out, "by our Lord Jesus Christ." "Now them that are such, we command and exhort, that with quietness they work and eat their own bread."

The 14th verse reads—"And if any man obey not our word by this epistle, note that man." Read the quotation ; in which "by this epistle" is wanting. "And if any man obey not our word, note that man." The last verse in the chapter which reads—"The grace of our Lord Jesus Christ be with you all,"\* is not quoted, no doubt for the same reason that other like expressions are not.

These alterations and additions cannot be mistakes ; the design is too manifest. It was the intention of masons not to give those passages as they are found in the Bible. How shall we account for this ? How inconsistent with the

\*Bradley, p. 122.

pretensions of the institution! After all masons have said about the moral excellence of their system, it is evident that the very name of "Our Lord Jesus Christ" is disgusting to them; or they would not expunge it from the scriptures which they are pleased to quote. Are they at liberty to treat the holy scriptures in this manner? If they may handle a few passages so, they may the whole Bible. What kind of a Bible should we have were it to come through the hands of masons! It would be vastly different from what it now is. It would be like their religion, designed to please all men, even "men of the most opposite tenets, and of the most contradictory opinions." From this irreverent manner of using the scriptures, it is evident, masons regard them no more than any uninspired book; and the plain reading of them is unfavorable to their religion. Should the Bible receive this kind of treatment from professed infidels, it would not be so unaccountable.

4. A great part of the 7th chapter to the Hebrews is read by masons during the ceremonies which appertain to their high priest.\* What has this portion of scripture to do with masonry or their high priesthood? Was it designed for this case and to be read on this occasion? When masons say concerning their high priest, "Thou art a priest forever after the order of Melchisideck," do they say the truth? Does the Lord say this concerning him, and does he intend this scripture should apply to him? If

\* Bradley, 253.

not, masons use the Scriptures in an unholy and even blasphemous manner.

What can be meant by a masonic high priest? made a priest after the order of Melchisideck? I know of but one such priest, and that is Jesus Christ, who is made higher than the heavens. To him this scripture belongs, and to no other person in existence.

The term high priest when applied to men who were called of God to this office, had some meaning. But what can it mean when applied to masons? It was the office-work of such men, under the law, to offer sacrifices to God for their own sins and for the sins of the people. But what can be the office work of a high priest of masons? Does he offer gifts and sacrifices to God for his own sins and for the sins of masons? and is this the reason why they expunge the very name of "our Lord Jesus Christ" from the Scriptures they quote? If they have a priest who offers for their sins, perhaps they feel no need of the one offering of "our Lord Jesus Christ," and it is not to be wondered at, if they have never realized that he is "precious to them that believe."

That the masonic priesthood is in imitation of the Levitical priesthood, is well known to all who are acquainted with their writings, or have witnessed their ceremonies. What is this but mockery? When they array a man in all the insignia of a priest of God, and tell him that this is in imitation of such a priest, and that he is made a priest for ever after the order of Melchisideck, what do they but mock the Most

**High God ?** I do not suppose they intend all this, but it is certainly the nature of their conduct.

How singular that men of piety should be so deluded, as to believe that there is anything like Christ or his gospel in this mock representation.

5. What kind of worship does the Lord receive from masons, in a masonic Lodge ; especially when an infidel conducts the ceremonies, and bows before the altar in the solemn attitude of prayer ? Do those christians who are present have any serious reflections ? Do they unite with him in the performance ?

Masons pervert the Scriptures—convert them to unholy purposes—expunge the name of Jesus from them—do not address God in the name of his Son—and attempt to imitate a high priest of God. What kind of worship must the Almighty receive from an assembly of such men ? It is like all their religious pretensions—an outside show—a body without a spirit. There is no more of Christ in their ceremonies, than in pagan ceremonies ; and God is no more worshipped in their ceremonies than he is in pagan ceremonies ; both are equally superstitious. Strip a masonic Lodge of its tinsel, pull off its ornaments, what is it ? Let masons say what they may, the worship which they offer God, is not in spirit and in truth.

6. There is something worthy of notice respecting the dedication of masonic Lodges and Halls. “Our ancient brethren,” says Mr. Bradley, “dedicated their Lodges to king Solomon,

yet masons professing christianity dedicate theirs to St. John the Baptist and St. John the Evangelist, who were eminent patrons of masonry.”\* Has Mr. B. any proof that these two men were masons? If he has, it would have been important to masonry, had he produced it. No proof is offered, and there is none to offer unless it be a masonic tradition. This will never satisfy those who think for themselves. We are at liberty to reject the proposition, and to believe that those men were not masons, and when masons say they were, they say what they cannot prove. In dedicating their Lodges to them, they are guilty of consummate folly; for even if they were masons, and masonry were of God, why dedicate Lodges to them? Why not dedicate them to God if they are his property? Strange, if the property of the Almighty must be dedicated in solemn form to some of his creatures.

There is not a greater superstition in existence than to believe these men were masons, to dedicate Lodges to them, to celebrate a particular day in each year, in memory of them as masons. Masonry is not of God; and John the Baptist, and John the Evangelist were not patrons of the institution!

The method of dedicating a masonic hall, is in its nature, nothing less than blasphemy; though masons may intend to perform a religious and a very solemn ceremony. The hall is first dedicated in the name of the great Jehovah, then in the name of holy St. John, then in the name of the whole fraternity. “In the name of the

\* Page 49.

great Jehovah, to whom be all honour and glory, I do solemnly dedicate this hall to masonry ;” “In the name of holy St. John, I do solemnly dedicate this hall to virtue ;” “In the name of the whole fraternity, I do solemnly dedicate this hall to universal benevolence.”\* On this occasion the name of God is trifled with and blasphemed.

7. The ceremonies which are performed over the remains of a deceased mason, are equally superstitious and profane. “Solemn music is introduced, during which the master strews herbs or flowers over the body.”† Is this a christian ceremony? After this the master says, “Let us die the death of the righteous, and let our last end be like his.” The brethren answer, “God is our God for ever and ever, he will be our guide even unto death.” When drinking and profane characters repeat these Scriptures on such occasions, as they are known to, do they say the truth? Is it their prayer that they may die the death of the righteous? Do they acknowledge God as their God? and will he be their guide even unto death?

The master then says, “Almighty Father, into thy hands we *commend* the soul of our loving brother.” “*Loving brother.*” No matter what character he has left behind; and though his soul may be with the rich man in hell, yet it is *commended* to Almighty God, as the soul of a *loving brother*. How absurd is this, when said by christians who profess to believe in the future punishment of the wicked.

\* Mon. p. 130, 131.

† Preston, p. 100.



All who are buried in this style, are supposed by masons to go to heaven. The master in his concluding address at the grave says, "unto the grave we resign the body of our deceased friend, there to remain until the general resurrection, *in favorable expectation* that his immortal soul may then partake of joys which have been prepared for the righteous from the beginning of the world."\* This is to be said over the grave of every one who is buried in masonic order; though he may have lived and died without hope and without God. Whence is a favorable expectation derived concerning such an one? The Bible assures us that Jesus will say to him at the last day, "Depart from me ye cursed." The hope is delusive! It is false! Christians who unite in these ceremonies, contradict the immutable declarations of God. They do it amidst the solemn scenes of the grave yard. They well know that none but those who die in the Lord participate in the rewards of the righteous.

8. What is there in masonry calculated to carry conviction to the minds of sinful men, to show them their ruined case, and point them to the unfailing remedy? Not the motives of the gospel; these are held back, or presented very dimly.

Masons tell us about a "crown of joy and rejoicing;" but they say nothing of the terror of the Lord, and the retributions he will deal to the wicked. They tell us of no representations, which exhibit in a "lively manner" the deathless

\*See Bradley, Chap. 31.

worm, and the endless fire kindled by the wrath of the Almighty, for the punishment of his foes.\* Every exertion is made to cover and hide the world of perdition, and silence the awful thunders of the divine law. How many of the brotherhood discard the idea of endless suffering and ridicule the faithful ministers of Christ?

Mr. Town, speaking of apostate masons, says, "Having thrown off all restraint, in view of principle, character or fame, they have plunged themselves into the depths of human degradation and literally pulled down the curses of mankind on their heads, and merited the sovereign contempt of the world."† Does a wicked mason do nothing more than pull down the curses of mankind, and merit the contempt of the world! What is this but shunning the counsel of God? Do not wicked masons pull down the curses of the Almighty, and merit the wrath of their offended Creator?

One motive masonry presents to the mind, is called "*fame—virtuous fame—the love of personal character*"—what the Scriptures call "*the praise of men.*"

"Brethren, do you ask for additional motives, let me point each individual to his own personal character and fame. Where is the man so callous to nature's feelings, so lost to inbred honor, so indifferent to the attainment of virtuous

\* In some of the degrees, these awful things are held out as the punishment of those who shall violate their masonic obligations by disclosing the secrets of the order.

†p. 133, 139.

fame, as not to aspire to human excellence." Multitudes of ancient masons, who were stimulated by this spirit, are said to have "enrolled their names on the imperishable records of fame."\*

What delusion ! Does the gospel present any thing like this ? The man who acts in view of no higher motive, is a painted hypocrite, let his profession be what it may.

## CHAPTER VI.

### MASONRY IS PRODUCTIVE OF NO PERMANENT MORAL GOOD.

The mind which does not enjoy peace with God, through our Lord Jesus Christ, is in possession of no permanent good. Whatever enjoyment may arise from having practiced the duties and obeyed the precepts of masonry unless there is a consciousness that God is its friend, Jesus Christ its advocate, and the Holy Spirit its comforter ; there is nothing to yield durable satisfaction, nor support in the hour of trouble. Every thing else is visionary as the morning.

Did masonry ever produce this eternal good ; Where is the person who can say, that when in the anguish of his spirit he cried, "God be merciful to me a sinner," masonry poured the healing balm into his wounded heart, and administered the pardon of his sins ? Can such a case

\* Town, p. 187.

be found? What is masonry then but a mere shadow, an awful delusion! After it has done its utmost, gratified the curious and the ambitious, thrown a polish over the depravity of the human heart, there is yet a something wanting; the one thing needful: the very thing without which the soul must be forever lost. This never can be found in masonry. If after it has unlocked all its secrets and opened all its treasures to the human mind, there is yet an aching void which it cannot fill, what then is masonry? "TEKEL."

If masonry be what it professes, its direct tendency must be to nourish the piety of the heart and the graces of the divine Spirit. Does it have such a tendency? Are those christians who devote themselves to masonry, and have made the greatest advances, and even searched all its mysteries, any more wise, godly, and useful, than many others who have no knowledge of masonry? I will leave facts to speak for themselves, and my readers to judge for themselves, and I presume they will agree, that such christians often appear to possess the least of the humble spirit of the Saviour.

If it be the tendency of masonry to gratify and comfort the pious heart, and promote its spiritual growth, why do so many godly members of the fraternity forsake it and proclaim its leanness? The reason Mr. Bradley gives is, other important callings occupy their attention and render it inconsistent for them to attend the meetings of the Lodges. This may be true in some cases, but not in all; nor does it answer

the objection he has anticipated. The objection is, "Why do many good men who once attended the Lodges, now neglect them?"\* Many good men do forsake the Lodges, not, however, because of other pressing calls, but because masonry does not satisfy them. There are many devout, praying, living christians, ornaments to the cause, and lights in the world, who have utterly abandoned the pursuits of masonry, and on their death beds, have refused its funeral honors. Mr. B. must have known this. Why has he passed it in silence?

If masonry possesses those excellences which masonic writers ascribe to it, why do not those men, when they forsake masonic Lodges, forsake the church, the Bible, and the cause of Christ? Why do they forsake masonry for christianity? If they forsook christianity too, the thing could be reconciled. But that they should still manifest a more devout attachment to it, and an increasing relish for its requirements, while they lose their relish for masonry—and view it as wanting the one thing needful—as possessing nothing which nourishes the piety of the heart, and as inconsistent with the christian profession; are things altogether unaccountable on any other ground, than that masonry is not of God, nor what it pretends to be. This objection can never be raised against christianity. It never has been said, and never can be said, in truth, that good men utterly forsake it for something else, and remain good men, and even better than they were before.

\*p. 17.

The man who forsakes christianity, forsakes God, his duty, and the path to heaven, but do those who forsake masonry forsake anything which rendered them more useful in the world? For men to forsake masonry because they are disgusted with it, and find something more excellent in the Bible, is very different from what it is to forsake it because they are crowded with other important callings. The latter may sometimes be the case, the former is often the case; and is an open avowal of the emptiness of masonry, and of its utter insufficiency to satisfy a pious mind.

What support does masonry afford the people of God? They are favored with divine support, but whence is it derived? "I will pray the Father," said Jesus, "and he shall give you another comforter, that he may abide with you for ever, even the Spirit of truth." This Spirit is the only source of consolation to the afflicted people of God. Take this away and there is nothing to sustain them in the trials of life. Will any person say that this Spirit, the comforter of saints, belongs to masonry? What a poor system of religion is that which has in it no Holy Spirit? What is there here to encourage and support the children of the Saviour, as they pass through great tribulation to the kingdom?

Masonry may afford momentary consolation to a pharisee, or hypocrite, who builds his hope on his own righteousness; but the man who rests his hopes on the merits of Christ crucified, thirsts for something to sustain his heart, far

superior to a comfortless system, in which there is no Holy Spirit. If there be something in masonry which God has designed as a peculiar support for his people, masons will be found guilty for locking it up as a secret. Why may not all classes, and both sexes, be admitted to it on God's terms, "without money and without price?" The fact is, there is nothing in masonry which a suffering or a dying man needs; he may endure afflictions, live to the glory of his Maker, and die in complete triumph, without the aid, and without the hopes of masonry.

When a man is called to die, it is the most awful, the most important period of his existence! Then he needs consolation; then he needs something to sustain his sinking spirit, and to scatter light on his dark path. What will become of a poor deluded creature, when called to die with no better hope than that which is inspired by a religion in which there is no sanctifying Spirit of God, and which expunges from it the very name of "our Lord Jesus Christ?" On what rock will he then stand? The splendid edifice he has long labored to rear, will fall upon his own head, and bury him beneath its ruins. I would say to such an one, unless you possess a righteousness far superior to that which is derived from masonry, you must be damned. You must be justified by the righteousness of "our Lord Jesus Christ," or perish in your sins. "Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they who put their trust in him."

According to masonic writers, if masonry were universally known, it would destroy the institution. "Were the privileges of masonry to be indiscriminately bestowed, the design of the institution would be subverted."\* "Were these secrets communicated, they would be of no material service to mankind; their appropriate use is to distinguish our brethren of every nation, and kindred, and language."† Are there no other secrets in masonry, than those particular *signs*, by which masons distinguish each other? What are the degrees and ceremonies in each? They are as profoundly secret to the world as those signs are. If these were communicated to the world the institution would be subverted, and mankind would receive no benefit from them.

What does Mr. Town say of the degrees, especially of the sixth? "With these views the sixth degree is conferred, where the riches of divine grace are opened in boundless prospect." The manner in which the riches of divine grace are thus unfolded, is a secret to all but masons, as much as any particular *sign* is. Would it be of no particular service to mankind, were they permitted to draw near and behold the riches of divine grace opened before them in boundless prospect? Is this of any service to masons? Why not of equal service to others?

According to Mr. Bradley, the secrets of masonry are designed to prevent their bestowing charity on any but masons. "The importance of secrecy with us is such, that we may not be

\* Mon. p. 17.

† Town, p. 36.



deceived in the dispensing of our charities, that we may not be betrayed in the tenderness of our benevolence, or that others usurp the portion which is prepared for those of our family."\* If a poor sufferer makes application to masons, tells them he is a mason and entitled to their charity, had he no token to give by which they should recognize him, they might be deceived and betrayed, and bestow their charity on one for whom it was not designed. This shows that masonry is a system of supreme selfishness, and its pretended benevolence the bare love of party.

## CHAPTER VII.

### ON WHAT MASONS CALL BENEVOLENCE.

Moral excellence is often imitated by what appears to be a near resemblance ; yet on a critical examination, the resemblance disappears, so far as to unmask the deception. Masons make great pretensions to benevolence. In this chapter, the object will be to show, that what they call by this name, is nothing more than a counterfeit. It may be thought by some that this assertion is too bold ; especially when we are repeatedly told by masonic writers that masonry is a benevolent institution.

We cannot determine the nature of the exercises of a man's heart, by the name which he is pleased to give them. We must try them by the

\* p. 2.

standard. Masons call certain exercises of their hearts, benevolence. Let us examine them by the law and the testimony. To arrive at a correct understanding of the nature of what they call benevolence, and to show that it is a mere counterfeit, it will be necessary to give a clear definition of the term; and that this be kept distinctly in view through the sequel of the subject.

Benevolence, is an exercise of heart which aims at the declarative glory of God, in the promotion of the highest possible good of his moral system. According to the scriptures, it loves its neighbor as itself, and delights in doing good to all men as opportunity presents; especially to those who are of the household of faith. This is benevolence. That what masons call by this name is not benevolence, I shall now prove.

What they call benevolence, is an exercise of heart which aims merely to advance the good of the masonic society. This, as it will be seen, is the primary object of their association.

1. To this they solemnly swear. "Furthermore do I promise and swear, that I will be aiding and assisting all poor and pennyless brethren fellow crafts, their widows and orphans, where-soever dispersed round the globe, they applying to me as such, as far as in my power, without injury to myself or family." According to this oath, a mason is not bound to aid and assist any but those who are of the fraternity, "they applying to me *as such*." The plain and only meaning of this is, that he is under no obligation to assist those who do not apply *as such* :—

as masons, or their widows and orphans. If two men with their families are in the same suffering circumstances, one a mason and the other not, if both apply to masons for help, according to this oath, they are under no obligation to assist the one who is not a mason. For he does not apply as *such*. If they are church members, and the suffering applicant who is not a mason, is their brother in the church, with whom they have often sat at the Lord's table, and the other is not, but is an infidel; still they are under no obligation to assist their poor brother for whom Christ died, but are solemnly bound to extend relief to an unholy mason, if they can and not injure their families. This is nothing more than fulfilling a contract which they have entered into with this brother. He has sworn allegiance and paid money on his part. Should he ever be reduced to want, the institution on the other part, stands pledged according to the terms of the contract, to grant him assistance. This is no more like benevolence, than is the fulfilling of any other contract or the paying of an honest debt.

2. The ultimate design of masons, in uniting their talents and raising a fund, is to promote the good of their own connections. "Here," says Mr. Bradley, "without molesting the peaceful abodes of any, we cordially unite our talents, raise a fund for the indigent worthy brother, the widow and orphan."\* This is barely the love of party. Those who are actuated by benevolence unite their talents and consecrate their earthly

\*Bradley, p. 10.

substance, to glorify God, and promote the good of all men as they have opportunity.

3. The members of the fraternity are solemnly pledged to befriend masons and do good to them in preference to any other of the human family; even should they be in the same circumstances. "Remember, that around this altar you have promised to befriend and relieve every brother who shall need your assistance."\* Is this benevolence? Why not promise to befriend and relieve any who may need assistance as far as they are able? This would be worthy of the name of benevolence.

"Although indigent members, their widows and orphans, are *first* to be considered, and *first* to be relieved, yet masonic charity is not wholly confined to the circle of the brotherhood."† On what principles are the objects of masonic regard, first to be considered and first to be relieved? Not on the principles of benevolence, for these principles disregard such local distinctions.

"However, you are never charged to do beyond your ability, only to prefer a poor mason, who is a good man and true, before any other person in the same circumstances."‡ Is this benevolence? Is this directing masons to aim at the general good? It is perfect selfishness. Benevolence leads no man to prefer one fellow creature before another, in the same circumstances. It prompts him to do good to all.

I would not intimate, but that many individual masons are benevolent men and feel it their

\* p. 166.

† Town, p. 165.

‡ Preston, p. 47.

duty to do good to others beside masons. Masonic Lodges in some instances contribute to the relief of those who are not masons, nor of their connection. Yet the ultimate design of their institution, and the primary object of their association are, to advance their own good as masons.

To what do they swear? To promote their own good. For what purpose do they unite their talents and raise a fund? For their own good. What do they promise around the altar? To befriend and relieve masons. Who are first to be considered, and first to be relieved? Masons. Whom are they to prefer to all others in the same circumstances? Masons. Is this benevolence? Compare it with that exercise of heart which aims at the advancement of the glory of God, by promoting the highest possible good of his moral system—which loves its neighbor as itself; and does good to all men as it has opportunity, especially to those who are of the household of faith.

4. The great efforts which masons have made, and are so highly extolled in their writings and lectures as proofs of their benevolence, have been made with reference to the good of the fraternity; and are incontestable proofs of the position which I have taken.

Mr. Town, speaking of masonic charity, says: "It shields from danger, and on some degrees will even feed an enemy at the point of the sword, should his necessities absolutely need it. Such charity is godlike."\* How well adapted is

\*Page 169.  
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this to deceive men, and make them believe that this is genuine benevolence; when the fact is, there is nothing of this nature belonging to it.

Who is the enemy which masonic charity will feed at the point of a sword? Not a common enemy. Not every enemy who is thus met. He is a masonic brother on a *certain degree*. “*And on some degrees will even feed an enemy at the point of a sword.*”

Masonic charity does not feed that enemy because it always delights in feeding enemies, and in rendering good for evil. Let any but a mason be met there, and no doubt he will be stabbed, instead of fed. There was a solemn oath previously taken to feed that enemy, even in the circumstances described; and thus feeding him is barely the fulfillment of that oath, instead of benevolence. This among masons, has the name of godlike charity; yet its highest aim is their own good. A disposition which will treat enemies in this manner without any regard to name, party or promise, may be called godlike charity. But that disposition which favors none but a masonic enemy, deserves no better appellation than selfishness.

The same writer says, that in England, “As early as the fifteenth century, the whole attention of the brotherhood was engaged to improve the system of charity, so as to meet the exigencies of every unfortunate member!”\* For what were these great exertions made? Were they for suffering humanity in general—for all men as they had opportunity? No; but for “*unfor-*

\*Page, 166.

*tunate members.*" Their good engaged the whole attention of the brotherhood. Of course their attention was not given to other objects, nor their charity bestowed on them.

Speaking in the same chapter, of what masons did for their own brethren who were sufferers by the burning of Buffalo in the late war with England, he says an application was made to the Chapters and Lodges in the State in behalf of our brethren and collections made." The liberality of masons on this occasion, was not designed to relieve sufferers in general, as opportunity should present, nor even those who might need relief the most, but to relieve their brethren.

We shall now make a few quotations from Mr. Preston. "On the 25th of March, 1788, another event worthy of notice in the annals of masonry took place; the institution of the Royal Cumberland Freemason's School, for maintaining, clothing, and educating the female children and orphans of indigent brethren." This school was not instituted for the purpose of maintaining, clothing and educating the children of any such as might come within their notice, and were needy, but of 'indigent brethren'—of the masonic fraternity.

"An event of real importance to the society now particularly claims our attention, and further proves our benevolence." (Here notice proof of masonic benevolence.) "It is the institution of a new masonic society for the relief of sick, aged and imprisoned brethren, and for the protection of their widows, children and

orphans.”\* To masons, this may be proof of benevolence; but to those who understand the nature of benevolence and the love of party, it is the most striking proof of the latter. How obvious it is, that masons have made a great mistake in the nature of what they call benevolence, and have given it a wrong name! It is vastly different from that disposition which delights in the glory of God—in the good of the moral system, and in doing good to all as it has opportunity.

One or two anecdotes from Mr. Town, will further illustrate the nature of what masons call benevolence and show it to be an exercise of the heart which aims merely to promote the good of the masonic brotherhood. One respects a masonic brother, who, by his knowledge of masonry, protected a *whole ship's crew* from being destroyed by a pirate, who was also a mason. The other respects two soldiers who were masons, and were taken prisoners of war, and confined in prison in a foreign land; but on making themselves known as masons were soon released by the influence of their brethren, and sent back to their native country.† These circumstances are put down as proof that masonry is a benevolent institution. What was it that saved that ship's crew from being destroyed by the pirate? Was it benevolence? If not, what proof is there in this anecdote that masonry is a benevolent institution? Was that pirate a benevolent man? If not, there was no benevolence in the case. Did the benevolence of Christ inspire his heart

\* Pages, 235, 261.

† Pages 168, 161.



to spare that ship which had on board a masonic brother, whose life he had previously sworn, "around the altar" to defend and not destroy? Had he been a benevolent man, that holy principle would have led him to spare every ship on the seas. Is a man in danger of losing his life and property when he meets a benevolent man? and to save his life and property from his benevolent, yet violent hands, must he give him a secret token by which he shall recognize him as one of his own party? Is a ship in danger of being sunk in the ocean by a benevolent man, who professes to promote the good of his fellow men, and whose motto is, "glory to God in the highest and on earth peace, good will towards men?" Will such a man engage in the inhuman traffic of a pirate? Will he range distant seas to murder and plunder his fellow creatures, and sink them in an untimely grave? Wonderful benevolence! Sad spectacle of human depravity! Principles of masonry admit men to be pirates! O ye advocates of masonic charity, are these principles of benevolence? To say that a mason is a pirate, or that a pirate is a mason, is enough to know of his benevolence. What would have been the fate of that ship's crew had there been no one on board to give the mysterious token of a mason? It would have fallen a prey to that avaricious, blood-thirsty monster, whom Mr. Town exhibits as possessing a heart overflowing with the lovely spirit of the Saviour.

By what influence were those soldiers released from their prisons and sent back to their native country? By the influence of the same spirit

which was manifested by that benevolent pirate towards the ship's crew. Had they not been masons, would they have fared any better than others who were not, and were probably confined with them in the same prisons? They would not. Why were they released? Because they were masons. Why were not others released in the same manner and by the same men? Because they were not masons. By whom were they released? Not by those who delighted in doing good to all as they had opportunity. Men of this spirit would pay no respect to the secret token of a mason. They were released by those who had sworn to befriend and to use their influence to relieve every mason in such circumstances. This is the very essence of what masons call benevolence, and is what they hold out to the world as the glory of their institution. True, it charms and dazzles, and to some it may have the appearance of benevolence; but the brighter a counterfeit shines, the nearer it approaches the likeness of the true coin, the more deceptive it is.

What has been said relative to the nature of what masons call benevolence, is supported by the authority of the Holy Scriptures. "For if ye love them which love you what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not the publicans the same? For if ye love them which love you, what thank have ye? for sinners also love those that love them; and if ye do good to them which do good to you, what thank have ye? for sinners do even the same." This is the same spirit which ma-

sons cherish towards each other, and call it benevolence; but the Saviour exhibits it as the love of party, and the exercise of a heart supremely selfish.

Saints, and all others, are under obligation to do good, especially to those who are of the household of faith. But what has this to do with masonry? Are masons of the household of faith? They are not: and if they apply this Scripture to their case, they pervert it. It has no more reference to them than to a society in "*Pandemonium*." Masonic societies, instead of being composed of such as possess the spirit, and bear the image of the Saviour, and are of the household of faith, are in all instances, to a greater or less extent, composed of such as bear the image, and possess the spirit of the prince of darkness, and are led captive by him at his will. Shall we acknowledge this unsanctified combination to be the household of faith?

The household of faith is the Church of Christ. Why are men to do good, especially to those who are of this household? Because of moral worth. A person is to be regarded according to his moral worth; those who are of the household of faith are worth more, in a moral sense, than those who are not: they are holy, bear the image, and possess the spirit of the Saviour. The love which should be cherished towards them, is not the love of name, or party, but of moral excellence.

From the foregoing observations, the conclusion may safely be drawn, that the interest which the masonic institution is designed to promote, is separate from the glory of God and the uni-

versal good. Masons are equally bound with all others to consecrate their talents and their all on the same altar as the church of Christ, and to unite with her in advancing the glory of God and the highest possible good of his moral system—to love their neighbors as themselves—to do good to all men as they have opportunity, especially to those who are of the household of faith. Instead of this, they are a separate society, and have an interest of their own, which they have solemnly pledged themselves to promote in preference to any other in existence. This statement is clearly proved by the observations which have been made.

It is not the design of masons, acting on the principles of the institution, to do good to all. If they act on this principle, they do not act on the principles of masonry. Their design as masons is, to do good to their own fraternity. *This they solemnly swear—this they promise around the altar—for this purpose they consecrate their talents and raise a fund—they are first to be considered, and first to be relieved—and are to be preferred before any others in the same circumstances.* Their conduct in bestowing their liberality is directly in proof of the same thing; it has a primary reference to the good of their own party. What is this but a private, self, separate interest? What connection has it with the general good? They may say that “masonic charity is not wholly confined to the circle of brotherhood;” yet their pledges and their conduct certainly prove that it is primarily designed for the brotherhood, and is confined to them until their wants are supplied.

Benevolence, as has been defined, can be exercised only by those whose hearts have been renewed and sanctified by the grace of God. It is an exercise which men of unregenerate hearts can never put forth. Having made these remarks, I now proceed to further arguments on this subject.

1. The institution of masonry does not demand benevolence, nor even a profession of it, in any person as a necessary qualification for membership.

A person who sustains a decent character among men, and acknowledges the existence of some kind of a God, whatever may be his religious sentiments, and the turpitude of his heart, possesses all the necessary moral qualifications of a mason. Every individual of the fraternity may be professedly an unregenerate man, and a total stranger to the piety and benevolence of the gospel; yet sustaining the above qualifications, he cannot even be disciplined. Such men may be associated in a masonic Lodge as a band of brethren, unite their talents, raise a fund and practice to perfection what masons call benevolence.

The institution of Christ is a benevolent one, and demands benevolence of heart as an absolutely necessary qualification for membership. Those who are united in this institution are the "*pure in heart,*" who consecrate their talents and their all on the altar of benevolence, and act in view of the glory of God, and the highest good of his moral creation. What a contrast!

2. What masons call benevolence, has been practiced by heathens. It is said, as we have already noticed, that masonry existed among almost all ancient heathen nations, and that the priests and philosophers of those nations were masons and practiced the art of masonry. To practice christianity is to practice benevolence—to practice masonry is to practice what masons call benevolence; hence, what masons in every age call benevolence, has been practiced by heathens, and heathen priests and philosophers; “for,” says Mr. Bradley, “Masonic principles are the same in every age and nation; and when fostered in the human heart, will produce the same benevolent effects”\*

What was masonry among those heathens? According to the above quotation, it was just what it is now. What was it in Egypt among the priests where Pythagoras was initiated? It was the same as it is now; and the principles which it is said he propagated in other countries, into which he traveled, were the same which masons propagate now; else they are not the same in every age and nation. What did those heathens know and feel of benevolence? No more than what they knew and felt of the gospel of Christ. They were as ignorant of the one as of the other. There is no more benevolence in the principles of masonry now, than there was then; they remain the same in every age.

3. The institution of masonry is not designed to convert men to God, to make them holy in heart, and save them from the curse of his law.

\* p. 33.

This is evident from the following reasons: First—it never did this. An institution which has for its object the regeneration, sanctification, and salvation of men, and has existed, as it is pretended, thousands of years, one would suppose might produce some cases of such a work by its instrumentality. But masonry cannot produce a solitary instance of the kind. Secondly—it makes no attempts at this. Attempts are made, I allow, to reclaim men from the external practice of vice, and to make them externally moral; but there is nothing aiming at the heart, nothing which attempts a moral renovation here. The means which are used by the church of Christ to make men holy, and to impress his image upon their hearts, are not employed by masonry with the same design. To dress men up in an outside religion, to throw a mantle over the frightful forms of human depravity, is the utmost that masonry ever attempts, or ever accomplishes.

4. Masonry utterly denies its instruction to a great portion of the human family, which is not done by christianity, nor can it be done by an institution founded on the same principles. A great portion of the human family is excluded from the light of the institution, and, according to its principles, for ever must be. Is this benevolence? It is the design of christianity to promote the good of fallen men, by giving them free access to all the information in its possession. It communicates this information to all classes of human beings within its reach; yes, it will search them out; it will cross distant seas, and burning sands, face dangers, surmount difficul-

ties, endure hardships, and make sacrifices to save them. This it has done, and is now doing. Will masonry do this? What is the condition of the greatest share of the human family? Totally ignorant of all the pretended moral instruction, communicated within the consecrated walls of a masonic Lodge.\* What traces of benevolence are there here? Can a man possess useful and sublime knowledge, relating to God, to duty, and to divine things, yet be under obligations on principles of benevolence, to conceal it from the partner of his life? This is rearing a wall between the sexes, between a man and the friend of his bosom, which God never designed, and will never own.

The reason Mr. Bradley gives for the exclusion of females, will perhaps satisfy some. It is this: "Our institution being founded in the fitness of things relative to men, cannot admit the delicacy of female nature to suffer the preparatory and scrutinizing eye of examination, necessary for initiation into any one important degree of masonry."† Must the candidate for masonry submit to some vulgar examination which is too delicate for female nature? Is this piety? Is this the practice of christianity? May not females always belong to a benevolent institution, and enjoy its privileges in common with the other sex? Can such an institution introduce a ceremony of initiation, which shall exclude females for the reason Mr. Bradley assigns?

The masonic institution conceals its informa-

\*The reader will recollect that this was written and published before the recent disclosures of masonry.

† p. 11.



tion from the most of the world, from all but a few; and these are solemnly pledged not to communicate the knowledge they possess, however useful and interesting it may be, to any but those of their own craft. Is this aiming at the highest possible good? In this, as Mr. Locke says, in his annotations on masonry, "They show too much regard for their own society, and too little for the rest of mankind."\* This is selfishness, as much as it is to deny raiment to the naked or food to the hungry. Indeed, I have no knowledge of a system which more fully embraces the principles of selfishness. The privileges of masonry of every kind, are primarily designed for the good of their own party. This is the design of their knowledge; this is the design of their funds. Secret tokens are introduced among them for the purpose of concealing their knowledge, and preventing them from bestowing their charities on any but masons; as has been shown in a former chapter.

Masonry admits no man to be a partaker of her immunities, unless he has "an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft." "He must also be upright in body, not deformed or dismembered, at the time of making; but of hale and entire limbs, as a man ought to be."† In addition to this he must not be *poor*, but able to advance *money*. Christianity lifts her voice and cries, "Ho every one that thirsteth, come ye to the waters, and he that hath *no money*, come and buy wine and milk

\* Preston, p. 114.

† Bradles, 152.

*without money and without price.*" She extends her arms and embraces *the poor, the lame, the blind, and the halt.*

Masonry knows not, and inculcates not, the doctrines of forgiveness. Her members swear to "stand forth and mete out *vengeance*" to their enemies. A person who violates masonic obligations can expect no mercy at the hands of this professedly benevolent institution. Nothing is more frequently and forcibly taught in some of the degrees than vengeance to enemies. Christianity says, "If ye forgive not men their trespasses, neither will your Father which is in heaven forgive your trespasses." With masonry there is *no forgiveness*; consequently no benevolence.

5. The privileges of masonry cannot be enjoyed by the world in common. Hence Mr. Town says, "By these [masonic secrets] masons of every nation are recognized as brethren, and thereby entitled to privileges which the world can never enjoy in common."\* What are the privileges to which masons are entitled by their secrets, and which the world can never enjoy in common? They are these—[to be considered first, and relieved first, and to be preferred before any others in the same circumstances.] On what principles are masons entitled to those privileges? On principles of selfishness; not on principles of benevolence; for these do not entitle masons to privileges which cannot be enjoyed by all men. On principles of benevolence, masons are entitled to no greater privileges from God, or from any of his creatures than other men.

\* p. 38.

The privileges of a benevolent institution may be enjoyed by the world in common; those of masonry cannot; therefore masonry is not a benevolent institution. Why should Mr. Town say, that "masonic charity is not wholly confined to the circle of brotherhood," and then acknowledge that masons are entitled to privileges which none but the brotherhood can enjoy?

6. The principles of the masonic institution cannot be reduced to practice by the world in common. The world in common can never practice upon this principle—that every individual must be preferred before all others in the same circumstances. Every individual mason is to be preferred by masons before all others in the same circumstances. Let this principle be carried out through the intelligent creation and an attempt made to put it in practice; it would produce universal confusion. Cannot the principles of benevolence be reduced to practice by all men? Ask the angels in heaven, and the spirits of the just, what principles they practice? Their reply would be, principles of benevolence. Yet what masons call benevolence, cannot be reduced to practice by the inhabitants of this little world. It is hence plain as if written with sun beams, that masonry is not a benevolent institution. In the quotation we have last made, we are told, that masonic secrets entitle masons to privileges which the world can never enjoy in common; yet the same writer predicts a masonic millenium, when these secrets and all which is taught in the Lodge, will be known and practiced by all the inhabitants of the earth. So far as

masonry is known, so far men are entitled to privileges which the world can never enjoy in common; should it be known to all the world, all the world would be entitled to privileges which they can never enjoy. Such a period Mr. T. predicts in the following language: "And if we may safely infer the future from the past, a happy masonic millennial period will soon commence, to the inexpressible joy of all the inhabitants of the earth." "The time will come, when all shall practice what is now taught within the Lodge!"\*

This must be a strange period—a period of inexpressible joy, yet of the utmost confusion: for, while each individual is filled with this inexpressible joy, he will, according to his title, be demanding privileges which he cannot enjoy and which no one can bestow on him.

There is something in masonry which often charms and deceives men; even many good men have been led astray by it. It is what has been shown to be the love of masonry, assuming the name and operating under the deceitful forms of universal benevolence. After all the wonders it is said to have wrought, and after all masons have said in extolling its fame, the utmost that can be made of it by any person is, the bare love of the masonic institution. It is the same spirit which is exercised by an individual wicked man, who is a lover of pleasure more than of God, and seeks supremely his own interest. In

\* Town. pp. 176, 180. When our Grand Chaplain was delivering his sublime lecture, he did not so much as dream that with his own eyes he would see this day of millennial glory! But, behold! it is so: to our "*inexpressible joy*," it has commenced; and a knowledge of what is practiced in masonic Lodges is extending rapidly through the earth.

the masonic society, this spirit moves in a larger circle, and is liberal in promoting its own interest, and makes a great show; hence, many mistake it for pure benevolence, as they do a shining counterfeit for the pure coin. Masons are liberal, but to whom? To one another. They are first to be considered, and first to be relieved.

What is a more powerful stimulus, what has a more captivating influence than the love of party? When Christ is to be crucified, Herod and Pilot can relinquish their enmity towards each other, and unite in the same wicked cause against him. Even a pirate, at the secret token of one of his own party, to whom he is bound by a solemn oath, whose life he is pledged to defend to the last extremity, is disarmed of the ferociousness of a tiger, becomes tame and harmless, like the deadly serpent who has no less poison, though charmed and overpowered by the loveliness of a song.

“Do you meet an enemy,” says Mr. Town, “in battle array? the token of a mason instantly converts him into a guardian angel. Even the bloody flag of the pirate is changed for the olive branch of peace by the mysterious token of a mason.”\*

From what has been said on the subject of benevolence, it may be remarked, that no person can perform the duties of a mason and those of a christian. Christians give themselves to the brotherhood of Christ under the solemn vows of the Most High; and are bound to it by every

\* p. 160.

interesting consideration. In this transaction they covenant to give themselves one to another, as one in the Lord; and become one body, and one bread. To this society they owe their all, and have devoutly pledged their all—their talents, their influence, their counsels, their prayers and their earthly substance. To this society *especially*, they are to do good. Now if they covenant with masons, and pledge themselves to consider them first and relieve them first, and to prefer them before others in the same circumstances, what do they but violate their christian covenant? How inconsistent! Can they devote themselves to christians as they are bound to do, and to masons as they pledge themselves? Can they do good, especially to christians who are of the household of faith and yet consider masons the first and highest objects of their regard? As easily may they serve God and mammon.

What warrant have men to separate from the rest of the world, to unite in a society, and to covenant together to promote each other's good in preference to that of all others, and even to the last extremity? They have none. It is a violation of their moral obligations, and that which no class of human beings have any right to do. Each individual has as good a right to proclaim for a separate interest and say that he will seek his own good first, and consider himself before all others in the same circumstances, as a number of individuals have in an associated capacity. Men have no warrant to form such a society. Christians have none for connecting with it. In doing it they violate not only their

christian covenant but their moral obligations as creatures. They are as firmly bound by the principles of eternal and immutable right to do good, without any respect of persons, to one fellow creature as to another. To obligate themselves to do otherwise is a violation of the first principles of moral obligation.

On the ground of moral obligation, a man who is not a mason, has as absolute a claim on the charities of masons as one who is; and they are under the same obligations to befriend and relieve him as they are one who can give them the secret and mysterious token of a mason. If one who is not a mason does not receive the same kindness and relief from masons which he would if he were a mason, he does not receive what is justly his due. No reason can be given why his title is not as good as a mason's. This, instead of being benevolence, is that kind of partiality and respect of persons, which the Bible decidedly condemns; and is the very spirit which actuates all the members of that part of the moral system, which is in opposition to the government of God. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect to persons; but if ye have respect to persons ye commit sin, and are convinced of the law as transgressors; but the wisdom that is from above is without partiality." "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality."

Can christians, in the face of those scriptures, connect with the masonic institution and practice its principles?

## CHAPTER VIII.

### ON THE UNLAWFUL AND UNCHRISTIAN NATURE OF MASONIC OATHS.

It has usually been the aim of masonic writers to present to the world the fairest form of their institution. In this work it will be seen that a few features are presented of the dark side of the subject. These may cast a shade over some of the "Beauties of Masonry." From what has been said in preceding chapters, every impartial reader must be satisfied that the masonic society is an unjustifiable association, and that its influence in some cases must be deleterious to the best interest of men. Something more of this will appear in the present chapter.

The obligations which masons take upon them will afford matter for discussion in this chapter. They solemnly swear to keep the secrets of masonry and each other's secrets, and to obey the laws, rules and regulations of the institution. Do they know the nature of these oaths before they take them? They do not; neither can they know it. They never can investigate them till after they have taken them. Is it lawful for men to take solemn oaths of which they are entirely ignorant? To swear that they will keep secrets and obey laws, yet not know what



these secrets and laws may be? Herod was ignorant of the nature of his oath; it was unlawful, and he deserved to lose his life for keeping it. Masons know nothing more of the nature of their oaths before they take them than Herod did of his; and theirs is equally as unlawful. They are as ignorant of the secrets which masons may require them to keep, and of the laws which they may require them to obey, as Herod was of what the damsel might ask him to bestow. And they do not know but it may be as unlawful for them to conceal some things which they may be charged to, or to obey some laws which they may be required to, as it was for Herod to kill John the Baptist. They may be told by masons that the obligation "is perfectly moral, and compatible with the principles of christianity, civil society and good government;"\* but do they know this? have they any personal knowledge of it? They have not. They have barely the word of masons for it; but masons may err in judgment. After all the assurances masons can give them, and all the information they can gain from every possible source, they do not know but when the oath is imposed, it may instantly appear to be unlawful, and to be directly opposed to some other oath they may have previously taken; yet it is imposed and taken without any condition.

I will now lay before the reader the oaths of masons, introductory to the first three degrees, which I shall transcribe from Morgan's "Illustrations of Masonry." When a person is about

\* Bradley, p. 6.

to take either of them, the master addresses him in the following manner: "You are now placed in a proper position to take upon you the solemn oath or obligation, which I assure you is neither to affect your *religion* nor your *politics*. If you are willing to take it, repeat your name and say after me.

*First Oath.*—"I, A. B. of my own free will and accord, in presence of Almighty God and this worshipful Lodge of free and accepted masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal any part or parts, art or arts, point or points, of the secret arts or mysteries of ancient freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be a true and lawful brother mason, or within the body of a just and lawfully constituted Lodge of such; and not unto him or unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination or lawful information. Furthermore do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it, on any thing movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of masonry may be

unlawfully obtained through my unworthiness. To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

*Second Oath.*—"I, A. B. of my own free will and accord, in the presence of Almighty God, and this worshipful Lodge of fellow craft masons, dedicated to God, and held forth in the holy order of St. John, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligation, that I will not give the degree of a fellow craft mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother, or brethren fellow craft masons, or within the body of a just and lawfully constituted Lodge of such; and not unto him, nor unto them, whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information. Furthermore do I promise and swear, that I will not wrong this Lodge, nor a brother of this degree, to the value of two cents, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it. Furthermore do I promise and swear, that I will

support the constitution of the Grand Lodge of the United States, and of the Grand Lodge of this State, under which this Lodge is held, and conform to all the by-laws, rules and regulations of this, or of any other Lodge of which I may at any time hereafter become a member, as far as in my power. Furthermore do I promise and swear, that I will obey all regular signs and summons, given, handed, sent, or thrown to me, by the hand of a brother fellow craft mason, or from the body of a just and lawfully constituted Lodge of such, provided that it be within the length of my cable-tow, or square and angle of my work. Furthermore do I promise and swear, that I will be aiding and assisting all poor and penniless brethren, fellow crafts, their widows and orphans, wheresoever dispersed round the globe, they applying to me as such, as far as in my power, without injuring myself or family. To all which I do most solemnly and sincerely promise and swear, without the least hesitation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty, than to have my left breast torn open, and my heart and vitals taken from thence and thrown over my left shoulder, and carried into the valley of Jehoshaphat, there to become a prey to the wild beasts of the field, and vultures of the air, if ever I should prove wilfully guilty of violating any part of this my solemn oath, or obligation of a fellow craft mason; so help me God, and keep me steadfast in the due performance of the same."

*Third Oath.*—"I, A. B. of my own free will

and accord, in the presence of Almighty God, and this worshipful Lodge of master masons, erected to God, and dedicated to the holy order of St. John, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the degree of a master mason to any one of an inferior degree, nor to any other being in the known world, except it be to a true and lawful brother or brethren, master masons, or within the body of a just and lawfully constituted Lodge of such; and not unto him, nor unto them, whom I shall hear so to be, but unto him and them only, whom I shall find so to be, after strict trial and due examination, or lawful information received. Furthermore do I promise and swear, that I will not give the master's word, which I shall hereafter receive, neither in the Lodge, nor out of it, except it be on the five points of fellowship, and then not above my breath. Furthermore do I promise and swear, that I will not give the grand hailing sign of distress, except I am in real distress, or for the benefit of the craft when at work; and should I ever see that sign given, or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life, than losing my own. Furthermore do I promise and swear, that I will not wrong this Lodge, nor a brother of this degree, to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it. Furthermore do I promise and swear, that I will not be at the in-

itiating, passing, and raising a candidate at one communication, without a regular dispensation from the Grand Lodge for the same. Furthermore do I promise and swear, that I will not be at the initiating, passing, or raising a candidate in a clandestine Lodge, I knowing it to be such. Furthermore do I promise and swear, that I will not be at the initiating of an old man in dotage, a young man in nonage, an atheist, or irreligious libertine, idiot, mad man, hermaphrodite, nor woman. Furthermore do I promise and swear that I will not speak evil of a brother master, master, neither behind his back, nor before his face; but will apprise him of all approaching danger if within my power. Furthermore do I promise and swear, that I will not violate the chastity of a master mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it. Furthermore do I promise and swear, that I will support the constitution of the Grand Lodge of the State of —, under which this Lodge is held, and conform to all the by-laws, rules and regulations of this, or any other Lodge of which I may at any time hereafter become a member. Furthermore do I promise and swear, that I will obey all regular signs, summons, or tokens, given, handed, sent, or thrown to me, from the hand of a brother master mason, or from the body of a just and lawfully constituted Lodge of such, provided it be within the length of my cable-tow. Furthermore do I promise and swear, that a master mason's secrets given to me in charge as such, and I knowing

him to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted, and they left to my own election. Furthermore do I promise and swear, that I will go on a master mason's errand whenever required, even should I have to go barefoot, and barehead, if within the length of my cable-tow. Furthermore do I promise and swear, that I will always remember a brother master mason, when on my knees offering up my devotions to Almighty God. Furthermore do I promise and swear, that I will be aiding and assisting all poor indigent master masons, their wives and orphans, where-soever dispersed round the globe, as far as in my power, without injuring myself or family materially. Furthermore do I promise and swear, that if any part of this my oath, or obligation, be omitted at this time, I will hold myself amenable thereto whenever informed. To all which, I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind within me, to keep and perform the same, binding myself under no less penalty, than to have my body severed in two in the midst, and divided to the north and south, my bowels burnt to ashes in the centre, and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men or masons, of so vile and perjured a wretch as I should be, were I ever to prove wilfully guilty of violating any part of this, my solemn oath, or obligation, of a master

mason ; so help me God, and keep me steadfast in the due performance of the same."

Is it not a matter of surprise that men of sense and of professed piety, should bow down in the presence of the Most High, and take upon them such obligations, and then zealously defend the corrupt system which they support? These oaths are unlawful and unchristian.

1. What authority have masons to administer them? To administer oaths is office work, and belongs to none but to those who are duly authorized by the constituted authorities of the land. Oaths administered by masons are as illegal as if administered by any private citizen. The administration of extrajudicial oaths, is what our free government does not authorize. The first step is therefore illegal.

2. They have no authority to administer oaths, much more to administer them under the penalty of death. For, should they be violated, from what source will they receive a commission to execute their penalties? Must a man, for a mere breach of confidence, or for the violation of an oath which has never been sanctioned by the laws of his country, die the most infamous death? If the violation of these oaths were perjury, (which is not true) must a man die for perjury? What law of any civilized nation, ever said, that a man, for such an offense should have his throat cut, his tongue torn out, and his body buried in the rough sands of the sea? The penalties annexed to these oaths, are sufficiently inhuman to shock the feelings of any person of common sensations; and compel us to believe



that they must have been invented by the rudest barbarians. When masons execute these penalties, they do it without any authority. The laws of all civilized nations condemn them. "*Thou shall not kill,*" is the mandate of God.

3. Now, they assume authority to administer these oaths; and should they be violated, they stand pledged to execute them. It is folly, in the extreme, to suppose that an organized body of men, should, in the presence of Almighty God, administer laws which they do not intend to execute. Does the government of the United States make laws which are not designed to be executed? It is inconsistent in the nature of things. The government stands pledged by all that is sacred to its own existence, to see that its laws are faithfully executed. The nature of the case supposes that every society of men is bound to execute its own laws. These oaths are fundamental laws, which are administered by the masonic society; all that is dear to its own existence supposes that they are pledged to execute them when violated. Death is the penalty; and if it be not their design to execute it, the institution is the greatest piece of mockery that ever existed.

This illegal combination exists in every part of our country, and multitudes of our young men are joining it, and unlawfully swearing away their lives. To what dangers do they heedlessly expose themselves? They know not at what secret hour of midnight, and on what vain pretext, they may be dragged from the quiet slumbers of home, and either put to a

cruel and inhuman death, never sanctioned by the laws of God or civilized men, or confined in a foreign land, never more to be heard of. A striking evidence of this has been exhibited in the case of William Morgan, of Batavia, N. Y., who, for violating a masonic oath, was kidnaped, and conveyed away, and probably executed in masonic style. Others have been assailed with lawless violence; peaceable inhabitants of our land have been appalled by numerous and powerful banditti.\*

If masons have taken the life of Morgan, the deed must, in the nature of things, be sanctioned by the institution. For, they have barely executed one of their own laws—an oath which they, as an organized body, and in an organized manner, administered to him. Do they not sanction the oath? How can they do this, and not sanction the execution of its penalty? In administering the oath, they sanction it. They must, therefore, of necessity, sanction the execution of the penalty in case of a violation. They have attempted to wipe off this stain, by charging the foul deed upon a few unprincipled members; and by saying in word, that they do not approve of it. This is a mere gloss. Who are these unprincipled members who have committed this outrage upon Morgan and others? They are members of different Lodges, in different parts of the country, and some of them have been men of high standing. Why are they not expelled, and their wickedness publicly exposed?

\* The most of this chapter has been written since the Morgan outrage.

This cannot be done by the institution with any propriety. Indeed, it would be perfectly inconsistent; for those men have not violated the laws of the institution, but have been the most zealous defenders and executioners of them; and deserve not the censures, but the applauses of the brotherhood. Should any of them ever be expelled it would be merely nominal. They have not, in this thing, forfeited masonic privileges.

Masons frequently say, "that it is unjust to condemn their institution for the conduct of a few; and to charge this deed, which has been committed by a few, upon the whole body. No one, say they, will think of condemning the whole church of Christ, for the conduct of a few wicked members." These cases are not analogous. If wicked men found a hiding place in the church; if when they are guilty of unchristian conduct, the church should labor to conceal it, and defend them, and still hold them in fellowship, we might with propriety condemn the whole body. But this is not so. When wicked men are detected in the church, they and their wickedness are publicly exposed, and the church separates from them, and bears testimony against them. Do masons pursue this course towards those upon whom they charge the whole disgrace of the Morgan affair? Look at their conduct towards them. What efforts have been made to conceal their crimes, and to aid them in eluding the grasp of justice! What deathlike silence has pervaded every source of public information, where masonic influence has been pre-

dominant! With these things before them, how can they say, "it is unjust to censure us all for the conduct of these few?" Until they pursue a different course, we must, of necessity, charge the crimes of those few upon the whole, and condemn their institution as corrupt. Should they come forward and expel those men, and deliver them over to the civil authorities, and fairly expose their wickedness, and bear testimony against it; and should confess the corrupt and barbarous nature of the oaths which they have administered, and should cease to administer them, we should have some reason to believe that they are honest in their outcries against those who have been the ministers of masonic vengeance. But so long as they hold these men in fellowship, or countenance and defend them, we are bound to believe they sanction what they have done; and so long as they continue to administer such oaths, we are bound to believe that they sanction the execution of their penalties, and are determined to maintain the order, even at the expense of human life. If they were so disposed, they could unfold the whole mystic; they could trace it in all its windings and follow the footsteps of all its actors. It is fully in their power to bring it before the tribunal of their country, and there to expose the whole transaction; yet they labor to conceal it.

When we look at these things—at the tremendous nature of the oaths—at the numerous mobs which assembled on the occasion—at the men of high standing who were the actors—at the systematic manner in which they conveyed

Morgan away—at the efforts which they make to conceal these facts from the public—at the sneering and scoffing manner in which many treat them—and at the repeated abuses and insults which they offer to the violated laws and bleeding justice of their country; with what confidence can it be said that the outrage is not sanctioned by the institution?

The fact is, from the nature of the society, especially from the nature of the oaths they take, all the members of the unholy league, statesmen and nobles, church members and ministers, high priests and grand high priests, are bound to subscribe to every such murderous transaction, or renounce their connection with the society. According to a well known law of the society, Morgan's life was forfeited; and according to that law he probably died. Now all who understand the nature of this law, and still hold a standing in the fraternity, and labor to support it, are stained with his blood; and God will require his blood at their hands. They are murderers. How many have openly justified the thing, and have repeatedly been heard to say, "he deserved to die." Whether he has been killed or not, these men are murderers in the sight of God. They have had murder in their hearts. Others who do not openly justify, treat the subject with perfect lightness or attempt to throw over it a false coloring; they are no less guilty. All carry in their skirts the blood of the innocent. These men are found in almost every neighborhood. This is a sufficient reason why the institution should receive the united

and decided disapprobation of all good citizens; and why its very name should be erased from the history of man. It is, however, due to observe, that there are numbers of the fraternity who honestly abhor this outrage; and who consider their obligations to their country and to the church of Christ paramount to all others. It would be unjust to censure them with the whole masonic body; yet while they hold a standing there they must be considered to be very inconsistent, and to be blind to the nature of the institution.

4. Masonary is a murderous institution. It is based on laws which require murder. Those laws which support the system, demand and take the life of a fellow creature without any reference to the laws of God or the land; but contrary to both. This is murder by law. Abrogate these laws, and the whole fabric must fall. Who then does not see that the very principles, spirit and essence of this ancient fraternity are murderous!

5. Those who join the institution solemnly swear that if they violate "any part" of their oaths they will submit to be executed in the manner the oaths prescribe. They put their lives into the hands of those who, in the nature of things, stand pledged to commit the appalling deed, and have sworn to support the institution by which it is required. Under the solemnity of oaths they put their lives into each other's hands. This is robbing God and their country. Every man's life, as a creature, is the property of God; as a citizen, it is the property of

his country. No law will justify him in swearing it away to masons. It is what he has no right to dispose of. According to the laws of masonry, his life might be forfeited, when, according to the laws of God and his country, he would have the same privilege to live as others have. What a disgrace to the dignity of man, that in this land of Bibles and dear bought independence, a society should exist which claims the prerogative of sacrificing human beings, without any reference to the God of the Bible or to the laws of our boasted freedom? Such, I am bold to say, is the masonic society. Yet, many who are distinguished by the christian name, are enrolled on its list, and are lending their influence to support the "*hydra*."

What must be the feelings of a christian to administer such oaths? In what light would he appear to execute either of the penalties? Could he do this in the fear of his Maker? Could he in cold blood lay hands on a brother, and cut his throat, and tear out his tongue or tear open his breast and take out his heart and vitals; or cut his body in two and burn his bowels to ashes; and then say, "I have done the duty of a christian?" Should he not do this himself, in case of violation, he is bound to subscribe to it when done by others, or renounce the institution.

In view of the nature of these oaths, we may easily account for the outrageous disposition which some masons often manifest. It is produced and nourished, by the barbarous tenets which lie at the foundation of their system.

This disposition is necessary, to qualify them to defend the institution. Could they call in the aid of the "*powers that be,*" those who dare to oppose them, and to investigate their system, would be compelled to flee before the storm of masonic wrath.

6. The masonic society is inconsistent with our free institutions. Every mason's life, according to the oaths he has taken, is the property of masons; consequently not that of his country. Is this consistent with a Republican Government? Let masons assume authority over the life of one of the fraternity; what an outrage would it be upon public and individual rights? The laws of the land would recognize the wicked perpetrators as murderers, and bring them to condign punishment. Dare they attempt to execute their laws in the open light of day, like honest men defending a good cause? The corrupt nature of their institution, compels them to practice violence under the covert of nocturnal shades. Hence the laws of our country will not countenance this society in defending its assumed rights. Ought an institution to exist, which cannot exercise its discipline without putting at defiance the laws of the land?

According to our civil and religious institutions, every person is at liberty to discuss any subject he pleases, and to any extent he pleases, without ever endangering his life. But according to masonic laws, no one of the order, can discuss its principles with the same freedom he would any other principles without the *forfeit* of his life. This closes one important channel



of information, upon which all have a claim. Suppose every society should take the same course? We should remain ignorant of what surrounds us. The public have a right to become acquainted with the principles of every society of men in existence. If a society does exist, which prohibits, on pain of death, a full and fair investigation of all its principles, we may take it for granted, that these principles are corrupt, and their influence dangerous. Such a society was never originated by men who professed the religion of the Bible, and the politics of a free government.

While almost all other systems, whether religious, civil, or political, have been before the public, and investigated, no one, till of late, has meddled with masonry. Masons have usually attributed this to a conviction of some great intrinsic excellence of the institution. But they have made a mistake. The views of thousands upon this subject, have been similar to what they now are; and nothing but the fear of the tremendous curses which have been hung in clouds over their heads, has deterred many from pulling aside the veil. The public mind has been deeply impressed with the idea, that the person who should publicly investigate or expose masonry, would be a degraded and contemptible creature, and would pay for his rashness with the forfeit of his reputation, if not his life. Previous to the alarm which has gone abroad concerning the kidnapping of Morgan, masons, no doubt, have generally considered it their duty, to take the life of any one who should expose their system.

What base and slanderous efforts have been resorted to, with a design to ruin the character and destroy the influence of every opposer; no matter who! But the charm is broken. The institution is now undergoing a critical examination before the public tribunal. Masons may threaten, and hold out their anathemas, and fluninate their bulls, but in vain! The march of the human mind is resistless; and it will be such in an investigation of masonic sentiments. This splendid edifice, which, by the deceitful glare of its gaudy appendages, has long bewildered mankind, is coming down; and the work will progress until there shall not be left one stone upon another, to tell to succeeding generations where it once stood.

7. Some sentiments embraced in masonic oaths deserve particular notice. When a mason is in distress and gives the "grand hailing sign," or utters "the words accompanying it," and another mason sees him give the sign, or hears him utter the words, he is bound "to fly to his relief at the risk of his life." What virtue is there in this grand sign, which renders one who can give it, more deserving relief, than one who cannot give it? If a mason discovers a man apparently in great distress, and he does not give this sign, the oath supposes that he is under no obligation to fly to his relief. If he discovers two men apparently in the same distress, one a mason and the other not, and the mason gives the grand sign, he is under no obligation to fly to the relief of the one who is not a mason. If he knows that the one who is not a mason, is his brother

in Christ Jesus, to whom he is bound by the interesting ties of the gospel, still the oath supposes that he is under no obligation to fly to his relief. No matter what the distress is. If a murderer, or any other criminal, who is a master mason, is brought before the bar of justice to be tried, and gives this signal of distress; if the judge or prosecutor or any of the jurors are master masons, and see him give this sign, they are under the solemnities of an oath, to risk their lives to save his. If the Governor of this State, or the President of the United States, is a master mason, and discovers a criminal of the highest degree, who is also a master mason, and who gives the grand hailing sign, this oath must bind him to grant the criminal a pardon and deliver him out of distress. If one of the murderers of Morgan is fleeing through the country from the pursuit of justice, every master mason to whom he gives this sign, is bound by oath to aid him in his escape, even at the risk of his life. No matter what is the occasion of the distress, nor what is the character of the distressed; the oath is binding at all times, in all circumstances through life.

But some masons would say, that they are not bound to fulfill their obligations to any but a worthy brother. In what part of the oaths is this exception made? They are taken on no such condition. No such condition is even hinted at. Should it be specified in any instance, who are to be judges concerning who is worthy and who is not? Masons of course. Are they impartial judges? Does their judgment agree with the

judgment of others? How many have been expelled from the church of Christ, who are yet in good standing in masonic Lodges? When suspicion rests upon a mason, will his brethren uniformly come forward, and assist in a *fair* and *impartial* investigation of the subject to know whether he is worthy? Look at the Morgan affair. If they design to administer their oaths on the above condition, why does the oath which they administer to a Royal Arch Mason, solemnly bind him to defend a brother of that degree when in trouble, though he may be *guilty*!\* This I have been told by Royal Arch Masons; and it has been proved before an ecclesiastical council. A mason of that degree once told me, that when he came to this part of the oath, he stopped, and objected; but was persuaded to proceed.

“Furthermore do I promise and swear, that a master mason’s secrets given to me in charge, as such, and I knowing him to be such, shall remain as secure and inviolable in my breast, as in his own, when communicated to me, murder and treason excepted, and they left to my own election.” Is there nothing unchristian in this oath? May the children of God solemnly swear, that they will keep the secrets of drunkards, gamblers, profane swearers, thieves, robbers, man-stealers, or any others? This oath requires masons to conceal every thing—crimes of every description when given to each other as secrets, with the exceptions of murder and treason; and these if they choose. No oath which they may

\* This was written before the obligation of a Royal Arch Mason was disclosed to the public.

take in a civil process, can compel them to disclose these. Suppose two men are masons; one is guilty of some crime, which he commits to the other as a secret; no matter what, if it be not murder or treason; he is under oath never to reveal it. The criminal is apprehended by the laws of his country, the other is called upon as a witness against him, and solemnly swears in the presence of Almighty God to tell the whole truth. He is guilty of false swearing. If he tells the whole truth, he will violate the first oath; if not he will violate the second. Take which course he may, he has sworn falsely. What confidence can we repose in such men, though they may make high professions? This oath destroys the foundation of confidence; which in any person, is that veracity which affords a pledge, that on every lawful occasion, he will invariably tell "the truth, the whole truth, and nothing but the truth." But the above oath solemnly forbids this; and if it were taken by all men, would sweep from the world the foundation of justice and of social order.

As this oath does not on all occasions, allow masons to give the truth in evidence against a brother, how can those who are not masons always obtain redress for injuries which they may receive? Let a mason commit the foulest aggression upon the property or character of his neighbor, let this cause be brought before the tribunal of justice, let another mason, to whom the criminal has committed the whole affair in charge as a secret, be called as a witness against him, and the oath which he has taken, decidedly

forbids that he should offer his testimony. Should he be the only witness in the case, the innocent might suffer, and the guilty escape. We may hence account for many mysterious circumstances. Such a society, embracing so many men who are disposed to act wickedly, endangers the dearest rights of peaceable and honest citizens. There may be many circumstances in which it shall be impossible for them to obtain the justice of their cause. Shelter is afforded to the worst of men, behind which they may retire, and invent and execute their dark and secret plots of destruction and death, perfectly unknown to others; and the combination into which they have entered, puts them beyond the reach of law, where no civil process can detect them. The principles of the institution have been kept so much behind the curtain, so few have ventured to investigate them and to communicate light to the public: that most men are not aware of the danger to which their civil and religious rights are exposed.

How must this oath clash with the obligations of a christian? Suppose two masons are church members, one is guilty of a crime which he commits to the other as a secret; the church calls him to an account, the other is called as a witness against him; all that is solemn in his covenant with God and his brethren, demands of him to tell the whole truth; but he has sworn not to do it. The oath, and his christian obligations are at war, one or the other must be violated.

Let there be a difficulty between these two masons; their obligations as masons require

them to settle it in the Lodge, but their obligations as christians require them to settle it in the church. One commences a labor with the other, after taking the first and second steps: Christ directs him to tell it—to whom? to the Lodge? no, to the Church. If he goes to any other tribunal, he violates the law of Christ. But his obligations as a mason, require him to go to the Lodge, and if he does not, he violates the discipline of the Lodge. Hence, it appears in the clearest light possible, as I have elsewhere said, that no man can perform the duties of a mason and of a christian. I am personally acquainted with some of the fraternity who view this subject in the same light, and talk as I do. A well informed mason once observed to me, when remarking upon these contravening obligations, “I have often shuddered when I have been in Lodge meetings.” If a man is a mason and a minister of the gospel, his obligations are perfectly at war. If he fulfills those of a minister, he cannot those of a mason. One or the other he must dispense with. In this unpleasant situation he is placed, in consequence of becoming a mason. What must he do? He cannot be a block; he must be active. But how shall he act? His obligations as a mason, so far as they clash with other obligations are unlawful, and are not binding; for no obligation can bind a man to practice what is unlawful. Hence, so far as duty to God and his fellow creatures, requires him to infringe on his obligations as a mason, so far he is bound to do it. No man can

serve two masters; and it is better to obey God than masons.

8. It is the duty of every person who has taken these oaths, to renounce them, and to confess his wrong in taking them. It is wrong to take them; it is a greater wrong to keep them; it is virtuous to cast them away. They are binding on no human being. Was the oath of Herod binding? If it were, there was no criminality in his taking off the head of John the Baptist. He did his duty. If masonic oaths are binding, then it is the duty of all who have taken them to reduce them to practice. Hence, should one mason conceal the crimes of another before the tribunal of justice, because charged to, he will do right. If those masons who are acquainted with the Morgan affair, sternly conceal all they know about it because charged to, they will do right. Should the members of a court, who are masons, use their influence to clear the criminal before them, because he is a mason, and gives the sign of distress, they will do right. Should masons, in relieving the afflicted, never relieve any but masons, they will do right. Should any mason violate these oaths, and should his brethren execute him in the manner the oaths prescribe, they will do right. Let the murderers of Morgan alone, they have done right. If masonic oaths are binding, this course of reasoning is unavoidable. "Promises are not binding," says Mr. Paley, "when the performance is unlawful." (Moral Philo. p. 83.)

These oaths are in no instance taken understandingly. The candidate never reads them,



nor hears them repeated before he takes them, until recently; consequently has never investigated them. As to their nature and tendency, he is perfectly in the dark, until he is solemnly bound. The master repeats them and he repeats after him. This is the first time he ever hears them or has any correct information about them. Every one must see that they are taken in a perfectly heedless manner. Had they always been presented to the public for a full and fair investigation, few, very few would ever have taken them. Masonry long before this would have been forgotten with other institutions, which have originated in the dark ages of the world.

In taking these oaths, two wrongs are observable. First—in the candidate; who, in an inconsiderate manner, rushes into the presence of his Maker, and swears about something of which he is ignorant. This is highly criminal. No man can be justifiable in taking a solemn oath, without first having examined its nature. If he is debarred this privilege, he may well apprehend that there is danger ahead. To venture forward and make a solemn promise before God, of the nature of which he knows nothing, is presumption in the extreme. Secondly—there is wrong in those who administer the oaths; they know that the candidate is ignorant of the solemn vows which he is about to make; and they have good reason to believe, that if he were not, he would never consent to make them. It is their policy to keep him ignorant until he is placed where it will be difficult, if not dangerous, to re-

tract. They practice the most glaring deception. They tell him, as Mr. Bradley says, that the obligations are perfectly "moral and compatible with the principles of christianity, civil society, and good government." When he is about to take either of the oaths, the master says to him, "I assure you it is neither to affect your *religion* nor your *politics*." These assurances, though often given by men of high professions, are false and deceptive. Every person professing the religion of the Bible and the politics of a free government, must know that the oaths which masons take, seriously affect both. Those which the candidate consents to take, and which masons profess to administer to him, are not to affect either. If they do, they are not binding. They are of a different nature from what he anticipated. He has been deceived. He is not only justifiable in renouncing them, but criminal if he does not. His ignorance, the inconsiderate manner in which he takes them, the deception and falsehood practiced by the institution, together with their unlawful, unchristian, and even barbarous nature, require him to renounce them speedily. There is not a benevolent principle within their whole range. They are as perfectly in contrast with the pious precepts of the gospel of Jesus, as light is with darkness; and the man who reduces to practice no better principles, will be sure to perish among the enemies of God. It is frequently said, that "every christian is a mason in heart." I venture to say, that a mason in heart is not a christian. Not but there are christians among

masons. But every person who in heart fully embraces the absurd sentiments contained in masonic oaths, except under the most inexplicable delusion, cannot be a christian; and if he does not renounce them and the system which they support, he will be in danger of a dreadful overthrow. If persons under a delusion, make unlawful promises, even on oath, must they never renounce them?

Masons generally suppose that those who violate masonic obligations are "guilty of perjury." Admitting this to be a fact, what kind of a character do most masons sustain? They are "guilty of perjury." For, where is the mason who does not violate some part of his masonic oaths. What is perjury? When a person understandingly swears to what he knows is false, according to vulgar acceptation, he is "guilty of perjury."\* Is this the case before us? Does the candidate for the mysteries of masonry, swear to something which he knows is not true? If not, then he is not guilty of perjury. He puts confidence in those who instruct him, and takes upon him obligations, or makes promises, which, when he is permitted to examine for himself, he finds are of a different nature from what he was told by the other party they would be. They are therefore, null and void. No judicial or ecclesiastical investigation can criminate him for renouncing them. After all, it would be far better to obey the solemn injunction of the Saviour, "But I say unto you, swear not at all."

\*The technical meaning of the term supposes that the oath is administered by a person clothed with judicial authority.

## CHAPTER IX.

## ON THE INFLUENCE OF MASONRY.

If the principles of the masonic institution were as pure and as much to be admired as it is often said they are, their influence upon the hearts of men, would be widely different from what it is daily perceived to be. Masons in their practice and intercourse with mankind, would exhibit the lovely fruits of these boasted sentiments; and wherever the institution exists, its tendency upon social happiness, would be the most salutary. But corrupt tenets produce corrupt morals, and corrupt morals destroy happiness. Masonry has an evil influence.

1. It leads men to be dishonest. This crime has long polluted the character of the institution. For, ever since the publication of a book, called "Jachin and Boaz," the fraternity have pursued a dishonest course. They have told people and have used their influence to make them believe, that that book is not what it professes to be. This falsehood has supported the tottering fabric from that period till the republication of masonry by Morgan. Perfect honesty would have overthrown the institution. There are men of high standing, and who are usually thought to be honest; yet on a subject involving masonry, and tending to expose its folly and wickedness, these men, to prevent a disclosure of facts, and to stop the gigantic march of truth, will lay aside their high sounding professions, and stoop to the

unholy practice of deception. On some occasions, it does seem that the arch deceiver of mankind, lends them all his depraved cunning, which they skilfully practice in throwing a false guise over the most glaring facts. Christians, and christian ministers have been recognized among this class of human deceivers. This is painful to record! How shall we account for it? Look at the nature of their oaths—their solemn pledges to defend the order! The above conduct, is the legitimate fruit of the moral sentiments which those oaths embrace. The institution cannot stand, unless truth can be stifled and the public deceived. These men may not intend to falsify the truth, nor to practice deception. They have been taught to believe, that masonry is sacred: and they view it as much their duty to vindicate it, as to vindicate the Bible. They are under such a *mysterious* delusion, (for what else shall we call it,) and are so blind to the corrupt nature of the institution, that they are not aware of the criminal course they may at times pursue in its defense. They say and do that which they would not, did they view things in their proper light.

2. Masonry tends to close the channels of public information; and to conceal the most important facts relative to civil and religious rights. Should an outrage upon our free government be committed by any class of men but masons, the alarm would be sounded, through the medium of the *press*, from one extremity of the continent to the other. But when this “ancient and honorable fraternity,” dare to lift their

hands against the majesty of law—to trample on the dearest rights of our fellow citizens—and to perpetrate a crime which casts the darkest shade on the history of civilized man—these public sentinels, with here and there an exception, have been as silent as the house of death. The sneers, the ridicule, and the threats of the fraternity, together with a fear of incurring their displeasure, and of being unpopular among them, are the baneful causes of this criminal negligence. By masons, this subject is often spoken of with great lightness. Their manner of treating it, necessarily leads us to conclude, that they look upon every one who communicates light upon it, as deserving the foulest disgrace. Hence, a great portion of the community are ignorant of what is doing by a wicked and powerful combination, to *corrupt* the principles of justice and the sources of public information.

3. Masonry often tends to defeat public justice. The idea of the masonic connection, is calculated in its nature, to produce in the minds of masons, the most powerful excitements in favor of each other, especially when in trouble, or when surrounded by dangers. Men cannot be pledged to each other, in stronger terms than they are.

Let a complaint go before a grand jury implicating a mason: suppose there are a number of masons on the jury; it may easily be communicated to them that the person against whom the complaint is offered, is a brother of the masonic connection: immediately, on the reception of this information, and in view of the oaths by which they are pledged to him, they may feel

an interest in the investigation of his case, which they would not, had they not known that he was a *mason*. The oaths being unlawful, tend to produce an unlawful bias. Hence, by the influence which these masons may have over the rest of the jury, the offender may escape, and the end of justice be entirely defeated.

Suppose application be made to a public prosecutor who is a mason, for a process against one of the fraternity. The friends of the person implicated may easily hint to the prosecutor what is going forward, and say to him, this person belongs to our ancient institution; we are bound to see that he is not injured, but "to apprise him of all approaching danger." The prosecutor is biased, and his feelings warmly enlisted in favor of the offender; under a pretext of a crowd of business, he puts off the complainants, and tells them to call again. They call again, and he, under the same excuse, puts them off again, until he ascertains the person has absconded. Then, he manifests the utmost readiness to issue the process; when, in fact, under the influence of his masonic oaths, he has effectually defeated the justice of his country.

Suppose a mason is to be tried by a judicial process, and the judge and a number of the jurors are masons. Some one may inform some mason of the court, that the prisoner to be tried is a mason; and insinuate that the complaint has originated among the enemies of masonry, with a malicious design to injure him. This may be communicated to the judge and to every mason on the jury. By their influence the crim-

inal may escape, and justice again be defeated. When masons have offended against the laws of their country, how often have similar efforts been made by the brotherhood to *palsy* the arm of justice, and to hinder the due progress of law? Facts of this nature are too numerous and too plain to be denied.\* I would cite the reader, not only to the perfect mockery which is often made of crime—to the many escapes from the high seats of justice—to the many mysterious pardons of which he may have heard—but to the trial at Canandaigua of those who were indicted for carrying away Morgan. These *criminals*—these high handed *offenders* against the laws of God and the rights of man, were permitted to swear in their own defense, and in defense of each other. The judge in his address to them, said, “The court are of opinion, that your liberty ought to be made to answer for the liberty of Morgan.” Yet one of the number who was proved guilty of a conspiracy to deprive Morgan of his liberty, was sentenced only to *three months’* imprisonment, and another who

\* When the grand jury of Genesee county made the first attempt to investigate the Morgan affair, the foreman, being a mason, observed to one of the jury, who was also a mason, “*we have yet the staff in our own hands, a majority of the jury are masons, we must not suffer our friends to be indicted.*”

Mr. John R. Mulford, a highly respectable citizen of New Jersey, in his renunciation of freemasonry, says, “*I have seen a grand jury selected by a masonic sheriff with an express view to prevent an indictment against a brother mason, and was told by the foreman of that jury that had it not been the case of a brother that was coming before them, he should not have been there. I have also seen a mason brought up to be tried on an indictment, and observed him make the masonic signal of distress, and another sign to the jury, which latter answered: and these same two jurors went out and refused to convict on a clear case of guilt. I have also seen masonic signs exchanged between the bar and the bench.*”



plead guilty of the same crime was sentenced only to *one month* imprisonment; both in the county jail! Will this answer for the liberty of Morgan!\* These terms of imprisonment have expired and these men are again enjoying the blessings of freedom. But where is Morgan? Where is the unhappy man, who in their clutches, cried *murder! murder!! murder!!!*

4. Masonry has a pernicious influence in the church of Christ. The church cannot maintain its discipline without a perpetual war with it. When church members act under the influence of masonic oaths, and in view of the masonic interest, they violate the christian covenant and contend against the laws of the house of God. They will make great efforts to defend the character of a masonic brother, and to prevent it from being exposed. Their unlawful obligations lead them to pursue unlawful measures. They are liable to practice iniquity, and to conceal it among themselves; and it may be utterly impossible to detect it, and bring it to light. They will seldom expose each other, or testify against each other; and on some occasions cannot without violating their oaths. How perfectly in contrast with the gospel! According to this, christians are to "know no man after the flesh." All relations of this nature are to be laid aside, and

\* The judge who passed sentence upon these men, pretended to find a shelter beneath a defective law. The law, no doubt is defective: but why did he not go to its full extent? The law says imprisonment and *fine*. Of what use would a better law be, if the one then existing was not put in force? Lawson was sentenced to two years, Cheesebro to one year, Sawyer to one month and Sheldon to three months imprisonment, but where is the fine? Why complain of a defective law? This same judge now holds the second office in the gift of the people of this state.

are to have no influence in matters of discipline. Every man is bound by the rules of the gospel, to act faithfully; and fully from under cover, in the case of his nearest earthly connection; even if it be the wife of his bosom. Should she be the offender, it is his duty as a witness for God, to testify against her; and then should the nature of the offense require it, to lift his hand in separating her from the fellowship of the church. Nothing in the Bible will justify him in concealing her offense, though charged to by the tenderest sympathies of a bosom friend. Compare this with masonry! A greater war between the principles of action never existed.

Hence, masonry occasions a party in the church. This party has formed the closest possible connection with a selfish and unbelieving world. A brotherhood exists, and is cemented by the strongest and most solemn vows. Christians are not pledged to each other in more binding terms than the masonic part of the church is pledged to the masonic part of the world. The institution of masonry is not based on real affection, but on unchristian and unlawful oaths. In view of the clashing obligations and contending interests which exist in the church, it will not be surprising if serious difficulties arise. Let the church attempt to deal with a person of some note in the masonic fraternity, and they may have to meet and contend with the influence of the whole body. Masons of almost all classes, christians and infidels, may be seen gathering around their brother to defend his cause, and to save his character from merited disgrace. Mason-

ry does not have this influence on all the members of the institution. There are those who act on the principles of christianity, and under the influence of christian obligations. These remarks are not intended for them, and it is hoped they will take no offense at them.

Masonry has an unfavorable influence on the minds of those christians who unite with the institution, and aim to live accordingly to masonic obligations. In some instances, it obviously destroys, in a great degree, the savor of that unction which is from the Holy One. Such persons are in the habit of associating in the most familiar manner with men of almost every class. They must have learned by experience that this is destructive to piety, and partakes of the vain and unsanctified spirit of the world. If masonry were what it professes to be, and if these men were often permitted to see the "riches of divine grace opened in boundless prospect, their election to, and their glorified station in the kingdom of their Father," and even to "look within the veil of God's presence," as Mr. Town represents, one would suppose that they would be eminent for piety.

Christians are sometimes led to treat their brethren in the Lord with an unchristian spirit. The spirit peculiar to masonry is opposite to the spirit of Christ. This is felt and is often manifested by christians who are in connection with the masonic institution. Let those who are grieved with them attempt to convince them of their wrong, and to show them the nature of

their unlawful obligations and unjustifiable pursuits, and they seldom fail of being criminated.

Masons cannot endure that their institution should be spoken against. Nothing will more enrage many of them. They consider it almost an unpardonable offense, that a person who is not friendly to masonry and is grieved with them for pursuing it, should freely speak his mind on the subject. It is like touching the apple of their eye. When requested by their brethren to renounce masonry, they not unfrequently manifest an unchristian determination to do as they please. There are many who possess too much of this spirit. They act on the principles of masonry, and under the influence of masonic obligations. Masonry appears to be the object of their highest regard; they are not willing to sacrifice it even for the peace of Jerusalem. They pursue it, and are resolved to pursue it at all hazards.

This is not the spirit of Christ. That humble, self-denying spirit, will lead a man to make sacrifices that he may preserve peace and harmony among his christian brethren. He will sacrifice many things which in themselves are lawful and innocent. "Wherefore," says Paul, "if meat make my brother to offend, I will eat no flesh while the world standeth. All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not." How different this from the spirit of masonry! If christians possessed the spirit of that eminent servant of Christ they would never trouble churches by uniting with masonic

Lodges; and if those who are now in connection with them, were as much attached to the cause of God as he was, they would forsake them without even being solicited.

By the influence of masonry, unpleasant feelings are often produced in the minds of christians towards each other. It is obvious that there is not that brotherly love existing between those brethren who are members of masonic Lodges, and those who are not, that there should be, and that there once was. They live at a distance; feelings are injured, and very friends are too often separated. In some instances the disaffection is such as to prevent their walking together as brethren in church fellowship; even churches cannot walk together in the same association. This disagreeable hostility between brethren and churches has ever existed since masonry existed in the church, and will exist until the masonic part of the church shall come out and be separate. Can masonry be what it professes, and be productive of so much unpleasantness and contention among brethren? No. It has a clashing, separate interest. It is not even friendly to christianity, unless it will submit to its domination.

Masons cannot say that the difficulty originates from those who are grieved with them. When church members become disorderly, and the church maintains its discipline and brings them to an account, must the difficulty be charged upon the church? Sinners might think there would be no difficulty on account of sin, should the Almighty pass it by and not bring

them to judgment. But in what light would they appear to tell their offended Maker that there would be no difficulty about sin, unless He should make it? Masons have violated the laws of the King of Zion; will it do for them to say, there would be no difficulty about this, would the King's subjects be still?

Ministers often injure the cause of Christ by becoming masons. They do it by destroying their own influence. It is the duty of every minister to employ all the influence he can in favor of the church. He is consecrated by God and his brethren, to promote this object. If by unchristian conduct he destroys or lessens his influence, he occasions grief. Where is the minister who pursues masonry, that has not lost some degree of his influence? Among a certain class of people he may have as much as formerly; but there is another class among whom he has not as much, and in some instances he has none. This class is by no means diminutive, nor is it composed of the vulgar; it is as respectable as the other, and is far more numerous, and is daily increasing. Some of these, and even some churches, will not hear a mason preach. With this portion of the christian public, a minister who is a mason has lost his influence; and pursuing masonry is the occasion of it.

Such ministers injure the cause by molesting the peace of churches. Many churches of our Lord Jesus have suffered and passed through great affliction, because their ministers have joined the masons. Their union is marred, ministers dismissed, brethren divided, and visibility

almost destroyed. How many of my readers are acquainted with something like this?

The difficulty does not arise because those ministers take a higher and more decided stand for the Lord, possess more apostolic zeal and simplicity, and pursue more effectual measures to build up the Redeemer's kingdom. No: they have gone in the ways of the world, and have joined a brotherhood of the world, under the most solemn oaths. How can good ministers, or any who love our Lord Jesus Christ, do this? How can they weaken the hands of the people of God, and make a breach in the walls of the holy city?

Professed ministers of the blessed God, who go through the country preaching masonry, strengthening the hands of masons, building up masonic Lodges, and enticing young men to join them, might find some better employment, and devote themselves to pursuits more honorable to their high calling. Has the Great Head of the church called them to this work? Let them show their commission.

In a preceding chapter it has been shown, that, probably, many of the human family will be ruined by the influence of masonry. This is a solemn consideration, and deserves the serious attention of all who are contributing their influence to promote the institution. Should it be the case in an individual instance, the evil would be incalculable, and greater than the temporal ruin of empires.

There is certainly danger of this; for it has been clearly demonstrated by quotations from

standard masonic publications, that the institution is professedly religious, and that its religious pretensions are the same in substance with those of christianity. It has also been made to appear, with no less certainty, that all these pretensions are founded in error. Such an institution must have an alarming influence on the future destinies of men. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

## CHAPTER X.

### AN ADDRESS TO THE PROFESSED FOLLOWERS OF CHRIST BELONGING TO THE MASONIC INSTITUTION.

**BRETHREN:**—I am sensible of being very inadequate to the task before me; but as no abler pen ventures to undertake it, I feel it my indispensable duty. What I shall say, I expect to meet, when all who are interested in this subject must stand at the judgment seat of Christ.

What could induce you, my brethren, to become masons? Was it a desire to glorify God and to promote the good of your fellow men? I am sure that such a motive can never influence his people to swear a solemn allegiance to the world, or to a worldly institution. And I am sure that the Lord never smiled on any one when he saw him forming the connection, and taking the profane oaths of masonry? Do you believe that a man who takes these obligations upon



him, can fulfill them, and also fulfill those of a christian? Do you believe that a christian, and especially a minister, is justifiable, solemnly to swear in such a manner, as to place himself in circumstances where he cannot, on all occasions, appear as a witness against a mason, nor act against him either before the church or the civil magistrate, without violating his obligations? How vain it is to plead for purity of motives in this case.

The love of human applause, of popular distinction, of being made acquainted with something new and mysterious, are motives which often exert a powerful influence on our depraved hearts. These things allure the multitude. Christians who fall in love with masonry, have reason to query whether they have not been lead astray by these delusions. A mason is often introduced among the great ones of the earth, is thought by a certain class to be honorable, and to be marked with a kind of mysterious and unknown distinction. These are temptations the human heart is always soliciting, and with which it is always ready to comply.

Did you make this a subject of prayer? Did you earnestly intreat the Lord to guide you in duty, and did you pray until you were satisfied that he required you to take this step? If not, you did not think it a matter of much importance.

Perhaps you thought to become more wise in spiritual things. Does not the Bible contain all the wisdom and moral instruction any one can need? Has not God revealed to us in that holy

book, all he intends we shall know of moral subjects in this state of things? Does masonry teach anything true about Him, and about Jesus Christ and the mystery of redemption, which the Bible does not? Is He so partial to masons as to reveal some deep mystery to them, which he has never revealed to the church? Why then, should men go to masonry for moral instruction? Are they any wiser? Are their hearts any better? Are there not those who are as much distinguished for their knowledge in divine things as masons, yet have never been taught within the walls of a masonic Lodge? The Bible contains all that ministers need to know and teach, and all that christians need to know and practice, and is able to make men wise unto salvation.

Are you more useful for becoming masons? Some may think they are. But every person is not a suitable judge of his usefulness in a public station; and perhaps you are not in this case. The church may be allowed to judge and its judgment must be admitted as nearly correct. Is it not almost the unanimous voice of the church, that you are not more useful for becoming masons? Masonry adds nothing to your influence in the cause of God, nor to your worth in Zion.

You preach no better. Your sermons are not more powerful, affectionate, and edifying, and have not more of Christ and the Holy Spirit in them. You are not more active in the cause, do not take a more interesting part in the benevolent institutions of the day; nor do you appear

to possess any more anxiety for souls, and the glory of the Saviour, nor any more of the Holy Spirit, nor to be more prayerful and godly, nor to live nearer the cross of Christ, for being masons. What advantage then, is it, for men to be masons? In what sense are they better christians or ministers? Where is the balance of good which they could not accomplish, did they sustain no other character than disciples and ministers of Christ?

Do you have greater access to a certain class of men who are masons, than you otherwise could have? That they will be more friendly to you and take a deeper interest in your prosperity, and that this will of course enlarge your sphere of usefulness? What! is masonry possessed of so much excellence—is it so friendly to christianity, and so much like it? Are masons such wonderful men for doing good, and does even a masonic pirate possess so much benevolence as to spare a whole ship's crew? Why then are not masons always perfectly friendly to all ministers of benevolence? Why will they not always give them the most kind reception, and open wide their hearts, their doors, their hands, and their purses, to do all they can to aid them in the same good cause which they profess to promote, even though they are not masons? What are the "beauties of masonry," about which Mr. Bradley has written a whole volume? If masons are not friendly to ministers of the benevolent Saviour, unless they are masons, and as friendly to those who are not, as to those who are, what

is that to which they give the name, benevolence, and of which they often boast!

Some ministers may tell marvelous anecdotes, about being received and treated with the utmost kindness and respect among strangers, because they were masons. Will this justify them in becoming masons; and is it an evidence that it renders them more useful? Could they tell us of souls they have converted to God among masons, by their instrumentality, it would be listened to with pleasure. But who can relish such wonderful anecdotes as those of the ship's crew, the pirate, and the soldiers from which we learn barely this—that masons love those of the brotherhood more than any others, even should they be in the same circumstances?

Suppose I wish to do good to drunkards and gamblers; in what way shall I do it best? By taking my stand at a public house, and by the gambling board, and so become a companion of these sons of wickedness? What influence should I have as a minister of Christ? Or suppose I did not become their companion in wickedness, but was only found in their society, and in this gate-way to perdition; what influence should I have? If ministers wish to do good to their fellow men, and that what they preach should have an influence over them, one important step is, to keep clear from every worldly and un sanctified assembly.

When you meet in masonic Lodges, you often meet with the assemblies of the ungodly; and with men who are rude and vain and worldly minded, and whose filthy conversation on many

occasions would vex the soul of a righteous Lot. With these men you associate in the most familiar manner—you call them brethren and acknowledge them as such, as much as you do the followers of Christ. What satisfaction can you take in such a society? Have you a relish for it? Are you at home among such men? are you one people and have you one God and Saviour? and are you called in one hope of your calling. Is this the influence which masonry has on the minds of christians, to attach them to wicked men and make them fond of their society? “Wherefore come out from among them, and be ye separate, saith the Lord.”

Do you, on some occasions, have larger assemblies to hear the word, than you would were you not masons? Be it so. Is this sufficient proof that these measures are lawful, and that God justifies ministers in becoming masons? You have more hearers, but who are they? They are masons. For what do they flock to the house of God? To hear about Christ? No. To hear the Gospel of Christ preached? No! But to hear a mason preach; who, perhaps, in the introduction of his discourse will gratify their curiosity and his own pride, in the witty use of some masonic term. Though such men should crowd the sanctuary of God to be pleased with the lovely song of a mason, yet what good will he do them? Will he ever turn any of them to God by his masonic wisdom in the word of righteousness? If masons are not willing to listen to the word of God from those who are not of the fraternity, it will not be strange should the Lord leave them

to be "*Anathama Maranatha*," Men must be saved in God's own way; and if they are not saved but by the system of masonry, they will surely perish. Nothing will be gained eventually by being masons.

There are many ministers of Christ, who are as active and as useful at home and abroad, and meet with as great success in the ministry, and will accomplish as much good before they go hence to rest, from their labors, as those who are masons, yet have never seen the "riches of divine grace opened before them in boundless prospect" in a masonic Lodge, nor been taught that they were "naked and exposed to the divine displeasure," by a ceremony which represented the naked and wretched condition of Adam in the garden of Eden.

What are ministers of the blessed Jesus preaching to the world? What do they urge in almost every sermon? Confidence in God. The great burden of their ministry is to show men the absolute necessity of renouncing all dependence on an arm of flesh, and of trusting wholly in the faithfulness of a covenant keeping God. Do they reduce this to practice? Do they exhibit to the world an unshaken confidence in the arm of Jehovah? If not, of what use is their preaching? Can they expect that others will be influenced by it? When they resort to a worldly institution for protection or support, they trust in man and make flesh their arm; they virtually cast away the precious promises of the Bible, and distrust the veracity of the omnipotent Saviour, who has pledged himself to be with them

“always even unto the end of the world.” If ministers are not willing to trust God among strangers, in a strange land, and to trust his word and their ministry in his hands unless they become masons, and have some greater assurance than God has given them, they need to pray for more faith; and perhaps would do better in some other calling, in which they would venture to take God at his word.

That men of the world should be enamored with masonry is not surprising; for it is every way adapted to their self-righteous and aspiring views. But that holy men of God should be caught in its snares, is truly inexplicable. From the false charms which are thrown around the institution, some ministers may be induced to believe that a connection with it will enlarge the sphere of their usefulness. But we have substantial reasons to believe that the greater part are actuated by motives which the gospel of Christ does not sanction. To pretend that a union with this institution, facilitates the cultivation and enlargement of the human mind, is absurd. For those who can tell us the whole story about masonry, with the familiarity a schoolboy would his lesson, stand no higher on the hill of science than hundreds and thousands of others who have no knowledge of masonry, and are men of inferior attainments. And to say that God has communicated *divine* truths to masonic Lodges, which he has withheld from the church of Christ, is blasphemous. One grand motive governs most of those who become masons. They are fascinated with the idea of being popular among the

great and wise ones of the world ; and of having these men pledged on oath to support their interest in the greatest extremities. To secure this popularity, and the friendship and support of this class of men, is the highest motive which influences most, if not all, ministers who become masons.

This is treating the promises of God with contempt. The language which the masonic institution holds out to ministers is, "join us and we will help support you." Will the promises of Almighty God fail those who carry in their hands a commission which bears on it the broad seal of heaven? Will not the solemn and repeated pledges which he has made them, warrant the exercise of an unshaken faith? Why then should they enter into a covenant with the world, to obtain a support in the high calling of the ministry? "O, ye of little faith!" Shall ministers be afraid or ashamed to be poor like their divine Master, who, when going about preaching the gospel of the kingdom, had not where to lay his head? "The disciple is not above his master, nor the servant above his lord."

It is treating the cross with contempt. Ministers should anticipate the greatest share of the reproach, contempt and sufferings of the cross. But the league which they form with masons, is designed to wipe off this reproach, to do away these sufferings and to render the cross a mere popular thing. It is a method which satan has invented, by which ministers of Christ may pass through the world, shielded from the offense of the cross. "Join us," say masons, "and you



will be respected by all classes of men!" Enchanting delusion! How many has it caught? Shall ministers be ashamed to suffer for Christ, and to bear in their bodies the dying of the Lord Jesus? "God forbid," says Paul, "that I should glory, save in the cross of our Lord Jesus Christ."

It is securing the friendship of the world. Good ministers of Christ, who are not masons, enjoy the friendship of the church and of all good beings. What can they wish more? That friendship which they secure by becoming masons, is emphatically "the friendship of the world," and "is enmity with God."

It is a fact which no one can call in question, that christians have not done more good in the world for being masons. It is also a fact equally indisputable, that they have occasioned much trouble. How many unpleasant and painful feelings do they occasion in the church of God when they become masons? How many worthy brethren in Christ do they afflict and grieve? Who does not recollect the anguish of some godly father, or some pious mother in Israel, on this account? Children of the kingdom have been offended; and what has offended them has offended the Saviour.

What unhappy divisions and contentions have been occasioned in churches and among brethren? Has not the wound been so deep, that ministers, in some instances, have been under the necessity of leaving the people of their charge? How much disaffection is now existing; and in how many parts of the christian world is the

cause of Christ now bleeding, from the wounds which have been given it, by those who have put on the armor of masons? What breaches have they occasioned in the walls of the beloved city? Do they love the city as they ought? Do they love its inhabitants as they ought? How can they do as they have done? Have they not often been entreated by all that is dear to the peace of this holy place, to cease; and come out from among the enemies of the Lord? But they are like "the deaf adder that stoppeth her ears." They still continue to grieve the hearts and weaken the hands of the people of God. While doing this, can they adopt the language of the pious psalmist? "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 prefer not Jerusalem above my chief joy."

Ministers are overseers of the flock of God. Ought they not to prize its interest above every other object? If they do not, is the flock, secure under their care? Is it safe trusting the concerns of the flock in the hands of those who have sworn an allegiance to its enemies? There is danger that on some occasions, the interest of the flock may be sacrificed; and that some of the innocent ones may be decoyed into the wilderness, among beasts of prey.

The weightiest obligations possible, are resting on ministers of the sanctuary, to labor with untiring diligence to promote the salvation of men; by exhibiting to the world that system, which infinite wisdom has adapted to compel men from

the strong holds of sin, and to lead them to an entire dependence on the mediation of the Son of God. Masonic ministers, in many instances do the reverse. They nourish the pride of self-righteous hearts.

Masonry is a self-righteous system, and every effort which they make to support and recommend it to the world as a system of morality, is contributing to the perdition of men. They encourage men in that which the Lord condemns, and over which he has hung his heaviest curses. The pretended moral edifice which they labor to erect, is emphatically a refuge of lies and a strong hold of satan.

From the nature of masonic obligations it must be considered that christians who take these obligations upon them, and pursue masonry, violate their christian covenant. A mason must consider himself more solemnly pledged to masons than to christians, and to the Lodge than to the church. Masons are the first and highest objects of his regard.

When christians give themselves to God, and their brethen, they make no reserve; all they have they give to Christ, and to the church. This, all this, they do professedly. What then have they to give to masons? Brethren! when under the influence of the Holy Spirit, with hearts warmly attached to God and his people, you swore allegiance to the King of Zion, could you, at the same time and on the same day, have joined a masonic Lodge, and have taken upon you the awful oaths of a mason? A mason cannot become a christian without violating his ma-

sonic obligations, and a christian cannot become a mason without violating his christian obligations.

Brethren! masonry cannot live in the church of God. This is not its element. There must ultimately be a separation. Those christians who are more fondly attached to the society of masons than to that of the people of God, and are willing to venture the awful experiment of being involved in the ruins of the masonic edifice, must be left to pursue their unyielding way. But Almighty God solemnly reminds us all, that "He will bring every work into judgment, with every secret thing." "In the day when God shall judge the secrets of men by Jesus Christ."

## CHAPTER XI.

### AN ADDRESS TO CHURCHES.

**BELoved BRETHREN:**—The subject which has occupied the preceding pages is deeply interesting to the kingdom of Christ. Such is its nature, that no society, of whatever denomination, who call themselves a christian church, can with propriety remain neutrals. For, if masonry be what it professes, if "the principles of speculative freemasonry have the same coeternal and unshaken foundation, contain and inculcate the same truths in substance, and propose the same ultimate end as the doctrines of Christianity;" if in a masonic Lodge a good man "discovers his election to, and his glorified station in, the king-

dom of his Father;” and sees “the riches of divine grace opened in boundless prospect, and that all the heavenly sojourners will be admitted within the veil of God’s presence;”\* it deserves to be hailed and patronized; and every christian ought to join a masonic Lodge, and all who oppose masonry ought to be excluded from the church. But on the other hand, if these pretensions are not true, if masonry is what it obviously appears to be in the foregoing chapters, it is an evil, and a growing evil; and no church can be justifiable in withholding its aid to stop its progress.

There are some churches which have been apprised of the corrupt nature and evil tendency of the institution! They have seen wicked men encouraged to build their hopes for heaven on their own righteousness; they have seen an alarming union daily forming between the church and the world; they have seen pagan superstitions and Jewish ceremonies held out as a pretended system of religion; they have seen the Scriptures abused, and the name of the Most High profaned; they have seen christians strangely infatuated with the love of masonry, manifesting a greater regard for an institution of the world than for the church of the living God. All this they have seen—yes, more! They now see it to be high time to exhort those who are in connection with freemasonry, to come out and be separate.

Brethren, let us unitedly pray for that wisdom which comes from above, that nothing may

\* Town, p. 13, 78, 91.

be said or done which shall not correspond with the temper of the gospel, and be for the honor of the Saviour.

Some churches remain indifferent ; others are disposed to think favorably, and in some instances to advocate the cause of masonry.

Has it not been shown in preceding chapters, that masonry pretends to be a system of religion, and that it makes the same pretensions as the Bible does, even to save men and fit them for the society and the enjoyments of heaven ? And has it not also been shown, that all those religious pretensions are false ?

Will churches of our Lord be indifferent to this ? Will they plead for it and call it a good thing ? Are they willing that their pastors and leading members should take an active part in propagating this false system and seducing men to believe it ? Those who are in connection with the institution, are contributing their influence to support a system which is no less false, absurd and deceptive than the system of Mahomet. If churches remain indifferent, and take no measures to check the progress of this mighty evil, will their garments be found clean at the judgement day ?

It clearly appears from what has been said, that the masonic society is an unjustifiable combination, acting with supreme regard to its own interest, and that this combination includes a part of the church. Is there nothing to fear from the influence of those men in the church, who are combined with the world and have sworn solemn allegiance to it ? If there is nothing to

fear from this, what is there to fear from any of the efforts of the prince of darkness to amalgamate the wicked with the righteous, and to overthrow the kingdom of Christ? Can we be ignorant of his devices? What can be more favorable to his views and cause, than this union, which, if not dissolved, must eventually bring the church under the control of masonic influence?

If masonry is not separated from the church, the time will come when it will govern it. So much of its spirit and nature are already disclosed as to make this obvious. When difficulties occur in the church which involve masons, and discipline is not conducted favorably to their views, there is usually a dissatisfaction; and measures are pursued which are not at all compatible with the laws of Christ. Their unlawful obligations lead them to pursue unjustifiable measures to save the character of a masonic brother.\* These obligations would in some instances prompt them to sacrifice the interest of the church.

We have seen that the principles of masonry and christianity are perfectly at war. The spirit of masonry is a spirit of selfishness; that of christianity is a spirit of benevolence; masons view their institution as superior to the institutions of Christ; that of Christ acknowledges no superior; masons are more solemnly pledged to masons than to christians; christians are more solemnly pledged to christians than to masons. Such is the clashing nature of each system, that so far as men submit to the control!

\* See Introduction.

of one they must cast off that of the other. Should the period ever arrive which masons have predicted, when all that is taught in masonic Lodges shall be known and practiced by all the inhabitants of the earth, the Church of God will have submitted to the complete domination of the masonic institution.

Is it agreeable to the Holy Scriptures, that the wicked and the righteous, the church and the world, should be joined together as brethren? Is this pleasing to God? Will he own and bless it, and will he own and bless those churches which advocate it? "My kingdom is not of this world;" "Wherefore come out from among them, and be ye separate, saith the Lord;" "Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?"

It is thought by some that masons are so numerous in the church, a reformation is hopeless. Such an idea is extravagant. The institution has obviously designed to extend its influence as far as possible over the church. Hence, the net has been spread for ministers; and to our sorrow, many have been caught. And they have drawn after them some of their lay brethren. But the Lord reigns in Zion, and he will eventually purify her. We are not to consider that all those churches are masonic whose ministers are. By no means. In the most, if not in all these churches, the majority are anti-masonic. There are many churches which have not, and will not have a mason in connection. How many of all denominations are leaving the insti-



tution, and are bearing open testimony against it?\*" We hope that the period is not far distant, when all good men will utterly renounce it.

It is often said "that many professedly good men of all denominations, are masons ; and some of them say, that masonry is a good moral institution—that its obligations are perfectly consistent with the obligations of christianity. Shall we not put confidence in these men? Would they not have renounced and exposed the institution, were it corrupt?" This has influenced the minds of a vast many. While they see professedly good men joining this society and contributing their influence to support it, and often hear them commend it as a virtuous system, they are naturally led to inquire, *can it be corrupt?* The conduct of such men is a *mystery* to all who have given it a serious investigation. That men who profess a supreme relish for moral excellence, above all, that ministers of Jesus Christ, should be so charmed with heathenish, and Jewish and profane ceremonies—ceremonies which convey no useful information to any being on earth—and are not even worthy the notice of children—that they should be so infatuated with a system which is supported by the most barbarous and outlandish oaths, is one of the greatest wonders that has ever been exhibited on the theatre of this fallen world. Professedly good men are not infallible ; and so far as light has gone abroad on this subject, the

\* This was true thirty years ago, but how is it now, in 1858? How many are rallying around its standard?

public are prepared to say, that these men have been deceived and have greatly erred. The attachment of thousands of such men to the masonic institution, is no evidence of its being pure, but is a great evidence of human depravity. If these men would renounce and expose masonry were it corrupt, why will they, when the whited wall is broken down, and people are beginning to discover the rottenness and the dead men's bones which have been concealed for ages, I say, why will many of them labor to cover the putrid mass, and to prevent the exposure? They are unwilling masonry should come to light, and that the public should judge for themselves. Must we depend on these men to give us correct views of the institution, when they are manifestly under a very great deception? They tell us that masonry is the same in substance with christianity; yet those men who are most zealously attached to the fraternity, and even dare to put at defiance the laws of our country to defend it, have no more reverence for the word and institutions of Jehovah, than they have for the productions of Mahomet.

It is said "that masonry is something we know nothing about; it is therefore best to be silent on the subject, for it produces unpleasantness and even contention among brethren." Had masonry never been "*unveiled*," it is not true that we knew nothing about it. If we did not know what are the secret signs and ceremonies of the order, yet we can as well judge of its moral nature and tendency, as of the nature and tendency of the christian religion. Masons

have written and published volumes on this subject. If, after all this, it must be said that we remain ignorant, it must be admitted that their publications deserve no credit. True, it produces a great deal of unpleasantness among brethren. But is this an evidence that nothing ought to be said on the subject? If so, christians must lay aside "the whole armor of God," and no longer "contend earnestly for the faith once delivered to the saints." Nothing must be said on any subject which produces unpleasant feelings, however important it may be to the glory of God, and the advancement of the Redeemer's kingdom. A contention for truth will always produce unpleasantness in the minds of those who do not love truth. The preaching of a primitive minister of Christ, once caused some of his hearers to "gnash on him with their teeth;" and even to take his life.

Again, it is said, "that we cannot discipline church members for being masons, unless they are guilty of immoral conduct." This supposes that church members cannot be disciplined for their sentiments. They may embrace what sentiments they please, turn mahomedans, papists, or Jews, yet they cannot be disciplined unless for immoral conduct. Some reasons will be here offered why church members who belong to the masonic institution may be considered the subjects of discipline, unless they renounce their connection.

1. Their connection with that institution, tends to weaken confidence in them. They cannot fulfil their masonic obligations and pursue a

course of christian honesty. On some occasions they must unlawfully conceal facts, or misrepresent them, or flatly deny them, or violate an oath.

2. They belong to a society which embraces a multitude of profane and immoral characters, who are in every sense men of the world, with whom a free association is incompatible with christian purity.

3. The oaths which they take, afford a sufficient reason why they should be disciplined. They swear away their lives and all they have, into the hands of masons, and cannot consider themselves the property of the church nor of their country, but of the masonic institution. Their oaths suppose that they are at liberty to speak evil of all who are not masons, and to wrong all who are not masons. To do these things to any extent they please, is no violation of their masonic obligations. The oath by which they are bound to be chaste, carries on the very face of it the strongest possible indication that they are under no obligation to regard the purity of any females, but those whom they "*know*" to be the connections of a master mason. To violate the chastity of all others is no violation of this oath. The institution to which they belong and which they support, cannot maintain its discipline without sacrificing the rights of freemen, and putting at defiance the laws of the land.

4. Should the Grand Lodge of the United States and the Grand Lodge of this state, be

come ever so wicked and lawless, they are bound by oath to support their constitution.

5. Should the by-laws, rules and regulations, of any Lodge to which they might at any time belong, be decidedly opposed to the laws of the church of God, and require a course of unchristian conduct, they are under oath to conform to them.

6. Should they be required by a master mason to go on his errand, and should this be to assist him in an unjust cause, they are bound to, if they have to go barefoot and bareheaded.

7. By swearing to keep the secrets of a master mason, there may be many instances in which they cannot testify against him, though required to by the church, or by the laws of their country. Men who take such an oath and do not renounce it, cannot expect a great share of the confidence of others.

8. The oaths, by which they are bound to assist those of the fraternity, sunder their superior obligations to those who are of the household of faith, and place the interest of masonry above every other.

It may be said by masons that they do not view their obligations in this light; that they are misrepresented. The question is not how they view the nature of these oaths; but it is this—*What is their nature?* To determine this, we are not to be guided by the views of masons, but by the very letter and spirit of their oaths.

9. Every master mason mimics death. He professes to be killed in imitation of Hiram Abiff. Masons, in a mock way, knock him

down, kill him, and lay him aside for a dead man. How does a christian look in this ceremony, fooling with death and the winding sheet? What an appearance does a minister make, wrapped in a shroud and laid away for a dead man?\*

10. They wear mock titles. The title high priest, as worn by them, is mockery. Their priesthood is a perpetuation of the levitical priesthood; and its meaning is, if it has any, Christ has not yet come. Some ministers who preach that Christ has come, and that the whole law dispensation is done away, have put on the robes of Aaron and assumed the title, high priest of God. This practice says that the gospel is a delusion and its author an impostor. It is sometimes the case that a number of mock titles are appended to an individual masonic character. "Knight of the Red Cross, Knight Templar, Knight of Malta, and Grand Chaplain of Washington Encampment." The man who wears these high sounding names, is a baptist minister!† What an exhibition is made on public days by a long train of nominal officers with their flowing robes and badges of distinction! How painful to recognize in this unhallowed group, christians and ministers! Do they consider the nature of their conduct?

11. They are guilty of profaneness. They make a profane use of the name of God, of the Holy

\* When the writer passed through this mock ceremony, and while lying on the floor, for dead Hiram, he could but ask himself is this *sublime masonry*?

† Bradley's title page.

Scriptures, of the title high priest, and of the *sanctum sanctorum*. In the lecture on the third degree, "a master's Lodge is said to represent the *sanctum sanctorum*, or holy of holies in king Solomon's temple." What a profanation of holy things!

12. They are covenant breakers. For, according to their oaths, they are the property of the masonic institution, and their earthly substance is devoted to promote the interest of that institution in preference to any other. Their masonic obligations, are, in their nature, superior to all others, and are manifestly designed to secure to those who take them, privileges which do not belong to them in common with the rest of mankind, and which they cannot enjoy but at the expense of the rights of others. Finally, to take such oaths—to belong to such a society—to profane holy things—to mimic death—to wear mock titles—to perpetuate Jewish and heathenish ceremonies—to violate the christian covenant, is "*disorderly*." "He that hath an ear let him hear what the spirit saith unto the churches."





AN APPENDIX,  
IN WHICH IS PROVED THE TRUE CHARACTER OF  
**MORGAN'S ILLUSTRATIONS OF MASONRY.**

“*Prove all things.*”—1 Thessalonians, v. 21.

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P R E F A C E.

The author is aware that in many sections of this State, people have sufficient evidence to establish in their minds beyond a doubt, the true character of Morgan's "Illustrations of Masonry." The following treatise, therefore, is not particularly designed for their benefit. But there are thousands, in the different States, who, from their local situation, and from the combined and too successful efforts of the fraternity to bewilder them and keep them in ignorance, are greatly needing the information which it contains. To them it may be of consequence. It will put into their hands, and into the hands of all others, that by which they may effectually close the lips of every mason who shall deny the true character of the above named publication.

It has been rumored by masons in many places, that the "Inquiry into Masonry," &c., is a mere creature of the Morgan affair. For the information of those who may not know to the contrary, I will state—at the time the first edition of that book was published, I had no knowledge that William Morgan or any other person contemplated publishing the secrets of masonry, or any thing else relating to that sub-

ject; nor did I even know that such a man as said Morgan existed. The book came from the press, and was in circulation some weeks before Morgan's abduction; and although it has been somewhat enlarged since, it is not indebted for its origin to any excitement produced by that outrage.

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## CHAPTER I.

### THE TRUE CHARACTER OF MORGAN'S "ILLUSTRATIONS OF MASONRY" CLEARLY PROVED BY THE CONDUCT OF THE FRATERNITY.

It is often said by masons, and by some of high standing, who would wish to be respected as men of veracity, "that masonry cannot be revealed." In saying this, they evince the weakness and depravity of their cause. A cause, which, on any occasion, demands any other support than *truth*, is both weak and depraved. Nothing more is wanting to effect the final overthrow of their institution, than for its members to reduce to practice the principles of honesty. "Masonry cannot be revealed!" This assertion is so inconsistent that it seems almost needless to attempt to expose it. If masons cannot reveal their mysteries, how can they make masons? How can they communicate masonry to those who are not masons, and induct them into the secrets of the order? To reveal masonry, is to communicate it to those who are ignorant of it.

If this cannot be done, then masons cannot make masons—they cannot communicate their mysteries to others; and all their attempts at such a thing are perfectly hypocritical. Indeed, they know nothing about masonry themselves; for if it be of such a mysterious nature that it cannot be revealed, then it could not have been revealed to them. Hence they are the dupes of folly and ignorance.

If masonry cannot be revealed, why does every mason “most solemnly and sincerely promise and swear, that he will ever conceal and never reveal, any part or parts, art or arts, point or points, of the secret arts and mysteries of ancient freemasonry?” Why does he further solemnly promise and swear, “that he will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it on any thing moveable or immovable under the whole canopy of heaven?” To this every mason swears, and “binds himself under no less penalty than to have his throat cut, his tongue torn out and his body buried in the rough sands of the sea.” All this supposes that masonry may be “revealed, written, printed,” &c. Now, if Capt. Morgan knew what masonry was, he could reveal it; if he knew how to write, he could write it; and those who know how to print, can print it.

It has been said by some, that Morgan’s book is only a republication of “Jachin and Boaz.” Every mason who has read “Jachin and Boaz,” well knows that it is what it professes to be. At the time it was published it *unveiled* masonry, and the craft were driven to the necessity of re-

versing the grips and words, to prevent the downfall of the whole fabric. To detect one who was only a "book mason," they put "Boaz" for "Jachin." Morgan's book is Boaz and Jachin. Many of the books called "Jachin and Boaz," have been found in different parts of the country in the *secret* possession of those of the fraternity. All the difference there is between those and Morgan's, are the alterations and improvements which have been made since the appearance of the former.

It has frequently been said by masons, that the author of "Jachin and Boaz," disappeared immediately after his book was published—and to carry on a plan of speculation, it was given out that he was murdered by masons—that after he had accumulated large sums of money by the rapid sales of his book, he again appeared—that Morgan has taken the same course. Now it is true that the author of "Jachin and Boaz" disappeared, and in the same way, we have reason to believe, that Morgan has—by the hands of masonic assassins; for he is said "to have been found dead in the streets of London, with his throat cut, shortly after the book made its appearance, and masons were charged with his murder as they are now charged with the murder of Morgan." That he was found dead soon after his book was published, has been acknowledged by a masonic editor.

Previous to the kidnapping of Morgan, it was known to the fraternity, not only in the immediate neighborhood of Batavia, but for a considerable distance around, that he was about dis-

closing the secrets of the order. They therefore collected in organized and armed mobs, from different Lodges and chapters, from different counties, and even from the dominions of the king of Great Britain, to suppress the work. One Daniel Johns, a conspicuous character in those scandalous scenes, and who for a number of days acted the part of a masonic spy in the printing office of Col. Miller, was from Canada—"was sent for from thirty miles beyond Kingston, to cheat or take in Miller." At the trial of James Lakey and others, Doctor Samuel Butler testified, "that he was invited to attend a meeting on Friday evening previous, at Le Roy, to concert measures for the suppression of the book, but did not go. Ganson told witness that men of Canandaigua, Batavia, Rochester and Buffalo," (from four counties,) "had met on the premises, Friday evening, to concert measures to suppress the book." It has appeared to the public by indisputable documents, that the conspiracy against Morgan extended to several counties; what he was doing was therefore known to most, if not all the Lodges and Chapters in those counties, was deliberated upon, and measures entered into, with a design to prevent him from executing his purpose.

One of the members of the Lewiston committee, in a communication to the editor of the National Observer, says that a Royal Arch mason, of unimpeachable veracity, told him "that one month previous to the abduction of Morgan, the secret purposes of the fraternity were communicated to him under the usual injunction of

secrecy, until the thing should be accomplished; which purposes were, *to be rid of Morgan at all events*—that he was in a Lodge a little before the Morgan affair came out, which Lodge is over one hundred miles east of the theatre of action; that this subject was there agitated, and there was apparently, a great degree of frenzy and indignation against Morgan; and that the majority of the Lodges which he attended were determined on Morgan's destruction."

At the trial of Chesebro and his associates, Samuel D. Green, inn keeper in Batavia, testified that a person whom he supposed to be John Sheldon, "came to his house late in the evening of the 10th September—gave witness to understand that he was a Royal Arch mason; said he understood Miller was about to publish a book, and if he succeeded, masonry would not be wanted in this country any longer. Speaking of getting the papers from Miller, he said he had been about Batavia, *engaged in the business* ever since the Friday before, and that, if something was not done then, he should give it up."\*

\* In Buffalo, a man, high in office, declared that he was astonished that Miller had been permitted to go so far in printing the book, and that if Morgan should come there, there were twenty men who would take his life in less than half an hour.

In Attica, a former member of the Legislature declared as follows—'If they are publishing the true secrets of masonry, I should not think the lives of half a dozen such men as Morgan and Miller of any consequence in suppressing the work.'

In Le Roy, a physician formerly sheriff of the county, declared at a public table, 'that the book should be suppressed, if it cost every one of them their lives.'

In Batavia, a person holding a respectable office, declared that 'Miller's office should not stand there long.'

A justice of the peace in Le Roy, said, 'If he could catch Morgan on the bridge in the night, he would find the bottom of that mill pond.'

A judge of the county court of Genesee, said, 'That whatever

Now what produced this extensive alarm through masonic Lodges, and raised to so high a degree their indignation against Morgan? Was it because they supposed that he was preparing and intended to publish a fictitious story about masonry? Would such a book in the view of Sheldon or any other person affect the institution and render masonry of no use?

Notice the violent efforts which were made to destroy the work before it appeared to the public. Two or three weeks before Morgan was kidnapped, he was seized by four men while in his room preparing papers for the press, and put into the county jail. These papers were all taken from him; and on the evening of the same day his lodgings were searched by three men for more papers. One of the men said to Mrs. M. "We have just conducted your husband to jail, and shall keep him there until we find his papers." If these papers did not disclose the secrets of masonry, why should these men express such intense anxiety and pursue such measures

Morgan's fate might have been, he deserved it; he had forfeited his life.

A high priest of the order at Le Roy, said, "That Morgan deserved death; he hoped he had received it, a common death was too good for him."

A justice of the peace in Middlebury, a sober, respectable man, said publicly, "That a man had a right to pledge his life;" and then observed to those who answered him, "What can you do? what can a rat do with a lion? who are your judges? who are your sheriffs? and who are your jurymen!"

Mr. Samuel D. Green of Batavia, who was an instrument of defeating in some degree, the masonic conspiracy and of saving Col. Miller from the fate of Morgan, says, "The Lodge and Chapter in this and other places, acted in concert and under the direction of the Grand Lodge of the state, and the said Grand Lodge *did cast lots who should come out and dispatch Morgan and Miller*, if necessary to suppress the development of masonic secrets. My authority is from the best sources, and is unquestionable."

to get possession of them? At two different times, once in the stillness of the night, and once in the broad light of day, organized mobs appeared in the village of Batavia, for the avowed purpose of suppressing the book by destroying Miller's printing office, should it be necessary. In the interval between the appearing of the first and second mob, the office was set on fire. Now, what aroused and called together these numerous *banditti* from different and distant parts of the country? What inspired the heart and nerved the arm of the incendiary who put the torch to that building which he supposed contained what Morgan intended to publish? Would masons turn out in such a general *crusade*, and would any of them appear in that village at the dead hour of night to burn down a printing establishment at the risk of a number of lives, and the whole village of Batavia, for the purpose of suppressing a little pamphlet which they knew was false, and could do them no possible harm?

Notice the treachery and falsehood by which they obtained a "large bundle" of papers from Mrs. Morgan. These papers she was induced to surrender to them, and to accompany them to Canandaigua, on condition that her husband should be restored. The papers they got and kept, but no Morgan did they produce! While at Canandaigua, Ketchum observed to Mrs. Morgan, "that he [Morgan] would be kept concealed until they could get the rest of the papers. She asked him what papers were back? He said there were some sheets on the Mark Master's



degree back, and they wanted also to get the printed sheets that Miller had printed on the three degrees." He then told her, "if she would by any means get hold of the papers that Miller had, or find out where they were deposited, so that he could get hold of them, he would give her twenty-five dollars out of his own pocket, and he had no doubt the Lodge would give her one hundred dollars if she could get what Miller had now." "In the course of the conversation, he, said, if Morgan had managed rightly, he might have made a million dollars, if the work had been published." Why was this gentleman so anxious to get the rest of the papers? Why would he give Mrs. Morgan twenty-five dollars out of his own pocket, and why did he suppose that the Lodge would give her one hundred, if she would aid them to get what Miller had printed on the three degrees? Plainly, it "*unveiled masonry.*"

Now for the testimony of two of Morgan's kidnappers, which they gave at the time of their trial at Canandaigua. Chesebro in his affidavit says, "that he had been informed, and believed that said William Morgan was compiling a book on the subject of masonry, in which the said Morgan pretended to disclose secrets which he averred that he had most solemnly engaged never to reveal—that deeming such publication calculated to degrade the institution of masonry, and bring disgrace on the members thereof, this deponent was desirous to remove the said Morgan." Sawyer, in his affidavit says, "he was informed that David C. Miller was engaged with

the said Morgan in publishing a book, which, as this deponent considered would be calculated to bring the institution of masonry into disrepute, by professing to reveal secrets which he was bound by solemn obligations not to disclose; and this deponent was desirous to prevent the publication of such book."

We do not ask for more decided testimony from these men. They have said as much as to say, that they *understood* and *believed* that Morgan's book would reveal the secrets of masonry. To prevent the publication of this book, is the reason which they present before the tribunal of their country, why they committed an outrage upon the liberties of a free citizen. The book has appeared, notwithstanding, and the well grounded fears of these conspirators and kidnappers have come upon them. Their ancient and honorable institution is degraded, and the blackest disgrace is thrown upon many of its members.

The murder of Morgan settles the question at once; it fixes a seal of truth upon his book which all that masons can do or say in future, will never deface. They could have adopted no course which would have a more powerful tendency to establish the true character of the book than that which they pursued. Admit the book to be a compilation of falsehoods, and the extensive alarm which it produced—the lawless efforts of the craft to suppress it—their indignation against Morgan—their treatment towards him, and the manner in which they eventually disposed of him, together with the whole course of

their conduct in bewildering the public mind, are perfectly unaccountable. But admit the book to be what it professes, and all is clear and may readily be traced to its legitimate source. How often has it been said, "he was a perjured miscreant and deserved to die." But why was he a perjured miscreant? Because he violated his masonic oath by revealing the secrets of masonry. "No," say others, "his book is false." Why then should his life be taken? Account for this one thing if his book be false. For a more accurate account of the principal facts stated in the latter part of this chapter, the reader is referred to the interesting report of the Lewiston committee.

## CHAPTER II.

THE TRUE CHARACTER OF MORGAN'S "ILLUSTRATIONS OF MASONRY" CLEARLY PROVED, BY THE HARMONY WHICH EXISTS BETWEEN THAT AND OTHER PUBLICATIONS, WHICH HAVE THE SANCTION OF MASONIC LODGES—AND FROM THE DIRECT TESTIMONY OF A NUMBER OF SECEDING MASONS.

The harmony existing between Morgan's publication and others which have the sanction of the masonic institution, is such as will fully exhibit the true character of that book, even if we had no other evidence. In the books and pamphlets which masons have published, they have repeatedly alluded to the mysteries of the order,

and in a manner which I presume they never would again, should masonry stand to the end of time. In every such allusion there is a perfect agreement between them and Morgan; and I know of no instance in which there is a contradiction. So far as this agreement extends, so far at least, every person must admit that Morgan has told the truth. I will now introduce the comparison, and shall commence with the opening of a Lodge.

On the opening of a Lodge, Mr. Preston has the following remarks: "The first and the last care of masonry. Our first care," says he, "is directed to the external avenues of the Lodge, and the proper officers, whose province it is to discharge that duty, execute their trust with fidelity. By certain mystic forms of no recent date, it is intimated that we may safely proceed."—p. 43. Turn to Morgan's book, p. 9—"At the opening of the Lodge, the master asks the following question: "The first care of a mason?" At the closing of the Lodge the question is asked thus: "The first as well as the last care of a mason?" *Ans.* "To see the Lodge tiled, worshipful." The master then directs the junior deacon to attend to this part of his duty, and the tiler is placed at the door with a drawn sword." Thus, as Mr. Preston says, their "first care is directed to the external avenues of the Lodge."

Then follow various ceremonies by which the officers of the Lodge are reminded of their respective stations. In a masonic sermon, preached at the installation of the masonic Lodge, in Madison, N. Y., by Elder John Blain, a mason,

and published by the request of said Lodge, there is a direct allusion to these ceremonies. In his address to the officers and members of the new Lodge, he says: "As the glorious orb of light breaks from the east to open and adorn the day, so may he who presides in the east, with equal promptness and regularity open and adorn the Lodge."—p. 12.

*Morgan*, p. 10.—"As the sun rises in the east to open and adorn the day, so presides the worshipful master in the east to open and adorn his Lodge, set his crafts to work with good and wholesome laws, or cause the same to be done."

*Elder Blain*.—"As that luminary moves forward in majesty and arrives to the zenith of his glory at high twelve, may he ever find him who stands in the south diligent to observe the time and so superintend the craft that honor and profit may be dispensed where they belong."—p. 12.

*Morgan*.—"As the sun in the south at high meridian is the beauty and the glory of the day, so stands the junior warden in the south the better to observe the time, call the crafts from labor to refreshment," &c.—p. 10.

*Elder Blain*.—"As the sun again declines and sinks below the western horizon to close the day, so may he who presides in the west, give suitable assistance in closing the Lodge, secure the tools and implements, give due wages to the craft," &c.—p. 12.

*Morgan*.—"As the sun sets in the west to close the day, so stands the senior warden in the west to assist the worshipful master in opening

and closing his Lodge, take care of the jewels and implements, see that none be lost, pay the crafts their wages," &c.—p. 21.

*Blain.*—"While you meet on the level with your brethren," &c.—p. 12.

*Morgan.*—"How do masons meet? *Ans.* On the level."—p. 21.

Elder Joshua Bradley will now furnish us with some interesting testimony on this subject, in his book, entitled, "Some of the Beauties of Freemasonry." He tells us that a prayer is offered at the opening of a Lodge. Morgan tells us the same; and the same prayer is found in each book. *Morg.* p. 11. *Brad.* p. 168.

Both inform us that if any person wishes to be initiated into the mysteries of masonry, a petition must be presented to the Lodge at a previous meeting; and that a committee is usually appointed to inquire into his character. The same form of a petition, with little variation, is found in each book.—*Morg.* p. 12. *Brad.* p. 158.

The design of Mr. Bradley's 13th chapter is announced in the following words: "Declarations to be assented to by a candidate *in an adjoining apartment*, previous to initiation."

*Morgan.*—"The ballot proving clear, the candidate, if present, is conducted into a small preparation room, adjoining the Lodge, where he is asked the following questions, and gives the following answers." The same questions proposed to the candidate and answers given by him are found in each book.—*M.* p. 13. *B.* p. 158.

Both agree that the result of what passes in the *adjoining room* is reported to the master; and that the master recommends the candidate to the Lodge. The same form of recommending him is found, word for word, in each book.—*M.* p. 13. *B.* p. 158.

Both say that a prayer is offered at the initiation of a candidate; and the same prayer is given by each.—*M.* p. 14. *B.* p. 169.

Both say that a charge is delivered to the candidate; and the same charge is given by each.—*M.* p. 17. *B.* p. 184.

Both say that a benediction is pronounced and a charge delivered at the closing of a Lodge; and the same benediction and charge are given by each.—*M.* p. 22. *B.* p. 165.

Morgan tells us that the candidate, before his initiation, “is divested of all his apparel, shirt excepted, and furnished with a pair of drawers, then blindfolded, his left foot bare, his right in a slipper, his left breast and arm naked, and a rope called a cable tow round his neck.”—p. 13. To this honorable ceremony elder Bradley alludes, in the grand reason which he offers to females, why they should not be initiated into the mysteries of the order. “Our institution,” says he, “being founded in the fitness of things relative to men, cannot admit the delicacy of *female nature* to suffer the preparatory and scrutinizing eye of examination necessary for initiation into any one important degree of masonry.”—p. 11. Mr. Bradley is right. A modest female would not feel herself much honored to pass under the “scrutinizing eye of examination,” spoken of by

Morgan, as necessary to initiation. To this method of examining and preparing the candidate for initiation, Mr. Town alludes when he speaks of him as passing through a ceremony in which he represents Adam in the garden of Eden after his apostacy. "In view of this state," says he, "naked and exposed to the Divine displeasure, the candidate is constrained to look forward to the great source and fountain," &c.—p. 72. We shall now come to the lecture of the first degree.

Morgan says that the lecture of the first degree is divided into three sections. Bradley divides it into three sections. Morgan says that the lecture of the second degree is divided into two sections. Bradley divides it into two sections. Morgan says that the lecture of the third degree is divided into three sections. Bradley divides it into three sections.

### *Lecture of the First Degree.*

First Section—Elder Bradley says, the first section of this lecture, "consists of general heads, which, though short and simple, carry weight with them. They qualify us to try and examine the rights of others to our privileges, while they prove ourselves."—p. 50. Mr. B. does not tell us what these "general heads" are, but any one who shall turn to this part of the lecture in Morgan's book, will find that it consists of questions and answers which recapitulate the ceremonies of initiation, and go directly to "try, examine and prove" those who pretend



to have passed through these ceremonies, and to claim the privileges of the order.

*Bradley.*—“Toward the close of this section is explained the peculiar ensign of masonry, the *lamb skin or white leather apron*, which is an emblem of innocence, and the badge of a mason, more ancient than the golden fleece or Roman eagle,” &c.—p. 51.

*Morgan.*—“What did you next discover? *Ans.* The worshipful master the second time approaching me from the east, who presented me with a *lamb skin or white leather apron*, which he said was an emblem of innocence and the badge of a mason,” and “more ancient than the golden fleece or Roman eagle,” &c.—p. 25.

*Bradley.*—“This section closes with an explanation of the working tools and implements of an entered apprentice, which are the twenty-four inch gauge and common gavel.”—p. 51.

*Morgan.*—“What was you next presented with? *Ans.* The working tools of an entered apprentice mason—the twenty-four inch gauge and common gavel.”—p. 27. Both explain the use of these tools, and both give the same explanation.

Second Section.—Mr. Bradley says but little on this part of the lecture. He, however, remarks upon the *lamb skin* again; and the same remarks are made by Morgan on the *lamb skin*, in the same part of the lecture.—*B.* p. 55. *M.* p. 30.

Third Section.—*Bradley.*—“From east to west freemasonry extends, and between north and south.”—p. 55.

*Morgan.*—"How long is your Lodge? *Ans.* From east to west. How wide? Between north and south."—p. 31.

*Bradley.*—"Our institution is said to be supported by *wisdom, strength and beauty.*"—p. 56.

*Blain.*—"While our Lodge is emblematically supported by three grand pillars, *wisdom, strength and beauty.*"—p. 12.

*Morgan.*—"What supports your Lodge? *Ans.* Three large columns or pillars—*wisdom, strength and beauty.*"—p. 29. All three give the same explanation of these pillars.

*Bradley.*—"Its dimensions [of the Lodge] are unlimited, and its covering no less than the canopy of heaven. To this object the mason's mind is continually directed, and thither he hopes at last to arrive by the aid of the theological ladder which Jacob in his vision saw, the three principal rounds of which are denominated, *Faith, Hope and Charity.*"—p. 56.

*Morgan.*—"Has your Lodge any covering? *Ans.* It has—a clouded canopy, or starry decked heaven, where all good masons hope to arrive. How do they hope to arrive there? *Ans.* By the assistance of Jacob's ladder. How many principal rounds has it got? *Ans.* Three—*Faith, Hope and Charity.*"—p. 32. Both agree in their explanation of these rounds.

*Bradley.*—"Every well grounded Lodge is furnished with the Holy Bible, the square, and the compass."—p. 56.

*Morgan.*—"Has your Lodge any furniture? *Ans.* It has—the Holy Bible, the square and

the compass.”—p. 29. Both agree in explaining the use of this furniture.

*Bradley.*—“The ornamental parts of a Lodge displayed in this section, are the mosaic pavement, the indented tessel and the blazing star.”

*Morgan.*—“Has your Lodge any ornaments?”

*Ans.* It has—the mosaic or checkered pavement, the indented tessel, that beautiful tessellated border which surrounds it, with the blazing star in the centre.”—p. 30.

*Bradley.*—“The rough ashlar is a stone as taken from the quarry in its rude and natural state. The perfect ashlar is a stone made ready by the hands of the workman, to be adjusted by the tools of a fellow craft. The trestle board is for the master workman to draw his designs upon.”—p. 58.

*Morgan.*—“The rough ashlar is a stone in its rough and natural state. The perfect ashlar is also a stone, made ready by the working tools of a fellow craft, to be adjusted in the building; and the trestle board is for the master workman to draw his designs upon.”—p. 30.

*Bradley.*—“Our ancient brethren dedicated their Lodges to king Solomon, yet masons professing christianity, dedicate theirs to St. John, the baptist, and St. John, the evangelist.”—p. 59.

*Morgan.*—“To whom did our ancient brethren dedicate their Lodges? *Ans.* To king Solomon. To whom do modern masons dedicate their Lodges? *Ans.* To St. John, the baptist, and St. John, the evangelist.”—p. 31.

*Second Degree.*

Messrs, Bradley and Morgan both say that a charge is delivered to the candidate at his initiation into this degree; and the same charge is found in each publication.—*B.* p. 187. *M.* p. 40.

First Section of the Lecture.—*Bradley.*—“The plumb, square and level, those noble and useful implements of a fellow craft, are here introduced and moralized.”

*Morgan.*—“What are the working tools of a fellow craft mason? *Ans.* The plumb, square and level.” Both give the same explanation of these working tools.

Section Second.—*Bradley.*—“Masonry is considered under two denominations, operative and speculative.”

*Morgan.*—“But our fathers wrought both in speculative and operative masonry.” Both agree that they wrought six days, and not on the seventh, and both give the same reasons why they did not work on the seventh. Both speak of the orders of architecture, and agree in their names and number. Both speak of the human senses and agree in their names and number. Both speak of the liberal arts and sciences, and agree in their names and number.—*B.* pp. 67, 88. *M.* pp. 44, 45.

*Third Degree.*

Messrs. Bradley and Morgan both say that the same passage of Scripture is read during the ceremony of initiation into this degree.—*B.* p. 90. *M.* p. 51.

Both say that a prayer is offered on the occasion, and the same form of prayer is given by each.—*B.* p. 173. *M.* p. 55.

Both say that a charge is delivered to the candidate, and the same charge is given by each.—*B.* p. 187. *M.* p. 62.

First Section of the Lecture.—*Bradley.*—“The ceremony of initiation into the third degree is particularly specified in this branch of the lecture.”—p. 90. Any one who shall turn to this part of the lecture in Morgan’s book will find that it recapitulates the ceremony of initiation.—p. 63.

*Bradley.*—“The working tools of a master mason which are illustrated in this section, are the implements of masonry, indiscriminately, but more especially the trowel.”—p. 92.

*Morgan.*—“The working tools of a master mason are all the implements of masonry, indiscriminately, but more especially the trowel.”—p. 64. Both explain the use of the trowel, and their explanation is the same.

Second Section.—This section in Morgan’s book contains the fictitious history about the pretended death of Hiram Abiff. Elder Bradley alludes to this in language too plain to be misunderstood by any one who has read the fable or heard it repeated. This section, says he, “exemplifies an instance of virtue, fortitude and integrity, seldom equalled and never excelled in the history of man.”—p. 92.

Elder Blain, in his masonic sermon which we have noticed, makes the ministry, the sufferings and the death of the Son of God, imitate this

fabulous story. He, however, was well aware that at the time the sermon was delivered, none present but those who had been raised to the *sublime* degree, would notice the allusion. I will first present the substance of the story about Hiram, as it is given by Morgan. "It was the custom of the grand master, Hiram, to retire into the *sanctum sanctorum* every day at high twelve to offer up his devotion to God, and to draw out his plans and designs on his trestle board, for the crafts to pursue their labors. One day as he was about to retire from his labor and devotion he fell into the hands of ruffians who took his life. He attempted to retire, first, at the south gate; he fled from thence to the west gate, and from thence to the east gate, where he was killed."

Now read Mr. Blain.—"When this illustrious person [Christ] made his appearance in our dark and benighted world, *to draw out and lay down the plans and designs* of the spiritual building in the Book of Life, the Holy Gospel, he had many and powerful enemies to meet." Here notice the allusion to Hiram's trestle board. Morgan further says concerning the trestle board—"In erecting our spiritual building we pursue the plans and designs laid down by the Supreme Geometrician of the universe in the Book of Life, which we masonically term our spiritual trestle board."—p. 33. How clear the harmony is between these passages! According to Mr. Blain, Christ appeared in our dark and benighted world, to draw out and lay down the plans and designs of the spiritual building spoken of

in the passage quoted from Morgan ; and Christ is their " Supreme Geometrician of the universe."

Mr. Blain continues—" After giving many and important instructions, he enters the garden to pray and to exhibit an example of patience and sufferings. On his return from his pious devotion he falls into the hands of vile assassins. He passes on first to the trial of the Sanhedrim, from thence to Pilate's bar, and last is sent away to Calvary's mount. He is attacked by the powers of hell—he is smitten " (as Hiram was by the third ruffian)—" all nature is in confusion—mountains quake—rocks rend—the heavens are clothed in sackcloth, ashamed to see the GRAND MASTER of nature suffer."\* Mr. Blain says nothing of the Saviour's falling into the hands of Herod. This would have spoiled the allusion.

Elder Oliver C. Comstock, a mason, in a masonic address delivered at Ithaca, on the anniversary of St. John, which was published by the request of the Lodge, alludes to the same fable in still plainer language. " When speaking upon this subject," says he, " shall I harrow up the soul by inviting your attention to that primitive trial, that awful probation to which this laudable virtue" (fidelity to the craft) " was exposed in the person of our grand master, Hiram, the unfortunate and ever revered widow's son? His unnatural and painful catastrophe, which

\* " The symbolic mystery of the death of Hiram Abiff represents to us that of the Messiah ; for the three blows which were given to Hiram Abiff, at the three gates of the temple, allude to the three points of condemnation against Christ, at the high priest's, Caiaphas, Herod, and Pilate." Thirty-second degree, or prince of the royal secret. Light on M. p. 542. Mr. Blain has the authority of the institution for what he says.

reflects so much honor on his memory, will be recollected to his fame and with tenderest sympathy. With this glorious and impressive example, so worthy of imitation, as exemplified in the sublime degree to which we have had the honor to be exalted, let us learn to appreciate according to its intrinsic excellence, that masonic *integrity*, so conspicuous in the conduct of that celebrated artist *whom we have once been caused to represent.*" How are masons caused to represent Hiram? By being knocked down and killed in imitation of his death. If Mr. Comstock should come forward and say that what Morgan has said of the ceremonies about Hiram, is true, he would add nothing to the testimony which he has given in this quotation from his masonic address.

Section Third.—In this section of the lecture, Messrs. Bradley and Morgan agree in the columns and pilasters which they say supported the temple; and in the number and classes of workmen employed. They also agree in the first class of emblems, in their names and number, and explanation of them. Mr. Blain, in his masonic sermon, remarks upon several of these emblems—the '*pot of incense,*' the '*hive,*' the '*hour glass,*' the '*scythe,*' the '*ark*' and the '*anchor.*'

Mr. Comstock, in his address we have just noticed, remarks upon masonic oaths, (and what he says goes far towards proving that the oaths given by Morgan are correct.) "We are, therefore," says he, "to desist from all acts which would prove prejudicial to a brother, not only as respects considerations of property and pecun-



ary interest, and in a nice forbearance to wound or sully his reputation or character, by the propagation of dishonorable and injurious reports, but likewise in holding the *honor and chastity of his amiable female connections sacred and inviolable.*"

*Morgan.*—"Furthermore do I promise and swear, that I will not wrong this Lodge, nor a brother of this degree, to the value of one cent, myself, knowingly, nor suffer it to be done by others, if in my power to prevent it," and "that I will not speak evil of a brother master mason, neither behind his back nor before his face," and "that I will not violate the chastity of a master mason's wife, mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others if in my power to prevent it."—*Oath of a master mason.*

*Comstock.*—"A worthy brother in distress or adversity, as well as his bereaved widow and orphans, have just and strong claims on our special aid and assistance. These we are promptly to confer as far as we may be enabled, without material detriment to ourselves or families."

*Morgan.*—"Furthermore do I promise and swear, that I will be aiding and assisting all poor, indigent master masons, their wives and orphans, whersoever dispersed around the globe, as far as in my power without injuring myself or family materially."—*Oath of a master mason.*

*Comstock.*—"Moreover, should we be apprised of any impending danger, that threatened to assail the interest or happiness of a brother, we are, if practicable, to give him timely informa-

tion thereof, in order to enable him to obviate or evade its baneful consequences."

*Morgan.*—"But will apprise him of all approaching danger, if in my power."—*Oath of a master mason.*

Mr. Comstock next speaks of "fidelity to the craft," which he considers a paramount masonic virtue, and essential to their existence as a masonic body. By this he obviously means the oath of *secrecy*; for to enforce the practice of this *masonic virtue*, he presents the example of Hiram which we have just quoted, as being worthy of their imitation; that they should suffer as he did, rather than betray the order.

Mr. Preston remarks on the obligation of a fellow craft, and says, "All regular signs and summons, given and received, you are duly to honor and punctually to obey."—p. 62.

*Morgan.*—"Furthermore do I promise and swear, that I will obey all regular signs, summons, or tokens, given, handed, sent or thrown to me," &c.—*Oath of a fellow craft.*

The harmony which has now been traced between Morgan's publication and others which have the sanction of the institution, proves beyond all controversy, that the ceremonies and oaths given in Morgan's are, in substance, what they profess to be. And I now do most solemnly declare, that having been raised to what is usually termed the *sublime* degree of a master mason, I personally know that Morgan's book is a fair "*Illustration*" of the *first three degrees in masonry*. I shall now add the testimony of a large number of other masons of good character;

assembled in convention at Le Roy, in the state of New York, on the 19th day of February, 1828, for the express purpose of entering upon a free discussion of the principles and merits of freemasonry :

*Resolved, unanimously,* That the book written by Capt. William Morgan, and published by Col. David C. Miller, entitled "ILLUSTRATIONS OF MASONRY," is a fair and full exposition of the three first degrees of speculative freemasonry; that we solemnly and sincerely testify to the above, we cheerfully subscribe our names thereto. We certify according to the degrees we have taken :

*Entered Apprentices.*  
 Platt S. Beech, Henry Peck, David C. Miller.

*Fellow Craft.*  
 George W. Blodgett.

*Master Masons.*  
 Leonard B. Rose, Geo. W. Harris, James Cochrane,  
 Jonathan Foster, Edmund Badger, O. Bowers,  
 Jason Gratton, James Gray, Benj. Cooley,  
 Enos Bachelder, A. E. Hutchins, J. Tomlinson,  
 Sam. D. Greene, P. Dewey, A. Richmond,  
 David Snow, S. M. Gates, Elijah Gray,  
 P. D. Webb, John Ammock, James Taylor,  
 W. W. Phelps, B. Bliss,

*Mark Master.*  
 Solomon Southwick.

*Royal Arch Masons*  
 Miles P. Lampson, David Benard.

*Knight of the Red Cross.*  
 Richard Hollister.

*Knights Templars and Illustrious Knights of the Cross.*  
 Anthony Cooley, C. A. Smith, A. P. Hascall,  
 Hollis Pratt, H. A. Reed, Jas. Ballard."  
 John Hascall,

I have now finished the testimony, which I shall offer as to the true character of Morgan's "Illustrations of masonry," and I trust it is such as will be satisfactory to every candid person into whose hands it may fall. It is often said to those who are not masons, "you know nothing about masonry, and therefore are not qualified to judge whether it be a good or an evil institution." But the fact is, every one who shall read Morgan's book, as well knows what masonry is, as far as that book goes, as those do who have been made masons in due form. Now, let the professed christian take that book and compare it with the faith and practice of the new testament—let the citizen compare it with the constitution and laws of his country, and then decide the following interesting question: Ought an institution, which is based on the oaths, ceremonies, and secret tokens contained in said book, to be fellowshipped either in the church of Christ, or in our free government? And let it be written on every heart as with the point of a diamond, that according as this question shall be decided, we are destined to be, either noble and intelligent freemen, or "hewers of wood and drawers of water."

## POSTSCRIPT.

Since the foregoing was in type, a publication which I had not before pursued, providentially fell into my hands, bearing the following title: "The true Masonic Chart, or Hieroglyphic Monitor, containing all the emblems explained in the degrees of entered apprentice, fellow craft, master mason, &c., by Jeremy L. Cross, grand lec-

turer." It is recommended by eight "grand officers," by nine "general grand officers," by a "grand royal arch chapter," and by a "most worshipful grand lodge." In this true masonic Chart, the emblems of masonry which are explained in the different degrees, are presented on engravings. Any one who shall take Morgan's book and read of the emblems, may turn to the Chart and see them in pictures, in the same part of the lecture. In the Chart, the lectures are divided into the same number of sections as they are by Morgan, and then the emblems belonging to each section are illustrated.

*Lecture of the First Degree.*

First Section.—In this Section, Morgan speaks of the lamb skin, or white leather apron, and of the working tools—and twenty-four inch gauge and common gavel. These are illustrated in the Chart, plate 3.

Second Section.—Morgan informs us that when the candidate is prepared for initiation, he has "one foot bare and the other in a slipper." The picture of the *slipper*, which he wears on the occasion, is found on the same plate. *Morgan*—"Why had you a cable-tow about your neck?" The next thing in the Chart on the same plate, is the picture of the cable-tow. *Morgan*—"Why did the worshipful master take you by the right hand, and bid you rise, follow your leader and fear no danger?" On the same plate, is the picture of two right hands joined together, as one would suppose the worshipful and candidate join hands.

Third Section.—The holy bible, square, compass, and charter from the Grand Lodge, are here spoken of by Morgan. The pictures of all these may be seen in the chart, plate 4. *Morgan*—“Where did our ancient brethren meet before Lodges were erected? On the highest hills and in the lowest vales.” On the same plate in the chart, a Lodge, (7 in number,) of these ancient brethren are represented on a high hill, and another Lodge (7 in number,) in a low vale. *Morgan*—“What is the form of your Lodge? An oblong square.” On plate 5, a Lodge is represented in this form. The three large columns or pillars, wisdom, strength and beauty, noticed by Morgan, are illustrated in the chart on plate 6, with the letter “W” on the first, and the letter “S” on the second, and the letter “B” on the third. *Morgan*—“Has your Lodge any covering? It has—a clouded, canopy or starry decked heaven, where all good masons hope to arrive by the assistance of Jacob’s ladder.” In the chart, we have the picture of the starry decked heaven, with Jacob’s ladder reaching up to it, having three rounds, with “F” on the first, “H” on the second, and “C” on the third, plate 7. The furniture of a Lodge—the holy bible, square and compass: and the ornaments of a Lodge—the masonic or checkered pavement, &c. of which Morgan speaks, are all illustrated in the chart, on the next plate. The three lights, the three movable jewels—the square, plumb and level; the three immoveable jewels, the rough ashler, the perfect ashler, and the trestle-board, of which Morgan speaks, are all

represented in the chart, plate 9. *Morgan*—“How is your Lodge situated? Due east and west.” On plate 10, a Lodge is represented as situated due east and west. *Morgan* speaks of a “certain point within a circle, which circle is bounded on the east and on the west, by two perpendicular parallel lines, on the vertex of which rests the book of the holy scriptures,” &c. A picture of all this may be seen in the chart on the same plate.

### *Second Degree.*

First Section of the lecture.—*Morgan* here mentions the working tools of a fellow-craft—the plumb, square and level. These are represented on plate 11, in the chart.

Second Section.—*Morgan* here notices the two large pillars, “Boaz and Jachin,” with two large globes or balls on the top of them. A picture of these pillars with a globe on the top of each may be seen on plate 12. *Morgan* speaks of a “long winding staircase, with three, five, seven steps or more.” A picture of this long winding staircase with three, five and seven steps, may be seen in the chart, on plate 13. *Morgan* then speaks of “five different orders of architecture.” These are illustrated in the chart by five different columns, or pillars, plate 14. *Morgan* next speaks of the outer door of the middle chamber of king Solomon’s temple. This is represented on plate 15. *Morgan* then speaks of the “inner door of the middle chamber of king Solomon’s temple,” and of the candidate’s entering there for the sake of the letter “G.” This inner door

with the letter "G," is represented on plate 16, in the chart.

### *Third Degree.*

First Section of the lecture.—On plate 17, in the chart, we have the picture of a trowel, the working tool, especially, (according to Morgan,) of a master mason.

Second Section.—Towards the close of this section, Morgan speaks of the marble monument, which is said to have been erected over the tomb of Hiram Abiff, with this inscription: "A virgin weeping over a broken column, with a book open before her, in her right hand a sprig of cassia, in her left an urn. Time standing behind her with his hands infolded in the ringlets of her hair." A picture of all this may be seen in the chart, on plate 18.

Third Section.—Morgan again speaks of the three grand columns, wisdom, strength and beauty, which he says represent Solomon, king of Israel, Hiram, king of Tyre, and Hiram Abiff. These columns are represented in the chart, with Solomon standing on the first, Hiram, king of Tyre, standing on the second, and Hiram Abiff standing on the third; plate 19. Morgan says that seven constitute a Lodge of entered apprentices and that five constitute a Lodge of fellow-crafts, and that three constitute a Lodge of master masons. These several Lodges are represented in the chart, plate 20. Morgan next speaks of the emblems of this degree—"the pot of incense, the bee-hive, the book of constitutions, guarded by tiler's sword pointing to a naked heart, that all



seeing eye, whom the sun, moon, and stars obey, anchor and the ark, the forty-seventh problem of Euclid, the hour glass, the scythe, the three steps on the master's carpet, the spade, coffin, death-head, marrow-bones, and sprig of cassia." The three steps on the masters carpet, the pot of incense, and the bee-hive may be seen in the chart, on plate 21. The book of constitutions, guarded by the tiler's sword, the sword pointing to a naked heart, may be seen on plate 22. The all-seeing eye, the sun, moon, and stars, may be seen on plate 23. The anchor, Noah's ark, the forty-seventh problem of Euclid, the hour-glass, and scythe, may be seen on plate 24. The spade, coffin, (which I suppose contains the marrow-bones,) death-head, and sprig of cassia, may be seen on plate 25. Here ends the third degree. If any reader shall ever wish to compare any of these books with Morgan's, and trace the harmony between them for himself, I will just notice the editions which I have used. Morgan, Westfield edition; Bradley, edition 1816; Preston, first American, from the tenth London edition; Chart, fourth edition, with additions, &c.

### CHAPTER III.

THE DANGEROUS NATURE OF THE MASONIC GOVERNMENT—THE AUTHOR'S REPLY TO SUMMONS FROM CHAMPION LODGE—EXTRACTS FROM MASONIC COMMUNICATIONS ADDRESSED TO THE AUTHOR.

The dangerous nature of the masonic government will appear by the following "*Particulars*"

*rules of the Grand Lodge of the State of New York."*

"Every Grand Lodge has an inherent power and authority to make local ordinances and new regulations, as well as to amend and explain the old for their own particular benefit, and the good of masonry in general, provided always, that the ancient land marks be preserved, and that such regulations be duly proposed in writing for the consideration of the members. This has never been disputed: for the members of every Grand Lodge are the true representatives of all the fraternity in communication; and are an ABSOLUTE and INDEPENDENT body with LEGISLATIVE authority—provided (as aforesaid) that the grand masonic constitution be never violated, nor any of the old land marks removed."

Here, without any reference to the government of the United States, or to any other government, every Grand Lodge claims to be an "*absolute and independent body, with legislative authority and an inherent power*" to make what laws they please for their own particular benefit, and for the good of masonry (not mankind) in general. There is, I suppose, a Grand Lodge in every State; and there is a Grand Lodge of the United States. In addition to all of these little *absolute independent* bodies, through the States, there is one general grand absolute independent body to which all these petty governments are subordinate. This general grand absolute independent body, with the authority and power above claimed, exists within the free and independent government of America, and embraces

numbers of men throughout all the States, and throughout almost every department of the administration. Is there no cause of alarm here? Suppose the laws of this Grand Lodge should clash with the laws of our free government, and the hostility be so great that every mason should be under the necessity of contending, sword in hand, either for the assumed liberties of the Lodge, or for the constitutional liberties of his country; what then? Why, every fellow-craft mason is bound by an unconditional oath to support the constitution of the Lodge. He swears in the following manner, and calls upon the Great God to help him and keep him steadfast in the due performance of the same: "Furthermore do I promise and swear, that I will support the constitution of the Grand Lodge of the United States, and of the Grand Lodge of this State, under which this Lodge is held." No matter what the constitution is; every fellow-craft who has been made such within the jurisdiction of the Grand Lodge of the United States, is bound to support its constitution in all cases through life.\*

\* A knight of the east and west is asked, "How were you received?" *Ans.* By water and the effusion of blood. *Ques.* Explain this to me? *Ans.* A mason should *not hesitate to spill his blood for the support of masonry.*" A bow, arrow, crown, and cloth stained with blood, are thus explained: "The bow, arrow, and crown, signify that the orders of this respectable council, *should be executed with as much quickness as the arrow that flies from the bow, and be received with as much submission as if they came from a crowned head, or the chief of a nation.*" The cloth stained with blood, *that we should not hesitate to spill ours for the good of masonry.*" A knight of Kadosh swears as follows: "You promise and swear, that you will travel for the advancement of heaven, and follow *at all times, and in all points,* every matter that you are ordered and prescribed by the illustrious knights and grand commander, *to whose orders you swear submission and obedience, on all occasions without any restrictions.*"—Light on Masonry, pp. 218, 219, 289.

What we have already witnessed is but a fearful presage of what we may anticipate in future, if there be not a revolution. We have seen this *imperium in imperio*, trample on the laws of our country and on the rights of her citizens. We have seen a free born subject, one who had committed no offense against the laws of the land; one who had fought beneath the proud banner of his country, for the liberties we hold dear; we have seen him seized by this mock government, torn from the partner of his life, from his little ones, from the society and enjoyments of home, and barbarously deprived of his liberties, and we believe of his life; and others assailed with violence and threatened with the same destiny. We have seen, yes, we still see, members of this absolute, independent, ancient and honorable body, jeer at these outrages which have been committed, and at every christian and patriotic effort which is made to bring to light their dark deeds of murder, and to sustain the insulted liberties of the nation. Is our free government safe in the hands of such men, especially if they stand at the head of the masonic department? When the cries of thousands of honest American citizens reached the Legislature of this State, petitioning for help in the Morgan affair, how were they treated by the masonic part of that honorable body?

Secret societies are dangerous to any government. Look at the terrible convulsions which once shook the empire of France, and threatened to shake all the kingdoms of the world! That revolution was accomplished by means of secret

societies, called masonic Lodges, which possessed the legitimate degrees of masonry in connection with *Illuminism*. Though this revolution may be traced ultimately to the infidelity of the nation, yet those who were leaders in these tragic scenes, could not have accomplished their nefarious and ambitious designs, had it not been for the previous establishment and organization of secret societies through the empire. When these societies became sufficiently numerous and powerful, (to use the language of a masonic writer,) "the signal was given, and on the 14th of July, 1789, all France was in arms, the government was changed, and the monarch imprisoned."\* "This revolution," says the same writer, "was wholly the handy work of the Lodges; planned and digested in their dark recesses." Now, secret societies in America may become as corrupt as they ever were in France, and then would they be equally as dangerous. In one day they might strike a death blow to the liberties of our happy land, and crown one of their grand kings monarch of America! What possible assurance can we have that this will not eventually be the case, if these secret societies continue to be fellowshipped in both church and state? Will any one suppose that such an idea ought never to be entertained of *Americans*? Look then at the deep laid plot in the western counties of this State, against the PROPERTY, LIBERTIES, and LIVES of individuals! If secret societies in America became so corrupt as to enter into an extensive combination to destroy the

\* Preston, p. 353.

property of their fellow citizens, to drag them from their homes, to rob them of their liberties, and even to murder them in cold blood ; and all this to prevent them from doing that, which, according to the laws of God and their country, they have a constitutional right to do—TO PUBLISH THE TRUTH—if this combination embraces some of those who are the sworn conservators of the public peace—if professed christians and ministers of Christ are known in some instances to justify such proceedings, then what may we not expect ! What will not these societies do ? Are they too holy not to plan and digest in their dark, midnight conclaves, a conspiracy against our free government, should they look upon this as the only alternative which would save their sinking cause ?

What are we to think of professed christians who will support this institution in its absolute claims, and bind themselves to it stronger and stronger by additional oaths ? Since the publication of Morgan's book the fraternity have invented a new oath, called the test oath. This oath I have seen noticed in the public communications of two different masons who have renounced the institution since the introduction of the oath, and who reside at a distance of more than four hundred miles from each other ; and a royal arch mason, a man in whom I place the utmost confidence, and who heartily wishes the downfall of masonry, though he has not publicly renounced it, tells me that such an oath is taken—that he has heard it administered—that they all have to take it—that no one can get into a

Lodge unless he has taken it—that it binds the members of the order to be silent on the subject of masonry before those who have not taken it, and serves as a mark of distinction between them and “Morganites, or book masons.”

We often hear it repeated, “let masonry alone and it will die away.” But does this look like it? If professed ministers of the gospel and leading members of the church of Christ will go forward and take this sacriligious oath, and bind themselves under additional obligations to be secret-keepers, to be silent on the crimes and abominations of the institution, does it look as if they ever intended to give it up? It is not enough for christians to say that they will not visit the Lodges. They must say this and be faithful to their word, and at the same time advocate and support the institution and swear by the most high God, again and again, that they will be true to the order.

The fact is, there is not one inch of neutral ground before us; and the man who professes to take such ground, must of necessity, act a dishonest part; for if he is not against masonry he is for it; and if he is for it, he will support it secretly if he cannot openly. Masonry is by no means a neutral subject. It is either a good or an evil institution, and ought to be supported or wholly abandoned by every human being, and especially by every professor of christianity.

Let every christian who belongs to that institution, pause—and seriously ponder upon the following solemn command of Him in whose presence he must shortly stand—“Thou shalt

not take the name of the Lord thy God in vain." Is not the name of God taken in vain in masonic oaths? 'At the commencement of them the candidate is taught to say, "In the presence of Almighty God and this worshipful Lodge, erected to God;" sometimes "dedicated to God." Is the name of Almighty God used with becoming reverence on this occasion? Is a masonic Lodge erected to God? or dedicated to God? So is a ball room or a gambling table as much. He is further taught to say, "so help me God and keep me steadfast!" *So help me God!* What is this but blasphemy? With what confidence can those professors of christianity, who take such blasphemous oaths, expostulate with the profane swearer on the criminal nature of his language? Do they not know that "those who bear the vessels of the Lord should be clean?" And have they not read, "Thou that teachest a man should not steal, dost thou steal?" Instead of saying that masonry is *awfully sublime*, we may say, in truth, it is *awfully profane!*

This absolute and independent body, is equally hostile to the government of the church of Christ as to civil government. When a church member comes off from this body and renounces his connection with it, and bears testimony against its iniquity, he is recognized as a criminal and dealt with accordingly. He is summoned to appear before the Lodge, is there tried and condemned. Those church members who belong to the Lodge, unite with the unsanctified members of it, and summon this their brother in the



church, whose character there stands unimpeached, and as good perhaps as their own, to appear before them; they condemn, expel and publish him, as having forfeited his character and standing in what they call a *moral* society. And for what? For the very conduct which the church approves, and in some instances requires. This is a direct violation of the law of the Great Head of the church recorded in the 18th chapter of Matthew. According to this, the presumed offender should be cited by his brethren to appear before the church; and here is the place to try him. To summon him to appear before a tribunal of masons, is practically saying that the laws of masonic Lodges are paramount to the laws of God. Instances of such proceedings as the above are frequent. Church members and ministers of the gospel, whose characters are unimpeached in the church, and whose conduct towards that institution the church sanctions, have received from it this kind of treatment; while men whose characters are stained with the blackest crimes, who have even put at defiance the laws of both God and man, to defend the order, are held as honorable members in good standing. Not an individual of those who have suffered, or are still suffering, in the prisons of our country for the abduction of Morgan, nor an individual of those who have fled their country as his implicated murderers, have been expelled and published by the institution for this conduct.

The treatment which church members receive from that institution amounts to something more

than a violation of church discipline ; it is SLANDER. A person whose character and standing are fair in the church is published to the world as having lost his character and standing ; and this is done, in some cases, by his professed brethren in Christ, of the same denomination, and perhaps of the same church. The church says that his conduct is praiseworthy and his character good ; but his brethren who belong to the Lodge, condemn both ; and give their condemnatory sentence in the public prints. The tendency of such treatment, so far as it has an influence, is to destroy this man's character and usefulness ; and we have reason to believe, that in some cases, if not in all, this is the design.

Now, can those brethren who have been published to the world by masonic Lodges, and those who sanction their conduct for which they have been criminated, and those who have united with masonic Lodges in thus calumniating them, I say, can all these brethren unite harmoniously in maintaining the laws of Christ ? Can they come around the table of the Lord as children of the same family ? Can those who have expelled their brethren from what they call a moral society, fellowship them in a religious society ? "How can two walk together except they be agreed !" One thing is certain : if the Lodge is right the church is wrong.

*The Author's reply to a summons received from  
Champion Lodge.*

Since the publication of the first edition of the "Inquiry into Masonry," many of the fraternity

have said that the author is no mason ; and have politely complimented him with the courteous epithets, *liar* and *impostor*. Some have gone so far as to say, that they have written to all the Lodges in the country, and no such person ever belonged to any of them.

NOW READ THIS.

“*Brother John G. Stearns—*

There has been certain charges laid before Champion Lodge against you, for a late publication entitled an “Inquiry into the nature and tendency of Speculative Freemasonry,” wherein are contained many assertions untrue, and calulated generally to bring the craft into disrepute ; and as you are considered a member of said Lodge, it was therefore resolved, that you be summoned to attend our next regular meeting, to show cause why you should not be expelled. Agreeable to said resolution, you are hereby *summoned* to appear at our next regular (if consistent) if not, the next but one, to show cause, if any you have, why you should not be expelled. Champion, March 19, 1827.” By order of the Champion Lodge, No. 146.

SAMUEL DEAN, *Sec’y.*”

This copy is verbatim—This I suppose, will silence the censures of the brotherhood on this point.

*To Champion Lodge :*

I cannot acknowledge any body of masons on earth, whatever powers they may assume, as a tribunal, authorized to call me to an account for the use which I make of the liberties of the press,

or for any other conduct. In the book referred to, I have freely, and I leave the public to judge if I have not candidly, advanced my sentiments on the subject of masonry. Had I not a right so to do? Is not this privilege secured to me by the laws of God and of my country? What class of men then are authorized to summon me to appear before them and answer for this? It is an outrage upon the liberties of the press, and upon the rights of man. *I am an American!—I am a free born citizen of this happy Republic!*—As such, I am equally entitled, with the rest of my countrymen, to those liberties which heaven has bequeathed us, and which have been purchased at the expense of the sufferings and blood of our venerable fathers. True, you have imposed oaths on me which are designed to deprive me of these liberties. But they are such oaths as I never understandingly consented to take. I was deceived and imposed upon. I was told that they would not affect my religion nor my politics. Every person may here plainly discover that they seriously affect both. They are therefore null and void. The press is as free for *Champion Lodge*, or for any other Lodge as it is for me; and if, in your judgment, I have published a book which is not true, you need apprehend no danger that it will “bring the craft into disrepute.”

If, in publishing said book, I have violated the laws of my country, I will cheerfully appear before her tribunal, and answer in due form; or if I have violated the laws of God, with reverence will I appear and answer before the tribunal of the

church. But other tribunals, this side of that which the Lord Jesus Christ will erect amidst the solemnities of the final day, I can acknowledge none. A summons coming from any other, must be viewed by every enlightened patriot and christian, as a mere piece of mockery, and the source whence it originates, as unwarrantable and lawless. Fellow citizens! is it not time to examine the claims of a society which endangers the purity of our civil institutions, and by the manner of its organization, its pretensions, and the infliction of capital punishment for a breach of its laws, erects in the midst of us, an "*imperium in imperio*?"

J. G. STEARNS.

I have had no information, either directly or indirectly, of having been expelled from Champion Lodge.

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Extracts from masonic communications addressed to the author, which disclose the *true, genuine* spirit of the brotherhood:

"*Hannibal, Oct. 16, 1826.*

"Sir—After giving your book a *slight* perusal, I was led to this inquiry: What good can result to community from such a publication? I at last came to the following result—that it would have been better for you to have been employed in a retrospect of your inglorious labors in the ministry. I have also come to one further result—if you are, as you profess, a free and accepted mason, and the obligation is in fact what you assert it to be, you are guilty of moral perjury; and if it be not such, you have

published a falsehood. The book is not worth confuting.” \* \* \* \* \*

The following letter is post-marked, “Schuyler-ville, N. Y.” and dated “March 30, 1827.”

“Thou fool! If thy soul should be required of thee what would you do with the forty-second page of your foolish *primer*? And in fact, the whole is as false as your bigoted superstition and education would allow you to contrive. Do you think you can break down Salem Town? If you do you want a new Bible and a stronger head than the one who composed the *foolish primer*.  
NO MASON.”

“*Camillus March 15, 1827.*

Rev. Sir—I have recently seen a book, the title whereof you claim as author, purporting therein some very false and erroneous facts. To sum up the whole, your writings are a *damned lie*; that you know; and it is evident that it was more of a speculation in you than any thing else. To speak the sentiments of my heart, I think you are a SCOUNDREL, and the father of false institutions. Respectfully yours,  
MOLLY REASON.”

“*Bloomfield, March 8, 1827.*

“Sir—You have falsely, insinuatingly, corruptly and deceitfully represented the principles of freemasonry. What has the Saviour said of those who offend one of these little ones. Language cannot express your perfidy. Oh! thou enemy of all righteousness, how long e'er thou wilt cease to pervert the truth under the garb of

• religion! Will you lie against God and your own soul? Have you ever read of *Ananias*, who sold a possession and kept back part of the price? Hast thou not lied against God? Tremble—tremble—tremble, lest the angel of the covenant stop thy breath and summon thee before his bar. Your work, you well know, carries a lie in the face of it, even in your right hand and in your forehead, as plain as if written with a sun-beam. I therefore exhort you to repent, and pray God that your sins may be washed away. I cannot bid you God speed.” \* \* \* \* \*

“ *Camillus, Sept. 25, 1827.*

“ Dear Sir—Last evening I read in a Utica paper, a bumblebee story, which I judged from its flatness, it was wrote by you, and which induced me, if so, that you might become useful to be sent on a mission amongst them. If you should hereafter be so employed, you had better come through this country where you will have no need of your ‘*silk-pods*,’ for they are most all white faced bees here which have no stings to hurt your fingers with.

M. M. F. \* \* \* \* \*

What striking evidences here are, that masonry is a *benevolent*—an *awfully sublime*—yes, a *heaven born* institution! To compliment a man with such scurrilous communications, and burden him with the postage on them, is I repeat it, the *true, genuine* spirit of the brotherhood: they seldom attempt any thing more manly in defense of their cause. The writer of the last communication, (“ M. M. F.”) being somewhat disturbed

by an article which appeared in the "Baptist Register," like a resolute warrior, drew his bow it seems at a venture. But I would advertise him that he has wholly missed his object, for I am not the author of the "bumble-bee story which he read in the Utica paper," nor do I even pretend to know who he is.

I have repeatedly been accused of *lying*, of publishing *falsehoods*, &c. &c. These censures have been thrown at me, not only by the above extracts from what may be deemed fair specimens of true masonic politeness, but by professors of christianity; by some of my own denomination, and even by some professed brethern of the ministry. Without taking any further notice of such ungenerous and unchristian treatment, I now once for all, ask my accusers of the Baptist denomination, to meet me according to the rules of the gospel and the discipline of the church, and prove their charges. This is a fair offer and I assure them it is one from which I shall never flinch; and it is one which they are bound to accept, or acknowledge their wrong.



# PLAIN TRUTH;

CONTAINING REMARKS

ON VARIOUS SUBJECTS, RELATIVE TO THE INSTITUTION OF

## SPECULATIVE FREE MASONRY.

*"And ye shall know the truth, and the truth shall make you free."*  
—John viii. 32.

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### P R E F A C E .

The following work is designed to exhibit *plain truth*, on the interesting subject of speculative free-masonry. It will contain remarks on the laws of the institution, which authorize the taking of human life; establishing this point beyond controversy—on the nature of some of the obligations which are administered in the higher degrees—on the duty of christian churches, as pointed out in the holy scriptures—on the influence which ministers of the gospel and members of churches have had in rendering masonry a popular system—on the reasons of so much indifference in the minds of many on this subject—on the objects to be gained in being at peace with the institution—on the independence of the human mind—on the liberties of the *press*, and the duty of those who conduct *religious* journals.

The question has often been asked, with a degree of anxiety, "*Where will the Morgan affair end?*" The reply may confidently be made, "In the total extinction of the masonic order; at

least in this part of the world." Let the murderers of Morgan be apprehended and executed—let all the participators in this "unparalleled outrage" be brought to "the most strict and condign punishment;" this will not allay the excitement. The public eye is fixed upon a subject, compared with which, this outrage is a matter of indifference. It is the *source*, the barbarous *system* whence the outrage originated. Every vestige of this relic of the dark ages must be swept from our land. Then, and not till then, will the mind of this American people be at rest on this momentous subject.

Public exertion must not be relaxed under the great mistake that the work is already accomplished. By no means; it is but just commenced. Much, very much remains to be done. The mode of thinking in the minds of a vast many must be materially changed; and this must be effected by the free circulation of *truth*. As light increases—as the people become informed, the blessed work of reformation advances. Darkness, superstition, prejudice, and error, must gradually recede before the steady and triumphant march of TRUTH. Under these views, the author submits the following pages to the public:

## CHAPTER I.

### MASONIC LAWS REQUIRE THE TAKING OF HUMAN LIFE.

In the "Inquiry into Masonry," I have attempted to show, from the nature of masonic oaths, that the institution is based on laws which require the taking of human life, contrary to the laws of God and the land. Members of the order frequently deny this. Admitting, say they, that the candidate binds himself under those horrid penalties, no one is bound to execute them in case of an offense. As this is an important point, and as much depends on its being put beyond the reach of controversy, it may be well to offer further remarks upon it in this place.

If no one is bound to execute the penalties, then the candidate is at liberty to reveal masonry, without exposing himself any more than he would if the solemn mockery of administering the oaths had never taken place. If he is not bound by the penalties to keep the oaths, then the oaths are nothing. If the penalties are a sham, the oaths are a sham, and no part of them is binding. If masons in administering them do not intend to place the candidate fully under their penalties, then they do not intend to place him under the promissory part of them. Will they abide by this? Has the subject generally been understood in this light either by themselves or by others? If it has, why should they put Morgan to death for disclosing masonry? He violated no obligation; he did what he and

every other mason is at liberty to do. Why have they said in so many instances, that Morgan deserved to die? If he deserved to die for violating masonic oaths, then it devolved upon some person or persons, to take his life. If those who took his life, did not do it as an infliction of the penalties of the oaths, and were not authorized by the laws of the institution, then they must be acknowledged as *common murderers*. If masons look upon them as such—as having violated the laws of their country and of that institution—as having acted contrary to its “established usages,” why do they hold them in good standing? Why do they not expel them for “*unmasonic conduct*,” and expose them as *murderers* should be exposed? If they view them as “*ignorant, deluded fanatics*,” and *murderers*, why do they not treat them as such? One of the two things they must admit—either that those men acted in perfect conformity to the “*rules and usages*” of the ancient fraternity, and are to be justified by the institution, or that they hold *common murderers* in good standing and full fellowship in their honorable society, and have thus far concealed them, and shielded them from the justice of the country. I say, one or the other they must admit. Will they say that they are defending *murderers*—men who have violated the laws of God and their country, and of that ancient and honorable institution, and that they are holding such men in good standing? If they give up this position, there is no alternative but to take the other; and acknowledge that they are defending men who have faithfully

*executed their laws.* Either of which presents a sufficient reason why the institution should be rooted out of our land.

But let us appeal to the conduct of the institution, as it is said to be handed down from ancient time by traditions and ceremonies. By these traditions and ceremonies, on which some of the degrees are founded, they teach the candidate that it was their ancient custom to execute those who violated their obligations and became traitors.

The three ruffians who are said to have killed Hiram Abiff, were apprehended and executed in strict accordance with the penalties of the oaths, "according to the several imprecations of their own mouths." This was done by the institution —by order of the Grand Master. Will it be said that they were murderers, and according to the law of God deserved to die? But what authority had Solomon, as Grand Master of masons, to execute murderers? They were not executed according to the law of God as murderers, but according to masonic law and masonic authority. These bloody scenes are the foundation of the third degree, and are kept in memory in all Lodges throughout the world by the ceremonies of the degree. This may be seen in Morgan's book.

The other circumstances I shall notice, may be seen in the "Free Mason's Monitor," part second, commencing at page 11. Here we find that no less than three degrees are said to have originated from the execution of those who violated their obligations. "In the reign of Solomon,"

(says the Monitor,) "several of the workmen had been guilty of some crime of an enormous nature, and made their escape from Jerusalem. A great assembly of masters had sat in consultation on the best means of discovering and apprehending them." By the information of a stranger, it was ascertained where Akirope, one of the traitors, had concealed himself in a cavern. Nine brethren were sent by the Grand Master to apprehend him. One of the nine, (Joabert,) "found the cavern and entered it alone, where, by the light of a lamp, he discovered the villain asleep, with a poinard at his feet. Inflamed at the sight, and actuated by an impatient zeal, he immediately seized the poinard, stabbed him, first in the head and then in the heart. Joabert severed the head from the body, and taking it in one hand and his poinard in the other, he, with his brethren, returned to Jerusalem. Solomon was at first very much offended that Joabert had put it out of his power to take *vengeance himself*, in presence of, and as a warning to, the rest of the workmen to be *faithful to their trust*; but by proper intercession was again reconciled. Joabert became highly favored of Solomon, who conferred on him, and his eight companions, the title of *elected knights*." The degree of *elected knights*, was founded on this execution. Though it was not in strict conformity to masonic oaths, yet it received the sanction of the institution. Joabert and his companions were rewarded for their zeal in the work of death, by new and distinguished honors; and a new degree instituted, the emblems and furniture of

which are designed to transmit to posterity a representation of the bloody deed. "The aprons," worn by the brethren of this degree, "are white, lined with black, *speckled with blood*; on the flap a *bloody arm with a poinard*; on the area a *bloody arm holding by the hair a bloody head*."\*

"About six months after the execution of the traitor, (Akirope,) mentioned in the preceding degree of elected knights," more of the traitors were discovered "in the country of Cheth." "Solomon then elected fifteen masters, in whom he could place the *highest confidence*, and among whom were those who had been in the cavern," (at the execution of Akirope,) "and sent them in quest of the villains." They "discovered them cutting stone in the quarry; they immediately seized them and bound them in chains. When they arrived at Jerusalem, they were imprisoned in the tower of Achizer, and the next morning a *punishment was inflicted on them adequate to their crimes*."† On this execution is founded the degree of "*elected grand master, or illustrious elected of fifteen*."

The next degree in the Monitor, called "*illustrious knights*," was instituted for the express purpose of honoring and rewarding those who had executed the traitors, and of preparing the way to honor and exalt other *worthy* assassins from the lower degrees. The history of the degree says, "after *vengeance* had been fully taken on the traitors mentioned in the foregoing degree, Solomon instituted this (degree of illustri-

\* Mon. pp. 12, 13.

† Mon. p. 14.

ous knights) both as a *reward* for the zeal and integrity of the grand masters elect of fifteen, and also by their *preferment* to make room for raising other *worthy* brethren from the lower degrees to that of grand master elect of fifteen." "He expressed a particular regard for this order, and showed them the precious things in the tabernacle." "The jewel worn in this Lodge is a sword, intended to represent a sword of justice, hung to a large black ribbon; on the part crossing the breast, must be an INFLAMED heart; which is also to be painted on the flap of the apron."\* What new degrees will the Grand Lodge or Grand Royal Arch Chapter, institute, to *reward* the "zeal and integrity" of those *worthy* brethren who have "fully taken vengeance" on the traitor *Morgan*?

What crimes these persons or traitors were guilty of, excepting the first three, we are not informed; probably they had revealed masonry. No matter, however, what their crimes, or supposed crimes, were, these circumstances prove to a demonstration, that the institution claims authority to take the lives of those who violate their obligations. Four of the degrees, at least have originated from the execution of such. Masons, in all ages and nations, who take the degrees, and practice the ceremonies, and wear the emblems, which have originated from these murders, and receive the honors and titles which have been conferred on the murderers, and adhere to the institution, subscribe to these "*ancient usages*."

\* Mon. p. 15.



Now, in ancient times, those who became masonic traitors by revealing masonry, or by some other offense, were, by the authority of the institution, put to death. This, no honest man, mason or not mason, will deny. Have these "ancient land marks of the order" been removed? Have these "ancient usages and customs" been put away? Every person before he is permitted to enter the masonic Lodge, "hood-winked and with a cable-tow about his neck," is made to promise, that "he will cheerfully conform to all the ancient established usages and customs of the fraternity."\* A fellow-craft is charged thus:—"Our laws and regulations you are strenuously to support, and be always ready to *assist in seeing them duly executed.*"† A master mason is charged thus: "The ancient land marks of the order, entrusted to your care, you are *carefully to preserve*; and never suffer them to be infringed, nor countenance a deviation from the established usages and customs of the fraternity."‡ When a person who considers himself solemnly bound by the above promises and charges, is elected Grand Master, and at his installation further agrees "to hold in veneration the original rulers and patrons of the order, and their regular successors, *supreme and subordinate,*"§ will he suffer the ancient land marks to be removed? Will he not strenuously support the laws of the institution, and see that they are *duly executed*? If any brother turns traitor, will he not, as did the ancient Grand Master, whose chair he occupies, appoint some brethren, in whom he can

\* Bradley, p. 178. † Bradley, p. 188. ‡ Br. p. 190. § Br. p. 25.

place the "*highest confidence*," to take care of him—to see that a "punishment is inflicted on him adequate to his crimes?" If he should not, he would turn traitor himself. At the installation of a Grand Master, the officers, and brethren are addressed as follows: "As it is agreeably to the rules of our institution to *command*, so it is *ours with readiness to obey*."\* Add to this, every member swears to obey all summons, given, handed, sent or thrown to him, from the hand of a brother, or from the body of a just and lawfully constituted Lodge. No matter what the command is, or what the summons is. Should a Grand Master command or summons any number of brethren to apprehend and execute one who had violated his obligations, they are bound, by ancient usages, customs and laws; by charges, promises, and oaths, to obey.

How many have been put to death by the institution in modern times, we are unable to say; the day of judgment will tell. But that the author of "Three Distinct Knocks," and the author of "Jachin and Boaz," (both in England,) that Smith, of Vermont, who republished Jachin and Boaz, that Murdock, of Rensselaerville, N. Y., who was supposed to have revealed something of masonry, that William Morgan, of Batavia, N. Y., who disclosed the first three degrees, have all been sent to eternity by the hands of masonic executioners, there is very little room to doubt. With what confidence can any one say, that the institution is not bound, and does not consider itself bound, to execute those who

\* Br. p. 202.

wilfully violate their obligations? If a doubt still remains in the mind of the reader, it must be removed by the following oath of *illustrious knights*, which has been published to the world by those who have taken it: "You further swear, that should you ever know a companion violate any essential 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, agreeable to the rules and usages of our ancient fraternity." We have just seen, that according to the rules and usages of the ancient fraternity, those who violated their obligations were executed as traitors. In this degree, every *illustrious knight* solemnly swears, that if any brother shall violate any essential part of the obligation, he will use his most decided endeavors to bring him to the same strict and condign punishment.\*

\* In the degree of elected grand master, or illustrious elected of fifteen, the candidate swears: "*And to be ready to inflict the same penalty (to have the body opened perpendicularly and horizontally, and the head cut off and placed on the highest pinnacle in the world) on all who disclose the secrets of this degree.*"

"The skull is the image of a brother who is excluded from a Lodge or council! This idea must make all tremble, when they recollect the penalties they have imposed on themselves under the most solemn obligations!—Degree of Knights of the east and west.

"We promise and swear, by the living God, always supreme, to revenge the death of our ancestors; and which of us that should in any manner commit the most light indiscretion, touching the secrets of our order, shall suffer death!" "*I swear to take revenge on the traitors of masonry.*" "You promise in the end, and swear to keep inviolably secret what I am going to disclose to you—*to avenge the traitors of masonry.*"—Knight of Kalch.

"By the man you saw perished, and who was discovered, seized and conducted to death, is an emblem of those who come to be initiated into our sacred mysteries, through a trial of fortitude, and if so indiscreet as to divulge their obligations, we are bound to avenge their death, and to take revenge on the traitors of the fraternity of the tent."—Degree of Knights of the east and west. See Light on Masonry.

Is there nothing here which ought to interest and alarm every individual in community? Can professors of christianity fold their arms and look on with indifference? Can they see their fellow men robbed of their enjoyments, of their equal rights, and of their lives, in strict conformity to the laws of an extensive and powerful society—a society which had its origin in the dark ages, and which now enrolls on its list, numbers of their professed brethren in Christ Jesus? I say, can they look upon all this and withhold their influence to bring into merited disrepute this corrupt association? Thousands who are not masons are as mute on this subject as if they were under the influence of the cable-tow law. Point them to the bloody history, ceremonies, emblems and furniture of the order, which transmit to us a picture of its ancient massacres—tell them of the blood it has shed in modern days, in England and America, and of the widows and fatherless children which it has cast upon the world—tell them of these things, and that this combination of high priests, grand high priests, sir knights, grand commanders, captain generals, &c., &c., exists throughout our country, and threatens to set aside the gospel of the blessed God, to overthrow and annihilate the last remains of civil and religious liberty—perhaps they will reply, it is all speculation; or it is best to be still and say nothing about it. How often are such persons heard to say, “we know nothing about masonry, and care nothing about it, and shall use no influence, either to build it up or pull it down!” Their influence, however,

is generally made to weigh in favor of the institution; and although they pretend to be ignorant of it, they too often reproach and calumniate those who, from a fair investigation of the subject, know much about it, and are honestly laboring to inform others. If they know nothing about masonry, is it not high time for them to examine it for themselves? Can they be justifiable in closing their eyes against the light when it shines around them?

## CHAPTER II.

### NATURE OF THE OBLIGATIONS ADMINISTERED IN SOME OF THE HIGHER DEGREES.

We will now examine the nature of the obligations which are administered in some of the higher degrees of masonry, as published by the Le Roy convention of seceding masons\*—“Furthermore do I promise and swear, that I will aid

\* We cannot believe, (say some,) that so many good men and ministers of the gospel have joined freemasonry, and remained in connection with it so long and have not seen the abominations of which they speak until this late day. We cannot believe it. Which is the most difficult to believe; that these men have, as they say, been deceived, had not examined the subject for themselves, and if they saw something of which they did not approve, felt bound by their oaths to say nothing, or that they have asserted that which they *know is not true*? The former is not uncommon on other subjects; but the latter is without a parallel in the history of man. If the obligations of freemasonry are not what these good men and ministers declare them to be, they know it; and they *know* too, that they have testified to that which is *totally false*. They have come before the public with a lie in their mouths, and have become the vilest of the vile. This we must believe, or we must admit that they are honest men and have been deceived; as all men are liable to be.

and assist a companion Royal Arch mason, wherever I shall see him engaged in any difficulty, so far as to extricate him from the same, *whether he be right or wrong.*" If a R. A. mason is guilty of theft, arson, treason, murder, or any other crime, is apprehended and in a fair way to meet a due reward, according to the laws of his country, his Royal Arch brethren who see him engaged in this difficulty, are bound by their oath to "aid and assist," so far as to extricate him from it—to free him from the grasp of justice and turn him loose again upon the world. If a member of the church who is a Royal Arch mason, gets in difficulty in the church, his R. A. brethren of the church are bound to assist him, "*right or wrong ;*" and if they cannot extricate him otherwise, to oppose, and if possible to defeat every righteous effort made by the church to discipline him. No confidence is to be put in anything these persons do or say, touching the case of a brother, or a number of brethren, whom they consider in difficulty.

"Furthermore do I promise and swear, that a companion Royal Arch mason's secrets, given to me in charge as such, and I knowing him to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, *murder and treason* NOT excepted." How many professed ministers of Christ have taken this oath? These men preach, that "without holiness no man shall see the Lord," nevertheless have solemnly sworn that they will conceal the crimes of a traitor or murderer, and even aid and assist him to escape detection and the jus-

tice of his country—to extricate him from his difficulty “whether he be right or wrong.” Should they be called to testify against this Royal Arch traitor or murderer, whose crimes they have been charged to conceal, the oath, if they consider it binding, must close their lips; or if they swear, they must swear falsely—that they have no knowledge of his crimes. They must swear thus, not only to keep his secrets, but to extricate him from his difficulty.\*

\* The testimony of masonic witnesses on the trials of some of Morgan's kidnappers, exhibits a scene of the most shocking depravity. It substantiates in the strongest manner, all I have said in any part of my writings, on the pernicious influence of masonic oaths.

Chesebro, one of the kidnappers, in his affidavit, testified that “he saw Morgan in the office of J. Chapman, Esq., on the 11th of Sept., during his examination, and that he had not seen him since;” that he was not concerned directly, or indirectly, in using any force in removing Morgan from the jail.”

Sawyer, another of the kidnappers, swore that “he verily believed, and still does believe, that Morgan got into the carriage without any force whatever, and this deponent was at no time nearer than within several rods of Morgan on the evening before he got into the carriage.” Now hear the testimony of the people, which has never been impeached. Willis Turner who was an eye witness of the whole affair before the jail, on the evening of the 12th, testifies that he “saw Chesebro push a handkerchief in his [Morgan's] mouth,” and that “the man [Morgan] was forced into the carriage by four men, who also got into the carriage.” Chesebro and Sawyer were two of the four who forced Morgan into the carriage, and then got in themselves. Hubbard, the masonic driver, testified that “five” men got into his carriage. Morgan and the four, (Chesebro, Sawyer, Lawson and a man calling himself Foster,) who gagged and forced him into the carriage, made the five. Did not Chesebro and Sawyer swear falsely? This same Sawyer headed a masonic mob, in the village of Batavia in the dead of night, “for the purpose of suppressing the publication of Morgan's book, by breaking into the printing office, and if necessary to effect their object, carry off Morgan and Miller.” Hubbard further swore, that he did not know any of the men who got into his carriage. Did he not know Chesebro and Sawyer, citizens of the same village?

Eli Bruce, sheriff of Niagara county, who has been sentenced to two years and four months imprisonment for kidnapping Morgan, told Mr. Hiram B. Hopkins, his deputy, who knew the part he took in the Morgan affair, that if he were called as a witness against him, to swear that he knew nothing about it. Bruce himself swore

This oath carries in it a tacit acknowledgment that Royal Arch masons will murder, and engage in treasonable designs. It is perfect nonsense to swear that they will conceal such crimes among themselves, if it is not expected that they will ever be guilty of them. And if they do commit them—if they stain their hands with the blood of their fellow men—if they conspire to over-

that Morgan had a handkerchief over his eyes to prevent his seeing the persons who were with him—that he was carried across the river into Canada, and as arrangements for his reception were not completed, he was brought back and lodged in the magazine of Fort Niagara; yet, he also swore, *that he believed Morgan was going away voluntarily!* Did he not swear to what he knew was totally false? A curious circumstance indeed, that Morgan should be going away voluntarily with a bandage over his eyes, should be carried into Canada, and because preparations for his reception were not completed, should be brought back and confined in a strong fortress of the United States. If he were a volunteer in this business, what preparations were necessary for his reception in Canada.

David Morrison, who was called as a witness to impeach the testimony of Mr. Giddins, produced a letter which he received from Giddins containing his religious sentiments, and swore that he had never answered said letter, nor responded to Giddins' sentiments by letter. A letter was then produced on the spot, in Morrison's own handwriting, which was an answer to the above, and in which he fully responded to Giddins' sentiments. What is this but deliberate *perjury*? (See a narrative of the facts and circumstances relating to the kidnapping and presumed murder of William Morgan, &c. Also, reports of Morgan trials.)

While Morgan was in Fort Niagara, seven men held a consultation on the plain, not far from the fort, on the disposal of him, (see Giddins' Narrative,) "three of them have sworn in open court, and five have sworn before a grand jury, that they *knew nothing about the affair*, agreeably to what they tried to induce Giddins to do." Another, who on another occasion consulted with two others on the same subject, and who said he "*could prove from Scripture that it was right to execute Morgan*," has sworn before a grand jury that he "*knew nothing about it*." Elisha Adams, who had charge of Morgan a part of the time he was confined in the fort, has also sworn before a grand jury and in open court, that he "*knew nothing about it*."—(*Boston Free Press*.)

The grand jury of Ontario county have found a bill of indictment against Solomon C. Wright for PERJURY. He was a witness on the trial of Bruce, one of the kidnappers.—(*Rochester Enq.*)

David W. Allen, a freemason, who swore in his vote at the charter election in Rochester, in 1829, when masons claimed a triumph over anti-masonry, has been convicted of PERJURY, and sentenced to the state prison for three years.—(*Ibid.*)



throw the liberties of their country—if they do these things repeatedly, they are not to be exposed, but held and treated as members in good standing. Hence, we can easily account why the supposed murderers of Morgan have thus far bid defiance to “the powers that be,” to overtake them; and why some of them were permitted a seat in the Grand Royal Arch Chapter of this State, at its session in the city of Albany, and when a warrant was lodged in the police office of that city, against one of them, why a companion Royal Arch mason “*apprised him of his danger,*” and “*assisted*” him to make his escape; and why this Grand Chapter immediately after this, declared to the public, that they had no hand in the outrage upon Morgan, either “*collectively*” or “*individually.*” Men, (no matter what titles they wear,) who will conceal *murder* and *treason*, and assist murderers and traitors to escape punishment, will misrepresent the truth.

This oath holds out the greatest inducement to Royal Arch villains to commit crime. The penalties annexed to the laws of God and of the land, are designed to deter, and in many instances do deter men from vice; but this oath is directly calculated to do away these strong barriers—to defeat the government of God and of our country—to turn man loose upon his fellow men without any restraint. While this oath is taken and adhered to by a powerful society existing in the midst of us, members of which are often intrusted with high and responsible offices, it will be utterly impossible to maintain righteous government. A Royal Arch mason sees at

once, that if he commits crime, there is but little prospect of his being detected ; and even should he be, his brethren, who perhaps are the ministers of justice, to whose hands he will be committed as a criminal, are solemnly bound, under no less penalty than to "have their skulls struck off and their brains exposed to the scorching rays of the sun," not only to conceal his crimes, but to assist him so far as to put him beyond the reach of punishment—to extricate him from his difficulty, "whether he is right or wrong." Where is the safety of our property, our liberties, our lives, and of our boasted free constitution! An illustrious knight of the cross swears thus—"I swear to keep secret my brother's secrets, both when delivered to me as such, and when the nature of the information is such as require secrecy for his welfare." Here are no exceptions, and no matter whether he is charged to keep his brother's secrets or not ; they must be kept.

A Royal Arch mason "swears to vote for a companion Royal Arch mason, before any other person of equal qualifications."\* An illustrious knight "swears to advance his brother's best interest by always supporting his military fame and political preferment, in opposition to another." It has often been said, that most of the important offices are held by masons. This is undoubtedly true, and the reason it is so is before us in these oaths. It can no longer be said with any propriety, that masonry has no influence in

\* This and some other most exceptionable parts of this oath, are in some Chapters omitted or put in different words.

politics ; for we have the clearest demonstrations that it is a powerful engine in the political world, and has long been a stepping stone to places of honor, profit and power. Had this society been suffered to exist, to increase its numbers and extend its influence as fast a few years to come as it has a few years past, it would indeed secure *all* the important offices throughout the union ; then this great, once free and happy people would be wholly at the mercy of this midnight association ; whose members are bound by oath to conceal murder and treason, and all other crimes of which any of the brotherhood may be guilty—to extricate a brother from his difficulty whether he is right or wrong—to wield the sword in his defense, and in defense of their religion—to look upon the enemies of one as the enemies of all—to stand forth and mete out vengeance to them and bring them to strict and condign punishment. With what facility may they carry into execution any wicked purpose, which any member of the order may set on foot against an individual, a number of individuals or against the nation. We do not know but at this moment they are plotting the overthrow of the republic, or the massacre of all who are laboring to expose the institution. From the bloody nature of the oaths by which they are bound to preserve their mysteries and to take vengeance on the enemies of masonry, we have reason to fear some tremendous explosion ; and we know not at what silent hour of midnight it may burst upon us. By the influence of such oaths the worst of men may be thrust into office—

men who will not hesitate a moment to violate their oaths of office to preserve the "ancient land marks of the order," or to "extricate a brother from his difficulty, whether he is right or wrong." In how many instances has this been done in the Morgan affair? Let such men be selected to fill the offices of government, and none but those who subscribe to their barbarous tenets and bloody deeds are safe.

The penalty annexed to the oath of Knights of the Red Cross: "Binding myself under no less penalty than that of having my house torn down, the timber thereof set up and I hanged thereon, and when the last trump shall blow, that I be forever excluded from the society of all true and courteous knights, should I ever wilfully and knowingly violate any part of this solemn obligation." The oath supposes that all true and courteous knights are saved; for the candidate afterward swears, "to put confidence in every illustrious brother of the Cross, as a true and worthy follower of the blessed Jesus." Now to swear that he will be for ever excluded from the society of the "true and worthy followers of the blessed Jesus," is to swear that he will be for ever excluded from heaven—will for ever suffer the pains of hell, as the penalty of the oath. Similar to this is what is called the "sealed obligations," in which, when the candidate drinks wine from a human skull, he swears—"As the sins of the whole world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was, be heaped upon my head, in addition to my

own, should I ever knowingly or wilfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take, in relation to any degree of masonry or order of knighthood. So help me God." Here the candidate swears, that should he violate any oath which he may take in masonry, or knighthood, from first to last, he will suffer the punishment due for his own sins and for the sins of another. How many members of churches and professed ministers of Christ, have taken this horrible oath; bound themselves under no less penalty than the eternal, and even double torments of the damned, that they will keep the secrets of the order! What an appalling evidence of human depravity! What can be more awful! The salvation of the candidate is *wholly* suspended on the keeping of masonic oaths. The whole mediation of the Son of God is sworn away! One would think that the heart of a good man on this occasion, drinking wine from a human skull, (perhaps the skull of a masonic traitor,) swearing away his blessed Lord—binding himself under endless sufferings to keep the secrets of a corrupt and wicked institution, would die within him! Tell us no more that masonry does not profess to be religious; when according to some of the oaths administered, the salvation of those who take them, depend *wholly* on masonry—is *wholly* suspended on keeping every part of every oath taken from first to last.\*

\* Read the following penalties—"All this I promise in the name of the Father, of the Son, and of the Holy Ghost; and if I perform it not, let me be *Anathema Maranatha! Anathema Maranatha.*"—(Knight of the Christian Mark and Guards of the Conclave.)

"All this I solemnly swear and sincerely promise, upon my

A Knight Templar swears—"Furthermore do I promise, that I will wield my sword in defense of innocent virgins, destitute widows, helpless orphans, and the christian religion." Is this the way christians are to promote the good of their fellow creatures—of those who are in affliction? The Bible directs to "visit the fatherless and widows in their afflictions, and keep himself unspotted from the world." Is this the way they are to promote their religion? Are ministers of the meek and lowly Jesus, to carry the Bible in one hand and the sword in the other? This is the doctrine on which is based the empire of the Pope, the profane system and bloody conquests of Mahomed. Who would have thought, that there were men in this enlightened America, and even ministers of the gospel, who have bound themselves under tremendous curses, to fight with carnal weapons in defense of their religion? "Our weapons," says the Apostle, "are not carnal, but mighty through God, to the pulling down of strong holds." The following is another

sacred word of honor, under the *penalty of the severe wrath of the Almighty Creator of heaven and earth.*"—(Knights of the East and West.)

"On the hangings of the third apartment must be represented in transparent paintings, *all the horrors which we attach to the idea of HELL.*" "He then takes him [the candidate] into the third apartment, and takes from him his covering, and makes him go three times round, (showing him the representation of the torments of the damned,) when he is lead to the door of the Chapter, and the master of ceremonies says to him, "*The horrors which you have just now seen, are but a faint representation of those you shall suffer, if you break through our laws, or infringe the obligation you have taken.*"—(Knight of the Eagle, &c.)

"To all this I solemnly swear, *under the penalty of having the several wraths of Almighty God inflicted on me; and may he have mercy on my soul in the day of judgment, agreeably to my performance of this sacred obligation.*"—(Sovereign Commander of the Temple at Jerusalem.)—See "Light on Masonry."—Comment is useless.

or instance in which these men swear to wield the sword and shed blood. An illustrious Knight swears "And if in my power to prevent it, (that is, injury falling on a brother's head,) never to fail by sword or counsel to defend his welfare and good name."

An illustrious Knight again swears, "You further swear that should you ever know a companion violate any essential 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, agreeable to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy and vicious vagabond, by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, 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." According to the rules and usages of the ancient fraternity, traitors were put to death as I have before shown. Professors of christianity who take this oath, swear, that if any one of the order, though a brother in the church, should, from a sense of duty, expose their profane mysteries to the world, I say, they solemnly swear, "in the dread presence of the Most Holy and Almighty God," that they will use their most decided endeavors to put him to death—to bring him to condign punishment according to the rules of the ancient fraternity, when those who violated their oaths were, by order of the Grand Master, executed according

to the imprecations of their own mouths—received a punishment adequate to their crimes. Should they not think it prudent to put him to death, they swear to “point him out to the world as an unworthy and vicious vagabond.” Though his character as a neighbor, a citizen, a christian and a minister, stands fair and high, and his praise is in all the churches; yet they solemnly swear, that by the tongue of calumny and slander, they will destroy his character, sink his reputation and hold him up to the world as an outcast—as unfit for human society. To do this, they must invent and circulate falsehoods. They therefore swear, in substance, that they will propagate slanderous reports concerning a professed brother in Christ Jesus, for the avowed purpose of ruining his character and of pointing him out to the world as a “vicious vagabond.” Compare this with the Holy Scriptures—“Speak not evil, one of another brethren.” “Speak evil of no man.” “What shall be given unto thee, or what shall be done unto thee, thou false tongue?”

Not only do they swear to destroy his character, but his interest. “By opposing his interest.” The worthy minister of Christ, or any other person, having incurred the displeasure of that illustrious order by exposing their wickedness, is not permitted to sustain a fair character, if their slanderous tongues can destroy it; nor to possess a lawful interest if their wicked hands can overthrow it. What! civilized men, and even professors of christianity, league together by solemn oaths to oppose a brother’s lawful interest! Is



this the spirit of christianity? Is it not that of the infernal regions? "Let no man seek his own but every man another's wealth," is a divine requirement.

"*By deranging his business.*" Whatever lawful and honest calling he may pursue to supply his wants and the wants of his family, throw him out of employ, that by honest industry he cannot even gain a maintenance. Take the bread from his mouth and from the mouths of his family—reduce him to the lowest degree of degradation and wretchedness—to absolute beggary. If he is an editor, proscribe his paper, withdraw patronage, slander his character, break him down, starve him out.

"*By transferring his character after him wherever he may go.*" That is, the character of a *vicious vagabond*. Pursue him with the malice of a demon to the ends of the earth; there, by falsehood and slander, fix on him the character of a vicious vagabond; there oppose his interest and derange his business. Let him enjoy no happiness while he is within the reach of masonic VENGEANCE. The unfortunate victim, after having suffered the loss of character and interest in one place, has not the least gleam of hope left him, that by a virtuous life and by honest industry he may regain them in another place—in any secluded corner of the world.

"*By exposing him to the contempt of the whole fraternity, and the world, during his whole natural life.*" For what? Has he violated the laws of his country? He is a peaceable citizen, a firm and worthy patriot. Has he violated the laws of

God? He is a pious and exemplary christian, devoted to the cause of Christ. What then? With a view to the glory of God and the everlasting good of his fellow men, he has exposed the bloody rites and infernal oaths of masonry. For this, professed christians expose this, your worthy brother in the church, to the contempt of the whole world, during his whole life! What a contrast between this oath and the sublime precepts of the gospel! "Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor." "Do good to all men." "Love your enemies, bless them that curse you, do good to them that hate you." "Bless and curse not." How much this oath has been reduced to practice by members of the order, and by some who are held in good standing and full communion in christian churches, I leave the public to judge. Volumes might be written on the subject.

It is to be expected that those who have taken these oaths, and adhere to them, will deny that they are published to the world correctly. This they must do, this they are bound by oath to do, to preserve the institution, and point out to the world as vicious vagabonds those who have disclosed them. No confidence therefore is to be put in any thing such men say, touching these oaths, unless they utterly renounce them.

A church member who takes the following oath, casts away the solemn covenant which he has entered into with God and his people—"In dread presence of the most holy and Almighty God, I solemnly swear and declare, that I will give myself forever to this holy and illustrious

order." The man who takes this obligation and holds himself bound by it, cannot with any propriety be acknowledged as a member of the church of Christ.

Once more hear these illustrious knights swear—"I swear to look on his enemies as my enemies, and his friends as my friends, and stand forth to mete out tender kindness or vengeance accordingly." No matter whether "he is right or wrong;" his enemies shall be my enemies, and his friends my friends. If the best of men are his enemies, they shall be my enemies; if the worst of men are his friends, they shall be my friends. "And will stand forth to mete out vengeance accordingly." Have these illustrious beings—these dealers in VENGEANCE, never read the following scripture—"VENGEANCE IS MINE, and I will repay, saith the LORD." If a man in the defense of a righteous cause—in the firm discharge of duty, provokes the ill will of an individual sir knight, he is exposed to the wrath of the whole body. They will unitedly "stand forth and mete out *vengeance*" to him. He may expect to be pointed out to the world as an "*unworthy and vicious vagabond.*"

As to the nature of these oaths, I may safely say, that sentiments more abhorrent to the human heart—more subversive of the equal rights of man—more dangerous to the stability of a free government—more incompatible with the mild precepts of christianity, were never inculcated by the *Illuminati* of Europe, or by the ferocious *Jacobins* of the French school. Here, in this happy soil, where flourishes the fair tree

of liberty, are planted and fast coming forth, the poisonous seeds of sedition and anarchy. Where is the man so in love with wickedness and suffering, so lost to the safety of his character, interest, liberty and country—where is the christian, the minister of Christ, so indifferent to the purity of the church and the honor of his divine Master, as not to use his most decided endeavors, by the blessing of God, to bring this illustrious order, (not to “condign punishment”) into oblivion? Men, who are acquainted with the nature of the institution, and still maintain a connection with it, must in future stand no higher in the esteem of a judicious public, than conspirators against all law, human and divine.

### CHAPTER III.

#### MASONRY FELLOWSHIPED BY CHURCHES.—THEIR DUTY.

*Masonry pollutes the character of the church of Christ.*—Churches of all denominations *fellowship* the institution. Some churches, however, are to be excepted; they have separated from the “unclean thing.” With these exceptions, churches of all denominations actually fellowship masonry. Many of their members are members of that order, have taken its sacreligious oaths, practice its heathenish and profane ceremonies, are its warm advocates, use their mightiest exertions to build it up, and to extend its influence far and wide. These persons are

held in good standing, in full fellowship and communion in the churches to which they belong. Is not this fellowshipping masonry? Suppose some of the members of a church should frequent balls and card parties, the church should take no labor with them, but let them pursue this course unmolested, and hold them in good standing; would they not, in doing this, practically say, that they fellowship such conduct? This argument holds equally good as to masonry. While churches suffer their members to become masons, to maintain their connection with the institution, to support it, to wear its titles and receive its honors, they do fellowship it by their practice, and their characters are polluted with it.

There is no class of men who are doing more to support the institution of masonry than members of churches. They are its champions—the pillars on which it rests. They have written and published volumes in its support—have devoted a considerable share of time in traveling the country and states as lecturers in the Lodges and Chapters. What they do for the society has a greater tendency to build it up, to throw around it a false glare, to deceive men and ruin them for time and eternity, than all that can be said or done by men who do not profess religion. They are frequently its leading officers—its worshipful masters—high priests—grand chaplains—grand commanders, &c.

In accepting these offices, and wearing these unscriptural and high sounding titles, they violate the commands of the Saviour and disgrace

his cause. "If ye love me," said Jesus, "keep my commandments." What are they? The following is one—"Be ye not called Rabbi!" that is, *master*. Here is a plain command. The lowest capacity may understand it. To receive and wear the title, *master*, is a violation of it. Those professed christians and ministers who belong to that institution, many times accept and wear this title with the addition *worshipful*. *Worshipful master* is the appellation by which they are known among the craft. Is not this profane as well as a violation of a positive command? Is it not assuming a title which belongs to none but the Uncreated Being? Are creatures—professors of the christian religion, to be worshiped? How do ministers of Christ, pastors and servants of churches, appear in midnight assemblies of their fellow men, under the title *worshipful master*? Can they pretend a moment that their divine Master approves this? If it is sinful to be called Rev. or D. D. as many contend it is, how much more so it is to be called *worshipful*! The sinful nature of this title almost disappears, when we consider the nature of other titles which are accepted and worn by the same class of church members. What authority have they for assuming and wearing the title, high priest, or grand high priest? "No man," says the great apostle, "taketh this honor unto himself, [to be called a high priest,] but he that is called of God, as was Aaron." On what possible ground can christians pretend to justify themselves in wearing this title? Are they called of God to be high priests and grand high

priests? They tread on forbidden ground—a positive command of God lies before them to which they appear to pay no regard; else, why do they violate it? They have no more authority for assuming this title under the present dispensation, than private members of the Jewish nation had under that dispensation. Will any one pretend that members of that nation who had no connection with the priest's office, would have been justifiable in assuming this title and wearing the robes of Aaron? Witness the signal destruction of Korah and his company, and the fire of God's wrath which consumed the two hundred and fifty princes, merely because they aspired to this office, when it did not belong to them! Is the thing any less sinful now than it was then?

I have before me a document, in which a professed minister of Christ calls himself—"knight of the red cross, knight templar, knight of Malta, and Grand Chaplain of Washington Encampment." What horrid oaths this man has taken! Yet he is in good standing in the baptist denomination. I have another document in which another baptist minister, in high standing, calls himself—"knight of the most illustrious order of the golden fleece—sovereign prince of the degree of the red cross—and deputy sovereign of sovereigns of the consistory of sublime princes." I have another, in which another minister is called—"grand commander of knight templars." Pretty names these for ministers of the New Testament! Pretty business too, for these professedly holy men of God to amuse them

selves with these high sounding and profane titles! There are other titles which are conferred on members of that institution, the blasphemous nature of which is the climax of the whole. These are—"knights of Christ"—"knights of the mother of Christ"—"knights of the Holy Ghost." Who can be so blind as not to see that the institution by which these titles are conferred, is *rotten* to the core? Must it be fostered then in the church of Christ? "Take these things hence." Away with these abominations from the house of the Lord. We have no "grand high priests," nor "grand commanders," nor "sovereign of sovereigns," nor "knights of the Holy Ghost." No. We are "*all brethren*;" and have all "*one Master*," and the greatest among us wear no higher title than "*servant*."—Math. xxiii. 7–11.

The sublime honors which that institution confers on professors of christianity, are the corrupt and bewitching honors of the world; such as christians should look upon with the utmost contempt. They consist substantially in being raised to some nominal office, where the above swelling and profane titles are conferred. Take from the institution these nominal offices, and these mock titles, and it would soon go into disrepute. Will christians, who profess to seek a heavenly country—a city which hath foundations, whose builder and maker is God: will they so demean themselves as to be running after these worldly honors, and playing with these empty baubles?

All this abomination—this system of self-right-



eousness, of impiety and mockery, of blasphemy and murder, with its worldly honors and profane titles, is fellowshipped by christian churches!

Now, what is duty? Shall churches continue to follow this iniquity, or shall they separate from it? One or the other the Lord requires. There are many who believe that masonry is an evil and ought not to be fellowshipped, but take no active part against it. They are very inconsistent; for, if masonry is an evil and ought not to be fellowshipped, then it is the duty of every person to come up to the help of the Lord against it; to use all possible, prudent and justifiable means to remove it. Let an individual be pointed out who can aid in the extermination of this evil, yet, whose duty it is to remain inactive. The more a person can do, the more he is bound to do.—the more the Lord requires of him, and the greater will be his criminality in neglecting to do. There are others who not only withhold their aid to expose masonry, but exert all the influence they have to shut out the light, and to keep their brethren in ignorance. Nothing alarms them more than the least appearance of an excitement on the subject. Measures are faithfully pursued to produce quietness. These brethren may sincerely believe that such a course is wisely adapted to do good; but they are surely making work for repentance; if not for themselves, they are for generations to come. They are healing slightly the hurt of God's people. If they can succeed in keeping peace for a season, as some of them do, they have only healed the surface of the wound, while it remains to be

probed to the bottom. This must and will be done, or christianity is a fable, and the Saviour has no cause on earth. Those churches which are now quieted and kept in ignorance by the influence, perhaps of a minister, or one or two leading members, must sooner or later (if their garments are polluted with masonry) have their share of trouble. They may avoid it for a while, but it must and will come, or the bible is not true. Masonry will never be separated from the church without a severe struggle.

God is loudly calling upon Zion to arise and purify herself from these abominations. His children have long been groaning under the bondage of this institution, and crying to him for deliverance. He has heard their prayers, and by a remarkable providence, in which his sovereign hand may be seen, he is answering them. He is working, and it is their duty to work with him. If they do not, if they shut their eyes against the light which he has thrown around them; if they turn a deaf ear to the voice of his providence, they may expect heavier judgments. If but one life shall be lost in the holy conflict, there will be much cause for gratitude; but if this will not suffice; if the blood of Morgan will not arouse his people to a solemn sense of their duty and to active performance of it, then they may look for something more. They need not be surprised should he suffer that institution to rise in its might, and eventually sacrifice their posterity on the altars of *Moloch*.

Many think it is not best for churches to separate from masonry entirely: it will produce

such an unhappy division. At the time the Jews were carried away captive to Babylon, quite a number violated the commands of God by marrying heathen wives. This was discovered soon after their return from captivity. What was to be done? Here were more than one hundred, some of them priests and Levites—first men in the nation, who had fallen into this sin. Must they separate from their wives and children? Must their families be broken up? What a distressing time! What an unhappy division? But iniquity was there. A command of God had been violated—a union formed which he had expressly forbidden: A separation must take place; the union must be dissolved, though it should sunder the dearest ties ever formed in nature. Husbands and wives, parents and children, must part; more than one hundred families must be broken up. If the people of God at the present day, have formed a connection which the scriptures forbid, they must dissolve it, let the consequence be ever so distressing. Should it annihilate whole churches, it would in no sense lessen the duty. Churches which are not formed according to the pattern of the New Testament, are of little worth to the Saviour. The glory of his kingdom does not consist in numbers, but in the purity of those who compose it.

It is taken for granted by many, that let masonry alone and it will die of itself. These persons are under a great mistake. They certainly are not extensively acquainted with the nature of the system, nor with the nature of the human heart. Was it ever known that satan gave up

one of his strong-holds peaceably, without a struggle to retain it, until compelled to by those weapons which are mighty through God? If the institution of masonry is not one of his strongly fortified castles, then he never had one on earth; and should he resign it peaceably, it would be something new. There are many to be sure, who, under the present agitated state of the public mind, to quiet their brethren, have agreed not to frequent the Lodges. But what will this effect towards removing the evil? This is nothing more than a compromise. These persons have not, nor will they dissolve their connection with the institution. They hold themselves bound by its obligations—are at war with every effort made to bring it to naught, and with every person who takes a stand against it. Now I ask once more, what does it effect for these men to say that they will not visit the Lodges? If the present excitement should die away, and churches take the course which many recommend—let masonry alone—how long would it be before these persons would again openly frequent the Lodges, and masonry get a more deadly grasp upon the church of Christ and the liberties of a free people, than it had before? \* Church members who have connected with that institution, have something more to do than merely to say, that they will not attend Lodge meetings. They have done wrong—have committed a great evil. They must *confess* and utterly *renounce* this evil. Nothing less than a humble, penitent *confession*, and complete *renunciation*, ought

\* This was written thirty years ago. It is now being fulfilled.

ever to restore them to the fellowship and communion of the church of Christ. Every sincere follower of the blessed Saviour who has been duped by masonry, will, when he sees his wrong, cheerfully, and with a broken heart, take this step.

It is true, masonry is going into disrepute in many places. But how? By the efforts of the people. *Palsy* these efforts, and then would it be said masonry is going into disrepute? Had these efforts never been put forth, would it now be said, masonry is going into disrepute? What has been done, is but the commencement of a great work. Look at the numerous profane temples of masonry scattered over the land? How many Lodges and Chapters in every state? A Grand Lodge, a Grand Royal Arch Chapter, a Grand Encampment of Knights of each state—a general Grand Royal Arch Chapter, a general Grand Encampment of the United States. Have these numerous and powerful grand and general grand bodies fallen into disrepute? Will they without the most vigilant exertions on the part of the people? Here is much to be done; and a great share of it must be done by the American churches. When the evil shall have been eradicated from these churches, the victory will be gained—masonry will be down. It will not stand any longer than it is supported by members of churches.

Nothing would better accord with with the wishes of those who support the institution, than for the people to put up the sword, under the great mistake that the beast has received his

death wound, and will expire. The order of *illumination* was at one period detected in Bavaria; their papers were seized and published to the world. This, however, only inspired them with additional ardor. They caused it to be secretly inserted in all the gazettes, that the order was abolished. This produced a kind of epidemic stupidity in the public mind, which gave them an opportunity to invent new mischief and concert new plans. Shortly after, the society appeared in a different form, under a new name, spread rapidly throughout the states of Europe, and finally overturned the government of France. Though in America, masonry is now detected and exposed to the rude gaze of the multitude, yet there is reason to beware of the subtlety and ambition of its grand dignitaries. A course similar to the above may be pursued, and perhaps with equal success. Our work must be *thoroughly* done—the noxious plant must not only be broken down, but *dug up*, and its roots “*exposed to the scorching rays of the sun.*”

Masonry will by no means die of itself; nor will it separate itself from the church of God. No; it will cling to it, like the deadly *scorpion* to the victim on which it fastens. The church must therefore separate from that. When Ezra, the Jewish priest, discovered the sin into which some of his brethren had fallen by marrying heathen wives, had he delayed a separation under the great mistake, that they would eventually see their wrong, separate themselves and the evil die away, what would have been the consequence? Would not those who had joined

affinity with the heathens have clung to them until the day of their death? Would not others have followed their example and have committed the same sin? When the evil was discovered, then was the time to apply the remedy. Had it been delayed, the danger would have increased. So it is with masonry; every person who has formed a connection with that heathenish institution, though he may feel as strongly attached to it as the Jews did to their heathen wives, is required by the holy scriptures to dissolve it immediately. When the people of God, in the days of Luther, began to discover the polluted character of the church of Rome, what was their duty? Was it still to maintain a connection with it—let popery alone—let it die away? Did they not hear the voice of the Most High through the medium of the scriptures, saying, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?” Those who did not obey this command, were partakers of her sins, and consequently received of her plagues. Those who will not separate from masonry are partakers of the sins of the institution, and are already receiving of the plagues which God is fast sending upon it.

A separation from that institution, is urged by the plain commands of the New Testament. “Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part

hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—1 Cor. vi. 14—17. There is no fellowship, no communion, no concord, no agreement, between the pure church of our Lord Jesus Christ, and the corrupt institution of freemasonry. Masonry is that which the gospel condemns: it is an "unclean thing." Christians are therefore to separate themselves from it.

Again—"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." Perhaps no system ever existed, which is more strikingly characterized as works of darkness, than masonry. Even themselves are ashamed to speak of the things which are done of them in secret. With these unfruitful works of darkness—these shameful secrets, christians are to have no fellowship; and they have something further to do than merely to disfellowship them—"*But reprove them.*"—Eph. v. 11, 12.

Once more—"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not offer the tradition which he received of us."—2 Thess. iii. 6. Is it



not disorderly to join that institution, to adhere to it, to take its unchristian and unconstitutional oaths, to practice its profane and mock ceremonies? If not, pray tell us what would be disorderly? If we are to fellowship all this in the church of Christ, what shall we not fellowship there? These passages, (and a multitude might be quoted,) make duty plain—so plain that the way-faring man, though a fool, need not err therein. Those churches which have separated, or may separate from that institution, need not fear the scoffs of the world, nor the censures of their brethren; they must expect both. But they can show the most unequivocal testimony of the holy scriptures—a “*thus saith the Lord,*” for what they do: and certainly “*we ought to obey God rather than men.*”

It is of the utmost importance, however, that every move on this subject, should be dictated by the mild spirit of the Saviour. An intemperate spirit, harsh and hasty measures, tend directly to defeat the object designed to be accomplished. “A soft answer turneth away wrath, but grievous words stir up strife.” “And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient. In meekness, instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.” “Be ye therefore wise as serpents and harmless as doves.” Perhaps there never was a time in which this dove-like spirit was more needed among churches than at the present. Amidst the turmoil and confusion which exist in many places, it highly

becomes the christian soldier to be calm—to keep in his mind the precious words of the wise man—“He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.” We should “contend earnestly for the faith,” yet in “*meekness*,” we should be “steadfast, unmoveable” in our course, yet “gentle.” Churches cannot be too much guarded against measures which may tend rather to divide, than reclaim those who have sinned. “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. *And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garments spotted by the flesh.* Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory, with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.”—Jude 20—25.

## CHAPTER IV.

ON THE INFLUENCE OF MINISTERS—REASONS OF SO MUCH INDIFFERENCE ON THIS SUBJECT—OBJECTS TO BE GAINED IN BEING AT PEACE WITH THE MASONIC INSTITUTION.

People generally, are disposed to put too much confidence in ministers of the gospel. If a min-

ister appears to be devotional, if he prays and preaches with a degree of energy, and his ministerial labors are attended with success, some suppose that he is almost infallible. It is extremely difficult, in many cases, to convince them that such a man may be in an error. They seem not to be sufficiently aware, that all ministers spring from the same polluted root as themselves—possess the same depraved hearts—are equally liable to embrace error and fall into sin. Nor, perhaps, are they aware of the solemn and painful truth, which stands recorded on almost every page of ecclesiastical history, that professed ministers of the gospel have done more than any other class of men on earth, to corrupt the church of Christ. They are stationed at the avenues of the church to resist error; and when error has sent forth its polluted streams into the church, they have, in every instance, opened the flood-gate. “All the errors which were ever brought into the church, and all the corruptions which have for ages tarnished the glory of the kingdom, have been the device of some clergyman or ecclesiastical council. And it is by the authority and influence of the same class of men, that these errors and corruptions are disseminated and maintained. Were it not for their influence, thousands of the dear saints of the Most High God, would soon renounce their errors, and embrace and practice the truth as it is revealed in the holy scriptures.”\* All the “filthiness and abominations” of the church of Rome were introduced by the *clergy*. Those who have been

\* Corresponding letter of the Oneida Baptist Association for 1827.

esteemed as good men, have persecuted even unto death, those who have differed from them in sentiment. Are ministers more holy now than they have been in ages past? It is to be hoped that there are not as many evil designing and wicked men in the ministry now as there have been—but they all have the same hearts by nature. And in exact proportion as any denomination of christians become popular, and conformed to the world, it is cursed with a corrupt priesthood. Ambitious men—those who love the praise of their fellow creatures more than the praise of God—to occupy the highest seats, and to be called of men, *Rabbi, Rabbi*, will aspire to this office, and will be thrust into it. Ministers are not to be followed as guides, any further than they follow Christ; and they should be watched whether they do follow Christ. Their faith and practice should be examined with as much jealousy, as the faith and practice of any other men.

How many ministers have seemed to give great evidence of piety, their labors have been wonderfully blessed of God, yet they have turned out to be wicked men. Were they right because they appeared to be pious, and their labors were blessed? How many really pious and useful ministers there are among different denominations of christians. The Lord blessed them and their labors. Are they all right, in all respects? God does not withhold blessings from his ministers, or from any of his children, because they, in some things, err. If he should not bless them, unless they were in all things right, he would never

bless them. He blessed them, not because they deserved to be, but for the sake of his Son. If ministers preach and pray like angels from heaven—if a swelling tide of success follows them to the grave, these things are no *sure* evidence that all they do is right, or that they are God's ministers. We must not take for granted, that what the most devotional, understanding and useful ministers do, is right; we must test it by the same rule we do our own conduct, or the conduct of others, and judge for ourselves.

Apparently pious and useful ministers, have done more than any other men, either in the church or out of it, to introduce masonry into the church, and to bring upon her all the afflictions which she now suffers, or ever will suffer, on this subject. They have been leaders in these things. They have joined the institution, have recommended it as a "*good thing*," and have even extolled it as "*divine*." Their brethren have supposed, that it must be what they have recommended it to be; have followed their example, and have fallen into the same sin. If such has been their influence over members of churches, how much more powerful and extensive has it been over unconverted men—especially the unwary youth! How many thousands of this class, have they, by their example and influence, lured into those secret chambers; many of whom, no doubt, will go down to perdition, under the guilt of masonic oaths! Had these ministers stood where they ought to have stood, as pillars in the house of God—had they kept clear from this unscriptural union—had they

borne testimony against these unfruitful works of darkness, and these shameful secrets; masonry could never have found its way into the church—the door would have been effectually closed against it. But they have opened the door, and have helped in the evil with their own hands; and many of them appear determined that it shall not be removed.

It is high time that people were awake—that churches should see that those ministers who are masons, however high they may stand, can err; have and do still err, on this subject. We must not believe what they say concerning masonry, so long as they adhere to it, and acknowledge its obligations binding: for they will not only quibble, but in some instances deny plain facts. We must act as ever becomes the dignity of our nature—examine and judge for ourselves. In how many instances have ministers misrepresented the Morgan affair, and Morgan's book—crying out, "*it is all speculation.*" Serious speculation, indeed, will it be for some of them, when they shall stand at the judgment seat! How often have they been heard to justify the kidnapping and murder of Morgan! Elder David Bernard, a Royal Arch mason, in a communication to me, says—"That five weeks before Morgan was kidnapped, he heard a professed minister of the gospel, high in standing, and a Royal Arch mason, say, (speaking of Morgan's writing masonry,) "*that he would be willing to be one of the number to put Morgan out of the way.*" This he repeated a number of times, and attempted to justify it." This minister I know; and I know

too, that he once stood high in the esteem of the public, as a pious and useful minister. Since the abduction of Morgan, he has been heard to justify it. Elder Bernard further says—"That after Morgan was taken away, he was in a full Lodge, and a number of ministers were present; one of them, a knight templar, declared, *that if Morgan had his throat cut from ear to ear, and his body buried beneath the rough sands of the sea, he could not complain that justice was not done him.*" Samuel D. Green, of Batavia, a mason, in a communication to the public, says—"That two ministers, of regular standing, at present in society, stated, that although it would not be justifiable by civil law to take the life of Morgan, *yet it would be morally right and just, for he had violated his obligations and justly forfeited his life.*" A professed minister of the gospel, at a masonic festival, soon after the abduction of Morgan, is said to have given the following toast—" *The enemies of freemasonry—may they find a grave six feet due east and west, and six feet deep.*"\*

How many expressions similar to some of the above, have dropped from the lips of ministers! How awfully deceived they must be! What unscriptural and unconstitutional ideas they must have of right and wrong! How many hundreds there are who are under the influence of such men, and believe all they say on the subject of masonry.

\* This was given at the installation of the Lewiston chapter, when it was known by members of said chapter, that Morgan was then immured within the walls of Fort Niagara: only seven miles from Lewiston.

Far be it from me to make any remarks, which shall tend to weaken the confidence of people in ministers, who are deserving it; but I wish them to see that ministers are not infallible—are not to be followed as guides, any further than they follow the footsteps of Christ. I wish them to see the mighty influence which this class of men have had, in rendering masonry a popular thing, in uniting it with the church; and the influence which they now have over thousands, in preventing them from taking any active part against it. If people would do as these ministers, and those who are under their influence, and believe what they say, would have them, they would be as mute as a chord untouched. Every book now written against masonry, would be committed to the flames; every editor would close the columns of his paper; every author would drop his pen, and every freeman would shut his lips on this subject. Yes; if another, and another Morgan should be kidnapped and murdered, they would dictate the same course for the public to pursue. But it is a fact, and they may set it down as a fact, which is no less infallible than the holy bible itself—a fact which they must eventually realize in its full force—that the institution of masonry is sinking, and every person who still clings to it must sink with it.

What a wound have these men inflicted upon the precious cause of the Saviour! What reproach have they brought upon the ministry! Great confidence, as I have said, is often reposed in them. They are looked up to as examples—



such indeed they ought to be. Men of no religion, often suppose that what ministers do and say, is right; and if they copy their examples, all will be well. But when they see these ministers leave the path of the just, violate the laws of Christ, and do that which they themselves would not do, what a stumbling block does it cast before them. Irreligious men—even the open enemies of christianity, can judge for themselves, that the conduct of those ministers who belong to the masonic institution, and are maintaining their connection with it, is highly unbecoming their profession; and indeed a disgrace to it. What a weapon have they put into the hands of such men! How much occasion have they given them to say, christianity is a fable, and those who profess it, even its ministers are no better than others—than ourselves! The only course these ministers can take, which will do away the disgrace they have already brought upon the cause, is to renounce, in the true spirit of the gospel, their connection with that institution, and confess their wrong. This, and nothing but this, will heal the wound, and restore them to their former standing in the public mind: and they have no time to lose in doing this.

But the conduct of these men, I would observe, has no bearing against the christian religion. It perfectly corresponds with the history of the human heart, from the foundation of the world, as given us in the holy scriptures. It confirms the truth of this history. These men have done very much as the bible informs us others.

even those who professed to be good men, have done before them. Their conduct must testify, not against christianity, but against themselves—against their *personal piety*. There was a Judas among the first ministers of Christ. How many there are now, is not for me to say; nor is it for me to say, how many of those who belong to the masonic institution are pious; but this I may say, that while they pursue the course which they now do, they can have no reason to complain, should the public seriously doubt their piety, in some cases. “By their fruits ye shall know them.”\*

What is termed the “*rising ministry*,” is often spoken of as ominous of great good to the kingdom of Christ. I hope it is. But how many of those young men who compose this “*rising ministry*,” have sworn allegiance to that relic of barbarism—are clinging to it—recommending it as equal with the gospel of God which they profess to be commissioned to preach. What is their object? Popularity! What a reaching after this! What a striving to be great! What a conforming to the maxims and fashions of the world! Let us not boast too much of the rising ministry. What an astonishing contrast there is between the spirit of some who compose this ministry, and that of our aged fathers, whose heads are blossoming for the tomb! Surely we have reason to “rejoice with trembling.”

Why is it that so many men of influence who are not masons, keep on the back ground, and

\* And what confidence can we have in those who will join the institution at this late day, in 1858?

are unwilling to have it known on which side they stand? Should these men come forward and show themselves on the Lord's side, as they are bound to by all that is dear to Zion, the struggle would soon be at an end. But the course which they take protracts it, and renders it more unpleasant. Are these men afraid of losing their good name, their popular influence among masons? Is this the reason why they will not oppose what they know and acknowledge to be an abomination? Perhaps they have been told, and sincerely believe, that should they oppose the institution, it would be a serious injury to them. Were they to take an active part against that corrupt system, they would no doubt, injure themselves in the esteem of—of whom? Of the real hearty friends of truth? those who love the Bible and the equal rights of man? No. They are the enemies of truth, and of the liberties which the Bible and the constitution of our country guarantee to every citizen. I say they are enemies to these. They are unwilling that truth should be known, and error should be exposed, that men should freely speak, write and publish their sentiments on masonry, and in vindication of the gospel and church of Christ. Does the Lord require his people to pursue a temporizing course with this class of men? a course which shall secure their friendship? Is it wrong for them to do any thing which shall stir up their wrath and provoke them to kindle the fires of persecution? Suppose they adopt a course which these men approve, is this an evidence that it is right, and

that the Lord approves it? "Woe unto you," says the Saviour, "when all men speak well of you, for so did their fathers of the false prophets."

There are many professors of christianity, who, in time of peace, when things move along in a pleasant way, when all that shines is taken for gold, are much admired; but do they make good soldiers in a time of war? Will they stand by the cross of Christ in the dark and cloudy day, and contend for truth at the risk of popularity, interest and life itself? Look at the course which many have pursued on the subject before us! There are men, who, years ago, were decidedly anti-masonic, but since the war has commenced, they are whist. What can be the reason? Do they think it imprudent to take an active part against that which they have so frequently denounced as corrupt? Or is there in their view, something to be lost now? The venerable John Gill, when contending for truth in a perilous time, was solicited by his connections to desist, as he would probably lose friends and support. But the good man of God, in the true spirit of his Master, replied—"I am not afraid to be poor." Have ministers of Christ any thing to lose? If they have let them relinquish their hold of it! If they have any thing but the precious cause of their Divine Master, let them cast it away, it is only a dead weight. If they have a name or a character which can be destroyed, let it go; it is certainly worth nothing. Those who sustain the christian character, and pursue the path of christian duty, and with

the great Apostle to the Gentiles, have *suffered the loss of all things that they may win Christ*, have nothing to lose—no popular name nor delicate character; nor have they any thing to gain, but Christ. But when we see men clinging to their popularity, refusing to come out boldly in defense of what they know to be truth, for fear they will lose this, what unfavorable conclusion must we draw! There is too much seeking to save life among professed christians. “He that seeketh to save his life shall lose it,” says the Saviour. Christians should not fear to have “their names cast out as evil, for the Son of man’s sake.” How many shifts and turns must those make, who seek to save their lives! Yet, after all their carefulness, must lose them.

There are many who seem to consider it a disgrace to suffer the reproach and calumny of men, for opposing that anti-christian system. But what says the Saviour? “*Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.*” If a man, from pure motives, labors to expose masonry, and is reviled, persecuted, and all manner of evil spoken against him falsely—if in strict accordance with the blasphemous oath of illustrious knights, he is pointed out to the world by their malicious tongues as an “*unworthy and vicious vagabond,*” it is so far from being a disgrace, that it is an honor, and the greatest honor which the enemies of God can confer upon him. Those who suffer this persecution, will, perhaps, enjoy peace of conscience, and the approving smiles of Jehovah, in

as great a degree, as those who, to maintain their popular course, to save their lives and avoid this persecution, have neglected duty, and sacrificed the interest of Zion.

It is true that a man who takes a decided stand against that institution, is often treated with the greatest abuse. A war of VENGEANCE is proclaimed against him. He may depend upon it, that his character will be thoroughly tried, and if it be not good, it will be publicly known. Masons have always held out the dreadful idea, that a man who should oppose them would suffer the loss of character and influence. This, according to their horrible oaths, is the thing upon which they have ever been determined. Hence, the first step they take towards such an one, is to fall upon his character, and destroy it, if possible. What abuse have they dealt out to those who have attempted to expose their system! What can be their object! A very plain one—to *prevent the influence of truth.*

But why should it be considered a disgrace to any man to oppose masonry—to write and publish against it? Is the subject itself so mean as to disgrace a person who attempts to investigate it? If so, how contemptible must those appear, who enlist all their talents and influence in supporting it—who receive its honors and wear its titles! Look at the men, high in rank, in both church and state, who are said to have patronized the institution, and to have been its grand dignitaries! Some of these have written and published volumes—have traveled from Lodge to Lodge, from Chapter to Chapter, and from one

country to another, to advance the interests of the fraternity. They have freely expressed their views, and have labored to promote them. Now, is it base for a man to express his views fairly on the same subject? Even if they are not correct, yet if he advances them with a degree of candor, why should he subject himself to the chagrin, and obloquy, of almost every member of the order? Why do they not meet him like men in a fair exchange of arguments? And if his arguments are not good, expose them and put them down. If their cause be a good one, have they not talent enough enlisted in its support, to defend it on this ground, by giving every opponent fair play? It may always be taken for granted, that a cause which cannot be defended in this way, had better be given up; it is poor; it is not the cause of truth. But this is a mode of warfare to which the brotherhood are not accustomed. Their cause cannot be supported by truth. It ever has been, and is to this day, supported and defended by falsehood and slander. Their strongest hold, is nothing less than a refuge of lies. Let them abandon this, and attempt to stand upon the broad ground of truth, and they cannot find one inch of such ground before them. Mr. Bradley in the introduction to his book on masonry, says—"The system is founded in truth and cannot be destroyed." Let the champions of the system take this ground in its defense, instead of traducing the character of those who have fairly shown that it is not founded in truth. This would be much more "honorable" than the course which they usually pursue.

A great many men have opposed the christian religion ; some have written against it. But can an instance be produced in which christians (I mean christians in heart) have treated their opponents as masons, in almost every case, treat theirs? The idea which has ever been held out by masons and their friends, that it is a disgrace to oppose masonry, is a mere scarecrow ; it is in its very essence, rank tyranny over the rights of conscience, and the liberties of the press. The obvious design in presenting such an idea, and in treating men in perfect accordance with it, is to prevent a candid investigation of their anti-christian system. Every man of an independent spirit, will look upon such an idea, and upon such treatment, with the utmost contempt.

Many, who are not masons, are pleading for peace with the institution. They are, therefore, unfavorably disposed toward every move which is calculated to disturb this peace. They are saying, "peace, peace, when there is no peace." There can be no peace between the cause of Christ and the cause of masonry. Unless righteousness can fellowship unrighteousness, light commune with darkness, Christ have concord with belial, and there be an agreement between the temple of God and idols, there never can be peace between the Church of Christ and the masonic institution. The only ground on which these men expect peace with masonry is, not to oppose it—let it alone—say nothing about it. Many of them, no doubt, will be willing to enter into a solemn covenant with the institu-



tion, never to oppose it. I ask these men to look at the terms on which they are so urgent for peace! Are they righteous? Will peace established on these terms be durable? Will the Lord own and bless it? On the same terms they may enjoy peace with all the powers of darkness. If they will pursue the same course toward them which they pursue, and urge others to pursue, towards masonry, let them alone—oppose none of their attacks on the kingdom of Christ, they may enjoy peace with them—just such peace as they now enjoy with masonry, and equally as justifiable in the sight of God. Christians are not to look for peace on this subject, until the last masonic temple shall have been demolished.

They are soldiers, and are commanded to “put on the whole armor of God,” and are advertised that they have to contend “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;” and are “exhorted,” that they “should earnestly contend for the faith which was once delivered unto the saints.” Are they at liberty to compromise with any of these enemies, who would destroy this faith? If they may with one, they may with all; then they may lay aside their armor; they can have no further use for it. Armor is of no use in a time of peace. But it is never a time of peace with saints in this life; and if they even propose to make peace with any thing which is unholy, they cast the greatest dishonor upon him who hath chosen them to be soldiers. They should always have

on their whole armor, every part of it, and always be prosecuting the war upon the kingdom of darkness. They are to make war, not only with sin in themselves, but with false systems, which are invented by "principalities," by "powers," and by "the rulers of the darkness of this world." Every false system of morality or religion, is designed to undermine the gospel of Christ, and to overthrow his cause. Masonry is such a system; and if saints are justifiable not to oppose it, they are equally justifiable not to oppose any system satan ever invented. Then, where would be the faith which was once delivered to them? Would they in this way preserve it pure and unadulterated as they received it from heaven? What invention of satan's can be more dangerous to the cause of Christ, than one which claims kindred with it—to be the same in substance with it—or even to be a hand-maid to it? It is a thousand times more dangerous than one which professes open war.

It is true, that christians are to be "*peace makers.*" But they should never even think of making peace with that which is at war with Christ and his kingdom. Though the gospel which they profess is the gospel of peace, yet it is the nature and design of it to produce war—war with the enemies of truth. Wherever this gospel is preached in its purity, this war is carried on. It separates the dearest earthly friends, sets them at variance, excites the most deadly hostility, which often terminates in the shedding of blood and the taking of life, by those who hate the truth. The Saviour, therefore, says,

“Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall be they of his own household.” “I am come to send fire on the earth, and what will I if it be already kindled.” “Suppose ye that I am come to give peace on earth? I tell you nay; but rather division.”—Matthew x. 34–36, and Luke xii. 49. What divisions and contentions, in families, in neighborhoods, and in corrupt churches, have followed the ministry of the word! Yes, what malignity, what wrath, has it stirred up in the enemies of the cross! What savage cruelties and barbarities have they practiced upon the saints, staining almost every soil with their blood! On this very ground, thousands are opposed to every move which is made against the masonic institution. It makes difficulty—excites wrath. On this ground, too, books written against the institution have been proscribed, and their authors criminated. How often it is said of them, they are sowing discord among churches—are doing a great deal of mischief, and will have much to answer for! Those who say this, may with the same propriety proscribe the glorious gospel. Do they not know, that books could not be published, exposing the iniquity of the institution, without producing war? Because these little volumes sow discord among churches and separate very friends, it is not certain that they ought to be proscribed—or that they do not contain

important truth—or that they were not called into existence by the special providence of God. And if exposing masonry and contending against it, should create the most unpleasant war, in families, neighborhoods, and churches—should it fling wide open the gates of hell, and provoke the adversary to muster all his legions—should a scene of suffering follow, which has never been witnessed since the extermination of the poor Waldenses from the valleys of Piedmont—should thousands of the dear saints of God, be conveyed to heaven from flames of martyrdom and seas of blood, it would furnish no evidence that masonry is right, or that we ought to be at peace with it.

But what is the object to be obtained in being at peace with the institution? Is it not this, in many instances—pecuniary assistance? Are there not many who profess to be the ministers of Christ, who have joined the institution, taken its profane oaths, bound themselves under its horrid curses, for no other purpose than to obtain more liberal support in the ministry? Are they not still clinging to it for the same reason? Were they to renounce this unscriptural connection, they would not only be pursued with the tongue of slander, but many of them, no doubt, would suffer the consequence in a pecuniary respect. Their benevolent brethren might “oppose their interest and derange their business,” and reduce them to want. On the other hand, are there not many ministers who are not masons, and who sincerely believe that masonry is an evil, yet are suing for peace with it, princi-

pally because they fear the loss of friends and support? Perhaps some of their members, and more of their hearers, belong to the fraternity, and should they come out and oppose it, many of the streams by which their temporal wants have been supplied, would be cut off, and they reduced to the necessity of trusting in the providence of God for their daily bread. Have we not reason to believe that this is one thing which keeps them on the back ground, motionless and breathless on the subject of masonry?

Again, some masons belong to various benevolent institutions—bible societies, tract societies, education societies, missionary societies, newspaper establishments, &c. Now, if churches should disfellowship masonry, they might lose a great share of support which is received from members of that institution. Does not this have an influence over churches, especially over many leading members? Is it not one grand reason why they do not act on this subject? If so, what is the object to be gained? It is *money!* Look at it, christian reader! It is *money!* Which is worth the most to the cause of our Divine Master—which will place the highest diadem on his head in the world of glory, a few dollars and cents, or the eternal truths of the bible? Will you sell these truths for *money?* or even for *bread?* Put your finger upon a solitary truth on the face of the holy scriptures, which you would part with for thirty or twice thirty, or ten times thirty pieces of silver! Are christians to pursue that course with any

corrupt institution in existence, by which they may obtain the most money from it?

But what would be the consequences as to these several institutions, should masonry be dis-fellowshipped by churches? This is a question which is entirely beyond the reach of any human being to answer; and it is one with which we have nothing to do. This is the question which interests us—*Is masonry corrupt?* This is not to be determined by the quantity of money we can obtain from members of that society, to aid in the cause of Christ; but by an investigation of its principles, oaths, ceremonies, writings and practice. If, on such an investigation, the institution shall appear to be anti-christian, every person's duty is plain—to withdraw from it—to disfellowship it—and to devote his talents, however feeble or mighty, to its overthrow, utterly regardless of consequences. The great God, the wise disposer of all events, will take care of the consequences.

Have we not read, that “the silver and the gold, and the cattle upon a thousand hills,” belong to the Lord of hosts? Do we not know that he will bring these treasures into the church as fast as they are wanted? There can be no necessity, then, of making peace with the world, or with men of the world, for the sake of getting their money. Does the kingdom of Christ lean for support on the kingdom of darkness? Does he solicit the aid of that kingdom? By no means! He is the independent Jehovah, and is able to sustain his own cause without the aid of his enemies! If he wishes to make use of the

gold and silver, which he has put into their hands, he will do it; but never—never, by making peace with their corrupt inventions, which are designed to overthrow his cause and to rob him of his crown! The idea into which many have fallen, at the present day, of courting the favor and friendship of wicked men, and of the kingdoms of this world, to aid in supporting benevolent institutions, or in promoting the cause of the Redeemer, is going far away from the examples of the New Testament. For ministers and christians to join the masonic institution, for the purpose of being more popular, and of getting more money, is insulting the Saviour. For others who are not masons, to be at peace with it, for the purpose of obtaining the same ends, is equally censurable. And if bible societies, education societies, missionary societies, &c., cannot stand, unless they stand in the fellowship of a combination, which, strictly speaking, is a deep laid conspiracy against the rights of man and the christian religion, let them go down—but first let the experiment be tried, of standing on the pure principles of the holy scriptures; and if there is any faithfulness in the covenant, any strength in the arm of Jehovah, depend upon it they will stand. “It is better to trust in the Lord than to put confidence in princes.” “Cursed be the man that trusteth in man, and maketh flesh his arm.”

Seeing there are so many men of high rank, who in heart are anti-masonic, and who by the fireside, and in private circles, freely express their anti-masonic views, yet for fear of sacri-

ficings the honors of the world, of losing their popularity, or some other object, will not lift a finger to put down the institution—and seeing they influence hundreds of others, who dare not think, nor speak, nor act for themselves, to take the same ground as they do, there remains the more to be done by the people. *The people must do the work.* And whatever may be the opposition of these men, and of our *would-be* lords and task masters, the voice of the people, like a mighty irresistible torrent, will bear it away.

## CHAPTER V.

### INDEPENDENCE OF THE MIND.

As to the independence of the human mind, all men stand on a level. A Cæsar, or an Alexander on his throne, has no greater claims to the free exercise of the powers of his mind, than the humblest peasant over whom he sways the sceptre. God has not given him, nor any other man, nor any class of men, however high their rank, the bare shadow of authority, to dispossess any of their fellow men, of this native independence. It is what all have received from Him, in whom they live, and move, and have their being. All have equal liberty to range the fields of moral and intellectual improvement—to think, to reason, and to investigate for themselves. The utmost boundary of their researches is the capacity of the soul.



This liberty lies at the foundation of the moral and intellectual dignity of man. Man is a noble being—the noblest of the works of God. A foundation is laid in his mind, for an endless expansion of all his powers, an eternal increase of knowledge and virtue. If he is holy he will forever approximate the dignity and loveliness of the Deity; yet between him and the Deity, there will ever remain an infinite distance. It is not only the privilege, but the duty of every person, thus to advance in moral excellence, during the whole period of his existence. But deprive him of this liberty—limit the operations of his mind by arbitrary laws, place before him moral subjects—subjects which claim kindred with the faith and practice of christianity, and which he must not investigate on peril of the most excruciating death, and he begins to sink in the scale of being. If he sits down tamely, and yields into the hands of tyrants, that noble independence which heaven has bestowed upon him, this is the end of his race. How can moral sentiments be impressed on his heart and govern it, unless he knows what they are? and how can he know what they are, without investigating them? Therefore, the liberty of freely discussing any subject presented to the mind, and to any extent the mind is disposed, is necessary to accomplish the end for which it exists.

This liberty is essential to man's salvation. If he may not freely and fairly canvass any moral or religious subject which may be presented, or is under obligation to embrace it without examining it, then he is in danger of being like the

man who built his house upon the sand; the rain descended, the floods came, the winds blew and beat upon it, and it fell, and great was the fall of it. How many thousands have been ruined in this way! who, though they have not taken the sacreligious oaths of masonry, yet by a corrupt and tyrannical priesthood, have been debarred the privilege of examining the christian faith for themselves; and have been induced, and even compelled to embrace a faith suited to the ambitious views of its authors. How many, too, have been ruined in the same way by masonry? Those whom they considered great and good men, have told them, that masonry is the same in substance with christianity; without examining it, they have embraced it as such, as their religion; have rested their eternal hopes upon it, and have died in the full belief that it is a saving system.

This liberty is essential to the purity of the church of Christ. If its members may not freely investigate every moral or religious sentiment, and renounce and disfellowship, as in their judgment the rules of the gospel shall dictate, then the door is open for the introduction of every species of error, which will soon corrupt both their faith and practice. Look at the abominations of the church of Rome! These, being sanctioned by a polluted priesthood, have been imposed on the credulous, and they, not being permitted to examine for themselves, have embraced them, and have become blindly attached to them.

Equally essential is this liberty to the purity

of republican institutions. If the people may not freely discuss any point whatever, which stands connected with their civil or political freedom, if their voice may not be heard on all such subjects, then their free institutions, of which they may proudly boast, are in the utmost danger of being corrupted, undermined and overthrown. To deprive a people of this liberty, is the high road to tyranny and despotism.

I will now show the reader, that it is the nature and obvious design of the masonic institution, to tyrannize over the human mind, and to rob it of this independence. In the first oath which is administered, the candidate is made to swear, in the most solemn manner, and to bind himself under no less penalty than to have his throat cut, his tongue torn out, &c., that he "*will always hail freemasonry*—that he will not, *write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave* it, on any thing moveable or immovable, under the whole canopy of heaven." O sacrilegious oath! Thus the deluded votary of masonry, on the very threshold of the institution, is induced to swear away, not only his life, but what is worth a thousand times more, the liberty of freely exercising the powers of his mind.

By swearing that he will *always hail* masonry, supposes, first—that he embraces the whole system, without knowing, by a fair investigation, what it is. This oath is administered before the mysteries of masonry are communicated to him; consequently, at the time he solemnly swears that he will *always hail* them and *never reveal*

them, he is perfectly ignorant of them. Now, if it be right for men to embrace masonry, without investigating it for themselves, so far as to know what it is, then it is equally right for them to embrace any article of faith, or any system, whether religious, philosophical, or political, without investigating it, to know what it is. This sentiment is the foundation on which the boasted masonic fabric has rested for ages. Introduce it into the church. Let it be a law there, as it is in the Lodge, that every member shall embrace, and solemnly covenant that he will *always hail* the church creed, without knowing what it is—without examining a solitary article of it. Such a law may with as much propriety exist in the church, as in any other society. But what would be the consequences? They would shortly be seen in the superstition, bigotry, enthusiasm, corruptions and abominations of the church, and in the ruin of souls. This is the doctrine of Mahomet, improved by the Pope. The idea supposes, secondly—that the candidate is never at liberty to investigate masonry with a view to know whether it ought to be *hailed* or not. He not only embraces it without a fair, or even a superficial investigation, but swears, in essence, that he never will investigate it. If the oath supposes, that he is at liberty to investigate the system, with a view to know whether it ought to be *hailed* or not, it also supposes, that after such an investigation, he may come to the conclusion not to *hail* it; whereas he solemnly swears, without any reserve or condition whatever, that he will *always hail* it.

Carry out this sentiment. If a man may in one instance be prohibited the privilege of examining a subject, a professed system of morality or religion, he may in another, and indeed in every instance; and thus be effectually deprived of that liberty of mind, which is essential to the end for which he exists. Here is one instance in which he is deprived of it by arbitrary law, and the principle by which it is done, in this one instance, might with equal propriety do it in every instance.

Again—that the candidate should be bound not to reveal any *art or arts, part or parts, point or points* of masonry; *not to write nor print it, &c.*, supposes, that he must not in any circumstances whatever, communicate a solitary idea for the information of others. In the obligation of illustrious knights, the candidate is bound in still stronger terms, if possible. He swears, that “to the end of life,” he will not either “with good or bad design, ever take the least step, or measure, or be instrumental in any such object, to betray” the secrets of the degree—that he “will never speak on or upon, or breathe, high or low, any ceremonies or secrets, whereby any opinion, even of the *nature and general principles of the institution* can be found by any other person, be he a mason or otherwise, than a true knight companion of the cross.” Let the knowledge which he may possess of the institution be what it may, ever so interesting to others, tending in its nature to promote their happiness in the highest degree, both in this life and that which is to come; or if he knows that the insti-

tution is ever so corrupt—that it sanctions the greatest wickedness—that it is designed to disorganize every system of social happiness, yet he must not reveal it, nor write, nor print one syllable of it, nor the bare resemblance of a syllable of it—must not speak on or upon, breathe high or low, any thing by which this may be known, on peril of having his throat cut, his tongue torn out, or of dying the infamous death of a traitor, and of suffering the eternal torments of hell.

It is understood that the members of the fraternity are at liberty to speak in its favor, if they do not disclose its secrets and mysteries; but under no circumstances whatever, to the end of life, are they at liberty to speak against it, though they may possess the clearest convictions of its intrinsic depravity. This is plain, not only from the above oaths, but from their manner of dealing with those of their members, who dare to be freemen; to cast off the masonic yoke; to speak, write and publish their views of the institution. They are not only expelled, (which is by no means a disgrace, though designed to be,) but are pursued with that kind of mean, scurrilous treatment, which is well befitting the fallen spirits of another world. Masonic vengeance, without justice, (murder, in some cases, not excepted,) is meted out to them.

From the foregoing remarks, we may account for the extreme ignorance of the grand majority of the members of that institution, and of people generally on this subject. The more “knowing ones” of the order, have been deter-

mined, and have used every precaution to prevent a free and fair investigation of the moral nature and tendency of the system. People must believe it to be just what they gratuitously assert it to be, without so much as looking at it for themselves. This, thousands have done, those who are masons, and those who are not. The members of the institution, who in reality become the dupes of this imposition, who *hail* masonry, without knowing by an impartial examination whether it ought to be *hailed*, are more or less, under the influence of bigotry and fanaticism. They have not reasoned themselves into the subject, and of course reason, in their view, has nothing to do with it. They will not hear to reason; nor will they enter into a fair debate on the subject. Many of them will not even read a book written against the institution, though written ever so fairly. All such books are abjured, and their authors doomed to destruction, "whether they be right or wrong." With such men it is perfectly useless to attempt to reason. They are blind and deaf. They are thorough proof against the fairest and most cogent arguments.

There are hundreds of masons who are, and ever have been, perfectly ignorant of the true spirit of the institution. Though they tacitly acknowledge that the oaths which have been published by Morgan, are in substance correct; yet they are under such a strong delusion, that they cannot or will not be made to see, that these oaths are repugnant to the principles of good government and the christian religion. They

advocate the institution, tenaciously adhere to it—and sincerely believe, at least appear to, that it is a “*good thing*,” though disgraced by the conduct of bad members, as is the case with every society. On other subjects these men will talk with candor. But the fact is, they have never examined masonry; they have taken it for granted—have embraced it in the *dark*; perfectly so, in every sense of the word—have never come to the light to look at it. Such men, if they did but know it, are the mere tools of the order. But every honest mason, who fearlessly pulls the bandage from his eyes, and looks at the monster in the clear light of truth, starts back with abhorrence! As a Royal Arch mason, a minister of the gospel, once said to me, that when he sat down and looked at the thing candidly, *his blood run cold in his veins!* No wonder!

We hence account too, for the astonishing apathy which prevailed on this subject, previous to the excitement produced by kidnapping and murder. It is a matter of the utmost surprise, that such a society should exist so long in America; that people should not see their danger, until aroused by the cries of *murder*, by the prostration of law, liberty, and religion, and by a tremendous skaking of the fair temple of their freedom. The notion of a *secret* society, a society which is not known in law, which usually convenes in the dark, sedulously conceals its principles and practices from the public, whatever specious pretensions it shall make, ought in all countries, under all governments, in all circumstances, to excite alarm in the breasts of all hon-



est men. Must a society, which has for its grand and exclusive object, what the masonic society professes to have—“*universal charity*,” be a *secret* one? How plain and irresistible the answer! No! There must be some selfish, some ambitious, if not wicked design, covered beneath the mantle of its secrecy and its false pretenses. What do good men, acting from good motives, wish to do in secret, guarded by “the tiler’s sword?” I answer, *nothing!* The bare idea of professors of christianity belonging to a *secret* society, is, of itself, a sufficient reason why they ought not at the same time to belong to the visible church of Christ. The false glare, the deceitful outside of the institution, and the idea which has been so strongly riveted in the public mind, that masonry must not be freely and fairly investigated, have prevented people from seeing the subject at an earlier day, in this light.

A person (not a mason) to whom I once offered a copy of the “*Inquiry*,” observed with an air of contempt, “*I understand that you are a mason, and I thought masons could never say anything against the institution.*” This strange idea has been embraced by thousands, and is the prolific source of a great share of the abuse which has been dealt out to those who have honestly spoken their sentiments on the subject. It is, however, in perfect accord with the system. Masonry, in denying its members the liberty to speak, write and publish what they please, on any subject they please, to be accountable only to the laws of God and their country, in prohibiting this free exercise of the mind by ar-

bitrary laws, which are enforced by the most barbarous penalties, presents a powerful reason why it ought to be abolished. A man who is influenced by the holy precepts of the christian religion, or even nothing more than a love for national liberty, cannot understandingly, support this organized and overgrown system of tyranny.

What is more debasing and demoralizing than the bondage of the mind! Look at those nations whose mental liberties have been successfully usurped by the worst of tyrants! Look at their moral and intellectual degradation—their ignorance, superstition, bigotry and fanatacism! Look at the darkness, the gross darkness, which has enveloped them! On the other hand, look at those nations which have been left free and unshackled, to think for themselves, and to speak as they think! They have risen in their might—have been distinguished for their virtue, intelligence and true patriotism. These remarks will apply with equal force to individuals. Individuals, who basely yield their mental independence, and embrace sentiments and systems, which they have not canvassed, and of which they know nothing, only by hearsay, are, so far as they submit to this imposition, blind, ignorant, bigoted zealots. They are the most contemptible vassals. How many such there are, who seldom pretend to reason on any subject, unless it concerns their sordid interest. Strictly speaking, they “pin their faith on other men’s sleeves.” They have their particular friends, in whom they confide; and what these friends tell them, is “*law and gospel,*” without the shadow of a doubt

—beyond all controversy. The only step they take in a course of reasoning, (if it may be called reasoning) is, our friends say it is so, it is, therefore true—we believe it. Now a man might as well undertake to shake the towering Andes, as to move these men from their beloved sentiments. *It is so.* Why is it so? Our much valued friends say it is so. Just so far, and no further, do thousands reason on the subject of masonry. A minister, a professed christian, a father, a son, or some other relative, whom they respect, has told them that masonry is “a good thing,” and they believe it, and perhaps, at the same time will acknowledge, that they know nothing about it. How much more powerful is this kind of influence over the hearts of men, than the influence of truth!

Every man should resolve to be independent—to use the powers of the mind which God has given him, in the fearless and diligent search of truth and duty. To think, examine and judge for himself on all subjects. To adopt no code, or system, whether political, philosophical, or religious; of whatever school, or by whatever authority or great names it may be upheld, without a thorough or candid scrutiny. Any thing short of this is beneath the dignity of man, and is a base prostitution of his noble nature.

## CHAPTER VI.

LIBERTIES OF THE PRESS—DUTY OF THOSE WHO  
CONDUCT RELIGIOUS JOURNALS.

We shall now speak of the liberties of the **PRESS**. Who can estimate the influence which a free and well conducted press must have on the present and eternal felicities of a people! Every conductor of a press, is emphatically “a public sentinel on the watch tower of liberty.” His responsibility is great! The duty which he owes God and his fellow men is great! No class of men (ministers excepted,) have a greater and more extensive influence over the human mind, and do more either to darken or enlighten it, than those who control the energies of the press. It is their duty, not only to disseminate the light of science and the glorious light of the blessed gospel, but especially to guard the civil and religious rights of the people; and fearless of all consequences, to wage an exterminating and eternal war with every foe who threatens to assail these rights. This is the confidence which the people repose in them; especially in those who are conductors of public journals. This duty they expect of them; in the faithful discharge of which they are always ready to sustain them. Those who attempt to fill these highly responsible stations, ought to be men who are free from the influence of sordid motives; who have no interest separate from the public good; whose veracity, self-denial and integrity of soul, will never allow them to neglect their duty, or basely betray the

public interest, to further selfish and ambitious designs.

Will the principles of that "honorable" institution, freemasonry, allow editors of public journals to possess these qualifications, and perform their duty! Suppose an editor has been hoodwinked and haltered in a masonic Lodge, and made to swear that he will always hail, ever conceal, and never reveal masonry—that he will never write nor print it, nor the mere resemblance of any thing by which it may be known—that he will keep the secrets of a master mason, murder and treason excepted, and those of the Royal Arch mason, murder and treason *not* excepted; that he will extricate him from his difficulty, whether he be right or wrong; that he will promote his political preferment in opposition to another; that he will support the constitution of the Grand Lodge and of the Grand Royal Arch Chapter of the U. S. A., &c., &c. Put all these oaths together, and if he considers them binding, is he to be acknowledged as a public sentinel? In how many instances may he be induced to betray his trust, and to sacrifice the cause of the people to that of the Grand Lodge or Grand Royal Arch Chapter? Suppose an attempt should be made to disclose the secrets of the order, and a half a dozen or a dozen men should be murdered, and as many printing offices laid in ruins, to frustrate the attempt? Suppose this Royal Arch editor should be acquainted with the whole affair, and should be charged by his Royal Arch companions to keep it a secret—not to print one syllable about it, on peril of having his

“skull struck off and his brains exposed to the scorching rays of the sun?” What course would he take? His duty would be plain, to develop the whole transaction as far as he had become acquainted with it—to sound the alarm in the ears of his countrymen. But would he do this? Indeed he would not, so long as he considered his masonic oaths binding. He would pursue the same course which hundreds have pursued in the Morgan affair—to prostitute the liberties of the press and the columns of a public journal, to the infamous cause of kidnapping, arson and murder. Every masonic editor throughout the union, who has considered his obligations binding, and has designed to defend the institution, has pursued this scandalous course. Masonic presses have been like so many corrupt fountains, which have poured their polluted and poisonous streams into the public mind. When we look at the nature of the oaths by which these men are bound to that corrupt hierarchy, their conduct is not so much to be wondered at. They are not at liberty to tell the truth, nor to enlighten the people; but are solemnly bound to deceive them, to put all their efforts together to prevent the truth from coming to light. Men who will kidnap and murder, and set fire to printing offices, to suppress the truth, or justify these things when done by others, will falsify the truth on liberal terms, to accomplish the same end.

No honest man can understandingly conduct a masonic journal—a journal designed to defend the institution “through thick and thin.” An honest man will tell the truth. But the man

who intends to defend masonry, feels solemnly bound to conceal the truth; to perplex, bewilder and deceive. The more skilful he is in this depraved course, the better qualified he is for a masonic editor. Look abroad through our land! Here and there we see a press, which has nobly cast off the fetters and trammels of the order, and dares, in the face of masonic *vengeance*, to be free, and to speak right on, in the cause of liberty and virtue! Every American citizen, who duly appreciates the liberties he enjoys, will give thanks to Almighty God for this! Were it not for this, the *Eagle* of our country would soon speed her flight to some other clime—our sun would soon go down in darkness—depend upon it, our nation would soon be engulfed in ruin! These *free presses* are worth a thousand times their weight in gold. May the Lord preserve them pure—may he bless their conductors with the smiles of his face! But while we see here and there a free press, how many there are lying prostrate at the shrine of masonry, whose conductors have wickedly concealed or perverted the truth—have labored to throw a mist before the eyes of the people, and have poured a torrent of high handed abuse upon those who have espoused the cause of God and freedom. Such editors are traitors, the worst of traitors to their country. They have merited, and will certainly receive, the everlasting execrations of a virtuous people—a people whom they have grossly insulted, and whose dearest rights they have mocked; and if they do not repent, will meet the frowns of Him who sits in the heavens, and

will "laugh at their calamity and mock when their fear cometh."

Masons have designed to bring the press under their control. Unless they can palsy its energies and thereby keep the people in ignorance, their cause cannot stand. They are aware, that the independence of the mind and the liberties of the press, are fatal to the existence of the institution. Is it not so? Look at their efforts to ruin those independent editors, who have been faithful to their trust, acted worthy of their station, and deserve the gratitude of their country. They have withdrawn their subscriptions, withheld their patronage of every kind and slandered their characters. They have said to them louder than in words, be silent on the infamous and bloody deeds of our ancient, honorable and heaven-born institution, or we will break you down, *right or wrong!* But why? Because they dare to be free men, and to do their duty to God and their country. By the terrific influence of such a course, they would awe into silence every editor, and muzzle every free press in the Union. How many timorous creatures there are, not only editors, but others, who, under this kind of influence, pull off their hats and bow to the order, and would almost submit to the humiliation of "kissing the great toe" of some grand dignitary. The time has but just gone by, when an editor, or any other person who should venture to speak in opposition to masonry, through the medium of the press, would do it at the hazard of interest, reputation, and life itself.

Again, I ask the reader to look abroad through



our land, from one extremity to the other; and in all this land of boasted religious freedom, this land of bibles, of bible societies, of tract societies, of missionary societies, of education societies, and of various other benevolent institutions, all of which profess to have for their grand object the melioration of the condition of fallen man; I say, in all this land of boasted freedom, of religious enterprise, of professed piety, where is the christian editor, the conductor of a *religious* paper, who has written a solitary column on this momentous subject to expose this foul system of self-righteousness, impiety and murder! Is there one?\*

There may be those who have written a few lines, and published now and then an article. But of all this class of editors, of all denominations, I know not *one* who has taken a *decided* course, to develop this iniquity, and to scatter light among the churches of Christ.

It is truly a day of wonders! Christians are doing great things to extend the triumphs of the Cross. But does ardent piety keep along with their doings? Are they as much distinguished for sobriety, heavenly-mindedness, brotherly love, self-denial, a separation from the world, a love and zeal for truth, as they are for liberality? Was there ever a period in which they appeared more attached to mere show, to something with which the enemies of christianity shall be pleased, than at the present? Were they ever more shy of bearing the reproach of Christ? In the midst of us—in the midst of all the efforts which are

\* Since the above was written, (which was in 1823,) several religious journals have come out on this subject.

made to evangelize the world, a system exists, which professes to be religious, and which mocks the Saviour, the hope of the Christian, and the very existence of the church: yet those editors who profess to guard the purity of the church, to furnish her with a knowledge of the most interesting movements of the day, *dare* not investigate the claims of this system. They will minutely detail the sufferings, persecutions, and success of missionaries among the heathen—will give us an impartial history of the doings of bible societies—will tell us of the great success which attends the circulation of tracts—have much to say about the utility of Sabbath schools—urge their brethren to greater diligence—declaim against the errors of different denominations—contend for their own particular sentiments, and if any one becomes a heretic and opposes the faith, denounce him and caution the churches to beware of him; but when all is in danger, when the gates of hell threaten the very foundation on which rests the kingdom with all its hopes, they are mute. The pen of the historian has never, in any age of the world, recorded a circumstance more surprising! Could these men have an assurance, such a one as they would rely upon, that there is no more to be lost in discussing masonry, than there is in talking about baptism, or church government, or the errors of popery, those who are not bound by the cable-tow, or do not live within the sphere of its attractive influence would, no doubt, fill a considerable share of their columns on this subject. They would do their duty.

Objections are often raised against discussing masonry in a *religious* paper. Efforts have been made by masons to prevent this. Why should not masonry be discussed in a religious journal? It professes to be a religious institution. Can any sound reason be offered, why the claims of a religious, or even a moral institution, should not be fairly investigated in a religious paper? Is masonry such a contemptible thing as to disgrace the columns of such a paper? The laboring point with masons is not, that masonry ought not to be examined in a religious paper. Give them power, and see if they would not seal the columns of every paper in existence, political as well as religious. Their hostility is no greater towards a religious paper than towards a political one, which comes out on this subject. An effort by them to close the columns of any paper, carries in it, a tacit acknowledgment, that their cause will not bear examination—else, why should they be unwilling to have it examined? Do they feel able to defend it? Are they satisfied that the public, on a free investigation of it, will become convinced that it is, what it professes to be? If they were, would they not be the most forward to urge on such an investigation, in every paper which circulates? But an effort to prevent this, is, I repeat it, a tacit acknowledgment that their cause is weak, and that a fair discussion would overthrow it. The merits of a good cause, when known by a fair test, never fail to secure from the public, a cordial support. Says Mr. Locke (in his "*Conduct of the Understanding*,") "For if what a man holds, be, as he gives out, well fenced with

evidence, and he sees it to be true, what need he fear to put it to the proof? If his opinion be settled upon a firm foundation—if the arguments that support it, and have obtained his assent, be clear, good, and convincing, why should he be shy to have it tried, whether they be proof or not? He whose assent goes beyond his evidence, owes this excess of his adherence only to prejudice, and does in effect *own it*, when he refuses to hear what is offered against it, declaring thereby, that it is not evidence he seeks, but the quiet enjoyment of the opinion, he is fond of, with a forward condemnation of all that may stand in opposition to it, unheard and unexamined.”

What an astonishing contrast there is, between the conduct of these apostles of masonry, and the conduct of our Lord Jesus Christ! His cause and His claims are presented before the world—before all classes of men, for a fair investigation. All have the privilege, and all are commanded to examine for themselves, and no man is bound to believe in him without evidence. “Search the scripture,” says he; and again—“If I do not the works of my Father, believe me not.” He did not require the Jews to believe in him as the promised Messiah, without presenting before them, for their examination, such evidence as established the truth of his divine mission. His cause is not a *secret* one; it is *open* for the investigation of *all*. But here is a class of men, who profess to be followers of this same Jesus, to copy his examples, who have a cause which they say is the same in substance with his cause, yet are unwilling that one word should be spoken,

written, or published about it, with a design of looking into its nature. Our cause, say they, is a *secret* one, and shall not be examined.

That masonry ought not to be discussed in a paper, because it professes to be devoted to *religion*, is an objection of no weight. Here is the very place to investigate it, and the pens of christian editors are the proper instrumentalities by which it ought to be done. Masonry professes to be religious, has crept into the churches, has produced, and is still producing, a great deal of trouble there. The question, what it is? whether it ought to be fellowshipped, or disfellowshipped? is deeply interesting to the church, stands intimately connected with its peace and prosperity. How will this question ever be decided, and the peace of Zion established, unless the subject can be fairly presented, that people may see and judge for themselves? What method can be better adapted to accomplish the desired end, than a candid investigation of the subject in a religious paper which circulates extensively among different churches? Here, I say, is the very place to investigate it. What possible, plausible objection can be raised against it? The pope is aware, that the free circulation of the holy scriptures would expose his iniquity, the weakness and even wickedness of his claims. So the free discussion of masonry, in a religious journal, would expose the unchristian nature of the institution. This, we have reason to believe, is the very thing which its advocates fear.

## A DIALOGUE,

SHOWING THE IMPROPRIETY OF PRETENDING TO LEAVE  
FREEMASONRY WITHOUT RENOUNCING ITS  
OBLIGATIONS.

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*"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you..."*  
2 Cor. vi. : 17.

*B.* Speculative freemasonry has produced, and is still producing, great afflictions in Zion. It is desirable that something should be done, which shall remove these afflictions, and restore harmony. I am opposed to the institution; and ever have been; it is corrupt, and ought to be abolished; but I cannot go to the extent which some do.

*A.* There are many who profess to be opposed to masonry, but their theory and practice are very distant apart. They talk as you do; that masonry is corrupt and ought to be abolished; but they are very cautious not to make an effort to accomplish this desirable end. They will whisper against masonry with closed doors, but in public the whole weight of their influence, in too many instances, goes to countenance its existence, and to weaken the hands and defeat the efforts of those who labor to effect its overthrow.

*B.* If those who belong to the institution will leave it, and will have nothing more to do with it, and will forsake the Lodges, what more can we ask?

A. Let me understand you. Do you mean to require them to *renounce all connection with the institution, and to absolve themselves from all allegiance to masonic oaths?*

B. I cannot go so far; this is a point which we cannot touch.

A. I hope, sir, to be able to convince you, that this is the very point which we must touch, or we may as well let the subject entirely alone.

C. Our war is not with men, but with principles; not with masons, but with masonry; and our object is, to destroy the institution, *root and branch*; and not to fix on something which shall produce a temporary peace, and leave masonry standing, bidding defiance to "the world in arms," to put it down. We must therefore adopt such means as shall accomplish the end.

A. You are right. But to what does it amount for persons to say, that they will have nothing more to do with masonry, and still hold themselves members of the institution, or bound by its oaths, to obey its laws, usages, and customs?

C. It does not remove the evil!

A. It does not touch the evil. And this is the thing for which masons are now struggling. They are making every effort in their power to persuade churches to be satisfied with this compromise, and to go along with something which shall leave masonry untouched as an evil. Let churches pass resolutions, that they will not fellowship their members who are masons, unless they will agree to let masonry alone, and to forsake the Lodges; and if they do not require them to renounce their connection entirely and forever

with the institution, there are but few masons in their connection, who would not readily comply. They are now driven to such close quarters, that they will do almost anything and everything, but the very thing which they ought to do, and which shall destroy the institution. Require them to come to the root of the matter—to renounce masonic oaths, and the institution as wicked, and you touch the apple of their eye.

*B.* But if they will let masonry alone, forsake the Lodges, and do nothing to support the institution, why will it not remove the evil?

*A.* Because, it leaves them in full possession of the depraved principles of masonry, members of the institution, and masons as much as they ever were; and were it not for the opposition with which they now meet, they would, for ought we know, as cheerfully support it now as ever they did. They do not agree to cease supporting it, because they believe it to be an *evil* which no man ought to support; but because their brethren are grieved with them; or perhaps they cannot hold a standing in the church without taking this step. They are under the necessity of doing it. There are men, even ministers of the gospel, who tell their brethren that they have nothing to do with masonry, and do not intend to have; but at the same time they will reproach those who labor to overthrow it, and will even tell what they know is not true, to support their cause. Some go so far as to say, that before they will renounce masonry as an evil, they will suffer an exclusion from the church. It pleases them remarkably to have churches and



associations pass resolutions, like the one following, which was adopted by a Baptist Association: "*Resolved*, That we heartily recommend to our brethren as individuals and churches, that they wholly abstain from advocating or associating with free masonry, publicly or privately, in any of its forms, and from contributing to its support. And also, that churches and individuals be satisfied with their members and brethren who adopt and pursue this course on the subject." Masons, themselves, even those who say that they will be expelled from the church, before they will renounce the institution, would sit down cheerfully and write this resolution, and then subscribe to it, and urge others to; for they know, (with due deference to the piety and judgment of the body who passed the resolution,) I say they know, that it effects nothing towards destroying masonry. It is saying, in substance, that our brethren may remain in connection with that corrupt institution and hold to its anti-christian principles, if they will not *be active*; whereas, the connection which they have formed, must be dissolved, and the principles to which they have sworn, must be renounced as wicked, then we shall know where they are, and on what ground they stand, and what to call them. A church member who is a mason, and who can by no means brook the idea of separating from masonry as an evil, took up a religious paper and read the following article from the pen of the editor:—"If brethren belonging to the order come to a church and say, 'brethren we have now done with the institution of speculative free masonry, we will no longer

attend Lodges, nor directly nor indirectly connive at or support them;’ to us this would be perfectly satisfactory.” After perusing it, he observed, “I can subscribe to this.” Well he might, for it does not touch the institution as an evil. If we go no farther than this, in our attacks on masonry, it may stand for ages, decked with its borrowed plumes and glittering in its false pretensions.

*C.* Are masons who pretend to comply with such resolutions perfectly honest, unless they renounce all connection with the institution?

*A.* It is difficult to conceive how they can be; for a mason who heartily and honestly agrees not to advocate masonry, nor to associate with it, publicly or privately, in any of its forms, nor directly or indirectly to connive at it, or support it, will “go the whole load,” and separate from the institution as from an abomination which he abhors. If he does not, there is room to suspect his honesty, and even to charge him with duplicity. The course itself connives at masonry, and the weight of his character goes to support it. It is understood so by the fraternity; his name makes one among them. In heart he approves of the institution, or he would publicly disapprove of it by his conduct, for “out of the abundance of the heart the mouth speaketh.”

*C.* But if he does not renounce masonic oaths, is he not bound to obey the laws, usages, and customs of the institution?

*A.* Certainly; and for a man to pretend that he will have nothing to do with masonry in any of its forms, and will do nothing to support it,

and yet will not renounce masonic oaths, and declare them null and void, is a great absurdity; it is a plain contradiction. For he has sworn "to obey all *signs* and *summons* given, handed, sent or thrown to him, from the hand of a brother, or from the body of a legally constituted Lodge." This oath he has not, and says he cannot renounce. Should he be summoned to attend a Lodge Meeting, a masonic funeral, or any other masonic parade, he must go; considers himself bound to go. Should he see a brother mason give the sign of distress, he must fly to his relief at the risk of his life, though that brother may be defending or supporting masonry. Should a master mason require him to go on his errand, and should that errand be to aid in a conspiracy to kidnap and murder; or to do anything else to defend or support masonry, he must go if he has to go barefoot and bareheaded. Should he be required to conceal the crimes of a brother mason, when called to testify against him, he must do it; and we may depend that he will do it, unless he will renounce the oath by which he is bound to do it. He has sworn to support the constitution of the Grand Lodge of the United States, and of the Grand Lodge of the state in which he lives; and if he is a Royal Arch mason, he has sworn to support the Constitution of the Grand Chapter of the United States, and of the Grand Chapter of the state in which he lives. These oaths he has not, and says he cannot renounce. These constitutions, therefore, he must and will support. Now, where is his consistency in saying that he will

do nothing directly, nor indirectly, to support the institution, yet will not renounce these oaths? Is there not reason to doubt his honesty? The fact is, he will support the institution, or he will renounce his masonic oaths; and if he pretends to the contrary, to have nothing to do with masonry, and will not renounce these oaths, he is not to be depended on; for he is bound to obey the laws, usages and customs of the institution, and to support it to all intents and purposes. If he does not separate from it as an evil, and in a way which shall give people to understand that he believes it to be an evil, the whole weight of his influence goes to support it. By a masonic sign he may give the mystic brotherhood to understand, that he is a firm adherent of the order, and at the same time say to the church, "I have nothing to do with masonry." A man may just as well attend Lodge meetings once a week, as to pretend to have nothing to do with masonry, yet cling to its obligations. He would act more like an honest man.

*B.* Can we suppose that good men, and even ministers of the gospel will comply with any part of these oaths, after they say they will have nothing to do with masonry?

*A.* What shall we suppose? They have not, and they say, that they cannot in *conscience* renounce them. A minister in high standing, and a high mason, once told me, that before he would do this, he would go to the rack. Now if they cannot in *conscience* renounce them, then they can in *conscience* abide by them, and reduce them to practice. If they do not intend to do

this, why do they not plainly and frankly tell us so? This is all we ask: this would put the matter at rest. But whether they will or will not do the things contained in these oaths, these are their sentiments, the doctrine to which they hold, and to which they feel most sacredly bound. And believe me, sir, that more abominable doctrine was never held to by any class of deluded men. Shall we hold men in good standing in the church of our Lord Jesus Christ, and even invest them with the office of the ministry, who will not renounce this doctrine, in both word and deed?

*B.* May not a man take a dismissal from the Lodge and withdraw from it, and be under no obligation to the institution?

*A.* No, sir. It is not so easy for a man to free himself from the fangs of the monster. The Lodge may give him a dismissal, and grant him the liberty of absenting from Lodge meetings, except when *summoned*. Then he *must* attend. The oaths which he has taken are unconditional, and bind him to the institution in all cases, through life; and the only possible way he can be independent of it, is to cast off the fetters and chains which these unhallowed oaths have placed upon him, and to turn his back on that sink of sin and blasphemy, as righteous Lot did on Sodom: and let him "remember Lot's wife."

*C.* If a mason will not renounce his oaths, he is in many instances a dangerous man, to say the least.

*A.* That he is. If he is called as a witness against a brother mason, he may, for ought we

know, conceal the most important fact in the case: if he is a juror or a judge, he may obey the sign of distress: if he is a Royal Arch mason, he may "espouse his brother's cause, so far as to extricate him from his difficulty, whether he be 'right or wrong.'" Whatever fair professions he may make that he will have nothing to do with masonry, until he shall tell us plainly, that these oaths are not binding upon him, and shall give us reason to believe that he means as he says, he is a dangerous man to trust in a court of justice; or in any other place where he has an opportunity of acting according to his principles. After all these men say about leaving masonry, and having nothing to do with it—ask them what they think of it. The most of them will tell you that it is a good institution; only it is abused by the conduct of bad members; and that those who oppose it are ignorant of it.

*B.* In leaving the Lodges and giving up the practice of masonry, do they not manifest the spirit of the gospel, a spirit of christian forbearance?

*A.* If masonry be a good institution, and if it be lawful for them to practice it, then in giving up this practice, without renouncing it as wicked, they manifest the spirit of the gospel; otherwise they do not. I believe that masonry is a good thing; that it is both scriptural and lawful for me to practice it, but some of my brethren are so ignorant and superstitious, as to think that it is a very wicked thing, and they are grieved with me for having anything to do with it. Now, therefore, be it known to all men, that to mani-

fest my christian forbearance towards these my ignorant and superstitious brethren, I agree to forsake the Lodges, and give up the practice of masonry. How insulting would this be? For every person who has *impartially* examined the subject, knows, that a greater abomination than masonry, never cursed the inhabitants of the earth. When men leave masonry, as Martin Luther left popery, and as the heathen leaves his idols, it will do to talk about their manifesting the spirit of the gospel. How would it do for a church member who had been in the practice of attending balls and other parties of pleasure, to come to the church and say, "brethren, I believe that it is a good thing to attend balls and parties of pleasure; it is nothing more than a civil recreation; but seeing you think differently, and have a difficulty with me for indulging in this thing, for the sake of peace, I will agree to leave this practice." Do you think this would satisfy the church?

*B.* No.

*A.* Then men must go further than merely to leave the practice of masonry, unless they can prove the institution to be good; and if they can do this, it is a most egregious wrong to ask them to renounce it as evil, or even to leave its practice. Let every man cleave to that which is good, and be diligent in the practice of that which is good.

*B.* Had I taken the awful oaths of free masonry, I would never open my mouth on the subject. I would be perfectly silent.

*C.* This would be wrong. According to this

doctrine there never could be a reformation of any kind. If men must not renounce what is wrong and embrace what is right, they never can reform, and there never can be a reformation on earth: and it is useless to preach the gospel, for the grand object in this, is to persuade men to renounce what is wrong, and to embrace and practice what is right. The greater their wrongs, the greater the importance of renouncing them. But if your doctrine be true, the gospel can have no influence, and there never can be a soul saved from sin. Indeed, it ought not to be preached, and men ought not to reform.

*B.* But those who renounce masonic oaths, degrade themselves, and render themselves unworthy of confidence.

*A.* Nothing has surprised me more than to hear this language from professors of christianity. To say that it is a disgrace for a man to renounce the blasphemous oaths administered in masonic Lodges, is like saying that it is a disgrace for the ignorant Hindoo to renounce his caste, and the worship of his *gods*. Shall he be loaded with disgrace for this noble deed, which is required by his Maker, and over which the angels in heaven rejoice? Why then disgrace a man for renouncing masonry, which is not a whit behind that foul system of Hindoo idolatry? Those who renounce masonry are often attempted to be disgraced by the tongue of the malicious persecutor, as Luther and his companions were for renouncing popery, and violating their vows of celibacy, But their conduct is honorable, and highly honorable in the eyes of Jehovah, and all



holy beings, and will be approved at the judgment seat of Christ.

*C.* There are masons who are esteemed as pious men, and who consider it a disgrace to renounce masonic oaths.

*A.* Undoubtedly there are. One thing is—masonry has made them popular. It has introduced them into the society of men of high standing, among whom, to be zealous in masonry, secures the highest degree of popularity. Now, to renounce masonry, they must at the same time renounce all the popularity which they have gained by becoming masons. Their popularity and their masonry, in many instances, go together. They must sink in the esteem of this class of popular men, and part with their friendship, and even fall beneath their censures. This is humiliating; and here is where the subject pinches.

*C.* Those who still adhere to masonic oaths, practically justify the kidnapping and murder of Morgan.

*A.* Indeed, sir, they do. No man is able to vindicate them from this charge. That Morgan has been murdered by masons, and in strict conformity to the very oaths which these men say they cannot renounce, does not admit of a doubt.

*B.* But they do not understand it so.

*A.* Well, how do they understand it? Let the institution speak for itself; and you must allow that actions speak louder than words. Now, many of those kidnappers have been openly convicted, (some from their own mouths,) and condemned in our courts of justice, and have suffer-

ed, or are now suffering in the prisons of our country; but not one of them has been expelled from any Lodge or Chapter under heaven; and some of them, since they committed the outrage, have been "RAISED" to places of masonic honor, and money has been appropriated by the institution to defend and support them. What shall we understand by this?

*C.* It furnishes the most incontrovertible proof that they are justified by the principles of the order, and are considered as martyrs, and not as criminals.

*A.* You are right: and members of churches, and ministers of the gospel are clinging to these bloody principles, and are saying that they cannot in conscience renounce them. Whatever they may say, or whatever they may feel, their conduct certainly justifies this infamous deed of death, and their influence supports the very laws according to which it was executed.

*B.* You carry things too far.

*A.* No, sir: "I speak the words of truth and soberness." These men as well know, that Morgan's life was the forfeit of what he did, and that masonic oaths required that it should be taken—I say, they as well know this, (unless they are strangely deluded,) as they know that the laws of our land require that a murderer should be put to death. It is a matter of surprise, that any church on earth should hold them in fellowship, after having shown them the nature of the institution, unless they will renounce their allegiance to it. Seeing you think it a matter of so much

delicacy to renounce masonic oaths, let me ask you, do you believe that they are virtuous?

*B.* I do not. They are extremely vicious; fit only to be administered in the secret conclaves of banditti.

*A.* Do you believe that they are lawful?

*B.* I do not. They are unlawful in their nature; and are obtained and administered in an unlawful manner.

*A.* Well, do you believe that extremely vicious and unlawful oaths are binding?

*B.* I must confess that they cannot be binding. For if wicked and unlawful oaths are binding in one case, they are in every case; and then, Herod's oath to the damsel was binding; and the oath of those Jews who bound themselves under a curse that they would neither eat nor drink, until they had killed Paul, was binding.

*A.* You freely admit that masonic oaths are wicked and unlawful, and that such oaths are not binding. Is it not the duty, then, of every mason on earth, to renounce these wicked and unlawful oaths?

*B.* It certainly is. The reasoning is conclusive.

*C.* They have done wrong in the first instance, to join a *secret* society, a society which requires a barbarous oath and a drawn sword to conceal itself from public scrutiny. They have done wrong, to swear, without any condition, whatever, that they will do, they know not what. And they have done wrong in supporting the institution up to this day.

A. This wrong they ought to *confess* and *re-nounce*, and to bear public testimony against it. This the word of God requires. Leviticus v. 4, 5. "Or if a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man pronounceth with an oath; and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." This passage is right to the point. Masons swear to do something; but when they swear, the thing which they swear to do *is hid from them*. They do not know whether it be good or evil; and no matter which it is; they have done wrong, and are bound to *confess* that they have *sinned* in pronouncing such an oath. To leave the practice of masonry without renouncing its principles as corrupt and wicked, is healing slightly the hurt of God's people; and there are men of sufficient discernment in almost every church to see this. It is devoutly hoped that such men will do their duty; will not rest, nor give rest to Zion, until she has purified herself from these abominations.

B. Then it is your opinion, that nothing but a final renunciation of the institution and its obligations as evil, will effect a radical cure, and settle the peace of Zion.

A. I am decidedly of this opinion. Let our brethren who are masons do this, and we shall have peace in all our borders. But if churches attempt to get along with something short of this, and which does not quite heal the wound,

they will have trouble. For there ever will be those, and not a few either, who cannot subscribe to this; and they never ought to unless it can be shown that masonry is not an evil, and that church members have not done wrong in connecting with it and supporting it.

*C.* The doings of some churches are highly commendable, and are worthy of being imitated by all churches of every denomination.

*A.* They are. The resolutions which they have adopted lay the axe at the root of the tree. Let these resolutions be carried into effect generally, and masonry cannot find even a *secret* corner in the church of Christ, in which to hide its unnumbered heads. A Baptist convention, held at Livonia, Livingston county, N. Y., August 27, 1828, composed of delegates from four associations, besides unassociated churches, and visiting brethren, passed, among others, the following resolutions:

“*Resolved*, That it is the duty of every gospel church, having masonic brethren in connection, faithfully to labor with such, and in case of their refusal to renounce fealty to, and fellowship for the institution, and the institution as evil, to exclude them from the church.

“*Resolved*, That it is the duty of the professed ministers of Christ, who are masons, publicly to dissent from all connection with, and renounce all fealty to the masonic institution, and the institution as wicked, and in case of their refusal, that they should be disfellowshipped by the churches.”

The Seneca Baptist association passed the following resolutions :

“ *Resolved*, That we recommend to the churches composing this body, not to receive nor hold in fellowship, any masonic brother, unless he renounces all connection with the institution, and gives notice thereof to the church of which he is a member.

“ *Resolved*, That we will not receive into our fellowship, any church minister, or brother, who has any fellowship with the institution of freemasonry, or holds himself bound to obey any of its laws, usages or customs.” The same resolutions, in substance, were passed by the Saratoga association.

At a quarterly meeting of the Methodist society on Conhocton circuit, Howard, Steuben county, Sept. 8, 1828, the following resolutions, among others, were passed :

“ *Resolved*, That we will not henceforth hold any religious fellowship with any member of the masonic fraternity, until he wholly renounces the institution.

“ *Resolved*, That we will neither, knowingly, *hear* nor *support* any preacher who is a freemason, until he complies with the above resolutions.”

At a meeting of the Methodist society on the Seneca circuit, April 15, 1828, the following resolutions were adopted :

“ *Resolved*, That we, as christians, cannot in conscience hold fellowship with such members of our church, either private or official charac-

ters, as adhere to the masonic society, or who do not renounce all connection with the fraternity.

“*Resolved*, That we cannot *hear, fellowship* or *support* any preacher who adheres to the order, or who does not publicly renounce the same.”

This is making clean work in the house of the Lord. It is doing business faithfully.

*B.* Then if masons will not submit to these resolutions, they must be excluded, must they not?

*A.* Let them first be labored with according to the rules of the gospel, and if they cannot be reclaimed, they *must* be excluded.

*B.* But is not this arbitrary? Is it not tyrannizing over men’s consciences? What have we to do with men’s consciences?

*A.* If we have nothing to do with men’s consciences, what did Paul mean when he said, “Commending ourselves to every man’s conscience in the sight of God?” 2 Cor. iv. 2. The Apostles had to do with men’s consciences; and so have we. Our whole business on this, as well as on all moral subjects, is with men’s consciences. We are to use all justifiable means to persuade them to possess “*good consciences* ;” (such as will not allow them to hold to masonic oaths.) But if we cannot succeed in obtaining this end, does the word of God require us to hold them in fellowship? Is it tyranny to dis-fellowship them, when we know, according to the bible that their consciences are not right? There is nothing arbitrary in the case. For they are as much at liberty as any other class of men

are, to enjoy their own opinion, and to believe and practice what they please of masonry, or of any other subject; but are they not at the same time, accountable to the church for what they believe and practice?

*B.* Certainly, they are.

*A.* Well, if the doctrine which they believe, and will not give up, is repugnant to the laws of God and man, and a disgrace to the cause of christianity, is it arbitrary for the church to exercise its discipline, and exclude them? Ought they not to be expelled for their *corrupt principles*, as well as for their *unchristian practices*?

*B.* The reasoning is fair and conclusive.

*C.* I do not see why it is more arbitrary to exclude men for masonry, if that is an evil, than to exclude them for any other evil.

*A.* Just so. When members of a church, in ordinary cases, depart from the faith of the gospel, and embrace sentiments which, in the view of the church, are opposed to that faith, they expect to be excluded; and no one thinks of calling it arbitrary. It is barely exercising the authority which Jesus Christ has lodged in the church.

*B.* I must acknowledge that your candid reasoning has corrected many of my views on this important subject.



## CONFESSIO N.

THE MURDER OF WILLIAM MORGAN, CONFESSED  
BY THE MAN WHO, WITH HIS OWN HANDS,  
PUSHED HIM OUT OF THE BOAT INTO NIAGARA  
RIVER!

The following account of that tragical scene is taken from a pamphlet entitled, "Confession of the murder of William Morgan, as taken down by Dr. John L. Emery, of Racine county, Wisconsin, in the summer of 1848, and now (1849) first given to the public:"

This "Confession" was taken down as related by Henry L. Valance, who acknowledges himself to have been one of the three who were selected to make a final disposition of the ill-fated victim of masonic vengeance. This confession it seems was made to his physicians, and in view of his approaching dissolution, and published after his decease.

After committing that horrid deed he was, as might well be expected, an unhappy man, by day and by night. He was much like Cain—"a fugitive and a vagabond." To use his own words, "Go where I would, or do what I would, it was impossible for me to throw off the consciousness of crime. If the mark of Cain was not upon me, the curse of the first murderer was—the blood-stain was upon my hands and could not be washed out."

He therefore commences his confession thus:

“My last hour is approaching; and as the things of this world fade from my mental sight, I feel the necessity of making, as far as in my power lies, that atonement which every violator of the great law of right owes to his fellow men.” In this violation of law, he says, “I allude to the abduction and murder of the ill-fated William Morgan.”

He proceeds with an interesting narrative of the proceedings of the fraternity in reference to Morgan, while he was incarcerated in the magazine of Fort Niagara. I have room for a few extracts only, showing the final disposition of their alleged criminal. Many consultations were held, “many plans proposed and discussed, and rejected.” At length being driven to the necessity of doing something immediately for fear of being exposed, it was resolved in a council of eight, that he must die: must be consigned to a “confinement from which there is no possibility of escape—THE GRAVE.” Three of their number were to be selected by ballot to execute the deed. “Eight pieces of paper were procured, five of which were to remain blank, while the letter D was written on the others. These pieces of paper were placed in a large box, from which each man was to draw one at the same moment. After drawing, we were all to separate, without looking at the paper that each held in his hand. So soon as we had arrived at a certain distance from the place of rendezvous, the tickets were to be examined, and those who held blanks were to return instantly to their homes; and those who should hold marked tickets were to proceed

to the fort at midnight, and there put Morgan to death, in such a manner as should seem to themselves most fitting." Mr. Valance was one of the three who drew the ballots on which was the signal letter. He returned to the fort, where he was joined by his two companions, who had drawn the death tickets. Arrangements were made immediately for executing the sentence passed upon their prisoner, which was to sink him in the river with weights; in hope, says Mr. Valance, "that he and our crime alike would thus be buried beneath the waves." His part was to proceed to the magazine where Morgan was confined, and announce to him his fate—their's was to procure a boat and weights with which to sink him. Morgan, on being informed of their proceedings against him, demanded by what authority they had condemned him, and who were his judges. "He commenced wringing his hands, and talking of his wife and children, the recollections of whom, in that awful hour, terribly affected him. His wife, he said, was young and inexperienced, and his children were but infants; what would become of them were he cut off, and they even ignorant of his fate?" What husband and father would not be "terribly affected" under such circumstances—to be cut off from among the living in this inhuman manner?

Mr. V.'s comrades returned and informed him that they had procured the boat and weights, and that all things were in readiness on their part. Morgan was told that all his remonstrances were idle, that die he must, and that soon, even

before the morning light. The feelings of the husband and father were still strong within him, and he continued to plead on behalf of his family. They gave him one half hour to prepare for his "inevitable fate." They retired from the magazine and left him. "How Morgan passed that time," says Mr. Valance, I cannot tell, but everything was quiet as the tomb within." At the expiration of the allotted time, they entered the magazine, laid hold of their victim, "bound his hands behind him, and placed a gag in his mouth." They then led him forth to execution. "A short time," says this murderer, "brought us to the boat, and we all entered it—Morgan being placed in the bow with myself, along side of him. My comrades took the oars, and the boat was rapidly forced out into the river. The night was pitch dark, we could scarcely see a yard before us, and therefore was the time admirably adapted to our hellish purpose." Having reached a proper distance from the shore, the oarsmen ceased their labors. The weights were all secured together by a strong cord, and another cord of equal strength, and of several yards in length proceeded from that. "This cord," says Mr. V., "I took in my hand [did not that hand tremble?] and fastened it around the body of Morgan, just above his hips, using all my skill to make it fast, so that it would hold. Then, in a whisper, I bade the unhappy man to stand up, and after a momentary hesitation he complied with my order. He stood close to the head of the boat, and there was just length enough of rope from his person to the weights to prevent

any strain, while he was standing. I then requested one of my associates to assist me in lifting the weights from the bottom to the side of the boat, while the other steadied her from the stern. This was done, and, as Morgan was standing with his back towards me, I approached him, and gave him a strong push with both my hands, which were placed on the middle of his back. He fell forward, carrying the weights with him, and the waters closed over the mass. We remained quiet for two or three minutes, when my companions, without saying a word, resumed their places, and rowed the boat to the place from which they had taken it."

This was the melancholy end of William Morgan, who, for revealing the secrets of Free Masonry was kidnapped and murdered. This *confession* bears every mark of being what it purports to be. And so far as human testimony has been able to reach the case, it confirms the truth of the confession. It has ever been supposed, by all candid and unprejudiced persons, that somewhat after this manner, Morgan met his doom.

In view of this midnight deed of masonic vengeance, shall we quote the language of the Knight Templar, Knight of Malta, and Grand Chaplain of Washington Encampment, (Bradly,) and shout—

“Hail! masonry divine,  
Glory of ages shine!”

How did this *glory of ages* shine on the dark waters of Niagara, when they closed over that sinking mass, and the wail of death went up into

the ears of Him who hears the cry of the oppressed? Masonry divine! for all such bloody deeds which have been committed under thy sanction, (and God knows how many they number,) thou must answer in the day of final accounts!