

THE
ANTI-MASONIC REVIEW,
AND
MAGAZINE;

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INTENDED TO

TAKE NOTE OF THE ORIGIN AND HISTORY, OF THE
PRETENSIONS AND CHARACTER, AND OF THE
STANDARD WORKS AND PRODUCTIONS,

OF

Free Masonry.

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A RENOUNCING MASON.

MENE, MENE, TEKEL, UPHARSIN.—*The Prophet Daniel.*



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In this day of benevolent enterprise, associations of individuals for the accomplishment of a specific object, are frequent. Benevolent societies. By concentrating single efforts to one point, as the burning-glass brings the bright sunbeams to a focus, these associations easily effect important changes in the moral aspect and true happiness of the world. They rally the friends of a good cause around a common standard, and exercise that sway in the empire of opinion, which belongs to the nobility in a monarchical government. The cause they espouse assumes dignity; the end they seek swells in importance, and is almost sure to be attained. The ease with which they gather their treasures from ten thousand springs into one great stream, and apply their energies even to the remotest parts of the earth, is a matter of daily observation. Bible Societies, Missionary Societies, Sunday School Societies, Charitable Societies, Literary Societies, Agricultural Societies, and useful societies of every name and denomination, are the glory of our country, and among the highest hopes of the age. Our illustrious citizens preside over them, our enterprising citizens direct them, and the most industrious and valuable of our fellow citizens sustain them.

Conspiracies. It is not necessary that the design be benevolent or holy, to test the importance of associated effort for its accomplishment. Conspiracy and treason draw their chief strength from a thousand secret channels, and effect their aim by bringing the energies of all, unexpectedly to burst upon a single point.

They can show kindness and patriotism, when it is necessary for their better concealment; and oftentimes do much good with the sole purpose of getting a better opportunity to do evil. But these do not lightly admit or dismiss members. Those who have been once in their secrets, must be silent for ever after. They must have the consent of all to enter, and having entered, their allegiance ends only with life.

The manner of
benevolent so-
cieties.

But every benevolent society has a specific object to attain, which distinguishes it from all the rest: as the Bible Society, to circulate the scriptures; and the Missionary Society, to support teachers. They all are by nature charitable societies, and seek to ameliorate the condition of sinful man. They hold membership to be an honour, and count it no disgrace to invite the just and merciful to enrol their names in the register of the society. They agree, generally, in allowing an annual, or a life membership, at the option of the subscriber; and in either case leave him free to attend the meetings or not, as he chooses. The benevolence of these societies beams in every direction from an open centre, as light from the unclouded sun; and leaves none to doubt their character, or to mistake their object.

Contrasted
with the man-
ner of Free
Masonry.

Of all the great associations of the present day, Free Masonry is peculiar and extraordinary. It claims with the others to be benevolent in its designs, while it hides itself like treason. It professes to ameliorate the condition of man, not by supporting teachers, or by rewarding agriculture, or by any other single operation; but altogether in a general way. While other benevolent societies uniformly agree to strengthen themselves in public esteem by the fullest display of their

proceedings, this alone strengthens itself in secrecy ; while the others have invariably a single benevolent aim in view, which they carefully proclaim, this alone carefully wraps up itself in mystery, folds its precise object in thick darkness, and leaving the inquirer to study its direct aim, replies with manifest importance—"I am a secret."

Now this is singular ! the members of all other benevolent societies exhort their fellow citizens to join in the work of benevolence, and aid in effecting the proposed good. Free Masonry is independent and indifferent to all the world besides. It is a rule of the institution, (we do not say it is strictly observed,) never to solicit any to join her ranks, to favour her schemes, or to aid by membership in accomplishing her plans.

This remarkable trait in the constitution of the society has undoubtedly led many reflecting minds to conclude, that the institution is merely frivolous. If it had an object in view worth naming, it could not fail, in setting it forth, to invite all good men and true to enlist in its attainment. If it can teach mathematics by a royal way, or extract Hebrew roots with a stump machine ; if it can teach men to circumscribe their passions with a pair of compasses, and to reform their hearts with a mason's hammer ; if it can teach brotherly love by a mortar cement, and benevolence in donations exacted by an oath ; it should entreat youth to join and receive its benefits. But as Free Masonry never legally invites new members, it is legally inferred to be an empty thing, without any object to set before them ; and so thousands of our youth are tempted to join the institution with the hope of filling it with a scheme or two of their own, and of engrafting upon a mighty stock some object of private interest, or of personal ambition.

It is impossible, however, that a society should accumulate funds, build splendid halls, command the precious time of the statesman, hold in subservience the pen of the scholar, try the intel-

Free Masonry invites no members.

This has led men to suppose that Free Masonry has nothing to set before a guest.

But Free Masonry is not frivolous.

lects of the orator, gain the support of the divine, and yet be merely frivolous. It is impossible that a society merely frivolous, should find sensible men willing to give to it all their time as Grand Lecturers, much of their time as Masters, and invariably their money as members. It is impossible that a society merely frivolous should constantly refuse to take a member without the consent of all ; or to take members for a month, or a year, or any less term than for life ; should never discharge them from service ; but, under its full penalties, require them for ever " to obey all regular signs and summons, given, sent, or thrown by the hand of a brother, or from the body of a legally constituted Lodge, provided that it be within the length of the cable tow."* There is something earnest in all this, but the object is concealed.

Great men are not always occupied with matters of importance ; yet, when they give themselves to Free Masonry, not as a pleasant recreation, but as a laborious business, committing its minute details, and feeding on its boasted mysteries, at the same time they pay much attention to the outward prosperity of the order, *great* men give all the evidence in their power to give, that Free Masonry is a weighty matter.

Free Masonry embraces with its secret ties, men of distinguished literary attainments, and of the most exalted reputation in civil and in military life ; and it must have in its interior something more than the usual revelations of its mysteries declare ; must have something which can occupy the mind of a man of serious reflection, who cannot be satisfied with puerilities, nor accept of mere jargon in requital for the time he devotes to the order. We do not mean to call in question the verbal accuracy of a work, which Free Masonry has sanctioned with her utmost efforts, and sealed, like a worshipper of Moloch, with the life-blood of her own son ; but the institution must have a secret, must have an aim, must have a something about it, yet untold, or requiring to be explained, in order to have

* Understood to be three miles.

wrought into its woof of glory the time, and talents, and name of many honoured dead, and revered among the living.

If the institution have any specific object of pursuit, it should, like other societies, steadily set forth that object ; but, if its object be independently to inculcate a reverence for the Deity, and love to our neighbour, as is often professed in the constitutions of Masonry, the institution undertakes too much, undertakes the proper office of Christianity ; we disapprove its design, and dispense with its incompetent services.

Free Masonry
displaces
Christianity.

“ Very well,” says a mason, “ you are at liberty to do so ; while with Washington and Franklin, and the good La Fayette, I both approve the design, and employ the services of Free Masonry.”

This is the thing we sadly fear, that men using the rickety steps of Free Masonry, to scale heaven, reject the sure way of faith in the Lord Jesus Christ ; that men hearkening to the dogmas of a human institution, turn away their ears from the heavenly doctrines of the cross ; that men seeking out to themselves this new found invention of Free Masonry, receive a stone for bread ; and for a fish, a serpent.

If any human institution offers itself to perform the proper office of Christianity, it should be rejected at once. Christianity will do its own work better than any contrivance we can use in its stead : and the very offer of *another institution* independently to inculcate in the human mind a reverence for the Deity, and love to our neighbour, is proof that such institution is an imposture. So certain as it is another institution, having for its grand object to inculcate religious fear and neighbourly love, so certain it is another Gospel, and not that of our Lord ; and it should be rejected as a broken staff, “ on which if a man lean it will pierce his hand.

“ General Washington did not use Free Masonry as another Gospel, but in aid of that already given of heaven.”

Free Masonry
the servant
of the Gospel.

We allow it; but observe, this makes a most important change in the professed object of Free Masonry. Its grand object now is not itself to serve for religion; but to serve the Lord by aiding his Gospel. No doubt Washington so regarded it, and so also does every Christian mason; and if it be a faithful servant of the Lord's Gospel, well; if not, Christian brother, it is time we knew it.

The hand-
maid of reli-
gion. Her pe-
culiarities.

“Free Masonry is the *handmaid* of religion.” This is often said, and by pious masons is truly believed. Now, a handmaid waits near her mistress to receive all her commands. When did religion bid her handmaid Free Masonry to hide her light under a bushel? utterly to refuse her services to the fairer half of the human family? and to invite never a man to enter her gates, or to communicate her blessings? Free Masonry is a faithless servant acting contrary to orders.

This professed handmaid of religion has other remarkable peculiarities.

A monthly meeting, not of the Directors of the Institution, or the executive officers only, but of all the members. When they meet, they meet in the night; where they meet, there is but one entrance, and invariably at that will be found a trusty brother with a weapon of death naked in his hands; and none legally enter there, who have not first entered with a rope, or *cable tow* about the neck, and received an oath of secrecy, which seals their lips upon every transaction happening within the door guarded by the weapon of death.

“No prying eye can view us here,

“No fool or knave disturb our cheer.”

Having tarried from two to four hours, the members disperse; and notwithstanding they inhabit the same country, surround the same table, the same fireside, and the same altar, with other servants of the Lord, and professors of his religion whose professed handmaid Free Masonry is, they open not their lips to blame or to praise this Mystery. The

craft to which they belong, is sufficiently discoverable to excite curiosity; yet, in the full tide of confiding intercourse among those participating in the same religious privileges, friendships, and joys, an allusion made with a view to sound the character of this anomalous handmaid of religion, checks the flow of conversation, seals the lips of friendship, and either turns argument to jest, or makes the inquirer bitterly to feel that the ground he did but touch upon, is consecrated to mystery, and is not to be trodden, even unshod, by the feet of the profane.

All this is matter of common observation, and has in it no resemblance to the character of a *handmaid*, least of all to the character of a handmaid of religion. It is rather the tone of a master, who gives his orders, and has a perfect right to retain in his own bosom the motives which dictate those orders.

Discovering more of the master, than of a handmaid.

Men do not light a candle, and put it under a bushel, but they set it upon a candlestick, that it may give light to all the house. If Free Masonry have a grand object which is good, why hide the object? If the means used to attain it be just, why conceal them like sin? We might as soon expect to find thorns amidst clusters of grapes, as to find the barbarous oaths of Free Masonry growing out of any association humane, benevolent or just: the penalties of its obligations better suit a company of banditti, than a society of Christians.

Doubts raised.

To our judgment it is unnatural that a great body should be formed, completely organized and put into vigorous action, without some specific object in view. To effect that object its form must be accommodated, and its powers directed. If it have owls eyes, it requires very little philosophy to tell, that it was made for activity in twilight and darkness; if it have bears teeth, that it was made to devour flesh; but if it have the falsehood of the adversary, that it was made to destroy the souls of men.

For what a society was formed, which never assembles without putting a weapon of death to guard the door; and

which studiously conceals itself from the inquest of the upright man, unless he debase himself to take the *cable tow* about his neck, and the oath of absolute secrecy on his lips, every one will doubtfully surmise. And although Free Masons can certainly tell to a man, what led them to join the lodge, few of them can tell to what end the Institution was formed, or have any notion of the direct aim it takes, or suspect the design it is really intended to accomplish. They have regarded but the hinder parts of this modern Minotaur, whose annual tribute is not seven, but seven thousand youth, the hopes of our country.

The recent growth of Free Masonry.

It is remarkable that a society unlike and contrary to all other societies in the land, should have grown in this inquiring age, and among this jealous people, to a gigantic height, and to an herculean strength, *in the last thirty years*, without any assignable aim in view, sufficient to satisfy a reflecting mind.

The highest adept in Free Masonry cannot name a great and good object, pursued, or pretended to be pursued by the institution, which is not openly and successfully pursued by other societies in the country, the signs and the grips not excepted; and it is wholly unaccountable, that christians, educated in the same schools, and trained in the same families, should wisely attempt to accomplish the same benevolent ends, by means so diverse, as Free Masonry is diverse from all other benevolent and useful societies.

Its assigned objects of pursuit are better and openly attained by other societies.

Free Masonry has a peculiar object, as every form of government has, and every form of religious worship.

The institution is peculiar, and its object must be peculiar also. Men do not associate in any form without a specific purpose. This purpose is often concealed from the multitude, and from the ignorant; but the learned and the wise are sure to find it out.

Take, for example, the form of government and of religious worship, in which men have been educated. How much the larger part of them quietly submit to the government, and use the prescribed form of worship, without

once reflecting, that the end of the one is to secure individuals in their rights, and the end of the other is to lead the heart of the worshipper to the Father of Spirits. They submit to the government, and use the form of worship, without considering wherefore, and yet, in a just government, and in the divine ordinances, they secure and enjoy their end.

So Free Masonry comes down to us, like a form of government, or of religious worship. We receive and use it without considering its end, or even whether it have an end. But it must as necessarily have an aim, as a razor an edge. No edge, no razor; no aim or object, no Free Masonry. Men associate for some purpose; and, when habit, or education, makes them true to Free Masonry, they effect its purpose, though they do not see it, as certainly as if that purpose were steadily in view.

Every Free Mason aids in securing that object, however reluctantly.

This important consideration addresses itself to all members of the Fraternity. Though they are indifferent to Free Masonry in their affections, or even hate it in their hearts, they still sustain the order in which they have voluntarily placed themselves; they increase its numerical strength, increase the power of its influence, and, however unwillingly, they serve to the day they rebel, both to steady and to secure the grand aim of the Order. They may be to Free Masonry no better than a boor to the Autocrat of Russia, yet a few hundred thousand boors give him prodigious strength.

In every extensive government, or society, we shall find the wheels moved by a few, while the many serve to steady and to sustain the motion.

And so it is in Free Masonry. A few Sovereign Inspectors General, and Most Excellent Grand Masters, pull the wires; and the entire body of the Fraternity, every individual with the weight of his name and character, sustains the motions.) Men may say, and often do—"I will not lift a finger to support or to destroy Free

A man's influence and weight of character support the cause to which he has freely given his name.

Masonry ; I will not lay a straw in your way ;” but it is in vain. They lift the weight of their character, which should be more than a finger, in support of the institution ; and leave their names exactly in our way, which are oftentimes more than a straw. But they are wise, and we are simple.

THE GRAND OBJECT OF FREE MASONRY EXPRESSED BY
WASHINGTON.

In his reply to the polite address of the Grand Lodge of Massachusetts, 1792, General Washington says: “ the grand object of Masonry is to promote the happiness of the human race.” Either General Washington mistook the grand object of Masonry, or Masonry takes a mysterious way for its attainment. With entire respect for the memory of General Washington, we shall find much reason to think he was mistaken.

Reason for thinking him mistaken. That an institution whose *grand object is to promote the happiness of the human race*, should strictly forbid its members to *invite* their most intimate friends to unite with the institution in the attainment of that grand object, is a mystery inexplicable upon the common principles of philosophy.

The grand object of the Bible Society is to promote the happiness of the human race. Let one article of its constitution forbid any member to invite his friends to unite with the Bible Society in promoting this great object, and all will agree, that in becoming likened to Free Masonry, it departs from the confidence of the friends of the Bible, and diminishes its usefulness.

Suppose, however, that the grand object of Free Masonry is to promote the happiness of the human race, it is remarkable that this society does not seek its object in any specific pursuit, like every other benevolent society ; but by its general influence, like christianity. It does not confine its attention to any particular branch of labour, or to inculcate any single truth of importance, like a society for the promotion of temperance, or a Savings Bank ; but

with authority assumed to be divine, and an antiquity superior to the Gospel, it professes to teach the true name and reverence of the Most High, and the way to the Grand Lodge above. Free Masonry thus becomes, not the handmaid of religion, like the Missionary Society, but a substitute for religion, acceptable to those who reject divine revelation.

Perhaps General Washington supposed it is the grand object of Free Masonry to promote the happiness of the human race by the practice of benevolence. It is certain that by far the greatest part of the Fraternity, with whom we converse, believe this; and do not conceive, that any essential change would be made in the aim of Free Masonry, by striking off all its degrees and mummery at a blow. Sometimes their confidence in the charitable purposes of the institution will hardly allow them to repress their indignation at an effort to show the entire falsity of its claims. They stretch forth their hands with ardour, while their countenance flushes with honest zeal, and repeating the number of benevolent lodges around them, and some illustrious *charities* which their own eyes have witnessed, they triumphantly declare: "It will take you a long time to persuade us, that such an institution has an evil tendency."

So, too, the burden of the mason's song is charity: the text of the mason's discourse is 1. Cor. xiii. 13. "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Speak a word of doubt, of distrust, or of condemnation, in the ears of an honest mason, and, whether he dwell on the green hills of New England, or in the fertile vales of the Ohio, his defence of Free Masonry is constantly the same: "It is a benevolent Society; it gives to this poor widow, and to that destitute orphan; if you knew its charities you would respect its claims."

We are not of those who put light for darkness, and darkness for light; we do not refuse its meed of praise to benevolence, nor our admiration to any institution which confers heavenly charity upon

Proof is forthcoming.

The supposed benevolence of Free Masonry.

Charity is god-like.

the orphan and widow. A society whose efforts are consecrated to godlike charity, partakes of the Deity both in the perfectness, and in the sanctity of its character. The Bible and Missionary, the Sabbath School, and Tract Societies, send forth their blessings upon the evil and upon the good, upon the just and upon the unjust. The ungrateful heathen, and the hardened offender, the wayward child, and the profligate parent, are freely offered the benefits these societies are constituted to bestow. This is the grace that covers a multitude of sins; and its happy possessors are the children of God. If Free Masonry does, we do not say the same things, but any one thing in the same spirit, or in the same manner, leaving the spirit, or motive, to the most charitable inference; then we will allow its claims to the affections of our countrymen, as a benevolent society, and reverence it as such.

Free Masonry
a pharisee.

But if, like a pharisee, it salute those only who salute it, and love those only who love it, Free Masonry is no better than a publican, and is not entitled to praise, or to reward. If the institution gives that it may receive again, lends only where it may have occasion to borrow, and bestows its best favours scantily, and not in obedience to heavenly charity, but in obedience to the express conditions of a compact, ratified with an oath, then Free Masonry has not the smallest claim to the perfectness, or sanctity of a benevolent institution; it is actuated not by a spirit of love, but by a spirit of selfishness.

The gifts of
Free Masons to
the brethren,
are a debt se-
cured by an
oath.

For instance; a number of men put a stipulated sum into a common fund, and bind themselves by an oath to prefer each others welfare in business before the welfare of all mankind besides; and bind themselves further, to aid, assist, and befriend any one of the brotherhood, his widow and orphans, who may be, in the course of events, brought into trouble, or reduced to want.

After a time one of the contracting parties becomes poor, or dies and leaves a dependent family behind. Now the

Fraternity, upon the representation of some one of the brethren acquainted with the circumstances, bestir themselves. Charity is lauded, while they examine the state of the funds ; and, if so much is found in the treasury, they vote ten dollars to the relief of the poor family, or even twenty, if the case is urgent. Is this charity, dear reader ? or is it a debt ? Justice demands the strict fulfilment of the compact. Charity does not begin until the terms of the compact have been satisfied, and its conditions faithfully fulfilled ; and money given to its brethren by a society so organized, cannot in any sense be called a charity ; it is *a debt*.

We have societies of this kind existing in the land, but obliged to fulfil the conditions of the compact by the laws of our country, and not by an unlawful oath : need we add that they are much more faithful in discharging their legal obligations, than Free Masonry is in discharging the obligations of her oaths. These are mutual assurance companies against losses by fire and otherwise. For a small bonus paid in, the society obligates itself to secure the property of the applicant against losses for a term of more or less years, according to the constitution of the society. At length a loss is suffered, and the sufferer comes, not begging for the fulfilment of the contract according to the oath ; but, as a freeman should come, demanding his right under guaranty of the laws of his country. And who besides Free Masonry would boast of the fulfilment of this contract as an act of charity ? The most it can be called, is, a debt promptly paid.

The laws of our country compel in many of the states, each town, or county, to support its own poor : and nobly they do it ; in many instances a population of 1500 souls tax themselves to pay not a pittance, (as if to mock the wants of the needy,) but \$500 and \$700 per annum. And who ever thought to call this tax a charity ? Who at any time draws his hand from his pocket with the amount of his poor tax, and having dis-

Mutual Insurance companies.

The State poor tax is not a charity.

charged the collector, lays it on his bosom blessing himself for this act of charity? Yet it has every claim to be accounted an act of charity, which Free Masonry can present with the advantage of exceeding in amount, fifty to one.

But it is no charity. The state guaranties to all its citizens, as Free Masonry does to all its members, a supply of the necessaries of life, not as a charity, but as a debt. The obligations of support and protection are mutual: the government we support must protect us, and it is as much the *duty* of government to save its poor from starvation, as to save them from the hands of violence. It is a mutual assurance company on a large theatre of action; every member of the government, every citizen of the country, is liable to a reverse of fortunes, whether rich or poor; and the poor tax of the rich is his equal proportion of the debt due from the community, to enable the government to discharge its just obligations.

This is praiseworthy providence; this shows a laudable concern for *every* individual in the state; but it is not so with Free Masonry. A few select ones, far removed from want, separate themselves from the community, and give to each other additional security for encouragement in business; and also against the reverses of fortune. What induces them to give each other pledges of mutual support in misfortune? certainly no leadings of divine charity, but motives of human prudence. And when misfortune breaks the hopes of one, he has a *right* to the provision laid up for this emergency in the days of his prosperity; and it is no act of charity in the fraternity to disperse that provision to his wants: it is his due.

The providence of Free Masonry is stained with marks of selfishness,

Free Masonry does not make this provision merely on grounds of human prudence, which might be laudable; but does it with marks of selfishness, which are not creditable. To rise above considerations of selfishness, the Fraternity ought

to admit the high and low, rich and poor, sound and maimed, alike, provided they have alike the character and mind of a man. But our mutual insurance company does not choose to underwrite for those who have not a sound body, and a profitable trade, or occupation.

“No person is capable of becoming a Ma-
son, unless he is free born, of mature age, of
good report, of sufficient natural endowments, and has the
senses of a man, with an *estate*, office, trade, occupation,
or some visible way of acquiring an honest livelihood. 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.” See Elder “Bradley on Masonry,” p.
144. See, also, the Ahiman Rezon of S. C. p. 138. Also,
the Ahiman Rezon of Pennsylvania, compiled by William
Smith, D.D. p. 28. And, also, the Books of constitutions,
and Manuals of Free Masonry generally, under the head of
“Qualities requisite to become a Free Mason.”

Qualifications
for member-
ship.

Far be it from us to censure the prudence
of Free Masonry in guarding itself from the
risk of being called upon to support the
maimed and infirm of body. We quote this
only to show that Free Masonry is a combi-
nation of healthy and wealthy men, who being bound to
support each other in business, are also bound if need be,
to supply each others wants. Those wants are generally
left until their piercing cry reaches the ears of Christians,
as well as Masons; and any thing which Free Masonry can
do to relieve them, the institution is bound to do, as a debt,
by its solemn compact ratified with an oath; it can in no
sense be a charity.

Free Masonry
is sworn to sus-
tain its mem-
bers, and the
discharge of
that obligation
is not a cha-
rity.

But this provision for the wants of its mem-
bers is not the *grand object* of the society; it
is only incidental. If provision against mis-
fortune were the grand object, one degree
would secure it, as well as forty three, and one oath as well
as forty oaths. The Society does not heap up degrees and
oaths for emptiness. The grand object lies beneath them,

This obliga-
tion of Free
Masonry not
the grand ob-
ject of the So-
ciety.

and this care for the comfort of its members is a mere branch of the concern ; as meeting and feasting and having public funerals, are also branches, to cover and conceal the grand object itself.

Free Masonry does many things, but has a single object in them all. We have carefully sought the grand object of Free Masonry in the field of benevolence, and we do not find it. It gives, in discharge of its solemn obligations, both money to the living, and funerals to the dead ; but its grand object is neither to support the poor, nor to bury the dead. Free Masonry is social, and prayerful, and biblical ; but its grand object is neither sociability, nor prayer, nor reading of the Scriptures. All these it uses as means to accomplish its *grand object*. The grand object itself is not found ; and when it is, a great secret will be discovered.

Nature adapts the form of her works to their use. Nature's laws are uniform ; she operates by fixed rules. She is full of examples to prove in all her parts, that important variations in the form, certainly denote a peculiarity in the native temper, and in the proper use of her works. The hills and rocks declare their geological and mineral character, by their forms ; and by this we may know their adaptation to peculiar uses, without an experiment.

This is particularly noticeable in animals. This is specially observable in the animal creation. The wings of the bird allow us to assert without danger of mistake, that by nature it was formed to inhabit the skies ; the feet of the quadruped, that by nature it was formed to dwell on the surface of the earth ; and the fins of the fish, that its abode is in the waters under the earth.

This rule of adapting the form of her works to their particular benefit or use, kind nature follows not only in the grand divisions of animal existence, fish, fowl, and quadruped ; but also in the minor classes of each grand division. The pigeon, a bird of passage, has a clean form and a swift wing ; while the lark, which flies not afar, is heavy and soon tires in the skies. The goat is formed to crop the wild herbage of the mountains, and to frisk securely on

the brow of precipices ; while the hound is formed with muscle and limb for the chase he loves.

———“ See there with countenance blithe,
 And with a courtly grin, the fawning hound
 Salutes the cowering, his wide opening nose
 Upward he curls ; and his large sloe-black eyes
 Melt in soft blandishments ;—his ears and legs
 Fleckt here and there, in gay enamelled pride,
 Rival the speckled pard ; his rush grown tail,
 O'er his broad back, bends in an ample arch ;
 On shoulders clean, upright and firm he stands ;
 His round cat foot, strait hams, and wide spread thighs,
 And his low dropping chest, confess his speed,
 His strength, his wind, or on the steepy hill,
 Or far extended plain.”———

Nature invariably joins certain tastes with certain forms. Sharp teeth, as those of a dog and a wolf, prove the animal, at once, to be carnivorous, and fond of flesh ; while he has no relish for the herbs of the field. On the other hand, if the animal have teeth to crop and grind his food, as the ox, the sheep, and the deer, it is certainly graminivorous, and will not taste flesh. We do not find the wolf eat corn, nor the ox devour flesh.

To certain forms nature always gives certain tastes.

Nature goes further. Not only the natural element and taste of her creatures may be determined by their forms, but their *temper* also. What a difference in the temper of the hawk and the dove ! in the temper of the wolf and of the lamb ! Show us any bird with the strait bill, and defenceless foot of the dove ; and, though we know not its name, or abode, we do know its temper, and will answer for it, that it is gentle. On the other hand, show us any strange bird with a hooked bill, and crooked talons ; and our eyes will avoid their reach ; for, assuredly, that fowl has a ferocious and ungoverned temper. Precisely so it is with quadrupeds. Any animal with the defenceless jaw and foot of the lamb, is of a gentle disposition ; but furnished with the sharp tooth, and armed claw of the lion, that ani-

By the natural form we often determine to a certainty the natural temper.

mal is a tiger in its temper, and though it may become tamed and domesticated, as the cat, still, it is by nature wild and ferocious, and will fly in the face of man, if once caught in a strange garret.

Man also adapts the form of his works to their use.

Man is the humble imitator of the great Artist of the universe ; and, in all his works, man seeks to adapt their form to the use he would make of them. If he make a cutting instrument, he inclines it to an edge ; a thrusting instrument, he tapers it to a point, and an instrument to cut and thrust, by man's wisdom, is edged and pointed.

This is true, whether the work be done by a mechanic or a statesman.

Every work of man's hands has an object, and the form of the work is adapted with all the skill of the artist to accomplish that object. By observing the forms of man's works, we can tell, as in the works of nature, what they are made for, whether the thing formed belongs to mechanics, or to morals ; the ship for the sea, and the carriage for the dry land ; the form of government called a despotism, to secure the rights of a single individual ; a limited monarchy, to secure the rights of a single family, and the privileges of the nobility ; a republic to secure the equal rights of every citizen. These different governments have different forms suited by man's wisdom to accomplish their several ends ; and by observing the form, we can tell the object of any particular government with as much certainty, as of a ship, that it was made to float on the waters.

Is there any mistake, gentle reader ? We are persuaded there is none. And, when man forms a Bible Society, or a Sabbath School Union, or even a Masonic Society, he adapts its form to the object he would accomplish by it ; and *by studying its form*, we shall arrive at its object, as certainly as we can tell by examining an animal, whether it be a bird, or a beast, or a fish. Yes, we shall arrive to a certainty at its temper and disposition ; for, though it should prove of an amphibious character, yet, if it be gentle in its disposition, it will be unarmed, like a frog ; but if it have the talons of a fish-hawk, it is of a ferocious temper.

"Are you then about to dissect Free Masonry?" Not at present; we have no need.

The manner of investigation.

We will examine its figure and colour: these are on the outside. If it have a mouth, we will turn down its lip enough to examine the teeth; we shall notice its eyes.

Now we think we hear the voice of a monster, in thunder deep muttering through ten thousand caverns, his familiar abode; we think we can see him lashing the air, and the ground, and his own sides, while he awakens his spirit, sharpens his energies, and musters his strength to the battle. The light of heaven poured into his den, offends him; he stirs up his wrath; he raises a cloud of dust and smoke to cover him from his enemies, while he repairs his broken walls. The archers hit him; their arrows sink into his flesh; the spears of the foemen drink his blood. He shakes his mane; he feels his strength; his sinews are the learning, and talent, and enterprise of Christendom; he scorns the attack of his foes; he turns not upon their wounds; he says—"I shall soon be well." Yea, at the very place of his deep wounding, he lifts up himself, in the pride and stoutness of his heart, and exclaims: "the bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change them into cedars."

The monster alarmed.

Fear him not, disciple of the Lord!

The Lord is our strength.

For he is false, and cannot abide the day of trial. A servant of the Lord has taken a lion by the beard and slain him; a prophet of the Lord has smitten a troop with blindness, and led them captive into the hands of their enemies; and "the Lord caused the host of Syrians to hear a noise of chariots and a noise of horses, even the noise of a great company," and the host of Syria arose from the famished Samaria, and fled for their lives. This God is our God, whom shall we fear besides?

THE FIGURE OF FREE MASONRY.—Free Masonry is very lean, and very long. Its body, as set forth by the Sovereign Grand Inspectors General of Free Masonry in the New World,

Free Masonry has a long, lean body, and tortuous motion.

A. D. 1816, is forty-three degrees in length! These are, as it were, so many continuous joints, or *vertebrae*, in the same body. About the head, and where the breast should be, it is leaner than the kine which were an emblem of famine to Pharaoh. And to one who watches its actions in the history of a few years, it will show, that its motions are tortuous: thus taking in its form and motions, characteristics of the serpent, which must alarm the inquirer. Moreover, it lies concealed amidst our countrymen, like a snake in the grass; those who tread close upon it, are not aware of its presence; and those who are wounded by it, cannot always tell in what way they were maimed.

ITS COLOUR.—Its colour is taken from the hue of the beholder's fancy. "The mind is our eye; and all the faculties of the mind see every thing according to the state the mind is in." If the mind incline to be heavenly, Free Masonry puts on a heavenly blue; if it incline to sociability, Free Masonry puts on a stripe of another hue; if it be to selfishness, Free Masonry appears in all the colours of the rainbow: but it must be observed, that all these colours are put on a dark ground. The true colour of the body is the colour of night.

The Bible,
Square, and
Dividers.

ITS EYES.—Free Masonry has, according to all its manuals, and to its books of constitutions, three great lights, besides three lesser. It is no perversion of the meaning of the Books of Constitutions, to call the Great Lights of Free Masonry the eyes of its body. These are the Holy Bible, square, and compasses.

Now, what a monster must that be, in which a pair of dividers, and a mechanic's square, are put for lights, equally with divine revelation! So they lie in the lodgeroom, the Bible open, and the square and compasses crossed on its face; so are they carried by some grey headed man in the masonic processions; the three great Lights of Free Masonry, the Bible, the square, and the compasses! This is monstrous. Better have had but one eye, and that the Bible; or, if it must have three, and the square and com-

passes be two, the other might have been a trowel, without offence.

But the framers of Free Masonry did not intend it should see clearly, as with the Bible for its only eye; nor yet be stone blind, as it would be with a trowel, square, and compasses for its eyes; they formed it as it is, darksighted, as if to see in the moonlight, when it is well known chiefly to bestir its secret body.

Free Masonry
darksighted.

The creature has a mouth, and on his double tongue, thrust out, this prayer: "Vouchsafe thine aid, Almighty Father of the Universe to this our present convocation; and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us. Endue him with a competency of thy divine wisdom, that, by the secrets of our art, he may be the better enabled to display the beauty of holiness, to the honour of thy holy name. So mote it be. Amen."

Free Masonry
shows a double
tongue in pray-
er.

Brethren, do not be offended, that we call Free Masonry double tongued. This prayer is thrust out to view in Cross's Chart, Sec. 1.; Hardies Monitor, 3d edition, p. 218; Book of Constitutions, p. 140; Preston, Richard's Edition, p. 50; Dermott's Ahiman Rezon, p. 45; Free Mason's Library, p. 129; Free Mason's Monitor, p. 37, Part 1. Chapter 8, &c. &c. as used at the initiation of a candidate. Now, brethren, you know, that the secrets of Free Masonry are so near to mummery, that it is presumptuous to ask of God to enable us by them *the better to display the beauty of holiness*. And, although the candidate may, through ignorance, offer this prayer sincerely, it is inconceivable to us that those were sincere, who framed the prayer. The formers of the body of Free Masonry formed it double tongued; of this, most abundant confirmation will be found in the sequel.

The secret re-
vealed.

This brings us to the grand object of the institution, viz. To Deceive. For this it was formed, a box within a box, forty-three in number, and all empty; to this it is practised, deluding men with the belief, that it is most ancient and

honourable, sacred and valuable, learned and mystical. For this it prays; for this it reads the Holy Scriptures; for this it gives public funerals. For this it trifles with the ark of the covenant and its holy utensils; with the consecrated garments of the Levitical priesthood; and with the reputation of Moses, and Solomon, and St. John. For this it claims a divine origin; presents itself on the same immutable foundation with divine revelation; and offers to guide to eternal happiness. For this it imitates the celebration of the Christian sacraments; impiously dedicates masonic priests to Jehovah, after the order of Melchisedeck; and professes to have and to teach the only true pronounciation of the name of the Almighty. For this it pretends to teach all the arts and sciences, besides government, religion, and the art of wonder working and foresaying things to come; for this it pretends to demonstrate moral truth by geometrical problems; and to give an accurate elucidation of science, both in theory and practice.

Its eyes are formed to deceive; its tongue is formed and used to deceive; and its teeth are made to hold fast in their fangs the rebellious spirit, that dare murmur on account of the deception.

Its first fang. "Has it teeth? Ay, if those be teeth with which it holds its prey. Look at the fang of the first. "To all 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."

The temper this indicates. What sort of a disposition this indicates, every child can determine. That it is far from the harmlessness of the dove, and from the gentleness of the lamb, is quite evident. The teeth of a tiger

are not more fitted to destroy. And the second is like it.

“ Binding myself under no less penalty, ^{The second} than to have my left breast torn open, and ^{fang-} my heart and vitals taken out, 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.” Horrid !

And the third.—“ Furthermore I do pro- ^{The third fang,} mise and swear, that, if any part of this my solemn 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 ; 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.”

“ *If any part of this my solemn oath be omitted at this time, I will hold myself amenable thereto whenever informed !*” This is a wholesale mode of taking an oath, known only to Free Masonry.

“ We give it up ;” say masons. “ The ^{Question on} parti-colour, long and tortuous form of body, ^{our oath.} the fangs, and tongue, and eyes of Free Masonry forbid us to believe, that the institution is in any sense a benevolent society, or even the handmaid of religion ; much less a proper substitute for religion. But what sort of religion have you, thus to expose a part of the mysteries of ancient Free Masonry, contrary to your solemn oath ?” A fearful question, to which we solemnly reply.

Our answer. We justify ourselves in three several positions, either of them sufficient alone for our defence; and altogether rendering our defence impregnable.

Our first defence: ancient Free Masonry is an impostor of recent origin.

In the first position, brethren, we say, and are prepared in due time to prove, that *Ancient Free Masonry*, to which we have sworn fearful secrecy, had never an existence. The word Free Masonry, and the thing signified by that word, is not ancient, but modern; is not 3000 years old, nor 300, nor the half of 300. We took the oath with assurances, and with the belief, too, that *Ancient Free Masonry* meant an institution organized by Zerubbabel, and patronized by St. John, and by the Apostles of our Lord. As such we have sworn to it allegiance; and if ever we meet with such an institution, or any fraction of it, whether on the plains of the Scioto, or of the Genessee, whether on the Green, or the Alleghany Mountains, we will hail its signs, and conceal its mysteries, so far as they may be intrusted to us, with the most praiseworthy fidelity.

N. B. Our oath shall not sustain a falsehood.

But a certain institution pretending to come from under the hand of Solomon in the land of Judea, we now know to have come from worthless names in the Island of Great Britain; not 3000 years ago, but in the last century. *Its* secrets and signs we do not feel bound to hail, even in a lodge room. And the oath which we honestly took in favour of king Solomon's institution, shall not, with our consent, be converted into an obligation of fidelity to any lie.

We will not be insulted with fraud, and held under silence by an oath to the deceiver.

Is it not provoking beyond sufferance, that we should be ensnared in early life, to take a secret oath of fidelity to an institution patronized by the holy St. John, which proves to be not 150 years old? And, when we would open our lips to expose the imposture, that we should be checked with the remembrance of our oath? As if, when deceived to swear fidelity to an impostor, we were bound for our oath's sake for ever to maintain that impostor, or at least, to take

no important step to exhibit his true character to the public.

Free Masonry comes to us sustained by the best names of the age, and setting forth with great authority, that it was the chosen friend of Enoch, and Noah, and Moses; that it received an improved form from the hands of the wisest man, and additional glory from Joshua, Zerubbabel, and Haggai. It offers to those who will pay it fealty, a rare and rich reward. In the simplicity of youth, we have yielded our necks to its yoke, and sworn to it allegiance; but, in riper years, we find these chains to be barefaced falsehood.

Now, shall the institution, which has thus insulted us with falsehood, still hold us to our solemn obligation to keep it a secret? Shall it impose on us most egregiously, and, when we would expose the imposition, thunder in our ears; "You have sworn to keep all my mysteries an entire secret?" and, thus, compel us to give the countenance of our name, and the influence of our example and character, to sustain the deceiver, and to perpetuate the falsehood? No; Free Masonry shall not hold our name, by any obligation, responsible for its contempt of truth.

Indeed, Free Masonry, *a fire is kindled in the wall of Damascus that will consume the palaces of Benhadad.*

What are the walls of Free Masonry but her oaths? And these are like an oath of a faithful subject to one whom he had reason to suppose, and did suppose, was his rightful sovereign; but who, in the event, proved to be a barefaced impostor; which oath is not binding at all. And should such an impostor use Free Masonry's argument, and say, "your oath was to me; you took it voluntarily, and you are bound for ever to be faithful to my interests and commands." What think you his sworn subjects would reply? They would hang him between heaven and earth, as unworthy of either.

This, then, is our first position: that an oath to be faithful to Ancient Free Masonry is precisely like the oath of a

Our oath to
Free Masonry,
like an oath to
an impostor
king.

subject to an impostor prince, and is binding neither in the sight of God nor man.

“ Whose tongue soe'er speaks false,
Not truly speaks ; who speaks not truly, lies.”

To us the
oaths of Free
Masonry have
become druse.

Persuaded by the great names of the good men belonging to the institution, that Free Masonry was the truth and no lie ; that it had a rightful claim to our attention as the handy work of the wise Solomon ; that it deserved our reverence, as the glory of the first temple, and the joy of Christian martyrs, and saints ; we swore allegiance to it, as to a rightful sovereign ; we submitted to its teachings, as to the teachings of men who had been employed by divine inspiration in penning the holy oracles of truth. But now assured that a more gross imposition was never practised on a Christian people, we scorn Free Masonry and its oaths ; and, in the name of the just One, we burst them asunder, as Sampson burst the green withs and hempen cords of the treacherous Delilah.

Our second
defence. Any
promise ob-
tained on false
pretences is
void, *ipso facto*.

Our second position is like the first, viz. that an oath like a promise, obtained by false pretences, is void from the beginning. Free Masonry pretends to the sanctity of the Patriarchs and Prophets and Apostles ; it pretends to confer a most illustrious and important secret, able to make wise ; it pretends to be founded on divine revelation, and to enable its faithful adepts with titles of Sir Knight, Thrice Illustrious, and most Worshipful ; and to decorate its followers with trappings, like a steed accoutred for a military review. It pretends to much more, and in return for its honours, and its benefits, Free Masonry asks twenty dollars, and some oaths. The money is irrecoverable, and may well enough be the forfeit of our folly. But oaths obtained on pretences entirely false, which oaths serve only to enable the impostor to practise his frauds upon other men, and other generations, are not registered in heaven's high chancery, are not obligatory upon the servant of the Most High.

It has been a question with moralists, whether oaths, or promises, extorted by violence, or fear, are binding; but we are not aware, that any writer has maintained, that men are morally obliged to perform an oath, or a promise procured by fraud. Men are sometimes *compelled* to perform such promises; but it is invariably done with conviction of *legal* necessity prevailing against moral right.

Men are not morally bound to fulfil a promise procured by fraud.

Suppose a spirited gentleman in gorgeous attire, goes about proclaiming, that for a liberal fee he will confer the gift of second sight. One pays, and another and another. The public eagerly inquire, "How does he do it?"

One promises the gift of second sight.

"That is a secret he made us solemnly-swear not to tell."

In the ardour of youth, we would learn something, if not have second sight; and apply to the gentleman with our fees advanced. He blinds us most satisfactorily, solemnly prays and administers the oath, of absolute and profound secrecy, by the great God who will not hold him guiltless that taketh his name in vain; then coolly removes the bandage from our eyes, and congratulates us upon the receipt of second sight! Now, is that oath binding upon the deceived youth? Shall he patiently submit to this insult upon his understanding, lest he break his oath? Shall he see the same trick playing, and to be played, upon hundreds of others, and upon generations to come, and be restrained from warning them by a regard to his oath?

Mode of conferring it.

We say no. The fine gentleman had no right to demand the oath. The error was in submitting to take it, profaning the name of the Holy One to cover an imposture; and no sooner do we become certain, that the oath is used to cover deceit, than it becomes our duty to regard the glory of God in the breach, and not in the observance of that oath.

Now this is our second position, That Free Masonry is the splendid gentleman, who secures his fee beforehand, and administers his

The young candidate brought to light.

oath to the hoodwinked candidate ; and then, confers the promised gift by removing the hood from his eyes ! The novice is taught to enter the Lodge in pursuit of light. Behold how it is conferred upon him. Kneeling hoodwinked before the altar immediately following the administration of the oath, the Master of the Lodge asks him :

Mas. " Brother, what do you most desire ? "

Novice. " Light. " (By help of a prompter.)

Mas. " Brethren, stretch forth your hands, and assist in bringing this new made brother from darkness to light. " (*Members form a circle around the novice with their hands and right foot raised.*)

Mas. " And God said : let there be light, and there was light. " *At the same instant every brother claps his hands, and stamps his foot, and the bandage is slipped from the novice's eyes ; this brings him to light.*

Thus the sacred scripture is abused, to hallow the barefaced deceit of Free Masonry.

The glory of God is advanced, not by the observance but by the breach of the oath, which covers this deceit ; and the sin of profanity lies in taking God's name to sanction the deed of imposture : and it cannot lie in the exposure of that imposture.

" O, let thy vow

" First made to heaven, first be to heaven performed ;

" That is, to be the champion of the church !

" What since thou sworest, is sworn against thyself,

" And may not be performed by thyself.—

" It is religion that doth make vows kept,

" But thou hast sworn against religion ;

" Therefore, thy latter vows, against thy first,

" Is in thyself, rebellion to thyself "

King John, Act 2d.

This oath is like salt that has lost its savour.

We confess we have been the dupes of this imposture, to take the yoke of its obligations upon our necks ; the good Lord help us to break that yoke, " like an earthen pitcher, that is broken in pieces ; so that there shall not be found in the bursting of

it, a sherd to take fire from the hearth, or to take water out of the pool;" to rend it so that no man may be able to gather up the fragments, or to cement the broken pieces.

Our third position is diverse from the two former, and yet equally sufficient for our defence in making all necessary use of the oaths and mysteries of Free Masonry, to enable the

Our third position: the oath never to interfere with our civil or religious duties.

candid reader to acquire a just estimate of the worth and character of that institution. The oath is prefaced with words to this effect: "The obligation you are about to take is not to interfere with your duty to God, or to your country."

Now, we say it not lightly, but with a solemn view to the day when the secrets of all hearts shall be revealed, that any construction of our masonic obligations, which prevents us from using publicly the mysteries of Free Masonry, *so far as is necessary to show the false and depraved nature of the institution*, and its injurious tendency to infidelity and crime, does interfere with our duty both to God and our country; and, therefore, in *animus jusjurandum imponentis, by the express understanding of him who administered the oath*, we were made free in the night of our initiation, from any such construction of its words, as might ever interfere with our civil or religious duties.

Our duty to promote the glory of God, and the welfare of our country, bids us declare, that Free Masonry is an impostor; a fraud upon its members, and upon the community; and, if in the further discharge of this duty, we bring any part of the mysteries of the institution to support our declaration, we are not prevented by our oath; for that is never to interfere with the sacred discharge of our civil and religious duty.

These, brethren, are our three positions, either of which is alone sufficient to justify our public use of such parts of the mysteries

The reasoning faultless; the path of duty plain.

of Free Masonry as are necessary to expose the dangerous nature of the institution, and which positions altogether are impregnable. We see no fault in the reasoning, no myste-

ry, or sophistry, or chicanery, in the argument by which either of our positions is maintained: and either of them alone being sound, no brother having our matured views of the history and character of Free Masonry, is under the least obligation to the impostor, or to withhold one jot of the fraud from the abused public.

For the facts on which our positions rest, viz. that *Free Masonry* is not 150 years old; and that the authorised publications of the institution are highly charged with misrepresentation and falsehood, we hold ourselves responsible, until the proof can be presented in the current of this work.

No dishonour
to the brethren
intended.

If in this renunciation of Free Masonry there seem any implication of the honour of the Fraternity, it is not intended. They are imposed upon, or we are. They verily believe Free Masonry to be venerable for its antiquity, &c. &c. But when they become satisfied, that we have all been made the dupes of a shameless imposture, they, too, will feel resentment and indignation for this abuse. We think they, too, will forsake, or renounce it with contempt, and with thankfulness that they are at length made free from its ruthless obligations, and from its impious oaths.

Our appeal is
now to com-
mon sense; in
renewing the
subject, we will
quote the opi-
nions of learn-
ed moralists, in
full confirma-
tion of our
own.

In this vindication of our freedom from the oaths of Free Masonry, we appeal neither to Paley nor Burlemaque, to Vattel nor Puffendorf, but to the conscience of Christians, who fear God; to the hearts of freemen, who love their country; and to the common sense of men, who have understanding. We might lose the reader's attention in an argument drawn from the books of civilians and moralists, books he may never have read. We prefer to draw our argument from the common sense of mankind, that we may carry with us the convictions of every heart, and stand in the conscience of every just man, disenthralled from our obligations to Free Masonry, as we are from that obligation to an impostor, which would interfere with bringing him to a righteous condemna-

tion ; from that oath to a swindler, which would prevent our warning the public against his practices ; from that penalty to a traitor conspiring against the liberties of our citizens, which would frighten us from sounding alarm, and from proclaiming the danger to our countrymen.

“ Is this Free Masonry ! It cannot be.”

We say, this is our vindication for the use of some things with which we make free, and our reply upon the adversary, who will attempt in his defence to plead what any impostor would plead under like circumstances, viz. “ these men are solemnly sworn to *me* ; they despise their *oath* ; their *word* is not to be taken.”

And, now, the judgment of wise men confirming our own, and unanimously assenting to the soundness of the argument, and to the righteousness of our conclusions, we are ready to treat the oaths of Free Masonry, as a man has a right, both by human and divine law, to treat the marriage oath in case of adultery. No man would hesitate instantly to repudiate a wife, whose life was stained with transgressions against purity. Because he took solemn vows of fidelity to her before the throne of God, believing her to be pure and chaste, is he held to his marriage vow, after he knows that she is an adultress ? It is not possible. Free Masonry we wedded as the truth of God ; we repudiate it as the falsehood of the devil.

———“ Thou mayest hold a serpent by the tongue,
A caged lion by the mortal paw,
A fasting tiger safer by the tooth,
Than keep in peace the hand which thou dost hold.”

We were taught to believe Free Masonry has virgin purity ; but we find it is corrupt : we were taught to believe that it was founded and patronized at least three thousand years ago, by men acknowledged to be of God in the Holy Scriptures ; but we find it was founded in the era of the South Sea Company, by men whose names are no warrant for truth or righteousness : we were taught to believe that Free Masonry is the handmaid of religion ; but we find that

it is very far from aiding the doctrines of the cross of Christ; and, in an extensive and thorough, a protracted and patient examination of the subject, we have found Free Masonry, by its own showing, carefully collated from its approved writers, and books of constitutions, to be the synagogue of Satan.

We have sworn to it in the belief which was taught us; we abjure it in the convictions which careful investigation has produced. We gave it the pledge of our right hand, believing it to be a blessing from the Lord, fraught with heavenly mercies; we withdraw that pledge, upon finding Free Masonry to be the work of the father of lies, fraught with hidden mischief. We received it as sanctioned by the best of names, both ancient and modern, patriarchs and prophets, statesmen and divines; we renounce it as the angel of light, so cunningly attired that he deceives even the elect.

As our forefathers broke the yoke of foreign bondage, so we break the yoke of internal tyranny; as they performed their duty to God, to their posterity, and to their country, by renouncing their allegiance to George III. and to the British constitution; so we, in the fear of God, in the service of our country, and posterity, and with a view to a day of final retribution, renounce and make void our allegiance to Free Masonry.

PLAN OF THE WORK.

In our character of a Review, we shall attempt to choke Free Masonry with its acknowledged absurdities; to cut up the follies of its standard writers, and the extravagance of its authorised pretensions; and to show, that the reputed pillars which support the ideal temple of Free Masonry, viz. "Wisdom, Strength, and Beauty," are, in truth, no firmer than the Masonic Apprentice's "Chalk, Charcoal, and Clay."

In our character of a Magazine, we shall give a true and faithful history of the origin of Free Masonry; its first organization; its diffusion over the earth; its gradual enlargement from three degrees to forty, to fifty, and, by the last accounts from Europe, to ninety degrees: and we shall make an authentic record of the events which have led, and are leading this community, both to investigate and to extirpate Free Masonry.

In coming openly to attack an institution supposed to be venerable for its antiquity, fearful for its mysteries, and truly honourable for the names which sometimes fill its highest offices, we are induced by a love of country, and love of truth, superior to all political, or personal partialities; by a sense of duty, which takes no account of earthly considerations of fear or hope; and by a solemn regard to that accountability, which every man owes to God in the judgment day.

This world is not our home; but while tenants of an earthly tabernacle, we have sacred duties to perform; for the right discharge of which duties, each individual is responsible to God, and to his own conscience. However we may be left to err respecting what is duty, "if we labour with our might in uprightness of intention, God will bless with his favour the integrity of our will."

In obedience to our convictions of duty, we publicly inquire into the foundation and character of Free Masonry. We have repeatedly sought to do it before the Society in private, but every offer, except by a few individuals, has been constantly refused. And, now, though the institution

swell, and rave, and threaten; though it brave us as *eternal*, "which has existed from creation, and will exist to the end of time;" though it defy us as *invincible*, "which the crowned heads of Europe, the Holy Alliance, have in vain attempted to overthrow;" though it lift up itself in its assumed divinity, and rail on us for sacrilege; our stripling sheet comes forth to meet it fearlessly, to arraign it publicly, and, if the God of truth be with us, to assault it vitally.

We know that it substitutes itself in the place of all religion; that it imitates the most solemn rites of our worship; and that it studiously rejects the name of the Lord Jesus from its religious services, sanctioned in the Books of Constitutions; while it persuades men, that it is the benevolent handmaid of Christianity, sustains itself upon the names of Doctors of Divinity! and commends itself through the influence of the teachers and professors of the Gospel!

Such a system we shall not handle delicately. Its members we owe only love; at them we aim no shafts, no wounds, no sorrows. We seek their deliverance from an impostor; not one of them need be hurt, except he throw himself before Free Masonry.

And while Free Masonry arms itself with the names of the good and great of all ages, as with a coat of mail, and wields an influence for a spear in its defence, equal to a weaver's beam; we meet it with public opinion for our shepherd's sling, and for a smooth stone, with truth. We hear the defiance in distinct tones: "Come to me, and I will give your reputation into the hands of your enemies, and your character to reproach; I will smite your fair fame with the power of my influence, and make your name a taunt and a bye word and a proverb in the earth:" (and we have seen mightier men completely overwhelmed with the multitude of her slanders.) But, Free Masonry, though thy arm be iron, and thy brow brass; though thou sharpenest thy tongue like a serpent, and hast power to cast out of thy mouth scandal in floods, to sweep away thy enemies; in the name of the Lord of hosts, "whom, from our forefathers, we serve with a pure conscience," we defy thee,—we come against thee; and let thy fate teach mankind anew, that pride and falsehood, however fortified by time, and strengthened by names of dignity and worth, cannot withstand the humble and well directed assault of immaculate Truth.

(No. 2.)

THE

ANTI-MASONIC REVIEW,

AND

MONTHLY MAGAZINE.

"I, therefore, apprehend and do attach thee
"For an abuser of the world, a practiser
"Of arts inhibited and out of warrant."

Othello.

From the day our first parents fell in paradise, man has been the slave of the deceiver. The history of the first act of human folly, is the history of all: by falsehood, Adam was persuaded to transgress; and some false hope to become "as Gods," still leads his children to acts which offend their Maker.

The adversary did not content himself with the banishment of our first parents from Eden; nor did his active enmity cease at the death of Adam. He continues to be the foe of God and man; he still makes falsehood current, by connecting it with truth; "*ye shall not surely die; for God doth know in the day ye eat thereof your eyes shall be opened;*" and he assumes any shape, even that of an angel from heaven, as readily appearing now to accomplish his purposes, in the form of a moral and religious society, as at the beginning, in the form of an animal walking upright, and speaking like a man.

An incomprehensible scheme of delusion.

All men are in pursuit of happiness. Each one constantly sets before him some apparent good, as the motive of his words and actions; but multitudes are deluded with the appearance of good, when the reality is far from them. No conceivable scheme of delusion can surpass that which obstinately conceals every *art*, *part*, and *point* of its peculiarities; which works chiefly by night; which instructs by emblems capable of various and opposite explanations; which, in honour, confers upon the Majesty of heaven its own profane titles; which elevates the Bible with the Book of Constitutions in solemn procession, and levels the holy oracles with a carpenter's square and dividers in the Lodge-room; and which rests the highest claims to antiquity, to royal grandeur, and to inspired patronage, upon the single ground of faithless tradition.

The wounds of a friend are faithful.

It is painful, as it regards the holy men who belong to the Institution of Free Masonry, to present the system in this view. But truth cannot turn aside; the truth of the Lord does not shield the errors of his saints. Jacob's treachery, David's aggravated murder, and Peter's denial with cursing and an oath, are on faithful record. Holy men love the truth which speaks for God, though it speaks against them. They can endure shame and mortification for the Redeemer's sake; and they will take up the cross, which requires them to renounce the secret arts and mysteries of Free Masonry, when they find the Institution deeply hostile to the Gospel.

Pious men will renounce.

This Number will present indisputable proofs of the delusion of Free Masonry, and will exhibit astounding facts to every reader; facts which the supporters of Free Masonry will not know how to believe, and which they cannot deny; facts which will haunt the holy men in the Lodges to whose ears they may come, until they are compelled by a sense of duty to our heavenly Master, openly to come forth from the Mystery of Darkness, as they have secretly entered it; facts which will constrain them both to labour and pray, that their names may do more to destroy the network and lily-work of Free Masonry, than they have ever done to strengthen it.

AN IMPOSTOR.

The man who under false pretences robs another of his money and his time, is a swindler. If known to be in the daily habit of practising upon the credulous, it is the bounden duty of those who have proved and do know him, to publish to the world his hypocritical character. Should the impostor, by a strange oath, bind his dupes to keep every thing secret, and teach them so to understand the oath, that they could with safety give no account of the true nature of his practices, this would not make it less the duty of his victims to expose and bring him to justice; but would render it more their duty, as it proves him to be an impostor of the most extraordinary and desperate character.

We have already assigned as our first reason for abjuring Free Masonry, that it is in person an impostor; and, for our second reason, that in action it freely uses false pretences to win of men their admiration, their money, and their time; and that it covers the whole matter with barbarous obligations of secrecy.

In proceeding to establish these positions by showing some of the pretences which Free Masonry uses to rob her victims of their treasures, it will be proper to distinguish the loose pretences afloat in the community, from the pretences commonly received among Masons, and to fix our attention upon a third class, viz. those which the Institution sets forth in her authorized works, her standard writers, and her Book of Constitutions.

Here let it be remarked, that in speaking the truth of Free Masonry, we fall not into the condemnation of those who are *presumptuous, self-willed, and bold to speak evil of dignities*. Free Masonry has no dignity, except it belong to her members: them we respect. They are our countrymen, our kinsmen, our friends, deceived with the mystery of Free Masonry, but willing to be disabused, we humbly trust, even by an adversary, much more by a Christian brother and friend. They are journeying with us through time, they are bound with us to the same judgment

We look to the Books of Constitutions.

Free Masonry is base, though the brethren are honourable.

seat, they have hope with us in the same salvation ; they are our fellow labourers in the gospel, our religious pastors, and spiritual guides. Surely these relations to each other afford tokens and motives and obligations to brotherly love, mightier than Free Masonry can furnish ; motives and obligations which are strengthened by use, and are confirmed by the positive renunciation of all *substitutes*, however specious in appearance, or flattering in promises.

We honour and love the just men, our brethren in the Masonic Fraternity ; but in respect to truth, we declare that the system of Free Masonry, graced with their names upon its frontlets, is a base counterfeit. As such we nail it to the counter ; and instead of being, by the number and respectability of their names, deterred from our arduous duty, we owe it to their excellent names, and to an abused public, to stamp the peculiarities of the order base coin.

Free Masons receive the alloy for gold. That the counterfeit is so well executed, as to deceive good judges, increases the obligation to rescue a deluded people from imposition. In the discharge of this obligation, we do not lightly speak evil of that which we understand not, "sporting ourselves with our own deceivings." We have studied the subject, bringing to the investigation all our understanding, our candour, and our energies. The convictions produced by this investigation, it is our duty frankly to maintain before the world for the truth's sake, and not to wound the sensibility of honourable men, not to contemn the common sense of the wise. We are willing to suppose that the members of the Fraternity have never attended very closely to the peculiarities of the Institution ; or, if they have, that they innocently receive that for true and good, which can be proved to be false and bad.

"You have taken these tenders for true pay,

"That are not sterling."

Either we, after much study and observation, wholly mistake the character of Free Masonry, or the honest men do, who sustain the institution. Conscious of rectitude ourselves, we impeach no man's motives ; but, in the humble perform-

ance of duty, we inquire : can good, and great, and pious men justly permit their names, like beacons, to light the youth of our country to the dark chambers of the Lodges ?

After the perusal of these pages, let the lovers of our Lord and of our common country firmly answer.

We are met in the very threshold of inquiry by a large class of quiet and intelligent citizens, who, aiming to be neutral in this controversy, do virtually maintain the glorious reign of Free Masonry. They declare that " the question proposed involves no important consequences whatever, and to discuss it, is worse than useless, for much angry feeling is excited without the least possible benefit."

The neutrals confide in Free Masonry.

These are the most subtle supporters of Free Masonry. By their policy the falsehood is left, precisely as Satan would have it, quietly to do its own work. " Peace ! peace !" is their cry, without taking pains to examine whether there can be peace. They actually maintain the sway of Free Masonry, and protect the system with the shield of forbearance ; they take upon themselves the responsibility of putting to sleep the investigation already commenced ; and they are quite satisfied of the harmless tendency of the institution, which is the very point in dispute.

But the supporters of the Fraternity who mistake the tinsel for gold, do not think the controversy unimportant. Mark the rise of temper, the refusal to hearken, the disposition rashly to condemn, which is discovered even by upright men of the Fraternity, when they find an attempt is making by brethren to bring to naught the pretensions of Free Masonry ; and the importance of the controversy, in their judgment, is too plainly declared. Truly, it is no light question, whether the moral and religious tendency of a society, spread over the civilized world, be good or bad. It is not unworthy of any American, whatever his station, to inquire into the history and the nature of a secret association, which numbers at least 2000 Lodges and 500 higher Fraternities, and which gathers within its

Free Masonry deemed important by the Fraternity.

mysterious halls from eighty to one hundred thousand active men, in this land of free inquiry. Free Masonry has a revenue of 100,000 or 150,000 dollars per annum, in these States, besides consuming the precious time of many industrious citizens. Add to this the very extraordinary claims to antiquity, grandeur, and utility, set forth by the institution; and no man in his senses, knowing these things, can deny, that important consequences are involved in the issue of the dispute now pending before the public, in relation to the character of Free Masonry.

The system of Free Masonry tried by its own confessions. We allege, that Free Masonry, in person, is an impostor, and in action uses deceit.

To make good our declaration, we show the pretences of Free Masonry; and lest the supporters of the system attempt to avoid the declaration, by saying:—"We make no such pretences for our ancient Institution," we shall carefully show that, without their leave, the Institution makes them for itself. And that the reader may fully appreciate the weight of authority to be attached to the quotations we make, showing Free Masonry in its own light, we begin by publishing the names of the Masonic works here relied upon, with their prefatory sanctions.

Free Masonry's trumpets. As in a trial by jury, the value of the testimony offered depends very much upon the character and partialities of the witness; so in this trial of Free Masonry, much depends on the character and authenticity of the works we quote to her confusion. The reader is requested to take notice of these three:—

The Book of Constitutions, published in Massachusetts,

The Free Mason's Library, published in Maryland, and

The Ahiman Rezon, published in South Carolina.

They embrace one standard work for three grand divisions of the Union—the Eastern, Middle, and Southern, and are thus authenticated.

THE BOOK OF CONSTITUTIONS.

“Book of Constitutions of the Ancient and Honourable Fraternity of Free and Accepted ^{Grand Lodge of Massachusetts.} **Masons.**” “*To the Grand Lodge of Massachusetts.*”

“Your committee having deliberately examined the Book of Constitutions, presented by the Grand Chaplain, agreeably to your appointment, do approve of the said Book of Constitutions in all its parts, and do recommend it for your approbation.

[Five signatures, and among them Doctors of Divinity and of Laws.]

“Boston, 25th June, 5798.”* [i. e. A. D. 1798.]

“Follow
L.S.
Reason. SANCTION.

“To all the Fraternity of Free and Accepted Masons, the Grand Master, Deputy Grand Master, and Grand Wardens of the Commonwealth of Massachusetts, send Greeting:—

“Whereas, the Grand Lodge, in ample form assembled, on the 17th day of January, 5798, did appoint our Rev. Brother * * * Grand Chaplain, to revise and prepare a new edition of the Book of Constitutions; and the committee who were empowered for that purpose, have examined, and reported their approbation of the following work. We therefore, authorized by a vote of the Grand Lodge, do, in their behalf, direct the same to be used in all the Lodges within our jurisdiction, and we recommend it to all other brethren.

“Given under our hands, and the seal of the Grand Lodge, at Boston, June 25th, 5798.”

[Signed by all the Grand Officers.]

We decline, in all the sanctions, giving the names publicly attached to them. They are generally the names of honourable men, of whom to publish the truth, in this case, would be defamation.

* Five thousand seven hundred and ninety-eight! i. e. years since the beginning of Free Masonry; which carries back the origin 3000 years before Solomon to the day of Creation.

THE FREE MASONS' LIBRARY.

Grand Lodge of Maryland. "Sanction of the Grand Lodge of Maryland.

Whereas, by a resolution of the Grand Lodge of Maryland, brothers * * * * * [five names] were appointed a committee to superintend the publication of a new edition of the Ahiman Rezon, proposed to be published by Brother * * under the title of 'The Free Mason's Library,' and to give the same the sanction of the Grand Lodge :

"Be it known, that said committee, having examined said work, do find it in every respect worthy of the sanction of the Grand Lodge, and, consequently recommend it to all masons as a faithful guide.

* * *
* * *
* * } Committee."
* * *
* * *

In both the above, the terms of recommendation are most unqualified, the Book of Constitutions *in all its parts*, and the Free Masons' Library, *in every respect*, have the sanctions of the Grand Lodges of Maryland and Massachusetts.

Ahiman Rezon.—"RECOMMENDATION AND SANCTION.

The Gr. Lodge of S. C. "At a quarterly communication of the Grand Lodge of South Carolina *Ancient York Masons*, held at Bro. Robinson's, in the city of Charleston, on Saturday evening, March 28th, 5807 : Resolved, unanimously,—that Brother Dalcho be requested to publish his Ahiman Rezon, under our sanction and authority, for the use of the Lodges under our jurisdiction :—and they are hereby required to receive and adopt the said Ahiman Rezon in all their work, as containing the principles and authority, of the Grand Lodge."—(Signed by the "Grand Secretary.")

From these, the reader cannot expect any thing to be stated in malice, or asserted with prejudice against the "ancient and honourable Fraternity of Free and Accepted Masons."

The pretences which Free Masonry holds out to induce the unwary to give her their time and money.

No criminal was ever brought to trial, who could not exhibit some form of virtue in his life, and present some excuse for the offence committed. We do not charge Free Masonry with making only false pretences. It is not our business, now, to examine how much truth or goodness there may be connected with the Institution; but, truth and goodness admitted, does Free Masonry indulge in the most fraudulent persuasives, and false representations, to exalt herself in the eyes of men, and to allure the inexperienced and unwary into her lodges? For an answer, we will look not to any individual Free Mason, but to the Book of Constitutions, and to the authorized publications of the Fraternity. As they answer, so let Free Masonry be judged; and, if found guilty, let it be renounced.

The good connected with Free Masonry is assumed.

We put our interrogatories to Free Masonry herself. "What is the origin of your Institution?"

F. M. "It is divine. This I have repeatedly declared in the following words: 'which art ^{Free Masonry proclaimed} divine. (the art of finding new arts, i. e. Free Masonry,) the first masons received from God.' See the *Book of Constitutions*, p. 19. *The Free Mason's Library*, p. 10. And that a fact so important might be extensively known, I have caused it to be published in the same words, in many editions of the renowned '*Illustrations of Masonry*,' by Preston, the most Worshipful Master of the Lodge of Antiquity, London; also in *Calcott's Disquisitions*, p. 90.; and again in *Greenleaf's Strict Inquiry*, p. 88."

It may be feared, that Free Masonry, in these memorable words, repeated by so many authors, has, nevertheless, mistaken her own meaning; therefore, we volunteer to furnish further assertions in proof of her pretended divinity; and, that the reader may judge for himself of the fulness of the evidence, we give the opinion of the following approved writers on Free Masonry, each in his own words.

Her divinity confirmed.

A Grand Chaplain, in a work sanctioned by the unanimous vote of the Grand Chapter of New-York, and recommended by the signature of one of the greatest benefactors of his age, and also by the hand of less notable men, twice declares, "It is no secret that Masonry is of divine origin." Town's *Speculative Masonry*, pp. 37. 175.

Again, the Secretary of the Grand Lodge of Ancient Masons, England, declares: [Dermott's *Ahiman Rezon*, Pref. p. 13.] "Certain it is that Free Masonry is a divine gift from God;" and in the same words he is followed by the "Masonic Minstrel," p. 337.

Again; Smith's "Use and Abuse of Free Masonry," a learned octavo, p. 27, says:

"This supreme and divine knowledge (Free Masonry) being derived from the Almighty Creator to Adam, its principles ever since have been, and still are, most sacredly preserved and inviolably concealed."

So one of the pretences trumpeted by Free Masonry to persuade men to give her their time and money, is, that she came down from Heaven, that she is of divine origin! Whether this pretence be true or false, we stop not to consider; but only warn the reader, that if this does not prove Free Masonry to be an impostor, proof fails.

"Hail, mighty art! hail, gracious gift of Heaven!

"To aid mankind by our Creator given!"

Hardie's Mon. 2d Ed. p. 70.

This claim to divinity is not imputed by the Anti-Masonic excitement, is not enforced by the sanction of hostile conventions, and of authorities constituted for the annihilation of the institution; on the contrary, it is set up by the Book of Constitutions, repeated by many authorized works of Free Masonry, and sanctioned by her Grand Lodges and Grand Chapters.

"How are the things of Esau searched out! How are his hidden things sought up!"

Free Masonry's birth day,
the day of crea-
tion.

Divine Free Masonry! When came you from Heaven?

F. M. "In the dawn of creation, when symmetry began, and harmony first displayed her charms." See *Ahiman Rezon*, p. 2.

We freely contribute our aid to show, that in this expression, also, Free Masonry fairly proclaims her own meaning. Her era is manifest from the date of the documents in the preceding pages, the sanction of the Grand Lodge of Massachusetts being dated "5798;" five thousand seven hundred ninety-eight; that of the Grand Lodge of South Carolina, 5807; and so her official records and papers are usually dated, not from the Christian era, not from the era of building the temple of Solomon, but from the era of creation,

"When Jehovah, from hallowed earth,
"Gave Masonry immortal birth!"

Illustrations of M. Lon. Ed. 1792, p. 368.

This is enough; but willing to multiply proof on an important head, we refer the inquirer to the *Free Mason's Monitor*, Part 1, Book 1, Chap. 1; to the *Spirit of Masonry*, p. 119; to Masonic poets of the two last generations; to the *Illustrations of Masonry* by Preston, Chap. 1, Sec. 3; *Smith's Use and Abuse of Free Masonry*, p. 28, and p. 108; and to *Dermott's Ahiman Rezon*, p. 114, where the same pretence is by each fully set forth, and serves to induce the credulous to give Free Masonry their time and money.

Third and last question. Thou, Free Masonry, born of heaven on earth's natal day! what dost thou here?

F. M. "I bring all comforts to the wild and comfortless; I teach agriculture, architecture, astronomy, geometry, arithmetic, music, poesy, chemistry, government, and religion. I have the art of finding out new arts, which art I conceal for my own profit and praise. I also conceal the art of keeping secrets, that so the world may conceal nothing from me. I conceal the art of wonder-working, and of foresaying things to come, that so the same arts may not be used by the wicked to an evil end. I also conceal the art of transmuting the metals, the way of winning the faculty of magic, the skill of becoming good and perfect without the help of fear or hope, and the universal language of Masons. See a majority of my most approved publications." A portrait of Free Masonry taken by herself.

Good men have been so deluded by her, as to approve of these monstrous features.

Now she speaks truth. This is Free Masonry to the life: no other hand than her own, could have sketched the picture so correctly: for, reader, this drawing is no caricature of ours, it is Free Masonry's; every line of it is to be found in the Book of Constitutions, p. 15 to p. 19; and Free Mason's Library, p. 9 to p. 11; with the solemn sanction of the Grand Lodges of Massachusetts and of Maryland! Nor did this figure of Free Masonry creep into those works unobserved, and possess itself of the approbation of the Masonic authorities by stealth. It holds in both volumes a prominent place, and is accompanied with notes of explanation, like the slime laid over his prey by the Anaconda, to make the wonder go down. Were it confined to those two truly Masonic works, Free Masonry could not avoid it, could not answer it, could not shake it off. But the picture is *not* confined to those two works; it is also published with *eclat* in the *Illustrations of Masonry*, by Preston, Book 3, Sec. 1; in Calcott's *Disquisition*, pp. 90, 91; Pratt's *Defence of Free Masonry*, pp. 194, 195; in Appendix to the *Spirit of Masonry*; in *The Ahiman Rezon* of Pennsylvania, compiled by a D. D. pp. 3 to 10, inclusive; Hardie's *Monitor*, 2d Ed. pp. 204, 205, 206; Greenleaf's *Strict Inquiry*, pp. 86, 87, 88, 89.

And the ancient MS. containing these absurdities, and these high claims to witchcraft and *masoncraft*, learning and religion, is respectfully noticed in *Lawrie's History of Free Masonry*, pp. 96, 7, and 8; in the *Encyclopedia Britannica*, *Art. Masonry*; and, also, by the late General Grand High Priest of the United States, Mr. De Witt Clinton, in his Address to the Grand Lodge of New-York, September, A. D. 1825, found in the *New-York Statesman*, 7th October, 1825, and in a late edition of the Free Mason's Library, p. 344.

Honest men must disavow the Masonic Books of Constitutions.

Now the advocates of "the ancient and honourable Fraternity" are in a great dilemma; how can they escape its dreadful horns? They must either declare the Book of Constitutions, the Free Mason's Library, and the Ahiman Rezon, together with the other Masonic authors quoted, and also the

Grand Lodges which have sanctioned them, to be, like the kidnappers of Capt. Morgan, a disgrace to the Fraternity; or they must confess that the system of Free Masonry is scandalously false, and unworthy of the countenance it receives. No man dare open his mouth to say such incredible things are true; but it is true, that Free Masonry holds out these very things, and by her authorized heralds trumpets to the world the very words we have quoted, to lure the unwary into her dark chambers.

"This is all new to me," says a Mason; "I know not how to believe it."

We can do no more. We assert an important fact, and make our quotations to prove it. The authority of the works quoted.

We draw our proof not from one author, but from many; not from nameless men ambitious of distinction at the hazard of being considered extravagant; but from books of constitutions carefully compiled by select individuals, examined and approved by select committees, and unanimously adopted and sanctioned by Grand Lodges.

The fifteen standard works of Masonry quoted, to show the falsehood of the Institution, are not only *approved* works, but they are the *most approved* by the Fraternity: and there are not fifteen, not seven, other treatises on Free Masonry in the English language, on this side the Atlantic, to compare with *any seven* of these. Thus the evidence of fraud rests not on the authority of one or two works, though sanctioned by the Grand Lodges; but it rests on the authority of the great body of Masonic treatises authorized by the Fraternity. If these do not give a character to the Institution, the poor thing cannot have one.

We know these things are new; and therefore, at the risk of losing many old friends, and with a certainty of making bitter enemies, we have felt it our duty to publish them. We publish not to condemn, but to enlighten our brethren. Truth is what we seek, and that leads us to show the above quotations in proof, that Free Masonry uses the *most fraudulent persuasives, the most vainglorious and deceitful pretences, under the seal of her highest sanctions*, to allure the young and inexperienced, the

credulous and unsuspecting, into the darkness of her Lodges : and the good names of honest men, Washington, Warren, Franklin, and a list of D. D's, are her passport to confidence !

“ My honoured lord, 'tis true ;
 “ And we did think it writ down in our duty,
 “ To let you know it.”—*Hamlet*.

What Free Ma-
 sonry makes
 herself.

Free Masonry, by its books of constitutions, and by its standard authors, is placed precisely in the shoes of the basest of all creatures, a confirmed liar. Her approved writers and authorized compilations trumpet her infamy, and have indelibly affixed the seal of her shame. Free Masonry cannot palliate, excuse, or in any way avoid this ignominy ; *the Institution* must be left where it has placed itself : with those who cannot be believed, when they speak the truth.

Any man who in full view of these facts, can mourn for the overthrow of Free Masonry, would sympathize in the grief of a noisy child, deprived of his drum and wooden sword ; or in the sorrow of those, who, at the desolation of the mystical Babylon, stand afar off and cry : “ alas ! alas ! for we have lived deliciously with her, and by her delicacies we were made rich.” A childish attachment to the pomp and parade of Free Masonry, or a selfish tie to the society, which has advanced their worldly honour and interests, can alone account for regret in sane minds at the annihilation of this vainglorious, deceitful, and false institution.

And let just men take warning. She who in her books of constitutions solemnly declares the most atrocious falsehoods, does also seriously oppose herself to religious truth, and does faithfully, in many ways, serve the Father of lies.

These pre-
 tences deceive
 the illiterate.

The pretences of Free Masonry are lies, which undermine the confidence essential to the intercourse of human life, and are pernicious in their tendency, though they should fail to produce any visible mischief. It is impossible to pronounce them harmless ; like iniquity, they are a *two-edged sword, whose wounds cannot be healed*.

It signifies nothing to say "that they impose upon no one; the blindest can see through them;" for it were more reasonable to say, what manifestly is not true, that "no one could be found wicked enough to publish so great falsehoods." *Wise and good* men, however, have found some reason to publish them; learned and judicious men have, for some cause, given them a sanction; and it is not the fools only who find reason to believe them.

Shall the scholar publish; shall dignitaries Sanctioned by learning and piety. commend; and shall divines, by their conduct, approve these pretences, and think to defend the Society from the charge of deceit, upon the ground that the unlearned know better than to credit them? Were the ignorant delivered from the imposition, those who practise it upon them are guilty: they lay the snare, and must be accountable for laying the snare; that the prey escapes is no excuse.

But the prey does not escape; it is not possible it should. In many varied forms, with qualifications suited to the medium in which they float, these pretended mysteries and wonders of Free Masonry echo from mouth to mouth, and enter into the formation of many a character in the community. We will not encumber this page with common tales of masonic wonder. Free Masonry would not hold herself answerable for them, whatever they may be, and none can surpass in blackness of darkness those faithfully copied from her authorized publications, for which the Institution is answerable.

The very learned among the brethren are Learned brethren are also deceived. vastly deceived by the pretences of Free Masonry. The great body of them who think any thing about it, verily suppose that the system of Free Masonry was organized by Solomon, and that poor Hiram Abiff was actually slain just before the completion of the temple, by three fellow crafts, armed, as masonic tradition affirms, with a two foot rule, a carpenter's square, and a common gavel: and then the mighty secret was lost! They do believe this, as certain as they believe that the St. Johns were eminent patrons of Free Masonry; and it will hardly do for men who observe the 24th of June with masonic parade, to say that they never believed

St. John was a mason. We fear such will grudge us their thanks for enlightening them.

An intelligent community is deceived. Not only the unlearned mason, and the learned mason, have been, and are the subjects of gross imposition, but the community at large is egregiously mistaken in its estimate of the antiquity, and grandeur, and godlike charity of the system of Free Masonry. Some gentlemen may beg to be made, in this one instance, an exception to the community. But we defy any gentleman to say, he had formed so contemptible an idea of the *grandeur* of Free Masonry, as Capt. Morgan's book exhibits; or that he had indulged the thought of finding its antiquity reduced within the last 150 years. It is true, the first voyagers to this country, on a perilous undertaking, are not known to have tried the efficacy of Free Masonry, and of its universal language, to introduce them to the formation of acquaintances in the new world. No masonic writer on record, that we have seen, claims either Columbus, or Capt. Smith, or Gov. Carver, or, indeed, one of their adventurous associates, as a member of the Fraternity. This is remarkable; however, it appears still more surprising, that they were all in their graves, before the name "*Free Masonry*" was heard in the world; were dead, the youngest of them, more than 100 years before the light of the glory of Free Masonry beamed upon this Western Hemisphere!

"Masonry is not only the most perfect and sublime institution, but the *most ancient and moral* institution ever invented by man." (*Elder Bradley on Masonry*, pp. 49 and 60.) Its antiquity is the confidence and the boast of its fast friends. If official masonic records of its recent origin, and a total want of proof of its antiquity, save in the bare assertions of an Institution to be doubted when it declares the truth, can avail, they will entirely demolish this strong tower of masonic confidence.

Now, we aim at it a single gun, from the records of history, and every reader will see that it totters to its fall. We have a battery in reserve.—It is an axiom that *one cannot be a Free Mason and a Catholic*. The Catholic Church requires a full

confession to the priest ; but any excess or folly committed in the Lodge, the mason cannot confess, under the heaviest penalties. So the two authorities, Free Masonry and the Catholic church, are at points immediately. The Catholic church is ancient ; in Christendom, three centuries ago, it was universal : but where is the account of its conflicts with *Ancient Free Masonry* ? They are not found until A. D. 1738. Then Free Masonry was about 20 years old ; and the stripling beginning to trample on the rights of the church, a war ensued, which continues to this day. Here is the point : if Free Masonry were ancient, why did it not sooner conflict with the church ? Where were the Free Masons, when all Christendom were Catholics ?

Does any one suspect they were expelled to heathen countries, or kept quite in concealment by the thunders of the church ? It could not be so : every act of the Romish church is recorded ; and the first against the Free Masons was the Pope's bull, A. D. 1738, and, again, 14th January, 1739,* directed to the suppression of Free Masonry. Had the institution been kept down by the Romish church, it would have burst out with its glory in all the countries of Europe at the time of the Reformation, A. D. 1517. But just two hundred years after, it made its appearance, and then burst to light in London, *from a company of ambitious and jovial mechanics.*

Now, the institution of Free Masonry appears weak in the eyes of the discriminate reader ; it has no power to stand ; it would seem unmerciful to scourge so feeble a frame. To hold up a prostrate victim to the lash, is cruelty. To threaten a year's discipline to such a system, would seem like wreaking vengeance on one, who, with bended knee and opening lips, is ready contritely to pronounce *Peccavi*.

Be not deceived. Free Masonry, like Janus, has two faces. While she captivates with the semblance of meekness in one, she hardens the other like a flint. She sets her advocates to declare, that they honestly never knew she makes such pretences ; and she will

* See Lawrie's Hist. of Masonry, p. 122, and the Encyc. Brit. Art. Masonry.

almost persuade the reader that she never did make them, her Books of Constitutions to the contrary notwithstanding : she will bring forth a score of other pretences various from those quoted, and strenuously maintaining these, she will constructively deny her maintaining, or having at any time maintained those which are contrary : ah ! she marshals around her the shades of the mighty dead, and she points with triumph to the upright and generous among the living, who allow their names to stand registered in her rolls, and silently consent to constitute the strength of her walls.

Free Masonry has ranked, and does rank, many good and enlightened men among her members. They are hers ; by their free consent she has a right to use their names, as she does use their names, both to defend her infidelity from public scrutiny, and, also, to *decoy* inexperienced youth into her dark chambers ; she uses them to entangle conscientious minds in the meshes of her profane oaths ; and to ensnare thoughtless souls into a participation of her contempt of the Holy Scriptures, and of prayer, and of Christ, and of God. The proof is on public record.

They will suddenly disappoint her hopes.

The time will come, and even now is at hand, when just men, seeing how they have been led captive, or, at least, how the influence of their names and example is used to lead others captive, in this delusion of morality, and offence of true religion, will yearn for an opportunity with their might to remove the evil, and to throw all their influence into the scale of public opinion against this system of hypocritical mystery.

There are signs of uneasiness in many minds, declarations of regret from many lips, and the hand-writing of several among the most distinguished citizens, Masons, of the state of New-York, testifying their belief of the injurious tendency of the institution, and their resolution of abandoning it.

When came Free Masonry into doubt ? When did the storm begin which threatens to level its boasted temple in the dust ? What awakened the tempest ? What gave to it wings ? What directed its violence upon the house of vanity, the school of Hiram Abiff ?

THE ABDUCTION.

In reply to these questions we state facts which we have heard attested before a jury, which were not qualified by an attempt to deny, or to excuse, or in any way to palliate them, and which are not to our knowledge denied by a wise man any where. But we introduce the testimony heard in court, by the mention of notorious facts useful to give a connected idea of the outrage which has filled a great section of New-York with hostile divisions, and is going on to distract neighbourhoods, wherever abettors, or defenders of the outrage, discover themselves.

Capt. William Morgan, a native of Virginia, Character of Capt. Morgan. a resident of Batavia, New-York, not faultless, but a man of great personal address, five years a merchant in the city of New-York; who had twice crossed the Atlantic in the character of a gentleman; who possessed a most retentive memory, extensive historical information, and acute discernment of character; who was kind and affable, gentlemanly and engaging above his equals, and who bravely fought the battle of his country, when Jackson commanded and Pakenham fell; but now was, by calamity of fire and treachery, reduced to poverty, and to exercise the trade of a mason, in which he had been educated, seeing the danger of Free Masonry to civil liberty, the shallowness of its pretensions, and the profanity of its obligations, resolved to expose the hypocritical system, and free his country from this powerful engine of intrigue. He began to publish his work in 1826. And thus he was advertised in many prints:

" NOTICE AND CAUTION."

" If a man calling himself William Morgan, should intrude himself on the community, they should be on their guard, particularly the MASONIC FRATERNITY. Morgan was in this village in May last, and his conduct while here and elsewhere, calls forth this notice. Any information in relation to Morgan, can be obtained by calling at the MASONIC HALL in this village. *Brethren and Companions* are par-

ticularly requested to *observe, mark, and govern* themselves accordingly.

“ (↪ Morgan is considered a swindler and a dangerous man.

“ (↪ There are people in this village who would be happy to see this Captain Morgan.

“ Canandaigua, August 9th, 1826.”

His house rifled with form of law.

Ten days after the date of this advertisement, viz. on the 19th August, 1826, three men of Batavia, and Daniel H. Dana of Pembroke, a constable, all Free Masons, rushed into Capt. Morgan's chamber, seized his person and papers, as he sat writing at the desk, and hurried him to jail on execution, without allowing him opportunity to procure bail. Members of the Fraternity proceeded to search every part of the house in pursuit of his concealed manuscripts, and carried off the trunk containing his private papers, and his commission of captain; which trunk and its contents were never returned, and have not been accounted for.

His office approached with a strong force.

After twenty days, viz. on Friday the 8th September, some tens of Masons supped at the house of Maj. James Ganson, also a Mason, innkeeper at Stafford, six miles east of Batavia; and at a late hour of the night they approached Batavia, under the conduct of Colonel Edward Sawyer, of Canandaigua, with the view of suppressing Morgan's book, then in the printing office, by force. Others joined them at Batavia, but a wise concern for the lives of the foremost in assaulting the printing office, embarrassed their operations, until the whole party, at four o'clock, A. M. was thrown into confusion by the blast of a distant horn, and entirely routed by the noise of the coming wheels of the United States mail coach.

The incendiary attempt.

Two nights after, viz. on Sunday, September 10th, 1826, having found an ally in fire, which fears neither powder nor ball, with the aid of straw, cotton saturated with turpentine, and turpentine brushed over the clapboards of the offices, some one applied it for the swift and overwhelming destruction of the printing establishment and its contents.

The offices are in the midst of the compact village of Batavia; a family of ten persons occupied below, and six prisoners slept above. It was at an hour of the night when the tenants of the buildings, and the inhabitants of the village, were fast in sleep. But the first flash of the fire was seen by a wayfaring man, who had taken late lodgings in an empty stage coach standing in the street; the inhabitants were quickly aroused, and the evil was stayed. By this high crime of arson, the whole village was put in the most imminent danger, for the sake of destroying Capt. Morgan's faithful development of the mysteries of Free Masonry.

The above facts are taken from the statements of men under oath, by affidavit, and before grand and petty juries. The following depend on statements made without an attempt at contradiction or explanation, by competent witnesses, at the trial of Bruce, and others, Canandaigua, August, 1828, and on the confessions of Sawyer, Lawson, and others, at their trial, Canandaigua, January, 1827; and at the conviction of French, Hurlbut, and Wilcox, for assaulting and falsely imprisoning D. C. Miller, Genessee county, October, 1826.

The system of Free Masonry began to be doubted, when misguided brethren, in their zeal Now the scales fall from many eyes. for the institution, abused the forms of legal process, to seize, carry away, and unlawfully detain Capt. William Morgan and Col. David C. Miller, our fellow citizens, whose only crime was, *writing and publishing the truth*, contrary to the profane obligations of Free Masonry, an offence not recognised in the statute book.

It was time that the system of Free Masonry began to be seriously mistrusted, when the master of a respectable Lodge, and a Masonic lecturer, with the aid of reputable brethren, under pretence of friendship, by night, enticed from the prison, and violently seized and bore off Capt. William Morgan, a brave man and a freeman, in a principal street of Canandaigua, one of our proudest inland towns, stifling his voice to prevent his cries.

It was time that the system began to be seriously mistrusted, when the cry, "Murder! murder!" was twice distinctly heard in the same hour in our streets, and no human voice

echoed the sound, no hue and cry was raised, no running to the rescue was attempted; but female sensibility was hushed, servile curiosity was silenced, and manly fortitude was disarmed, by Masonic influence.

It was time the system was mistrusted, when, at this moment of violence and nocturnal horror, a hackman, at a signal given, came with a coach, ordered by he knew not whom, and in the pleasant moonlight evening picked up five men, he knew not whom, and turning short about, he drove with violent haste thirty-one miles, and at daylight set, he knew not whom, down in a field, one hundred rods beyond a convenient tavern; men passing and repassing him on the road, during the night, in chairs and on horseback: he knew not whom, nor why.

Carriage of the Grand Chapter pro. tem. It was time, when in that field a carriage and fresh horses immediately came, debited by a Royal Arch Mason, their owner, to the use of "the Grand Chapter pro. tem." which carriage passed westward toward the frontier at a rapid rate; and although the day was Wednesday, 13th September, 1826, one of the most sultry and oppressive of the season, every curtain of that coach was closed down; it was not known to have a mortal in it, but it gave the Masonic taverns, at which it carefully stopped, the appearance of more company, than was present before its arrival, or after its departure. And the increase of company were men unknown, supposed to be going to the Masonic Installation at Lewiston.

Reaches Lewiston under protection of the Sheriff. The same carriage, after the party, with several relays of horses, had driven 110 miles, was seen by the moonlight, at 2 o'clock of Thursday morning, 14th September, 1826, in a back street of Lewiston, to discharge into another carriage, with curtains down, a helpless man, lifted by two others, and he who superintended the work, was the highest peace officer of Niagara county, bound by his official oath and station, both to maintain the constitution and the laws of the state, a respected citizen, an otherwise excellent officer, and an exalted Freemason, since removed from office by the executive, and found

guilty by his country, on trial of an indictment for the abduction of William Morgan.

The whole party were discharged from the carriage, at a point in the road, nearest of access to the United States powder magazine, at Fort Niagara; from which magazine, locked and barred, a human voice was, at that time, heard to proceed; and in which magazine, at that time, the evidences of the habitation of a fellow creature, are not to be counterfeited, nor mistaken.

Discharge at the powder magazine, Fort Niagara.

Here the testimony allowed in court ceases; but the evidence does not cease. A veil is drawn by Free Masonry over the fate of her victim, which we are in no haste to remove. We wait with patience its removal by the course of time, or by the hand of Free Masonry herself; observing only, that the veil is not so thick as to prevent many unprejudiced minds from entertaining a conviction, that Capt. William Morgan has been inhumanly murdered by the hands of the masonic conspirators, in blind obedience to the laws of the secret society; a conviction which his restoration to his family alone can remove.

The catastrophe seen thro' a veil.

"It is all so; but what has the system of Free Masonry to do with this? If bad men will do wickedly, they alone must bear it. Punish the guilty, but let renowned Free Masonry live another 1000 years."

Free Masonry guilty of instigating and maintaining these crimes.

Reader, this was the time, and these are some of the leading facts which first raised doubts of the excellence of Free Masonry in many minds. The deluded men who carried off Capt. Morgan, were, in the main, above the medium of respectability in their section of country, and this without reproach to that section. They were by no means the dregs of Masonry, or of society; they were Royal Arch Masons, Generals, Colonels, Majors, &c. Their principles were as honourable, as high spirited men possess; save their perverse attachment to Free Masonry. A misconceived estimate of the value of Free Masonry, led them astray; and to the institution itself they are indebted for that error; to the system, which boasts of its divinity, and its antiquity, they owe their mistake of its worth, and of their own obligations. It is undeniable, and

Free Masonry is responsible for their high handed' misde-meanour, for their fearful guilt.

Again, when the deed was done, and a watchful public began to arouse itself for acquiring information, so little was known, and so many falsehoods were put in circulation, that for many weeks it could not be determined to what point of the compass Free Masonry had borne her victim, and the course of inquisitive justice was so impeded, that, by the request of the Executive, the Legislature appointed a *special commission with high powers*, to investigate the transactions. The appointment presupposes a necessity for so extraordinary a commission; and that necessity was found, by the Executive and Legislature, *in the obstructions thrown by Free Masonry in the way of public justice, to screen her faithful servants from the sentence of our legal tribunals.* And the Mystic Tie is held both to answer for tempting, by the legitimate effects of her false pretences, our valuable citizens to commit the crimes of arson and kidnaping; and, also, for stubbornly maintaining them in their wrong, when they had unfortunately yielded to her temptation.

THE EXCITEMENT UPON THIS SUBJECT JUST.

When these things are done in the land; it is highly proper to inquire, "by what authority?" And let it not seem strange that the excitement such conduct creates, is great, or that the spirit it awakens, is terrific to the guilty. True, the life of one citizen, however beloved, if sacrificed by ruffians, could never so disturb the public peace; and, therefore, to many it is unaccountable, that so much feeling should be awakened by the loss of one studiously vilified in the public esteem; it is to them but a return of the days of witchcraft, when the soberest minds were swayed with strange delusion.

A murder by ruffians. But here lies the difference; if one were

known to have been sacrificed by ruffians, all the neighbourhood would unite to ferret out the offenders: None would say, "if the ruffians have done it, it is well done;" none would throw a mantle over both the deed, and its perpetrators; none would cover up the blood with tremendous

imprecations of secrecy; none would jeer at the honest efforts of independent citizens to discern the true nature of the crime, whether it be only false imprisonment, or murder, and to bring the offenders to justice; none would openly defy the power of the laws to punish the offence. And, if many *did* do these things, then an excitement would arise, and ought to arise, proportioned in some measure to the number and influence of those who abetted the crime.

It is not the amount of one life, (dear as any man to his dependent widow, and helpless orphans,) it is not the amount of one life we regard, but it is the right of any system, or society, in this country, to take that life contrary to the laws of the land. It is the right of any system, under any circumstance, to protect from the laws its guilty brethren, which right we question, and will bring to trial before a public deeply interested in the decision.

“The excitement” is often reproached, as if men were certainly in the wrong, because excited. This is equally unjust and unreasonable. Excitements are necessary to the performance of an arduous task; they are the natural fruit of wrong and oppression. They are not a new thing in the world; the pages of American history treat of many; but never of one *more just*, than that which is aroused by the licentiousness of citizens confessedly acting in obedience to their apprehension of masonic duty.

The spirit which asserted our national Independence.

The Stamp Act excitement burst into a flame, A. D. 1765. The news of the enactment of that offensive measure, filled every American bosom with indignation, but only brave men dared then utter it above their breath. Combinations were secretly formed to resist it; union gave courage; the act was hawked through the streets, stamped with a death's head, and entitled, “The Folly of England and the Ruin of America,” while the bells tolled the death of Liberty, on the day of its first operation. The people in their grief knew not what they did; they seized and destroyed the stamps; roughly used the stamp officers; assaulted the dwellings, and injured the property of those who supported the odious act; and by

their spirited measures, procured a present repeal of the Stamp Act, and a never dying glory.

The tea-tax excitement vented itself in a still more violent manner. It burst over the agents and collectors upon the government which appointed them; and not content with refusing the taxed herb a landing upon the wharf, they sunk it by the chest in the depths of the sea.

Those times were full of excitement; the bare perusal of their historical record, will fill the patriot with emotion, and will, moreover constrain the judicious observer to confess, that any excitement continually gaining strength, continually rising and expanding, must, of necessity, be sustained by repeated aggressions; and in a country, determined to be free, the excitement will inevitably bring ruin upon the oppressor.

Our forefathers felt wronged, injured in their dearest rights, and in reliance upon Him who governs in righteousness, they arose with their strength, and hurled defiance at the foe.

But those noble spirits were the mirth of their enemies, when they chose to defy the power of the British empire, rather than pay a paltry tax on *tea, glass, paper, and painters' colours*. Their patriotism was construed into selfish ambition, their loyal designs were calumniated, and their leaders were first denounced as demagogues, then outlawed as rebels.

Did our noble fathers regard the *amount* of the tax? Did they heed the additional cost of three-pence a pound on tea? Was it not for the bare principle they contended? "Taxation and representation are inseparable." They refused the tax bills of parliament, not for their *amount*; it was the right they resisted, and wholly the right, of any power on earth, to take their earnings without their consent. They shed their blood to secure to their posterity the right of trial by jury, the reign of equal laws, and the privileges of *life, liberty, and the pursuit of happiness*.

They poured out their lives, to establish the reign of laws emanating from the will of the people; and we, their offspring, will not patiently see those laws violated, their power defied, and their sanctions despised. We can bear the loss of a hundred and of a hundred thousand citizens in defence of our

constitutional privileges; but not the loss of the meanest and humblest, whose liberty or life is taken contrary to those privileges.

FREE MASONRY'S ABUSE OF POWER.

Is it possible, that a mysterious system, of recent grandeur, can, by its dogmas, in this blessed country, urge respectable citizens grossly to offend against the public peace; by its monstrous oaths of secrecy, withhold the truth from those legally authorized to demand it; by its scoffs and jeers, mock at the men who freely give their time and money to aid the reign of the laws! And yet does it point to our jurists and divines, our lawgivers and executive officers, as its sponsors and supporters. It provokes a smile, when empty Free Masonry struts in consequential aprons, assuming the veneration of age, the grandeur of true dignity, and the respect due to usefulness! But it moves our deep indignation, when this same Free Masonry induces a large number of enterprising and respectable citizens, countenanced by hundreds, and justified in their highest transgression, to conspire together and to accomplish a violation of private rights, such as our land had not witnessed, since the days of its independence. And this original outrage, enormous as it is, sinks into insignificance in comparison of the hardihood with which she braves inquiry, and of the virulence of her calumnies, and the daring of her threats.

SUBJECTION OF THE PRESS.

It were incredible, if our own eyes did not witness it, that when these things are so, the public press has been held for the most part silent, in subjection to this mysterious system; the press has oftener been the vehicle of her slanders, than the defence of those who have bravely withstood her usurpations; it has been made to feel dependence on, and to fear to offend a system, whose ramifications extend throughout society: and thus it is, that, in all our country, Capt. Morgan is believed to have been nearly a brute; those humane men, who, not dreaming of his death, commenced searching for him, as a neighbourhood would hunt for one of its prominent

members suddenly and strangely missing, are thought to be beside themselves, infatuated, deluded beyond example, since the days of triumphant witchcraft; those men who, being convinced that a great iniquity has been practised, have, in defiance of threats mysteriously given, and threats given explicitly, resolved to search out the true character of the offence, and the unhappy perpetrators; and to this purpose have cheerfully contributed months of time, and hundreds of money, without hope or wish for earthly honour or reward, beyond the consciousness of having done their duty, are classed with demagogues and avaricious partisans, who would barter the liberties of their country for office, and the hopes of their offspring for gold; and, monstrous aggravation of wickedness! lest the virtuous and unfortunate woman whom Free Masonry has robbed of a husband, and the helpless children whom Free Masonry has robbed of a father, should by their piteous condition excite the sympathies of a compassionate public, the press, the palladium of our liberties, has been, by some influence, made the vehicle of extensively circulating a reproach the most severe an honest wife can endure, a reproach the most humiliating an unfortunate child is ever called to bear; a reproach, we may add, worthy to be invented and circulated by those only, who commit arson and kidnapping, or defend those crimes.

The inhabitants of the counties which were the scene of this outrage, are awake to the dangerous principles it involves; they are exceeding jealous of the system by which it was contrived and executed. They feel that a secret system, capable of a deed of such daring, is one not merely to be watched with jealousy, but to be extirpated. They fear not a fate similar to that of Capt. Morgan, but they are instinctively impressed with the belief, that their interests are not safe, when put in competition with the interests of the brethren; and that, as a respectable Sheriff did on one occasion entirely forego his duty to the constitution and laws of his country in favour of the obligations and laws of Free Masonry, many times such a Sheriff may warp from his oath of office in favour of his oath to the brotherhood.

Men become vicious by degrees. The most daring crimes are not committed by children in wickedness. Early guilt is timorous; it hardens only with time, and grows bold by repeated transgressions. Societies form no exception to this rule. They cannot at once countenance high crimes; and, if guilty of them, it is demonstration, that they have long been pupils in folly's school; that they have offended before, though undiscovered.

“By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood touches blood.”

Hos. iv. 2.

If men not of the Fraternity are safe from the “killing,” they yet fear, when “killing” breaks boldly out, that “swearing, and lying, and stealing, and committing adultery,” are within. These they dread, when killing is justified; and, in their own defence, they labour to annihilate the mystery which has accomplished this wickedness: their mighty vote at the recent election is proof of their earnestness, and the promise of success.

Reader, are you a professed disciple of the Lord Jesus? And do you belong to the society which shrouds itself in darkness; whose deeds shun the light? Does your name and influence support the mystic order, which solemnly professes in its Book of Constitutions, to teach equally morals and magic, the fear of the Lord, and the art of wonderworking; religion and sorcery? Foul union of sin and holiness, fitly represented by the profanation of the sacred scriptures in the orgies of a nocturnal society! Fitly illustrated by sinners coming uniformly to the throne of grace, without regarding the righteousness of the Mediator; obeying the Book of Constitutions, rather than the precept of Jesus: *whatsoever ye ask in my name, I will do it.*

Address to
Christian brethren.

That you have been ignorant of this, we know, and the important fact is our apology for presenting you this sheet. You have seen the holy volume spread open in the Lodge room, and reverently borne in the pompous procession through our streets; and have not been aware that the Book of Constitutions which accompanies it, takes the inspired writings along

for the honour of the company, and for a cloak of its own delusive mysteries and diabolic arts. You have attended to the pious professions of this self-styled divine and eternal Institution, not considering that they are only a sweetmeat to cover the falsehood and blasphemy of many doctrines and practices. You have seen and rejoiced, that even Free Masonry teaches the love of our Father in Heaven; but you have not suspected that this was a mere show, to conceal practical hatred and contempt of the only begotten of the Father. That Free Masonry, in the constitutions of the lodges, professes to be a religious, as well as a moral society, you have known with satisfaction; but you have been unmindful, that the religion of the Book of Constitutions is not of Christ; that, in any part, not even in the often repeated funeral service, over the grave of a deceased brother, does it once make mention of his name, who, at the tomb of Lazarus, declared, "I AM THE RESURRECTION AND THE LIFE."

And are you, Christian Brother, so blindly attached to Free Masonry, that you will refuse to examine it? Will you turn away from this tract, freely offered to your perusal, and threaten it with the flames, if left within your door, because, in your judgment, it comes from perjured hands? When respected teachers of our holy religion exhibit this strong attachment to the Daughter of Night, we need renewedly to be humble for human infirmity; that we belong to a race, whose minds enlightened by learning, cultivated by politeness, and adorned with grace, are, nevertheless, capable of loving the darkness of Free Masonry, and of adhering to it, when exposed to the world in its naked form, with the desperation of devotees. The prophet wrote for every succeeding generation of men: *Ephraim is joined to idols; let him alone.*

Every mason, with a moment's reflection upon the facts before him, must be sensible, that the system of Free Masonry is rotten in its constitution, and depraved in its tendency.

It is professedly religious, and so it is held by honest men. It is professedly irreligious, and so it is held by the wicked. Both professions are fully set forth in the Books; one only

can be true, and, taken either way, this convicts Free Masonry of falsehood and deception.

Should any brother judge us for not bringing into view the *holy* doctrines of the order, he is hasty. Our aim is, granting those doctrines, to show, by well established facts, that Free Masonry is like a church hypocrite, seemingly pious, but secretly wicked. Brother, to prove the hypocrite to the public, you would not detail his acts of charity, his prayers, and observances. You would leave him to do that, while you gave the spot, the hour, and the enormity of his continued transgressions.

So we do by Free Masonry. And all the difference between us, and the supporters of the institution, lies in this one point: they regard its prayers and alms as sincere; while we tell the writer, page, and words; the time, and place, and acts, proving it to be a hypocrite of the most abandoned character.

If each brother will kindly receive this information, and calmly inquire how he can have been deceived? the answer is ready, and conveys no reproach to his integrity; to wit:

Entering the Lodge upon the point of a sharp instrument, in the name of the Lord, he has been deceived with the belief that the Father of our Lord Jesus Christ is the God of Free Masonry.

He will be undeceived by the consideration, that the Hindoo Mason *enters the Lodge upon the point of a sharp instrument, in the name of the Lord Brahma*; the Chinese, in the name of the God Fo; the Tartars, in the name of the Grand Lama. And the conclusion of the matter is, that the novice of every nation enters in the name of his idol; which to the constitutions of Free Masonry is one thing with the Lord of Hosts. This is Free Masonry's ingenious mode of teaching Atheism.

He has been deceived, seeing the holy oracles always open in Lodge, and honoured in the paraphernalia of Free Masonry. He has thought it proceeded from true reverence of God's Word, and has loved the institution, which so honours the Sacred Scriptures.

ready to reject the truths which are told, as proceeding from a despicable spirit, like tales out of school: they join with the supporters of Free Masonry, jest at the abduction of a free citizen, and serve for an atmosphere to support and diffuse the mists, which naturally arise from this fen of vanity and lies, to cover the iniquity of the mystery; making Captain M. run away to give *currency* to his book, or sending him a peddling; again, across the Rocky Mountains, with a hunter's habit and fare; and, last of all, representing him a Mahomedan on the shores of the Mediterranean.

Judges, chapters 19, 20, 21.

The tongue of falsehood is the sword of Free Masonry as certainly as the word of truth is the sword of the Lord. The devil knows well, that, seen in his own hand, this sword falls powerless; and he adroitly slips it into the hands of the ministers of Light, into the hands of the sons of Truth. They wield it with might, not only against the good name of Captain Morgan, and against the virtue of his lonely widow, and against the honest parentage of his helpless orphans; but they strike with a reckless spirit at the entire host, who have arisen in righteous indignation, to protect injured innocence, and to vindicate the broken laws. Thousands of these left handed sons of Benjamin, can sling a stone to a hair's breadth, in behalf of their brethren of Gibeah; but the ten thousands of Israel are beholding, in the story of Captain Morgan's fate, as it were, his dead body severed and sent among them, to stir their sensibility. They awake: all who see it say, *there was no such deed done or seen, from the day our Israel came up out of the land of bondage unto this day: consider of it; take advice and speak; all the people arise as one man; they record their vow in Utica: There shall not any of us give his vote to Benjamin to any office; and, although defeat may once and again be-commissioned to chastise us, a final triumph over the enemy is sure.*

It is made a reproach to Anti-Masonry, that it seeks the field of politics; that it regards men with a view to political preferment, as they side upon a question disconnected with liberal politics.

On this point, the righteous cause gives answer, that it does not *seek* the field of politics; nor does it *seek men* in any field: but Anti-Masonry does seek, and will seek Free Masonry wherever the creature may lurk, in the hall of legislation, on the bench of justice, or in the chair of the executive; wherever Free Masonry with its iniquitous oaths may hide, there Anti-Masonry will lay hold of it, neither abashed by the dignity of the ermine, nor lulled by the sanctimony of the surplice. Anti-Masonry is a principle; and principles cannot turn aside for men: it is rooted hostility to secret societies, it will allow of none; and men actuated by this principle, are constrained to require, that citizens belonging to a secret society, should renounce its unequal obligations, to entitle them to equal confidence in the community.

Anti-Masonry a principle.

Free Masonry is deeply connected with politics, and Anti-Masonry must be. The sly connexion of the mystic intriguer with party strife, is a secret of the lodge room, unknown to honourable men in the Fraternity, and unsuspected by the profane; while the connexion of Anti-Masonry is public, honourable, and avowed. The avowal of the one, and the discovery of the other happened thus.

When the outrages of Free Masonry in New York had been fairly discerned, and their source was clearly seen in the wicked obligations of the vain-glorious Order; when the culprits in public estimation, insultingly defied the arm of the public authority, and pointed, as their security, to their *brethren* holding the sword of justice and the arbitrement of law, and mingling in every jury; when attempts to take suspected criminals, and to convict those taken, were sometimes defeated in one unexpected way, and sometimes in another, easily traced to the connivance of men active in the brotherhood, and easily accounted for by the unrighteous oaths of the Order, the injured people appealed to the Legislature for relief, and respectfully solicited special aid to investigate the true character of the outrages, and to bring the offenders to justice.

The people appeal to the Legislature.

Their prayer re-
pulsed.

Their heartfelt prayer was a subject of ridicule; the bill reported for their relief was rejected by a vote of 74 to 23, and their public petition was secretly refused; a vote of 41 to 30 laying the subject asleep upon the legislative table.

In that day the people were wroth; their houses had been fired by night, their fellow citizens had been kidnapped, had been dragged through the country without law, and one they believed, put to death contrary to law, and for sympathy they received mocking, and insults instead of redress.

Their indignant
resolve.

In that day the incensed people indignantly resolved to vindicate their own cause; they resolved to place no man in power, to put no man in authority over them, to vote for no man who is pledged to the interests, and to the honour of a dark Mystery, whose profane obligations are held in some minds paramount to all laws, human and divine. They saw the oath to support the constitution, and to enforce the laws, sink before the oaths to the mystic brotherhood; and this in many men of whom they had believed better things. They saw their patriotic endeavours ridiculed by men acting in secret combination, and defeated; they saw their prayer for legislative aid turned rudely aside; they felt in their hearts the insolent threatenings of men active in the Brotherhood, denouncing to them danger in the streets, and insecurity in their dwellings, while they continued to wrestle with the giant Free Masonry, and their bosoms glowed with just resentment: they determined, some religiously, and some it is to be feared, irreligiously, but *all determined* to be free from Free Masonry; they would not brook it; they would not submit to it; they would not endure it.

They decreed
its political death.

They could not consent to hold their houses and property, their liberty, their very lives and good name, at the mysterious will of Free Masonry. They could not parley with this adversary; give its children their preference at the polls, or slumber under its holy pretensions, however sustained by official

dignity, or personal sanctity. No; they resolved to question the midnight thing in every shape; to oppose it in every form, and to expel it by the ballot boxes from every high place and low place in the gift of the people. It has proved false to the constitution, false to the laws, and false to religion; and the just vow of its expulsion from every public trust went forth in righteous indignation. Those who do not know these things will inform themselves: and being informed, they cannot condemn Anti-Masonry for improper political connexions. They will be themselves compelled on principle to side with it, or against it at the polls.

Thus commenced a moral tempest, which ^{The hurricane that purifies the air.} is pervading the land. Wherever it comes, the moral atmosphere is found charged with opposite electricities sufficient to sustain the violence of the storm. The *temper* which lighted the midnight conflagration in Batavia, which seized and bore away Col. Miller, by daylight, and Capt. Morgan by moonlight; which in the powder magazine of Fort Niagara refused to its victims devoted to die, the use of a *Bible earnestly implored*, lest it should lead to the discovery of the assassins, is found now in many masonic Fraternities far from the scene of those transactions; and is uniformly met and will be met, with resolute opposition. The whirlwind is widely engendered, the elements of the Order are thrown into confusion, the affections of ten thousand bosoms are shaken, families are divided, churches are Sundered, and no mortal arm can stay the progress of the storm: its violence, however, may be moderated, its noxious vapours may be dispersed and abstracted, and it may be confined to sweep our country of Free Masonry alone; clean as the winds of heaven.

To stop Anti-Masonry we would not; to separate it from politics we cannot; to turn it upon men rather than principles, we will not; but we shall in perfect good temper continue to present facts which will call the good men in the Fraternity to abandon it; and leave the Order destitute of a man qualified to hold any office of trust. Anti-Masonry and

Free Masons should divest themselves of obligations prejudicial to equal rights.

politics were lawfully wedded by the Legislature of New York in 1827 ; no man can separate them. They despised through masonic influence the prayer of the people for the redress of injuries ; and the people have determined with the sword of the ballot box to storm the citadel of power, and to appoint them new masters : Free Masonry may complain, but it cannot stay their hand.

Free Masons
have no design to
intrench in every
office.

Office proves talent, and Masons, by this proof, have a large share of the talents of society. We will not believe, however, that considerable districts of our country, yield to the lodges every individual resident fit to discharge a public trust ; but we know considerable districts, in which the trusts of honour and emolument are chiefly held by members of the mystic tie. Yet we impute to Masons no design to engross all the honours of the people in any case. Did a *design* exist, many, who now aid in producing such a result, would revolt and expose it. But it is the nature of the subtle institution, to beguile its members ; to seem to shun politics, while it secures the best official stations for its members. And thus it is done.

Men coming together for many miles around, upon the frivolous business of Free Masonry, meet in the lodge-room, become acquainted, and call each other "brother,"

" Friends and Brothers all."

When the Lodge is closed, those retire who have no business, or pleasure to detain them ; the rest tarry, make merrry, talk over public affairs, and who will be a candidate for this post, and who for that. Their hearts mellow with the fraternal spirit, and it is next to impossible in thinking of suitable candidates for public office, to keep out of mind the worthy brother of their political party, with whom they have spent jovial seasons of mirth. The company are of one mind ; they are a *political caucus* in effect, without suspecting it in their own hearts ; they scatter to their several places of abode ; each holds the same language among his neighbours, and a concert of opinion is expressed, which seems like the utterance of the public will ; no other

name is so much spoken of, and the brother mason comes quietly into power; *few considering, that, had it not been for Free Masonry, ten men in the community would have been thought of, sooner than he.*

Ambitious young men see the *elevating* tendency of the Order; that a union with the Fraternity gives influence among the brethren, without injury among the *profane*; and this induces great numbers to take on them the unequal obligations of Free Masonry.

Because men of opposite political parties gather in the same lodge-room, is not a sufficient reason to believe Free Masonry innocent of all political influence. It is enough to prove, that the Lodge *itself* is not a caucus; but when the Lodge is closed, politicians of different sects easily draw into separate circles, and each circle naturally prefers a brother mason of its own political sect, for a candidate to office. The Fraternity have no design to impose their own members upon the community as candidates for official stations; it is the natural result of the secret system itself. Whether there be political divisions, or not, the active politician more naturally has his eye arrested by the qualifications of a masonic brother, than a stranger. And thus the secret system gives its members an easy but an undue political advantage, obtained wholly at the expense of non-masons, for the sole benefit of Free Masons.

Free Masonry, in its nature, gives its members a political advantage.

The people are jealous of this institution. More than fifty newspapers have opened their columns to pourtray its character; they will give it no rest in any public place. Free Masonry must hide in its own labyrinths, and those who support it, must be content to hide with it. Give Free Masons time to examine, and to consider; in view of their partialities, allow double time, if it be used to examine and to consider; and then every upright and just man will abjure the obligations of Free Masonry. But if not, that is their choice, and not ours. We would that they should renounce: we

Anti-masonry may as well die, as to be lulled to sleep.

give them facts, as we think, demanding it. We give them time to consider; we set before them the consequences, not to threaten, but to assure them we are in earnest. And what can we do more? Not for their sakes say: Free Masonry, live forever?

The politician succeeds. “No, put down Free Masonry, but keep out of politics.” The advice may be good, if it could be followed. To meet disciplined troops, untrained militia are not equal. Free Masonry is a veteran in discipline; and those who would oppose it, *must* choose some form of action, which, by a combination of effort, will enable them to meet the phalanx of the enemy. To form a society to oppose it, would be inconsistent. Only two forms of association exist, which can be turned to this purpose: these are religion and politics. If the religious societies enter the field, “priest-craft!” is heard—“priest-craft! priest-craft!” The knowing ones see it at once; and our Churches keep back. Politicians meet it, and beat it; mark it with their aim, and reach it at the polls; though it lift itself on high, they attain to it, they stain the pride of its glory, they bring it down to the ground, they trample it under foot, they easily, in this free country, make Free Masonry bite the dust. Let them alone.

Freemasons roasted. Free Masonry will no more die a natural death, than sin; it must be sought out and destroyed. Like a troublesome weed, it is not enough to root it up; it must be dried and burnt lest the seed spring after the root has perished. Our politicians are effectually rooting it up; our Churches will at length kindle and roast it in the fire.

MR. SOUTHWICK'S ORATION.

An Oration delivered by appointment, on the fourth day of July, 1828, in presence of the Convention of Seceding Free Masons, and a vast concourse of their fellow citizens, at the Presbyterian church, in the village of Le Roy, in the County of Genessee, and State of New York, by SOLOMON SOUTHWICK, President of the Convention, and once a mark Master Mason. "Ye have ploughed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies," &c. Hos. x. 13, 14. 81 pages, Oct., Albany, Webster and Wood.

Free Masonry confers upon her foes this high honour, that they risk their lives in the discharge of their duty. In time of public tranquillity, occasions are not common, when the souls of men are tried for their country; but in war, or in peace, the soul that fearlessly offers itself at the post of danger for public good, is one that a free people will honour, and a rescued people will love.

It is a rare thing for a man voluntarily to throw himself in behalf of his country into the forefront of the battle, breasting the enemy, and hazard-
The reward of patriotism.
ing a shot from his tardy friends in the rear; but this is glorious, and, living or dying, men will praise it. No matter if the devoted patriot has a fault; the ransomed people forget it in their gratitude. Every generation of Americans will revere the proscribed Samuel Adams, although of a sturdy temper, and the brave General Wayne although familiarly called *mad Anthony*; and a host of others, who had patriotism to expose their lives for their country, and who had courage to brave British power for American liberty, but yet failed to emulate the prudence of Washington. These men did not split hairs in the public service; they freely devoted life and limb. Their country measures the reward of glory in a similar spirit; unmindful of their infirmities, she records their names in brilliant light upon the page of history.

Should we leap,
or shall we wait?

We speak now of temper; which is better, to have the very violence of Martin Luther with his celebrity among Protestant reformers, or patiently to endure the errors of the Church? Which is better, to throw off the yoke of Free Masonry, with the indignant feelings of insulted freedom, and of injured truth; or meekly to bear that yoke with its profane imposture? Say, ye that find more to condemn in the zeal of Mr. S. than to praise in his independence; that find more to resent in the severity of Mr. S. than to admire in his alacrity, and to approve in his fidelity; whether is it better, to leap at once out of a foul conspiracy against truth and civil liberty, or to tarry? to leap even beyond the necessary bounds, or to wait after conviction, until the way has been cleared by so many, that assassination and infamy, the penalty of its obligations, are not hazarded in the crowd?

Mr. Southwick's
merit.

It reflects high honour upon the courage and patriotic spirit of Mr. Southwick, that he, a Mason, gave his name and influence and paper devotedly to the cause of truth, and to the annihilation of the foul mystery of Free Masonry, at a period when the threats of that spirit, which drank the blood of Capt. Morgan, were loud and appalling; at a period when scarcely a man east of the Genessee who had a name to give, dared bestow it upon the cause of an oppressed people, though convinced that cause was just; at a period when the public prints held silence, or joined the scoffing of Free Masonry, and the whisper of discontent in the circle of the Fraternity, was hushed by the potent nod and grip, and sharp rebuke of the mistress of signs, the mother of secret abominations.

To this day distinguished citizens decline giving public countenance to a cause which they secretly favour. They are ready to wonder that Anti-Masonry should yield its honours to Mr. S., little thinking that their own disregard of the feelings and interests and righteousness of this powerful party, unfit them to receive its palm. To withhold their open favour, and at the same time blame the cause for supporting its decided friends in preference, is not wise.

Anti-Masonry, in a State convention, Utica, 4th of
August, 1828. sought one to lead it, who in the eyes of all men, is altogether worthy. His previous engagements forbade his acceptance of the grateful offer, and the party were left to rally as they could, or to disperse. Disconcerted and broken as their hopes were, the members of the party took different courses; thirty three thousand six hundred and forty seven gave their support to a nomination made in town meeting, at Le Roy, 6th Sept., and fifteen or twenty thousand held on upon their old party denominations.

The free support under these disadvantageous circumstances of 33647 voters for the first office in their gift, is proof of the regard in which the people hold Mr. Southwick's labours, and is an admonition to those who would attain the highest honours, that they make the greatest sacrifices.

Of the services performed by Mr. S. for Anti-Masonry, the delivery of this oration is by no means the least. It produced a powerful effect upon the audience, and did much to strengthen their resolutions against the impious mystery. The style of the oration is bold and animating. The picture which it presents of the mystical societies of other countries, and of other days, admits of enlargement, did the limits of an oration permit, and instructs us in the most emphatic terms to beware of secret societies. They are "the sources of wide-spread iniquity and corruption;" they have given "to Atheism, anarchy and confusion, the reins of empire, and of wild despotic power."

Having taken a glance at the sensations produced in many breasts of tried patriotism, by the clause in the constitution of the United States, permitting Congress to sit on an emergency with closed doors; and, also, at the just apprehensions with which upright men have once regarded the Cincinnati, the Democratic Societies, the Washington Benevolent Society, and the St. Tammany Society, on the score of their secrecy, Mr. Southwick justly exclaims, "Is it not both a MORAL and a POLITICAL PHENOMENON, that, while those comparatively harmless associations and designs alarmed us so much for the safety of our republican institu-

tions, this deadly, dark, and secret combination, this real MYSTERY OF INIQUITY has excited neither suspicion nor alarm?"

Free Masonry would destroy the name of her victim.

The character he has ascribed to Capt. Morgan we copy for its correct expression of the feelings of Capt. Morgan's friends, hoping to arouse the public sensibility to the fact, that Free Masonry, not content with secretly murdering a freeman, has studiously attempted, also, to vilify his honest name, and laboured to make it infamous.

"William Morgan was a man of honour and sensibility. He was a gentleman in his manners, and possessed of mental powers, superior to his humble occupation in life. He was well informed, of a generous, humane, and benevolent disposition. Though 'a man of sorrows and acquainted with grief,' yet his misfortunes never led him to descend to any act of meanness. Amid the shafts of adversity, 'the proud man's contumely, and the oppressor's wrong,' he still preserved the equanimity of his temper, and the dignity of his character. The information he had acquired, he possessed a happy faculty of imparting to others; nor was he less apt to enliven the social circle with the scintillations of his wit. These graces of mind, added to a pleasing address, rendered his company agreeable, and caused it to be courted even by those in the higher walks of life. One frailty—and where is the human being without one frailty—he sometimes yielded to; but he was not habitually addicted to any vice, and his noble soul revolted at the bare idea of a dishonourable deed. It was this high sense of honour, which prompted him to yield so cheerfully to the lawless and blood thirsty villains, who seized him at Batavia on a false charge of stealing. 'I will go to Canandaigua,' said he, 'and meet my accusers face to face; I have nothing to fear from such a charge.'

"Captain Morgan was, indeed, a man without guile; brave, frank, and unreserved; modest in his demeanour, delicate in expression; and respectful to the feelings of those with whom he associated. He was a faithful citizen, and proved his fidelity in the field of battle, when his country was in danger. He felt the full force of the virtues, which adorn the domestic circle, and shed lustre from the humblest roof. The last act of his life, which has been so much censured by knaves and fools, flowed from the purest motives. 'My life,' said Capt. Morgan, 'is the property of my country, and my countrymen have a claim upon my utmost faculties for the preservation of all that is dear to intelligent freemen. The bane of our civil institutions is to be found in an Order powerful, and numerous, and daily becoming more so. It cankers and corrodes to the core, the foundation on which justice is based; and is destined unless timely checked, to become the leveller, not of proud distinctions, but of social order.—With its power and corruption, not only individuals may be sacrificed, but in time the State. If my life be the forfeit, I owe to my country an exposure of its dangers.'

"Such briefly was the character of William Morgan, who fell by the hand of Masonic assassins, the victim of a dark and a foul and an extensive conspiracy against the liberty of the press, and the rights of the citizen; and of whose murderers, as a *Secret Society*, I fear not to predict, that the time will arrive, when *the thorns and thistles shall come upon their altars, and they shall cry to the mountains, cover us; and to the rocks, fall on us!*"

now he a
Masonic
the extent
of the
conspiracy

The ruffians are not expelled,

It is an undeniable fact, that of the convicts who have received, or are now receiving their punishment for the Morgan outrage; of the masons who fled their country, and yet absent themselves from their country on account of their concern in that nefarious, mysterious and most unhallowed transaction, neither Lodge, Council, Encampment, nor Chapter of the Fraternity, have at any time expelled, or publicly reprimanded a man; but reverend and beloved and most worthy gentlemen have been, in several instances, thrust out of the Masonic synagogue, and denounced in Masonic prints by a wide-spread publication of the expulsion, for having dared to dispute the sanctity of this impious pretender to a divine origin, a fact that speaks volumes to her character. Besides, "*The Grand Chapter pro-tem,*" and several subordinate chapters, were directly implicated in this outrage; and the general charges against the society are sustained by the voices of 30,000 freemen, of age and understanding to speak at the polls, men who are on the spot, who know the circumstances, and feel the wrong which has been perpetrated against private rights and public peace; and yet no Chapter, or Encampment, or Council, or other masonic authority, to clear their own skirts, have disavowed the men guilty of the deed. Their own confessions have left the courts of our country only the duty of sentencing four of the kidnappers; and mildly it was done, when for stealing a man, these four were sentenced to imprisonment in the County Jail, one for one month, another for three months, a third for a year, and the fourth for two years; and at the same term of the court, a poor *propane* for stealing a horse, is said to have been sentenced to the state prison for five years! It is true, the Judge is an upright and honourable man, and also, a Free Mason.

Expel them.

It is not too late yet. The Masonic authorities may safely deal with these men, guilty by confession, and with at least four others, guilty by the verdict of a jury. The authorities cannot excuse themselves, upon the plea that these offenders have humbled themselves, for that is not true of them all. Some of them maintain the propriety of Morgan's fate, and of their part in it, to this day. Let those guilty men be dealt with; expel them for *unmasonic and unworthy conduct*, and publish in all the papers of the United States friendly to Free Masonry, the act of their expulsion: it is not too late yet.

But it is contrary to nature for Free Masonry to disfranchise men who have exposed their lives in defence of her privileges; perfectly natural to exalt them to places of masonic honour, and to appropriate money from the funds for their maintenance and defence. "They are justified by the principles of the Order, and are considered as sufferers in a good cause, and not as criminals." Exalted masons in expression of their sympathy with their brethren suffering the loss of liberty in defence of the mysteries of the Order, have been assiduous in their attentions to the Masonic convicts when in Canandaigua jail, cheering them in prison, and countenancing them in their lonely confinement. It is not long since, (we are credibly informed,) that a respectable clergyman whose only known connexion with Loton Lawson, is masonic and mystical, took tea with him in his cell!

THE MASTER MASONS OBLIGATIONS.

Mr. Southwick presents some points to which all Master Masons solemnly swear, in the light of sober and interesting truth.

Mark them well, reader, and if thou hast received them

Charity suffereth long, is not easily provoked, and thinketh no evil.

into thy mouth, inquire earnestly "what shall I do with them?" but if thou hast not received them, despise not him who has; he did it ignorantly, following the example of Franklin, Warren, and Washington, and not of Him who said, *swear not at all: for he did it ignorantly*, and knows not yet what he has done. He is an honest man and suspected no evil; he is an honourable man, and harboured no suspicion of guile; he is a busy man, and had neither time nor relish to pore over the terms of his masonic obligations; terms, that before this day he has heard with the ear, but has never examined with the eye. He was a young man, spare him; he was deceived by the names of Clinton, Frederick the Great, and George IV., do not condemn him; he was deluded by the sanctity of prayer, by the reading of the holy Oracles, and by the multitude of masonic ceremonies—do not reproach him. Give him time to read and to reflect; and when you see his mind agitated with this matter, sooth him; when his soul is moved by reckless aspersions of the motives of Free Masons, sustain him; and when his heart wrings under the effort of conscience to pluck the monster from his breast, *help* him, help him with arms of compassion, and strengthen him with bands of love.

It is a sore thing to our pride; it is a severe trial to our principles, to reject as false what we have cherished as true; to renounce as hateful what we have long embraced as lovely; to abjure as wicked what we have sworn to as holy. It is a great change to effect in the mind; it should not be *urged*; if it come not at our bidding, it will come, and we confidently wait for it.

The *Gavel* of the *Worshipful* smites the table:—

The Grand Hailing Sign of Distress.

"We (all *Master Masons**) blindly swear, whenever we see the grand hailing sign of distress given, or hear the words accompanying that sign, and the person who gives it, appears to be in distress, to fly to his relief at the risk of our lives, should there be a greater probability of saving his life, than of losing our own; and this blind oath we take under its penal-

* Mr. S. speaks of the oaths according to his degree, a mark-master; we review them only as *master Masons*, and, therefore, omit what is above our degree, to join with Mr. S. upon the parts of the oath within our *cabal-tow*.

ties, without any qualification as to the cause of his apparent distress, whether it flow from the commission of crime, or from the visitation of misfortune.

The Brothers' Secrets.

"We blindly swear, that a Master Mason's secrets, given to us in charge as such, and we knowing him to be such, shall remain as secure and inviolable in our breasts, as in his own, **MURDER AND TREASON ONLY EXCEPTED**, and these left to our discretion, when communicated to us, to conceal or not; thus binding ourselves, by fair implication, to conceal all the crimes which a brother Master Mason may, to our knowledge, masonically commit, or may acknowledge to us that he has committed, how ever flagrant they may be, only excepting murder and treason, and the concealment or exposure of these *discretionary!*

Obedience to all Masonic Signs.

"We blindly swear to obey all signs and summonses, given, handed, sent, or thrown to us from a brother Master Mason, or from bodies of just and legally constituted lodges of Master Masons; *provided they be within the length of our cable tow.*

"And this oath we take without any qualification as to the object of such masonic signs, or summonses, given, handed, sent, or thrown; it may be by the hand of a brother, who is a thief, or a highway-man, flying from justice; a traitor, making his way to the camp of the enemy; a criminal, at the bar; or a murderer, whose hands are still reeking with the blood of innocence."

The iniquity of the oaths in their bearing upon the civil duty of those who take them, is here most strikingly brought to view. And it is done in perfect soberness, without a shadow of mistake, perceptible to our mental vision. Every legally made Master Mason has, on his knees, called the Majesty of Heaven to witness his faithful assumption of these obligations, as stated by Mr. Southwick; and, furthermore, *to go on a Master Mason's errand, whenever required, even should he have to go barefoot and barehead; if within the length of the cable tow;* no matter to Free Masonry whether it be an errand of sin, or of mercy; the warning of a counterfeiter, sent to his den of discovered associates, or the call of a villain to his fellows for deliverance. And he has furthermore sworn, "in the presence of Almighty God, and of the Worshipful Lodge,—*to apprise a brother master Mason of all approaching danger, if in his power;*" without any exception as to the nature of the danger, whether it come in the form of a civil officer, or of an assassin.

A brother's errand and danger.

Now, brother, what say you to the obligations of a Master Mason? Obnoxious

The penalty of a Master's obligations.

parts of those obligations are here stated specifically. Every Master has legally taken them, hoodwinked, cable-towed, and repeating after the *Most Worshipful Master* of the Lodge, in the manner of a hopeful child learning its catechism at the lips of a fond mother. Every Master Mason made in the school of Modern Masons has assumed each and every one of these obligations in the name of the Most High, under no less penalty, than *to have his body severed in two, in the midst, and divided to the north and south, his bowels burnt to ashes in the centre, and the ashes scattered to the four winds of heaven.*

The unknown obligation.

We are resolute, and make no exceptions; for the legal oath makes none. Masons made informally we are not called to notice; every one legally made in a Modern Lodge has assumed the obligations quoted; and, lest any forgetful master of the lodge should lose from his recollection the terms of the oath (which he may on no consideration write down;) and thus the blind candidate should at any time after plead that he did never take this and this obligation in the oath, the fiend who framed the oath, attached to it this proviso: *if any part of this my solemn oath or obligation be at this time omitted, I hold myself amenable thereto, whenever informed*; and sealed it with the signet of Heaven, and sanctioned it with infernal penalties!

Masons have taken these oaths and must renounce.

Now, brother Master, we see no way of escape for you from this oath of Free Masonry. Probably you repeated its terms in the confusion of the strange scene without considering their import: but this is a time of calm reflection, and you have to determine, whether you will hide the revolting thing, as a sweet morsel under the tongue; or whether you will spit it from you as the poison of sin: *it certainly is in your mouth.* Possibly, some of the obnoxious items escaped the memory of the *Most Worshipful*, and you escaped the mouthing of them after him; but you could not escape the proviso in the conclusion, which spreads over every part of the oath, like a spider's web across the door, that no man can pass without breaking it.

And it is broken by every honest Mason, The application of the oaths: and must be broken. Will gentlemen hail the sign of a Mason given by a vagabond in the streets? But they, as apprentices, are sworn under penalty of having their throats cut across, *always to hail the signs of Free Masonry*, and the oath makes no exceptions: it takes notice only of the *sign*, and none of him who gives it, book mason, adulterer, or traitor. Will gentlemen of the court, or of the jury, regard the grand hailing sign of distress given by a culprit in distress for the sword of justice impending over his head? They might rescue him without the least danger of their *lives*; and the Master Mason's oath requires them to fly to the relief of a distressed brother, if there be a greater probability of saving his life, than of losing their own! Will gentlemen, sheriffs, coroners, and constables, having precepts, or warrants for brother Masons, or executions to levy on their property, notify them of the coming danger that they may conceal the one and avoid the other?

But they are sworn to apprise a brother of all approaching danger, be it danger to his life, liberty, or property; of *all approaching danger*; be it the plague, or an enemy, or the arm of the law to arrest him for transgression.—Will brethren in the ministry, who stand for the obligations of Free Masonry, as for the cross, who renounce the brethren as perjured, that renounce these oaths; will they bear the message of guilt from one offender to another? Will they carry the *billet doux* of a paramour; provided it be a brother mason's errand, to one who is neither wife, nor sister, nor daughter to another brother mason? Will they!—Will they!—They have sworn to go, barefoot or barehead, on a brother's errand, without making any evasion, or mental reservation, or exception of any sort, save that it shall be within the length of a *cable tow*.

Now brother masons choose whether to The slip knot in the cable tow. keep or to renounce these oaths. We announce to you, what, as Master Masons, legally made in the Modern Lodges, you have pledged the holy Creator of all things without tergiversation to perform. You have; (there

legally made Modern Masons, you *have* : you have done it item by item, if you were made by "a bright mason;" and you have done it in bulk, though you were made by "a rusty mason:" that remarkable clause, "if any part of this my solemn oath or obligation be at this time omitted, I hold myself amenable thereto whenever informed," embraces you, holds you, a very slip knot in the *stygian cable-tow*; the more the choking mason struggles, the closer it draws.

Ancient masons
in part excepted.

We know some masons, who are in the habit of asserting, that the oaths as published are false : but if any man asserts that *these* are false, he knows not what he says. If he says he was not sensible that Free Masonry puts its members under these obligations, **THAT IS THE TRUTH**; he was unconscious of it. Also, different sects of masons have existed with different modes of *working*; Moderns and Ancients have divided the Fraternity in all parts of the world. Many fathers among us were initiated *Ancients*, and with others, had not all these obligations imposed on them. But all the Free Masonry now used in these United States so far as we can learn, is of the mode of *working* introduced and disseminated by Webb and Co.; and that is *Modern Masonry*, and contains, (if we may affirm any thing positively of a thing changeable) the obligations as here stated.

Freemasonry, a
school of perjury.

Such oaths cannot be kept. By the necessity of the case, *honest* men are practised to keep what they consider solemn obligations in the one part, and to break them in another; they are practised to perjury in the only way it could be imposed upon them;—practised to keep an oath not in its strictness, which is impossible; but as well as they consistently can! to perform an oath, not in its letter, nor in its spirit, but in such parts as in their judgment seems good, and, in other parts, not keep, but violate it: and they become accustomed to measure the obligation of an oath, not with a faithful conscience, but with a fancied *cable-tow*. A more exquisite snare for youthful consciences, could not be contrived; a more subtle school of perjury, could not be instituted; a more erro-

neous rule of construing the obligations of an oath, could not be disseminated in an enlightened and Christian community, than is unfolded in the mystic lodges of Free Masonry.

The candidate's swearing in all the solemnity, and under all the penalties of the monstrous oath, *if any part be at this time omitted, he will hold himself amenable thereto, whenever informed*, surpasses any thing of the same kind on the page of history. It is the perfection of Quixotism; an extravagant fancy enacted with great solemnity. "I swear," says the Don, (when in pain with the ear which he had lost in deadly strife with the Biscainer,) "by all that is contained in the four holy evangelists, to lead the life that the great Marquis of Mantua led, when he vowed to revenge the death of his nephew; (which was, not to eat bread on a table cloth, nor to solace himself with his wife, and other things, *which, though I do not now remember, I allow here for expressed*;) until I am fully revenged on him, who hath done me this outrage."

Don Quixote's celebrated oath.

It is a matter of fact, and, therefore, unfit for a jest, that Free Masonry has, in this instance, outdone the folly of the Knight of La Mancha: he had read the oath of the great Marquis of Mantua, though its items were not all remembered; his eyes had dwelt on the page, where it was written, and he could tell what it did *not* contain; but the candidate for Free Masonry never beholds the oath he must swallow; never beholds the face of the sky, the glorious sun, nor the starry firmament, while she administers it; as if the light of the day, or the light of the moon, or even the ray of a taper would be enough, if fairly admitted to his eyes, to discover to him her fraud, and his own transgression. He takes it for better or worse, as it is repeated to him, and gravely adds, "if other things in this my solemn oath are forgotten, I will allow them whenever they are remembered."

Freemason's oath still more remarkable.

This climax of absurdity and impiety, is attained "in the sublime degree of a Master Mason." Free Masonry, we are taught in all the books,

Freemasonry, a progressive science.

is "a progressive science."* With such progress in the first three degrees, it is perfectly natural that, by the time the candidate reaches the seventh degree, called in the books *The Holy Royal Arch*, he should be required, in addition to his obligation as a Master, to fly to the rescue of a brother, giving the grand hailing sign of distress, now to promise and swear, that he will *aid and assist* a Companion Royal Arch Mason, whenever he shall see him engaged in any difficulty, *so far as to extricate him from the same, whether he be right or wrong.*"

The advance made.

This is a small advance to make in four degrees of a *progressive science*. The mason swears in the third degree, *first*, to run barefoot and barehead, if necessary, on a brother's errand; *second*, to risk his life if necessary, for the relief of a brother's distress; *third*, to obey all regular signs, summonses, or tokens, given by the hand of a brother; and *fourthly*, to apprise a brother of all approaching danger, if in his power; it is but a little step to add, that he will assist him in any difficulty, so far as to extricate him from the same, whether he be right or wrong.

A word long understood, is now expressed.

Those words, *whether he be right or wrong*, stumble the faith of some. But they need not. The same thing in essence is sworn over and over again in the Master's obligation. Put the clause, "whether he be right or wrong," after each of the obligations above enumerated, and the sense is not changed, except as it is more fully expressed. The Master swears to run barefoot and barehead, on a brother's errand, (*right or wrong*;) to risk his life for a brother in distress, (*whether he be right or wrong*;) to obey all signs, tokens, &c. given, sent or thrown by a brother, (*be the object right or wrong*;) to apprise a brother of coming danger, (*whether he be right or wrong*.) No qualification is made, no limitation is added; he swears to do these things indefinitely; which is the modest way Free Masonry takes to pledge her *Masters* to

* Vide *Free Mason's Monitor*, Ed. 1802, p. 49. *Illustrations of Masonry*, B. 2. S. 4. F. M. Library, p. 165.

serve one another, on every occasion,—*right or wrong*; with her “holy royal arch companions,” she is less reserved, with them she takes greater liberties, to them she unburthens her heart, *right or wrong*.

After having in the three intermediate degrees renewedly sworn in the same indefinite manner, the candidate is made in the Royal Arch degree to swear definitely, to swear in so many words, what in truth he had repeatedly sworn before according to a correct understanding of the expressions, viz. to aid and assist a brother, so far as to extricate him from difficulty, whether he be right or wrong.

“I do not doubt you believe it,” says a gentleman, “but it cannot be true. Washington never took that oath.”

Washington did *not* take that oath. Royal Arch Masonry was not known in America in his day. He was only a Master Mason, and, if legally made, he took the Master’s obligations, probably those of an *Ancient* Master.

The Royal Arch Mason swears furthermore: “that a Companion Royal Arch Mason’s secrets, given in charge as such, and I knowing him to be such, shall remain as inviolable in my breast, as in his own when communicated to me, MURDER AND TREASON NOT EXCEPTED.” To a Master Mason this is not surprising. He is sworn in these same words, reading *only*, instead of *not*, before EXCEPTED; and then secrecy upon the two crimes excepted, is *at his option*. This obligation of the Master Mason is repeated in the Past Master’s Degree; and again in the Most Excellent Master’s Degree; the Royal Arch comes next, and, as Free Masonry is a *progressive science*, it is fair by this time to expect a slight advance toward Masonic perfection. Murder and treason have been three several times excepted from the obligation of secrecy under discretion; the fourth time they fall out of the state of discretionary exception into the rule of absolute secrecy: nothing can be more natural.

Four degrees in Free Masonry ought to advance the candidate one step.

We have spoken with the assurance that the Royal Arch oath accords with the Le Roy revelations: and our presumption will excite indignation in the bosoms of many worthy Companions, who insist that *murder and treason* are

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still excepted in that oath. Some declare further, that the words *right or wrong* are interpolated at Le Roy.

Be it as these worthy gentlemen say : it only proves that the oath, as well as the professions of Free Masonry, vary according to circumstances : that she who swears upon the four Gospels, and upon the Koran with perfect indifference, who solemnly swears by Jehovah, or by Ja-beu lon, or by Brahma, to suit her convenience, does, also, to suit her convenience, use the words *right or wrong* expressed or understood ; and does to suit circumstances admit the express and absolute concealment of murder and treason ; or leaves them as before, in a state of discretionary exception.

We cannot and will not doubt the testimony of honourable men ; and when in relation to Free Masonry, their assertions vary, we easily reconcile it in the knowledge of the fact that Free Masonry itself varies : it is a proper camelion ; and if one hoodwinked traveller says it is *green*, we believe him ; and if another cable-towed brother says it is *blue*, we believe him ; and if another says it is *white*, we believe him ; for it is the nature of the hidden thing, to assume various hues.

“ ’Tis green ; I saw it with these eyes.”

“ I’ve seen it, Sir as well as you,

“ And must again affirm it blue,”—

“ ’Tis green, ’tis green, Sir, I assure ye,”—

“ Green !” cries the other in a fury,—

“ Sirs,” cries an umpire, “ cease your pother,

“ The creature’s neither one, nor the other.”

The wisdom of the old serpent could not have furnished a more suitable sanction, than is appended to the oath of a Royal Arch Mason by way of penalty. An oath framed to cover conspiracy : to rescue the brotherhood from difficulty ; to apprise a brother of every approaching danger ; and to obey a brother, *a wicked man, when he winketh with his eye, when he speaketh with his feet, when he teacheth with his fingers*, is fit only for the following impious conclusion : “ To all of which I do most solemnly promise and swear ;—binding myself under no less penalty, than to have my skull struck off, and to have my brains exposed to the scorching rays of the sun ; so help me God, and keep me steadfast in

the due performance of the same." We have never heard the truth of the penalty questioned.

No comment upon these obligations of a Royal Arch Mason will compare with that made by the Fraternity itself in the abduction and destruction of Capt. Morgan: not a mason below a Royal Arch Companion, was permitted to dip a finger in the transaction; "and furthermore," when the Fraternity at Lewiston generally came by their vicinity to Fort Niagara, and by their intimate relation to many of the conspirators, to know the whole affair; (as classmates at college well know the circumstances attending a violation of the college laws, though they do not move in the matter;) the chapter was assembled at Lewiston, and during eleven days in fourteen, it freely raised every mason in that region who would endure it, to the Royal Arch degree, and muzzled him with the Royal Arch oaths, so that no oath in a court of justice to this day is found sufficient to unlock his mouth.

Fred Massey's
own commentary
upon the Royal
Arch obligations.

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My countrymen "consider of it; take advice, and speak."

Even Fox, the coachman, who in their haste had been employed to drive the carriage of the Grand Chapter *pro tem*,* from Lewiston to Fort

A further commentary.

* On the trial of Sheriff Bruce, E. P., a gentleman honourable and exact in his dealings, the Royal Arch Mason whose carriage and horses from Rochester bore away Capt. Morgan toward Lewiston, was asked

- "Who engaged that carriage?"—"Dont recollect."
 "Where was it to go?"—"To the Installation at Lewiston."
 "Who came at the appointed time for it?"—"I dont recollect."
 "What was the colour of the carriage?"
 "It was this or that, I dont remember which."
 "What was the colour of the horses?"
 "This or that; I cannot precisely recollect which."
 "Who drove the carriage?"
 "I do not recollect; Parker, or Parkhurst, or some such name."
 "How far did it go?"—"Dont know."
 "How long was it absent?"—"I dont recollect."
 "Who paid you for the use of it?"—"I have not been paid."
 "But, Mr. P., are you in the habit of doing business in this way: letting a carriage and horses several days, and get no pay for it? Did you make no charge of it?"

"I made a memorandum on a scrap of paper at the time:

*Dr. Grand Chapter pro tem.
To Carriage and Horses to Lewiston.*

- "But I never presented the bill."
 "Who were the Grand Chapter pro tem?"
 "I have heard, but dont now recollect."

Niagara, was soon after brought into the Lodgeroom, and initiated into the mysteries of Free Masonry!! It is believed that the sole object of the conspirators was to muzzle him. Be that as it may, *Non mi recordo* was the sum of this man's testimony, when required by the laws to tell the whole truth, on the trial of Sheriff Bruce.

Men, brethren, and christians! shall we continue to feel bound by oaths containing wicked obligations? Shall we yet hold ourselves amenable to the new obligations of an oath, *whenever informed*? Shall we sanction the sin of giving away our lives in penalty of our transgressions? Or shall we rather cast away the oaths of Free Masonry, as a league with the powers of darkness, a covenant with death, and an agreement with hell? Truly, those who will not be bound in their intercourse with men by these obligations, if they have inconsiderately assumed them, ought considerably and conscientiously to renounce them: those who have taken and *will resolutely keep them*, cannot expect on all occasions to enjoy public confidence.

REV. JOEL PARKER'S SERMON.

The Signs of the Times; a Sermon, delivered in Rochester, December 4, 1828, the day of Public Thanksgiving; by Joel Parker, Pastor of the Third Presbyterian Church. 16 pp. octavo, Rochester, E. Peck & Co. 1828.

We hail this sign with the anti-sign of a true brother. The day of public thanksgiving affords new matter of gratitude, when a highly-esteemed clergyman, a Royal Arch Mason, publicly unburthens his mind of the sinful weight of Freemasonry.

We hail this sign with peculiar joy. In undertaking a mortal contest with Free Masonry, we were influenced against the frowns and the threatenings of men, by a sense of Christian duty. Had it not been our conviction, deeply laid in a close investigation of the subject, that Free Masonry is, in its nature, hostile to truth, and to divine Revelation, at that time no inducement, connected with this subject, could have withdrawn us from the peaceful, useful,

and happy life of academic instruction, to engage in the trying scenes of public controversy, where our foes are of our own household in the faith; and our stoutest adversaries are fathers in the Churches!

We entered the field, conscious of the malice of tongues, of the terrors which walk in darkness, and of the violence which breaks forth at noon-day. But we did not come to the war on our own account; we knew before hand in whom we trusted. *If the Lord be for us, who shall be against us?* We come against extreme falsehood, against delusion in all the ramifications of society, against infidelity robed in the attire of religion. Our enemy takes refuge in the holiest places, the sanctuary; in the highest places, the chair of state; in the darkest places, the lodge-room. We follow him into the lodge-room, and—"perjury! perjury!"—We find him in most of the public offices; and the question, how came you here? is answered merely with a caution to us, "to avoid meddling in politics." We seize him in the sanctuary, and the keepers tremble, as if, by mistake, Samson had laid hold on the pillars of the church, instead of the columns of Dagon's proud temple.

Ours is a holy warfare.

The missionary goes with his life in his hand, to carry the truth to the heathen; and the prayers of the Church accompany him; he is cheered by the sympathies of thousands, and animated with the encouragement of men distinguished for piety and worth. His enemies are strangers; his foes show themselves; they shun not the light. His spirit is borne upward by the heavenly dove, whose wings of consolation fan upon the soul through the breath of simultaneous prayer offered in every Christian land. He rejoices in strength, and confronts his heathen opposers.

The Missionary contends in the strength of the church.

How different is his lot who meets the followers of the Lamb in the very front of the host of his adversaries! Who, for their greeting, whom he admires in every Christian enterprise, receives con-

Our stoutest foes are teachers of the Gospel.

tumely; for their prayers, receives evil surmises; and for their love, reproach. "If it had been an enemy, I could have borne it." We could confront adversaries of the truth; but to meet the bright armour of Christian purity and faith, not only arrayed, but employed, against our feeble efforts, has filled us often with deep humiliation: has made the exclamation of the despised prophet of Israel, the meditation of our heart: "I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer of sycamore fruit; and the Lord took me, as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel."

When clergy-
men renounce, we
take courage.

Members of the Masonic fraternity, who are not with us, are against us. Neutrality in their case is impossible: they are *bona fide* supporters of the institution, until they withdraw from it their *name*, as well as their presence. The full weight of their influence and example stigmatizes our attempt with folly; our understanding with delusion; our motives with sin: and, when one judicious man firmly crosses the Rubicon, and declares with us, *Free Masonry is an imposture*; when he publicly comes forth, and pronounces the Institution to be worthless and evil, we feel as did Paul, when the brethren, coming out from Rome to meet him, "as far as Appii Forum—he thanked God, and took courage."

The publication of this sermon was requested under the signature of ten gentlemen, five of whom are Royal Arch Masons, and it is issued, *as it was preached*, without note or comment, lest in their passion men should impute consequence to an *alteration*, however unimportant.

The Pharisees and the Sadducees also came, and tempting, desired him that he would show them a sign from heaven. He answered and said unto them, When it is evening, ye say, It will be fair weather, for the sky is red: and in the morning, It will be foul weather to day, for the sky is red and lowering. O, ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? Matt. xvi. 1, 2, 3.

“The moral defection of man has rendered his character a mass of inconsistencies—its symmetry is destroyed, its beauty defaced; and it stands like the column of some dilapidated temple of antiquity, great in its ruins. His natural powers remain, but his moral character is prostrated; his intellect is unshorn of its strength, but his affections are grossly perverted. While he seizes upon the gifts of Providence, and appropriates them to the purposes of life, with a skill almost divine, this very wisdom leads him to know not God. While he traces the connexions of causes with their effects in the physical world; while he measures the heavens by a sure astronomical observation, and penetrates the earth, and examines its internal structure; while he enters the secret chambers of Nature, and inquires successfully into her hidden mysteries, he is slow to learn, even from a well attested revelation, and a distinctly marked providence, the character of Nature’s God. While he watches the changes of civil governments, and with political sagacity anticipates the future, he is well nigh blind to the great moral changes which God is effecting, that he may establish the kingdom of Jesus Christ.”

The preacher then exhibits some of the signs of the great moral changes which God is effecting for the happiness of this American people, and for the glory of the Redeemer’s kingdom: the improvement in arts, the saving of labour by inventions, the increase of population, the diffusion of learning, and the acquisition of political experience: the growing favour, and increased usefulness of our religious charitable Societies. We extract from his remarks upon that happy sign of the times, the Sabbath School.

“To show the moral power of this institution, I mention two facts.—After the Sunday school had been in successful operation for a long time in England, a careful inquiry was made in all the prisons, to learn if there were any there who had ever enjoyed Sabbath school instruction, and not one could be found. A similar inquiry has also been made in the prisons in New York city, and among the vast number of juvenile delinquents, not one can be found from the Sabbath schools. The inference is plain—if this institution becomes universal, crime ceases, and henceforth our prisons stand as the empty monuments of the depravity of a past age.”

No man who loves his country, or loves his species, can fail to delight in this view of the moral and happy influence of the Sabbath school.

The picture of our country and its hopes, is drawn with original brilliancy in the following lines.

“Instead, therefore, of representing the prospects of this nation, as some of our political orators have done, by painting before you the temple of liberty, supported by Grecian columns, to signify the firmness and dura-

bility of our constitution; having within it the Genius of America, attired in a Republican dress, bearing the arts in one hand, and the scrolls of science in the other; and the whole scene graced by the presence of the father of his country, unfolding the Declaration of American Independence; instead of representing it by such a scene, I would represent it by a very different spectacle. I would present before you, in one group, the moral means which are operating to enlighten and purify the nation. I would show you a vast amphitheatre, where the *three hundred thousand* Sabbath school children of America should be placed on the ascending seats, rank above rank, and extending on all sides as far as the eye can reach. As they were engaged in their song of praise, the guardian angels of the other moral and religious institutions should hover around, shouting in louder strains, Hosanna to the Son of David! Hosanna to the Son of David! Hosanna in the highest!"

The Rev. author proceeds to inquire:—

"Are there no great evils counteracting all this fancied good? Is there no domestic sin silently operating to undermine both private and public virtue? Is there no political crime whose tendency it is to bring the judgment of God upon the nation? Is there no mischievous institution, attired like an angel of light, but yet operating slowly and surely against the cause of truth and righteousness? We answer, all these evils exist; but another peculiar sign of the times is, that every one of those evils is opposed by such a combination of moral means, as promises their utter extinction."

He names *Intemperance* for the domestic sin; for the political crime, *Slavery*; and for the institution attired like an angel of light, *Free Masonry*. In enlarging upon the latter topic he observes:

"It may be said that 'this is a political question, involving a great party strife, and on this account it ought not to be introduced into the pulpit.'

"The principle here assumed is undoubtedly true. Party politics, *as such*, ought never to be brought into the sacred desk. But still, a subject on which there is much political excitement, may have such a moral bearing, that the minister of Christ cannot innocently keep silence."

The exhibition
of Christian faith.

This is righteous judgment, and in the application of his rule of action to the system of Free Masonry, our Rev. brother has discovered sound wisdom. A member of the institution, *worthy and well qualified*, he deemed it his duty, in view of the immoral and irreligious tendency of Free Masonry, from the desk to pronounce the system an imposture, notwithstanding its po-

litical connexions. He knew when he did it, that the vengeance of malicious tongues awaited him, and that it would be seized as an occasion against the Gospel of our Lord: But set as a shepherd over the flock of the Lord Jesus, and having known and tried and proved the temper of Free Masonry, he bearded the lion, remembering that by faith ancient believers had "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of aliens." *Wisdom is justified of her children.*

Before proceeding to deal with Free Masonry, the faithful preacher notices one other objection.

"It is often suggested, in the form of an inquiry, as if the objection were unanswerable, 'If masonry be an injurious institution, why was it not declared before? The abduction of Morgan has not changed the character of the institution: and all good men among Masons, as well as others, disapprove of that transaction.' It is true the character of the institution is not changed; but that act, whether it be considered as a legitimate result of Masonic principles or not, excited attention; attention produced investigation; and investigation has produced a change of sentiments. Precisely as thousands came out from the Catholic church, in consequence of a certain individual's being somewhat imprudent in the sale of indulgences to sin. It was not the conduct of Tetzal that effected that wonderful change, and shook all Europe to its centre; yet his conduct was the occasion of the change. It led men to reflect: reflection produced a change of sentiment in a few; this change in a few, and their exertions, kept up the spirit of inquiry, till the whole face of the moral world was changed.

"In the same manner, has one act of violence awakened the attention of men to this subject; a great political excitement has been created; this excitement has led men to reflect; and a great many honest men have become convinced that Masonry is an injurious institution. If it had been the religion of Christ, the result of reflection had been far different. It would have led more to embrace than to forsake it. But this institution has something in its character which is peculiar—something which makes it to appear the worse, the more it is thought of."

To every Protestant reader this illustration of the effect of Capt. Morgan's abduction is very happy and completely satisfactory. The church has in it a redeeming principle, which comes out of the fire of controversy, the brighter for the trial; but Free Masonry consumes in the conflict of

opinions ; in the light of truth, it shrinks from its ample dimensions to an insignificant point.

An oath to sin,
not binding.

It is a fearful truth, that "Free Masonry has something in its character which is peculiar—something, which makes it to appear the worse, the more it is thought of." And we cannot doubt that the worthy divine, whose experience has in this point perfectly coincided with our own, will on further reflection find the thing *worse and yet worse*, until he regards himself just as much bound by its oaths, as he would be bound by an oath to the father of lies. Men carry their honesty too far who keep covenant with sin ; who serve the foul fiend all their life, because they once agreed to ; who will not forsake Mammon, because they have sealed their allegiance to him with an oath. Doubtless we may revolt from the devil, though held by a profane obligation ; our sin, brethren, lies in the taking, and it cannot lie in the breaking of three, seven, or thirty oaths, requiring us to do evil.

Our excellent pastor clears himself of any intention to meddle "with the character of those who are conscientiously attached to the Masonic Fraternity, unless it be to protect them from the imputation of unworthy motives. That there are good men on both sides of this question, no cool and reflecting mind can possibly doubt. That there are bad men on both sides, is also perfectly obvious. Our business, however, is neither with the one, nor the other, but with the moral character of the institution itself. Every good man in the Masonic Fraternity, is not only willing, but desirous, that all the light should be thrown upon the moral bearings of the institution, that can possibly be obtained."

Thus carefully prepared with charity for the advocates of Free Masonry, and with answers to their objections, he proceeds to show "*wherein* Free Masonry is an institution of immoral tendency:" and now this fearless and faithful witness, should without curtailment finish his discourse, but our limits forbid.

"1. *Free Masonry is an Imposture.*

"If this be shown, no matter how good the institution is in other respects—as we do not allow of pious frauds in this age of light—if it be an imposture, it is morally injurious. Yet it makes several imposing and false pretensions.

1. *It pretends to have been instituted by good men in an early age, and Scripture history is perverted to make it speak in its favour.* And yet it appears from Masonic books, that it originated in a mechanics' society in the city of London.

2dly. *It pretends to be divine.* By some, and we believe by the greater part of masonic writers, it is understood to be an institution, from heaven; by others, as a peculiarly wise and sacred institution, founded upon the Holy Scriptures, and receiving the protection of a special Providence, while there is no evidence that it has existed for one hundred and fifty years, and it originated in a company of brick-layers.

3dly. *Masonry pretends to give a clue, at least, to some important knowledge.* It talks of geometry and astronomy, as if it were the design of Masonry to give some important helps to these sciences; yet there is not so much knowledge of the sciences exhibited in the first seven degrees, as may be learned from one page of Webster's spelling book. And when its science is acquired, if it may be said to have any, it is all something which every man of intelligence knew before. I shall be understood by masons, when I say, that an ignorant man may become a "*bright mason,*" and be an ignorant man still. In a catechism of masonry, published under the sanction of the Grand Lodge of Pennsylvania and the Grand Lodge of Massachusetts, it is boldly asserted, that "Masonry teaches the art of finding out *new arts,*" and enables men "to foretell future events." Whether such imposing pretensions, founded in the most unblushing falsehood, entitle this institution to be considered the handmaid of religion, or whether they be marks of the beast, characterising the institution as an imposture, candid and intelligent men will judge."

"Again: *Masonry pretends to be a charitable institution.*"—"Its charity is like this: a company of men have thrown into a common stock, from four to sixty dollars apiece, with this express understanding, that if any of these members should come to want, they should be entitled to relief from this common fund."

"I notice but one thing more in the moral character of this institution. *Its religious worship is purely theistical.* Free Masonry makes many prayers, but they are prayers offered without the acknowledgment of a Saviour. Our Saviour has not told us that we may worship God without mentioning his name, merely that we may have the privilege of joining in worship with his enemies."

"With these remarks on the imposture and the theistical principles of Masonry, we leave it for political men to settle its political bearings. Among the other extensive evils in this country, Free Masonry must fall before the power and the light of free inquiry. A spirit has gone forth on this subject that will not rest till the institution is levelled with the dust.

Whatever motives the political party may be actuated by, in opposing it, that party, like a battle-axe of the Almighty, has cut down the groves, and hewed away, with tremendous power, the outworks of the Masonic temple, and opened its boasted sanctum sanctorum to the gaze of vulgar eyes."

"In this age of light and inquiry, I think I hear God saying, with regard to this imposture, 'My people, come out of her.' Let Christians, then, as they become enlightened on this subject, act openly, and agreeably to their convictions, and make a *united, public declaration* of their purpose, henceforth, to lend their influence against the institution of Free Masonry, but at the same time, avoid that uncharitable and anathematizing spirit, which instead of enlightening, only provokes those who may differ from them on this subject."

We the undersigned, having formerly associated with the Free Masons, deem it our duty, without intending to increase excitement, or to wound the feelings of our Masonic brethren, publicly to declare, that the system of Free Masonry is, in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

LEONARD BLEECKER,	}	New York.
LEWIS TAPPAN,		
Rev. MATTHEW LA RUE PERRINE, D.D.		Auburn.
Rev. JOEL PARKER,		Rochester,
Rev. CHAUNCEY EDDY,	}	Penn-Yan.
HENRY BRADLEY, Esq.		
LEANDER REDDY,		
SAMUEL BUCKINGHAM,		

Errata. Side note, page 76, instead of *Free Masons*, read *Free Masonry*, roasted.

N^o. 4.

THE

ANTI-MASONIC REVIEW;

AND

MAGAZINE.

REVIEW OF DALCHO'S ORATIONS.

An Oration delivered in the Sublime Grand Lodge of South Carolina, in Charleston, 21st March. A. L. 5807, A. D. 1803; before the members of that Lodge, the symbolic Grand Lodge of Free and Accepted Masons, and a considerable number of visiting brethren, and published at their request: to which is added an appendix containing an historical inquiry into the origin of the difference of Ancient and Modern Masons; usually so called, &c. &c.: By brother Frederick Dalcho, Inspector General, and Grand Master of the Sublime Grand Lodge of South Carolina.

“Magna est veritas et prevalebit.”

“Charleston; Printed by T. B. Bowen.”

An Oration delivered in the Sublime Grand Lodge in Charleston, South Carolina, on the 23d September. 5801, before the Members of that Lodge, the Symbolic Grand Lodge of ancient York Masons, and the Officers of the several Lodges of that city; and published at their request: By brother Frederick Dalcho, member of the Supreme Council of the 33d degree, and Grand Orator of the Sublime Lodge of Perfection.

“Causa latet, vis est fortissima.”—*Old's M.*

“Charleston, South Carolina; Printed by T. B. Bowen.”

These are bound together, and make, with the grand “Circular of the Sublime Sovereigns of Free Masonry,” &c. in the Appendix, a volume of 161 pages. Each Oration is introduced with the

request of the several Grand Lodges under the hand of their respective Grand Secretaries, of a copy for publication.

This remarkable production of Dr. Dalcho's, is sustained not only by the fourfold request of the Grand Lodges before whom the orations were delivered, but still more by the high masonic character of Dr. Dalcho, who has since been employed to compile a book of constitutions for the Grand Lodge of South Carolina, which is entitled "Ahiman Rezon," and is required to be observed in the lodges of South Carolina, published 1807.

In this last work, the author subscribes, "Frederick Dalcho, M. D. member of the Medical Society of South Carolina, Honorary member of the Medical and Chemical Societies of Philadelphia, and of the Academy of Arts and Sciences, and Belles-lettres at Marseilles." From such a gentleman, who, to his other titles, now adds that of Reverend, as a pastor in the Protestant Episcopal Church of South Carolina, and author of "A History of the Episcopal Church, North America," we may look for a work of interest upon the subject of Freemasonry. It is impossible to do his orations justice without copying them entire; but a part will be sufficient to show the extraordinary character of brother Dalcho's Freemasonry; and to place in its true light the vanity of the Sublime and Perfect gentlemen, who contemn ancient St. John's masonry, and exalt themselves thirty steps above our ancient Grand Master Hiram Abiff. We begin with an extract from the author's advertisement, p. 7.

"When the following sheets were written, it was not supposed they would be given to the press—as they contained passages which none but the initiated should ever know." Blanks are made to occupy the places of these mysterious passages, and "in the appendix, note D, these passages are given in hieroglyphics, for the use of the Sublime masons. This is not done in all the copies, as they would be of no use to any below the 18th degree." On turning to note D, I find a large blank! which is, perhaps, the most suitable hieroglyphic that can be imagined for all the self-exalted above Perfection in Freemasonry. They may dwell on it with raptures, and ever increasing delight. But let me not detain the reader from the body of the work.

Immemorial Customs of Sublime Grand Lodges.

“ Now crack thy lungs, and split thy brazen pipe ;
 Blow, villain, till thy sphered bias cheek
 Outswell the colic of puffed Aquilon :
 Come, stretch thy chest, and let thy eyes spout bleed ;
 Thou blowest for Hector.”—*Shakspeare.*

“ AN ORATION, &C. . . .

“ When the sun enters into the signs of Aries and Libra, the days and nights are equally divided throughout the two hemispheres. Upon this circumstance is founded the immemorial custom, in the Sublime Grand Lodges, of delivering Orations on the principles of the mystic union, and the days of the equinoxes.”

Our author should understand, that to establish a custom as immemorial, it is necessary to prove that it has existed time out of mind ; and this it is extremely difficult to do of any custom depending on a society, which is not itself above seventy years old.

A Sublime Grand Lodge ! who has heard of such a thing, until Dr. Dalcho comes forth to tell the world of it, and of its *mystic union*, and of its *immemorial custom of providing Orations at the Equinoxes* ?

Now there was never a Grand Lodge of any sort of masons, even of the usually esteemed ancient lodges, until that organized in London* 1717, by the four ancient lodges of that city ; and at that time masonry had but one sublime degree which was that of a master mason. This Grand Lodge of England, between 1717 and 1735, gave charters to various towns, principalities, and kingdoms on the continent of Europe, as well as in the other quarters of the globe, from which the universality of masonry is plainly derived ; and without the slightest dependence upon immemorial custom, it is matter of history, that every sublime degree above that of master mason, has been superadded to the first three degrees by certain would-be Solomons of the 18th century. For the particular origin of the higher degrees of masonry, the reader may consult the second volume of the Abbe Barruel's interesting memoirs of Jacobinism, and Robison's proofs of a conspiracy, works

* Our author, p. 88, is mistaken. He makes the distinction between the Grand Lodge of England and Grand Lodge of all England rise in 1604—100 years before they, either of them, came into existence.

which are corroborated in this particular by the well known fact, that in Great Britain, the birth-place of masonry, neither at this nor at any former time, have any of the contending Grand Lodges owned or acknowledged, or had a part in, the inventions of their continental neighbors, in Freemasonry ; but have opposed them.

The simple degrees of apprentice and fellow craft, and the sublime degree of a master mason, did not satisfy the French brotherhood ; but they went on inventing with such rapidity, that, from the pattern of masonry furnished them from Great Britain, they cut out forty new degrees, in as many years ; and these were all sublime degrees no doubt, which derived no small share of their grandeur from the names of the priests, kings, and saints, from two to five thousand years anterior, who were abused with the reputation of having discovered and taught these newly invented mysteries. The Grand Lodges of England and Scotland, seeing this school of new degrees with grand titles, and scarlet robes, set their faces against them, and have publicly, the former at the union in 1813, and the latter in its constitution as published in Lawrie's history of Freemasonry, declared, that all ancient masonry, (i. e. masonry above 100 years old,) is contained within the three degrees.

Preston, Smith, and Lawrie, have, with great labor and large opportunities, given a professed history of Freemasonry ; and they neither of them say a word about the existence of such a thing as a Sublime Grand Lodge, and of necessity are silent respecting the immemorial customs of that body.

The unbounded advantages of Freemasonry.

“ It is highly flattering to our order” says Dr. Dalcho, “ to see the avidity with which the youth of our country seek for initiation into our mysteries.” p. 3.

*Omne ignotum pro magnifico,** is yet a maxim, as it was of the dark ages ; and our author inclines to make the most of it. Seeking to impress the glory and greatness of Masonry upon his readers, he rashly exclaims, p. 5. “ no societies that ever did, or ever will exist, can be of such unbounded advantage to the community, as those of Freemasonry.” How far this extravagance in other

* Every thing unknown is a wonder.

Grand Orators of masonry has influenced the youth of our country to seek for initiation into its mysteries, it may be difficult to determine; but all the blessings derived from friendship, from benevolence, and from religion,* are boldly usurped by many masonic writers, as the legitimate offspring of this midnight association of males.

The singular, diversified, and contradictory assertions of indiscreet followers, are enough to shake the foundations of any society, which has sound principles for its support; and this claim of Dr. Dalcho', viz: that "no societies ever did, or ever will exist of such unbounded advantage to the community as those of Freemasons," is foolish and extravagant.

Origin of Free-Masonry.

"A bow too much bent is broken."

"It has been generally reported, and as generally believed, that our society was instituted for architectural purposes, by handicrafts men. What gave rise to this idea, I am at a loss to determine." p. 10.

What a confession is that! Our Great Inspector General and Sublime Grand Master at a loss to determine whence came the belief that masonry was instituted by bricklayers! Amazing! Even as the puny mouse gnawed asunder the toils which held the king of the forest a prisoner, and gave the lion his liberty, so shall this right hand lead the sublime Grand Master out of his acknowledged perplexity.† Whence came the petticoat ornament which masons universally wear, of whatsoever grade or country, whenever they appear as a fraternity? Besides maidens and mechanics, I know of none that wear aprons. It would be absurd to derive the origin of the Society from any but aproned gentry, and among them the brick and mortar masons must have the preference. Whence came the emblems of masonry; the trowel, the cement of brotherly love, the plumb, the level, the square,

* (The inquirer may consult Dalcho's *Ahiman Rezon* pp. 1 to 10. *Mas. Minstrel*, pp. 335 to 360. *Calcott's Disquisitions*, pp. 15 to 43. *Hutchinson's Spirit of Masonry*, pp. 119 to 151. *Hardie's Monitor*, p. 79 and the *Elder Ahiman Rezon*, published by Dermott p. 41.—*Preston*, Book 1 and 2 *Freemason's Library*, p. 123—126.

† Hutchinson, in his *Spirit of Masonry*, pp. 151 to 170, labors to prove that the common belief of the origin of the craft is erroneous; and some besides our author are bold enough to follow him. Vide *Greenleaf's Brief Inquiry*, p. 44. Also *Calcott's Disquisition*, p. 76

the rough ashler, the perfect ashler, and the tracing-board? Whence came the common gavel or setting mall, the 24 inch gauge, the compasses, the *pillars* of Wisdom, Strength and Beauty, the Mosaic pavement, &c.? Whence—but not too fast; *a bow too much bent is broken*; and when I read the Sublime Grand Master's labored attempt with Hutchinson, to shew that masons and the world have all been mistaken in supposing the Fraternity originated among laboring masons, I confess the bow appears to be strained too much, and ready to break.

“*Desperandum de nemine*.” Despair of no man. Our author, p. 11. says: “that our primordial parent* was a Freemason, because he sewed two or three fig leaves together, is too insignificant a supposition to require a serious refutation. No, my respectable brethren, we degrade ourselves and our illustrious society—(*hear him, hear him.*) by advocating such untenable doctrines; and those voluminous plodders, of masonic history, who make masons of every man of note; from Adam to Nimrod, and from Nimrod to Solomon, down to the present day, certainly deserve much credit for their industry, but none for their talents.”

Our Grand Master Solomon himself could not have said this better, except with adding his own proverb; ‘a false witness shall not be unpunished; and he that speaketh lies shall not escape.’

“Indeed,” he continues, “we have incontestible proofs that many of the number whom they enumerate, were perfectly ignorant of the mystic union. These proofs are contained within the archives of the sublime Institutions. These archives are not founded on the speculative opinions of ingenious or prejudiced individuals, nor on the doubtful evidence of oral tradition. They are words of very ancient date, and contain besides the evidence of the origin of masonry, many of the great and important principles of science.” p. 11.

Such is the character of the contents of these archives, that our author, p. 13, declares; “Yes, my Respectable Brethren, I speak from the evidence of my own judgment. I shall ever hold in grateful remembrance the suffrages of my brethren, which opened to me the rich treasures of the *most sacred place in the earth, and gave to me the knowledge*, as they before had given the name of a mason.”

* Our Sublime Master's name for Adam.

We should infer from this, that Freemasonry is not known in the common Lodges of our land: *they* give the name only, while the thing itself lies in the higher degrees. The Dr. accordingly surnames masonry within the Lodges *an aerial form* which eluded his grasp;—"an *ignis fatuus* which blazed but to vanish—a vision which gave music to the ear, but nothing to the heart." p. 13.

This is very severe on the 500 Lodges* of New-York. Genius of Masonry! whence came the confidence of the Sublime Grand Master, thus to revile the Ancient Fraternity of St. John? To call his labors in it, the pursuit of "an *ignis fatuus*," a *vision* which delighted the EAR without affecting the heart?

Whence came this confidence, but from those archives which are records of very ancient date, and contain evidence of the origin of masonry, &c.? Our Sublime Grand Master is not to blame in this thing: but the *archives*, the very ancient records, alone must answer it. These pretended mementoes of antiquity have deceived our Grand Master, and emboldened him to wrong the Lodges. I say *pretended*, for no doubt they were false. All masonic history unites to testify, that the origin of masonry is obscured by the loss of the valuable manuscripts which some too scrupulous brethren burned in 1720, lest they should become known to the Profane, through the history and Book of Constitutions which Anderson and Desaquilliers were then compiling.† Preston, p. 171, history of the Grand Mastership of George Paine, Esq. See also Tannehill's Manual of Freemasonry, p. 29. This last is an excellent work of its kind, dedicated to the Most Worshipful Andrew Jackson, Grand Master of masons in Tennessee.

There are no ancient manuscripts in the Lodges of ancient St. John's masonry. They keep none. Our Grand Master says himself, p. 11, "the *blue degrees*‡ have no written records." Some proof has also been exhibited, and more will be, to show that the sublime degrees to which these records seem to belong, have all sprung up within the last century. Then they *cannot* have *very*

* Gov. Clinton's farewell address to the Grand Lodge of New-York, 1825, gives the number of lodges in New-York, at 500, and the chapters 100. The authority is unquestionable.

† See Hardies Monitor, p. 27.

‡ The muschetoes bite him for thus irreverently naming the masonry of the ancient St. Johns.

ancient records, especially to discover the origin of the society whence their society sprung.

Ancient records of Freemasonry are an impossible thing.

This is so plain as to require not another word, only for the sake of our Sublime Grand Master's own judgment, which he pledges in evidence of the enrapturing archives. What one has seen with his own eyes, it is hard to make one doubt; and what the Grand Master has seen in the Sublime degrees he surely knows best: and if he says "archives, *very ancient records, shewing the origin of masonry,*" we must believe him.

Here then is a notable dilemma from the horns of which Pythagoras himself would find it difficult to escape. On the one hand, Freemasonry by the universal testimony of her historians, lost her manuscripts in 1720, and for a rule commits nothing to records;—on the other hand, the Sublime Grand Master of South Carolina, who has been, as we shall see in the sequel, several degrees above Perfection, declares in 1807, that he has seen them; the honey which Jonathan brought with the tip of his staff to his lips not more enlightening his eyes, than these archives did the understanding of our bewildered Grand Master.

Now who that has read the true history of the great Don Quixotte, can hesitate to believe that our Grand Master also has his spiritual adversaries; enchanters who mock his judgment with very ancient records to appearance which are in fact quite modern? One well established case of such enchantment would go far to relieve the mind of the reader in this dilemma; and therefore, I search it out.

In the second part of the history of Don Quixotte de la Mancha, chap. 14, the rencontre of that redoubtable champion of chivalry with the knight of the Mirrors, is fully detailed. The glorious strife began for the superior beauty of their angelic mistresses. While the knights took ground for the charge, Sancho Panza, Esq. wisely climbed a neighboring cork tree, that he might be out of harm's way. The knights, without the sound of trumpet, turned their steeds for the charge, and came full tilt to the contest, when "Don Quixotte," in the language of his immortal historian Don Miguel de Cervantes, "encountered him of the mirrors with such vigor, as to bring him, very much against his will, to the ground, over the

crupper of his horse, with such a fall, that he lay without sense or motion, to all appearance bereft of life.

“ Sancho no sooner saw him unhorsed, than sliding down from the cork tree, he ran to his master, who, having alighted from *Rozinante*, stood over the Knight of the Mirrors, untying his helmet, in order to see whether or not he was actually dead ; and to give him air in case he should be alive. Then it was he saw—who can relate what he saw, without creating admiration, wonder and affright, in those who hear it ? He saw the very face, the very figure, the very aspect, the very physiognomy, the very effigy of his old friend the bachelor Sampson Carrasco ! and this he no sooner beheld, than raising his voice, he cried, come hither, Sancho, and behold what thou shalt see, but not believe ; quick, my child, and behold the powers of magic. Here thou wilt see what these wizards and enchanters can do.” So poor Don Quixotte was cheated, as he verily supposed, *by the power of magic.*

No doubt our Grand Master saw, like Don Quixotte, the very lines, the very characters, the very hieroglyphics of the *ancient* archives to a very dot, point, and marginal reference ; but it must have been alike the work of the wizards and enchanters !

The Division of Freemasons into Ancients and Moderns.

Madam Pansa.—“ All the world know, as well as my hens, that will not suffer me to tell a lie.”

“ That I believe,” said the bachelor ; “ your hens are so good, plump, and fat, they would sooner burst than say one thing and mean another.”—*Don Quixotte.*

Far be it from me to insinuate that our Grand Master keeps hens, like a Roman consul, to direct him in his duty ; or that he needs even *Minerva's* bird to admonish him of the beauty of Truth.

But our author, pp. 21 and 22, leaves a blank in his discourse, partially filling it with the following in brackets : “ [The paragraph which is omitted here, was a quotation from Josephus, relating to a very important circumstance, on which the difference of Free and Accepted, and Ancient Masons, is said to be founded ; and which wholly destroys those reasons which the latter give for their difference.] Vide Appendix, Note D.”

For one I feel decidedly friendly to the Ancient masons, as dis-

tinguished from Moderns, and cannot but regret that our Grand Master should have thrown out of his text, a passage from so common an author as Josephus, which would have rectified that delinquency; but the happier they above the 18th degree, who can spell out this passage from the capacious blank referred to in our Grand Master's note D. Seeing he has left this matter in obscurity to all those below the 18th degree, I will venture a word upon the subject.

The late universal division of masons into distinct and often conflicting fraternities of ancients and moderns, is one of those facts in the history of the craft which must at some time have awakened the curiosity of every brother. The division is now generally healed, and it only remains a subject of curious inquiry whence it originated. But the writings of Josephus have no more connexion with it than with the constitution of Lilliput.

The following brief notice of the origin of these masonic divisions, is given by *Preston*, "the excellent historian of masonry," who says, Sec. 6, under the head: Revival of masonry under King William: "During the following reign, [Queen Anne,] masonry made no considerable progress. Sir Christopher's age and infirmities drawing off his attention from the duties of his office, [Surveyor of the King's buildings,] the Lodges decreased, and the annual festivals were entirely neglected. The old Lodge of St. Paul's, and a few others, continued to meet regularly, but consisted of few members. To increase their numbers, a proposition was made, and afterwards agreed to, that the privileges of masonry should no longer be restricted to operative masons, but extend to men of various professions, provided they were regularly approved and initiated into the order. In consequence of this resolution, many new regulations took place, and the society once more rose into notice and esteem." See also *Smith's Use and Abuse of Freemasonry*, p. 60.*

He continues, Sec. 7: "On the accession of George I. the masons in London and its environs, finding themselves deprived of

* One of the new regulations was an addition to the name of Freemason. Before this the Craft were Freemen, in distinction from bondmen, or *villains*; and were masons by trade; their whole title was Freemasons. But now, men of various other professions were admitted into the lodges, and were denominated *Accepted Masons*; and the Fraternity has since styled itself, the Society of Free and Accepted Masons. These are Modern Masons. The Ancients reject the term *accepted* from their address.

Sir Christopher Wren, and their annual meetings discontinued, resolved to cement under a new Grand Master, and to revive the communications, and annual festivals of the Society. With this view the lodges, (naming them,) the only four Lodges in being in the South of England at that time, met at the Apple-tree tavern, in February, 1717; and having voted the oldest master mason then present, into the chair, constituted themselves a Grand Lodge, *pro tempore*, in due form." This beginning was perfected 24th June, of the same year, and Anthony Sayer elected Grand Master.

Tannehill's Manual gives the same account of this matter with Preston, pp. 27, 28, &c. to 40. But observe; while in the one part he makes the division into Ancient and Modern, rise up in 1738 nearly, he adds to the account of the reconciliation in 1813: "Thus, after a separation of *one hundred years*, was this union completed, and the masonic fraternity re-united in one family." The division happened then about 1717.

Lawrie, in his learned history of the Craft, published in Edinburgh 1804, and in the *Encyclopedia Britannica*, last edition, Art. Masonry, gives Preston's account of the formation of the Grand Lodge 1717; and makes the division of Ancients and Moderns spring up 1734 to 1739; the Ancients, giving to their adversaries, "the odious appellation of Moderns, who, in their opinion, never existed till the year 1747," p. 116. So Lawrie makes the division which *broke out* in 1734 to 1739, take its rise in 1717.

Smith's Use and Abuse of Freemasonry, published London, 1785, giving a very full history of masonry, represents the breach as being public and irreconcilable 1739; but as having existed before. See Smith, p. 72.

The authors here cited, Preston, Tannehill, Lawrie, and Smith, are all Free and Accepted, i. e. Modern Masons, and they take nearly the same views of the subject. Now let Lawrence Dermott, the celebrated author of the first Ahiman Rezon, published in London A. D. 1764, and also Secretary of the Grand Lodge of Ancient masons, give his account of this matter. He agrees with the Moderns above quoted in respect to the time when the dissension arose; though he differs from them in regard to the attending circumstances.

Being greatly importuned by eminent craftsmen residing in Scotland, Ireland, and America, to give some account of what is

called Modern Masonry in London; "therefore, (p. 27,) in order to satisfy the importunities of my good brethren, particularly the right worshipful and very worthy gentlemen of America, be it known that the innovation already mentioned, (*Modern Masonry*,) arose upon the fall of a Grand Master, viz. Sir Christopher Wren, who, (as Dr. Anderson says) neglected the Lodges. The famous Sir Christopher Wren, Knight, having faithfully served the crown upwards of fifty years, was at the age of ninety* displaced from employment, in favor of Mr. William B—ns—n, who was made surveyor of the buildings, &c. to his majesty King George the First.

"Such usage, added to Sir Christopher's great age, was more than enough to make him decline all public assemblies. And the master masons then in London were so much disgusted at the treatment of their old and excellent Grand Master, that they would not meet, or hold any communication under the sanction of his successor, Mr. B—ns—n; in short, the London Lodges were struck with a lethargy which seemed to threaten their final dissolution."

Having spoken of the lethargy threatening dissolution to the London Lodges consequent upon the treatment of Sir Christopher Wren, he continues to say, p. 29 :

"About the year 1717, some joyous companions who had passed the degree of a craft, (though very rusty,) resolved to form a lodge for themselves in order (by conversation) to recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new, which might for the future pass for masonry among themselves. At this meeting the question was asked, whether any person knew the Master's part; and being answered in the negative, it was resolved, *nem. con.* that the deficiency should be made up with a new composition, and the fragments of the old order found among them should be immediately reformed, and made more pliable to the humors of the people. It was [among other things] thought expedient to abolish the old custom of studying Geometry in the Lodge; and some of the young brethren made it appear, that a good knife and fork in the hands of a dextrous brother, over proper materials, would

* Wren died 1723, aged 91.

give greater satisfaction, and add more to the rotundity of the Lodge, than the best scale and compasses in Europe; and furthermore added, that a line, a square, a parallelogram, a rhombus, a triangle, a circle, a quadrant, a cube, a parabola, a pyramid, a cylinder, a cone, a sphere, a spheroid; frustrums, segments, polygons, ellipses, and irregular figures of all sorts, might be drawn and represented upon bread, beef, mutton, fowls, pies, &c. as demonstratively as upon slates or sheets of paper."

This was the day when masonry ceased to be Operative and became Speculative.

"There was another old custom that gave umbrage to the young architects, i. e. the wearing of aprons, which made the gentlemen look like so many mechanics; therefore, it was proposed that in future, no brother should wear an apron. This proposal was rejected by the oldest members, who declared that *the aprons were all the signs of masonry then remaining among them, and for that reason they would keep and wear them.*

"Amongst other things they seized on the Stone Mason's arms, which that good natured company has permitted them to wear to this day; for which reason, several of the brethren affect to *imitate the operative masons*: And it is pleasant enough to see sixty or seventy men about a little *lewis and capstan*, &c. erected upon a mahogany platform, all employed in raising a little square piece of marble, which the weakest member of the company could take between his thumb and finger, and throw over the house. (Now *masonry* became Freemasonry.)

"There are many other unconstitutional proceedings which I pass over in silence; and hope I shall live to see a universal conformity between the worthy masons of all denominations. This is the most earnest desire of

LAWRENCE DERMOTT,

*Secretary of the Grand Lodge of Freemasons.**

* It is not a little extraordinary that Mr. Hardie, in the new *Freemason's Monitor*, third edition, p. 49, and following, should be so far mistaken as to suppose that the Lodges of America are Lodges of ancient masons. Many of them were so: but all the disciples of Webb and the *Monitor*, the 500 Lodges of New-York, are Moderns. We shall understand this better as we proceed. The Moderns and Ancients, it will appear, possess a different Master Mason's word; that most commonly used in the United States is the word of the Moderns: indeed, the word of the Ancients, *Macbenah*, has become common game.

Such is an abridged view of Mr. Dermott's history of the origin of the dissension among masons, called Ancients and Moderns. I have been particular and copious in the authorities quoted, that every reader may be put in possession of the principal arguments, and judge for himself of the fairness of the conclusion, that previous to A. D. 1717, Masonry was confined to mechanics. That with the admission to the Lodges of professional gentlemen, who had little use for geometry, and no relish for the aprons, Modern Masonry took its rise.

It could only be by the law of 1717, that the nobility were admitted in any numbers to the Lodges ; and those who were admitted, maintained the law by which they were admitted : thus as the division increased, the gentry fell naturally into the support of the new order of things, and the mechanics as naturally into the opposition ; hence came the Ancients and the Moderns. Hence too the victory of the Moderns ; for justice and the people on one side, are hardly a match for the nobles and their interests on the other. Modern Masonry enjoyed Court favor ; Ancient Masonry was reviled in the circles of fashion, and kept under, though never destroyed ; for the Ancients joined themselves to the Scotch Duke of Athol, and maintained the battle with such spirit, that they made honorable terms at the Union in 1813. But the Word of the Moderns triumphs in this country.*

Dermott has two questions with their answers as follows, p. 26.

Ques. 1st. "Whether the present (A.D. 1764) members of Modern Lodges are blameable for deviating so much from the old landmarks ?

"*Ans.* No. Because the innovation happened in the reign of King George I. and the new form was delivered as orthodox to the present members.

"*Ques.* 2d. As it is natural for each party to maintain the correctness of their masonic preceptors, how shall we distinguish the original system ?

"*Ans.* The number of ancient masons compared with the moderns, being as 99 to 1, proves the universality of the old order."

* Which prevails in England is unknown to the writer ; but it is not unlikely that there, as in some Ancient Lodges of this country now made Modern, both words are given to the candidate.

And he adds, "I am so well acquainted with the truth of what I have just now asserted, that I am not in the least apprehensive of being contradicted."

Lawrie, p. 117, blames without contradicting him. So our author to whom it is time to return, quotes him freely, (p. 100, Dalcho's Orations) without contradicting this important assertion; nor have I met with any writer who does; and our author in a copious note of his appendix, contrary to himself, agrees with Preston, Smith, Lawrie, and others, respecting the origin of the Ancients and Moderns in masonry. For what does he pretend, then, a passage in Josephus, as the ground of this division? yea, as "wholly destroying the reasons which the Moderns give for their difference?" Josephus wrote 1500 years before the distinctions of Masonry existed! Truly, Madam Panza's hens would not have suffered her to approach so near saying one thing and meaning another.

It may be ingenuous to quote a passage from a writer of the first century, as the *occasion* of a dissension in the 18th century; but to make Josephus or any thing he said, settle a controversy about the admission of professional gentlemen into the Lodges of working masons, is to me irreconcilable with fairness and candor. And, then, that the important passage should be referred to in the Appendix pretended to be written in a character known only to *Masons* above the 18th degree, adds to the dark complexion of the matter. It would be irreverend to doubt the the existence of any such hieroglyphics, since our Grand Master has directly referred to them, as contained in his own work; but I have little expectation of ever seeing them; and though I had taken as many degrees as Dr. Dalcho, have no hope that if seen, they would be intelligible.

Dr. Dalcho's view of Masonic consistency.

Our Grand Master has condescended to point out many facts to the notice of the Symbolic Masons which are worthy of notice.

"The present Master's Word of the Ancient Masons, is to be found in no language that ever was used. It is in fact not a word," says Dr. Dalcho; "but a mere jumble of letters forming a sound without meaning." p. 22.

“The word of the Free and Accepted masons [the moderns] is nearly in the same situation; like the Ancients, it is a word without meaning.” p. 23.

Now, what would the Grand Master be doing? Either word serves to distinguish equally well all who give and receive it alike. The word has no other use than this: and the Ancient's word has as much dignity in the sound, and as many letters and syllables in the structure, as the word of the moderns. That one is more a jumble of letters than the other does not appear.

“In the third degree,” continues the Dr. “there is another inconsistency. The candidate is told that he represents Hiram Abiff, a man of the greatest masonic knowledge, from whom no secret of the craft was hid. Yet a *word* is demanded of him, which he never received. The person whom he represents had this mystic word, but how can the candidate give what he never had? It certainly is an insult to his feelings, as it makes him appear ridiculous; for it sometimes happens, that he blunders upon one which excites laughter, and the solemnity of the occasion is thereby destroyed.”

This is wise; let the Dr. speak on.

“In the third degree, the ceremonies of initiation are designed to represent the circumstances which took place in the temple, when our much respected Master, (Note D.) “[The paragraph which is omitted here, related to a ridiculous and highly improper ceremony, universally observed at the initiation of a Blue Master, and for which the most trifling reasons are given.”]

Our Grand Master shews so much discernment and independence in reprobating the absurdities which he thinks have *crept* into Freemasonry, that I forgive him the epithet *Blue Master*, which he freely bestows upon the Masters of Ancient St. John's Masonry.

Ten continuous pages of this oration, our Grand Master devotes to the exposure of gross errors in point of fact, common in the Lodges of our country and of the world. These he supposes to have crept in: but now being established universally, they are a part of the ancient land marks, which no man may remove.*

* This Review of Dalcho's Orations was entirely written before the Editor had renounced Free-Masonry, and may discover shades not suited to his present relation to the Order.

I am aware, and regret with him, "that it is not in our power to alter any part of the Blue degrees;" and this the rather for the propriety of the following declaration, pp. 44 and 45. I give it at full length, because it is important; the language of a man, the acting Master, when he used it, of Symbolic Lodge, No. 8, South Carolina. *The story is the tradition of Masonry, told in the Sublime degree of a Master Mason.*

"I candidly confess," says Dr. Dalcho, p. 44, "that I feel a very great degree of embarrassment, while I am relating to a minister of God's Holy Word, or to any other gentleman, a story founded on the grossest errors of accumulated ages; errors which they can prove to me to be such from the sacred pages of holy writ, and from profane history, written by men of integrity and talents, and that too," says Dr. D. "in a minute after I have solemnly pronounced them to be undeniable truths; even, by that very Bible on which I have received their obligation."

Query, whether the Grand Master of the Sublime Degree of Perfection does not, in these, his own words, fully convict himself of solemnly asserting that for an undeniable fact, which he knows to be a gross error?

"Consilium post facta inutile."*

But hear our author in continuation: "Masonry is a subject," says Dr. D. p. 44, "for which I feel the deepest veneration. I have bestowed upon it much attention and time, and from the *correct* information which I have obtained from the Sublime Degrees, my labors have been amply rewarded. As well might we believe that the sun travels round the earth, instead of the earth round the sun, as to believe in all the incongruities which have been taught to Masons in the Symbolic degrees."

"Nil fuit unquam,

"Tam dispar sibi."—HOR. †

We leave brethren better acquainted with Freemasonry to clear it of the reproach here thrown out with no small spirit by our Grand Master, while we repel with all our might and main, reason and understanding, this appeal of the Sovereign Inspector's to the *correct* information of the Sublime degrees. The archives of the sublime degrees! there is no such thing; there never was, in which

* Counsel after action is futile.

† Never was any thing so contradictory.

is contained correct information of the traditions of Masonry, or of the origin of Masonry, in any of the sublime degrees. It were unreasonable, to suppose that the mother in her full strength, should have lost all consciousness of the events of the wedding, while her daughter could tell about it. A. D. 1717 was the wedding day of Freemasonry, and the sublime degrees are grand daughters, a pretty number.

If we are not entirely mistaken, this is truth : and the Dr's pretence respecting *correct* information in the higher degrees, is one of his assertions which, in a moment after made, however solemnly, can be proved to be a gross error.

Dr. Dalcho is not always in the wrong. The following strain, though far from our taste in respect to the sanctity of any place, where what is done is carefully concealed by the agents, is yet recommended by the concluding quotation to the credit of the orator.

"In this Sublime Grand Lodge, which bears the motto, "Deo Devotum,"* in the place in which I have the honor to stand, are delivered the laws of truth and of science, of religion and of virtue. Can error be taught with impunity in a house consecrated to the Eternal God, the source of infinite truth and wisdom? Can the sanctuary of the Most High be profaned by offering incense at the shrine of confusion? No, my brethren; we work under the threatened punishment denounced by God himself: "Cursed be he that maketh the blind go out of their way, and cursed be he that perverteth the judgment of the stranger." p. 45.

These are solemn words, repeated by the same acting Master Mason, who was a moment since confessing that he could not without embarrassment, assert as undeniable fact, what in a minute after the candidate might show him to be a gross error. Devotion to God cannot be said to have a peculiar share in this part of the Master's duty; nor sanctity a peculiar residence in the place where it is done. I speak as a child. But hearken to the Grand Master.

The Doctor's gentle treatment of Morse, Payson, &c.

"The professors of the *Sublime Mystic Union*," says Dr. D. p. 48, "have been branded with Illuminism by a few vicious individuals without talents, and without integrity."

* Dedicated to God.

“ *Vicious, without talents, and without integrity,*” because they have given reasons for believing that the higher degrees of masonry have been connected with Illuminism, which reasons no man has yet ventured to encounter, but with revilings.

“ It argues,” continues Dr. D. p. 48, “ the utmost depravity of the human heart, to call in question the propriety of doctrines of which they are entirely ignorant.”

Now were we to take the Dr. at his own word, which would not be safe, the *doctrines* of the Sublime Degrees are *entirely* unknown to all, except Sublime Masons. *Good* doctrines; *excellent*, *holy*, but *unknown* doctrines. Does truth hide herself? Does excellence cover herself with an oath? Does holiness put a murderous weapon to guard the door she has entered? Does heavenly light prefer the covering bushel to the candlestick? Beelzebub to win a man to a deed of darkness, would not come in the form of a fiend. Would he not solemnly assert, “ I am an angel from heaven, a messenger of truth and of light?” Would he not talk of sanctity, of duty to God, and benevolence to man, while he angled for his prey? Try him with the Apostle’s question; what communion has light with darkness? Push him with the command: “ have no fellowship with the unprincipled works of darkness, but rather reprove them;” and he might say, “ darkness is a metaphor, explained in Note D. which you do not understand or rightly comprehend,” and quit his hope showering forth exclamations of “ dolt,” “ blockhead,” and “ infidel!”

To return to the Grand Orator, p. 48: “ It is a villainous assassination of character to brand with opprobrium a Society which has stood the test of ages, as being founded on immutable laws, and teaching the principles of religion, and science. Hell has not fiends more infamous than such characters.”

And who are these monsters of presumption, that have dared lightly to speak of a most holy thing they knew not? In a note of the Appendix which is *not* note D. and can be read by others besides those above the 18th degree in Masonry, Dr. Dalcho names of our own countrymen, the learned and Rev. Dr. Moræ, and the father of the late lamented D. D., Payson, of Portland, Me., and of foreigners, the Abbe Barruel, and Professor Robison—the two latter, thousands have calumniated, and none have answered! while

their works are worthy to associate them with Morse and with Payson.

That such men might err in judgment, and, also, in a matter of fact, is not impossible; but ought they, therefore, to be put in a class with assassins and fiends? I should not fear to submit to the Grand Master himself, whether those men, or either of them, would solemnly assert as a fact what he knew to be false, to accommodate the traditions of masonry, or any thing else? And yet he does not hesitate to give them this finishing stroke.

“In referring to the most distinguished of those who have written against Freemasonry, it will be found, that the intellects of the one were deranged, and the bigotry of the other rendered him a fit instrument in the hands of intolerance to attempt the destruction, &c.” p. 49.

The bigot was probably the intelligent, acute, and pious Barruel, who had the misfortune, it seems, to be a *Catholic tool*; the deranged must be professor Robison, who pleads infirmity of body in excuse for any thing unfinished in his work, which sound health might have given him time and patience to perfect. The English public, however, did not suppose him to be deranged: his dedication is dated 5th Sept. 1797, and our copy from the 4th Edition was printed at New-York, 1798. Dr. Dalcho's rash assertion was probably current when published: but time, which reveals all things, indignantly throws it back to its source.

And what besides this calumny, does the Grand Master of the Sublime Grand Lodge of Perfection, bring, to silence the aspersions of the bigotted Abbe, and the deranged professor? What should he bring so conveniently, as his own personal observation? What so perfectly satisfactory as his own word of honor?

“I have had the honor,” says Dr. D. p. 48, “of receiving all the masonic degrees which are known, and which are in number fifty-three; and I pledge to you my honor *as a Mason*, that in none of them are contained such diabolical principles, as have been insinuated. Many who now hear me, have received the highest degrees in the world, and can bear evidence to the truth of my declaration.”

Who the *many* were, does not appear, and is unimportant. We have the Sovereign Grand Inspector General's word of honor,

as a Mason, for the support of his own assertion; and that might possibly prevail against the sharp investigations of the Abbe, and the patriotic candor of the Professor; were he *not in the habit, as a Mason*, of solemnly declaring for undeniable truth what he knows to be a gross error.

I am far from believing Dr. D. to be "a vicious individual, destitute of talents and of integrity," as he recklessly declares of some of the best men of the past age; or that "*hell has not fiends more infamous*," than the Sovereign Inspector General of South Carolina; as he has said of honest men, among whom are Payson and Morse: but truly Freemasonry has been no advantage to his immortality, or to his clerical office.

"SOLOMON—RECITATIVE.

"Convened we're met—chief Oracle of heaven,
"To whom the sacred mysteries are given;
"We're met to bid a splendid fabric rise;

"HIGH PRIEST.

"And lo! where *Uriel*, angel of the sun,
"Arrives to see the mighty business done."

Book of Constitutions, Mass. Ed. 1792, p. 216.

The following is attached to the Oration now examined.

"APPENDIX. Note A.

"CIRCULAR.

"THROUGHOUT THE TWO HEMISPHERES.

"Universi terrarum orbis Architectonis.

"Per gloriam ingentis. (*)

"DEUS MEUMQUE JUS. (†)

"ORDO AB, CHAO." (‡)

What now!

"From the East of the Grand and Supreme Council of the Most Puissant Sovereigns, Grand Inspectors General, under the celestial Canopy of the Zenith, which answers to the 32° 45' N. L."§

My head! My head! What is here!

"To our illustrious, most valiant, and sublime Princes of the Royal Secret, Knights of the Illustrious Princes and Knights,

(*) For the glory of the great Architect of the Universe.

(†) God and my Right.

(‡) Order from Confusion.

(§) The vulgar latitude of the Most Puissant Sovereigns' capital, Charleston, S. C.

Grand, Ineffable, and Sublime, Free and Accepted Masons, (*oh! what a fall!*) of all degrees, Ancient and Modern, over the surface of the two Hemispheres :

“ To all to whom these letters shall come ;

“ HEALTH, STABILITY, AND POWER.”

The reptile swelling to equal the bulk of a well fed ox, would have burst ere this ; but the Sovereign Grand Inspectors, who are blowing up this bubble, have a whole balloon of gas in reserve. They proceed :

“ At a meeting of Sovereign Grand Inspectors General in Supreme Council of the thirty-third degree, duly and lawfully established and congregated, held at the Grand Council Chamber on the 14th day of the 7th month, called Tisri, 5563, Anno Lucis 5806, and of the Christian era the 10th day of October, 1802.

“ UNION, CONTENTMENT, AND WISDOM.”

These men were born to be princes, but coming to the light in this American republic, were like to disappoint their fate : when the native force of their genius enabled them entirely to fulfil their destiny, placing them *under the celestial canopy, in the sovereign zenith of 32 deg. 45 min. N. Latitude in Free Masonry*, from which lofty elevation they composedly address Health, Stability and Power, to the inhabitants of both Hemispheres. I do not recollect reading of any Prince their equal since the reign of him of the Strop, whose bulletins, from Albany, formerly electrified the earth. The Emperor of China is a babe to their Worships. *He* could not date in Tisri, 5563, and tell what it meant. No, he is a descendant of the Sun, and governs only from the mountains to the sea shore ; while these men are sprung, we know not from whom, and have dominion over two hemispheres, and perhaps more. It is wrong to interrupt their royal words.

“ The Grand Commander informed the Inspectors, that they were convened for the purpose of taking into consideration the propriety of addressing circular Letters to the different Symbolic Grand Lodges, and Sublime Grand Lodges and Councils, throughout the two hemispheres, explanatory of the origin and nature of the sublime degrees of Masonry and their establishment in South—South Carolina.” (Pardon the stammering. At first I was unable to conceive what interest the two HEMISPHERES

should feel in the history of sublime Masonry in *South Carolina*; but the Most Puissant Sovereigns reside in S. C. in their capital, Charleston.]

“When a resolution to that effect was immediately adopted; and a committee, consisting of the illustrious Brethren, Dr. Frederick Dalcho, Dr. Isaac Auld, and Emanuel De La Motta, Esq. Grand Inspectors General, was appointed to draft and submit such Letter to the Council at their next meeting.

“At a meeting of the Sovereign Grand Inspectors General, in Supreme Council of the 33d, &c. &c. &c. on the 10th day of the 8th month, called Chisleu, 5563, A. L. 5806, and of the Christian era, this 4th day of Dec. 1802.

“The committee to whom was referred the foregoing resolve, respectfully submitted to the council the following

REPORT :

“To trace the progress of Masonry from its earliest period, and to fix precisely the dates of the establishment of each of the degrees, is attended with considerable difficulty. As symbolic Masons, we date our origin from the creation of the world, when the Grand Architect of the Universe established those immutable laws, which gave rise to the sciences.”

From this early beginning, the Puissant Sovereigns trace within the short space of a page, the “*watch-words, signs, and tokens*” of Freemasonry. So the Ahiman Rezon of the Grand Lodge of S. C. compiled by our Grand Master, p. 2, declares, “From the commencement of the world we may trace the foundation of Freemasonry. Ever since symmetry began and harmony displayed her charms, our Order has had a being.”

This information he must have received from those very ancient records, which we have already proved to be the contrivance of some Quixotic imagination, and not the very archives they seem to be. In confirmation of this well established, but very important fact, I quote the declaration of another Grand Master, scarcely less distinguished, though not yet a Sovereign of Masonry. In his farewell Address to the Grand Lodge of New-York. 29th Sept. 1825, our Grand Master De Witt Clinton says, “Enthusiastic friends of our institution have done it much injury, and covered it with much ridicule, by stretching its origin beyond the bounds of credibility.

“Some have given it an antedeluvian origin, while others have even represented it as coeval with the creation; some have traced it to the Egyptian Priests, and others have discovered its vestiges in the mystical societies of Greece and Rome. Whenever a great philosopher has enlightened the ancient world, he has been resolved by a species of moral metempsychosis, or intellectual chemistry, into a Freemason; and in all the secret institutions of antiquity, the footsteps of lodges have been traced by the eye of credulity.

“Our Fraternity,” continues this wise man, “has thus suffered under the treatment of well meaning friends, who have undesignedly inflicted more injuries upon it, than its most virulent enemies. The absurd account of its origin and history in most of the books that treat of it, have proceeded from enthusiasm operating upon credulity and the love of the marvellous.”

Our Grand Master* of New-York justly condemns those who find vestiges of our Society even in the secret fraternities of Greece and Rome, much more those who find its origin beyond the deluge, while the last of his reproof is poured out upon those who make it coeval with the creation. He was hardly aware of the extreme absurdity of our Grand Master of Carolina, who, pushing his researches into the ancient records, as far as any who have preceded him, dates the origin of the Society in that auspicious season, “when symmetry began, and harmony first displayed her charms.” And yet, dear reader, in this very expression, our Grand Master of S. Carolina, but follows the precise language of Preston, “the faithful historian of Masonry,” and of Webb, “the Great Reformer of Masonry.” The enchanter has dealt with man before Dr. Dalcho, and imposed upon them empty gasconade for genuine history. Indeed, to do Dr. D. justice, he himself denominates those “*voluminous plodders*, who make Masons of every man of note from Adam to Nimrod, and from Nimrod to Solomon down to the present day.” (Orations p. 12.) And now

* Yet his name supports Town's Spec. Free Mas. and Cross's Chart, and dates with the origin of Masonry, which he himself condemns: “A. L. 5817.”

Since writing the above, our country has met with a sore loss in the unexpected death of this great man. His services were invaluable: but *not* as the High Priest of America, or as the Grand Master of the state of New-York.

he seems ambitious of a place in his own named class of *Masonic plodders*.

This Masonic Circular or these self constituted Sovereign Inspectors General of Freemasonry, is, except the old manuscript of Locke, the most curious masonic paper within my knowledge, and deserves to be copied every word; but time will not allow, and I will skim along, assuring the reader that the milk left disturbed as it is, would make no mean repast for a hungry mortal.

“It is perhaps impossible,” say the Sublime Sovereigns, p. 59, “to fix precisely the time when the first degrees were established in the form in which they are now given, as most of the ancient records of the Craft were lost or destroyed in England in the wars of the Danes and Saxons.”

Indeed! Lost? Why the Dr. loses and finds the ancient records, as a certain Bank, once did its vault key, according to circumstances. If he wishes to impress the *Blue* mason with the greatness of a Sublime, Grand, Ineffable, and Perfect mason, then he has (p. 12,) “records of a very ancient date, containing, besides the evidence of the origin of masonry,” many other very important matters; but now having occasion for the use of a particle of that evidence, behold, most of the ancient records of the craft were, oh horrible! lost or destroyed. And where were they lost, dear reader? And when? In the tenth century; in Great Britain? And the Vandals who burned them were Saxons and Danes. The little Island of Britain, we must suppose, had, by some privateering voyages, then lately made, plundered the Asiatics of all the archives of Indian and Chinese Masons, and had robbed the inhabitants of the North of Europe, who might have been putting out to midsea for the purpose of depositing their masonic archives in a place of deep security; while the Spaniards, perhaps, sent theirs in the time of the Saracen dominion for safety to the fast anchored isle; and the French, never to be excelled in politeness, had just then loaned theirs for the perusal of their Saxon neighbors: thus in the 9th and 10th* centuries of the Christian Era, by one means or other, all the ancient records, and very ancient archives of the most ancient and honor-

* Some say 9th, and some 10th. How shall we settle it?—Give it both ways.

able and useful and universal society that ever was, and perhaps, ever will be in the world, were gathered into a little and then insignificant Island in the Western Ocean; and there were they mournfully lost or destroyed in the partizan contests between the Saxons and the Danes! This is a capital proof of the great absurdity of masonic pretensions to antiquity, and to universality previous to 1717. All this tale of the loss of records in the 9th and 10th centuries, is reported from a paper imputed to that antiquarian oddity and Rosicrucian Alchymist, Elias Ashmole, quoted by Preston, and since, by all masonic historians, and is, no doubt, the smoke of the fire kindled by some too scrupulous brethren, A. D. 1720; by which, if I do not mistake, a designed mystery was thrown over the true origin of that institution, then first preparing to run to and fro through the earth.

The Sublime Sovereigns of Freemasonry in this their Grand Circular to the inhabitants of the two hemispheres, now go through five pages of criticism upon the irregularities which have unfortunately crept into the blue degrees, owing sometimes to an ignorance of the Hebrew, Chaldee, and Syriac languages; sometimes to the vanity of masters, who prefer a post of their own setting to the best ancient land-marks of the order; and sometimes owing, one would think, to the incomprehensible grandeur of the subject: but I leave all these things to enter with the Sublime Sovereigns at p. 65, into the exposition of their principal object, as set forth in their preamble, viz: to explain "the origin and nature of the Sublime degrees of masonry, and their establishment in South Carolina."

"Ye dull stupid Mortals, give o'er your conjectures,
Since Freemason's secrets ye ne'er can obtain;
The Bible and Compass are our directors,
And shall be as long as this world doth remain.

CHORUS.

Come! see masons' felicity,
Working and singing with hearts full of joy.

"No other Society that you can mention,
Which has been, is now, or ever shall be,
However so laudable is its intention:—
It cannot compare with divine Masonree."

Book of Constitutions, Mass. Ed. 1792, p. 238.

"The Sublime Grand Lodge, sometimes called the Ineffable Lodge or the Lodge of Perfection, extends from the 4th to the

14th inclusive, which last is the degree of Perfection :” say the Sublime Sovereigns. “ The 16th degree is the Grand Council of Princes of Jerusalem, who hold jurisdiction over the 15th degree, called Knight of the East, and also over the Sublime Grand Lodge, and is to them what a Symbolic Grand Lodge is to the subordinate Lodges.” This with what follows is so sublime, or ridiculous, as to be unapproachable by a tame goose quill. A true copy is all the reader can ask.

“ All the degrees above the 16th, are under the jurisdiction of the Supreme Council of Grand Inspectors General, who are Sovereigns of Masonry. When it is necessary to establish the Sublime degrees in a country where they are known, a Brother of the 29th degree, which is called K. H. is appointed deputy Inspector General over the district. He selects from among the craft, such Brethren as he believes will do honor to the society, and communicates the Sublime degrees to as many as are necessary for the first organization of the Lodge, when they elect their own officers, and govern themselves by the warrant and constitution which is furnished them. The jurisdiction of a Lodge of Perfection is 25 leagues.

“ It is well known that about 27,000 masons accompanied the christian Princes in the Crusades, to recover the Holy Land from the Infidels. While in Palestine they discovered several important masonic manuscripts, among the descendants of the ancient Jews, which enriched our archives with authentic written records, and on which some of our degrees are founded.

“ In the years 5303 and 5315 (A. D. 1304 and 1311) some very extraordinary discoveries were made and occurrences took place, which renders the masonic history of that period of the highest importance : a period dear to the mason’s heart, who is zealous in the cause of his order, his country, and his God :” (which would be more sonorous, if it contained some particle of historical truth.)

“ Another very important discovery,” say the Sublime Sovereigns, p. 67, “ was made in the year 5557 (A. D. 1553,) of a record in Syriac characters, relating to the most remote antiquity, and from which it would appear that the world is many thousand years older than given by the Mosaic account ; an opinion enter-

tained by many of the learned. Few of these characters were translated until the reign of our Illustrious and Most Enlightened Brother, Frederick, 2d king of Prussia, whose well known zeal for the craft was the cause of much improvement in the Society over which he condescended to preside."

Now hold ; the blossoms of the degree of Perfection here show a specimen of fruit. This great length of the masonic ladder, 33 and 53 steps, comes into use at last : standing at the head of it, without dizziness, the Sublime Sovereigns are competent to proclaim the contents of a precious old Syriac manuscript, known only to themselves, informing men, that the world is some, yea, many thousand years older than the Mosaic account : " an opinion entertained by many of the learned." O, Sublime masonry ! how much thy debtor for this important annunciation ! Supported as it is with a reference to thy " Illustrious and Most Enlightened Brother, Frederick of Prussia, whose well known zeal for the craft," is known equally well with his hatred of divine revelation, and contempt of the blood which was shed for the remission of sins.

The Sublime Sovereigns were not mindful that this Illustrious and Most Enlightened Brother was the fast friend of Voltaire, of D'Alembert, and of their school ; and did not only understand, but could use, the watch word *Ecrasez l'infame* ;* and the inventor of that word, gloried in the day he was pompously admitted a member of the Lodge at Paris, impiously exclaiming, "*this triumph is well worth that of the Nazarine.*"—Barruel, 2 vol. 237 p. Frederick's letters as quoted by the Abbe Barruel, are published in Voltaire's works, and the date of each extract is faithfully given, and they fully establish the connexion of the Illustrious Brother with the Sublime degrees of masonry, which will not increase the confidence of the Christian public in the holiness of the Grand Pontiffs, Princes of the Tabernacle, and Princes of Mercy of Freemasonry.

" As Society improved," say the Sublime Sovereigns, " and as discoveries of old records were made, the number of our degrees was increased until in process of time the system became complete." p. 67.

* Crush the wretch.

N. B.—Society continues yet to improve, and no doubt old manuscripts remain to be discovered; perhaps another generation may furnish a race of masons as much above the Sublime Sovereigns of Masonry of 1808, as they are above the Blue degrees.

“ From such of our records as are authentic, we are informed of the establishment of the Sublime and Ineffable degrees of masonry in Scotland, France, and Prussia, immediately after the first Crusade; but from circumstances which to us are unknown, after the year 5662 (A. D. 1658,) they fell into neglect, until the year 5748, (A. D. 1744) when a nobleman from Scotland visited France, and re-established the Lodge of Perfection in Bordeaux.*

“ In 5765, (A. D. 1761) the Lodges and Councils of the Superior degrees, being extended throughout the continent of Europe, His Majesty, the King of Prussia, as Grand Commander of the Order of Prince of the Royal Secret, was acknowledged by all the Craft, as the head of the Sublime and Ineffable degrees of Freemasonry throughout the two hemispheres. His Royal Highness, Charles, hereditary Prince of the Swedes, Goths and Vandals, &c. &c. &c., was, and still continues, the Grand Commander and Protector of the Sublime masons in Sweden; and his Royal Highness, Louis of Bourbon, Prince of the Royal blood, Duc de Chartres, [afterwards of Orleans, Egalite, and the Gullo-tine,] and the Cardinal Prince de Rohan, Bishop of Strasburg, were at the head of those degrees in France.

“ On the 26th of October, 5766, (A. D. 1762,) the Grand Masonic Constitutions were finally ratified in Berlin, and proclaimed for all the government of all the Lodges of Sublime and Perfect masons, Chapters, Councils, Colleges, and Consistories

* It is sorrowful that archives which relate to matters many thousand years older than the world, and which are *authentic* respecting the establishment of the Sublime and Ineffable degrees in Scotland, France, and Russia, and their continuing to flourish until 1668, should then give out, and know no more of the matter until 1744, a Scotch nobleman re-established them at Bordeaux.

This *re-establishment* of the Sublime degrees at Bordeaux is well illustrated by the manner of Capt. Celeron, who, according to the inscription on a lead plate found at the mouth of the clear Muskingum, and now in the Hall of the A. Ant. Society, dated 1749, “deposited it as a monument, and a memorial of the *re-establishment* of the French power in all the country on both sides of the Oyo (Ohio) otherwise called “the beautiful river, and near all those rivers which empty into it.” A Frenchman might have seen the beautiful river before 1749; but a Sublime degree above the Master’s had probably never before 1744 seen Bordeaux.

of the Royal and Military Art of Freemasonry, (Military art!) over the surface of the two hemispheres.*

“ In the same year the constitutions were transmitted to our Illustrious Brother, Stephen Morin, who had been appointed on the 27th August, 5765, (1761) Inspector General over all the Lodges, &c. &c. &c.; in the New World, by the Grand Consistory of Princes of the Royal Secret, convened in Paris, at which presided the King of Prussia’s Deputy Chaillon de Jonville, Substitute General of the Order. Right Worshipful Master of the first Lodge in France, called St. Anthony’s, Chief of the Eminent degrees, Commander and Sublime Prince of the Royal Secret, &c. &c.

“ The following Illustrious Brethren were also present :

“ The Brother Prince de Rohan, Master of the Grand Intelligence Lodge, and Sovereign Prince of Masonry, &c.

“ La Corne, Substitute of the Grand Master, Right Worshipful Master of Trinity Lodge, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

“ Maximillian de St. Simon, Senior Grand Warden, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

“ Savalette de Buchelay, Grand Keeper of the seals, Grand, Elect, Perfect, Knight and Prince of Masons, &c.

“ Duc de Choiseul, Right Worshipful Master of the Lodge of the Children of Glory, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

“ Topin, Grand Ambassador from his Serene Highness, Grand, Elect, Perfect, Master, Knight, and Prince of Masons, &c.

“ Boucher de Lenoncour, Right Worshipful Master of the Lodge of Virtue, Grand Elect, Perfect, Master, Knight and Prince of Masons, &c.

* I cannot forbear quoting from our Author, p. 117, further proof of the confidence with which he asserts what he knows can in a moment be proved by his own mouth to be a gross error. “ The Sublime degrees are the same at this moment as they were at the time of their first formation. Not the *smallest* alteration, or addition has been made to them, and we know from our archives, that they have existed many hundred years in their *original state*.” Even the italics are the Dr’s. Now again, p. 72: ‘ On the 1st May, 5790, (A. D. 1786,) the Grand Constitution of the 33d degree—was ratified;” which ratification was 24 years after the last preceding final ratification, as mentioned in the text; both of which ratifications affected the original state of the Sublime degrees something less than many hundred years ago.

“ Brest de la Chausee, Right Worshipful Master of the Exactitude Lodge, Grand, Elect, Perfect, Master, Knight and Prince of Masons, &c.

“ The seals of the order were affixed to the Patent ; counter-signed by Daubertain, Grand Elect, Perfect Master, Knight and Prince of Masons, Right Worshipful Master of the Lodge of St. Alphonso, Grand Secretary of the Grand Lodge, and Sublime Council of Princes of Masons, &c.” p. 71.

[To be continued.]

CONVENTION OF ANTIMASONS,

Of the State of New-York, at Albany, 19th February, 1829.

The 19th of February is a day to be remembered : then our reproach was taken from us ; our cause triumphed. Antimasonry, which had been unfeelingly dismissed without respect two years before, from the halls of Legislation, was now permitted to take, by its 100 delegates, entire possession of that hall ; and the same man whose reported bill for the investigation of the masonic outrages, was then unceremoniously laid upon the table, now reported in the Hall of the Capitol, a *bill* calling a National Antimasonic Convention !

The 11th September, 1830, was chosen for the meeting of that Convention, as the anniversary of the abduction of Capt. William Morgan, and, also, as the time in which the whole Union might be aroused. Let our friends in the East be assured, that Freemasonry will not have expended either its malice or its money, before that time ; and let our friends on the Western waters be assured, that though the institution draws in its head, like a land turtle, expecting to thrust it out again, and travel on with renewed spirit, the arrow of truth, winged with righteousness, will reach its heart, and through its thick armor of mystery and falsehood, pin the loathsome monster immoveable to the earth, the sport of children, and the contempt of women.

When thirty-seven respectable Freemasons have come out in a body in one county, and eighty in another, and *the fence* groans with the number and weight of those who stand ready to leap,

Antimasonry prospers and thrives. We count it a victory, when the enemy disperse ; yet we must stand by our colors, until every foeman has laid down his arms, his oaths, and his unholy allegiance. Ours is not a sham fight ; and it is the discipline of riflemen to disperse at the word, and to rally at the bugle ; it is the manner of Indians to scatter at a whoop, and to fall on with a yell. For Freemasons to throw up a charter and disperse, is well : but an individual surrender is requisite. We cannot object to the flight of our enemy ; and it would be wrong to deny leg-bail to all who offer for it seasonably. But the terms of surrender by company, battalion, or regiment, to be acceptable, ought to include a renunciation of all masonic allegiance for each individual severally, as well as for the whole party collectively. It is right to require, that men who have taken wicked oaths, should renounce them.



We, the undersigned, having formerly associated with the Free Masons, deem it our duty, without intending to increase excitement, or to wound the feelings of our Masonic brethren, publicly to declare, that the system of Free Masonry is, in our judgment, of a tendency on the whole pernicious to the moral habits, and dangerous to the civil and religious institutions of our country.

Rev. HENRY G. LUDLOW, *New-York.*

HIRAM B. HOPKINS, R. A. M., *Lockport.*

S. E. HITCHCOCK, M. M., *Royalton.*



¶ We have no excuse for error, but love to be corrected in our assertion contained in the last No. of this work, that the "upright and honorable" judge who passed sentence upon Lawson, Chesebro, and Sawyer, is a mason. We have good authority for saying he is not a mason. And the contrast drawn (p. 81) between the sentence on the horse thief, and the sentence on the kidnappers, is *unfair*. The fault was not as at first seemed, in the upright judge who administered the law, but was wholly in the law itself, which made horse-stealing a state prison offence, and kidnapping at the worst, only punishable in the county jail.

(NO. 5.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

“ The pride of thy heart hath deceived thee, thou that dwellest in the clefts of the rocks, whose habitation is high ; that saith in his heart : who shall bring me down to the ground.”

OBADIAH, 3.

Had the Arch Apostate power to choose the Society into which to enter for the destruction of souls, as of old he had power to select of all the beasts of the field the wily serpent, none is so fitted to his purpose, as a secret, mystical and sacramental Association. He could have but a single objection to it, to wit : its lurking would naturally render it suspected, and men would avoid it. To remedy this inconvenience, the character of religious sanctity and christian benevolence is necessarily assumed, and the claim to the patronage of Patriarchs and Prophets, Saints and Apostles ; but, at the same time, the institution is profane in its rites, blasphemous in its oaths, revengeful in its spirit, barbarous in its obligations, and false throughout.

Or were sinful and depraved men to build a fit temple for the chosen residence of the Prince of Darkness, its

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foundations would be laid in a lie ; it would be built up with delusion, inclosed with mystery, and decorated with selfishness. Instead of the cloven foot for a beacon upon the dome, it would surely display the banner of religion, while the watchmen unceasingly blow the trumpet of charity and benign almsgiving.

Such is the temple, the Mystery ; claiming king Solomon for its Grand Master Architect, and honest but deceived men for its supporters ; such is the society setting itself forth as the handmaid of religion, trumpeting the poor bounty it is sworn to give, to be genuine benevolence ; the system, which appeals to Heaven for its origin, to the Holy Scriptures for its truth, and to the ministers of the gospel for its support ; whose entrance is guarded by a tyler with a drawn sword, and whose outward gate has been hitherto strictly watched by death.

Truth upon this subject is every day taking stronger hold of the public mind ; and, while some of the Fraternity are estranged from us, by their confidence in masonic glory, not a few are ripe for publicly taking farewell of F. M. The number is daily increasing of those who begin to look about for a door of escape from the house of vanity, and of those who come openly forth, "weeping like him who denied his Master." Ere long the tottering walls of the boasted temple of Free Masonry will cause the alarmed tenants to make a rush, and you who linger, may be overthrown in the gate.

Nothing of value in the system of F. M. binds to it the affections of honorable men ; no shadow of use in the trumpery of emblems, and the mummerly of words constituting the body of the masonic lectures, commands for it the respect of its gifted members. Philanthropists do not remain attached to the order for its peculiar benevolence ; neither do patriots continue to it the

support of their names for its support of our political institutions; nor do divines adhere to it with their weight of character and influence, for its kind services in the capacity of a handmaid to religion, yet each of these classes of men do adhere to it, do support with their influence, and countenance with their names, the conceited mystery of Free Masonry.

What can be their motive? The foolish thing has been exposed to the world, and wise men must despise it; the licentious thing has shewed both its disposition and its power to trifle with our most sacred rights, and every freeman must dread it; the profane thing has opened its blasphemies to the public gaze, and every soul must abhor it; nevertheless, good men are retained in its connexion! They can not be retained by any sinister design, else they are not good men; they neither wish to use, nor to be used by, the signs and tokens of F. M., they heartily despise them. They would be glad to be unknown to the world as masons; they would rejoice to have it forgotten that they were ever inside of a Lodge room; they love to say, when compelled to speak upon the disagreeable subject: "I have not attended a lodge these five years, ten years, twenty years." Yet they are masons in good standing, subject to the laws of the Order, and suitable to prop its falling character.

"Have you read Morgan's book?"

"No; I do not wish to read it."

"Free Masonry is said to be of recent origin."

"I never thought much of its claim to king Solomon."

"But the oaths of F. M. that are published, are horrid."

The mention of the *oaths* puts an end to the dialogue; the oaths silence them; the oaths bind them against their will to F. M. the oaths hold their influence in favor of the institution after they are satisfied of its

worthlessness; the oaths retain their names, where their presence has not been for years; the oaths compel them to countenance what they do not approve; the oaths, *the oaths!* these restrain their liberty; these burden their heart; these blind their eyes, pervert their conscience, and chain their will. A conscientious regard to their masonic oaths forces them, against conscience, to support a bad institution; to be silent, when duty bids them speak.

What is an Oath?

To these men it is every thing, and F. M. nothing. Remove the oaths from their consciences, and they would give Free Masonry like chaff to the winds; they, too, would make it:

“ A fixed figure for the hand of scorn,
“ To point his slow, unmoving finger at.”

For their sake we will examine: What is an oath? What constitutes its binding principle, its strong obligation; In what consists the awful, dreadful power of an oath of God?

An oath is a promise accompanied with an invocation of God to witness what we say.

Two things are essential to an oath, that it contain a promise, and the name of Jehovah. The naming of the name of the Lord is not sufficient alone to constitute an oath; much less is a simple promise, an oath; but the Lord's name united with a promise constitutes the highest obligation to which God or man subjects himself; for “ God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath,” and “ because he could swear by no greater, he swore by himself.”

The Lord gave a *promise* to Noah, and set his bow in the cloud for a token; but that promise was not an

oath. The Lord communicated his name, **I AM THAT I AM**, to Moses, but it was not accompanied with a promise, and therefore is no oath. When Abraham was old, he made the chief of his servants promise, or "swear by the Lord, the God of heaven, and the God of the earth" that he would not take a Canaanite for Isaac to wife. Remove from this covenant the Lord's name, and it becomes a mere promise: remove from the covenant the promise not to take for Isaac a Canaanite to wife, and it is mere profanity, an idle and unnecessary use of the holiest Name; and can not be an oath. The union of the Name with the promise, constitutes the holy obligation, which it is perjury, either to slight, or to break.

An oath is as clearly a compound, as water is a compound. Hydrogen gas alone in any quantity will not form water, nor will oxygen gas: but hydrogen and oxygen combined in due proportion make pure water. As no other union of elements will constitute water, but these two, oxygen and hydrogen; so no other form of words will constitute an oath but these two, the Lord's name and a promise. Use the Lord's name alone to any extent, and it is no oath, but only profanity; neither can a promise a thousand times repeated, by any means, alone become an oath. But join the two, the Lord's name with a promise, and like the union of hydrogen and oxygen, a new thing is formed, of mighty import.

To form an oath, then, we must use the Lord's name and a promise. Suppose, in forming an oath, instead of the name of the Lord, we use "Heaven," it is God's throne; "the Earth," it is his footstool; "Jerusalem," it is the city of the Great King; and joined with a promise, they give the *form* of an oath, and are for-

bidden, inasmuch as those who swear by Heaven, swear by Him who dwells therein, and they who swear by the earth, swear by Him who made it. This interpretation of Divine Revelation, approves itself to every enlightened conscience. The words Heaven, Earth, &c, are constituents of the oath, because they contain in this use of them the idea of the Creator of all things; and that idea is the one essential part of an oath. So that the Holy Scriptures, which teach us to regard by faith the Invisible One in all things, forbid any attempt at evasion in the form of expressing the first essential in an oath.

Nevertheless, we cannot suppose the obligation of a promise sanctioned by the name of George, or of Jupiter, to be in the slightest degree binding for the *oath's* sake. "By George, I will go barefoot, or barehead, on a brother's errand. By Jupiter I will keep the secret of a brother,—any thing except murder and treason, and these at my election." No mortal would regard the *names*, as having any binding effect upon these promises; they are idle words, not lawful to be used; but in relation to confirming the promises, they are a nullity.

If the first requisite to an oath be wanting, we see that although the form of an oath may remain, the words have only the binding force of a simple promise. On the other hand, if the second requisite to an oath be wanting, although the true form of an oath may remain, the words have no binding effect, and must be regarded as mere profanity, or, with aggravating circumstances, as blasphemy. For instance: "I, *A. B.* of my own free will and accord, and in the presence of Almighty God, and of this Rt. Wor. Lodge, do most solemnly and sincerely swear that" *I will kill Paul!*—

This is monstrous profanity ; but no child of capacity to read, will attach any moral obligation to this form of words, binding him who uses them to commit unhallowed murder. Certainly, the reader exclaims : " You are not bound by this oath ; you sinned in taking it ; to keep it would aggravate your guilt ; you are bound by the holiest ties to do good, and not to do evil. Having taken the Lord's name to your unrighteous pledge, you have profaned his name, and by no means has your profanity sanctified that unholy pledge, or rendered it morally binding upon your conscience. It is monstrous to plead past profanity in justification of present iniquity."

The second essential to an oath is wanting, viz. a just promise ; for to form water, not only the oxygen gas must be pure, but also the hydrogen. To kill Paul is wrong, and promising in the name of the Holiest to do it, can never make it right. The name is good, the promise is bad ; and the conjunction of these, in the *form* of an oath, does not constitute an oath, any more than the union of so much gibberish to the Holy name would constitute an oath. It is dreadful profanity ; and although we add for a forfeit, the penalty of a fellow craft's obligation, " to have the heart torn from the left breast, and given to the fowls of the air," it does not help the matter. The promise is bad ; neither penalty nor name can make it good ; and it can have no part in forming an oath.

" I, A. B. of my own free will and accord, in presence of —, most solemnly and sincerely promise and swear that I will inform a brother of all approaching danger, if in my power."

This promise is not good ; it is *unlawful*, and therefore can no more enter into the composition of an oath,

as one of its two principal ingredients, than nitrogen can be compounded with hydrogen to form water.—Such union is naturally impossible. “I will inform a brother of all approaching danger if in my power”—Suppose his country calls upon the swearer to seize the property of a brother, or to arrest his person? He must warn him of the coming danger, or break his promise; and if he keep his promise and warn him, the end of the law is defeated, and the cause of his country is abandoned. The promise is unlawful, the form of the oath is only left, and the expression is profanity.

“I furthermore promise and swear, if ever I see the grand hailing sign of distress, or hear the words accompanying that sign, and the person giving it appears to be in distress, I will fly to his relief at the risk of my life, if there be a greater probability of saving his life, than of losing my own.”

This promise connected with the name of Holiness, is precisely like the last, unlawful, and also like Herod's oath: “I will give thee whatsoever thou shalt ask.” But Herodias' daughter said: “Give me the head of John Baptist;” and the king was sorry, yet for his oath's sake, and the sake of his guests, he completed his guilt, and consented to the murder. Our oath-bound brethren on a jury, when the culprit at the bar should give the grand hailing sign of distress, might, like king Herod, be exceeding *sorry*, and, like the king, also, they might for their oath's sake, interfere between the criminal and blind justice; they might for their oath's sake, secretly turn aside from their distressed brother, that sword, which the laws of our country had raised against his liberty, or against his life.

So in keeping a brother's secret, and going on a brother's errand; the secret may be innocent, and the er-

rand may be honest ; but if there be a Herodias in the case, the oath still is the same, and he who takes it, breaks it, or is completely subject to her will. The masonic oath is, in its nature, Herod's oath precisely.—“I will give thee whatsoever thou shalt ask,” said Herod with an oath. “I will go on your errand, brother ; keep your secret ; apprise you of danger ; rescue you from distress ; and do for you any thing, when I shall be informed that my masonic oath requires it.” These are unlimited and fearful obligations, rendering the mason subject to the humor, not of one daughter-in-law, but of every wicked brother.

They are worse than the oath of Herod, much worse ; for his boundless oath was limited to one person, in a single instance, while the boundless oaths of Freemasonry are unlimited in time, and are extended to every member of the fraternity.

Had the damsel asked a proper gift, Herod's oath would have passed unnoticed. Honest masons having no wickedness to perform, to communicate, or to conceal, their obligations pass unheeded. But the moment an unholy desire calls for gratification, Herod's oath, and the mason's with equal strides, come to its support ; and the mason, as well as the king, for his oath's sake, plunges into the depths of guilt and crime. It is as natural for the freemason to do it, as it was for the king ; and we have seen both alike yield to the temptation, and, with wicked hands, slay those whose only crime was, **TESTIFYING THE TRUTH**. John said : “It is not lawful for thee to have thy brother's wife ;” and Morgan carefully prepared his book, and said : “*This is Free Masonry.*” If John had been silent, or had falsely spoken with respect to Herod's illegal marriage, Herodias would never have taken advantage of the king's oath to behead the austere Baptist ; and if Morgan had

been silent, or had published only a lie upon Free Masonry, the harlot would never have taken advantage of her lover's oath, to smuggle the unyielding Morgan from his wife and helpless children, from the protection of his friends, from the constitutional right of trial by a jury of his peers of the vicinage, to sink his dead clay in the deep waters, and to load his memory with loathsome obloquy. It was *the truth*, in both these cases, which aroused the spirit of revenge in the bosom of the guilty; it was the truth, which, instead of mortifying and humbling the offenders, pricked them on to transgress; it was THE TRUTH, which made John a martyr to the immodest queen, and which made Morgan a martyr to shameless Free Masonry.

Herod's promise was unlawful; he had no right to pledge himself to an unknown measure. He said: "I will give thee *whatsoever* thou wilt ask." He was taken in a snare, and instead of breaking it, he suffered it to strangle him. So are the Masonic obligations unlawful; we have no right to pledge ourselves to do we know not what. Men doing so, are taken in a snare which they may be sorry for, as Herod was; but nothing short of a renunciation of their oaths, will deliver them from the danger of Herod's transgression. To attempt keeping the oaths in things lawful, and breaking them in other cases, is not safe, but exceeding dangerous; besides the mind is unceasingly harrassed between the fear of too much keeping, or breaking the oaths: and they become a burden impossible to bear.

How totally hostile to peace of conscience, when an honest Free Mason reflects, that he is bound by oath *always to hail* the sign of a brother Mason, i. e. to respond to it by some countersign; *always to attend a summons of the Lodge*, if held within the length of a cable tow; *to keep forever a secret whatever is done in pursu-*

ance of that summons, the two highest offences against human law only excepted; to go, if need be, without hat or shoes, on any errand a brother Mason may require in the name of a brother, if the distance be not above the length of a cable tow! To a stranger to the farce of the Lodge-room, the very mention of these things is perfectly ridiculous; but to the unfortunate wight, who, in imitation of the good and great, has entered hoodwinked upon the point of a sharp instrument into the Lodge, and assumed these unhallowed obligations in the name of the Lord! they are a mountain of difficulties; a subject of distressing recollection; no light or laughing thing, but a serious and most oppressive burden. We have felt it; and in that day when we saw our way clear to throw off these oaths, as a marriage oath is thrown off when the marriage bed is defiled, and as our religious fathers threw off the Romish oaths, when they deemed the corruption of the church sufficient to justify it, and as our fathers in the flesh threw off the oaths of British allegiance, when they found them the bonds of their country's slavery to a foreign power; the heart was already relieved of a burden, the bosom heaved with new elasticity, and the perturbed spirit enjoyed unwonted composure; and now the work has been six months done, both time and conscience approve it.

Man regards the appearance; but the Lord searches the heart. The day of trial awaits all, both those who retain, and those who renounce, their Masonic obligations. No man should be governed in this matter by example chiefly, but by a pure conscience, enlightened from on High; and as he feels bound to act in the sight of Heaven, so let him act, fearless of men or of Masons. Neither be hasty to sin by presumptuousness, nor fall into condemnation by remissness. But prayerfully

inquire, what is duty; be fully persuaded in your own mind, and if your oath to Free Masonry is like Herod's to the dancing girl, put it away, and be at peace. You can have no peace in attempting to keep it. If it be only the name of the Holy One attached to an unlawful promise, it is not an oath, but mere profanity.—The promise made without the form of law, and contrary to the equal rights of citizens, is not to be the more observed, because of the profanity connected with it; but the sooner to be rejected, both as a counterfeit and most dangerous imposition. It is a fearful thing to make the name of the Holy One an apology for sin, or a shelter for transgressors.

If the Masonic obligations were an oath, they would be liable to every objection, which can be made to Herod's oath, and much more. But they are not an oath; they are mere profanity and blasphemy; the wickedness they include and cover, vitiates them entirely; the promises are, many of them, bad, and they are all obtained under false assurances; putting the Lord's name to them, can never make them good. To form the new and mighty element, water, both the constituent gasses must be pure and unadulterated; and, so, to constitute the awful obligation of an oath, each of its elements must be pure; the name Holy, and the promise righteous.

REVIEW OF DR. DALCHO'S ORATIONS.

CIRCULAR OF THE PUISSANT SOVEREIGNS.

(Continued from p. 132.)

WE parted from this wonder of the Mystery, at the point where the Grand Consistory of Paris put their names to the commission of Brother Stephen Morin, constituting him "Sovereign Inspector-General over all the Lodges of Sublime and Perfect Masons, Chapters, Councils, Colleges, and Consistories of the Royal and Military Art of Freemasonry, in the new world!"

Brother Morin, to take possession of his extensive empire, landed at St. Domingo, in the West Indies, where he by the Majesty that was in him, appointed a Deputy Sovereign Inspector-General for all North America. "This high honour," says the Circular of the Sublime and Puissant Sovereigns, "was conferred on Brother M. M. Hayes,* with the power of appointing others when necessary." p. 71.

"Brother Hayes appointed Brother Isaac Da Costa, Deputy Inspector-General for the State of South Carolina, who in the year 5787, (1783) established the Sublime Grand Lodge of Perfection in Charleston." Here is the important matter which the Sublime Sovereigns have issued this Circular to communicate, viz: The account of the establishment of the Sublime Grand Lodge of Perfection in South Carolina. See 2d page of the Circular.

* Moses Michael Hayes was a reputable Grand Master of Ancient Masons in Massachusetts, 1789-90 and 91, and after the union with the Moderns in Massachusetts, A. D. 1792, he was one of the Committee to compile the Book of Constitutions.

“ The names of the masonic degrees are as follows, viz :—

1 Degree called Entered Apprentice,	9 — Elected Knights of Nine,
2 — Fellow Craft,	10 — Illustrious Elected of Fifteen,
3 — Master Mason,	11 — Sublime Knight Elected,
4 — Secret Master,	12 — Grand Master, Architect,
5 — Perfect Master,	13 — Royal Arch,
6 — Intimate Secretary,	14 — Perfection.”
7 — Provost & Judge,	
8 — Intendant of the Building,	

One would suppose it were time to stop at this degree ; but it is only the fourteenth step in the *Sublime Grand Sovereign's* ladder, and nineteen steps are above the Degree of Perfection ! This is genuine Freemasonry, that began with time and reaches *Perfection* before it is *half* finished.

“ 15 — Knight of the East,	18 — Sovereign Prince of Rose,
16 — Prince of Jerusalem,	19 — Croix de Heroden,
17 — Knight of the East & West,	19 — Grand Pontiff.

Members of this and the following degrees may understand the hieroglyphics referred to in Dr. Dalcho's Note D.

20 — Grand Master of all Symbolic Lodges,	25 — Prince of Mercy,
21 — Patriarch Noachite or Chevalier Prussian,	26 — Knight of the Brazen Serpent,
22 — Prince of Libanus,	27 — Commander of the Temple,
23 — Chief of the Tabernacle,	28 — Knight of the Sun,
24 — Prince of the Tabernacle,	29 — K. H.
	30, 31, 32 — Prince of the Royal Secret, Prince of Masons,
	33 — Sovereign Grand Inspector Gen.

“ Besides these degrees, which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate free of expense to those brethren who are high enough to understand them, such as select masons of 27, and the Royal Arch as given under the Constitution of Dublin. Six degrees of Maconnârie d'Adoption, Compagnon Ecossais ; le Maitrè Ecossais, et le Grand Maitre Ecossais, &c. &c. making in the aggregate 53 degrees.”

The puissant Sovereigns of South Carolina added *ten new degrees* to the Sublime Grand Lodge in 1816. (Freemason's Library, p. 317.) The *original state* of the Sublime degrees, however, is not altered ; not at all. Freemasonry can find a way to make 33 and 34 equal and the same ; and the very Perfection one reached at degree 14 in 1808, the same with the Perfection attained in degree 24 of 1816. A little sleight of hand will do this ; and the mistress of *the faculty of Abrac* is never at a loss. She named in this grand circular 33 degrees and 20 collateral degrees, making an aggregate of 53 degrees ; and now, since 1816, ten of the collateral are removed into the direct line, the aggregate remaining the same. That is a slight change, one would think : like taking the outer courts of an edifice, and putting them three stories higher up on the top. It is, however, the same building yet ; though the Sublime Sovereigns' expression would be rather strong applied to this case, when they say, p. 117, “ Not the *smallest alteration* or addition has been made to the Sublime Degrees, &c. Those who can read note D. will understand this :

The names of the new degrees are worth having, to make the present system of the Sublime Sovereigns complete : all the changes made are between the Master's degree and the degree of Perfection, which latter is

elevated from the 14th of the former to the 24th degree of the latter system. The degrees added, are

4 The Mark Master,	11 Knight of the Holy Sepulchre,
5 Past Master,	12 Knight of the Christian Mark,
6 Most Excellent Master,	13 Knight Templar,
8 Royal Master,	23 Knight of the 9th Arch; which
9 Knight of the Red Cross,	brings us to <i>Perfection</i> at the 24th
10 Knight of Malta,	degree.

“The committee respectfully submit to the consideration of the Council, the above report on the principles and the establishment of the Sublime degrees in South Carolina, extracted from the archives of the society. They cannot, however, conclude without expressing their ardent wishes for the prosperity and dignity of the institutions* over which this Supreme Council presides; and they flatter themselves, that if any unfavorable impressions have existed among their brethren of the Blue degrees from a want of the knowledge of the principles and practices of Sublime Masonry, it will be done away; and that harmony and affection will be the happy cement of the Universal Society of Free and Accepted Masons: that, as all aim at general improvement of the condition of mankind by the practice of virtue, and the exercise of benevolence, so they sincerely wish, that any little differences, which have arisen, in unimportant ceremonies, of *Ancient* and *Modern*,† may be reconciled, and give way to the original principles of the

* What these institutions were, is not evident; but I sadly fear the “Most Puissant Sovereigns,” fancied themselves supreme over the Lodges of our land; if so, it was only in the fancy. Our Lodges never invited any Sovereigns to reign over them, and, least of all, these Sublime Gentlemen, “under the canopy of the Zenith,, 32 deg. 45 min. N. Lat.

† This is the difference, which, according to our author, (p. 22,) was determined by the Jewish historian, Josephus, in favor of the Moderns.

Order, those great bulwarks of society, universal benevolence and brotherly love, and that the extensive fraternity of Free Masons, throughout the two hemispheres, may form but one band of brotherhood. "Behold how good and how pleasant it is for brethren to dwell together in unity."

"They respectfully salute your Grand Council, by the *Sacred Numbers* . . .

"Charleston S. C. the 10th day of the 8th mo. called Chisleu, 5553, A. B. 580*d*, and of the Christian *Æra*, this 4th Dec. 1802.

"Frederick Dalcho, K. H. P. R. S. Sovereign Grand Inspector General of the 33d, and Lieutenant Grand Commander in the U. S. A.

"Isaac Auld, K. H. P. R. S. Sovereign Grand Inspector General of the 33d.

"E. De La Motta, K. H. P. R. S. Sovereign Grand Inspector General of the 33d, and Illustrious Treasurer General of the H. Empire."

Thus ends the extraordinary report of this Masonic Committee. Their worthy names deserve to be remembered; and their mysterious title would undoubtedly assist the memory, could it be unravelled. K. H. P. R. S. ! what can that mean? Surely these letters are the initials of the 29, 30, 31, and 32 degrees of Sublime Free Masonry. P. R. S.—Prince of the Royal Secret. That is clear; but K. H.—what is K. H.? Be patient, reader, it is too blasphemous to unfold at once: we shall presently see what it means. Treasurer General of the *H. Empire*? I have a work, "*Hermes*," approved in its principles by the Grand Lodge of France, which, with less modesty, calls this Masonic dominion, "*Le St. Empire*," the *holy* empire. Illustrious Treasurer General of the Holy Empire! E. De La Motta, Knight of the *Holy Ghost*!!! Prince of the Royal Se-

cret!! Sovereign Inspector General of 33d, and Illustrious Treasurer General of the Holy Empire!

Be astonished, O, reader! Let your heart misgive you! withhold your belief; nay, declare, positively, that innocent Free Masonry is abused by this interpretation of her honorary capitals; and then know that the explanation here given to K. H. is copied from the Sublime Sovereigns themselves: and although they are false, this reading of K. H. is strictly true. (See Free Mason's Library, Baltimore, 1826, p. 317.)

“Doth a fountain send forth at the same place, sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh.”—ST. JAMES, chap. 3.

We will now look back upon this precious document of Freemasonry, and examine its general character. That it is vain, bombastic, and false beyond comparison, requires not a word to shew; but it has truth in it important to be known. It is the only document, with which I am acquainted, giving an account of the introduction of the Masonic degrees into this country, above that of Master. It is matter of record in the constitutions of England and in the constitutions of America, that the first three degrees were introduced and planted at Boston, A. D. 1733. But whence came the remaining 30 or 40 of the Sublime degrees? Who can tell? And when did they first find a home in this holy land of liberty? Who can tell? Ay, *who*? Brother-Grand Master, can you? Brother Grand High Priest, can you? Brother Prelate, do you know whether, or not, in officiating between the Majesty of Heaven, and Sublime Free Masonry, you are the servant of sin, the tool of infidels, and the slave of him “who is a liar and

the father of it?" Verily, you suppose *not*; but you have no evidence besides the reiterated assertions of false Free Masonry. I believe you *are* High Priests of sin, unwittingly, it is true; nevertheless, you *are* ministers of falsehood. You are named with a name of blasphemy, *High Priests after the order of Melchisideck*. That is your Masonic name; and since Divine Revelation has *appropriated* that name to the Lord, our Saviour, it is no longer, if it ever were, common to mortals; it is blasphemy to assume it. You are prelates of unrighteousness. That you are ignorant of it, is true; and how far this sin of ignorance is to be winked at, a future day will shew. I do not condemn you; but I tell you the truth: You are the Prelates of Free Masonry; the ministers of *folly*; the ministers of deceit and imposture; the ministers of iniquity and impiety; the ministers of Satan's synagogue; ministers of that nocturnal school, in which, as sure as there is a prince of darkness, he presides. I speak not thus to be severe, unnecessarily to wound you; but so true as there is a Gospel, so true you are the servants of its foes—it- *most desperate* foes. You may scorn my words, but your own experience will tell, faithful servant of the Cross, how such scorn can be endured.

If ye cannot bear this, turn away. If ye cannot endure the sound of a voice uttering the deep convictions of an honest mind, throw down the pamphlet, go to your farm, or to your study; for worse things are in store for you. I have called you hard names, I now shall prove that you deserve them. If ye cannot hear the truth with your ears, how can ye endure the sight of it? How can ye bear to feel it with your hands, to handle it, and to know that it is indeed truth? Truth never hurts; taste it, eat it; and it will prove the reverse of the prophet's little book, that was sweet as

honey in the mouth, but bitter in the stomach: this will be bitter in the mouth, very bitter, but salutary in the stomach, refreshing your whole frame.

Webb's Monitor, Albany, 1797, p. 214, commences a list of all the Sublime Lodges of America, thus :

"The oldest Chapter of Royal Arch Masons of which we have been able to obtain information, is that holden at Boston, in St. Andrew's Lodge. This Chapter was first formed about the year 1764." Then follow five Chapters in Connecticut, six in New-York, six in Pennsylvania, and two in Virginia, without date to their origin. The Book of Constitutions of Massachusetts, editions of 1790 and 1798, giving a history of Free Masonry in Massachusetts, makes no mention of any degree above the Master's.

Mr. Webb and the Sublime Sovereigns, agree in making the Sublime Masonry of these United States commence at Boston, in Massachusetts. It was 1761, 27th August, when the Grand Consistory of Princes of the Royal Secret gave brother Morin the appointment of Inspector General over all Lodges, &c. &c. &c. of the new world. In what year he gave brother M. M. Hayes, "the high honour," of Deputy, the archives, or the Sublime Sovereigns forget to mention; but the time would not be unsuitable to Mr. Webb's statement, "*about 1764, the first Royal Arch Chapter of the Union was held at Boston;*" the abode of Mr. Hayes, by the very Lodge, (St. Andrews,) over which Mr. Hayes was, in 1789, 90, and 91, Grand Master by election, and not by commission of the King of Prussia's Deputy. These circumstances agree but too well together.

Now whether Sublime Masonry began many thousand years earlier, than the revealed history of the world places the creation of man, or first saw the light early

in the eighteenth century, the introduction of it into North America, seems to have been effected by the Grand Consistory of Princes of the Royal Secret, and their Deputy, brother Morin, and his Deputy, brother Hayes. We will not trouble ourselves with the Deputies in this matter; but a close inspection of the characters of their employers will be very profitable to the right understanding of Free Masonry.

Without pretending to say, or to know, what Sublime Masonry is, we may inspect the character of the fountain from which it comes to us. If Sublime Masonry be of a nature in the least degree suspicious, a pure origin will wipe away suspicion; but a Deistical origin may excite a doubt of its pretended Christian excellence, not doubted before.

Frederick II. of Prussia, as Grand Commander and Protector of Masons throughout the two Hemispheres, demands the first notice. In his train will follow his Grand Deputy, Chaillon de Jonville, with his associates, Prince de Rohan, Duc de Choiseuil, and others; the Grand Commander in Sweden, Prince Charles; and in France, the Duke of Orleans, &c.

It is abundantly evident from these pages, that *Sublime* Masonry, as it is falsely called, claims to be a most Christian Institution, and may be it is; good Christians have been within its veils; but if the men whom the Sublime Sovereigns proclaim the Grand Commanders of Masonry, were active in the dissemination and faithful in the protection of Christian principles, it is a wonder worth knowing; and if they have, by cunning devices, palmed a false philosophy upon their pupils for true Gospel, it becomes all interested, *to bring them to light.*

What is a conspiracy? A secret combination of men to effect a dark design: whose members have a

watchword and tokens: a name for each other, and a name for their foe, known only to themselves; and in their intercourse with each other the conspirators use their mystical terms, to prosecute their schemes with less danger of detection.

Such a conspiracy in the last century existed against Christianity, and the Grand Commander of Sublime Masons was a principal in it. Frederick of Prussia did not play the jester: he did not enter into the protection and dissemination of the sublime degrees for the sake of the ribbons, and grand honours they bountifully bestow: his object was higher, and less innocent.

The Encyclopedists of France were members of the conspiracy; and Frederick, "the Solomon of the North," was *their* protector and coadjutor, equally with the Freemasons. Their word was, "Ecraser l'infame." Crush the wretch. (See Scott's Napoleon, chap 7, or vol. 1, p. 117.) The name of Christianity, their foe, was L'infame, (the wretch;) the conspirators' name for Frederick was Duluc; for Voltaire, Raton, (a cat;) for D'Alembert, Bertrand by himself, but by the others, Protagoras: and the general name of the conspirators was Cacouac. (Abbé Barruel, vol. 1, p. 92.)

And this is their language, "I am weary of hearing people repeat, that twelve men have been sufficient to establish Christianity; and I will prove that one may suffice to overthrow it."—(Life of Voltaire, by Condorcet, his particular friend.)

In* a letter to D'Alembert, 24th July, 1760, conspiring

* Believing it would be interesting to the reader, and important to the credibility of this nefarious conspiracy, I have verified the references of the Abbe Barruel, and copied them from the original French. Let not the praises of the impious Voltaire be chaunted by the classic youth of our country, in the Halls dedicated to Science by Christian Piety.

the destruction of the *wretch*, Voltaire inquires, "Could not five or six men of parts, who rightly understood each other, succeed after the example of twelve scoundrels who have already succeeded?"* Observe the date, 1760.

Nor let the reader say, that the impious attempts of Voltaire have no connexion with the Grand Commander of Sublime Masonry; for Frederick, in a letter to Voltaire, of March 16th, 1771, admires his method of *filliping the wretch while loading him with civilities*;† and again, Nov. 25, 1766, styles Voltaire "the God of Philosophy," and represents him as "ascending Olympus, loaded and satiated with glory, *the conqueror of the wretch*, seated on a car beaming with light," &c.‡ (Bar. 1 vol. p. 100.)

* Serait, il possible que cinq ou six hommes de merite qui s'entendront, ne reussissent pas apres les exemples que uous avons de douze faquins qui ont reussi.—Volt. Works, vol. 68, p. 127.

† Je n'approuve point l'auteur de la preface de Fleury abrige : Il s'exprime avec trop de hardiesse, il avance des propositions qui peuvent choquer les ames pieuses : et ce la ne pas bien. Ce n'est qu' a force de reflexions et de raisonnemens que l'erreur se filtre, et se separe de la verite : peu de personnes donnent leur temps a un examen aussi penible, et qui demande une attention suivie. Avec quelque clarté qu'on leur expose leurs erreurs, ils pensent qu'on leur veut seduire ; et en abhorrent les verites qu'on leur expose, il detestent l'auteur qui les annonce.

‡ J'approuve donc fort la methode de donner des nazardes a l'*inf.* . . . en la comblant de politesses.—Volt. Works, vol. 66, p. 16.

‡ Enfin, comble d'ans, rassassie de gloire et vanqueur de l'*inf.* . . . Je vous vois monter l'Olympe, soutenu par les genies de *Lucrece*, de *Sophocle*, de *Virgil* et de *Locke*, place entre *Newton* et *Epicure*, sur un nuage brillant de clarte.

Pensez a moi quand vous entrez dans votre gloire, et dites comme celui que vous savez : *ce soir tu seras assis a ma table.* Volt. Works, vol. 65, p. 353.

Frederick believed that death is an eternal sleep,* (Let. to Vol. 30th Oct. 1770,) and joined himself with those who attempted to subvert every Christian altar; who urged their warfare with deceit: "Confound *the wretch* to the utmost of your power; speak your minds boldly; strike, but conceal your hand."† (Vol. to D'Alambert, May, 1761.)

And when Voltaire proposes to him open violence with the church, Frederick replies, (March 3, 1767;) "It is not the lot of arms to destroy *the wretch*; it shall perish by the arm of truth and interested selfishness."‡ (Bar. 1 vol. p. 60.)

Voltaire, in a letter to Damilaville, 15th June, 1762, declares, that for the preceding five and twenty years, "he had no other object in view than to vilify *the wretch*."|| (Bar. 1 vol. p. 95.)

In another, to D'Almbert, (Let. 85, 1761;) "Let the real philosophers unite in a brotherhood like the Free Masons; let them assemble and support each other; let them be faithful to the association. This Secret Academy will be far superior to that of Athens, and to all those of Paris. But every one thinks of himself, and forgets that his most sacred duty is to crush *the wretch*."§ (Bar, vol. 1, p. 69. Observe the date, 1761.

* Post mortem nihil est.—Volt. Works, vol. 65, w. 429.

† Ditez hardiment et fortement tout ce que vous avez sur le coeur. Trapper et cachez votre main.—Volt. Works, vol. 68. p. 166.

‡ Il n'est point réservé aux armes de détruire l'inf..... elle périra par le bras de la vérité et par la séduction de l'intérêt.—Volt. Works, vol. 65, p. 370.

|| I do not find a letter of this date to Damilaville.

§ Que les philosophes véritable fassent une confrérie comme les francs-maçons, qu'ils s'assemblent, qu'ils se soutiennent, qu'ils soient fidèles à la confrérie, et alors je me fais brûler pour eux cette Académie secrète vaudrait mieux que l'Académie d'Athènes, et toutes celles de Paris; mais chacun ne songe qu'à soi, et en

“Crush the wretch; I tell you then, crush the wretch.”* Let. to D’Alembert, 129. (Bar. vol. 1, p. 99.)

It is not a little remarkable, that this advice of Voltaire’s respecting “a brotherhood of real philosophers, similar to that of the Free Masons,” was given in the same year with the appointment of brother Morin, to be Inspector General of the New World, &c. by a club of these very philosophers. (The Grand Consistory of Paris commissioned brother Morin 27th Aug. 1761.)—Frederick did not dip his finger into Free Masonry for pastime; nor did these *real* philosophers create an office, till then unknown and never yet submitted to, viz: Inspector General over *all the Lodges of the New World*, for the dissemination of the doctrines they are pleased to denominate “the wretch.” And what is more, no man before Frederick claimed to be, or was entitled by others, “Grand Commander and Protector of Free Masons;” and some of the Sublime degrees were the invention of his age and philosophic people.†

“What if it were so; who would introduce his anti-Christian degrees into this country? Stephen Morin was a Jew, and M. M. Hayes was a Jew, and without impeachment of their character, they could have no more difficulty in seeking to *crush the wretch*, than Voltaire himself. But I have no wish to further pursue this part of the history at present; it is dark and gloomy. I will return to the club of *real* philosophers,

oublie le premier des devoirs qui est d’aneantier l’*inf.* . . .—Volt. Works, vol. 68, p. 163.

Riez et aimez-moi, confondez l’*inf.* le plus que vous pourrez.—Idem, p. 164.

* N. B. Ecr. l’*inf.* vous dis-je.—Volt. Works, vol. 68, p. 282.

† “His character in religion was that of a Free Thinker. Indeed, he not only disbelieved and derided Christianity, but was disposed to deny the existence of a Deity. His court was at once a school of philosophy, and a seat of impiety.” (Russel’s Mod. Europe, Part 3d, Let. 7.)

to examine into their claim to our confidence in any secret and carefully concealed thing, which first came forth of them to us.

(*To be Continued.*)

ADDRESS

Of the Free Masons of Monroe County to the public, on returning their Charters; adopted by a Convention of Delegates from several Lodges, held in Rochester, on Friday, 18th March, 1829.

"STRIKE,—BUT HEAR."

Anti-Masonry goes bravely on, when twelve Masonic bodies lay down their arms upon the field of battle; nine by this address, and three a few weeks previous. The surrender of their Charters is made with much of that bad grace which naturally accompanies an act performed against the will; and the address reads like a stout attempt to defend in principle, that which in policy, they think good to relinquish from their practice.

But, take it altogether, it is a glorious triumph for the foes of secret societies, that their enemies disband; that they who have defied all earthly sway, cower before the stern gaze of public inquiry, and shrink and flee away under the awful rebuke of public opinion, distinctly expressed by our yeomanry at the polls. They may mutter in the spirit of a whipt schoolboy; they do; but they submit; and that submission, followed by righteousness, is all we ask. That, in the moment of making it, they discover a rebellious disposition, and a good will to do very differently, if their master, the public, would let them, is poor human nature. No rebel against the laws cheerfully yields up his sword; but to yield it, is the first evidence of returning patriotism, and may well encourage hopes of an entire reformation of character. Not even a prisoner of war delights in the defeat, which proves him weaker than his adversary; and while these Free Masons confess "that public opinion, at this time, unequivocally calls upon the fraternity to relinquish their Masonic rights," we pardon the apparent absence of all delight in the act of concession.

This *address* is signed in behalf of the nine Masonic fraternities, by forty men, some of them known and respected throughout the state; and they are entitled to full credit when they say: "It is not to be disguised, that this concession has cost us a considerable effort, particularly while smarting under the lash of persecution and proscription." But they will think better of this by and by. Per-

secution and proscription are frankly avowed for the annihilation of Free Masonry ; and, to the valuable effects of it, these honorable men are competent and excellent witnesses. *Principia, non homines*, is an axiom of Anti-Masonry, and of every other honest party. — Free Masonry, and not Masons, is the object of our pursuit. The unholy oaths of a secret fraternity, we proscribe, and not the unfortunate men, who, with their eyes blinded, have assumed them, and who keep them with a hoodwinked conscience. This republic proscribes monarchy, not to offend the men, who would really prefer a hereditary government, but in its own defence. Our countrymen proscribe aristocracy, not for the sake of shutting out a few able men from the councils of the state ; but on account of their preference for a democratic form of government. And it is equally possible and true, that our yeomanry proscribe Free Masonry, neither to offend, nor to disfranchise Free Masons ; but solely, in the exercise of their constitutional rights, to provide for their own security. No freeman can take any exception to this ; and we rejoice that the Masons of Monroe county assent to its propriety, by the first step toward a full acknowledgment of its justice. They yield to public opinion, their Charters ; and ; we will cherish the hope, that ere long they will also yield to it, their Masonic oaths.

The committee who draft the address, “*SOLEMNLY AVER*, that the alleged and probable perpetration of the death of Wm. Morgan by the hand of violence, has been uniformly condemned by them, and by their Lodges, as an offence, alike obnoxious to the principles of Masonry, to the laws of the country, and the laws of God.” At first sight, this seems to be an incredible affirmation, but analyzed, it better commends itself to our belief. “*The alleged, and probable perpetration of the death of Wm. Morgan,*” may have been uniformly condemned by each individual of the committee, and by a majority of the different Masonic fraternities which they represent ; but not a word is said to deny the part which some of these fraternities took in all the outrages, which were committed upon private rights, and the public peace, in the unlawful *seizure, and violent abduction of Wm. Morgan* ; not a word : they exculpate themselves severally and collectively, from any approbation of the probable murder ; and their disapprobation of that, is not too much to be believed on their *solemn averment*. But they do not ask the public to believe, that they were also perfectly innocent of taking a freeman by violence from his wife and children, dragging him forcibly through the country, and depriving him of that liberty, which was his birthright, and which is the constitutional right of every American citizen. They *solemnly aver*, that the alleged and probable perpetration of the death of Wm. Morgan, by the hand of

violence, has been uniformly condemned by them and by their Lodges; but they do not aver, or even intimate, that the preparation made by Col. Sawyer and others, to assault *by the hand of violence*, and at a midnight hour, the house of an unoffending citizen at Batavia, 8th Sept. 1826, has been uniformly condemned by them and by their Lodges; they do not intimate that the daring attempt to burn Col. Miller's office at Batavia, 10th Sept. 1826, has been uniformly condemned by them and their Lodges; they do not intimate that the forcible arrest of a free man at Batavia, with *form* of legal process, and the transporting of him fifty miles to Canandaigua, upon a false charge of larceny, 11th Sept. 1826, has been uniformly condemned by them and their Lodges; they do not intimate that the arrest and false imprisonment of Col. Miller, in the Masonic Lodge-room at Stafford, 12th Sept. 1826, has been uniformly condemned by them and their Lodges; they do not intimate that the unlawful seizure and premeditated abduction of Wm. Morgan *by the hand of violence*, at Canandaigua, 12th Sept. 1826, and his false imprisonment in the Powder Magazine at Fort Niagara, *by the hand of violence*, 14th Sept. 1826, has been uniformly condemned by them and by their Lodges; but only that *the alleged and probable perpetration of his death, has been condemned*. Could this have been an oversight, we are among the last who would take advantage of it.— Were it possible, that in their zeal to clear their fraternities of the high crime of murder, the committee could have forgotten the lesser crime of kidnapping and abduction, which is also charged upon them, we would acquit the Masonic fraternities of Monroe county, of any iniquitous part in the Masonic outrages of Sept. 1826, on the faith of their solemn assertion. But positively asserting that he has not wronged the public out of *a million*, will never clear a defaulter from suspicion that he may have helped himself at the public expense to a cool five hundred thousand. Common sense dictates that he should say, if honestly he could: I have embezzled not a million, or *any part thereof*. The million is lost to the public, and the western Lodges are charged with embezzling not only the whole, but the several parts; not only with the murder, but with the abduction of Wm. Morgan. They deny the murder, and as to the *abduction*, they say not a word. No, not a word; but they surrender their Charters: and for this concession, we will believe they disapprove of the the *murder* of Wm. Morgan. When they surrender their oaths, also, we will believe that the *abduction* of Wm. Morgan *by the hand of violence*, has been uniformly condemned by them and by their Lodges, if they will SOLEMNLY AVER that also. But until then, we are compelled to believe, that they both approved and aided the

days to ascertain that fact, as it seemed better to counsel with one principal actors in that outrage in all its connexions, *up to the probable murder* of their victim.

The Lodges of Monroe county will never come together again; we would not have them; and therefore to amend their declaration is impossible. But those of Genesee and Niagara counties, &c. will bear in mind when they throw up their Charters to exculpate themselves, not only from the *probable death*, but also from any participation in the actual abduction and false imprisonment of Wm. Morgan—if they can. And as to the probable perpetration of the death of Wm. Morgan, being “an offence *alike* obnoxious to the principles of *Masonry*, to the laws of the country, and the laws of God,” say not a word of it. The public will think as they please, and there is a manifest disadvantage in naming the *principles* of Free Masonry in close connexion with equal laws and Divine commandments. The difference appears more striking in the contrast.

Indeed, gentlemen of the committee, there is something wanton and reckless in that declaration, “an offence, *alike* obnoxious to the principles of *Masonry*, to the laws of the country and the laws of God,” when you know, and from the night of your admission into a Masonic Lodge, you have known, the penalty of an entered apprentice’s obligation. “*The principles of Masonry*” are in most points, what you please, Greek or Jew, Pirate or Christian, Mahomedan or Indian; but in one point they are uniform, DEATH TO THE TRAITOR. Every degree of *Masonry*, from the first to the 43d, inculcates and establishes this *principle*. Wm. Morgan was a traitor to Free *Masonry*, but true to his country; and in his murder, the institution illustrated its butchering spirit before the face of the laws, and of a jealous people. It does not comport with the high character of Wm. B. Rochester, Vincent Matthews, and others, to represent “the alleged and probable perpetration of the death of Wm. Morgan, as an offence, *alike* obnoxious to the principles of *Masonry*, to the laws of the country, and the laws of God;” but it savors rather of the swaggering spirit of the harlot, born of Heaven in the day of creation; who conversed with Noah, and Moses, and Solomon; who built the tower of London, *Masonically*, above 700 years ago; and who, at this day, clad in a mock leather apron, dances in the metropolis of the nation, celebrating St. John the Evangelist.

“Let it not be supposed that we mean to admit that there is any thing in *Masonry*, as we have severally received and understood it, immoral in its tendency, in anywise dangerous to either civil or religious liberty, or opposed to the Christian religion.”

They do not mean to admit any thing to the prejudice of Free

Masonry, but notwithstanding, their conduct admits it; and although to them the institution was free from immorality, and void of hostility to our civil and religious institutions, it is far otherwise to the public. The public have unequivocally condemned it. Upon the Masons, we look in this matter, with that deserved kindness, which they undeservedly bestow upon Free Masonry. The institution, in its nature, is evil, and in its practice, is corrupt; it merits neither love nor mercy; but the intelligent and shrewd men, who have been caught in its meshes, who have been grotesquely attired in its short aprons, white, black, and gray, and who, with a halter about their necks, have been dubbed knights of the trowel and plumb-line; they are our brethren, prodigal sons, who left their father's house, and went into a far country in pursuit of wisdom. We will not despise their return; we will forgive their wanderings, and receive them as their demeanor prompts. But it had been better for them to say to their country: "Father, I have sinned," than to attempt a defence of the harlot with whom, some of them, have expended a portion of their patrimony.

"A leading principle of the order," they say, "forbids all interference with the political concerns of the country, or intermingling with the same as a political party."

Where the leading principle of a system is falsehood, all other leading principles are to be distrusted. Falsehood is the leading principle of Free Masonry: the system is false in its origin, (*from Heaven*;) false in its date, (*the creation of the world*;) false in its record, (*Book of Constitutions*;) false in its history, (*tale of Hiram Abiff*;) false in the inducements it presents to love, (*holiness and secrecy; and science*;) false its grand object, (*Charity*.)

And so in the judgment of all dispassionate inquirers, Free Masonry is false in that "leading principle of the order," which forbids an interference with political concerns. It is true, she *forbids* it; but *she* is not true, and does not *truly* forbid it. Free Masonry forbids meddling in politics for her own convenience, as she claims a heavenly origin for her own glory, and as she gives alms for her own gain. Let there be a call to meddle in politics, and the mystery is very expert. She sends, in this city, seventy delegates out of eighty, to make a nomination for the Legislature; while the public do not dream that she sends more than ten.

We have recently had occasion to inquire, also in this city, for a Superior or Circuit Judge, to take affidavits deeply interesting, both to the fraternity of Masons and to the public; and we have not been able to find one out of the many, who is not a Mason.—Possibly some are not Masons, but we used our diligence several

who is not under the oaths of the order; and we were reluctantly compelled to give up the inquiry. And, generally, the institution sees in secret, her sons advanced to all places of trust and profit; and, at the same time, publicly charges them to avoid meddling in politics.

This circumstance is one which induces a large and increasing party in this state to ask, in relation to every candidate for office, whether he is a Mason or not. That party is called *Anti-Mason*; and it may be called Federal, or what its enemies please, the strength of its arm, and the purity of its purpose, will discomfit all who oppose it, from the confines of Monroe county, to the utmost borders of our country. Not only Lodges and Chapters, and all other Masonic principalities and powers, quail before it, and in the fair and open field surrender their banners and their charters; but every Mason is individually shaken, and must with his apron, lay off his oath also, to entitle him to equal confidence among his fellow-citizens. An *honest* jeweller will be mistrusted, if he keep a bag of deceitful weights; and though he promises never to use them, he will be mistrusted still. A false balance is a dangerous instrument in the hands of a multitude, who weigh out public favors. It would be hard to say of this, or of that man, "I will not trust *him*;" but it is fair to say, the whole company are less trustworthy for their possession of unequal weights; and any one who will be an exception to the company, must not only abandon the order, but also destroy his false balance, and his scant measures.

For the Mason to say he has none, will not satisfy. The public decide that he has; that his obligations to the brotherhood are, in relation to his public obligations, like one set of measures with a private seal, which are different from, and therefore at variance with his set of weights and measures having the public seal. And all men know that honesty can neither use, nor *possess*, two sets of weights and measures; one set for the brotherhood, and another for the *profane*. The fraternity will not be allowed to retain public confidence, and also, to retain their obligations to keep a *brother's* secret, which they would expose in a neighbor; their obligation to apprise a brother of approaching danger, which they would leave to fall on the head of a neighbor; to go on a brother's errand, which they would not go upon for their neighbor; to respect a brother's wife, and sister and daughter, while they are Masonically free to to abuse the family confidence of their neighbor; and to risk their life for a brother, though a barbarian, when they would not risk it for their neighbor and fellow-citizen. These obligations, the public believe and we know, are obligations of Free Masonry; and the reader will judge how far they entitle those who *will keep* them, to

that perfect confidence, which a candidate for public favor ought to inspire.

The citizens of the Western District of New-York, have decided that these obligations unfit the members of the Masonic fraternity for any place of public trust; and the Masons of Monroe county, have assented to the justice of that decision, by the voluntary surrender of their charters, and by "yielding submission to the imperious judgment, which intolerance, (they say,) has pronounced."—By submission to this "intolerance," they expect to restore themselves to public favor; and by surrendering their charters, they expect to avoid "the sweeping denunciations, which have been so prodigally lavished upon them." The institution of Masonry still remains pure in their sight, and fit to unite them again "in social bonds," whenever "fell suspicion" shall have removed from them "her jaundiced gaze."

By yielding willingly their charters to reproach, they acknowledge what, by maintaining the purity of Free Masonry, they deny, that the indignation of the public against the institution, is just.—The reproaches of which they complain, rest upon them as *Free Masons*, and not as citizens. So they regard it, and disband their Lodges; so they regard it, and resign their Charters. Thus they think to avoid the odium of Free Masonry; thus they "repair to the threshold of conciliation and expostulation." There, as Anti-Masons, we meet them, and inquire, "do you cease to be Free Masons by throwing up your Charters? Are not the oaths of the order, the ties of mystic brotherhood between man and man, still upon you? You have resigned your Charters to avoid the reproach of being Free Masons, and you yet maintain the righteousness of the institution? You acknowledge that the reproach is just; and on whom or on what could it rest? On you, as members of the Lodges, or as citizens? Not as citizens; for the resignation of your Masonic Charters yet leaves you worthy citizens, and the reproach is, you think, removed. Neither could it have rested on you as individual Masons; for that would imply a personal responsibility, from which the resignation of a Charter could not release you. It must, then, have rested, where it still rests, upon you as members of the mystic order, held by its ties, and bound by its obligations. From these, you are not released by the resignation of a Charter; nor are you by that just act exonerated from the reproach of Free Masonry. You are *Free Masons* yet, entitled to all the rights and privileges and sympathies of the order. As such, Anti-Masons must strenuously, but in a tone of softened feeling, continue to oppose you, altogether resist your claim to public favor, and unhesitatingly prefer others before you for trusts of emolument and posts of official power.

(NO. 6.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

At a meeting of citizens held at No. 66, Nassau-street, on the evening of the 20th instant, Mr. ERASTUS ELLSWORTH was called to the Chair, and C. C. BLATCHLY, chosen Secretary.

On motion of HENRY DANA WARD, Esq. resolved, unanimously, that a committee of three be appointed to address one or more of the most eminent men of this state who are Free Masons, soliciting their opinion upon the general character and tendency of Masonic Societies, accompanied with such explanations and remarks as they may choose to make upon the subject.

Resolved, unanimously, That the Chairman appoint that committee.

Whereupon, Mr. ELLSWORTH appointed COL. RICHARD VARICK, THOMAS FESSENDEN, Esq. and SAMUEL ST. JOHN, Esq. to constitute that committee.

NEW-YORK, APRIL 21st, 1829.

HON. CADWALLADER D. COLDEN,

Sir—The undersigned, the committee appointed in pursuance of the above resolutions, recollecting you as a distinguished member of a sagacious and discriminating profession; having reason to remember you with respect and gratitude as Mayor of this city, and as their Legislative Representative at Albany and at Washington; and reposing confidence in you as a MAN; and, being informed, moreover, that you are intimately acquainted with Free Masonry, and have attained to its most elevated degrees, beg leave, in discharge of the trust committed to them, to solicit the communication of your opinion and judgment upon the tendency and effects of that institution, accompanied with such explanations and remarks as you may choose to make upon so interesting a subject. Entertaining opinions unfavorable to Masonic associations, on general principles, with much sincerity, and without a particle of hostility to Masons as individual men, the committee, as well as those they represent, are not only willing but desirous to obtain light and truth upon a question which, at present, so deeply agitates the com-

munity, from any quarter, Masonic or otherwise, whence it can be communicated, and from which it may be confidently anticipated, it will come unperverted, as far as it is communicated at all.

With great respect, we are,

Your fellow-citizens, and ob't serv'ts.

RICH'D VARICK,
THOMAS FESSENDEN,
SAM'L ST. JOHN.

MR. COLDEN'S ANSWER.

GENTLEMEN,

I do not think I ought to object to communicate in this manner, the sentiments I have long held, and have frequently expressed, in relation to Free Masonry.

It is true that I have been a Mason a great number years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connexion with the institution, because, I have believed, and do now believe, it is productive of much more evil than good. It is also true that I have on no fit occasion hesitated to express this sentiment.

I would not do any thing inconsistent with any obligation I may have, however inconsiderately, assumed. But I know nothing of Masonry to render it so horrible as it would be in my estimation, if it obliged me to be silent when I thought its influences were pernicious. It would be detestable if it did not leave me at liberty to warn others from following my example in becoming a member of an institution, of which from its very nature, I must have been ignorant until I was initiated, and, of which, a just estimate can only be formed from experience.

I shall disclose none of the secrets of Masonry, (if it now has any secrets,) nor shall I say any thing inconsistent with what is due to the eminent living, and illustrious dead, whose names are recorded as members

of the fraternity. I have had a just pride in being associated with many of these, and now feel that I make a sacrifice in pursuing a course which may separate me from men, for whose pure motives and righteous principles, I shall never cease to entertain the most profound respect.

Discussions and expositions of the principles of Masonry, of its origin, its religion, its morals, and its science, have not been considered as betraying any obligation; but on the contrary, have been sanctioned by the highest Masonic authority. It is true that, till of late, Masonry has always been a theme of panegyric; but if the advocates of the institution are free to speak of its merits, it cannot be a violation of duty in those who hold different opinions, to express them with becoming respect and deference.

I desire that it should be understood, that the sentiments I now entertain on this subject, do not result from the alleged murder of Morgan. It is true this horrible event has induced me to think more, and more seriously, than I should otherwise have done, of the society; but I have long entertained my present opinion, *that a man who would eschew all evil, should not be a Free Mason.* Perhaps I cannot give a stronger evidence that this is not an opinion recently formed than to mention that my son, by my advice, has never joined the fraternity.

I cannot mention the deplorable event to which I have referred, without exculpating, so far as any thing I can say will do it, the Masonic fraternity from any participation in that outrage. For a long time I did not believe that Morgan had been put to death. But I find myself obliged to yield to the force of evidence. I yet entertain the most entire confidence that the fraternity did not participate in this crime. On the contrary, I do not doubt but that all the guilt of that transaction, is

confined to those infatuated men who assailed and slew him. The rest of the craft, I am entirely convinced, are as innocent of the blood of Morgan as I am. I fully believe that they hold the perpetrators in just abhorrence; they would rejoice if the guilty were discovered, and would aid in bringing the murderers to con-dign punishment.

I do not believe that those who committed this crime, had any intention to take the man's life when they first assailed him. Under the influence of an enthusiasm which the forms and mysteries of Masonry are so likely to excite in weak minds, they thought it would be meritorious to inflict some punishment for what they considered his delinquency. But they proceeded from step to step, until they found they had involved themselves in a responsibility that would be ruinous, if Morgan should be left to call them to account. A frantic interpretation of their Masonic obligations, and their fears, assisted, probably, by corporal stimulants, led them to stain their hands with the blood of their victim.

If these conjectures be well founded, however little they will extenuate the crime of the murderers, the proof of such facts, would exonerate the great body of the craft from any participation in the guilt. But an institution, the forms, or obligations, or mysteries of which, can be so perverted, or so misunderstood, even by the weakest minds, as to induce a belief, that it may be meritorious to murder an apostate brother, no good man, on due consideration and reflection, can think deserving of his countenance and support.

If it be asked, what are the advantages of Masonry? It seems to me the answer may be given in these very few words: It often, by its charity, relieves the distressed. But at what an enormous expense is this charity dispensed? When all the machinery of lodges, grand lodges, chapters, encampments, councils, visitors,

&c. &c. is taken into consideration, it must be obvious, that the charitable contributions of Masons are but trifles in comparison with the sums devoted to these objects. It may be doubted, whether all that has ever been applied to the charitable funds of the institution, would equal a hundredth part, perhaps I might say a thousandth part, of what has been expended by Masons, for their temples and their decorations, for personal trappings, for jewelry, for funerals, for processions, for festivals, and in the conviviality so inseparable from the meetings of the fraternity.

Let it be admitted, however, that the institution does relieve the poor and distressed to the greatest extent. Are the secrecy and the ceremonies of Masonry necessary for the exercise of any virtue? Is it necessary that any set of men to be charitable, should do their deeds by night, in hidden places? That they should, by awful ceremonies, establish a relationship among themselves, which many of them believe imposes duties and obligations in reference to each other, different from those by which they are bound to the rest of mankind? Many of the fraternity feel themselves obliged, in whatever situation they may be placed, to suffer an appeal from a brother mason to have an influence.—Offenders have persuaded themselves they could claim an exemption from punishment as Masons; and even at the bar of a court of justice, a criminal has thought he secured impunity by revealing to the judge, who was about to pronounce his sentence, their Masonic relationship.

If Masonry separates the members of the craft from their fellow-citizens; if Masons are led to believe that their duty towards each other is different from what it is to the members of the community not connected with them; if a Mason is bound to shield another from the general operation of the laws, or if he be subjected

to any penalties beyond those denounced by the legislature; nay, if even a feeble minded man is made to believe that by becoming a Mason, he enlists in an isolated corps, the members of which may claim privileges through their brethren, and must perform duties which do not belong to other citizens, it cannot be a fit institution in our country, where no man in the discharge of his duties to the community, should act from fear, favor, or affection.

It is often alleged that Masonry engenders and cherishes the social affections, by bringing men together with kindly feelings towards each other. It is not to be doubted but that a well regulated social intercourse has a beneficial influence on the disposition and character of mankind. But again, it must be asked, why is the secrecy, the parade, and the obligations of Masonry necessary, if their objects be so virtuous? It is to be feared, however, that these meetings have not always a happy influence. Admitting that the utmost decorum and propriety are observed, while a lodge is open, yet the craft seldom separate without refreshment; and it often happens that more is taken than is necessary to repair the exhaustion of their labors, and too frequently, more than is consistent with temperance.

Attendance upon lodges sometimes leads to habits which are inimical to the prosperity and happiness of the members and their families. Every meeting of a lodge is attended by visitors, and as there are generally, even in the country, several lodges within the compass of ten or twenty miles, opportunities for these visitations frequently occur. Often the habit of making them renders a man, who would otherwise have been content with his own fireside, impatient at home, and desirous to exchange for the excitement of a Masonic banquet, those enjoyments of his domestic circle with

which he would have been perfectly content had it not been for the seductions of the craft.

Did I know of any other advantage than these two, charity and the cultivation of social dispositions, which any rational man at this day, imputes to Masonry, I would not fail to mention it.

But, it is to be objected to Masonry, not only that no good comes of it, but that it is productive of positive evils. To some of these I have already adverted, and will notice others which have presented themselves very forcibly to my mind, and I may say, to my conscience.

If Masonry is arrogant and impious in her pretensions, and delusive in her promises, surely she deserves to be discountenanced. If she claim to be co-eval with the world, and to be of Divine origin, when in truth she is but as of yesterday, and springs from the dust of the earth, what obligation can there be that should induce any man to hesitate to speak of her according to her demerits?

That operative or practical Masonry was one of the earliest arts practiced by mankind, is very probable. We may suppose that Masons, as well as other trades, very soon formed themselves into separate societies, and adopted regulations, the better to establish and secure their interests. The employment of Masons naturally brought them, as builders and architects, more than the members of any other trade, in contact with the wealthier and higher orders of society. Men, as distinguished for their science as for their rank, were placed at the head of congregations of operative Masons. It then became an honor to be an associate of these bodies. Members were admitted who were not operatives.—These soon changed the nature of the institution by which they had been adopted, or as their term is, accepted; and, instead of the objects of the assemblies of Masons being operative Masonry, they were converted to lodges

of speculative Masons, in which the tools and instruments of the former humble trade were retained to be transmuted into symbols of all the virtues and duties of mankind.

No man, at this day, who has taken the least pains to examine the subject, can doubt that this is the origin of Free Masonry, or that the change from operative to speculative Masonry took place in very modern times. The Masonic Society has no more pretence to a Divine origin, than the societies of stationers, butchers, bakers, carpenters, or any other trade. These, for ages, have had, like operative Masons, their assemblies, in which their worshipful masters and wardens have presided; but they have been left in obscurity because their occupations did not bring them in familiar intercourse with men of wealth and power.

The first three degrees of Masonry, when traced back to the actual labors of the craft, may claim some sort of antiquity; but as to all the numerous grades above these, (I think to the number of fifty,) they are of very modern invention, and are but the contrivances of ambitious or artful men to gratify their own vanity, or to obtain money from the vanity and folly of others. They have raked from the bigotry and chivalry of the dark ages of the old world, the names of certain orders, which never had any connexion with ancient Masonry. These modern institutions are no more branches of the Masonic system, than they are of the orders, whose titles they assume.

The pretence that Masons are possessed of any peculiar knowledge, is as fallacious as their claim to a supernatural and anti-deluvian origin. But if they possess all that they pretend to have, of what advantage is it to themselves or to mankind? Suppose some cabalistic words have been preserved and transmitted by Masons through ages, and that the fables they recite were true histories, how would it benefit themselves or their

fellow men? The world must again be covered with that darkness which excluded all moral and scientific light, before such knowledge can be of any use even to the possessors.

But it is pretended that lodges are schools of the moral and physical sciences, and instruction in these is promised to those who join the fraternity. I have never heard of any attempt to impart any other moral instruction than that which could be conveyed by precepts like these: That Masons must live within the compass; walk upright as the plumb; must deal on the square, and other such mystical advice. As to the sciences, the whole scope of instruction goes no further than frequently to remind the brethren that, the sun rises in the east and sets in the west, and rules the day, and that the moon rules the night.

That we may be in no danger of violating the secrets of Masonry, of having our judgments biased by the antiquity it claims, or by respect for the many great and good men whose names are on the list of its votaries, let us for a moment put it out of view, and suppose that it were now proposed to establish a society, which, with awful solemnities, and dreadful denunciations, should impose secrecy on its members.; that they should separate themselves from the rest of mankind, and establish an intelligence by which they could, under any circumstances, make themselves known to each other; that the duties of the members, in regard to themselves, should be incompatible with the general order of society; that when a member of the association should make himself known to another, he might look to that other for special favor, whether it was to be dispensed at the polls of an election, from the jury-box, or from the bench. Suppose that the members of this association were bound to screen each other, as far as in their pow-

er, from all evil, by concealment; or by more active exertions, to relieve them from all dangers and difficulties, however they might arise from demerit. Let us suppose that all these obligations were to be imposed with awful religious ceremonies, and with sanguinary and horrible penalties, of which each member should consider himself pledged to be the executor. We may suppose this institution to have many grades, and that, at every advance, there are new ceremonies, new oaths, and new penalties, the higher differing from the lowest, only in grossness of absurdity, and impiety of imprecations. That the members of this new institution, decorated themselves with the trappings of royalty, and bestowed on each other sacerdotal, aristocratic, and even royal titles. If such a society were now to be proposed, who would hesitate to say that it would be profane, and inconsistent with our religious, moral, social, and political institutions. One of the most serious objections which might be urged to such an institution, would be its frequent administration of oaths. There would be danger that even these obligations, however solemnly imposed, would become so familiar as to be little regarded; and the simple adjurations of a court of justice, administered with the least possible ceremony, would appear, when compared with the awful ceremonies of the society, to deserve but slight consideration. If the supposed oath imposed obligations which could not be fulfilled without a violation of the duties of a citizen, and indeed without crime, every honest man would shrink from the literal interpretation of it, and would find a refuge in construing it so as to reconcile it to his conscience; rejecting such parts as he did not find acceptable. Oaths, with which there must be so much tampering, could not but have a pernicious effect on society. But these effects would be still more

deplorable, were the oaths to be observed according to their letter.

Masonry disclaims all interference in political matters. If, in this country, she has taken any part in the contentions of politicians, it has only been of late.— While I was connected with the society, I had every reason to believe that she observed the forbearance she avows. But it must be obvious, that the whole machinery of the institution is peculiarly adapted to political intrigue; and though, in our country, its influence may not have been perceived by any party yet we see that in a sister republic, so far from its being considered the duty of the fraternity to keep apart from politics, the parties whose dissensions distract the commonwealth, are arranged under different Masonic denominations.— Scotch Masons, and York Masons, in that country, no less designate Masons of different sects, than they do partizans of different politics. If lodges may be converted into secret political clubs, they ought to be feared in a free country.

It has often occurred to me as a little extraordinary, that in this republican country of ours, where we claim to be such pure Democrats, there should be manifested in those who become Masons, such a passion for finery, pageantry, dignities, and titles. One who affects to despise the blue or red ribband, the star and garter of an English lord, or the coronet of a foreign prince, clothes himself with the utmost complacency, in all the colors of the rainbow, and decorates himself with as many jewels and medals, as are worn by an Indian chief. He expects from the fellows of his community, to be addressed by the titles of Worshipful, Most Worshipful, Excellent, Most Excellent, Illustrious, and Most Illustrious, with as much certainty as the greatest despot

in the world requires from his slaves a recognition of the rank he assumes. We see from the Masonic notices daily published in our papers, that Knight, Prince, and even King, are familiar titles, by which those to whom they belong are always addressed by their brethren in their assemblies. "To his Most Illustrious Highness, Prince of the Royal Secret of the thirty-third degree," is a title which emblazons the name of many a good republican in this community. Foreigners must think we are not less fond of the show, and trappings, and titles of aristocracy and royalty, than any other people, when they see that we are so eager to adopt them, in the only way tolerated by our political constitutions.

It is true there is something of equality in this, inasmuch as every man, of every grade, and every complexion, may be invested with all the finery, and the magnificent titles of the order. All others, however, are rivalled by the splendor of the Black Lodges of this city, headed by their Respectable and Worshipful Masters.

I have known many persons whose brains have been turned by their elevation from humble occupations to royal titles and imaginary thrones. Indeed I have never known a very great Mason, who was not a very great fool. I beg to be understood. I do not mean by very great Masons, those who have stood highest in the estimation of the craft, and who have attained the highest Masonic honors. I do not forget that the names of Washington, Clinton, Warren, La Fayette, Franklin, Robert R. Livingston, Jackson, and Marshal, are justly the boast of the fraternity; nor is it possible that I should ever forget that I have seen many venerated Clergymen, sanctifying by their presence and their prayers, the labors, as well as the refreshments of

a lodge. But I mean by great Masons, those who are proud of their pompous titles; who are fond of decorations; who persuade themselves that the affairs of the world turn upon Masonry; that without it, society could hardly exist, or if it did, would be deprived of its fairest ornament, and most beneficial arrangement.

It may be asked, how it happens that I should have been so long a Mason and not until this time expressed my disapprobation of the institution. It is true, it is nearly forty years since I became a member of the Masonic fraternity, but I began to question its utility long ago. It must be fifteen or twenty years since I belonged to any lodge, and some eight or ten years that I have not been within the walls of a lodge room. During this time, I have not hesitated to express opinions in accordance with what I have now written.

When I was hardly twenty-one years of age, I was initiated in a lodge in New-York, which was distinguished for the respectability of its members. All of these I knew must have submitted to whatever would be required of me. My confidence, that they would not have done any thing wrong, induced me to pass through the required forms with very little—too little consideration. A like deference for the example of others, led me from step to step, with the same inconsiderateness. It was not till the buoyancy of youth had passed, that I began to see the vanity and folly, and, as I thought, the evil tendency of Masonry. Morgan's fate has, I acknowledge, strengthened the unfavorable impressions I entertained previously to his murder.— Since that event, I have thought the institution not only idle and useless, but this horrible catastrophe has evinced that its mysteries may engender infatuation that will stop at no crime. Since that event, I

have believed it would be a relinquishment of a duty I owed to society, if I suffered my respect for those venerated men who have left the world to believe that Masonry was approved by them, prevent me from expressing the convictions of my own mind of its merits. The example of the many who have stood as high in the ranks of Masonry as in the estimation of the world, would have induced me to have buried my own thoughts in silence. I should have been awed by their opinions could I be sure that these patrons, of whom Masonry so justly boasts, deliberately examined the merits of the institution; but when I reflect how many years of my life were passed before I gave the subject due consideration, I cannot but suppose that they, like myself, for a long time, may have been content to rest on the example of their predecessors, and that they have left their successors free to express their opinions.— If these are unfavorable to Masonry, no one can say that they are in opposition to what would have been the deliberate judgment of the persons whose great examples are considered of such authority.

I am happy that the letter I have had the honor to receive from you, affords me an opportunity to express, in such a manner as I presume will give them publicity, my sentiments on this subject. I have reason to believe they are in accordance with those of many good and respectable men who are Masons; and who, I hope, will not by their silence, suffer their example in becoming Masons to have an undue influence. I come forward the more readily at this moment, when I think no party, or unworthy motive can be imputed to me; when the excitement occasioned by the murder of Morgan, has subsided into a just abhorrence of the guilty; and when the question is not whether every Mason is not a bad man, but whether Masonry is not a bad institution.

I believe that it does no good that might not be accomplished by far better means. Its secrecy and extensive combinations are dangerous. Its titles and trappings are vain, foolish, and inconsistent with our republican institutions. Its pretensions are absurd, fallacious and impious; and its ceremonies and mysteries are profane, and lead many to believe that they impose obligations paramount to the laws. However limited the influence of my opinions might be, I should be sorry to end my life, leaving it to be believed that I had lived and died the advocate of an institution of which I entertained such views.

Having, agreeably to your request, freely expressed myself on the subject to which your letter refers, I have only to add, Gentlemen, assurances of the respect with which I have the honor to be,

Your Obedient Humble Servant,

CADWALLADER D. COLDEN.

COL. RICH'D VARICK,

SAMUEL ST. JOHN, ESQ.

THOMAS FESSENDEN, ESQ.

} Committee, &c.

New-York, May 4, 1829.

**REVIEW OF DR. DALCHO'S ORATIONS.
CIRCULAR OF THE PUISSANT SOVEREIGNS.**

Continued from p. 158.

The Grand Commander of the same fraternity in France, will next claim our attention, with his Grand Fellow-office bearers.

This man, Phillip Louis Joseph, Duke of Chartres, and afterward better known as Duke of Orleans and Mons. Egalite, was one of the wickedest contrivers, meanest promoters, and worthiest victims of that moral earthquake, the French Revolution. Many might be pardoned, be praised for enterprizing a great political reform in the despotic government of France; but not the Duke of Orleans. His designs were ambitious as his motives were revengeful. Having been scorned in an insult offered to the innocent Queen Antoinette, in which Orleans, played not the part of Joseph; and being angered with the King's neglect, he determined to sacrifice both, with the hope of succeeding himself to the government. (Russel's Mod. Europe, Part '3d, Let. 8.)

For this purpose, he associated with the Masons, and with the party who sought to destroy Christianity. He was one of the founders of the Lodge in Paris, which afterward became the celebrated Jacobin Club. (Robison's Proofs of a Conspiracy, p. 45.) He was Grand Master of the Lodge at Lyons, Chevaliers Bienfaisants, for many years distinguished above all the Lodges in France, for its anti-Christian efforts, and cosmopolitical discourses and opinions: a man, who "wasted his finances in the encouragement of faction, and the subversion of social order. He was prodigal without gen-

erosity, splendidly ostentatious without dignity, and sensual without taste. Bold in vice and daring in faction, he yet was destitute of that personal courage for which the nobles of France were long renowned.”— (Russ. Mod. Eu. Part 3, Let. 8.)

He lived to give his vote for the death of his King and his Cousin. “When the Duke of Orleans, who sat as a member of the Convention under the abused name of Citizen L’Egalite, (Equality,) when this base Prince was asked his vote, there was a deep pause; and when the answer proved *death*, a momentary horror electrified the audience.” (Scott’s Napoleon, Chap. 13.) This was in the month of March, and in October, the Queen was borne with shouts to the scaffold, and in November, Mons. Egalite, himself, endured “the scoffs and insults of the multitude without emotion, and evinced in his last moments, a degree of courage which few thought him capable of displaying.” (Russ. Mod. Eu. Part 3, Let. 12.)

Such was the Grand Commander of Free Masonry in France, a worthy associate of the Prussian Frederick, and pupil of Voltaire. Cardinal Prince de Rohan, “Master of the Grand Intelligence Lodge, and Sovereign Prince of Masonry,” next claims our attention.— He is the same, no doubt, who was “a creature of Madame Du Barri, (the shameless companion of the 15th and dissolute Louis,) whose supposed inattention to the duties of his station, and imputed want of penetration, exposed him to public ridicule and censure.” (Russel’s Mod. Europe, Part 3d, Let. 1.) He is mentioned by Barruel, as one of the *Prelates*, favoring the Encyclopedists, the men whose watchword was “crush the wretch.”

“Duc de Choiseul, Rt. Wor. Mas. of the Lodge of the Children of Glory, Grand Elect, Perfect, Master—
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Knight, and Prince of Masons, &c." (Circular of Sublime Sovereigns. Dalcho's Orations, p. 70.)

"He was bold, ambitious, and enterprizing; eager to aggrandize France, even in defiance of justice and humanity; prodigal in his administration, (he was prime minister,) and not sufficiently regardful of the accommodation, or welfare of the people." (Rus. Mod. Eu. Part. 3d, Let. 1.)

The Duke of Choiseul, during the whole time of his power, was the faithful adept, and admirer of Voltaire, who says to his fellow-conspirator, D' Alembert, Let. No. 68, 1760: "Do not fear opposition from the Duke of Choiseul; I repeat it, I do not mislead you: he will be proud of serving you." (Bar. vol. 1. p. 46.)

He aided the distribution and circulation of their anti-Christian works, and received therefor in a letter from Voltaire to Marmontel, 1767, this damnatory praise: "Long live the Ministers of France; above all, long live the Duke of Choiseul." (Bar. vol. 1, p. 84.)

Such are the four principal and leading men, among those named by our Sublime Sovereigns, Grand Dignatories of Free Masonry. The names of the others, I cannot find in the histories within my command. They are of less note, or are unknown; but arguing, as it is right to do, the character of the body from its head, the infidel king of Russia; and the character of its works from its unprincipled hands, the Duke of Orleans, and the Duke of Choiseul, what must the body be? La Corne, Daubertain, Topin, &c. &c. &c.? These are the men, who were, (if the Sublime Sovereigns are to be believed) instrumental of establishing Sublime Masonry among us; which is all one as Christianity: "founded on Evangelical truth;" according to the Grand Chapter of New-York, and Mr. Town. What a wonder! Now Judas has become a preacher of faith-

fulness! This time he kisses his Master with sincerity! Sorry I am for his sincerity, that he should still prefer secrecy and the midnight hour, for the display of his affection and fidelity; that he should come, too, from a conspiracy, not less distinguished for their hatred of the Gospel, than the Chief Priests and Sanhedrim were for their envy of the Lord of Glory.

“But, my candid reviewer, do you believe the Sublime Masons of our country are a conspiracy to execute the infernal machinations of Voltaire, of Frederick, and of Orleans?” I know no more of that than the querist. But this I know, that the source whence Sublime Free Masonry comes is most foul and unchristian, upon the authority of its highest functionaries in America, the puissant Sovereigns of Charleston, S. C. And that it was introduced among us by Jews, and first sheltered in this free country by Jews; fit instruments of the anti-christian wickedness of Voltaire. Moreover, the authentic revelation of the Sublime degrees has been made in solemn form at Le Roy, N. Y. and confirmed by independent witnesses in distant sections of our country, to the summit of the encampments of Knights Templars; and all the oaths and ceremonies, rites and doctrines, are of a character to suit the enmity to Christ discovered in its origin. Disciple of the Lord, hearken to me! You, my friends, both in the East and in the West, with whom I have taken sweet counsel, and walked to the house of God in company, hear and consider! The degrees of Free Masonry above the degree of Master Mason, came to this country from a company of Voltaire’s associates, by the hand of the sons of those, who in their madness exclaimed; “*his blood be upon us and upon our children!*” Jews, also received it here, and passed it down to you. And as

revealed, it contains both the guile and the venom of the old Serpent.

You know the mysteries of the upper degrees by the hearing of the ear; I know them as they are inscribed in fair legible type upon the page, and by a legible hand in manuscript. They are full of impiety, under cover of Christian doctrine; they are the true Satan, arrayed as an angel of light.

In view of these things, the Sublime Masons of our country, are the abettors of infidelity; the efficient friends of the French philosophy, which led to the public conflagration of the Bible, to the abolition of the Sabbath day, to the annihilation of the marriage covenant, and to the public worship of REASON!

But I honor the Sublime Masons of America. So far from favoring the anti-Christian efforts of these *real* philosophers, from whom your Masonry has sprung, you will be ready to suspect even a good thing from their hands; to say with the Roman poet:

“*Quicquid id est, timeo Danaos et dona ferentes.*”

You will reject, forsake, and forever abandon both Free Masonry and Sublime Masonry.

HISTORY OF FREE MASONRY.

The early history of Free Masonry, like that of Rome, is involved in obscurity. The conquerors of the world were not satisfied with the plain truth of their national origin. They taught that the "Eternal City" was founded and first ruled by the son of Mars, whose name was Romulus; who was taken to the gods in a tempest of lightning, and became QUIRINUS, the patron saint of the city, and one of the chief gods of Rome. This was lofty and sonorous, and unexceptionable, had it been true.

Our modern power, which seeks, with Roman ambition, to lord it over the whole habitable earth, also styles itself *eternal*, as did Rome; deduces its origin from Heaven; claims the wisest man for its lawgiver; and some mighty thing in the nature of the philosopher's stone for its secret—all which is equally credible and as well attested as that Romulus was nursed by a wolf, or Jupiter was a god that could save. And the masonic fables are told, to cover the meanness of Free Masonry's origin; for she, too, sprung from a confederacy of lawless plunderers: and it mortifies the pride of the high priests, it tops the vanity of the grand masters, and makes the puissant sovereigns of Free Masonry to tremble for the security of their thrones, to be told that their boasted order, sprung from the mire of the Rosicrucians, and spread abroad over the face of the earth upon the licentious cupidity of its speculative fathers; that it originated within the 18th century, among men capable of the most atrocious falsehoods, and base enough to sell their reputation for money, and to barter a good conscience for the delusion of a lodge room; men who sold Masonic charters for an appearance of mystery, but of a truth for gold.

Stone Masons, in common with ninety-one other

crafts and trades in the city of London, have been in the habit for centuries, of meeting in club, for the purpose of improvement in the elements of their business and craft. Each craft has its public hall, its admission fee, its coat of arms, and its charity fund. The companies are given by name in the order of their rank, in Rees' Encyclopedia, *Art. Company*; and out of only eighteen whose form of government is particularly mentioned, sixteen are governed by a *Master, two Wardens, and a various number of other assistants*. So Free Mason's lodges are governed; and the titles, *Worshipful, and Most Worshipful*, now peculiar to Masonic officers, were common to gentlemen of the 16th and 17th centuries, as Esquire and Honorable are common at the present day.

The Lord Mayor of London, at his election usually makes himself *free*; i. e. becomes a member of one of the twelve principal societies, if he were not a member of one of them before: "for these twelve," says the Cyclopaedia, "are not only the oldest, but the richest; many of them having had the honor of kings and princes to be their members, and the apartments of their halls being fit to entertain a monarch." But Masons are not among the first twelve: their rank is 31, hall in Basing Hall-street, charter Charles 2d, 1677. Some of these societies meet by prescriptive right; the oldest charter is that of the Parish Clerks, A. D. 1233, Henry 3d.; the Bakers, A. D. 1307, Edward 2d. Six were chartered in the 14th century, eighteen in the 15th century, twelve in the 16th century, 40, (and among them the Stone Masons,) in the 17th century, and some in the 18th century.

Handicraft Masonry, is an ancient *trade*, and has ever received the fostering attention of distinguished princes. Both in France and in Scotland, the craft

were allowed a peculiar jurisdiction over all disputes growing out of the exercise of their trade. (Lawrie's History of Masonry, p. 110, and p. 297.) This was granted in France, A. D. 1645; and in Scotland, near two hundred years earlier, to real builders.

In the rude times, when men, ignorant of chirography, impressed the seal of their parchments with the tooth in their head for their signature, it was usual for master Masons to give their apprentice a *grip* or *sign*, by which he should make himself known to any Mason as a regularly entered apprentice to the trade; and another when he had completed his apprenticeship, and passed to the rank of a journeyman or fellow-craft; and a third, when by assiduity, experience, and skill, he had become himself a master of work, took build-ings to rear, hired fellow-crafts or journeymen, and received apprentices. The *word*, the *sign*, and the *grip*, in those unlettered ages, were the certificate of the craft to its regularly taught members; and in Germany were common before *Free Masonry* was imported from England. (See Prof. Robinson's Proofs, p. 54.)

Masonic historians claim the men to be Free Masons against whom the statute was passed in the 25th of Edward 3d, and again in the reign of Henry 6th, forbidding them to assemble in lodges and chapters. (See *F. M. Library*, p. 25; *Hardie's Monitor*, p. 29; *Lawrie*, p. 94; *Encyclopdia Brittanica*, Art. *Masons*, Sec. 62.) Now Edward 3d, dealt with Englishmen of that day, as George 3d would have dealt with Americans in his day, as if they had been slaves. A plague had swept away a fearful portion of the English population, and the scarcity of laborers, caused all classes of mechanics to demand an increase of wages. Edward had several castles and magnificent edifices in building, and to make his money hold out, must compel the Masons and me-

chanics to work at the old rates. He issued such an ordinance, and enforced it by his sheriffs. Under that ordinance, Masons were returned from the several counties of England to work on Windsor Castle, as jurors were returned to serve in the king's courts. (See Hume's History of England, reign of Ed. 3d.) This was equally agreeable to the Lords of Parliament and to himself, and accordingly it was enacted A. D. 1350, that "as servants, not willing after the pestilence, to serve without taking excessive wages, had been required to serve in their accustomed places at the rate they had received in the 20th year of Edward 3d; and as it is given the king to understand in this present Parliament, that the said servants have paid no regard to the said ordinance, but to their ease do withdraw from the service of great men and others, unless they have livery and wages to the double or treble of that they were wont to take in the said 20th year and before, to the great damage of the great men, &c. be ordained and established the things underwritten."

Chap. 1. Fixes the day and year wages of *Farm servants*.

Chap. 2. The price of threshing all sorts of corn by the quarter.

Chap. 3. Prescribes the wages of several sorts of artificers and laborers; among whom *Carpenters* and *Masons* are particularly specified.

Chap. 4. Requires artificers to make oath that they will use their *crafts*, as they did in the 20th year of the same Edward 3d. (See Ruffhead's English Statutes, Vol. 1, p. 251.)

Seventy-four years after the enactment of this statute, which plainly is applicable only to handicrafts, Henry 6th, in Parliament at Westminster, ordained that "no confederacies and congregations shall be

made by Masons in their general chapters and assemblies, whereby the good course and effects of the *statute of laborers*, (25th Ed. 3d,) are violated and broken, in subversion of law; and if any be, they that cause such chapters and congregations to be assembled and holden, shall be adjudged felons." Coke's 3d Ins. p. 99.

The common pretence of Free Masons, that these statutes were levelled particularly against their mystic order, by the influence of bigoted priests, because the *secret* was not betrayed in the office of auricular confession, is too shallow, after once reading these statutes, to cover the nakedness of the falsehood, or to conceal the evident duplicity of its first publishers. But one thing these statutes conclusively shew with the aid of Masonic historians, viz.—that in the reign of Ed. 3d and Henry 6th, there were no Free Masons in England, but stone Masons; who met in general chapters and assemblies, not to cultivate the knowledge of a wonderful mystery, but to impede the execution of the laws, and to violate the statutes of their country.

With this view faithful history fully concurs. That a society claiming the glories of Free Masonry should have existed for ages unnoticed by any writer, noble or contemptible, foolish or learned, is wholly incredible, and unworthy of belief. The Puritans and the Presbyterians, the Cabalists and the Rosicrucians, the Gypsies and the Necromancers, the Alchymists and the Jesuists, are each liberally noticed in the works of various authors during the 16th and 17th centuries; but *Free Masonry* has not so much as a name, until the 18th century. To any historical scholar, this alone is enough. We read of the *Fraternitas lathomorum*, or company of bricklayers; but it requires not a lawyer to discern, that these are the men against whom the

statute of laborers was directed, in the 25th year of Edward 3d, and are not the men who have at this day in their lodges the language of Eden, and the mysteries of the Antediluvian world. This is irresistible truth, and I challenge any man to turn its edge, or to break its point, or to shew one particle of evidence to the contrary, except it proceed from the vainglorious boastings of the mystic order itself, which is not evidence, the witness being confessedly interested, and standing publicly convicted of shameless duplicity and of atrocious falsehood. See *Illustrations of Masonry* by WM. MORGAN, compared with the standard works and authorised pretensions of the order.

Of the same tenor is the fact, that Papacy and Free Masonry cannot dwell together in peace; but we hear not a word of their disagreement, until the 18th century. Certainly Papacy is older than 100 years; and if Free Masonry be much above that, how did it previously escape a conflict which has never ceased since first it commenced, A. D. 1730 to '40? The canons of the church require full and free confession to the priests from all good Catholics. The oaths of Free Masonry require absolute secrecy upon the transactions of the brethren from every good Mason. Now, these canons and oaths no where abide together without discord and a deprivation of church privileges, and they never could harmonize for one moment. Therefore, the time when they first fell out and contradicted each other, must have been near the beginning of one, or both of them. That time is determined by the Bull of the Pope, 1738, 1739. Wring and twist the brother Mason may, but there is no escape; the date is correctly stated, *seventeen* hundred thirty-eight, issued by Clement 12th. (See Lawrie's *Hist. Mas.* p. 122; *Ency. Brit. Art. Masonry*, last edition.)

What has been said is proof, not only that the account which Free Masonry gives of itself, is erroneous, but grossly erroneous; not only that the order was not organized by Solomon and patronized by St. John, but that it had no existence even in the days of Edward 3d, and of Henry 6th of England. The question becomes interesting, whence did it originate? and who first promulgated its falsehoods?

The Rosicrusian mania sprung up in Germany, A. D. 1610, nearly; and overspread Christendom. This puff of indefinable extravagance originated from the writings of John Valentine Andrea, a celebrated Theologian of Wirtemberg; (*see London Mag.* 1824, *Vol. 9, p. 143.*)—who amused himself with tales of spiritual wonder and mystical glory, as a literary hoax, in the style of Munchausen's wonderful adventures in his memoirs. The visionary minds of that day took his work in earnest. They claimed, in general, for the rosy cross philosophy, whatever is now particularly claimed for Free Masonry, a heavenly origin, a magic influence, a wonderful secret, and unbounded excellence. The universal medicine and the philosopher's stone, were gravely professed for the glory of its mystical laboratory; and to so great a pitch of extravagance did its vain professors run, that modern Free Masons are sober men in the comparison. This folly was greatly admired in England by some men of a strange fancy, and of great learning; and by others publicly professing the black art. Among the former, the name of Elias Ashmole, the Antiquary, stands conspicuous; and among the latter, Wm. Lilly, the Astrologer; and somewhere between them, is Robert Fludd.

This *Ashmole*, is greatly accounted of as a brother by Masonic historians, and is the first accepted Free Mason claimed by professor Robison. Ashmole says he was "*elected*" in Mason's Hall, Basing Hall-street, A.

D. 1646. (*See Biog. Brit.*) This is the Hall of the London Company of Stone Masons, chartered 1677, 31 years after Ashmole's admission into its livery, and remaining to this day, as it ever has been, in the possession of the Stone Masons; a society distinct from, and independent of the modern Free Masons. And it is evident that Ashmole was only made *free* of the Mason's Company as his friend Lilly was made *free* of the Salters Company, and as the Lord Mayor is usually made *free* of some one of the 12 principal Companies of tradesmen or mechanics in the city of London; and that Ashmole was *not* initiated, passed, and raised to the Sublime degree of Master Mason, as in a modern Lodge of Free Masons. Therefore we think the record must be wrong, which makes Ashmole a Free Mason of the modern type.

It is an undeniable fact that the conceited mystery of the Rosicrucians, and their vainglorious pretences to every thing good and great and magical, or *holy*, are united with the emblems & working tools of a handicraft mason, the compasses and level and square and leather apron, to form that lying wonder of the 19th century which is commonly called Freemasonry. This union did not take place in one day; nor until the false philosophy of the Rosicrucians fell into merited disgrace, and the sect ran out. Ashmole died A. D. 1692, and with him the last of the rosy cross philosophers; but the spirit of this order, after lingering a few years among men of less note, passed by a species of metempsychosis, into a new body, the company of masons, with whom it first appears in the early part of the 18th century.

When Ashmole died, 1692, Sir Christopher Wren was at the head of the English architects, holding the office of Deputy Surveyor of the king's buildings: in 1698 he was made by William III. Surveyor General of the public works; and in 1714 to 1718, for political

considerations, he was removed from office by George I. All masonic historians call Sir Christopher Wren *Deputy Grand Master*, at the time when he was Deputy Surveyor, and *Grand Master of the Freemasons*, at the time when he was Surveyor General to the throne. But in doing this they make a very short rope to hang themselves; for by their own showing the first Grand Lodge was formed in 1717;* then, how could Sir Christopher Wren be Grand Master in 1698, nineteen years before there was a Grand Lodge?

During this period the Rosicrucian pretensions were seeking, like a troubled spirit, for some resting place.—The age is one of the most extravagant speculation: and moved with a strange desire of fame and money and conviviality, four companies of STONE MASONS, who were left of those that had been associated in building the proud edifices of London after the fire of 1666, met, the lodge that had worked on St. Paul's Church, being at the head, and formed the Grand Lodge of London, in February, and elected their officers June 24th, A. D. 1717. With a view to fill up their ranks, and to increase their consequence, they voted to accept men of other trades and professions, as members of the society. (*Vide Preston, Smith, Lawrie, Hardie, Tannehill, et alias*, particularly the Ahiman Rezon of *Lawrence Dermott*, quoted in the 4th No. of the A. M. Review and Magazine.) Three years they struggled, accommodating the Rosicrucian pretensions to the emblems of a handicraft mason; and then, in 1720, burnt their papers for the benefit of the mystery. (See all the above writers.) They give out that this bonfire was made "by some too scrupulous brethren," who feared that the secrets of Masonry would be exposed in the Book of Con-

* See any masonic history of that year: *Preston, Dermott, Lawrie, et alias*.

stitutions about to be published ; but the smoke of that fire was not thick enough to envelope the origin of their mystic order in impenetrable obscurity. No doubt they hoped by burning their pretended parchments, to destroy all evidence disproving their claim to immemorial customs and imprescriptible rights, which claim was in a course of preparation for the public in the dreaded *Book of Constitutions*. After three years more, the volume came forth from the hands of Anderson and Desaguilliers, or Desaguiers, and blew the first strain of masonic vainglory and unearthly mystery, which is heard from any book or printed treatise !

Anderson and Desaguilliers, a Scotchman and a Frenchman, in London, were the men who first published to the world, the high pretensions of Free Masonry ; men of a low character, and of a base spirit, whose *Book of Constitutions of Masonry*, was ushered from the press, A. D. 1723, and is hardly older than our grand-fathers ! (See *Robison's Proofs of a Conspiracy*, p. 19, and p. 60 ; *Lawrie*, p. 92.) This Volume of mock Constitutions, is the basis of all Masonic history, and its delusive statements have been servilely copied and greatly magnified, until the mystic wonder has grown beyond the size and power of the fabled monsters of antiquity.

Now the false spirit of the rosy cross philosophy was fairly embodied with the emblems of a mechanics society ; and was brought forth by the *Book of Constitutions* in the form of Freemasonry. From the time of its birth the lying wonder began to run to and fro in the earth, wherever British commerce could convey it ; and charters for holding masonic lodges were everywhere sold at a cash price, and an annual stipend, by the Grand Lodge of London. To that Grand Lodge the inhabitants of most parts of continental Europe, of the East

and West Indies, of Africa and of America, paid an annual tribute for the right to confer the three degrees of Morgan's Free Masonry! The date and Grand Master who issued the warrant, are carefully recorded, in *Preston, Smith, Tannehill*, and others, for holding lodges in all quarters of the earth. A. D. 1729, Freemasonry was first introduced into the East Indies; 1730 the Grand Lodge of Ireland was formed; 1731 a patent was sent from England to erect a lodge at the Hague; 1733 Freemasonry established itself in North America at Boston; 1736 at Cape Coast in Africa, and at Geneva in Europe; in Scotland the same year the first Grand Master was elected: and so the triple-headed monster, ENTERED APPRENTICE, FELLOW CRAFT, and MASTER, went deceitfully round the earth while it was yet in its teens.

This is the nucleus of the history of Freemasonry.— Around it we shall gather distinct dissertations upon the Rosicrucians, upon the Scotch masons, upon the York masons, and upon the Ancient and Modern Masons. We shall hereafter, if life is spared, trace upon it the rise of the degrees of Knighthood, the Chapters, the Councils, and the Sublime Sovereignities of Sublime Freemasonry, even to that lying "*under the celestial canopy of the zenith, 32° 45' North Latitude.*" We will unravel the labyrinth of this boasted mystery; we will expose the falsehood of its appearances, and put the light of truth in the place of its misty darkness; that all the world may know how utterly worthless in its history is this modern Bethaven, this house of vanity; and how despicably false it is in its divine importance and assumed antiquity.

Report of the Committee on the Abduction of W.M. MORGAN, made to the Senate, February 14th, 1829: And Report of the Select Committee on that part of the Governor's Message relating to the Abduction of W.M. MORGAN, made to the Assembly, Feb. 16th, 1829.

These able documents are the result of the faithful labors of most intelligent men and legislators, appointed to consider and report upon the facts connected with the unwarrantable kidnapping and forcible abduction of a freeborn and peaceful citizen. They are compiled with great circumspection, refraining from evil surmises, and presenting a mass of most interesting facts, in the grave and dignified style of a legislative report.

The whole country is alive to the matter of these reports. A loud call is made on every side for information, for statements on authority, and for facts supported by official documents: but who is so bold as to beard Freemasonry by the publication of a state paper, shewing the iniquity of the order? Who dares to say in the language of the Committee of the Senate, "that Masonry meddles in the administration of justice, and is subversive of the republican equality guaranteed by the Constitutions of the State and Union?" Or to say in the language of the Committee of the Assembly, that *exalted* Masons swear "to advance a brother's best interest by always supporting his military fame and political preferment in opposition to another?"

Nothing besides impunity for murder and treason, can more fully illustrate the fearful and monstrous power of Freemasonry, than the silence in which the institution holds the public Press. The means it uses to do this, are not less obnoxious than the haughty spirit of the turbulent and blood-stained order, which directs them. Does a paper advertise a lecture on Freemasonry? Straightway a dozen nabobs of the Grand Generallissimo tribe, without previous concert it would seem, but each one moved individually by his personal regard for the editor, calls in a friendly way to caution him against giving utterance to the words of "perjured adventurers;" and, moreover, reminds him in the most affectionate manner, that he, the editor, lives by his paper, and that Freemasonry can deprive him of an indefinite number of his subscribers;—besides the disgrace!

This is so kind and so true, that one must have strong nerves to withstand it; and thus, by the very waving of her wand the base Sorceress holds in abeyance the free spirit of intelligent gentlemen, and the warm feelings of patriotic citizens. But not so the faithful band who represent the Antimasons in the Legislature of New-York. They have looked the basilisk in the face without trembling; they have beheld the uplifted mace of Freemasonry without fear. A single score of Antimasons have defied in the halls of the Capitol this contemnor of our equal rights; they have in each house hurled against the sides of this monstrous invention of our subtlest foes—a spear like that of the brave and patriotic Laocoon.

"Equo ne credite, Teucri!

"Sic fatus, validis ingentem viribus hastam

"In latus, inque feri curvam compagibus alvum

"Contorsit: stetit illa tremens uterque recesso,

"Insonare cave, gemitumque dederat cavernæ."

"Against the steed he threw

"His forceful spear, which hissing as it flew,

"Pierced through the yielding planks of jointed wood,

"And trembling in the hollow belly stood;

"The sides transpierced, return a rattling sound,

"And groans of Greeks, come issuing through the wound."—*Dryden.*

(NO. 7.)

THE
Anti-Masonic Review,
AND
MONTHLY MAGAZINE.

THE emblems of Freemasonry indicate the lowliness of its origin. It began among laborers, who wore their sheepskin aprons with unaffected grace. Afterward it fell into the hands of men of other occupations, to whom the peculiar terms of operative masonry were either vulgar, as brick and mortar, or obscure, as plinth, die, and surbase; and they are now come to think the very brick and mortar have some hidden meaning, and plinth, die, and surbase, with ledger, putlock, and presselboard, are words of the universal language, which, (according to the Grand Lodge of England, by the hand of Mr. Hutchinson,) has descended to Freemasons uncorrupted in the lodges from the confusion of tongues on the plains of Shinar. Thus the plain noun *masonry*, which every child knows to mean the art of building with mortar, is made by Hutchinson, an approved and standard masonic author, to come from the Greek $\mu\sigma\sigma\gamma\alpha\nu\sigma\omega$ —I AM IN THE MIDST OF HEAVEN! while Greenleaf derives it also from $\mu\alpha\sigma\sigma\omega$ and $\zeta\omega\alpha\nu$, *I seek salvation*.—(See *Hutchinson's Spirit of Masonry*, p. 15, and *Greenleaf's Brief Inquiry*, p. 44.)


Freemasonry is a derivative of the word Freemason, and the word Freemason came into use at a time when

many mechanics and laborers were slaves; and it served to distinguish freeborn stone and hammer men from the bondmen of the craft. But the word Freemasonry has a meaning quite different from its primitive, Freemason, and stands in our language the emblem of a secret system of moral power, pervading the civilized world. This secret institution consists of various degrees of mystery, one within another, to a vast extent; and has, moreover, honorary degrees of mystery, which are appended to the main degrees, like a side chamber to a principal apartment.

The entrance to every degree is obtained by an oath, and the payment of a fee; and the door of every degree is guarded with a drawn sword, or some other weapon of death. The order assume the most venerable antiquity for the date of their origin, making, in their official documents, the year of the creation their era, placing on the very signboards of Masonic taverns, *Anno Lucis*, instead of *Anno Domini*. They observe the festal days of Christian saints, as the festivals of the patrons of their mystery; they confer immeasurable titles of nobility, *Grand Kings*, *SUBLIME Grand Sovereigns*, and *General Grand High Priests*; and wear as a badge of honorable distinction, white *leather aprons* in Britain, (the birth-place of Freemasonry,) but, in this country, the aprons are of diverse materials, like an infant's bib.

Freemasonry numbers among its members men now upon the stage, whom we all revere, and has also numbered those of a past age, whom all future generations will venerate. It lifts up its ensign in every quarter of the globe, and gathers in this land of liberty 2500 conclaves, in the hours of darkness, to carry forward its plans. No denomination of Christians can enumerate in the United States, a list of churches, equal to the number of the masonic fraternities; and the revenue of

the mystery is greater than that of any national charitable society in this country.

A great diversity of opinion lately prevails respecting the real object and tendency of this prodigious association. Many suppose it to be inferior only to Christianity in the excellence of its moral influence; and one of these that respectable clergyman* must have been, who recently gave for a sentiment at a public masonic celebration,  "MASONRY AND RELIGION! *What God has joined together, let no man put asunder!*" And the Rev. Joseph Prentiss, who so late as the 4th of February, A. D. 1829, in the address before the Grand Chapter of New-York, convened in Albany, declared that "Masonry has a hiding place, secured against the inquisition or assault of human power, provided by the ALMIGHTY, guarded by his allseeing eye, and defended by his presence." Others believe it to be the perfection of all religion—that there is the highest sublimity in the mysteries of the order—the perfection of wisdom in the symmetry of the degrees—glorious truth in the tale of Hiram Abiff—and an appeal to the conscience in the Master's carpet. With them,

"Gavel, gauge, and plumb, and level,

"All are quickly brought to use;

"These with help of line and trowel,

"Works of moral worth produce."

Masonic Mirror, p. 16, 1826.

Others suppose Freemasonry to be a pleasant, but silly thing, which does no good, and but little harm; a thing which deserves no support, and requires not an effort to put it down; a poor thing, which is dying a natural death as fast as the Doctors will let it. But a large and increasing number see, in this mystic society, an enemy

* Rev. George Taft, Rector of St. Paul's Church, Pawtucket, Rhode Island.

to our political and civil institutions, *the more to be dreaded, the more it is examined.* To them it is not a light and frivolous matter, that 100,000 freemen are bound closely together by unequal obligations and impious oaths; neither is it a credible matter, that the assumed morality of the Order, which is taught by the working tools of a stone mason, and enforced with the sanctity of an oath, can be the grand object of its nocturnal assemblies.

Without prejudging the case, we examine it. We commence the investigation with the proofs of its venerable antiquity; not because its real value is affected by the true number of its years, but because its hoary head is its boast, and its having survived the tempests of ages, is the grand hope of its friends, that it will survive this; and it is venerable, if it be 5829 years old: but it is contemptible, as a falsehood and a lie, if it appear to be younger by many thousand years.

The first three degrees, Entered apprentice, Fellow Craft, and Master Mason, we pass at this time, and exclude from the considering of their antiquity; but of all the remaining degrees, by whatever name they are called, we pronounce them modern. We affirm, that its Chapters and Grand Chapters, its Encampments and Grand Encampments, its Councils, and its Sublime Sovereignities, are not six score years old; are not so old as the man Moses, who was buried of the Lord, no man knowing of his sepulchre. These Grand fraternities comprise every grade of Freemasonry, above that of a Master; they comprise the entire body of Freemasonry, with the single exception of the Lodges. Whether Freemasonry have 90 degrees with Carbonari, or 43, or 33, or 53 degrees, with the Sublime Sovereigns, or 7 degrees, with the self-styled "*Holy Royal Arch*" Chapters, it must relinquish to the praise of modern in-

vention, all except the first three, Entered Apprentice, Fellow Craft, and Master Mason, or as a plain New-Yorker might say, apprentice, journeyman, and bos.

We begin the investigation of the antiquity of these Grand fraternities, by inquiring: what is the antiquity claimed for them by standard masonic writers?

1. Royal Arch masonry, having four degrees, Mark Master, Past Master, Most Excellent Master, and Royal Arch, embodied in fraternities called Chapters, and Grand Chapters, and General Grand Chapters, dates in the MASONIC CHART, with the sanction of *De Witt Clinton*, and all the General Grand officers of the General Grand Chapter of the United States of North America, from the building of the second temple at Jerusalem: and so far as their masonic authority proves it, Royal Arch masonry is now 2359 years old.—(See the date on the prostyle temple of *Cross's Masonic Chart*.) With this date agrees the Grand Chapter of the State of New-York, as declared under their official sanction by their Grand Chaplain, *Salem Town*, who asserts that “ancient masonry has been the medium through which the five books of *Moses* have been preserved to the world.”—(*Town's Speculative Freemasonry*, 2d edition, p. 190.) The very foundation of the Royal Arch degree rests, he assures us, on the above fact, which was consummated on laying the corner stone of the second temple at Jerusalem,—(*Ibid.* p. 208.)

But the secret traditions of Freemasonry make the date of the Royal Arch degree still earlier, and refer it to the completion of the first Jewish temple, before the pretended murder of *Hiram Abiff*. With this tradition agrees *Thomas Smith Webb*, second to no man as a Free mason, and sanctioned by the Grand Chapter of Rhode Island in saying: ‘that *Joabert*, *Stockin*, and *G—*, having been by the special favor of the Most High, permit-

ted to discover the most precious jewels of masonry, Solomon conferred upon them, as a reward, the most sublime and mysterious degree of Royal Arch Masonry.'—(See *Freemason's Monitor*, N. Y. edition, A. D. 1802, part 2, book 1, chapter 10.)

We do not attempt to reconcile these contradictory statements, but quote them as the claims of Freemasonry, and shall annihilate them together, both at one blow, when we have seen, in the language of Mr. Hardie, of how great importance Freemasons esteem Royal Arch masonry.

"The degree of Royal Arch masons is one of the most august and important in the masonic order. While it impresses on our minds the most solemn conviction of the being and existence of a Supreme Deity, it also reminds us of the reverence due to his holy name. It presents to view many mysteries of essential importance to the craft, which were for the space of four hundred and seventy years, or until the rebuilding of the temple, involved in impenetrable darkness."—(*Hardie's Monitor*, 2d ed. p. 163.) "On the whole, he who has worthily attained the sublime degree of *Master Mason*, has done well; but he ought not to stop; he has not the *key*; nor can he get it until he has ascended the pinnacle of the masonic fabric, the ROYAL ARCH. When divine Providence shall have conducted him thus far, that which had been heretofore dark and unfathomable, will appear bright as the sun in the clearest day."—(*Ibid.* p. 176.)

Where this glorious mystery laid from the days of king Solomon to the latter part of the last century, who can tell? Masonic tradition asserts, that it was hid beneath the corner stone of the first temple from the days of Solomon to Zerubbabel; but what became of it afterwards is not remembered. It was dug up by three captives from Babylon, who had been led by a way that

they knew not; and then it is heard of no more for the space of *two thousand three hundred years*. This was time enough to crawl, at a snail's pace, from Asia to the western part of Europe; but the route it took is not mentioned; the stages it made, the places it refreshed at, and the company it had, is all a mystery even to the mystery. However, the leaden influence of its midnight orgies was not until recently felt in this western hemisphere; for Mr. Hardie says: "that previous to 1797 the different Chapters of the United States acted under warrants from similar bodies in Europe, or held under the Blue lodges."—(p. 190.) And with him all our masonic writers agree: *Webb, Cole, Dalcho, &c. &c.* A. D. 1796—7.

2. The Councils of Freemasonry rise next above the Chapters, and embrace three degrees: the Royal Master, Select Master, and Knight of the Red Cross. Their origin is described in the *Templar's Chart*, a work published by the GRAND LECTURER of the U. States, p. 9.

"The order of Knights of the Red Cross has been known and conferred in several parts of Europe by various titles. The incidents upon which the order was founded, occurred in the reign of *Darius*, king of Persia, and it is more particularly connected with *Symbolic Masonry*, than any other order of Knighthood. Their assemblies are called *Councils*," &c. He follows this with a tale of Zerubbabel and Darius Hystaspes, which it requires the full extent of masonic credulity to swallow. And he makes this military order of masonic knight errantry, to have been instituted by them as a memorial of their personal friendship! This absurdity is worthy of the tin trowel, and figured apron, of modern Freemasonry: from the age of *Darius* to that of *Voltaire*, no memorial of this order of masonry is found upon historical record!

3. The Encampments and Grand Encampments are next in order. These originated at Jerusalem, as appears by the Templar's Chart above mentioned, pp. 28, 29, 30; A. D. 1118. Then and there originated the true *military* order of Knighthood; but no proof exists, saving masonic vanity, to show the slightest connexion between the military knights of the 12th century, and the modern knights of deceitful Freemasonry. On the contrary, Professor Robison, of the University of Edinburgh, a distinguished scholar, gentleman, and Freemason, says: "We know, that the Lodge of the Knights of Benevolence at Lyons, in France, stood as it were at the head of French Freemasonry, and that *the fictitious order of masonic Knights Templars* WAS FORMED in this lodge, and was considered the model of all the rest of this mimic chivalry."—(*Proofs of a Conspiracy*, p. 44.)


Accordingly we find the first meeting of "Sir Knights Templars" in North America, noticed in any masonic work, is that of May 12th, A. D. 1797, at Philadelphia.—(*See Templar's Chart*, p. 94.)

4. The Sublime Sovereignities of freemasonry are next in order, and top out the hollow system with a most appropriate climax. The dizzy height of this order produces a slight giddiness of the head, and renders it difficult to determine whether "*the Grand Council of the Princes of Jerusalem*," in New-York, are the same with the Sublime Grand Lodge of Perfection in S. Carolina.—But we suppose them to be the same Elect, Perfect, Knights and Princes of masons, with only that slight difference in the complexion, produced by the southern sun. These claim jurisdiction over all the degrees of the masonic order, more or less; they pretend to immemorial customs; they date in the months Sebat, and Chisleu, and Tisri; they reign over two hemispheres, ab infero ad cœlum, and send forth their mandates, ORDO

AB CHAO, "*from the east of the Grand and Supreme Council of the Most Puissant Sovereigns, under the celestial canopy of the Zenith.*"

This order of masonry, with the Chapters, Councils, and Encampments, has not been generally known in this country, even by name, until since 1797. They all came together to this country after the time that Voltaire recommended the formation of an infidel academy on the plan of the Freemasons, whose object should be "*Ecraser l'Infame,*" to crush the wretch: as he im-
piously termed Christianity. And all the degrees of Sublime Freemasonry are now faithfully revealed and published to the world in "*Light on Masotry,*" and, by their doctrines and ceremonies and impiety, they show the cloven foot of their origin, and the paternal relation they bear to the horrid and blasphemous scenes of revolutionary France.

The proof is very simple; a child can understand it. It consists in this, that in 1720, Freemasonry, (which now has scores,) HAD BUT THREE DEGREES; and if she had but three then, the remainder of the scores must have been since added.

Now observe: The first book of Masonic Constitutions ever published, was that of Anderson & Desaguliers, in London, A. D. 1723; and that as quoted by masonic writers declares of only three degrees, Apprentice, Fellow Craft, and Master Mason. The first estab-
lishment of Freemasonry in North America, was under the sanction of those Constitutions, in New Jersey, A. D. 1730, and in Boston A. D. 1733, and contained only three degrees, Apprentice, Fellow Craft, and Master. The first revelation of Freemasonry that has come to our knowledge, was that made by Prichard, A. D. 1730, when Freemasonry had just entered her teens; which purports to be  "A universal and genuine descrip-

tion of Freemasonry in all its branches; giving an impartial account of the regular proceedings in the initiating of the new members in *the whole three degrees of Masonry*;" Apprentice, Fellow Craft, and Master Mason.

This is positive proof; and instead of the slightest contradiction from any historical circumstance, it is strongly corroborated by the following facts, viz. that neither record nor memorial, nor name, nor doings of any Masonic Chapter, Encampment, Council, or Sovereignty, of a date earlier than A. D. 1720, are to be found in any treatise upon the mystery of Freemasonry, except it be that parts of the Holy Scriptures are in the recent volumes of masonry perverted to the ornament of this mystical harlot.

So that we have in support of our first position the first book of Masonic Constitutions, and the first revelation of the mystery of Masonry, with which the world has been favored. And while these witnesses stand *unimpeached*, they are competent to maintain us in the assertion, that all the higher degrees of Freemasonry, its Chapters, Councils, Encampments and Sovereignities, have since been added.

We rest the proof of our assertion that Freemasonry has erected its Grand dignitaries since 1720, on this fact, that they were then and previous to that time unknown. And in addition to the authorities already quoted, we cite *Hutchinson's Spirit of Masonry*, published under the sanction of the Grand Lodge of England, 1772: *Calcott's Disquisition* on masonry, re-printed at Boston about 1770; *Preston's Illustrations of Masonry*, (which is the text book of the English brotherhood,) published in many editions since A. D. 1780; *Jachin and Boaz*, published about 1770; *Ahiman Rezon*, published by Dermott, the Grand Secretary of the Grand Lodge of

Ancient Masons, A. D. 1764; *Lawrie's History of Freemasonry*, published at Edinburg, A. D. 1804; *Encyclopaedia Britannica*, last edition, Art. Masonry; *Smith's Use and Abuse of Freemasonry*, published London, A. D. 1784. These are each and all professed treatises upon the Royal Art of Freemasonry, describing its beauties with poetic rapture, and dwelling on each of its degrees with the blindness of a lover; but not one of these treats of any Chapter, Council, Encampment, or Sovereignty in Freemasonry. But a single one to my recollection alludes to them; and that is Preston, who, in his later editions, speaks of the *Harodim Chapter*, as an alarming innovation made in England A. D. 1787!

And what is more extraordinary still, the Constitution of the Grand Lodge of Scotland, chap. 8, sec. 4, art. 9, declares, that *St. John's Masonry* contains only three degrees, Entered Apprentice, Fellow Craft, and Master Mason, (the degrees revealed by Morgan,) and forbids its fraternities practising any other; thus cutting off at a blow all the glorious excrescences of vanity entitled Chapters, Councils, Encampments, and Masonic Grand Sovereignties.—See *Lawrie*, p. 318.

This is a part of our subject more curious than important; but we cannot leave it without concluding the triumph of *Masonic* authorities in support of our position, by the public and solemn declaration of the United Grand Lodges of Ancient and Modern Masons, London, A. D. 1813, viz: *that all ancient Freemasonry is yet contained in the first three degrees*, and by consequence they deny the legitimacy of the Sublime Sovereigns of Masonry and their newly created Principalities, Chapters, Councils and Encampments.

Thus the great Society $\mu\sigma\sigma\epsilon\pi\alpha\upsilon\sigma\omega$, “*I am in the midst of Heaven*,” or $\mu\alpha\sigma\omega\ \zeta\omega\alpha\nu$ “*I seek salvation*,” is proved out of its own books, to be in its Sublime degrees, a tis-

sue of falsehoods. We have given it a fair trial, and now we give it a righteous condemnation: to be cropped for swindling, and branded—A LIE. Let those who are aggrieved by the severity of the sentence, appear and show cause of mercy—if they can. If our religious teachers, and our honorable men in public stations, will continue their allegiance to this secret abomination, we do not condemn them. If they contemn our judgment, and our kindness, and revile us as disturbers of their peace, and as profane and perjured wretches, we do not complain. In doing so, they act to *their profession of Freemasonry*: in suffering it, we act to a better profession. They have bound themselves by an oath, to publish us to the world, as vicious vagabonds and knaves; and we have bound ourselves, without the fear of Freemasons before our eyes, or any hope of earthly reward in our hearts, unceasingly to protest unto both great and small, that Freemasonry is sin; that Freemasonry is an institution pernicious to the moral habits, and dangerous to the political institutions of any people.

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“A DEFENCE OF FREEMASONRY; *In a series of Letters addressed to Solomon Southwick, Esq. and others; in which the true principles of the Order are given, and many late misrepresentations corrected: with an appendix containing explanatory notes, and masonic documents.* By LUTHER PRATT, *Editor of the American Masonic Register and Ladies' and Gentlemen's Magazine, recently published in N. Y.* “Prove all things; hold fast that which is good.”—*St. Paul.* 216 p. 18mo. *Francis Adincourt, Troy, N. Y., A. D. 1828.* Printed for the Author.”

This volume is recommended by fifteen Past High Priests, Worshipful Masters, and other titled brethren, “as an able and interesting work—peculiarly well cal-

culated to counteract those unwarrantable prejudices so unjustly attempted, at the present time, to be excited in the public mind against an *institution* venerable for its antiquity, praiseworthy for its abounding charities—and that has been rightly considered, by those best able to appreciate its merits, as one of the great lights of civilization, science, and humanity.”

We were glad when we took up this book. The title purported its defence of an Institution, which stands in great need of a valorous champion; and with a very natural sympathy for the weaker combatant, we rejoiced at the sight of a warrior in the field, supported by his sponsors, for the defence of agonizing Freemasonry.— We felt assured for a moment, that Pascal's Jesuits are not the exemplar of Freemasons. “*Their* surest course,” says that keen observer, “has ever been, to keep silent. The ablest of them *sont ceux qui intriguent beaucoup, qui parlent peu, et qui n'ecrivent point*—intrigue much, say little, and write nothing.” Freemasonry begins to speak, to plead in its defence. It can no longer be charged with contempt of public opinion, for its utter indifference to the weighty charges brought against it; it can no longer be taken for guilty, on account of its refusal to plead at the public bar, before which it has been arraigned by 30,000 freemen.

We have a sincere desire rightly to understand the true character of the *institution*, “venerable for its antiquity,” and take it kindly of any brother, who attempts to enlighten us with his views. That our own are widely different from his, is not a reason for ‘pulling away the shoulder, stopping our ears, and refusing to hearken.’ We have not so much confidence, that we reject instruction; nor that perfection of wisdom which rises superior to the want of knowledge. And if the “*Defence of Freemasonry*” furnishes us with little informa-

tion, we are grateful for that little, and will endeavor in the spirit of neighbourly love, to repay the benefit with heaping measure.

We cannot blame or praise the style, or the execution of this volume, We meddle not with it as a work creditable to the arts, or tending to procure for the writer literary fame. It was not written for fame, but for the defence of Freemasonry; it was not published as a specimen of the arts, but to convey to all men, proof indisputable, of the pure principles, chaste character, and benevolent operations of Freemasonry. An honest purpose, executed with spirit; but with a serious misapprehension of the truth, as the following will show:

“Freemasonry is a science, requiring both time and application to understand its mysteries.”—p. 5, of the Preface

This assertion is quite contrary to our sense of truth, yet it is by no means peculiar to the defence of Freemasonry. For interesting information upon this point, we refer our author to the *Illustrations of Masonry* by MM. MORGAN, and also to the *Revelation of Masonry* by the Le Roy Convention. These works exhibit both the science and the mystery of Freemasonry, as face answers to face in a glass: but the principles of the order, “second to none but Christianity,” (p. 13,) we propose to set forth in the words of our author, and examine freely.

Facts erroneously stated, evince want of circumspection in the writer, and, when the error is all to one side of the account, the sum is important though the items be small. Joseph Warren was not “Grand Master of Masons throughout all North America,” (p. 16,) but only of the sect of *Ancient Masons*, (which was first introduced into North America in his day;) and that without the consent, or even the knowledge, as we can learn, of the masons in distant parts of this great region, North America, but by the will and pleasure of Patrick, Earl of

Dumfries: nor did Benjamin Franklin establish a *lodge at Philadelphia A. D. 1731*, for Freemasonry itself was not established in all North America, until two years after, that is A. D. 1733.

It is a great mistake to say, "General Washington was for some time master of the Grand Lodge of Virginia." (p. 56.) We have met with no like statement in any other author, unless this be like it, when the British orator, brimfull of the glory of Freemasonry, asserts that he was Grand Master of North America: an office that neither exists, nor has existed, from the beginning of time.

But to the Principles of Freemasonry:

1. "You agree to be a good man and true; and strictly to obey the moral law.

2. "You agree to be a peaceable citizen, and cheerfully to conform to the laws of the country in which you reside.

3. "You promise not to be concerned in plots, or conspiracies against government, but patiently to submit to the decisions of the supreme legislature.

4. "You agree to pay a proper respect to the civil magistrate, to work diligently, live in credit, and act honorably with all men.

5. "You agree to avoid private quarrels, and to guard against all intemperance and excess.

6. "You agree to promote the general good, to cultivate the social virtues, and to propagate the knowledge of true Masonry."—Extract from the Book of Constitutions.

Defence of Freemasonry, p. 35.

We attach numbers to the paragraphs, for convenience.

No. 1, is the sum of the whole law; the remaining numbers do but expatiate. Nos. 2, 3, and part of 4, are of one import, requiring the mason to be a good citizen, or member of the body politic. The latter part of No. 4, with No. 5, make requisitions of a personal nature, for the credit, peace, and happiness, of the individual. No. 6, makes no addition to the principles of Freemasonry before stated, except in the final clause: "and to propagate the knowledge of true Masonry."

This implies a duty that we, as well as adhering masons, are endeavoring faithfully to discharge.

The reader will not fear our quarreling with these principles. We like them well: they are good principles. We will not cease to admire them. Fastened upon Freemasonry in the Book of Constitutions, they remain as true principles, as the peacock's feathers were true peacock's feathers, when worn by the jackdaw. Truth is not changed by passing through false lips, though it is rendered suspicious. Immutable principles of duty are not changed by being printed in the Book of Constitutions of Freemasonry; but it must be confessed, they look quite out of place by the side of "the art of wonderworking and of foresaying things to come, the transmutation of metals, and the way of winning the faculty of magic."—(*Vide Book of Constitutions, p. 15.*)

Temperance is a most important virtue; and Freemasonry, always looking out for the best things, carefully pledges the young candidate to "*guard against all intemperance and excess.*" Were this wise caution accompanied with a prudent example, Freemasonry might possibly be thought sincerely interested to hold her pupil to his word; but when she meets him almost uniformly at the shrine of intemperance, and separates him usually to a late hour from his anxious or sleeping family, she leads him into temptation; she practises him to excess. The late hours are *excess*, and the bacchanalian songs, that swell the Book of Constitutions, and increase the size of almost every masonic work, are not sung at the public inn, without the accompaniment of appropriate emblems.

"Come let us prepare,
We Brothers that are
Assembled on merry occasion;

Let's drink, laugh, and sing,

Our wine has a spring—

Here's a health to an accepted mason."

This is a lesson easily learned and not difficult to be understood, while the masonic moral inculcated by a chisel, a two foot rule, or a trowel, is farfetched, and soon forgotten.

What right has Freemasonry to these principles? The same she has to the Bible. The Bible is true, although carried in pomp by false Freemasonry. The same right she has to entitle her baby house officers "*High Priests after the order of Melchisedeck.*" The title is a true title, appropriated by divine Revelation to the only begotten Son of God: and the title must always be true, for God is true; but Freemasonry, that assumes and gives it, is a lie. The principles of the order of Freemasonry are not those they seem to be, any more than masonic kings are the kings they seem to be; or than the masonic Lodges are the Holy of Holies they pretend to be; "*erected to God and dedicated to the Holy St. Johns.*" Reader, we do not insinuate, we declare, that the Master's lodge is often mistaken by masons for the Holy of Holies of king Solomon's temple; and that the Halls of this contemptible folly are formally dedicated to the Lord Jehovah, and to the Holy St. John, or St. Johns of Jerusalem.

What has Freemasonry to do with the just principles quoted above? *She writes them in her Book of Constitutions*; and they deceive honest men: the very thing she uses them for. Plainly we need not *Freemasonry* to teach us to be good citizens; and if we did, making a hoodwinked novice *agree* to be a good citizen, goes very little way toward *making* him so. Her lodge meetings are not for the sake of giving moral, or religious lectures; if they were, certain men would not be more

constant at lodge, than at church. Freemasonry does no more with these good principles, than write them in her books, where they serve to conceal many principles that are not good. On public occasions, she is wiser than to outrage the public taste by teaching immoralities offensive to the public ear. But in her lodges, she *can* teach the boldest vices, and the world may never know it, though virtue is present in some of the witnesses; for silence and secrecy is the duty of every member of the lodge, under the most awful penalties, "murder and treason only excepted, and these at option."

She can; she has the power; she wants no more.— She knows when and where to use that power. It is enough that she has it; and the great adversary would sooner supply her the necessary cunning to use it, than that so important a power should be lost, to his purposes.

Consider, that men may inculcate any opinion however strange, any doctrine however perverse, any practice however abhorrent to justice, or humanity, in a masonic lodge, and be forever concealed from public scrutiny, and delivered from the pointing of public scorn. They may, (far be it from us to say they do,) they may, by the very constitutions of the order, *meditate* treason, *conspire* to commit, and actually commit, *burglary, theft, arson*, and any thing, but treason and murder; and though righteous Lot were in the lodge, he could only forsake them; he could never expose them: nay, if called in a court of justice to tell the truth, and the whole truth concerning a crime so meditated and executed, he must betray either *the secrets of masonry*, or his country. He has two oaths upon him counter to each other; and if a righteous man would be faithful to his country, a vile man would cleave to the obligation protecting his brother villain, which villains alone can desire.

Let no man suppose we insinuate the slightest doubt upon the purity and integrity of Freemasons. They are generally honorable men in spite of the temptation which the *principles* of the order hold out to entrap them. Their innocence leads them to overlook the very means of guilt ready furnished to their hand; and the public would have still continued to overlook them too, had not the foul abduction of a freeman from his friends and family and country, perfectly illustrated the capacity of the institution, to contrive and to execute the crime, and in a great measure to protect from justice, the reputable men implicated in the transaction.

Now, Brother Pratt, Brethren of Phœbus Lodge, and ye of the West, with whom we have a more familiar sympathy, since our newspaper has been laid in the grave by the side of your charters, we submit it to your own good sense, whether the views here taken of the principles of Freemasonry, are not correct to a letter and a point? You are honest men, and sensible men, and you do know that the positions here taken in regard to the secrecy of the lodgeroom are correct, that this secrecy is a peculiar principle of Freemasonry, and does enable wicked men to do wickedly without affording any advantage to truth and virtue. You do know that by it men may propound an act of wickedness, and discuss it, and though it should be disapproved by the company, the propounder must remain unknown to the public, and unpunished. You know that this case might happen, which it is affirmed did happen: a swindler had insured a vessel and valuable cargo, and then, having replaced the cargo with empty casks, he wished to run the vessel on shore, lose every thing, and recover of the underwriters. To *propose* the thing to a seaman was his only remaining difficulty, and Freemasonry aided him through that. He charged the brother, as a broth-

er, to keep his secret, and then communicated his base proposal. Whether this *did* happen we do not affirm; others do; and you know, that, in the legitimate exercise of the masonic oath of secrecy, it might happen.

So the case of the bribe offered by *John Anderson* to *Mr. Williams*, Member of Congress and Chairman of the Committee of Claims, under injunction of masonic secrecy, is full to the same point; and many there be of this sort, as when in an election not long since in the city of New-York, some had contrived a scheme of political importance, but to carry it into effect, the scheme must be proposed to one who might blow up all, if he should publish it. In this strait, one says, "Leave that to me; he is a freemason, and may as well be — as tell of it, when communicated to him by me."—We do not affirm that this happened, but one does whose word is good, and whose political reputation is high; and you know it *might* happen any time, when a desperate politician or party pleased to use the obligations of secrecy, to which every mason is sworn.

It is easy to go into the examination of other principles of Freemasonry, and to show that honest men mistake them also; but one at a time saves the risk of confusion, and therefore we confine ourselves to this single principle of masonic secrecy, and leave the brethren to reflect, that howsoever masons may be *charged* to be peaceable citizens, to conform to the laws, to avoid plots and conspiracies, and to submit to the decisions of the legislature;" they are "solemnly and sincerely" *sworn*, to cover up all the acts of the mason who disobeys this charge, "even murder and treason, in the Royal Arch degree, *not excepted*."

For a reply to the claims of Freemasonry to venerable antiquity, renewed by *Mr. Pratt*, and his respectable sponsors, we refer him and them to the preceding arti-

cle upon the Sublime degrees, and to the history of Freemasonry published in No. 6, of this REVIEW; and also, in Bernard's "Light on Masonry," a work which we heartily commend to the careful inspection of all those who seek "more light in Freemasonry."

Our Brother, page 26th of his DEFENCE, declares: "that the constitutions by which Freemasonry throughout all Christendom is governed, are the same, and have been so from time immemorial: they are like the laws of the Medes and Persians, which alter not;" and again page 27, he affirms that these venerable landmarks and constitutions are not liable to change, or subject to amendment. This affirmation is common to masonic writers, and we spend no more time upon it, than to inquire, how this assertion is to be reconciled with the fact, that Freemasons changed the pillars of the masonic temple, from *Jachin and Boaz* to *Boaz and Jachin*, after the revelation of Freemasonry made under that title? And how does it consist with the fact, that a new landmark, *LOS*, has been set up, since the revelation by Capt. Morgan? Stick to the truth, Brethren, let what will happen to Freemasonry, and confess, that the vain-glorious institution has both changed and set anew its *landmarks*; and, in manufacturing new degrees, it has often subjected its constitutions to a very material change. If you say that the Sublime degrees are not a part of the Ancient Constitutions and *landmarks*, we turn you over to the tribunal of the Puissant Sovereigns of South Carolina, whose royal authority you despise; and to the Council of the Thrice Illustrious Princes of Jerusalem in New-York, whose nobility you contemn; and you must be sensible, that their VENGEANCE is more difficult to be endured, than our arguments.

We notice one point more in this "Defence of Freemasonry." The names of many eminent statesmen,

divines, and philanthropists, now upon the stage, are introduced, as grand office bearers, and principal supporters of the secret order of Freemasons; and Mr. Pratt justly adds: "I might swell the list of truly respectable and pious clergymen, as well as laymen, of different denominations, who are still industrious laborers in the masonic vineyard." This is a sound argument in defence of Freemasonry. This is a lawful use of the names of our most eminent fellow citizens. We admit the full force of it, and assure the public, that we revere those names too highly to pass them unnoticed in our examination of Freemasonry. We are in duty bound to inquire of all reputable men, respectfully and firmly: "what have you to do with this iniquity, that it publicly covers its folly under the mantle of your reputation for wisdom? its blasphemy under the cloak of your piety? its base hypocrisy and treasonable practices, under your approved patriotism, and lofty principles of honor?— You stand in the front rank of citizens and of Freemasons. It is impossible to reach the heart of the order, without removing, or wounding your great names.— Your many avocations have prevented that attention to Antimasonry, which its importance demands; but the time hastens on, when no apology will be sufficient for neglecting to search and forsake Freemasonry. You know its evil tendency, and you privately confess it; but what you have publicly supported in error, you must handsomely renounce, both for the warning of others, and for the correction of errors."

THE WAY OF THE WAR.

Six months of warfare have tested the character of our fire without bringing our enemy to return a gun.— He rails and mocks, but offers no defence; he bites in secret at the motives of his opposers, but admits in silence their charges. He allows his own nothingness and worthlessness; but the men who are at the trouble to make him confess it, are great knaves! He would not resist the voice of the people, and keep open lodge, where it gives offence; but they are demagogues and fools, who constrain him to forsake his nocturnal meetings, and to return his charters. And in fine, Freemasonry gives it up, that the institution were on the whole better dead and buried; at the same time, no scoundrels can compare in moral turpitude, with the honest men, who renounce and denounce the deceitful institution!

Antimasonry has sprung from a small beginning, and is diffused over the whole land. No state in the Union fails of affording some who are deeply interested in the investigation of Freemasonry; and one step of progress uniformly renders the next more interesting, until the inquirer becomes convinced of the dangerous tendency of this hidden abomination.

But the wide expansion of Antimasonry does not reach beyond the influence of the lodges. These are always a compact and organized, a fortified and disciplined corp, while Antimasons are a scattered and exposed people, unused to secret management and political arts. Antimasons have courage, talent, honesty of purpose and perseverance; but as a body, they are inexperienced, and it takes a three years service to inure them to the tactics of masonic controversy. The militia of the Revolution fled in 1776 before the veteran marauders of

Europe, but in the next year took Burgoyne at one swoop; and we may hope that our new recruits, which now meet with some checks, will next year take a *troop* of our enemies. The good root pushes up a good tree. In the judgment of our enemies the indignation growing immediately out of the Morgan outrage, was "a just indignation;" and the tree of Antimasonry is the natural growth of that root. The root is good, and the tree is good, and the fruit is good. That a branch shoots up too hastily and withers, or that some of its fruit is blasted by the east wind, is only the course of nature in its best works. But the tree itself continues to harden and enlarge its trunk, to extend its limbs, and to bring forth more and more fruit for the support of the laborer. Pennsylvania prepares her State Convention; Michigan, Kentucky, Vermont and Alabama, Rhode Island, Connecticut and Massachusetts, arouse in public meetings; and the elections show an increased zeal in the state of New-York, to prostrate the foe of our liberties. At Rochester and in Monroe county, where the sworn masons constitute a very large proportion, and that the wealthiest and lordliest of the community, Freemasons have thrown away their charters, and come out to the polls with great spirit and some success; but Antimasons do neither flinch, nor diminish. At the last elections, there were given, according to careful inquiry, in the whole state, *sixty-seven thousand* Antimasonic votes; 34,000 more than at the autumnal election!— (*Rochester Enquirer, 19th May.*)

Many suppose that Freemasonry is dead this day, and that it can never stir again. Would that it were so; but this great society will not expire without some throes: and ere it dies, the pursuers will see the floundering of its mortal agony, terrific as the lashings of a harpooned whale. Facts in history show that Freemasons are

right in confiding to the tried strength of their order; and that doubters are wrong in supposing the society of Freemasons to be already destroyed.

How is it destroyed? by the blood of a brother? The blood of more than one has been upon it scores of years; and the society has grown. How is it destroyed? by the exposure of its secrets? These have been before the world a hundred years; they have been repeatedly exposed in the English language, and exposed again in the different languages of Continental Europe: but the society has grown. How is it destroyed? by honest men's renouncing it? It was renounced by numbers at the time it was first exposed by the martyred Prichard, A. D. 1730; but since that period it has overspread the earth. How is it destroyed? by becoming the mirth of men, women and children? A. D. 1736 to 1740, Freemasonry was the scoff of the apprentice boys of London. They came out with savage ornaments, and paraded the streets, in ridicule of Freemasons; but the society by a special vote suspended its festival ceremonies, suffered the storm to pass, and grew all the while like a willow by the water courses.—(See *Preston's Illustrations of Masonry*.)

At that time it was young and trembling. Its conclaves knew of only three degrees of mystery. It had no great names to boast, of men on the stage, or of men recently passed from the stage. Yet it recovered from the exposure, from the renunciations and denunciations of its members, from the ridicule of children, and from the contempt of men. It increased its degrees; swore that its pretended mysteries were mysteries still; put out branches in all directions; published volumes of flattery and ridiculous pretensions; built public halls; drew divines into its meshes, and ambitious politicians into its caucuses, until it has come to defy the world in

arms to arrest it: and sensible men think it is dead!—*The Opossum*—it lets the Antimasons run over it, trample upon it, kick it, and handle it as they please, without showing any resentment, or sign of life. They stretch out one limb of its odious mystery, and where it is put, there it lies, as if death had separated the body and the spirit of Freemasonry. They tumble the hideous thing about, and exhibit first one part, and then another, to the gaze of the passenger. Men say: “it is really odious! well, it is dead;” and they pass by. But all this while the artful monster is devising new schemes of imposture; and when the day of inquiry has gone by, it will crawl away, lick its wounds, and rob a d murder and swear falsely, as it has done before.

What can hinder it, sober reasoner? Be astounded, when you consider, that the infant Freemasonry triumphed over every weapon which is now levelled against the grown monster, except only the ballot box. And will not the adult institution survive a shock that only served to confirm its juvenile strength? Freemasonry has since its exposure in 1730, enrolled in its register the names of Franklin and Washington, Fredrick the Great and Voltaire, Warren and Marshall and La Fayette. Since its exposure by the author of *Jachin and Boaz*, it has ensnared George IV., Clinton and Clay! Since its exposure by Capt. Morgan, by the Le Roy Convention, and by others, it continues to inveigle blind candidates and simple young men; and, even in New York, to swear youth to keep that a secret which has been published in the newspapers; and never, under penalty of death, to reveal that which at the cost of life has already been proclaimed in 10,000 pamphlets!—Is it dead?

Freemasonry has not only been revealed these hundred years, but it has proved itself in the registered history of nations, to be a curse to the political and religious

institutions of any people. The events of the French Revolution prove to the farthest limit the capacity of this institution to breed and disseminate the foulest opinions of every description: and this people cannot plead ignorance of the fact. The Rev. Messrs. Payson and Morse, with many others less distinguished, raised their warning voices, and in the day of its darkest crimes, told the truth to the shame of Freemasonry. Professor Robison and the Abbe' Barruel, Freemasons, also published treatises full of documents and indisputable proofs of the abominations of Freemasonry, which were republished and widely circulated in this country.

What followed? Freemasonry that had before only *Lodges* in America, now pushed up into Chapters and Encampments! It published books and orations, it built halls in all the land, and embodied men by the obligations of its oaths with zeal and unwonted success.—Payson and Morse, and others, were cried down, and put to silence by the force of masonic combination, and the confidence of masonic assertions; and Freemasonry itself extended faster, and rooted deeper in this free soil, by thirty fold, after that tempest, than it had ever done before.

These are momentous truths; and while the institution is able to muzzle the press, and starve out its adversaries—while it has courage to erect immense edifices, to publish great volumes of pretensions, and to play at all kinds of wickedness in secret places, profanely swearing it is yet a mystery from Adam and from Heaven, we shall treat it, though dead, as if it were alive.—Let the man who loves righteousness, give us his sustaining hand.

BRUCE AND WHITNEY.

At the Court of General Sessions of the Peace for Ontario Co. held at Canandaigua, N. Y. 19th May, 1829, Eli Bruce, of Lockport, once High Sheriff of Niagara County, received his sentence for conspiracy to kidnap and for kidnapping William Morgan—*two years and four months close confinement in the county jail*; and at the same court, John Whitney, of Rochester, was tried and found guilty of the same offence, and was sentenced to one year and three months similar imprisonment.

In this result the friends of civil order have triumphed over the machinations of nocturnal masonry; but in our satisfaction at the recovering energy of the laws, we do not forget the sufferings of the unhappy criminals; especially of the honorable and gentlemanly, but ardent and erring Mr. Bruce. His office, his estate, his prospects in life, and his peace, have been lost and broken and ruined, by the delusions of Freemasonry. He believed the institution to be what its Grand Officers and Grand Fraternities, certify, and its exalted and pious members affirm. He has fallen a sacrifice to the hardened and atrocious falsehoods of the order. Well may the Grand Lodge of New-York vote him money, for it is his due; but all the funds of Masonry on earth cannot make up to Sheriff Bruce the loss he has sustained by confiding in this impudent and hypocritical institution.

Were he the only one who had been deceived by this imposture, and should the lying wonder still continue to swear blind candidates into its mysteries, it would be our duty, knowing these things, to proclaim them to the world. But this duty is dreadfully enforced by the consideration that *thousands* are its dupes, although in a less criminal manner than Bruce and Whitney; and that even nations have been its victims. and governments its prey. And when we raise the warning voice, what reception do the public give it?—Some say, "peace! what is this cry for, disturbing churches and friends!" Others, "Why this cry, telling that which all know? look to your motives—" And the Fraternity, instead of giving us a vote of thanks for undeceiving them—instead of publicly announcing the death of Freemasonry with her will, leaving all her halls and estates in the city and county of New-York to the sole benefit of the Antimasonic Review forever! *the Fraternity* are like a disturbed hornet's nest, many of them stinging the very walls of their habitation to relieve their spite. They do not hesitate to speak of blood, and of the fate of him for whom Bruce suffers, as being deserved by the men who kindly prove to them that they embrace

falsehood for truth. The reproach of the wicked is the praise of the righteous.

LETTERS ON MASONRY,

Addressed to the professed followers of Christ, now in connexion with the institution of Freemasonry. By HENRY JONES, Pastor of the Congregational Church in Cabot, Vt. a Royal Arch Mason. Pamphlet, 48 pp.

The religious and respectable character of Mr. JONES unites with the excellence of his spirit to commend his Letters to the attention of Masons, church members. His expulsion from the Fraternity for publishing his renunciation, and his good name abused by the *Jezebel* Freemasonry, are additional motives to peruse his pamphlet.

He begins by declaring to his *Association*, that after many years trial of the institution of Freemasonry, he has "become fully convinced that it is contrary to his Christian profession longer to support it:" and asks their advice. They say he ought undoubtedly to make public his views. Some of these follow.

Masonry, in its avowed principles, is *at variance with the Gospel of Christ*; it also *profanes* the Holy Scriptures; and it takes the name of God in vain. It promotes dissipation and intemperance; it interrupts domestic happiness, and it assumes rights repugnant to the principles of a free government. Its support requires implied falsehood and actual deceit; its oaths are abhorrent to righteousness, and are rendered void by their hidden and wicked nature; and its claims to Solomon and the two Hiram are flatly contradicted by divine Revelation.

The pamphlet concludes with the extract of the records of King Hiram Lodge, expelling Mr. Jones; and with the unanimous vote of Mr. Jones's Church, approving of his conduct; which exhibits the Lodgeroom in its true character—in dead hostility to the Church.

EVENINGS BY THE FIRESIDE:

Or thoughts on some of the principles of Speculative Freemasonry: By AMARIAH CHANDLER, Pastor of the Congregational Church in Waitfield, Vt. Pamphlet, 24 pp.

We have read this tract with singular interest and pleasure. It carries the reader in a close and concise style of argument directly to the inevitable conclusion, that the writer, who is not a Freemason, has a right, and a deep interest, to examine the character of

Freemasonry; that the *Illustrations of Masonry* by Morgan are substantially true; that the oaths of Freemasonry, by their penalties, and their obligations, and their manner of administration, are unlawful and void; and that Freemasons ought to clear their skirts of them, ought to renounce them for conscience sake.

The views he takes of the obligations of an oath, are elevated to heaven; and they are just views. Neither fraud, nor self damage, nor want of a magistrate, nor a qualifying preface, are relied upon as the ground of renunciation; but rather the oath is unlawful in its nature, and an outrage upon both natural and revealed religion, and therefore "imposes no obligation, but the obligation to deep repentance and sincere reformation." These letters are the product of a sound and healthful mind.

REPLY OF THE GENESEE CONSOCIATION to the Letter of the Rev. Joseph Emerson, of Weathersfield, Conn. addressed to them on the subject of their resolution relative to Masonic Ministers and Masonic candidates for the ministry. Pamphlet, 43 pp.

The Genesee Consociation adopted in June last the following resolution: "Resolved, That the Consociation will neither license, ordain, or install, those who sustain any connexion with the institution of Masonry, or who will not disapprove, and renounce it; nor will we give letters of recommendation in favor of such persons to preach in any of the churches in our connexion."

For this the worthy Mr. Emerson, a Freemason, addressed them in 20 printed pages, and now comes the reply.

The Consociation rest the propriety of their resolution mainly upon the fact that Freemasonry is what Capt. Morgan reveals it to be: and they are at pains to show by the affidavits and solemn declarations of 50 church members, and others, *freemasons*, that Morgan's *Illustrations* are correct, and that the institution is an abomination to truth and to civil liberty. The reply is satisfactory, and the proofs are convincing. We highly approve of the ground taken by the Consociation. We know it bears upon those we love, but their Freemasonry bears heavily upon one more beloved, and they must away with it; in the Lord's name away with it. Neither human nature, nor christian patience, will always endure the profanations of the Lodgeroom to be connected with the sacred desk. And that ministers cease to go the lodgeroom, is not enough; the savour of their example remains after they have departed, and nothing short of an open renunciation before the Fraternity will correct it.

TO THE READERS OF THIS WORK

The prospects of its Editor cannot be entirely without interest. He finds himself involved in a contest of great magnitude, without a support. Men *believe* Freemasonry is wicked, and they *wish* it were dead; but they do not pay 150 cents for documentary evidence of its depravity, and \$2 per annum to destroy it.

Why this is so, every man will judge for himself; but one great reason undoubtedly is, that upright and honorable men adhere to the corrupt institution, and give all the advantage of their reputation for integrity, in aid of the malice and calumny, the vengeance and falsehood of the *unjust* members of the fraternity, and of the deceitful institution; and we have to meet both the holy and the wicked in firm phalanx arrayed against us.

The Editor did not come unadvisedly against Freemasonry. He first searched the records of time for its history, and the standard works of the fraternity for its character; and having compiled a mass of remarkable, interesting, and most conclusive evidence, he gave it to the public in a handsome form; and now he is sacrificing the work to pay the expense of publishing it.

He next undertook this enterprize. To prepare for it, and to conduct it, he has spared nothing that he could command. "You will have 1000 subscribers in this county;" "and 500 in this;" and "2000 in three months," seemed to make a living quite certain.—But he does not find *support*, much less a profit for the consumption of infirmity, or of age.

Men hastily excuse themselves with the belief that Freemasonry is vitally wounded and has only to die; but had they purchased "*Freemasonry by a Master Mason*," they would know better; they would know that the falsehood has as many lives as a cat, and, although whipped *to death*, it will soon be again on its feet, running about more supple than ever: and they would promptly subscribe for this work, which is pledged to *hold* the mystery with a mortal grasp, until the infernal spirit which animates it, shall seek a new form and another body, in which to war with truth and with holiness.

In the war of Independence our honored Fathers at the outset recruited with short enlistments—three months, six months, and twelve months men. Experience shewed that in fighting for liberty it was not enough to contend a month, or a year; but that the musket must be carried until the enemy are expelled, and peace restored. Recruits were accordingly enlisted *during the war*; and, by way of eminence these soldiers, the best troops in the service, were called CONTINENTALS.

Ours is a second war of Independence: for freedom from the yoke of masonic tyranny. It is not enough to enlist for six months or a year; but *during the war*. The Editor, with 2000 men to back him, can defend this work during his natural ability, and make incursions upon the territories of the enemy. With 2000 CONTINENTALS he will be ever ready to give the enemy battle, and to beat up their quarters with constant alarms, that the 100 weekly and semi-weekly journals of Antimasonry may scale the walls and possess the camp.

This is not a common controversy. The Editor has not entered upon it for his own sake; he cannot support it at his own charges. His labor is his living, and if that is exerted in a barren soil, he must seek a new field. He gives himself with singleness of heart to the full exhibition of the moral and religious character, and political tendency of Freemasonry. He may have mistaken the importance of the cause, and the wickedness of the secret order. If so, he will retire, at the year's end, with only the consciousness of having had a frank and a fearless, a kind and a faithful and a patriotic purpose in undertaking and conducting this work; and posterity may determine, whether, in this thing, he has not been both as honest and as wise, as those renowned men are, who publicly affix their honorable names to the pillars of vain-glorious Freemasonry.

To continue the work, something more substantial than *cheers*, is essential. Encouraged, however, by the assurance of righteousness, and by the approbation of his readers, he stands pledged, and pledges himself anew, to devote his whole mind to the public investigation of Freemasonry without fear or favor of men, *while the public call for the investigation*: and if it please 2000 of his countrymen to enlist with him in the controversy with Freemasonry, until the Lodges of Genesee, Ontario, Otsego, Oneida, Cayuga, and Onondaga counties, reverse their public determination to swear blind candidates as formerly into the false mysteries of the selfish fraternity; and until the Lodges of New-York, and of the East and the South and the West, cease from their delusion, and cease to inveigle inexperienced youth in the meshes of the masonic oaths, the Editor will form with them a *Continental* band, to fight the battle of liberty, until independence is established. While absent at intervals from the city, not on account of expensive habits, or a waste of money, but to procure the means of being just to those who provide his paper and spread his table, his correspondents must excuse a temporary neglect, and his friends are invited to aid him by procuring the names of substantial subscribers, who will not desert their colors, while Freemasonry shows a banner in the field.

(NO. 8.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

MASONIC OBLIGATIONS.

How can masons have taken the oaths as they are revealed? It seems impossible that wise men should have proceeded to ingulph one impious oath after another, like the inebriating cup which creates the thirst it is intended to satisfy! Those men who have never taken these oaths, justly require most ample proof of their truth, before they can believe it possible, that our *best* citizens have assumed, and are still subject to, such unhallowed obligations.

Men that are tempted to become Freemasons, and join the Lodge, do it soon after they come of age, and before they have acquired experience in life. They see that Freemasonry gives influence and consequence; which youth, at least, are apt to desire. To attain its importance, or power, they must submit to the rules of the secret order; and the first rule of Freemasonry being secrecy, they can only imagine the rest; and thus it is imagined:

“To take an unknown oath is a fearful step; but to attain this influence or object in view, I must take the

oath. Washington has done it, and La Fayette; the clergy do it, and no man's warning voice is heard to cry: 'there is death in the pot.' So it must be an innocent oath; and I will submit to the venerable forms of this most ancient and renowned mystery, especially as it was perfected by Solomon, and patronized by St. John."

I confess that this kind of reasoning satisfied the fears, and overcame the scruples, of one, so far as to make him willing to submit to the rites of initiation used by this mysterious and respectable society, even to the taking of an unknown oath; and having been misled by example, his example shall not mislead another.

The candidate for masonry having made up his mind to submit to the initiatory rites, is not surprised at the requisition of a material change in his apparel, or by a hood over his eyes. He was expecting some strange thing; his mind was prepared for it; and, being blinded, he knows not whether it is a rope that is tied round his neck, or an apron string from the loins of the worshipful Master of the wonderful lodge. He is led from the preparation room to the lodge room, unconscious that he is both hoodwinked and haltered, like a felon for the gallows. He only finds, as he had expected to find, strange proceedings; and in the midst of masonic prayer and mummery, and solemnly enacted farce, he is made to kneel and repeat the oath after the master.

Does a scruple arise in his bosom, it is overpowered by the novelty of his situation, and by the confidence he places in the friends around him, *and in the good men who have travelled this road before him, without having raised a monument to warn future adventurers*; he puts the scruple down and submits to the whole oath with the firm assurance that so all masters and fellows have done before him from the time of king Solomon. Few

men, so situated, have a judgment sufficiently prompt and clear to discern the error they are committing; and if they do, cable-towed and blinded, with a mason on each arm to attend, especially if they prove refractory, it is too late to retreat; the mind of the half naked and shivering novice is not equal to the effort of resisting such a host of difficulties. He had expected strange things, and he is not surprised to find them.

But in this degraded posture, what unjust oath does he swear?

At the lips of the "*Most Worshipful*," on his knees, profanely in presence of Almighty God, he swears "always to hail, conceal, and never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of Ancient Freemasonry." This oath is that by which criminals are emboldened to hail their brethren upon the bench, or in the jury box. *Morgan*, the *Le Roy Convention*, the *Three Distinct Knocks*, *Jachin and Boaz*, and *Carlisle*, AGREE in revealing it as an oath of Freemasonry. [These are titles of distinct Revelations of Freemasonry; that by *Morgan*, and by the *Le Roy Convention*, is well known. *Jachin and Boaz* was published in London between 1770 and 1780, I think. The *Three Distinct Knocks*, London, 1795. *Carlisle's*, London, 1825.] The harm of it is that it cannot in its strictness be kept. It is too much "always to hail," i. e. to recognize, to acknowledge the presence of a mystic brother by secret signs. Gentlemen seeing these masonic arts about a vagabond, find it hard to hail them. "Conceal and never reveal any part or parts, point or points of the secret arts." Possibly one cannot speak, or write, without revealing some point or parts of the secret arts of Freemasonry. And so, many conscientious persons *dare not speak*, when Freemasonry is mentioned, lest they forfeit their peace by a breach

of the oath. We commend this fidelity, but it is a misfortune to be called severely to exercise it in so vain a cause.

HAILING SIGN OF DISTRESS.

He furthermore swears :

"Whenever I see the grand hailing sign of distress given, or hear the words accompanying that sign, and the person who gives it appears 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 of losing my own."

This oath is revealed by Morgan and the Le Roy Convention ; it is universal in American Freemasonry of the school of Webb ; and thus a mason in Alabama recently confesses that he used it :—Indicted for an assault with intent to kill, he fled. The sheriff overtook him, and, having no way of escape, he turned upon the sheriff, whom he knew to be a mason, and gave him the grand hailing sign of distress ; upon which the sheriff bade him avoid his sight. And in his confession, the contrite culprit says, under his own name, Henry Blakeley, that meaning in future to shun all affrays, he shall have no further use for this secret, and he makes it public for the benefit of the community.

But observe, this oath regarding the grand hailing sign of distress, is not found in the Three Distinct Knocks, Jachin and Boaz, or Carlisle's revelation of Freemasonry. I believe there are those among us who can testify that it was introduced into our lodges by the school of Webb.

A BROTHER'S SECRETS.

He furthermore swears :

"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. **MURDER AND TREASON ONLY EXCEPTED**, and these left to my discretion, when communicated to me to conceal or not."

The application of this oath by those interested in the abduction of William Morgan, has been so faithful, that

the utmost efforts of an excited people, and the extraordinary powers of the special commissioner appointed by the executive to investigate his fate, both together, are not sufficient to *wring the truth from the clench of this masonic obligation of secrecy*. It is a fearful oath to take in view of our obligations to obey the laws of our country; yet it is found in the revelation of Freemasonry by Morgan, by the Le Roy Convention, by Jachin and Boaz, and by the Three Distinct Knocks.

As revealed by Carlisle, a most important variation exists in this obligation. He gives it thus: "My breast shall be the sacred repository of a brother's secrets, when delivered to me as such, murder, treason, felony, and all other offences contrary to the law of God, or the ordinances of the realm, being at all times most specially excepted, *or at my option*."—(*Republican*, vol. 12, p. 110.) So that even by Carlisle, every crime *may* be sworn to fraternal concealment at the option of the brother. Just men will not keep such an oath, any how; and if wicked men, to make it binding, have only to choose to have it binding, it is easy to see that they will do so; and it is nearly as good for the iniquitous use of bad men, as if no exception of a crime were made in its terms. Any crime *may* be covered by this form of the oath. Courts of justice are unconscious of this. False swearing is usually of a negative character. The witness says: "*I do not recollect*;" and we are forced to excuse his short memory, which would often be long enough for the ends of justice, provided he could forget the penalty of his masonic obligations.

OBLIGATION TO OBEY ALL MASONIC SIGNS, &c.

"I will obey all signs and summonses, given, handed, sent, or thrown to me from a brother Master Mason, or from the body of a just and legally constituted lodge of Master Masons; *provided they be within the length of my cable tow*."

This oath is revealed by Morgan and the Le Roy

Convention. The *Three Distinct Knocks*, and *Jachin and Boaz* agree to vary the expression thus: "I will attend all summonses sent to me from a *lodge of Masters*, if within the length of a cable tow;" which is much less exceptionable. They do not place the mason at the will of *every brother, on every occasion*, but only at the will of a lodge of Masters, *on every occasion*. Carlisle's expression of the oath is still more guarded in these words: I "will answer and obey *all lawful signs and summonses*, sent to me from a Master Mason's Lodge, if within the length of my cable tow." In this form the oath requires obedience only to *lawful signs and summonses* from a lodge.

A BROTHER'S ERRAND.

"I furthermore swear that I will go on a Master Mason's errand whenever required, even should I go barefoot and barehead, if within the length of my cable tow."

No exception is made that the errand shall be lawful, reasonable, or innocent; but only that it shall be a master Mason's errand within *cable tow* distance.

This very exceptionable oath, revealed by Morgan and the Le Roy Convention, which places, in its strict interpretation, the just men of the Fraternity at the command of the knaves, leaving them no opportunity to demur on principle, or to escape from the execution of the trust, provided a Master Mason requires the service, is unquestionably an obligation imposed by Freemasonry in this country: but it is not found in *Jachin and Boaz*, or the *Three Distinct Knocks*; and Carlisle gives no such expression of words; but this he gives: "My foot shall traverse through dangers and difficulties to unite with a brother's in forming a column of mutual defence and safety;" which is little less exceptionable, than the oath published by Morgan.

APPROACHING DANGER.

He furthermore swears "to apprise a brother of all

approaching danger, if in his power." This oath is, like the others, unqualified, by any exception. It is found in *Morgan* and the *Le Roy Convention*. *Jachin and Boaz* and the *Three Distinct Knocks*, state it thus: "I will give a brother notice of all dangers as far as in my power lies." This is in effect the same, as the expressions used by *Morgan*. *Carlisle*, in the parallel passage of the oath, says: "I will not see a brother defrauded of the most trifling amount without giving him due and timely notice thereof;" thus confining the obligation to apprise of danger only to frauds upon our property.

No finer illustration of the nature of this obligation as it is understood by the fraternity, can be furnished, than the following, which I report on the authority of Mr. Beach, one of the parties. Some time before the *Morgan* outrage, a grave was robbed at Rochester, N. Y. with circumstances that induced the trustees of the village to take vigorous measures for the discovery of the robbers; and the better to secure their object they pledged each other to secrecy. As the investigation proceeded, it was discovered, that the guilty had been apprised of the approaching danger, and all the signs of guilt had been removed and concealed. Upon this, certain of the trustees were indignant, and demanding who had betrayed them, suspected badly their clerk, Mr. Beach, my informant. He cleared himself with vehemence, and the matter growing quite serious among the trustees, at length two of them confessed that they had done it, and in excuse plead that they and the plunderer being brother masons, they were under oath to apprise him of his danger. Where one case of this kind comes to light, a hundred happen.

These oaths require no comment. They are of a character so hardened and wicked, that we can scarcely refuse believing an honest Freemason who hotly asserts

“that they are absolutely false, a base forgery upon the pure character and upright intention of the venerable order of Freemasonry.”

We mean not to contradict, or to be contradicted; yet if an honorable man, a Freemason, says he never took one of these wicked obligations, we are astounded, and cannot but think him mistaken: for Freemasonry asserts with equal confidence, that her ancient *land-marks* and customs, her laws and immemorial usages, are invariable. “It is not in the power of any man or body of men, to make innovations in the body of Masonry.”—(*Elder Bradley, p. 219.*) If it were so, all masons must have taken these oaths, for some have taken them. *Morgan truly* revealed the iniquity of this mystery, or else he is not a *perjured knave*, as some affirm. His revelation is further sustained in substance, by some hundreds, who are competent from their own knowledge, to declare that it is true. It is also sustained by the similar revelations of other years, and other countries, varying enough to show independence in their source, and sufficiently according, to prove the general truths they agree to assert.

What says Dr. M'Cracken, of Rochester, N. York? “On a jury, previous to the Morgan excitement, I saw the culprit on trial give the sign of a mason, which was hailed according to the masonic oath, by two weak jurors. Making up the verdict, these could not find the prisoner at the bar guilty. Then I took them aside, as a brother mason, and told them that they carried their masonic obligations too far. This was sufficient to shake their confidence, and they yielded to the evidence of the prisoner's guilt.

John R. Mulford, of Bottle Hill, N. J. says: “I have seen a grand jury selected by a masonic high sheriff, with an express view to prevent an indictment against a

brother mason. I have 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 sign of the hand drawn across the throat, two of the jurors answered, and these same jurors, when out, refused to convict on a clear case of guilt. I have also seen masonic signs exchanged between the bar and the bench."

The history of the Morgan trials is full of proof to establish the fact, that the oaths of Freemasonry corrupt the fountains of justice, and impede the execution of the laws. Mr. Whiting the public prosecutor of the trials at Canandaigua before the appointment of Mr. Mosely; and since Mr. M's appointment, his constant assistant, is a mason. He declares that the opportunity he has had to see the evil workings of the system, is enough to make him pronounce it dangerous and corrupt. So say many of our best men, who do not yet feel it a duty to speak out publicly.

I turn back to the oaths:—The hoodwinked candidate swears "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." This obligation is the pride of many advocates of Freemasonry, it is revealed by Morgan, Carlisle, and the Le Roy Convention; and is not in Jachin and Boaz, or the Three Distinct Knocks. But what does it mean, "I will not have unlawful, carnal intercourse with "the wife, sister, or daughter of a Master Mason;" says Carlisle. So a mason is solemnly sworn to respect the chastity of a brother masons' wife and sister; but the *cousins* of the mason, the *wives* of the neighbours not masons; they are free. A mason would not be expelled and punished for unworthy and *unmasonic* conduct, debauching a brother mason's *cousin*: it

is masonically legal to do that, it is masonically legal to indulge in unlawful, carnal connection with any, except those excepted, *the wife, sister, daughter*, and Morgan adds *mother*, of a brother mason. This is masonic morality:

We have not time to give all the iniquitous points in the oaths of Masonry; and I notice but one more. It is found only in Carlisle, but it is certainly sometimes given in the lodges of this country, and is precisely in the selfish spirit of the last, and in the true spirit of Freemasonry. It is this: "I will also prefer a brother master mason in all my dealings, and recommend him to others, as much as lies in my power, so long as he shall continue to act honourably, honestly, and faithfully towards me and others." *Prefer him in all my dealings*: i. e. trade with him as a merchant, council with him as a lawyer, employ him as a mechanic, and vote for him as a public officer, in preference to another, who has not learned, with a halter about his neck, to pronounce "Shibboleth." I have not mentioned this in way of remonstrance to a great number of brethren, but I have named it to wise men among them, and invariably they have pronounced it no cause of complaint that men should *prefer* their brethren!—"Say you so?—Then you Masons continue to prefer one another, and we that are not masons will prefer one another."

This proposition made, the brethren see at once it would be a losing game to play: the whole sport is, to make sure of the masonic interest, and obtain as much more as possible; and so soon as they are confined to their own limits, they give up.

How easy it is to enlarge upon the subject already opened, every one can see; but yet I have not touched the obligations above the third degree: and the oaths get worse, as we advance in this scheme of iniquity. But

we must leave the obligations to look at the penalties attached to them ; these are invariably the same in spirit in all the different revelations that have been made, from Prichard's in 1730, to Morgan's in 1826, and I never heard any mason dispute them, though many may do it with the same propriety they dispute the obligations of the oaths I have cited. This is a horrid part of the subject, but fidelity to our cause demands that we be attentive here.

CARLISLE'S PENALTY OF THE ENT. APPENTICE'S OATH.

“ My throat cut across, my tongue torn out by the root, and buried in the sand of the sea, at low water mark, or a cable's length from the shore, where the tides regularly ebb and flow twice in 24 hours, or the more efficient punishment of being branded as a wilfully perjured individual, void of all moral worth, &c. So help me God, and keep me steadfast in this my great and solemn obligation of an Entered Apprentice Mason.”—
(*Republican*, p. 15.)

JACHIN AND BOAZ'S ENTERED APPRENTICE'S PENALTY.

“ To have my throat cut across, my tongue torn out by the root, and that it be buried in the sands of the sea, at low water mark, a cable's length from the shore, where the tide ebbs and flows twice in 24 hours. So help me”——

Three Distinct Knocks is in the same words, with one slight variation, which I name, not for its worth, but for the sake of indisputable precision. (*and that it be*, reads “ *and that to be buried in the sands*” &c.)

Prichard's *Masonry Dissected* runs thus :—“ to have my throat cut, my tongue taken from the roof of my mouth, my heart plucked from under my left breast, they to be buried in the sands of the sea, the length of a cable rope from shore, where the tide ebbs and flows

twice in 24 hours; my body to be burned to ashes, my ashes to be scattered upon the face of the earth, so that there shall be no more remembrance of me among masons. So help me ——."

Morgan's, "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 24 hours. So help me ——"

The penalty of a fellow-craft's obligations we omit for brevity's sake.

CARLISLE'S PENALTY OF A MASTER MASON'S OATH.

"To have my body severed in two, my bowels torn thereout and burnt to ashes in the centre, and those ashes scattered to the four cardinal points of heaven, so that no trace or remembrance of me shall be left among men, more particularly among Master Masons. So help me God, and keep me steadfast in this grand and solemn obligation, being that of a Master Mason."—
(p. 110.)

JACHIN AND BOAZ'S PENALTY OF A MASTER MASON'S OBLIGATIONS.

"To have my body severed in two, the one part carried to the South, the other to the North, my bowels burnt to ashes, and the ashes to be scattered to the four winds of the heavens, that no farther remembrance of such a vile wretch may exist among men, (and in particular masons.) So help me ——."

Three Distinct Knocks is precisely in the same words.

Morgan's, "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 ——”

Let no man doubt with this mass of evidence before him, that the oaths of Freemasonry are substantially revealed. And taking them in their best operation, they are like an Indian's knife, equally convenient to cut his bread, or to slay a deer; equally convenient to bring fire from the flint, or the blood of life from his enemy. They are dangerous oaths in the keeping of any man: they are peculiarly fearful in the keeping of the ignorant, the vicious, and the designing: and now they are in this country entrusted to 150,000 men, they must be in many bad hands; they are a just object of jealousy and dread.

The penalties of these oaths contain the true reason, why Freemasonry has been kept a mystery, and why men who shrink from its polluting spirit, are yet content to be silent under its obligations. They also, by their manifest wickedness, justify me in pointing out to the watch and to the execration of my countrymen, a system, which makes itself familiar with assassination, impiously in God's name, which binds its members by secret oaths, that besit only a band of highwaymen; and which profanely requires men to forswear their lives to its honor.

Light on Masonry: a collection of all the most important documents on the subject of Speculative Freemasonry: embracing the reports of the Western committess in relation to the abduction of WILLIAM MORGAN: proceedings of conventions, orations, essays, &c. &c. with all the degrees of the order conferred in a master's lodge, as written by Capt. William Morgan; all the degrees conferred in the Royal Arch Chapter, and Grand Encampment of Knight Templars, with the appendant orders, as published by the convention of seceding masons, held at Le Roy, July 4th and 5th, 1828. Also a Revelation of all the degrees conferred in the Lodge of Perfection, and seven degrees of a still higher order, with seven French degrees, making forty-eight degrees of Freemasonry, with notes and critical remarks, by Elder DAVID BERNARD, of Warsaw, Genesee Co. N. Y.; once an Intimate Secretary in the Lodge of Perfection, and Secretary of the Convention of Seceding Masons, held at Le Roy, July 4th and 5th, 1828.

For there is nothing covered that shall not be revealed, and hid, that shall not be made known.

And what ye hear in the ear, that preach ye upon the house tops.—*Jesus Christ.*

Utica, William Williams, 1829. 588 Octavo.

The volume opens with a beautiful print of William Morgan, from an original picture of A. Cooley's, representing him in the act of preparing the manuscript, for which Freemasons took his life; and with a second print representing the masonic assassination of *Akirop* by *Joabert*, as exhibited in the degree of elected Knights.

The assassin holds in his left hand by the hair, the head of the masonic traitor, severed from the body, and in his right, the murderous knife.

The INTRODUCTION contains the author's justification for the breach of all his masonic obligations: which in

the sum is this: that the system of Freemasonry is a conspiracy against government and religion, which he is bound not only to forsake, and renounce, but also to *expose*: that its existence depends upon its secret, and the Glory of God requires the thread of its existence to be cut.

The first three degrees of Freemasonry are the basis of the whole fabric, whether it consists of four or seven, or thirty-three, or fifty degrees. They are the basis of all, and by the revelations made, they are evidently the model of all the lodgework above them. If the public are once convinced, that the first three degrees are fairly before them, the remaining revelations rise so naturally and consistently upon them, that they will obtain credence without an argument.

That a great imposition is now practiced upon the public, is most certain. We have a society extending from the lakes to the mountains, and from the source of the rivers to the sea-shore, embracing the President of this Republic, many of the heads of Departments, Governors of states, Professors in Colleges, and Doctors in all the learned professions. It does not merely embrace them as members, but it promotes them to its honours, insomuch that from the *Past Grand Master of TENNESSEE*, to the present Grand Chaplains of New-York, no men can be found in the nation, more honoured in station, or respected in private life. It embraces not only the living, but the names of the illustrious dead. Clinton died in the highest gift of its priesthood, and Franklin carried its master's gavel; and even Washington must be believed to have worn its apron.

Again, we have a large company of honourable men, receding from that society, men of pure minds, of liberal education, and of the highest respectability, renouncing its connexion, and denouncing its principles and its dan-

gerous tendencies. The weight of character is by no means light on the part of the seceders; but it is vastly heavier on the part of the supporters and office bearers of the Society: as the character of the Protestant reformers of the 16th century, was far from being equal to that of the learned and royal defenders of Papacy.

Take the matter either way, it is a question of importance, whether the one party, or the other be right. If Ancient Freemasonry is in the right, none ought to be allowed to pull down its honor; but if Anti-masonry be right, this people ought to support it. Thousands take an interest in the question, and more would, if they were able readily to find the right end to it. But it is so involved by the combatants in the fog of contradictions, that inquirers are at a loss to know what to believe, or what to do.

This volume of Elder Bernard's will go far to bring the scattering fire of falsehood to one point, and to silence one party forever. Either this volume, entitled "*Light on Masonry*," is a gross libel upon Ancient Freemasonry, or the seceders from the order have the right of the question, and deserve not only the countenance, but the heartiest thanks of the public. This is not a question of character, but a question of fact. Freemasonry may have all her good sons in welcome, for they are hers by legal right; but is Freemasonry herself, *the thing* set forth in Elder Bernard's book? That is the question: we try not men, but we try Freemasonry: and should that be found infamous, the men who bear, and the men who have borne its honors, whether Jackson or Clay, must, upon information, renounce it, or share in its disgrace. The men who have enlisted in its files, and have filled up its ranks, must not only desert, but they must desert openly, in the fear of God, and

not secretly, in the fear of Freemasonry. Their influence and example must be as explicitly published and quoted to the disgrace of the convicted institution, as it ever has been to its support.

On the other hand, if Freemasonry be not the infamous thing revealed in Bernard's volume, and denounced by Robison and Barruel, Colden, and Perrine, then Morgan deserves the infamy *which covers him*, and seceding masons, are no better.

So far as relates to the first three degrees, the editor is a witness, and will not obscure his testimony by argument. He was made a mason in Union Lodge, No. 1, Ohio, holding its charter of the Grand Lodge of Ohio. He was taught by a respectable lawyer of Marietta, at that time Senior Warden of the Lodge. This gentleman was taught by SNOW, Grand Master of Ohio, who was taught by T. S. Webb. It was the pride of the young masons, that *the work* was according to the pure model of Col. Webb!

But why should the editor testify? Why not keep within the silence of the masonic oath? Why not respect the opinions of others, and be content to argue against the Institution, still keeping its secret?

The oath is the bar; but the masonic oath is like the masonic institution, a false thing; and falsehood is a rope of sand, that cannot bind even the holder, much less those who reject it. The oath to masonry, we hold as David held his oath to slay Nabal and all his house: he rejoiced and praised God, that he was turned from keeping his oath. The editor is turned from his oath of fealty to freemasonry, and gives God thanks: he holds the whole thing in contempt, and hates it with a perfect hatred. The institution is a harlot from the birth, and an adulteress from the time of his unhappy union with it. He is absolved from its obligations, and

while he separates himself from it, he shews *cause*, by shewing its diabolical spirit, and treacherous practices; its deformity and its sin; its profanity and its evil communications. Capt. Morgan has made exhibition of its shame, and we blush for it; the cheeks of all honest freemasons crimson with confusion: but impudent freemasonry is not in the least abashed. She flaunts and twirls and paints as before. She appoints the Patroon of Albany her Grand Master for the State of New-York, and lays the corner stone of the Associated Methodist Church in Washington city, June 1829, with saintly show; and the corner stone of the Chesapeake and Ohio canal, in solemn state! Notwithstanding her shame *is* discovered by Morgan's Illustrations, and they are worthy and well qualified dupes of her mendacity, who will deny it.

The editor was sworn to keep the secrets of Freemasonry. It is impossible to keep, what has never been entrusted to him. The secrets of Freemasonry were published A. D. 1730, and he played with them in childhood, in *Jachin and Boaz*: how were they yet *secrets*, that in any just acceptation of terms he is bound by that word in the oath to keep them?

He was sworn to keep the secrets of Freemasonry. Morgan has published all, and has taken away from Freemasonry its *secrets*: how can we honestly attempt to keep for the shameless thing, what it *has* not, either by right or in possession. Shall a man be twice its fool? once entering its mysty darkness in pursuit of light; and again tarrying there, while an open door invites his escape? Shall a man sustain the falsehood for his own pride? shall he lead others into sin for his own vindication? shall he make it a point of honor to be true to Freemasonry, which is false to his religion, and to his country? Far from it.

Despising Freemasonry and its pretended oaths, and regardless of its barbarous penalties ; in the fear of God, and in the belief of a future day of irrevocable judgment, he declares, that the silly and impious *lodgework*, revealed in Morgan's Illustrations of Masonry, and republished in Elder Bernard's "*Light on Masonry*," is that which was carefully taught him for Freemasonry, in Union Lodge, Ohio, No. 1, and that he has seen the same folly acted for Freemasonry in raising "a poor (deceived) candidate" to "the sublime degree of a Master Mason," in *Leicester Lodge, Ms.* Moreover he has repeatedly witnessed, men, whose masonic, and whose moral character he has been careful to learn, and can rely upon; men who have travelled *as masons*, in Virginia, Ohio, Georgia, New-York, Connecticut, Pennsylvania, and New-Jersey, and whose names are known on the rolls of the Fraternity, as officers in the Lodges and Chapters and Encampments, of our country, perform the same ridiculous mummery for *Freemasonry*, in the city of New-York. If Rev. and christian friends, who are Freemasons, have another system diverse from this, he will readily become a candidate for initiation: provided there be no *impiety* in it; but no; Freemasonry is the same all the world over. This is the boast of the order, and there can be no other than that which is carefully recorded in *Light on Masonry*.

Some will yet pretend to disbelieve, and others may really hesitate to give full credit to this explicit declaration on the ground that the witness is "faithless by his own confession."

Faithless to whom? to you, reader? or to his country, fellow-citizens? or to his God, christian brethren? No: to all duty faithful, but faithless to Freemasonry. And if the single act of being faithless to the enemies of his country, renders a man unworthy of belief in testifying to a matter of fact, then Washington's word was no

better than a liar's, for he set at nought his allegiance to Britain for the liberties of his country. If despising the obligation of an oath, conceived to be wicked, renders a man an incompetent witness to a plain matter of fact, then Martin Luther's testimony is in all things exceptionable, and not to be received.

It is not necessary to prove that the American Revolution was a righteous cause, or that the Protestant reformation was a just one. And far be it from the writer to use the example of Washington, or Luther, to warrant his revolt from Freemasonry. But this he does; he puts his word on a level with theirs in point of veracity, and challenges the world to show what incompetency to testify truth can be imputed to him, which is not equally imputable to them. To the Tories the great Washington was a "perjured rascal," as some men now are to Freemasons. To the Britons our honored fathers were traitors, as their sons are traitors to Freemasons; to be hung, drawn and quartered, was the penalty in the former case; and to be butchered, and torn to pieces, and burnt to ashes, in the latter case. Men of 1776 did not fear the British halter; and men of 1826, did not fear the masonic cable-knot. And reader, be you assured, the word and veracity of Anti-masons will descend with that of Washington and Adams, and of their fellow-patriots, unblemished to posterity, when that of the brazen supporters of Freemasonry will be a proverb of contempt.

The next difficulty is, to shew that this folly has character in it, to awaken the spirit of the community, sufficiently to put it down. Freemasonry presents itself like a black bottle, full of spirit so pure and colorless, that the poor candidate is astonished at its ethereal transparency. He enters, finds it full of *air* indeed; bites his lips, and keeps his oath of secrecy. In this sit-

uation are most of our own honored friends : they think the mere emptiness of the bottle is not sufficient cause for breaking it, and that it is better to be still ; or to use our little influence against it, in a small way ; “ an *empty* thing can do no harm.”

Verily, once he thought it empty too, and was still : thought it did no harm, and only used a little influence in a small way, to check it. But when he heard honest men declare, that this *empty* thing was *religion* enough for any man ; and *law* enough for any man ; and *wisdom* enough to be the work of divine inspiration ! he began seriously to think the bottle was not quite empty. When he searched its records for his own satisfaction, and found it claim heaven for its birthplace, and the Holy of holies for its residence, and the sacred utensils of the ark of God for its common emblems ; when he found it ordain priests after the order of Melchisedeck, personify the Most High God in its ceremonies, and initiate Knights of the Holy Ghost, into its mysteries ! Should he be still ; *should* he ? those who honor the writer, would not expect it from him : they may fear he has taken up the matter hastily, and without sufficient examination : but the reader will acquit him of that.

When he found this empty bottle was the instrument of the chief movers of Revolutionary France, and the principal means of introducing confusion and death among all orders of that distracted people ; that its spread had been the object of deep solicitude, thirty years ago, both in England and America, that Parliament had confined it by statute to three degrees, and that it had risen suddenly in America, to 33, to 43, and 53 degrees, and had violently slain a freeman, and covered up his blood, he became assured, that this *black bottle* is full of spirit, as it ever pretended to be ; is full of the spirit of wickedness, is brimful of the powers of the air ;

is the loathsome den of the old Serpent. As such, he zealously helps to break it ; and he labors with his might, while breaking it, to save the good men carelessly in it ; to shew them why they should come out, and be separate. And in all this thing, fighting at his own charges, he has a conscience void of offence toward God and man.

The truth and correctness of *Light on Masonry*, in the higher degrees, cannot be doubted by one who knows by inspection its minute accuracy in the first three degrees ; but for the sake of others, we will cite a few facts to corroborate it.

The Mark, Past, and Most Excellent Masters' degrees, were all written by the hand of William Morgan. His fidelity to the truth, cannot be supposed to have left him, while Freemasons leave the public to suppose what they did with him at Fort Niagara. The Royal Arch degree, stolen from Morgan by masonic cunning, forwarded with breathless haste to the General Grand Chapter of the United States, then sitting in the city of New-York, by them committed to a special committee, (of which Col. S. R. Knapp, and Col. William L. Stone were members,) remanded to the place from whence it came, and then, like its honest author, secretly destroyed by the way ; was restored to the public by an artifice, which Freemasons can neither despise, nor condemn. A special messenger and a qualified brother, travelled quite from Genesee to Connecticut, to *Lecture* masonically with Jeremy L. Cross, the GRAND LECTURER of the United States, and wrote out the whole anew, from the honest man's lips. It certainly was not worth the trouble, only for the sake of truth.

The degrees of Knighthood were revealed by a qualified committee of the Le Roy Convention of seceding masons ; and those of Perfection, &c. a body of a ser-

pents length, too tedious and hideous to prove in every joint, were obtained in a way to satisfy the publisher of their truth; and the reader may be sure their truth is their only recommendation. A more blasphemous and disgusting system cannot be easily contrived, and this so covered with saintly hypocrisy, that our learned Doctors are taken with the bait, and at least think it honors the Gospel, while some think it is the Gospel.

One argument to shew the truth of this *Light on Masonry*, is that the upper degrees to the top of the Encampment, being about to appear, a spurious and false work in three numbers, was published by Freemasons, to serve as dust in the eyes of the public. This contained many strange things to Freemasons, and revealed nothing of importance to the profane. It took well: Masons solemnly declared there was no truth in it; the profane could not affirm to the contrary: and now it is found at the stalls in New-York, and in distant parts of the Union, pushed off by the cupidity of avaricious men, and by the duplicity of Masons; while the genuine work lies honestly upon the hands of the General Anti-masonic Committee, neither sacrificed to hawkers, nor sought after by the public!

In the same spirit of Freemasonry, an edition of 5000 copies of *Jachin and Boaz* was struck off (at Utica, I think,) and put in the hands of a man of the name of *Morgan*, to peddle in 1827. Then the masons with a nearer than usual approach to the truth, boldly asserted that "Morgan is not dead, but alive, and peddling his books, which are only a new edition of old *Jachin and Boaz*."

This is strong evidence; and it does apply with force to the upper degrees. The spurious edition was published in four numbers; these are now bound together in one volume. The true work came first, three degrees from the hand of *Morgan*, in one pamphlet; then

from the third to the top of the Encampment in another pamphlet, from the Le Roy Convention; and now, "*Light on Masonry*" embodies the two, and adds the ineffable and most wicked degrees of the Sublime Lodge of Perfection.

The men who testify to the accuracy of these genuine Revelations of Freemasonry, can have no inducement to brave the curses and the threats, to hazard the penalties and the dangers opposed to them by the order, adequate to sustain them in the work, if they be not supported by truth and a good conscience. Men of every profession, occupation, and rank in life, have borne public testimony to the profanity and abominations of the secret order; and Bernard's *Light on Masonry* fully supports their declaration. "At every advance, there are new ceremonies, new oaths, and new penalties, the higher differing from the lowest only in grossness of absurdity, and impiety of imprecations."* "Of such a society, (fully unfolded in *Light on Masonry*,) who can hesitate to say it is profane, and inconsistent with our religious moral, social, and political institutions?" Yet strange to tell, men do hesitate; christian men, the teachers of pure truth, and the servants of a holy calling hesitate. They cannot lift this cross: to say "Freemasonry is profane." It requires too much self denial. Poor souls: they could enter the Lodge "in the name of the Lord;" could pray for divine wisdom to enable them "the better to display the beauty of holiness by the secrets of Freemasonry;" they could unite in the reading of the holy scriptures, in the orgies of this nocturnal association; they could aid the worshipful Master, following with the crash of their hands and feet, his profane exclamation:—"God said, Let there be light, and there was light." But publicly to say, "this is profane," they find not how. They could personify the Supreme Be-

* Mr. Colden's Letter.

ing, use his great name for a common *pass-word*, and trifle with the holy things of the ancient church, the ark of the covenant and its contents, but they did all this *secretly*, and to pronounce it publicly *wrong*, is a very different affair.

They do very wrong ; wrong to their own peace, wrong to their generation, and to posterity, wrong, very wrong, to the holy religion they profess.

The Anti-masonic documents embodied in Elder Bernard's volume, are faithful expositions of truth and facts, to convict the order by the wickedness and delusion of their mystic Queen: and the whole work is recommended to the public as a memorial of that shameless institution, which falsely dates from the era of creation, and deceitfully celebrates the day of ancient St. John.

Resolved, by the New-England Conference of the Methodist Episcopal Church—That we will have no connexion whatever with Speculative Freemasonry ; and this Conference will consider any member who disregards this resolution as offending against the authority of the Conference.—A true copy, Attest,

D. FILLMORE, *Sec.*

Portsmouth, N. H. June 13th, 1829.

RENUNCIATION OF ELDER JOSHUA BRADLEY.

"*The stone shall cry out of the wall, and the beam out of the timber shall answer it.*"—Hab. 2, 11.

The day of reckoning with Freemasonry advances. The living stones of the masonic temple cry out upon the abominations done in its dark recesses, and the beam out of the timber answers it with new discoveries of iniquity. The christian ministry are cleansing their hands of the pollutions of this secret order; and few among them adhere to the Fraternity of masons, whose renunciation can be so much felt as that of Elder Bradley.

He has a good reputation; has published a treatise of 390 pp. 18 mo, entitled "*Some of the Beauties of Freemasonry,*" which went to a second edition at Albany, A. D 1821. In it he presents the claims of the "Ancient and Honorable Fraternity, after the manner of *Webb, Preston, Dalcho, Town, and the Book of Constitutions.* In the conclusion of the Preface to that edition, however, are these lines of prayer, which we trust are now answered.

"If I am right, thy grace impart
Me in the right to stay;
If I am wrong, O teach my heart,
To find that better way."

The manner of the christian preacher runs much into his work: and that name which is like the fire and the hammer to break the flinty heart in pieces, is often uttered, where a christian should utter it, and a mason should not. The name of the Lord Jesus in a lodgeroom, or in a ritual of Freemasonry, is like "*Mahomes*" in the service of the Church, strange and inconsistent, and is never to be endured, when it can be with safety resented: but it has a power to save even there, which is manifest in the renunciations of those who forsake the unholy order. Lodges which offer prayers habitually in Jesus' name, will be soonest to throw up their charters, and to sell their lodge furniture; and masons who most revere that holy one, will be earliest to flee from the thick darkness of Freemasonry.

The way in which Elder Bradley was brought to renounce, is very instructive, and is one of the best reasons in the world why Freemasons make no reply to the solemn and weighty charges laid publicly at the lodgeroom door. He saw the rising storm of Anti-masonry, and he despised it; but finding it overspreading the heavens, and no one directly lifting upon it the sun of Freemasonry, *Elder Bradley*, at length determined himself to collect the rays of the order of professed Light, and to scatter this blackening

cloud of Anti-masonry into thin air. He commenced writing a defence of the Institution against its enemies, and lo, the work was not done, when he saw for himself that the institution is hateful, and ought to be renounced; like Paul on his way to Damascus, he was arrested at noon day, and now publicly forsakes his former 'connexion "*in toto*," and avows himself with good cause the foe of Freemasonry.

Thus it happened to Henry F. Yates. His defence of the Order was published; but the preparation of it put him in a train of reflection, which in twelve months, made him openly forsake and expose Freemasonry. We hope to hear from Knapp, and Pratt, and Dalcho, and Harris, and Town, that they too confess they have been misled by the influence of evil circumstances, and blinded by the radiance of great names, until they have mistaken masonic falsehood for historic truth, and the emptiness of the lodgeroom, for the fullness of man's duty.

The *Rev. Moses Thatcher* of North-Wrentham Mass. has publicly renounced Freemasonry in an excellent way, that makes his commendation of our labors peculiarly grateful. He has done it by an address before *Montgomery Lodge*, Medway, Mass. 22d April, *St. Albans Lodge*, Wrentham, Mass. May 13th, 1829, and by another before his *church and people*, May 24th, 1829.

Both Addresses are published separately in pamphlet form; and the latter we esteem as one of the most perfect specimens of Christian temper and firmness, that the masonic controversy has produced. The discovery he makes of the wickedness of Freemasonry in destroying a free citizen of this republic in the town of Providence, by the Grand Lodge of Rhode Island, will awaken and ought to awaken the severest scrutiny.

CORNER STONE OF THE FIRST LOCK OF THE CHESAPEAKE AND OHIO CANAL.

The contractors for that Lock invited the Grand Master of Masons in the District of Columbia to lay the corner stone, 29th May last. He proceeded with his lodge to the lock house, where he was joined by the President of these United States, (Past Grand Master of the State of Tennessee,) and by the Secretary of War, and the Post Master General! "*The Grand Master* laid the stone in its bed, with all the customary ceremonies of his ancient institution." A silver plate was put under the stone, with inscriptions proving to future generations that Freemasonry had existence A. D. 1829, and

that the "*Right Worshipful William Hewit, (was in that year,) Grand Master of the Grand Lodge of Freemasons, of the District of Columbia.*"

As might have been expected, immediately following this grand parade of masonic vanity, an order went forth from the proper authorities to decapitate officially all the most distinguished Anti-masons in the service of the national government, and then BATES COOKE, GEORGE H. BOUGHTON, TRUMBULL CART, LABAN HAZELTINE, and many others became defunct Postmasters.

We take this to be one flounce of dying Freemasonry. The Leviathan will shew more play before it quits its hold on life. While it can bring the President and heads of Departments publicly into its train, and sweep off a host of its enemies from the public service, at a blow, Freemasonry fattens, and at the same time feeds her wolves.

It is not these gentlemen only, who have fallen a prey to masonic vengeance; many of less note, but avowed foes of Freemasonry, have been removed from office in other parts of New-York, and John Whittlesey, in Connecticut,

We hope, that before the *last* Lock of the Chesapeake and Ohio canal is completed, the epitaph of Freemasonry may be written in the total prostration of the political power of that jesuitical Order.

CHARLES FENTON MERCER, President of the Chesapeake and Ohio Canal Company, in a note of 28th May, to Daniel Van Slyke Esq. excusing his absence from the masonic ceremony of laying the corner stone of the first lock, says:—"Be so good as to communicate this apology, (before written) for my necessary absence on an occasion so interesting, and my thanks to your brother masons for the dignity they are about to impart to the ceremony."

We have a high respect for Mr. MERCER, and rejoice that any official duty prevented him from incurring the disgrace of taking a public part with false and impious Freemasonry. Mr. Mercer speaks of the *dignity* imparted by the secret order, which error we tolerate the more cheerfully for the evidence which it gives that he is not a Freemason. Every member of the Fraternity knows, that the East and the West are not farther apart than dignity and Freemasonry.

PROGRESS OF ANTI-MASONRY.

It is the repeated assertion of her whose false name is *Free masonry*, that our cause is waning and soon will be sunk in the ocean of oblivion. Every man must see present things for himself; but

Anti-masonry in our eyes, so far from waning, rises with a steady motion, with increasing splendor, and with extending light. The masonic artifice of throwing up their charters while keeping their oaths undoubtedly had a baneful influence on the Western Elections; but the real attack upon the irreproachable Postmasters, who have had the assurance to be Anti-masons, will correct the aberration, and shew political masonry in its true character.

In the city of New York, in Essex and Morris counties, N. J. in Putnam, Dutchess, and Orange counties, N. Y. our own eyes have seen the march of Anti-masonry, and the cause, which one year ago had barely a name, has now firm and determined supporters. And mark ye, Friends! Your ranks are composed, not of the professional men, not of those who live upon public favor, not of those who eat the salaries of public office, but of the yeomanry, the men who cultivate the lands which their fathers ransomed from foreign thralldom with their blood. It is a glorious truth, and speaks louder than ten thousand voices, the praise of the laborious sons of this republic, that they are both rarest in the masonic *cable-tow*, and readiest to sever it. They do not regard the power, or dread the blighting influence of Freemasonry. Their crops will grow with the blessing of heaven, their iron will weld, and their thread will wax, in spite of the curses and plagues of Freemasonry. They are the men who support the city, who support the wealthy, who support the professions, and who appoint the public officers. They are not the beautiful pillars, but the solid foundations of society, and a revolution commencing in them must be general and entire. A revolution in the foundations of the political temple, overturns the pillars, or makes them conform to the new order of architecture.

Freemasonry has possession of the high places; her sons sit there. Freemasonry has command of the city; her disciples rule there. Freemasonry holds in awe the public press; her cable-tow with magic influence, encircles it. But the elements of society are becoming excited, and the impending storm will sweep Freemasonry from power, from fashion, and from existence. Two years ago, who could have believed that already the whole state of N. Y. would be by this time shaken; that Massachusetts would have had her Dedham Convention; Pennsylvania, her Harrisburg Convention, and Vermont be on the eve of her State Convention? Who could have believed, that *Elder Bradley, Hon. C. D. Colden*, and others, who have received the highest honors, and penetrated into the most hidden mysteries of the order, would have already renounced and forsaken the accursed thing?

We speak with deference our doubt, whether any great moral re-

formation on earth has advanced so rapidly in three years from its birth, as Anti-masonry. We doubt, whether the pure Gospel from heaven, spread wider, or made more converts in the first three years of its promulgation: and we know that the Mahomedan imposture did not; neither did the Protestant reformation of A. D. 1517. And this success is not so much due to the prowess of Anti-masonry, as to the cowardice of Freemasonry. The serpent does not lift his head to fight, but only to hiss, hiss, hiss! and his whole defence is swelling and lying. We hate him and his kind, and although he is suffered to bruise our heel, we thank Heaven for power to bruise his head.

Our efforts should be directed to confirm and strengthen the positions we already occupy, that our advance be not more rapid than our conquests are sure. The Anti-masonic Rhode Islander, Newport, R. I. the Anti-masonic Recorder, Waterford, Saratoga Co. N. Y., the Tocsin, Cooperstown, N. Y., the Anti-masonic Champion, Union, Washington Co. N. Y., the Anti-masonic Telegraph, Norwich, Chenango Co. N. Y., The Johnstown Free Press, Montgomery Co. N. Y., and other newspapers established within the last two months, are proof enough of the vigor of Anti-masonry.

ELEVENTH OF SEPTEMBER.

The anniversary of our National Independence is well observed with public festivity, and with the recollections of the heroes who won our freedom. It is a day of remembrance, when the spirit of liberty is quickened with thoughts of patriotism, and the language of eloquence.

The observance of days is a most effectual mode of promulgating opinions. No fact is clearer in our history, than that the orations commemorative of the Boston Massacre, 5th March, 1770, had a powerful influence in ripening the public mind for the Revolutionary struggle. No fact is more evident to an observer, than that the 24th of June has been made a principal means of diffusing the poison of Freemasonry through the earth.

With this experience to make us wise, let Anti-masons in town, county, and state Conventions, prepare to commemorate the day, when a secret society rose upon the liberties of our country, and tore a freeman from wife and children, and home, and basely murdered in a national fortress, him who had faced the enemies of his country in the field of battle. Remember the eleventh of September: Let it be used as an occasion to rehearse the wrongs of a freeman, and to repeat the crimes of Freemasonry, until this na-

tion shall hear, and shall wipe from her escutcheon, and expel from her honors, the contemptuous order, which treads law and liberty and religion under foot.—*The eleventh of September.*

TWENTY-FOURTH OF JUNE.

No fact is more insisted upon by masons, than that St. John was a brother: So his day is kept by them. St. John was not a mason by trade, was not a Freemason by profession; it is putting contempt on the forerunner of the Great Messiah, to pretend that he was a freemason; it is a reproach upon the holy prophet of the Lord, and upon the austere preacher of repentance, to call him a *freemason*, and keep a day to his honor, as the worthy brother of a secret society, whose revelries and banquetings are too often made public, to the shame of the members who are not shameless, and to the corruption of good manners and pure morals.

All Lodges and Halls of masons, are said to be dedicated to St. John. Masonry by its own account is much older than he, but it does not appear to whom halls were previously dedicated. Nor can we think that Hindoo and Indian and Mahomedan masons would dedicate their lodges to a christian saint; therefore, Brother Masons, the infallible tradition and the lectures of Freemasonry are wrong, which represent the order to be universal, and every where the same in christian and heathen lands. Would a Mahomedan call the christian scriptures the first great light of Freemasonry? The BIBLE, square, and compass, lights in a lodge of *Chinese* or of *Hottentots*? Just as soon you might find the Koran in the christian pulpit, or the African nose and black face upon the descendants of the Puritans.

The pretence to St. John's being a Freemason, is a cloak to cover up the excesses of the secret meeting, and a stumbling block to throw before good men who complain of their brothers, and good wives who complain of their husbands, for being out at a midnight hour, where refreshments are taken to excess. St. John's day is kept to impose upon honest men, and make them think Freemasonry is *religious*, if it be not religion itself. I do not mean that our Freemasons would thus impose upon us: I rather suppose they are imposed upon, and that they observe the day in full faith, that St. John was a good brother.

Freemasonry originated among mechanics, and constituted its first Grand Lodge at London, A. D. 1717. In England masons' holiday, or 24th of June, is mechanics' holiday, and had been more than 150 years before the word Freemasonry, or Speculative Masonry had existence. Masons kept it, and in England now keep it.

only as one mechanic trade among a hundred others. And as the Hon. C. D. Colden says,—“the masonic society has no more pretence to a divine origin, than the societies of stationers, butchers, bakers, carpenters, or any other trade;” so it is true that masons have no more pretence to keep the 24th of June a holiday, than the societies of tailors, cordwainers, blacksmiths, or any other craft or trade.

The Statute of 5th Elizabeth A. D. 1562, which repeals that of Ed. 3, that of Henry 6th, and all others relating to artificers' wages, ordains, that the wages of mechanics shall be determined annually by the justices of each shire and others; it punishes with imprisonment both him that gives, and him that receives, more than the statute wages; and it describes mechanics as those who exercise any “*mystery, art, science, labor, or manual occupation.*” “*Sciences, crafts, mysteries, or arts of*” thirty-one named trades of mechanics, is a clause of section 3, and is referred to in section 4, by “*the aforesaid arts and sciences,*” viz:—The 31 enumerated mechanic arts. The words “*feat, mystery, or art of a merchant, draper, goldsmith,*” &c. used in this statute, readily explain the origin of all masonic Pretensions to *art, and mystery, and learning*.—they sprung with the apron and trowel from the “*feat, mystery, art, and science*” of hammering stone, and laying wall.

In this statute, too, is the masonic word *tyler*, “*rough mason, brickmaker, bricklayer, tyler, slater, tylemaker,*” &c. The tyler covers the masonic lodge, by keeping off *cowans*, as the slate, or brick tyler covers the house with a roof of impervious slate or brick.

Sec. 26, fixes the time from and after which, the various trades mysteries, crafts, and sciences, might, under limitations given, take apprentices to their several callings for seven years; and that time is “*the feast of the nativity of St. John the Baptist.*” Thus that day probably became, and now is, English mechanics holiday; for as his seven years servitude on that day begins, so on that day his life of servitude ends, and freedom commences, which is a holiday.

This statute was passed before the Union of England and Scotland, and does not extend to Scotch mechanics. But the masons of Scotland forming a Grand Lodge, A. D. 1736, as England had done A. D. 1717, it was proposed to make the 24th of June, or St. John's day, *Scotch* masons' holiday: but national pride rallied around St. Andrew, the patron Saint of Scotland, and the Scotch dedicated their services to him, and keep 30th of Nov. St. Andrew's day, in honor of their ancient brother, St. Andrew!

(NO. 9.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

“THE GENIUS of MASONRY, or a defence of the order, containing some remarks on the origin, and history, the uses and abuses of the SCIENCE! with some notices of other secret societies in the United States, in three Lectures, by SAMUEL L. KNAPP.

Lo this, we have searched it, so it is, hear it,
And know thou it for thy good.—*Job 5. 27.*”

117 pp. 18mo. Providence, Cranston and Marshall. 1828.

WE seized this little volume some months ago, eager to learn what Col. Knapp could say for “the defence of the order” of Freemasonry; and having carefully read it, our disappointment in laying it down, surpassed our avidity in taking it up. The whole subject may be unimportant to some, but to us it is of deep interest, and when we looked for instruction from the pen of a lawyer, a scholar, and a gentleman, and found only words, words without point, assertions without proof, facts without authorities, and history without references, or dates, we were sad. ‘*The Genius of Freemasonry*’ is the thing we desire to understand, and we did hope from Col. Knapp to receive light and truth, and some

satisfaction. In one sense we have it. The light of Freemasonry is darkness ; and darkness is increased to the inquirer into the *Genius of Masonry*, by the work under our notice.

We are pleased, however, with the introduction and approve of the spirit which calmly defends what it believes to be true. We thank Col. Knapp before going further, for the honesty of his design in the publication of his *Genius of Masonry*. It will aid in the search of truth, and this will compensate its author, although the light it sheds contrary to his design, is against the secret Order.

The origin of Freemasonry he supposes to have been very ancient “ *All its principles, many of its rules and regulations, features and habits, customs, words, signs, degrees, &c. &c. existed long before the Christian era, in various parts of the world.*”—p. 13. This is most ancient and indefinite. “ *Long before the Christian era*” may mean from the beginning of time, and with that antiquity the Order is for the most part satisfied ; or it may mean any period from *Adam* to the *Maccabees*, a space of time sufficient to embrace the first increase of the human family, the *Deluge*, and the rise and fall of the Jewish, Assyrian, and Persian empires. Freemasonry, like a big ship, might ride with safety in that flood which has been sufficient to sweep away empires and languages. The only wonder is, that so towering a specimen of skill, and a monument of so splendid talents, and elegant ingenuity, should have outlived the old world, and become the delight of the new, without having so much as a name, where the *Man Cæsar*, has a full page in history. Had *Sallust* let alone the wars of *Cataline* and *Jugurtha*, and given to posterity an account of the origin and greatness of

Freemasonry; or had *Plutarch* left the genius of *Demosthenes* to its own brilliancy while he had beautifully descanted upon the Genius of Freemasonry; or had *Plato* given his mighty powers of intellect to the defence of the order of Freemasonry, instead of the defence of the doctrines of *Socrates*, his master; then we should know that *Masonry* had existence in their day. It can never be enough lamented that poets, as well as historians, have slighted the glory and forgotten the name of Freemasonry from the era of Creation to A. D. 1717. Men, and gods, demons and monsters, things real and imaginary, were the theme of *Homer*, and *Virgil*, and *Lucian*, but one may search all books, as *Ceres* searched all the earth for her daughter, and no track or trace of Freemasonry can be found until the Book of constitutions, published in London, A. D. 1723, performs the office of ancient *Arethusa*, opening the way to the modern *Proserpine*, the queen of the infernal regions, and hateful *Pluto's* willing spouse.

Freemasonry, however, persists so stoutly in her claim to great antiquity that we are almost compelled to yield her the point *per force*. She dates and will date in the year of Creation, and affirms magnificent things of the order, without carefully specifying the dates and facts to shew her greatness. We cannot do better than to assist the Fraternity by referring to some in aid of her assertions; and if the references are not of the most convincing sort, that is her misfortune, we give the best that the ancient records afford.

“*Idomeneè* fit venir un tres grand nombre de masons de l'Épire et de plusieurs autres pays.” *Idomeneus* gathered a very great number of masons from *Epirus*, and from many other countries.—*Book 12. Telemachus*. This *Idomeneus* is the same that accompanied the Greeks to the Trojan war, and sacrificed his son to

Neptune in the spirit of Jephtha's vow. It appears there were masons in his time, and that is more than half way back to the day of creation; which is enough to establish the antiquity of Masonry beyond contradiction.

"They may give notice of the fact to the *Holy Brotherhood*, and they may apprehend us; and in faith if they do, before we get out of their clutches, we may chance to sweat for it."—*Don Quixotte Part 1. Book 2, Chap. 2.* This proves the utility of the Order, Don Quixote was a celebrated warrior and knight errant of the 16th Century. Having laid the choleric Biscainer discomfited in the dust, his trusty squire, Sancho Panza, exhorted him to flee in the fear of the Holy Brotherhood, by which word the simplest may perceive that 'he intended the Freemasons: and thus the order for more than 200 years has been a terror to evil doers. *Vide Don Quixotte, Part 1, Book 2, Chap. 3.*

Once more:—the celebrated Mr. Gulliver after his travels in Lilliput, was cast by the waves upon a shore, whose inhabitants were "as tall as an ordinary spire steeple, and took about ten yards at a step." Mr. Gulliver fearing he should be crushed under foot of one, screamed aloud.

"Whereupon" (in Mr. Gulliver's own words,) "the huge creature trode short, and looking round about under him for some time, at last espied me, as I lay on the ground. He considered awhile with the caution of one who endeavours to lay hold on a small dangerous animal in such a manner that it shall not be able either to scratch or to bite him. At length he ventured to take me behind, by the middle, between his thumb and forefinger, and brought me within three yards of his eyes, that he might behold my shape more perfectly. All I ventured was to raise my eyes toward the sun, and place my hands together in a supplicating posture and to speak some words in an humble melancholy tone, suitable to the condition I then was in."—*Gulliver's Travels, Part 2d, Chap. 1.*

Now mark the power of Freemasonry, Mr. Gulliver

was a great traveller, and undoubtedly a Freemason. In his peril he raised his eyes to heaven, put his hands in a supplicating posture, and spoke words suitable to the condition he was in. What is this but the grand hailing sign of distress, with the melancholy words:—"Is there no help for the widow's son!" The effect was instantaneous. The universal language was known to the brother of Brobdinag; he immediately released the cruel pinch of his thumb and finger upon the frame of the frightened traveller, and lifting the lappet of his coat, he gently placed Mr. Gulliver in his pocket, carried him home, and treated him ever after like a brother.

Cases of this sort might be multiplied, proving the truth of our author's assertion, that "all the principles, many of the rules and regulations, features and habits, customs, words, signs and degrees of Freemasonry existed long before the Christian era in various parts of the world."

"*The Genius of Masonry*" becomes more definite in point of date, when it says:—

"Solomon made use of this association in building an edifice to the Most High God whom he worshipped, to shew at once the greatness of Jehovah, and the blessings he had showered upon his people. He knew enough of the nature of man to discern, that by dividing men into classes, and promising promotion, was the sure way of securing their services, and satisfying their ambition. But the highest honors after all were not conferred on the first builders, but on the priests who officiated in the temple. The traditions that have come down to us are clear, connected, full of meaning, and are corroborated by every chronicle of those days, so that no man who has examined them, can have a doubt of it. If the Hebrew records were lost this day, there is enough of their form of worship incorporated with the ceremonies of the four higher degrees of the seven degrees of masonry, to preserve a considerable knowledge of the ceremonial law to all ages. These secrets were carried to Babylon," &c., &c. p. 20.

This is sufficiently definite to encourage us in an effort seriously to meet it. The point that our author makes, is, that Solomon by the orders and degrees, and by the mysteries and honors of Freemasonry, built the temple of the Lord, and, rewarded his laborers and chief counsellors with a full knowledge of its secrets. This point he brightens with a full page of praises to the wisdom and learning of king Solomon. Seeing that Col. Knapp believes, and adhering masons mostly believe that king Solomon was their brother and Most Excellent Grand Master, we will take upon us faithfully to shew, that they have been, and are now, duped by the falsehood of this impious *hoax* called Freemasonry.

The above extract asserts that "king Solomon knew enough to divide men into classes and promise them promotion:" that is, he divided the workmen of the temple into Apprentices, Fellow crafts, and Masters, constituting the first three degrees of Freemasonry. "But the highest honors were bestowed on the Priests:" that is the Mark Masters, Past Masters, Most Excellent Masters, and Royal Arch degrees, which are the four higher degrees "of the seven degrees of masonry," according to our author. The proof of this is in 'the traditions, clear, connected, and full of meaning, which are also corroborated by every *Chronicle* of those days.'

This is specific, and we meet it with a full denial.

And now let our author furnish his "clear and connected traditions," let him quote a few of all the corroborating *Chronicles of those days*.—"But the traditions are a secret! They may not be opened to vulgar eyes."

Let no man believe that they are a secret; they

are published in ten thousand copies. The pretence that they are a secret, is as false as that the mysteries of modern Freemasonry were instituted by king Solomon.—At least he may give us “the corroborating Chronicles of those days.”

We adventure one step farther: we shew discrepancies in the *clear traditions*, and various absurdities in the *connected traditions*, too ridiculous to be noticed were they not solemnly attributed to the united kings of Jerusalem and Tyre in the work of Freemasonry, and accredited by the Grand dignitaries of the order.

The tradition of the degrees of Royal and Select Masters agrees with that of all the seven degrees of masonry, to declare that Solomon, Hiram of Tyre, and Hiram Abiff, built a secret vault under the *sanctum sanctorum*, in which they met for the study and love of Freemasonry: which is absurd, because Hiram of Tyre was a great prince, whose residence was at least 130 miles from Jerusalem; and he could not possibly leave his dominions to misrule for “the noble and glorious purpose” of learning to pronounce *Jah-bu-un*, under a living arch of uplifted hands at Jerusalem. That the wise king Solomon should have deserted business and pleasure for the routine of the Lodge room, and to become the student of Jachin and Boaz, is still more absurd.

The Fourth, or Mark Master’s degree tells us, that at the building of the temple, the craftsmen received their wages, after having had their work inspected under the rules and officers of the fourth degree: which is predicated upon this inconsistency, viz: that men, (the officers at least,) were admitted to the *fourth* degree of masonry before they were admitted to the third. The three Grand Masters alone, had the Master’s word and Mas-

ter's degree, until the death of Hiram, according to the tradition. Therefore, it was impossible to have Mark Masters at the building of Solomon's temple, the traditions of the third degree of masonry being the witness.

The third degree has the most celebrated tradition of Freemasonry. It makes Solemon and the two Hiram, Grand Masters in the work of Solomon's temple; makes these three enter into a solemn covenant; never to give the omnific word JAH-BU-LUN, except in the presence of the three. One of them, viz. Hiram Abiff being killed, the Master's word was lost, Jah-bu-lun: why he was killed, and how he was killed, is fully set forth in the tradition, and is altogether absurd. Menials at noon day, would not singly fall upon their Master with the design to extort from him a secret so precious as the grand omnific word of a mason Jah-bu-lun! kill him, bury him on the spot, and agree to *meet at low twelve!* return for him at midnight, dig him up, bear him off a distance, open for him a six foot grave, and then having put earth and a sprig of cassia over him, fly to go into Ethiopia! Surely their masonry made them fools, or having killed their Grand Master, they would not have wasted time in twice burying him to be entrapped by the foresight of king Solomon. But so they did; and Solomon cut off their escape by laying an embargo at Joppa, and took and slew them according to their own curses on their own bodies. We hope the uninitiated will bear with further details of this tradition. So strong hold does it possess of adhering masons, that many men of sound mind, and liberal education, members of the Fraternity, will have their confidence in Freemasonry more shaken by pointing out to them the absurdity of the traditions, than by all the murders, and intrigues, and deceptions of the institution,

which can yet gain their credence. Christian men declare their faith in this wonderful story, to be equalled only by their confidence in Divine Revelation!

The tradition is fairly written in Morgan's Illustrations of Freemasonry, and in Bernard's Light on Masonry.

It speaks repeatedly of the *East, South, and West* gates of the temple; and not only informs us that the North was destitute of a gate, but kindly tells us why; 'because the temple was situated in North Latitude, and the direct rays of the sun could not enter from the North.' Now, this tradition of Freemasonry must yield, when the Bible contradicts it, and the handmaid of religion must acknowledge that she misreclected the fact. The temple described by the prophet Ezekiel is believed to be the temple of Solomon, and in chapters 40, 35.—42, 2.—44, 4.—46, 9, and 8, 3, the prophet speaks expressly of the *North Gate* of the temple. And again the Scriptures tell us the West had no gate, for the Holy of Holies was there.

The tradition is correct in giving an account of three gates, but unfortunately it places them at the East, South, and West, when they were actually situated at the East, South, and North.

The tradition further tells us that the imprecation of Jubela was: "O, that my throat had been cut across, my tongue torn out, 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:" &c.—and that king Solomon commanded: "Take him without the *West* gate of the temple, and have him executed according to the imprecation of his own mouth." It is affirmed, that Morgan's murderers did not cut his throat, but Solomon not only cut the throat, he also tore out the tongue of

Jubela, and then buried him where the tide ebbs and flows twice in twenty-four hours! In what part of Jerusalem, or Judea, or of the countries round about, could that place be, brother Boaz? Where the tide ebbs and flows twice in twenty-four hours. That could not be on the shore of the Dead sea, nor even upon the shore of the Mediterranean sea. The tides do not "ebb and flow twice in twenty-four hours," on any of the coasts of Judea; Jubela had no means of knowing about tides; and, if he had, Solomon could not have buried him within his own dominions on such a spot, as the imprecation demanded, and the tradition asserts.—(E. D. Barber.)

The tradition further informs us, that king Solomon sent men to look for the body of Hiram Abiff, and to search on and about the body for the lost word *Jah-bu-lun!* or a key to it. (Do not think, dear reader, that king Solomon said *Jah-bu-lun!* Not for his crown, would he pronounce it, neither for Solomon's fame will any adhering Royal Arch Mason at this day pronounce it.) The men found dead Hiram Abiff, opened the grave, lifted their hands in defence of their offended nostrils, and returned to report to king Solomon, that they had found the body, but neither the lost word (*Jah-bu-lun,*) nor a key to it. The king is in despair; he lifts his hands, calling on God in the most solemn manner, and sends the men to see if they can raise dead Hiram by the grip of an Entered Apprentice! If this is not supremely ridiculous, brother adhering to Masonry, recollect that the fellow crafts made the attempt, failed, returned again to report to king Solomon, and were again remanded to the grave for the purpose of raising the dead body by the grip of a fellow craft mason! and when they had reported the failure of this grip also, king Solomon arose, and accompanied by the craft, he

resorted to the grave to raise the body himself, with the stong grip, ycleped—the lion's paw.

Think of it brother! what child's work for common masons! How ridiculous to suppose king Solomon engaged in it. But Freemasonry tells this of him, and much more. Her "clear, connected, and infallible" tradition declares, that king Solomon, whom we have always supposed to be a neat, as well as a wise man, took that offensive corpse, (now fifteen days laid in the grave, Brother Mason, and so changed that the skin and the flesh parted from the bone under the two former attempts of the fellow crafts to raise it,) yes, king Solomon grappled it with either hand upon each wrist of the corpse, raised it stiff on the feet, set his foot to its foot, his knee to its knee, his breast to its breast, his hand to its back, his mouth to its ear, and whispered *Mah-ha-bone!*—(*Vide Light on Masonry, p. 69.*)

There are various other incredible circumstances detailed in the traditions, but we wish next to shew the author of the *Genius of Masonry* that he is far from the mark, also, in asserting that "the traditions of Masonry are corroborated by every Chronicle of those days, so as no man who has examined them can have a doubt of it."—p. 20.

Chronicles of those ancient days are rare. Besides the Holy Scriptures and Josephus, we know not another original history of the age of Solomon. It might be well expected that these should take suitable notice of the heaven born Order, and inform us not only of the number, but also of the degrees of the Craft, and of the names of the three Grand Masters. The master masons were in number three thousand three hundred, the fellow crafts eighty thousand, the apprentices seventy thousand. But the Bible ignorant of Freemason-

ry, fails of the true names of the different orders, and calls them *Overseers, Hewers in the mountains, and Bearers of burdens.*

It must moreover, surprise the reader, that both the Bible and Josephus say nothing of King Hiram of Tyre, as a Master builder, or Grand Master of Freemasonry in the temple of Solomon. They speak of his Letter to Solomon, and of his coming out of Tyre as far as Gallilee, and of the twenty cities which he called *Cabul*; but do not intimate the important fact, that he entered into a covenant with *Solomon and Hiram Abiff* never to say JAH-BU-LUN above his breath! This singular omission may be excused in Josephus, seeing that he is a most considerate historian, and would state nothing incredible, although it were true.

Josephus gives the correspondence of the two kings, and an account of the enigmas propounded to each other by letter, and the forfeits attendant upon a failure to solve their several riddles. But not a word is said of their having at any time shaken hands together, giving each other the mystic grip, or the omnific word, or the sign of a mason.—*Book 8. Chapters 2 and 5.* Hiram Abiff is not named in their company: he is not named as a mason, or a freemason, but rather as a goldsmith. *Josephus* says: “this man was skilful in all sorts of work, but his chief skill lay in working in gold, in silver, and brass; by him were made all the mechanical works about the temple.”—*Book 8, Chap. 3.* Instead, then, of being Grand Master of Masons, Josephus would have it that he was chief of the artists in brass and the precious metals. With him the Bible agrees: skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen and in crimson; also to grave any manner of engraving, and to find out every device.—*2. Chron. 2. 14.*

This plainly shews the importance of Freemasonry. Had it not been for the rare tradition of the mystic order, with Josephus and the Bible only to guide them, mankind, to the end of time, would have taken Hiram, the son of a widow woman of Tyre, to be a smith and an engraver; and would have had no idea that he was a mason, a freemason, with apron and gavel and trowel.

The book, called the *II Book of Chronicles*, is also at issue with the tradition upon the point of the death of Hiram Abiff. The tradition says, he died while the workmen were completing the walls of the temple, and waiting for his designs upon the tressel board, and before the *walls* were finished. But 2d Chronicles and 2d Kings, and Josephus describe the *building* of the temple, then enumerate the articles of furniture and of ornament made for it by Hiram, and conclude by saying that "Hiram *finished* the work, that he was to make for king Solomon for the house of God." (2 Chron. 4, 11.) We think this with the west gate, and the burial place of Jubah, and Solomon's embrace of the stinking corpse, must be set down to the discredit of infallible masonic tradition.

"The uses and abuses of the *science*" are promised a notice in the title page of our author, and the science of Freemasonry is a matter of too much interest entirely to escape our attention. Language changes, and after many generations, the same words convey different ideas, as used by different authors. There was a time when villain meant servant, and then masonry was a science; but to call the work of laying up walls with mortar a *science* in the modern acceptation of the term, is no less a mistake, than it would be for a gentleman in the conclusion of his letter to subscribe himself in the use of the old word villain, for servant: your most obedient villain.

If the author of the *Genius of Masonry* intends to except operative masonry from the meaning of his word *science*, then he has nothing left to be embraced by the term, except the very sublime and mysterious matter contained in Morgan, the Le Roy revelations, and Bernard's *Light on Masonry* ! And certainly that matter, or Speculative Freemasonry, has some claims to be considered a science. Men of learning have poured over it, and committed it to memory as they once did Greek grammar, without seeing the least sense or use in it, but expecting at last to find by it both wisdom and advantage. Ignorant men have labored it, as a poor farmer's boy labors to mow with a dull scythe ; and when they could make of it neither sense nor reason, they have humbly confessed their inferior abilities, and congratulated those whose time and attainments enabled them to see wisdom, strength, and beauty in the pillars of the lodge-room, and freedom, fervency, and zeal, in chalk, and charcoal and clay.—*vide, Lecture of the Entered Apprentice.*

The question of Masonry and Antimasonry now before the public, is one of fact, and not of opinion. Are the Revelations made in Bernard's *Light on Masonry*, substantially correct ? Every impartial man, who sides with the affirmative of this question, will also come to declare, that Freemasonry is a wicked and unpardonable imposition upon the world, and it ought to be destroyed. Col. Knapp's work neither affirms, nor denies the truth of the Revelations, but sails wide off shore, and avoids facts with a scrupulosity, that renders his opinions less valuable. He must do it as a mason, and we pardon him as a man ; but the public will never pardon Freemasonry, or any other secret thing, which exalts itself among us by sheer assertion, and sustains itself by impious oaths of concord, and by barbarous pen-

alties of transgression. No American citizen, not a freemason, can read Morgan's Illustrations of Masonry, and fail to declare, that "if this is Freemasonry, the *institution* is a wicked and shameful imposture." We know, and our author, if he has read it, knows, and eventually the public will declare that this is Freemasonry, that it is a vile and selfish system, a blot among our republican institutions, and that it ought to be cleansed entirely away.

FACTS

Going to shew that the Masonic Order is responsible for the fate of

WILLIAM MORGAN.

"Go up into Gilead and take balm, O virgin, the daughter of Egypt; in vain shalt thou use many medicines, for thou shalt not be cured." Jer. 46. 10.

The extent to which the *institution* of Freemasonry is chargeable with the outrage upon Captain Wm. Morgan, is worth examining; and if examining shews that the institution first stimulated, then performed, and now sustains the violent abduction, and probable murder, of a freeborn American citizen, those who support the institution are abettors of the awful crime.

What is the *institution* of Freemasonry? The laws and principles; the constitutions and the acknowledged authorities of Freemasonry, with its regularly initiated members, constitute the *Institution* of Freemasonry.

We bring some evidence to prove, that in each of these points the *institution* is guilty of a foul and unnatural violation of the laws.

1. *The principles of the institution excited the Fraternity to commit this outrage.* The law of Freemasonry condemns to a horrid death the traitor to Freemasonry: the Constitutions of Freemasonry are crossed with a naked sword to enforce that law. (*See Emblem, in Cross's Chart*, an authorised work of the Fraternity.) The principles of Freemasonry inculcate VENGEANCE to the masonic traitor. (*See the sword pointing to the naked heart in Cross's Chart*, and the apron of the elected Kts. of nine, described in the *Freemason's Monitor*, an authorised work of the Fraternity, N. Y. Ed. 1802, Part 2. Book 1 Chap. 6.) The penalties of the oaths, to have the throat cut, breast rent, bowels torn out, skull cleft, head placed on the highest spire, &c. &c. a long and an impious list, exhibit the principles of Freemasonry, which constitute the institution, as far as principles can constitute the institution of Freemasonry; and prove our first position, that the institution first stimulated the violent outrage upon Capt. W. Morgan.

2. *The Institution then committed.*

Every man concerned in the violent abduction and probable murder of Captain Morgan, with the unintentional exception of Corydon Fox, was a freemason; and to diminish nothing from her credit, she soon after initiated him into her mysteries.

The arrangements for the abduction were discussed by freemasons in the tyled secrecy of the lodge-room, (*Eli Bruce, and A. W. Ainsworth and T. G. Green,*) and money to pay for it was taken by the vote of the lodges and fraternities from the proper funds of the institution. The masons who took him off, did not do it on their own responsibility, but under the supposed direction of the regularly constituted authorities of Freemasonry. (*Edward Giddins.*)

The carriage that bore him from Rochester to Fort Niagara, was engaged some days before, and its use was charged at the time by its owner, a royal arch mason, to the Grand Chapter of New-York *pro tem.* (*Ezra Platt.*)

Moreover, a committee of the Chapter at Batavia, waited on Captain Morgan, remonstrated, intreated, and then threatened him with the danger to which he was exposed. (*Benjamin Porter.*) Elder DAVID BERNARD, S. D. GREENE, and many others at the scene of this violence, masons, have declared, that as masons they knew that an outrage upon Captain Morgan was contemplated, and that it was done under the influence and by the hand of the constituted authorities of the Institution.

Chesebro, who headed the party to arrest Morgan on the 11th of Sept. was Master of the Lodge at Canandaigua, and Col. King who accompanied him to the Powder Magazine, and to the last, was High Priest of a Chapter. Wm. Seaver of Batavia, Master of the Lodge, Blanchard Powers, High Priest, and James Ganson, Treasurer of Le Roy Chapter, and General P. Whitney, High Priest of Lewiston Chapter, are names well known in the history of the Morgan outrage.

Proof of this kind can be multiplied to a great extent: and it is admitted by many of the Fraternity with an exception only to the death. The authorities did not mean to kill him; they would only stab him in his liberty, make his wife a widow and his children orphans in fact, though not in the law; but the servants whom the institution employed were disposed to be more faithful to the spirit and principles of the institution, and to end the matter they put him to death. Richard C. Howard, alias *Richard Chipperfield*, said on the affidavit of Mr. Mann of Buffalo, "*the lot to kill fell on him:*" and again, "*the deed of death is done.*" And on the affidavit of Wm. Holmes of New York City: "*I fly to Europe for having been concerned in the MURDER of Morgan.*"

These facts shew that the institution, *by its servants*, executed the vengeance upon the traitor to Freemasonry, which is inculcated by its principles, and required by its laws.

3. The Institution *sustains* this cold blooded abuse of a freeborn American citizen

All the stout hearted of the Fraternity at the West, long denied the forcible abduction, and in the East and the South they continue perseveringly to deny it. On Grand Juries a majority of Free-

masons, not only acquitted their brethren presented for this crime, but strangely certified in one instance, that no proof was offered, shewing that Morgan had been carried on the *Ridge Road*. Freemasons calumniated the Lewiston Committee; threatened the lives and the property of its members; and made their honest name odious in this Christian land.

"Denunciations" says Mr. Weed in the *Antimasonic Inquirer*, of Rochester, commenced with the first steps taken to ascertain the fate of Morgan, and the vengeance of masonry has pursued the people through every stage of that investigation. For the first three months after the outrage, the man who even hinted that masons had committed it, was branded as a calumniator. Those who voluntarily entered upon an investigation, were denounced as disturbers of the public peace. The Fraternity, with almost one voice, and with their boasted "*force of concert*," sent abroad endless fabrications, to mislead and abuse the public mind, and a paper in this village, which alluded to the outrage, was bullied into a retraction by one of the conspirators."

By these and like individual acts of malevolence toward those who have dared to look into the abuse of a freeman by secret Freemasonry, the Institution has sustained, and does yet sustain the monstrous outrage. But higher proof follows. TABER POTTER a royal Arch mason of Seneca Co. disclosed the fact that *Dr. Fyfield*, the delegate from that County to the Grand Fraternity of New York, informed him *masonically* that the Grand body paid by vote money from their funds for the support of the Morgan Conspirators. A great storm was raised, Mr. POTTER and the publisher were prosecuted in the amount of \$5000 alleged damages; but, lo! the suitor after two continuances entered a *nolle prosequi*.

PARSON G. SHIPMAN, of Onondago County, in May last says:—"I was informed in June, 1827, by one of the members of the Grand Lodge, in whom I could place implicit confidence, that a distinguished individual in Niagara county, who, was deeply implicated in the abduction of Morgan, and who has since been convicted (but not sentenced) was paid out of the funds of the Grand Lodge, one hundred dollars, *because he had suffered!* I was also informed that the Grand Lodge had increased its charity fund for the purpose of assisting those who were implicated in the Morgan affair. Within a few months the above has been confirmed to me by two other individuals, members of the Grand Lodge in 1827."

HENRY F. YATES, a Royal Arch mason of Montgomery Co. N. Y. says:—"No honest and conscientious mason, who attended the Grand Lodge in 1827, in the city of N. Y. can and dare deny on his corporate oath, that the Grand Lodge did vote and pay to ELI BRUCE, [since convicted of the Morgan Conspiracy,] \$250, to indemnify him, in part, for his

losses and removal by Gov. Clinton from his office of Sheriff of the county of Niagara."

This he challenges the Grand Lodge, if they deny it, to submit to a feigned issue in the Supreme Court, and pledges himself to prove it to their shame, and to the satisfaction of the court and jury.

And it is admitted by Western masons in familiar conversation, that much money has been contributed by the constituted authorities of the Fraternity, to support the *Western sufferers*. And who are the *Western sufferers*? The men who "have robbed the State of a citizen, a citizen of his liberty, a wife of her husband, and a family of helpless children of the endearments and protecting care of a parent."—*Judge Throop*.

The men who have thrown a firebrand into the standing corn of our privileges, and are determined at the risk of the harvest to fan the flame already kindled there; the men who have put the State in commotion, the public treasury to expense, and the laws of the land at defiance, for the sake of false and double tongued Freemasonry.

Add to this, that *Richard Howard, or Chipperfield*, was received, and entertained and concealed, as a suffering brother, by the Knight Templars of New-York, knowing him to be the confessed murderer of William Morgan; and the whole is hidden among them under their oath of secrecy—(*Avery Allyn*.) Let not the reader think this is too much to be credited. HIRAM B. HOPKINS and others state a fact equally strange, and equally shewing that the Institution of Freemasonry sustains the outrage upon the liberty and probably upon the life of Captain Morgan. At the Installation of the Chapter at Lewiston, ~~14th Sept. 1826~~ many masons were assembled from different and distant parts. Among them were Rev. Clergymen of different denominations, civil and military officers, and men sworn to support the constitution and laws of the land, and also, the constitution and laws of freemasonry. In the early morning of that day Captain Morgan had been falsely imprisoned in the Powder Magazine, at Fort Niagara. "And this was generally known among the masons assembled there."—*H. B. Hopkins*.

It is the language of charity unconscious of these facts, to say: "I entertain the most entire confidence that the Fraternity did not participate in this crime—I fully believe that they hold the perpetrators in just abhorrence, that they would rejoice if the guilty were

discovered, and would aid in bringing the murderers to condign punishment;" but the facts are otherwise. The veracity of **AVE-
RY ALLYN** has not been, and cannot be impeached, and the testi-
mony of **HIRAM B. HOPKINS** is not controverted. By the reluct-
ant and late testimony of these witnesses, the Fraternity are made
to appear in large bodies to have connived at the outrage, to have
concealed important facts relating to it, and to have aided in his
escape one of the most daring and lawless actors in the violent
affair.

And the Fraternity, far from rejoicing, when the guilty are dis-
covered, by every jest, and foolish speech, would have at first
persuaded the public that no crime had been committed: and
forced to yield that, they next set every wheel in motion to distract
the honest men in pursuit of the perpetrators of the crime; and
now they revile **BATES COOKE**, **TIMOTHY FITCH**, and **FREDERICK
WHITTLESEY**, and abhor **Edward Giddins** and **Avery Allyn**, ten-
fold more than they do **Wright** and **Cheesebro**, **Ganson** and **Lawson**
and **Sawyer**.

So far from aiding "in bringing the murderers to light," many
of the fraternity hate those who attempt it. A mason that speaks
the honest convictions of his mind to the prejudice of Freemasonry
in the Morgan outrage, is pursued sharper than the kidnappers of
a freeman.

And the effort to give the new check degree with its sublime word,
L, O, S, is sufficient to send ministers of Freemasonry, plenipoten-
tiary, to Europe; but to catch the murderer, the Order have not
strength to send a constable to Liverpool, nor even to hold the
fraternal assassin when he is in their hands.

With this evidence before us, the Institution must be adjudged
not altogether free from the fate of Morgan; but it is deeply stain-
ed with it. That the proof obtained comes by the hardest, is
enough to satisfy an impartial mind that more is in secret,
which time will reveal to the conviction and overthrow of the
Masonic Institution, and to the confusion of its supporters.

Capt. Wm. Morgan was not sacrificed by private malice, or per-
sonal antipathy: he fell not by hands nerved with the violence of
sudden passion, or of cold avarice. But Freemasonry has her
penalties: to these the life of **Capt. Morgan** was forfeited, and to
these his life was sacrificed by the cruel hands of his brethren in
cold blood, stimulated by the spirit of the order.

CONVENTION OF ANTIMASONS AT VERMONT.

The Convention of Antimasons of the State of Vermont, held in the Capitol at Montpelier, 5th Aug. 1829. SEVENTY to EIGHTY members present; all the Counties represented, save two.

Nothing can be more confidently affirmed, than the extension and deep confirmation of hostility in the public mind to all secret and oath bound fraternities. The small cloud of Antimasonry, like a man's hand, seen three years ago in the Western horizon, has arisen with the terrors of the thunder, and with the sharp searchings of the forked lightning, until the heavens are becoming overcast, and the guilty begin trembling even within the dark recesses of the tiled Lodgeroom. We know it is a cloud big with the elements of strife. It rises slowly against the East wind, gathering strength from the aliment brought to it by opposing currents of air. Its darkly involved heads, and gleaming fires, its deep toned thunders, and mighty arguments of omnipotent power, fill the soul with dread, and make the beholder realize how diminutive is man compared with his Maker, and how worthless are human efforts to stay the purposes of heaven.

Feeble mortals dread the loud voice heard from the summer cloud of purifying rain, and shrink and hide from the prying light, that bursts upon the darkness from the fertilizing shower. Yet, when the tempest is over, they look forth with joy upon the refreshed earth, and the cleansed herbage, and the dripping forest; and, while they breathe the healthful atmosphere, and gaze on the bright bow of promise refracted and reflected in the heavens, their hearts swell with gratitude to Him who brings the glorious storm, who sends the swift lightening to purify the air, and the rain to water the thirsty earth.

Antimasonry is a storm, which masons say is *got up* by a few designing men; but to our mind the excitement against Freemasonry is "*got up*," as the corn is got up in July, by the warm sun, and the rain of heaven. If there are suckers, empty tassels, and blasted ears, every fertile field affords them, and we fearlessly commit to time to shew any party field in these States yielding so much sound corn as Antimasonry. The sturdy yeoman, the vigorous mechanic, the honest countryman, are the materials of the party. Village demagogues, professional gentlemen, and merely political

characters, keep aloof from the controversy, or laugh to scorn the feeble beginnings of a great moral revolution.

They first affect to laugh, and then to lament at the attempt in Vermont to kindle up fires of masonic persecution from the dying embers of New-York excitement. "Salem witchcraft" affords but a feeble expression of their contempt for the efforts made by freemen to vindicate the laws from the deadly grasp of secret oaths, and open violence. They as much believe in the death of New York Antimasonry, as in the death of Hiram Abiff; they think the body as safely concealed as that of Capt. Morgan, so that no freemason can be attainted of the murder; and they flatter themselves, that their most Ancient and Honorable Fraternity will grow more stoutly in a soil fattened by the blood of its adversaries: no manner of doubt of it.

And yet, what says the Appeal of Vermont Masons, April, 1829, upon the subject of Antimasonic excitement? "The last four months have seen it burst upon us like the sudden explosion of a volcano." What says the Address of the Monroe county Fraternities on returning their charters? Remonstrating with those who persist in their determination "to breast the tide of oppression, which is swelling around them." The Committee eloquently say:—

"You may yet for a brief season, fondly cling to the social bands which unite your order; but fell suspicion has fixed upon you her jaundiced gaze, is deaf to remonstrance, and has decreed their dissolution. You are hotly pursued by the evil genius of a rapacious prejudice, which nothing can propitiate short of your unconditional submission."

Abate the rhetoric, and this is good proof that Antimasonry was as lively among the Western masons 13th of last March, as ever Achilles was among the flying Trojans. And, although that same Address was aimed, like the arrow of Paris, at the heel of our cause, it shot one side; the invulnerable offspring of truth has since that period arrayed in Pennsylvania RITNER and the PEOPLE against WOLF and the *Masons*, and in Vermont has vowed, in the capitol of the Green Mountains, to avenge the abused rights of personal liberty upon haughty Freemasonry.

The address of Elder Colver on the first day of the Convention was full of point, judicious remark, and deep interest. Two hours he held the attention of a crowded house, to such views of the secret order, as an honest ex-mason can express with the utmost confidence, and no lodge-going brother can withstand him. His observations upon the nature of masonic obligations, the points *right* or

wrong, and murder and treason not excepted, in the Royal arch oath, and the village influence of Masonry, as opposed to the farming interest, were peculiarly happy. The concurrent testimony of twentyseceding masons to the general accuracy of the masonic oaths, as published by Morgan, was publicly given on the second day of the Convention with impressive effect. The nomination of state officers was made with perfect unanimity, and with great consistency. The Rev. Mr. Wooster said :—" We have come here not to regulate the State, but to regulate Freemasonry;" and they did it, by nominating and recommending the powers that be, excepting only the masons in power; these they struck from their list of Candidates, and put in their places the names of as worthy men, who are not under oath to any law, or constitution, but to the law and constitution of our country. And that, gentle reader, was right. Pause and reflect upon it, if you please, but do not leave the subject until you can say as well as feel :—" that was right, that was right!" Freemasonry has a law and a constitution which are not the law and the constitution of the land; and which Freemasons are, nevertheless, sworn to support. It is no contempt of the law and of the constitution of the land, however it may be of Freemasonry, to prefer to office only those who have an eye single to official duty, and to reject from power those, who are already sworn to support a secret and peculiar law and constitution of any sort. Ay, it was right!

The Convention met on the third day to finish their labors. Having begun with prayer, and acted in harmony, they concluded with a full and able developement of their opinions prepared in their Address, and Resolutions, and with an appeal to the throne of Grace for that blessing, destitute of which, even the swift lose the race, and the strong lose the victory.

POLITICAL MASONRY.

Antimasonry is said to be political: O, horrible. It is confidently affirmed that Freemen refuse to vote at the polls for Freemasons! Citizens of this Republic are supposed to reject from their ballots the names of any candidates they please, even of lodge-men and bond-masons; and this, too, without asking leave of their rulers. What are we coming to! We shall soon hear that travellers ride as they please, in the *Union-Line*, or in the *Citizen's Line*, without advice of a lawyer; and that men renounce and for-

sake the use of ardent spirits without consulting the College of Physicians.

Political Freemasonry is well enough, because that is a secret, and the shame of the thing is covered ; but, with politics written upon its front, Antimasonry has no blush. Freemasonry *ought* to be political, for it is often sworn to be : and no man could trust it, if it fails to keep its own solemn covenants. Shall it bind men with an oath under penalty of a horrid death, to vote for a brother mason who is a candidate at the elections before all others of equal qualifications, and yet neglect that duty ? Shall the thousand masons in office have all the benefit of this obligation, and of their offices, and their brethren of the very next year be forsaken ? This would be faithlessness in the extreme. Members of the Fraternity have large debts of gratitude to pay one another yet, and to discharge these debts like honorable men, they must freely use the ballot box, appoint to subaltern offices the men who have elected them, and reward each other out of the public chest, steadily preferring one another, as they are bound to do. Freemasonry, is compelled to be political, by the obligation of an oath, and a just sense of gratitude for many unmerited favors received, but as this is a secret, no citizen is hurt by it. The Revenue collected from the customs supports government, and the people do not feel the burden ; the offices gathered by Freemasons at the Polls, and by fraternal appointment, support gigantic Freemasonry, and the people are not any poorer for it. They must support somebody for office, and the masons, when well treated, cost no more than other men. But Political Antimasonry is without excuse. It has no secrecy to cover it, no oath to justify it, no debts of gratitude to settle by it. It comes like a direct tax upon luxuries, and all those who keep masonic jewels and medals and treasures, are made to pay for them without mercy. Political Freemasonry has quietly chosen a secret place, and diligently builded her nest, and lined it with softest down ; and now comes cruel Antimasonry directly aiming to tumble out the open mouthed young, and to break up the sweet nest. Oh ! what a monster !

For the destruction of Freemasonry, Popes have issued their bulls ; the associate Synod of Scotland have denounced it, the Methodist Episcopal Conference of New-England have proscribed it, Associations and Consociations of independent churches have excommunicated it, and many private churches have expelled it ; but this does not touch the life of Freemasonry ; it hardly shews

signs of pain under these various blows. But take from the Order its political privileges, and, in this country, it is dead of a consumption. Strip it of one cloak of secrecy, and it will draw another on; bring its members to forsake it, and it will decoy others in; but rob it of its political ascendancy, and you rob it of life. Its charity famishes, its magnificence shrivels, its pride falls, and its glory fades forever

The oath, the interest, and the habit of Freemasonry require it to be political, and the life and prosperity of the order depend entirely upon its electioneering power and consequence. And where is the harm, fellow citizens, of openly meeting at the polls, that which secretly comes there? Does not every man know that eminent statesmen can have nothing to do with Freemasonry, except as an engine of political power? Where is the sin of using our liberty to preserve our civil rights, and our equal privileges? We may not speak against Freemasonry in mixed company, for then we wound some one of our friends. We may not bring it before the Church for then our Lord's body is pained and broken. We may not discuss its character in the usual newspapers of the day, for the Fraternity are strong enough to forbid it. And what shall we do, if we may not quietly vote against it at the polls?

What other course have we left? We issue pamphlets, but they are belied by Freemasonry, and soon forgotten. We publish volumes, but they are left with Barruel and Robison and Payson, to moulder in dust, while the Order flourish their trumpets and aprons in every street. We publish newspapers: and those newspapers live or die according as the community in which they are published, make this opposition to Freemasonry political, or not. One year ago the People of Washington and Oneida Counties, New-York, scarcely took a political part in the controversy with Freemasonry; and only a scattering antimasonic paper could find its way among them. They have since taken up the subject politically, and now they sustain each a paper of more than one thousand two hundred subscribers. On the other hand, in the great City of New York, where we hope there are five thousand votes against Freemasonry; Antimasonry has lost a newspaper, after it had run many months, because no statesman here dare look the *Mystery* in the face at the polls. Our leading men have feared that Antimasonry would not bear them up, and have taken no more interest, than to wish the cause well, and to commend the labor of its advocates. But let the question come, as it must come here, in the ballot box, and you shall see that not one new paper, only, but many of those now

issued in the city of New York, will lift the veil of ignorance from the mind of our citizens, and tell plainly what Freemasonry has done and is doing to corrupt mankind, and to destroy our liberties.

Pennsylvania affords a case in point. Antimasonry was only heard in that State from a few points of the public press, until recently. Now the cry of Ritner and the People against Wolf and the Masons is rung from mountain to river, and from the tides of the Delaware to the Canals of Pittsburg and Erie. The mighty difference lies in Pennsylvania's having on the 25th of June last, taken up the question politically.

Men wish Antimasonry could only be a moral question. The work in your hand kind reader, takes it so. But know, that your very moralist would be compelled to relinquish his labour, did not the spirit of inquiry aroused by making Antimasonry political, keep him alive. At the polls, the question may be effectually settled without strife in a short time, and the whole subject die. Churches are saved, families are saved, and the country is saved, while free men go quietly to the ballot box, and publicly put in their vote against secret Freemasonry, and banish it by ostracism. How else can we do? We have no Pope in the country to excommunicate it by his decree. We have no Emperor to abolish it by his will. We have no Parliament capable of expelling, or restraining it. The sovereign People alone can annihilate Freemasonry. It is only for them to will, and it is done. Their voice distinctly heard at repeated elections in Monroe County has put away the masonic charters from that county: the same voice heard in this city will shake the charters from the hands of masons here, and it will everywhere banish Freemasonry from our soil. The question of Freemasonry is a painful one in many of its connexions; but it is put, and must be put to the people, and to the whole people. We have repeatedly brought it before moral men, and religious men alone. They listen, they burn, they act; but in one moment they run afoul of their Pastor, their Temperance President, or Howard Benevolent brother, *Freemasons* and they are palsied: They will still hear, but it is next to impossible to bring them to act, to countenance, or to sustain a public investigation of Freemasonry. The people have taken it up with the ballots, and with the ballots let them settle it.

And, what should be conclusive upon this point, the question has been a merely moral question for one hundred years; and, notwithstanding, the public by a great majority have always decided

against Freemasonry, and refrained from its embrace, still the midnight thing has increased year by year. Consider this fact. It has been a moral question agitated in every neighbourhood, and sometimes, as thirty years ago, briskly agitated in books and sermons, and pamphlets. This moral disputation has always been of advantage to Freemasonry. It has brought the secret thing more into notice, and been an apology for its glorifying itself falsely with the names of all the excellent of the earth from Adam down. *Any thing*, Pandemonium, or Erebus itself, covered with a veil, and adorned with the names of Washington, Franklin, and La Fayette, and at the same time modestly inviting the young to lift the veil, and to taste of its pleasures, will possess allurements for all men, and will always be catching some. So we find it with Freemasonry. While we talk about it, and condemn it, as an immoral institution, ten thousand moral masons differ with us, besides a hundred thousand immoral masons. And these are more than enough to keep the institution alive, and to make it honorable, and give it respectability in the world.

Who is so blind as not to see, that in this way the question of Freemasonry is endless, and the life of the institution lasting as delusion and sin. The people have made it a moral question, and settled it long ago: but seeing that does not rid us of Freemasonry, the people are determined to carry their decision to the polls of the elections, and politically to establish their moral position. O glorious privilege, belonging only to Americans: the privilege of sealing their moral conclusions with the impress of the highest political power! O happy constitution of government, which collects in the ballot box like an electrical battery, the scattered and almost imperceptible decision of the public will, and discharges it like the irresistible lightning of heaven upon the corrupt systems and indefensible opinions of past ages, and purifies the moral atmosphere by the energy of its political action! O blessed use of the elective franchise, when it is exercised not to exalt this citizen, or to prostrate that; but when, with a sovereignty almost divine, paying no respect to persons, it aims solely to uproot the deep foundations of error, and of immorality, to destroy the works of darkness, and to expel from our Eden of social, political, and religious privileges, the lurking serpent, that great enemy of the Church and of the Constitution, Freemasonry. We bless the God of our fathers, that he has given us a form of government by which the chaff of public opinion may be readily sifted from the wheat, by which the wicked

inventions of selfish men, however entwined around the hearts of many upright citizens, and interwoven with all our social and civil relations, may be gently separated from the body politic, without violence or bloodshed, by the natural energy, and healthful operation of the constitution and the laws. We praise Him, who has the hearts of all men in his hands, that many use their elective franchise in a way to rebuke the proud Lie which exalts itself among the most glorious societies of the age; that they have made it feel, and forced it to confess the power of public opinion concentrated by the ballot box; and that while it has melted away in the focus of the political lens at Rochester, it softens throughout New-York, and is excited in every State on our borders.

As nothing can be riper, so nothing can be fitter for destruction by the power of the ballot box, than Freemasonry. Sober men may rejoice that they have a way at the polls to enforce their abhorrence of the impious system without disturbing the peace of the church, and all the haters of the vainglorious and deceitful institution may give their vote without contention or reproach, 'to put Freemasonry where it will stay put,' under the ban of public opinion, 'among the past misfortunes of our blessed country.'

AN APPEAL to the inhabitants of the state of Vermont, on the subject of the Anti-masonic excitement by a committee previously appointed for that purpose, made at a public convention, holden at Middlebury, April 7th 1829, and an ADDRESS delivered before the Convention by Jonathan A. Allen, M. D. Published by order of the meeting. Pamphlet, 36 pages.

"All of us have been for years members of the society of masons. Most of us have been so for a very long period of time, and profess to be perfectly familiar, with the principles and practices of the society, as they have existed in this state;—and believe them to have been the same among us, as those which have universally prevailed, wherever the society has existed. Since we have been masons we have had many opportunities of intercourse with intelligent members of the society from England, Ireland, and Scotland; occasionally with those from the continent of Europe, and very frequently with those from different states of the Union. As far as our information has extended, we have not been able to discover any important difference between their practices and principles, and our own." p. 1.

This extract proves by unquestionable authority, that the Free

masonry of Europe and America is virtually the same, and that the Freemasonry of the States of this Union, has no important difference: therefore, we infer with confidence that the correct revelation of it in New-York is a correct revelation of every material point of the system in the whole world.—*Vide Bernard's Light on Masonry.*

“Previous to the last two years, the march of masonry in the United States has been steady and uninterrupted (p. 7.) The recent excitement against it has been but slightly felt in the section of country in which we live. The last four months, however, have seen it burst upon us like the sudden explosion of a volcano. (p. 8.)” Yes, and on the 5th Aug. we saw the pure lava of Antimasonry pouring out upon the Green-mountains from the very capital of Vermont.

“The freedom of elections is one of those rights over which the American people have ever watched with a wholesome jealousy; and American masons would be as slow to intrude upon it, as any other class of citizens. We boldly pronounce all masonry which teaches a distinction [at the polls in favor of masons,] to be spurious and corrupt, and we do not believe that any such ever existed in a regular lodge.”—(p. 13.)

They are ‘bold to pronounce such masonry to be spurious and corrupt,’ seeing that many lodges in different parts of Vermont are known to have sworn their members “to vote for a brother of equal qualifications in preference to all others.” They would believe this “existed in a regular lodge” had they heard the fact testified, as we did, by many independent witnesses in the Vermont Convention, 5th Aug.

“Convince us that masonry affects a judge upon the bench, and that it interferes with the sacred right of trial by jury, and from that moment we are Anti masons forever.”—(p. 15.)

We take you at your word, gentlemen. “A criminal has thought he secured impunity by revealing to the judge, who was about to pronounce sentence, their masonic relationship.” (Hon. C. D. Colden's Letter.) This was “a judge upon the bench.” On page 236 of this work will be found two cases in point to shew the interference of masonry with the sacred right of trial by jury; and to the unimpeachable veracity of John R. Mulford, we bear our personal testimony. Another case is that of a trial in Essex county, N. J. when the respected Wm. Vanderpool of Newark, was foreman and Moses Ward, Job Meeker, and others, and *Johnathan C. Ball* were on the jury. The verdict was made up, and carried in with one juror dissenting, who excused his strange conduct on the following

day, as being in consideration of his masonic oath. The many trials of the Morgan conspirators, indisputably shew that Freemasonry *interferes* to an alarming extent with the sacred right of trial by jury. We beg the Vermont masons to be convinced that these things are so, and we hold them to their promise, to be "Anti-masons forever."

The Address is suitable to the occasion. "Had [*Capt. Wm. Morgan,*] *even been guilty* of divulging the secrets of the Order, we know of no obligation in Freemasonry which would require any violence whatever towards his person." (p. 27.)—*Vide Penalties of Masonic oaths; and the oaths of Thrice Illustrious Kt. and of Kt. Kudash, and Kts. Adepts of the Eagle, or Sun.*

The implied doubt of Morgan's divulging the secrets of Freemasonry, is only surpassed by a writer in the Vermont Watchman and Gazette 11th August. who says to :—"Antimasonic Editors and their adherents. Though I have taken some number of degrees more than twenty, yet never did I take one oath or obligation, as those laid down by Morgan:—This Morgan book is, a perfect hoax between the book-maker, printer, and seller." The men who intimate, or assert, that Morgan's book is not a correct revelation of Freemasonry, are, for so doing, contemptible in their own eyes, and must be accounted ignorant in the sight of men, or false in the sight of God. In a trial by jury at Bethany, Genesee Co. N. Y. 11th July 1829, it appears by the oath of [two officers and members of Olive Branch Lodge, that the ceremonies of Freemasonry used in their lodge, do "not differ materially from the exposition in *Morgan's book*:" and, notwithstanding it was a *masonic* trial, in which many adhering masons were called upon the witnesses stand, no man, or Freemason, swore anything to the contrary.

CHINESE MASONRY.

MR. EDITOR,

I do not suppose that our masonic friends are murderers, nor that they respect masonry the more because its penalties are tortures and blood. My idea is, that so vast a power as that which is given to this association by its secrecy and imposing show, makes it a dangerous thing; and that such a power, so easily turned to mischief in the hands of bad men, or in times of excited passion, ought not to exist, when there is no necessity for it. And I challenge masons to shew any *necessity* for the existence of their

Institution, or any good to be accomplished by it, which christianity or even common humanity, would not attain just as well.

Its dangerous character arises from that which, in the judgement of all masons gives it being and worth, its *secrecy*. This, and not the mode of working in the lodgeroom, identifies Masonry with the ancient Mysteries of Eleusis, the Bona Dea, &c. And this renders it pertinent to the trial of Freemasonry, to bring evidence of the course of other secret associations.

With this view I send you an extract from the Report of the English Mission College at Malacca, shewing the spirit of an association, which so far as I can learn by inquiry, may be properly called Chinese Freemasonry. Probably some learned masons can tell whether the *San Ho Hwuy* is in fellowship with Hindu, *Mohammedan*, and CHRISTIAN Freemasonry or not.

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THE EXTRACT.

“ The other two young men who have left the College, since last year, are both natives of China, and were honorably spoken of in our last report. They had not completed their second year in the institution, when, according to their own solemn and often repeated declarations, they were driven from a settlement by a fraternity of Chinese called the *San Ho Hwuy*, the objects of which are not clearly ascertained, but which are regarded as mischievous by the Chinese in these parts, who do not belong to the society. These two young men, it appears, had given mortal offence to the brotherhood, by assisting a friend whose life was sought by them, in making his escape from Malacca. One of them, however, being famed for his skill in wielding the sword, and the other having acquired considerable knowledge of English, objects of some importance to the fraternity, they were offered a pardon, provided they would take the oaths, and become members of the society. They however, according to their own testimony, would not on any consideration enter the society, and were consequently threatened with death.

Some time after this their sleeping room was broken into at night, most of their little property carried off, and one of themselves wounded by fellows in disguise. We then gave them a room in the College house, but they declared that they could not put out their head at night, without endangering their lives; nor could we by any arguments induce them to remain in Malacca. This fact affords an additional proof of the pernicious objects of the *San Ho Society*.”

"AN ADDRESS, delivered before the Antimasonic Convention of the County of Addison, at Middlebury, Vt. 12th March 1829, by Edward D. Barber.—Published by request of the Convention." Pamphlet—36 pp.

We have read this with much satisfaction. It discovers good feeling, sound judgment, extensive research, and great originality. We would that every college in America could present the public with an address of this character, from a senior. The cause is promising that enlists in its thin ranks the energies of the best minds in the rising generation. The aged may put up with an evil they have long endured, but the young have not learned to bear the insolence of masonic vanity, nor the effrontery of masonic falsehood, and they will unite to put away this mystery of iniquity from a place among the institutions of our country. We recommend this pamphlet to all who search after judicious and original views of the system of Freemasonry.

RESOLUTIONS.

At a public meeting of citizens in the military room, corner of Mott and Chatham streets, Thursday evening, Aug. 20.

Resolved unanimously and with cheering:—that the free exercise of the elective franchise is one of the dearest rights, and most sacred privileges of freemen.

That the secret order of Freemasonry by its spirit, by its dogmas, and, in many instances, by its sworn obligations and unhallowed oaths, does wantonly interfere with the freedom of our elections, and pervert the exercises of the elective franchise to purposes of secret and fraternal aggrandisement.

That while we accord to the members of the masonic fraternity, the respect which is severally due to them as private individuals, we will unitedly express our distrust and abhorrence of the masonic institution, by steadfastly opposing the elevation of freemasons to public office, and by running an antimasonic ticket in the city of New-York this autumn at the polls.

(NO. 10.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

AN ORATION

Delivered on the 11th of Sept. 1829, the Anniversary of the violent abduction of Capt. Wm. Morgan, at Broadway-Hall, in the City of New-York, by Henry Dana Ward ; and published by request of the hearers.

FELLOW CITIZENS—

I address you, in behalf of injured Liberty. Three years have elapsed, since the holy forms of justice were abused for the accomplishment of secret iniquity. The wrongs of a freeman, yet unredressed, cry aloud for vengeance. By the call of a free people, I am to be the voice of those wrongs to day ; to open to you the dark character of the offender, and to hold up to your view the depravity and treasonable practices of the proud transgressor.

We have seen our most sacred rights violated, and all the forms of the law set at naught by exalted Freemasons, who were also men sworn officially to support the constitution and the laws of our country. We call to mind our privileges, the rights guaranteed by our national and state constitutions, the right of life, liberty, and the pursuit of happiness. We remember that every citizen is secured by constitutional law in the full possession and unqualified enjoyment of these rights, until

he may be deprived of them by a jury of his peers of the vicinage after strict trial made, in open day, confronting his accusers face to face, with the assistance of counsel, and the protection of the court. Attempts to arrest and to punish guilty Freemasons, are parried by secret artifice, or avoided by fraternal assistance in flight. The taunting cry of Freemasons : " how will you help yourselves ! " moves the deep indignation of Republicans ; and in the spirit of insulted Freemen they vow to look the enemy of their liberties in the face with the ballot box ; the People, never to be foiled in the work they deliberately undertake, find no way to reach the root of the evil, and redress their wrongs, but by upturning the huge Fraternity, which inspired, committed, and now maintains this violence.

They well know this course is attended with great evils. That the power of Freemasonry is gigantic ; that many a wound must be given and received, before the proud transgressor is humbled in the dust. They know that time must be given, money must be expended, and vigor exhausted with hard service in this war, before the smoking ruins of the mystic temple are ploughed up, by the men who have put their hand to the plough, and will not look back—They know and feel a deeper sorrow than this ; they know and are sure that the tenderest ties of the family circle, and of the social neighborhood, and of the political party, and of the religious sect, must be strained and wrenched, and oftentimes angrily broken, to effect the entire demolition of this overgrown and criminal society. They know by sad experience, that the tongue of the serpent is not quicker to indicate his malice, than the irritated temper of a friend or even a relative, when the offence of Freemasonry is mentioned in his presence. This hardest of all controversies, that which arises among friends, and in the same family, the people now enter in overthrowing Freemasonry. Social confidence must be shaken, and private attachments must be often sacrificed ; but our fathers for the love of their country burst these ties half a century ago ; and when duty calls their sons can burst them too.

In the eyes of Freemasons all the evils of this controversy are seen in the opposition made to Freemasonry : as the tories of the revolution saw all the horrors of 1776, in the malevolent spirit of certain patriots, whom they termed demagogues. John Hancock was lightly esteemed indeed, by the monarchists of that day ; and Samuel Adams was no better than an outlaw, in the judgment of loyalists. The struggle passed over, and liberty triumphed : now the tory has one general name of reproach ; while the whigs are as a belt of glory ; an army of heroes, a congress of sages, a patriot band, from whom, through all time, this free people will learn lessons of wisdom, of justice, and of magnanimity.

We conceal not from ourselves that many of the best spirits of that day were tricked with the name of Freemason. That they leaned upon the hope of assistance in defeat,—or of amusement in the idleness of winter quarters, from the bauble which offered itself as very ancient and very good, and which, like herb-tea, never was known to hurt anybody. But that all the general officers of the American army with the single exception of the traitor Arnold, were freemasons, as the masonic papers assert, I know to be an error. I am able to wipe the aspersion of Freemasonry from one of those honored men, whose integrity was a match for that of any patriot of his age. Major-General Ward was not a freemason. Yet he cautioned his sons against its embrace, adding that “it can be of use only to a traveller.”—“Glorified spirit ! if thy venerable form be seen in this second war for liberty ; if, an angel of mercy, thou art now permitted to behold this assembly, to hear the voice and to nerve the arm and the heart for this contest, the plea of a traveller is all my excuse for disregarding thy revered behest ; I travelled, and became a Freemason ; but even in this particular, Freemasonry is deceitful ; and I renounce it with all its impiety and oaths ; with all its iniquity and obligations ; with all its selfishness and sympathies ; with all its foolery and lies. I have searched it inside and outside, have scrutinized its form and character, have seen and communed with its spirit, and proved and tried its temper. It is altogether a base counter-

the Mediterranean by Algerines. Then Preble led our fleet, and Tripoli felt the indignation of this great Republic: Eaton urged on a heroic band, and Derne surrendered to his conquering arms. Shall we care for the distant sailor who roams among savages in the pursuit of gain? Shall we declare war, assemble an army, and stretch forth the arm of our power against a piratical people across the great Atlantic, in behalf of a few men sailing under the American banner? Yes; no. Anti-mason has a heart so base, that he does not glory in the spirit of his government, and resolve to maintain the honor of our Republic, and the rights of its citizens on the face of the whole earth. We do not love war; we hate it, and the angry spirit it generates; but we would have the American citizen respected by all nations; we would have the wisdom, and if it must be, the power of the nation exerted to make all transgressors of our national rights repent, and make amends. Much more ought we to care for the liberty and the life of a citizen robbed by a piratical power in the midst of us. Much more ought we to punish the Algerines who prey upon this fair city, and country; and not to overlook those who plunder on the high seas. Much more ought we to watch for the rights of a freeman in the peaceful enjoyment of his fireside, and not to neglect those who go down upon the sea in ships. Freemasonry is as much guilty in this violence upon Capt. Morgan, as England was guilty in the assault of the Leopard upon the Chesapeake; England disavowed the act, and promoted the captain of it. Freemasonry disavows the harm done to Morgan; but to some of his destroyers she has given money and to others she has given honor and power. So far from expelling or publicly punishing one for un-masonic conduct in this matter, she has spread a carpet in the prison for the criminal brethren doing legal penance there, and has loaded their table with luxuries, and cheered their hearts with good wine. Freemasonry is more guilty in this, than the Barbary Powers and the British court were guilty in impressing and enslaving American Seamen. The Masters of Lodges and high Priests of Chapters with the aid of their brethren in the case of Freemasonry, as the masters of vessels, and

commanders of fleets in the other case,^f committed the violation upon our rights, while the great body of the Fraternity, as also of those offending nations, were quietly pursuing their business at home, and knew nothing of the matter : both alike must answer for the acts of their legal agents. The enemy of our domestic peace, and social comfort, the enemy which gags and binds a freeman by our side, and then perverts or gags the public press in relation to the violence ! Such an enemy is more to be dreaded, than foreign bayonets ; such an outrage is more to be punished, than the imprisonment of a seaman.

Priam of Troy could no more be charged with Paris' adultery, than the Patroon of Albany can be charged with the abduction of Wm. Morgan ; but the king of the Trojans was justly made to answer for the crime of his prince and representative ; and the proud house of Priam fell, for maintaining one of its members in atrocious guilt. The institution of Freemasonry is guilty, and will be held to answer, until it separates from itself the agents of this wickedness ; until it gives over to the law the offenders. We know it plausibly says : " come take them ; why do you raise a hue and cry ; come and take them ?" and at the same time it covers them with its oaths of secrecy, and defends them with the force of its mighty combination. A gentleman of Rochester, first visited Vermont to search out a mason witness, and then a second time with suitable process to compel the attendance of that witness at the trial in Rochester last week ; but the mason gave him the slip after midnight, and fled in the last part of his journey, to save testifying against his masonic brethren. These are the prophets that bite with their teeth and cry : " Peace!" these are they that rob and murder, and exhort their victims to silence ; " Be still" they cry ! "do not disturb the churches ! do not divide neighborhoods ! do not distract society !" while they go on plundering and slaying in their secret places.

It is next to impossible to conceive how the contemptible mystery of Freemasonry can have induced respectable men to expose their property, and character, their peace of conscience, their liberty and their lives in that

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offence. We know not how to believe, that Maj. Ganson, Colonels Sawyer and King, Sheriff Bruce, and General Whitney, could be engaged in this business, and yet possess the public confidence, their several titles indicate. But difficult as it is to believe, it is nevertheless true, that fifty or sixty men, as honorable as these, are directly implicated in all that transaction, and some more honorable are believed to have been knowing and consenting to it; an unknown multitude have approved of its most awful catastrophe; many have aided in the escape of a principal actor, and many more conceal important information relating to it.

What can have possessed respectable citizens to do this deed? What can induce hundreds of respectable men, still to wrap it up? to withhold important facts from the cognizance of the legal authorities, which are earnestly seeking after them?

In giving a plain answer to these questions, it is no offence to our Masonic brethren of whatever rank or profession, to say that the institution has palmed itself upon intelligent men of this age, for a thing worthy of life in its defence, and of blood for its honor, by cunning delusion, and by impudent falsehood. I say the institution has done it; and so far as every member of the Fraternity is answerable for the official acts of Freemasonry, so far is every Freemason accountable for the publication of these impious and atrocious falsehoods, uttered with the official sanction of Masonic High Priests, Most Ex. Masters and Grand Kings, and believed by the submissive throng of Masonic bondmen.

The Sublime Grand Sovereigns of Freemasonry in this Hemisphere, date a Grand Circular from their capital, "the celestial canopy of the Zenith" (in the latitude of Charleston, S. C.) informing us that the body of the order is composed of thirty-three and forty-three continuous joints or degrees, of which they are the American head. *Preston, Webb, Oliver*, and some other highly approved historians of "the most ancient and honorable society that ever was, or perhaps ever will be," give account of it in the days of the years before the sun gave its light, or the earth received its form, well balanced in the heavens. To the Garden of Eden

it came with our first parents, and Ahiman Rezon gravely asserts with the sanction of the Grand Lodges, of New-York and Pennsylvania, that Eve's leading part in the guilt of the forbidden fruit, is the reason why all women, from that day, have been excluded from the the lodges of Freemasons.

The Rev. Salem Town, Grand Chaplain of the Grand Chapter of this State, in a work stamped with the official sanction of the General Grand High Priest of the United States, also of the Grand High Priest, also of the Grand Master of New-York ; also of the Grand Officers of the Grand Chapter of New-York, and also of the unanimous vote of that Grand Chapter, repeatedly declares that *Freemasonry is of divine origin* : and also labors with the above countenance, through three hundred pages, and two large editions, to prove that Freemasonry and Christianity are fixed on the same co-eternal foundation, contain and inculcate in substance, the same truth, and alike propose the same ultimate end.

This monstrous falsehood, uttered, and published, and officially sanctioned and recommended, by the highest Masonic Authorities of this State, is enough alone to excite our deepest indignation, and to make it our duty publicly to require christian men and christian ministers, whose name and countenance sustain this institution, to come out of it, to renounce and abjure it. Oh ! it is an abomination ! no longer a *secret* abomination, but open to public view ; stained with blood, and claiming kindred with the Gospel ! Full of infernal falsehood, and claiming its descent from Heaven ! Peculiarly useful only to wicked men, and protected from suspicion by the support of Statesmen and Divines, honorable men, and Doctors of Divinity !

This lying wonder in all its official deeds, and acts and instruments ; its diplomas to new members, its public ceremonies, its secret resolves, dates from the creation of the world ! As if it began, when time began, and would continue to the end of time. It does so *date*, and *pretend* ; and if it be divine, "a divine gift from God to man," as the Grand Secretary of the Grand Lodge of England calls it, then it *may* date from the creation ; and if it be fixed on the same co-eternal foundation with

Christianity, as the highest masonic authorities of New-York declare, then it may survive all human institutions, and perish only with the wreck of time.

The matter does not rest here. Were freemasons satisfied with the bare date, and single declaration, which I have pointed out for your reprobation, the institution would impose on comparatively a few of its members; but when Mr. Hutchinson, a most renowned masonic writer, in a work sanctioned by the grand officers, and by every one of the grand officers of the Grand Lodge of England, declares, that Freemasonry illustrates the fall of man, the universal deluge, and the new life of a Christian; when he repeatedly avers, that freemasons have a universal language, the same which was in Eden, and which has come down uncorrupted among the fraternity from the plains of Shinar and the confusion of Babel,—the original falsehood of the origin and date, is filled out, substantiated, and mightily confirmed to any man who believes that Mr. Hutchinson and the grand officers possessed more learning and understanding than himself, together with common honesty. And when Enoch and Noah, Moses and Solomon and John, are continually lugged in to grace the pillars of the lodge-room, the multiplication of the falsehood becomes infinite, and our very professional men and scholars are deceived by it.

Untruths so barefaced seem to be harmless. They have seemed so, but it was an error. When *Clinton* and *Van Rensselaer*, when *Feltus* and *Milnor*, have stood and do stand, stepfathers to this absurdity, it cannot be, and ought NOT to be matter of surprise, that active spirits, and less learned men, like *Ganson* and *Sawyer*, *Whitney* and *King*, *Barton* and *Bruce*, should risk their lives for it in the belief of its heavenly origin, and eternal duration.

I name men; for I would bring the cause home to every heart. I name the dead whom I revere, and the living whom I respect; I name them, not for reproach, but that all may see and know, how the wicked falsehood commends itself to inferior minds by the character for intelligence and truth possessed by these good men in all our country. Their names are used, and are

freely used, and a shame it is, they are lawfully used, to recommend false Freemasonry to the ignorant, and to cover it from the glance of the jealous. A recently authorised defence of Freemasonry, published with many credentials of recommendation, justly lauds these names, and legally claims their reputation in support of the mystery. While they will have it so, be it so; but I do them no wrong, in pointing out both to them and to the world, the base and false character of Freemasonry. I do them a kindness; and with my whole heart desire for their sake, and for the sake of their country, that the living will clear themselves. They may clear themselves; every upright mason may and must clear himself of freemasonry, but no man can clear the institution, no body of men can exculpate the institution; that is branded in its forehead with a false date, and a false origin: so false that its very excuse is, no man will believe it.

Many things are told of the temple of masonry built under ground by Methusaleh, and the pillars set up by Enoch to preserve the secret through the ruin of the deluge, and of Noah's lodge in the Ark. Moses' masonry and Solomon's, with that of Pythagoras, Plato, and Nebuchadnezzar, are all related, and well known. Freemasonry dwelt with them, as the handmaid of Christianity, reconciling Herod to John the Baptist, and making Nero a brother of the Apostles.

This noble Order wears a square and compasses, or two keys crossed upon the breast, and a little short apron about the loins, with many pictures upon it pleasing to children. It talks very loud, but all its acts are done with night whispers in secret places, where one is set with a drawn sword to watch, like a crow upon a tree-top, while the flock are down in the field pulling up the corn. The Order swears very profanely, taking the name of the Lord in vain on many occasions, and the obligations it lays upon its members are too fearful to be treated lightly. As these are almost incredible, we will submit the hard points for your consideration in simple questions. Let any who have been masons, sustain the truth by responding in an audible voice.

Ques. 1. Does the oath of a master mason require him, on seeing the grand masonic hailing sign of distress given, or hearing the word accompanying that sign, in any case, to fly to the suffering brother mason's relief at the imminent hazard of his life? "We know it does." See *Light on Masonry*, p. 62.

Ques. 2. Does the oath of a master mason require him to obey *all* regular signs, summonses, or tokens, given, handed, sent, or thrown to him by a brother of his degree, without any exceptions in the body of the oath? "We know it does." *Ibid.* pp. 62 & 130.

Ques. 3. Does the master mason's oath require him, to apprise a brother of his degree of *all* approaching danger, whether it be legal or illegal? "We know it does." *Vide Light on Masonry*, pp. 62 & 130.

Ques. 4. Does the master mason's oath make it his duty to go on every errand required by a brother, good or bad, lawful or unlawful? "We know it does." *Vide Ibid.* p. 63.

Ques. 5. Does the oath of a master mason require him inviolably to keep the secrets of a brother master mason, without any exception in the body of the oath, only to the high crimes of murder and treason, and even these to be at his election? "We know it does." *Vide Idem*, p. 63.

Ques. 6. Does the oath of a Royal Arch mason, require him inviolably to keep a brother Royal Arch mason's secrets, without any exception in the body of the oath to any crime whatsoever, murder and treason not excepted? "It does." *Vide Idem.* p. 130.

Ques. 7. Does the oath of a Royal Arch mason require him absolutely to *espouse* the cause of a brother Royal Arch mason in difficulty, so far as if possible to extricate him from his difficulty, whether he be right or wrong? "It does." *Vide Idem.* p. 130.

Ques. 8. Does the oath of a master mason require him to pay obedience to the constitution of the Grand Lodge, and the oath of a Royal Arch mason require him to pay obedience to the constitution of the Grand Chapter, which constitutions they have never seen, and to rules, bye-laws, and regulations, which are yet a secret to them? "They do."

Ques. 9. And are each and every one of these obligations sanctioned by the constituted authorities of freemasonry, and also by the forfeiture of life of the juror, and enforced by the penalty of a cruel, most barbarous, and inhuman death, to be inflicted upon the wilful violator? "They are." *Vide Bernard's Light on Masonry, pp. 63 & 130.*

We here impeach the institution of each of these nine specifications, and hold the mystic order by the mouths of these witnesses,* to answer with a plea of GUILTY, or *not guilty*. If *guilty*, the sentence of annihilation comes with the unanimous voice of the people. If the plea be *not guilty*, as seceding masons we pray, and as antimasons we demand, that these specifications be brought to trial, not by a feigned issue, but by a genuine issue, at the bar of a high judicial court, or at the bar of the legislature; in order that the truth may be made manifest, and the public peace restored. We will establish the accuracy of our charges, by the mouths of antimasons who have already publicly abandoned the secret order at the hazard of their lives; and in such a court, we will also establish it by the united testimony of our most respectable citizens, freemasons. The witnesses called shall neither be men of low repute, nor of blemished character; but they shall be honest men, independent in their circumstances, and freemasons initiated, and well instructed in the forms of the order.

† Let the trial come, and the judgment fall on the guilty head. If Antimasons charge Freemasonry in these points of her oaths unjustly, let them bear it; and if the institution of Freemasonry is so corrupt and nefarious

* LEONARD BLEECKER, Esq. Master Mason, and JARVIS F. HANKS, Royal Arch Mason, arose and stood before the Assembly affirming these things in an audible voice. Others were expected to be present, one of whom declined because his shop is not insured!

† This trial may be had by disputing the competency of a Royal Arch mason to be a juror, or a witness, on trial of some indicted Royal Arch mason: and he who brings it to issue will gain honor.

as these shew, let honest Freemasons consider what they bear, and throw down the load, ere it crush them.

Nothing will kill the falsehood so quick as this course. It will be dead suddenly, cut off with the sword of public justice, and buried by the whole people: that the Fraternity may be "duly prepared" for this great event, we have one consideration to present them. In the court of Oyer and Terminer, at Batavia, Genesee Co., 6th April, 1829, came on for trial, the cause of the People against Sylvester Lincoln, town-clerk of Bethany: Judge Birdsall presiding. This was an indictment against the defendant for excluding Harvey Prindle and others, *Freemasons*, from the list of jurors, and for returning their names to the county clerk, as persons not qualified to serve on juries. The jury for the trial was kept clear of Freemasons on one side, and of men who had formed an opinion against the right of Freemasons to the rank of qualified jurors, on the other. After a patient trial, Judge Birdsall gave the jury a short, but very clear charge as to the rules of law; and having retired a moment, they returned a verdict of NOT guilty.

CHECK DEGREE.

Some freemasons affirm "there is not a word of truth in Morgan's Book," forgetful of the *Test oath and word*, which, with the ceremony of giving it, constitutes the *Check Degree*. The hated book for which freemasons destroyed the compiler, is only "a hoax," "a speculation of the bookmaker," if we can believe the lodge-going brethren; and again they say, those who renounce "never were freemasons," and offer in proof to bet large sums, that "they cannot enter any lodge in the United States." This last is a sweet morsel of masonic prevarication. They affirm a falsehood, and offer a truth to substantiate it, which truth itself is, when rightly understood, a demonstration of their mendacity. They offer a selfish bet upon the possibility of renouncing masons entering the lodges, ~~because~~ few have taken the check degree, without which no mason might enter a

strange lodge : but the existence of this degree is a memorial, enduring as the false order itself, of the faithful character of Morgan's book. He so completely turned every bolt, and threaded every chamber in the labyrinth of freemasonry, that the tyler with his drawn sword can no longer hope to keep out cowans and *profane* persons. This degree was invented by some Solomon of the age, to prop up the falling fortunes of the order ; and owes its being, as every lodge-going brother must know, to the revelation, and to the accurate revelation of freemasonry made by Wm. Morgan.

He must unavoidably know it. For we know personally and masonically, that a messenger went express to the Grand Lodge of Massachusetts from the *Grandees* of New York, informing them *officially* of the perdition of freemasonry by the publication of Morgan's book : and it was understood that a similar express carried the melancholy tidings to the proper authorities throughout the United States. Again, every lodge in Massachusetts was in consequence of this information, required by an *express* from the Grand Master "to admit no stranger as a visiting brother, *until further orders* ;" but permitting men of known integrity to be admitted on their oath, that they were members of the fraternity, regularly made in a legally constituted lodge. Thus was your orator admitted to the fellowship of the Massachusetts Lodges, Jan. 1827. He was not examined at the door, as the custom had always been previous to the publication of Morgan's book. Every member of the lodge present both knew he was not, and knew the reason why. The custom of admission by examination was suddenly laid aside, and a new custom adopted. Every attendant of the lodges must certainly know of the change, and the reason assigned for the change of this custom : viz. that an examination was no longer a safe test of a mason, for Morgan's book had put it in the power of *all* men to pass a masonic examination.

This was the case in Massachusetts ; and it was understood to be the case in every state. At length came the "*further orders* ;" which were this *check degree*, carefully borne by a special messenger, and given only

in the pretended *sanctum* of freemasonry, the lodge-room ; but, as we never went there a second time, these reversed rays of masonic light met our eyes, only when they were made public by later revolters from the false order.

The *check degree* originated with the Grand Lodge of New York, and went out with their official authority to the respective Grand Lodges of the United States, and also to Great Britain, Ireland, and the continent of Europe, by the hand of masonic dignitaries. They had some difficulty in fixing upon the new device. Various ways and words were proposed ; and one for its singularity shall be mentioned here. MORGAN made them this trouble, and he had paid the forfeit ; “ let his name, while it serves as the check word, serve also as a warning to transgressors.” But in the midnight lodge, SOL, backwards, prevailed over MORGAN ; which order the lodge of Light will reverse to the ruin of freemasonry. When the visiting brother approaches the door, the tyler should say : “ Do you wish to visit this lodge ? ” “ If thought worthy,” he replies. “ By what are you recommended ? ” “ By fidelity.” “ Prove that,” says the tyler, advancing and throwing out his hand obliquely forward to an angle of 45 degrees, the hand open and thumb upward. The visiting brother advances, places the back of his *left* hand against the *palm* of the tyler’s *right*, still extended, puts his mouth to the tyler’s ear, and whispers L O S, and then pronounces los. See *Light on Masonry*, p. 86.

You may inquire : “ if this secret is out, how do the masons do now ? ” Alas ! they do but poorly. We hear from their *sanctum* oftener than from the divan of the distressed Turk. Fresh arrivals bring intelligence that they are all again waiting for “ further orders,” the invention of another substitute for the lost word.

In this dilemma of freemasonry we observe that the General Grand Chapter of the United States is now in session in this city. They must have plenty of business on hand only to prop up the falling pillars of the temple, and to secure the secrets of their profane tabernacle ; but nothing more important, surely, than to provide a substitute for the check degree, and the lost word of

masonry. We may hope for some ingenious contrivance from the congregated wisdom of the royal and sublime masons of all the United States ; some device of itself so cunning, that it will creep through the fingers of the masons, and burst upon our astonished sight with the splendor of the great mason its author ; who must believe the affairs of the world turn on freemasonry, while the affairs of freemasonry clearly turn on this new check degree. The General Grand Chapter are above taking advice, or we would freely offer them a hint, drawn from the habit of the bee. When the hive lose their queen, they go all to raise up a new one ; and she comes forth the common offspring of the whole swarm, without dangerously inflating the vanity of a single bee. We much fear that the *Queen Check* of freemasonry, of which the General Grand Chapter may be this very day in painful travail, would, though feeble and short-lived, quite ruin the faculties, and turn the brains of any single freemason : it should seem that in order to live and reign, the grand check ought to be the joint product of the combined energies of the whole masonic hive.

To reconcile the existence of a check degree in freemasonry with the assertion that Morgan's book is a hoax, requires great experience. Wise men account for it in various ways ; but this way is preferable. The masons who deny that book, are a peculiar sort. Nature has impressed a similarity of features upon animals of the same class, and upon animals having a striking similarity of character. The flat-headed race, that crawl on the belly, eat dust, and inhabit secret lodges, have, I believe, uniformly a slit in the tongue. This is a despicable tribe of animals ; we cannot look on them without abhorrence, but by reflecting that nature gives this double tongue only to catch flies.

Here I would turn to one particular class of auditors
Christian Brethren, Freemasons !

By your first title, you are the salt of the earth ; by your second, you lose your savour, and the earth is corrupted, which should be salted by you.

By your first title you are the lovers of truth, hating lies ; by your second, you are the pillars of a system of delusion and falsehood.

Christian Brethren, Freemasons !

You are named *Christian Brethren* for him, whom, as *Freemasons*, you dare not so much as name with the love and reverence due to IMMANUEL. You are members of a secret society, in whose ritual of religious worship the name of the holy Redeemer is not found ! Christians, and members of a nocturnal association whose constitution requires you to receive all men as brethren who, have the grip and token and the sign and pass, be they pirate, or bandit !

Christian Brethren, Freemasons !

By your former title you let your light shine before men ; by your latter, you pretend to great light kept under a bushel. Why did some ancient converts to the gospel partake in the ceremonies of the heathen ? It was to increase their influence with their pagan neighbors. Why do you go down into the dark temple of Freemasonry ? It is to increase your influence over the hearts and lives of the thoughtless and unhallowed spirits that gather there. You are eating the feasts of idolators in pagan temples. The Christian who shaves his head to win the Mahomedans, and swears by Fo to gain the Chinese, and wears an apron to win the Freemasons, is deceived if he expect thus to become, like Paul, all things to all men. There are things innocent, in which it is the true spirit of the gospel to be accommodating ; but it is not innocent, profanely to swear, or to cause others to swear, to keep that a secret which is written and spoken and exhibited upon the house-tops. This is not innocent, to pledge the life God has given, to the performance of duty enjoined by man. This is not innocent, to go searching after the true name of the Deity in a conceited Mystery, and to make the revealed name of the Eternal a pass word of lodge door entrance, on a level with *shibboleth*.

Christian Brethren, Freemasons!

Once we lived, as you do, indifferent to Freemasonry for good or for evil. Seeing it, however, a staff of Egypt for the children of Israel to lean upon, the fear that it would pierce the hand of the upright in the day of his calamity, prepared us to believe the facts which have since aroused the attention of the country. Examine the nature of the secret thing, and do not despise the warning voice of a brother. Pray do you inquire whether your masonic and your Christian obligations accord, and contemn not the voice of tens of thousands, who cry out upon the institution that profanes the holy scriptures, breaks the sixth commandment, treads under foot our constitutional liberties, and says, "who sees me! who!" Hearken to the voice of those who have searched what you have not much heeded, and who tell you that the whited house of Freemasonry is a sepulchre, and that the virgin daughter Freemasonry is a harlot, and that the social fraternity Freemasonry is a snare for the simple, and a net for the souls of men.

Christian Brethren, Freemasons!

You do not believe that the mystic order is of divine origin, but the legitimate authorities of the mystic order maintain it; and you maintain the legitimate authorities. You do not believe that the Master of a Lodge has any right short of profanation, to give a candidate a white stone, with enigmatical letters on it, and say: "to him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, save him that receiveth it." But this is done by the Master of all Mark lodges (*See Bernard's Light on Masonry, p. 99.*) and your name sanctions the Mark lodges, and the legitimate acts of all the lodges. You do not believe that "the principles of speculative Freemasonry contain and inculcate in substance the same truth, and propose the same ultimate end, as the doctrines of Christianity taught by divine Revelation:" but the Grand Chapter of the State of New-York officially declare it; (*see Town's Speculative Masonry, p. 13*) and you support the Grand Chapter; you!

Christian Brethren, Freemasons!

The abominations of Freemasonry are tedious for you to hear ; but they are performed by some under guard of the tyler's sword with no little zeal. Incense is there burnt upon a mask altar to JEHOVAH. (*Light on Masonry*, p. 122.) An oath is there taken "I solemnly swear, (it should be *I profanely swear*) in the presence of ——— that I will *avenge* the assassination of our grand master Hiram Abiff, not only on the murderers, but also on all who may betray the secrets of this degree !" (*Bernard's Light on Masonry*, p. 198.) There you give your life, which is not yours to give, in pledge for your faithful performance of that which it is not lawful to do ; consenting yourself "to be struck with the dreadful poniard of vengeance," and also "to be ready to inflict the same penalty (of death,) on all who shall betray the secrets of this degree." (*Idem*, p. 200 : Elected Knights of Nine ; and Illustrious Elected of Fifteen.) There false prayers are repeatedly offered to the Majesty of heaven for deliverance from mock dangers, which the brethren create for their own amusement. (*Ibid.* pp. 64. 131. 134.) There the visible presence of Jehovah is contemptuously represented ; (*Ibid.* p. 140.) There the Ark of the Covenant is opened in vain show ; (*Ibid.* p. 142.) There a human skull is put to the lips filled with wine, and, earth having been already ransacked for penalties, and the immortal soul previously put in jeopardy of heaven in the oath of the Red Cross Knight, (*Ibid.* p. 150.) nothing is left to the Knight Templar for aggravation of punishment, but the fiery lake and the fellowship of devils ! and the spirit of Freemasonry, sinking the offending soul to eternal perdition with the full weight of his own sins, attaches also to the masonic penalty "*all the sins committed by the person whose skull this was,*" should he "ever knowingly or wilfully violate *any masonic obligation whatsoever !*"

Christian Brethren, Freemasons !

It is not sufferable. You belong to this order ; you support these abominations ; though you know not of their existence, they do exist ; they are the legitimate

operations of that secret order, which order you sustain with your name, not knowing the wickedness of the parts which lie beyond you. You are responsible for them, as the root is for the stock it rears, and as the stock is for the branches it puts forth. You may be novices in the mystery; you may have only stepped within the threshold of the mystic temple, you may have even withdrawn your services from that partial entrance of the outer court; but your name is *Freemason*; your name appears to strangers on the wall of the temple; and your name, to their view, sanctions whatsoever is masonically done in the courts or yards, in the halls or chambers of the temple. You may flatter yourself that you are out, while your name remains in the society; but it is not so. The world asks "is his name, by his voluntary act, registered on that roll?" "It is!" Then any young man, who honors you with the belief that you are a trusty man, will lightly enter the lodge, and enroll his name there on your responsibility. Your name is all that the evil minded of the fraternity want. With the cover of your name at the outer gates, they will find hands to do the desired iniquity, far within the chambers you have never seen. That which they should not have, your name, you allow them; that which might be of service to restrain and correct them, your presence, you deny; and thus your imperishable name dwells where you refuse to allow your perishable body so much as to enter; and your influence and reputation are freely left to support a society which you heartily reprobate.

Christian Brethren, Freemasons!

The Apostle charges us to lay aside all deceit and hypocrisy. Freemasonry is deceit and hypocrisy: it pretends to be wise,—we know it is foolish; it pretends to be learned,—we know it to be absurd; it pretends to be the gift of heaven,—we find it to be a servant of the destroyer. It dates from creation, but shows its name for the first time 112 years ago. It professes a republican spirit, and arrays itself in all the splendor of affected royalty. It makes ungodly and impious men its high priests, and profanely surnames them, like the

holy Son of God, "forever after the order of Melchire-deck." Freemasonry is a lie, and the Father of lies must be the father of it. Therefore, you ought to forsake its assemblies, and to come out from it openly. The light of your example should warn youth to avoid its snares, instead of leading youth into them; and not for one moment ought you to allow your names to be quoted, as the silent members, and secret but actual supporters of this system of delusion, and of filthy abominations.

FREEMASONRY AND JESUITISM.

The organization of Freemasonry, like that of Jesuitism, is complicated and mysterious. The order is formed into forty or fifty classes or degrees, each class having its peculiar obligations. This arrangement, so important to the ready action of the body in matters of state, runs through all the details of the order. Power is divided and distributed among the various limbs and members, but the body is one, impelled by one spirit, and obedient to one head. They have an ostensible object, and a real object. To maintain and propagate the gospel was on the front of Jesuitism, as benevolence is on the front of Freemasonry, while the real aim of both has been *self-aggrandizement*. To this their curious form, their vows of secrecy and of fidelity, and "their pliant morality, to soothe and gratify the passions of men, and to fix their attachment to the order," alike tend, and in the accomplishment of their object, they have been equally and astonishingly successful.

We are far from believing of the Jesuits, that as individuals, they were the monsters of chicanery and treachery, which the doctrines and dogmas of the order prepared them to be. They were ornaments of human nature and blessings to society in their independent capacity. It was only when the man was lost in the Jesuit, that the pernicious character of Jesuitism displayed itself, and all the machinery of its orders and classes was discovered to be an engine of political intrigue fit to oppress every thing which gave it umbrage, rather than to accomplish the purposes of charity; fit

to domineer over kings and magistrates and people, to intermeddle in all affairs, and all factions; and on all occasions to render the influence and good graces of the fraternity more important to success than useful to virtue and patriotism.—*D' Alembert.*

It was evident at length, that so great a Society, so complicated, classified, secret, and extensive, was naturally adapted to other than religious services. The oppressed nations sought for the source of its actual power, and traced it to its system of Secret Associations. "The proofs of this are *historical*. The domination of the Jesuits in Germany, Naples, and Italy, in the 17th century was founded on the system of Associations. A remarkable act of the Genoese Republic in 1604, is evidence: it had been ascertained that the Jesuits had formed societies, with codes and resolutions opposed to the ordinances of the state, and in which the members took oaths to vote at the elections of the magistracy only for those of their association. The Genoese senate instantly prohibited this brotherhood from holding any assembly." *Foreign Review, Oct. 1828. p. 311.*

Jesuitism and Freemasonry alike began independent of politics, and alike have run headlong into them; and the pride and abuse of power; which they have both exhibited, makes it the patriot's duty seriously to demand whether in an established state, it can be allowed that a peculiar body of subjects or citizens, should incorporate and regiment itself; should establish a secret constitution, tribunal, and code of laws, and appoint its own executive officers; should combine and arrange rules of action, signs of recognition and rallying points both for darkness and light, no matter how pious or benevolent the object of such society may be?—*Foreign Rev.* can a fraternity form itself into thirty or fifty ascending classes; administer oaths of fraternal alliance, and of unconditional obedience to the secret laws, and unknown constitutions of the mysterious order, all for sake of sweet charity? It is impossible. Seven hundred brotherhoods, or Lodges of Jesuits in France, alarmed that nation A. D. 1742, although these "professed submission to princes and magistrates, and the doing of all kinds of good works." And 2500 brotherhoods

of Freemasons in the United States may well alarm the sovereign people, notwithstanding these too profess to meddle with neither politics nor religion, but only with the exercise of brotherly love.

Freemasons are connected with us by every social, civil, and religious tie. They are our kinsmen and brothers; they are our companions and neighbors.— They frown at once upon our jealousy of “the most ancient and honorable,” “the most benevolent and useful society that ever was, or, perhaps, ever will be;” and threaten to sever the friendly ties that bind us, if we cherish our doubts, if we publish our fears, yea, if we declare facts invulnerable as truth, to the prejudice of the vainglorious order. They would make us believe that we intermeddle with what concerns us not; or that, speaking with the knowledge of seceding masons, we are more to be suspected by the public in our open declarations, than the order is to be feared in its *secret oaths*; more to be distrusted on a jury, than the men who are sworn to assist a brother out of difficulty, “whether he be right or wrong;” less to be believed on the witness stand, than the men who will conceal the highest crimes of a brother mason, committed against the commands of God, and the laws of the land, “murder and treason not excepted;” more to be dreaded in our political character, than the men who are secretly sworn to prefer the civil and military claims of a brother of this charitable society at the polls of an election; and less to be trusted in a bargain, than the men, who lecture and learn to point with one finger or two, to get a secret advantage over their fellow citizens in the ordinary transactions of life.

Ah! brother masons, we are your neighbors and kinsfolks, as much as you are ours. A loss on this score would be mutual. We know that the *masonic order* is guilty of these charges, that the institution of Freemasonry is guilty; but that you are personally guilty, we cannot affirm or deny. You may not have taken the degrees of your order in which these things are sworn and taught; we do not say you have. But we do say, that the order in its legitimate degrees, conferred by its legally constituted authorities, requires and teaches

these very things, and things still worse. If you will quarrel with us for the sake of this secret institution, and sever the kind relations which subsist in society, for the attachment you cherish toward this mystic order, we regret it ; but you will permit us to draw consolation for our loss, from the increased confidence with which we shall shake by the hand those whom we continue to take by the hand, and from the joy we feel in common with all republicans, independent of the *cablotow*, on account of our happy escape from the snares and pitfalls of a secret and powerful and selfish aristocracy.

"It is certain," says a celebrated French author, "that the greater part of the Jesuits, those who in that society (as elsewhere) interfere with nothing, and who are much more numerous among them than is imagined, ought not, had it been possible, to have been punished for the faults of their superiors. Thousands of these innocents were confounded unwillingly with a score of criminals."—*D'Alambert*.

It cannot possibly be different with respect to Freemasons, unless they condescend to create the distinction. The innocent are as a hundred, to one guilty ; but if the hundred will maintain the secret constitutions, which justify that guilty *one*, they must all fare alike in the proscription and punishment of Freemasonry. We beg and intreat them to separate themselves ; to come out from the unclean thing ; to abandon the order whose laws and constitutions contravene the laws and constitutions of our country ; and if they will not hearken to us, we must resist them, *for they are to be blamed*. Are they freemen ? So are we. Are they honest men ? So are we. Are they lovers of peace ? So are we. Are they jealous of oppression ? So are we jealous of oppression. We are in no way their inferiors ; we are as free born, we are as kindly nurtured, we are as generously tempered, and as bravely instructed as they are. We have with them an important difference of opinion, which we will settle by the establishment of facts on legal evidence. We urge them only with the force of truth.

We have with them an important difference of opinion, vitally affecting the liberties of our country, which

we will settle with them by the peaceful ballot box at the polls of the elections. We do not wish to proscribe them; but we proscribe the secret order. Our resolution is taken; Freemasonry must bite the dust. The means we use to destroy it, are in accordance with all our political and social usages. We publicly impeach it on the anniversary day of its great transgression.— We circulate truth by papers and pamphlets, by sermons and orations; and we enforce the moral weight of our deliberate opinions, by the free exercise of our elective franchise. O, glorious Liberty, which makes morals and politics one!—Which unites those often separated principles of action—and carries the axioms of a sound morality into the very heights and depths of political activity! Glorious principle of Antimasonry, to restore the golden age of republicanism, and to establish a new dynasty, in which it is not asked of what party name is the candidate; but is he a free man, as well as free born? Is he free from secret oaths of selfishness? Is he free from obligations to a mystic brotherhood, enforced with the penalty of death, and sealed with human blood? Is he free from every pledge of secret favoritism? Is he free to exercise impartial justice, to distribute equal favor, and to show common kindness to all his fellow-citizens alike? Is he free to take the oaths of public office? Or has he already upon his conscience, and upon his soul, an oath to a government, which is not this Republican Government? an oath to obey a law, which is not the public law of the land? an oath to serve, and to defend any constitutions which are not the free constitutions of our country. Then he may be a Freemason;

“A brother to princes, and fellow to kings;”

Ahiman Rezon.

he may be a “most excellent high priest,” a “sublime and most illustrious knight of the order of St. John, of Jerusalem,” or even a “sovereign prince of the royal secret;” but we will prefer the freeman, who is the friend of all his fellow-citizens, to this sworn brother of a secret aristocracy.

Sound principle and masonic management conspire to make us take this course. The craft charge it upon us as a reproach; we fasten it to our flag, as a motto: *Anti-masonry, and down with knavery.* It has been too long that we were blinded to facts, like those declared by Cadwallader D. Colden, by Ner Middleswarth, by Colver and Thacher, and Mulford. "It must be obvious that the whole machinery of the institution of Freemasonry is peculiarly adapted to political intrigue." The present condition of Pennsylvania fully illustrates this truth. On canvassing for a candidate to be put in nomination for governor of the state, five or six thousand votes in Philadelphia alone, are said, by high masonic authority, to be dependent on the candidate's assuming the obligations of a mason. Mr. Middleswarth might be excused from the cabletow and red breeches, but not from the oaths of Freemasonry!

This estimate is well enough for the secret of the Lodge room; but published in patriotic exposure, by the speaker of the house of representatives of Pennsylvania, it is too high by one half. The people will not fulfil it; the hood is lifted from their eyes, and they will shift their votes to the other side of the account with a tremendous balance against Freemasonry. Twenty two masons in the city of Lancaster, Pa. hold thirty one offices! But in the village of Brooklyn, N. Y. it is said on the best masonic authority, that an indefinite number of masons hold every office among their 12000 fellow-citizens, from President to Constable! In the city of New York no man has attempted to go through with the inquiry into the number of mason office holders; the work is arduous, but it will be done. In the mean time, it is easy to learn, on inquiry, that the Mayor, the Recorder, all the superior Judges, the Circuit Judge, the President Judge, and a large quota of Aldermen are Freemasons. We do not impugn their official purity and integrity; but we are free to say, that occasions offer on which we could repose less limited confidence in them, were they free of all ties and oaths, except the public ties and oaths of their several offices. Human nature is weak enough at the best, without a secret and selfish oath to betray it. "Lead

us not into temptation," is a prayer contrary to the spirit and to the letter of masonic obligations. We respect our republican institutions more, than any incumbents of office, and with honorable Freemasons we frankly remonstrate against their seeming to keep oaths so much at variance, as the oaths of Freemasonry, and the oaths of their country.

The people ask of every candidate for public office, and they have a right to ask of freemasons; 'are there yet the treasures of wickedness in the house of the wicked, and the scant measure which is abominable? *Shall we count you pure with the wicked balances, and with the bag of deceitful weights?*'—*Micah*. This community cannot count the men pure who resolutely keep their masonic oaths. These oaths are before the public, and in their literal interpretation they are unanimously accounted a scant measure in the conscience of the keeper; and concealed in the breast of the wicked, they are a false balance, and a bag of deceitful weights. In the scales of justice, and in the even balance of a fair and honorable competition for public favor, the obligations of Freemasonry are false weights, not publicly stamped and sealed, but privately concealed; they are not equal, and they are kept hid because they are not equal. "*Cum honesta semper publica gaudeant, scelera secreta sint.*" *Things honorable delight in publicity; but sin conceals itself.*

The oath of office requires the candidate elect 'to discharge the duties of his office according to the constitution and laws of the State, without any fear, favor, partiality, affection, or hope of reward:' but if he is a freemason, as high as the degree of Master, he has previously taken an oath of selfish duty to the secret brotherhood, which oath binds him by ties not common to the community, but partial to the members of the fraternity; which binds him to aid, defend, and support a brother mason without legal stint or moral limitation, in the words of the oath! Not deciding that a public officer, a freemason, always observes his masonic, in prejudice to his official oath; or that he observes his official oath to the entire neglect of his masonic obligations, the People decide that the oaths of office and of

freemasonry, are inconsistent, and they reject from their ballots the names of sworn freemasons.

Freemasonry sends up a full volume of cries, loud and long as those of the old craftsmen: "Great is Diana of the Ephesians," in which a multitude ignorantly join, exclaiming Persecution! Proscription!! Antimasonry is political!!! As if it were persecution to refuse to keep ardent spirits in our houses; or proscription to refuse our vote to a man who does not please us; or a crime for men to come to the polls in the spirit of freemen, frankly avowing a wholesome and salutary jealousy of a secret and powerful and offending fraternity! Antimasonry is erect.— In New York, Pennsylvania and Vermont, its step is firm, and its foothold is sure. The political controversy is unavoidable; men have only to inquire: "what part shall I take in it?" The battle is joined. Victory alone can part the combatants. Spear crosses spear, the clash of hostile swords is heard on the breeze. The shouts of contending parties resound from Lake Erie to Massachusetts Bay; from the Green Mountains along the whole line of the Alleghany to Alabama, they roll on with the voice of distant, but terrible thunder, making the guilty tremble in the utmost borders of our inhabited country. It is a glorious strife for liberty; the midnight robber of our equal privileges has felt the forceful spear of Antimasonry in the depth of his darkest caverns, and now, with a lusty voice, cries *craven*, on the field where the battle began. In Monroe county, the dastard foe surrenders both his camp and his baggage at a blow. Many of the Lodges and Chapters of Freemasonry in the western district of New York, throw down their Charters, break up their ranks, and take to the bush. An open field they shun in battle, as they do the light of day in the lodge room; and they surrender their banners, the better to carry on their secret war of ambuscades.

The saying of the prophet is wonderfully fulfilling: "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee. How art thou fallen from heaven, O Lucifer, son of the morning!

How art thou cut down to the ground that didst weaken the nations !”

Many General Grand Freemasons lift up the ejaculation of idolatrous Micah : “ Ye have taken away my gods, and what have I left ?” Their tyler’s sword no longer avails them, the grand hailing sign of distress excites no sympathy in this war, and the omniafic word of a royal arch mason cannot save the charitable sons of light from political overthrow.

This day a year will see the national Convention of freemen at Philadelphia, convened to carry the war of annihilation against Freemasonry into every section and corner of the nation. The blow struck we will steadily follow up, trying the boasted mystery of ages with the touchstone of the ballot box. We will know whether this bragging order, which pretends to have survived the wreck of the old world, and the changes of nearly six thousand years, can support itself through the changes of a republican administration, and the wreck of public confidence. We will test the potency of its mystic gavel, the evenness of its christian temper, and the gallantry of its brave knights. We will try the authority of its grand Commanders, and Sublime Sovereigns ; we will know the holiness of its most excellent High Priests, and Reverend Generals, we will prove the awful power of its secret Gods, Mah-hah-bone, and Jah-buh-lun. We will shame its proud look ; we will tame its vituperous spirit, and we will break its very bones with the soft words of wisdom and of righteousness. With the blessing of our God, and of our father’s God, we will push on the victory from conquering to conquer, until the spell of Freemasonry is tolled in every county in the State, and in every state of the Union ; and until triumphant Antimasonry proclaims a new day of jubilee in the Capitol of our country.

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MEMOIR OF THE JESUITS.

Freemasonry is not the only secret and dangerous combination of men, which has threatened the nations of the earth. The members of the order have such confidence in it, and the community have so great respect for them, that Antimasons can hardly bring their views home to the hearts of many citizens who love their country, and hate all iniquity. In this article we intend to hold up the Society of Jesuits, as a mirror to reflect a faithful representation of some of the most odious and alarming features of Freemasonry.

The Jesuits were religionists of the 16th, 17th, and 18th, centuries, who aimed at universal influence and power. From Canada in the North West to China in the South East, and from Patagonia to the Arctic circle, their societies were once to be found. They were a secret order of high pretensions. Their name was one of pride and blasphemy, *the Society of Jesus*. Their members were men of talents and learning, of prudent zeal and indefatigable industry, so much so, that no body of men of their time could in these points compare with them. 'Not a Jesuit but can say, like the Demon in Scripture: My name is Legion; an offence to one of the mysterious order is resented by many thousands. Never did a republican love his country, as every Jesuit loves his Society; the very lowest of its members interests himself in its glory, of which he thinks some rays reflect upon himself. There is not even to their brother the

cook, or the apothecary, one among them who is not proud and jealous of it. They are all put in action at once by this single spring, which one man directs at his pleasure. This love for their society subsists even in those who have left it: whether it be a real attachment founded upon gratitude, or a policy founded on interest, or on fear, there is hardly an ex-Jesuit preserves not his connexions with his old brethren; and who, even though he has reason to complain of them, does not show himself attached to their interests, and ready to defend them against their enemies.' *D. Alembert, p. 42.*

Professing to be a religious order, they made the vow of poverty and they attained great wealth: professing to be a religious order, they disclaimed meddling with politics, and they grew to enormous political power; professing to be a religious order, they abjured the world; and they exercised a spirit of intrigue and ambition, of insolence and oppression, that at length ruined them. Their society became nearly half what the eloquent Mr. Brainard in 1825 described his Fraternity to be: "What is Masonry now? It is powerful. It comprises men of rank, wealth, office, and talent, in power and out of power, and that in almost every place where power is of any importance; and among the other class of community, to the lowest, large numbers, capable of being directed by the efforts of others, so as to have the force of concert throughout the civilized world. They are distributed too, with the means of knowing each other, and the means of keeping secret, and the means of co-operating in the Desk, in the Legislative Hall, on the Bench, in every gathering of men of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, and in one place as well as another. It is too late to talk of the propriety of continuing or suppressing Freemasonry, after the time to do so has gone by: good or bad, the world must take it as it is. Think of it, laugh at it, hate it, or despise it, still it is not only what I have told you, but it will continue to be; and a world in arms cannot stop it."

The Jesuits became formidable, factious, and turbulent; and for this cause every state in Europe sought to be purged of them.

Their political power was alone a crime. No society ought to be suffered under a wise government, which accumulates wealth and numbers sufficient to make the society formidable to the constituted authorities and to the laws. And notwithstanding the Jesuits became formidable rather by the acquisition of power under the government, than by opposition to the rulers of the people, still the jealousy of the magistrates awakened, and Jesuitism deservedly became a proverb.

The controversy began upon the doctrines of the Jesuits, and it was vigorously pursued, as many now would have us pursue the masonic question, independent of politics. The immortal PASCAL in the *Provincial Letters* gathered up their absurdities of doctrine, and overwhelmed them with an irony equally chaste and irresistible. "This Master Piece of pleasantry and eloquence diverted and moved the indignation of all Europe at their expense. Their answers, illwritten and full of gall, were not read, while every body knew the *Provincial Letters* by heart." No triumph of a moral nature could be more complete, than that of Paschal over the Jesuits. By it he gained a name greatly to be desired, a name that has outlived his enemies, and that will live, when the society of Jesuits have passed entirely away; but the society itself long outlived him.

They were not built on moral principles, and therefore, they were not overthrown by exposing their false maxims. They stood upon the strength of their political power; and they were able to prostrate their foes in the dust, and to crush many under foot, a century after their entire moral discomfiture by *Paschal*.

Their doctrine of *Probabilism*, by which every doubter is permitted to take the more convenient side, and is safe if he take a *probable* side, though he may think the opposite side is the more probable, made sport for the inhabitants of Europe 100 years, without sensibly shaking the power of the Jesuits. They taught,—(they—that is one of their moralists with the sanction of his book by the proper authorities of the order, taught,) that "in case of a matter before a judge, where both

sides are equally probable, the judge may lawfully decide in favor of his *private friend*;" and that he may, moreover, "decide first on one side, and then revoke his decision, with the object of serving his *friend*, provided it be done *without incurring scandal*;" which is the exact spirit of Freemasonry. They were known to be men of talent and of general integrity, men of learning and of piety, and above all, men of tremendous authority united in one body, able to point a thousand swords at any life, and a thousand tongues at any character, that might oppose them. One man with mental vigor enough literally to execute upon them Capt. Bobadil's plan of defeating an army, and, indeed ten thousand such men fell upon them singly with great courage and vigor. The Jesuits in unbroken phalanx, defended themselves "by exclaiming against the injustice of condemning the whole body for the extravagance of a few, of presuming the actual evil of their opinions from documents long past away, never extensively circulated, and now buried in the dust of libraries," and the event showed how inefficient are individual attacks upon disciplined *bodies* of men, and how useless is a moral controversy, to settle a disputed point sustained by political power.

The arm of the law, however, was too strong for their system, and their discipline. They fled before it with the terror of guilt, when it had once broken their sword of political power, and burst their armor of mystery. *Pope Clement 14th* denounced and abolished the society, and we regret that another, in the chair of St Peter has since seen fit to restore it.

The Jesuits might have continued their triumphant influence had they not used it in a way to call into their moral controversy the arm of the magistracy. In Portugal this was effected by their assassination of the reigning prince, and in France by their refusing to pay their just debts, and, also, refusing to administer the holy sacrament to their religious and prostrate enemies the Jansenists. They were expelled without ceremony from Portugal, and in France, by an *arret* of Parliament, their lectures were stopped, 1st April 1762, and in the following August, 6th day, their institute was unanimously condemned, their vows were declared not binding,

and the order was dissolved, and its effects sold. The Parliament had previously drawn up and published a list of Jesuit opinions, extracted from their authentic publications, "a grand bill of indictment against the order, a national accusation taken out of its own profane and profligate lips." This course might be adopted with the very best effect against Freemasonry. There are materials enough in the hands of a thousand enemies of the mystic order, to furnish such a bill of indictment, as the nation may receive, and the American People will try with the witness of truth, and with the jury of the ballot box, according to the best established precedents of Republican jurisprudence.

Freemasonry has, also, many votaries. We do them no wrong by exposing the system; but we do them a service. This cunningly devised falsehood has blinded the eyes, perverted the understanding, and corrupted the heart, of many intelligent citizens. A free and peaceable citizen of this Republic, has been maliciously torn from his wife and children, and deliberately put to death, coolly butchered, after long consultation, and repeated advisement, by highly respectable individuals; and many men in high standing were privy to the design, and assisted in the preliminary measures, although few were present at the fatal catastrophe.

Day by day new discoveries are made of the iniquity of an institution which has ever been equally studious to proclaim its charities, and to conceal its crimes. While each honest member may have individually known but a single instance of corruption, and hoped it was the only one, all the Fraternity and the world have been stunned with its praiseworthy benevolence. Now when inquiry is awakened, and public scrutiny runs through the land it is astonishing what a heap of crime is accumulated upon the head of this mystery. Bringing together in one mass, the crimes before isolated in every corner, they are a mountain of iniquity equally surprising and alarming. So it was in the breaking up of the military Order of Knights Templars in the 14th century, and the order of Jesuits under notice.

But the reader cannot suppose that the society of the Jesuits fell without a struggle, and disappeared with-

out excitement. Their moral influence was prodigious, and their political ascendancy was paramount. To rise upon them outright was too much for the courage of that age in France. To save appearances, the bill of indictment made out by Parliament run against the *pretended* Jesuits; and great fears were entertained for the fate of religion, and the peace of society in the result. The grossness of the charges exhibited against them, and the atrocity of the extracts quoted from their standard authors, were such as to stumble public belief; and had not their avowed theory of infidelity and regicide been reduced to practice by their more zealous brethren, the world could not have believed the righteous charges. But the heinousness of the charges against jesuitism is no evidence of the want of truth; "and there is tremendous proof, that whatever might be the guilt of their principles, it was sustained by the guilt of their practices." *For. Rev.* p. 321.

Societies, like men, become vicious by degrees, they do not venture upon the cold and cruel slaughter of their fellow-men for their first offence; they approximate this height of crime by regular steps in the lower degrees of iniquity. The investigation of F. M. now in the vigor of youth, fetches them to light, and exposes them to honest hoodwinked brethren, and to the world. Where this investigation has been conducted a length of time sufficient to allow its results fairly to operate upon the public mind, the people by an overwhelming majority, have given the fullest demonstration of their abhorrence and distrust of Freemasonry. The churches have spoken distinctly, and are yet speaking, that the order of Freemasonry is *anti-christian*. The people at the polls have pronounced it hostile to our civil liberties, and to our political institutions. The honest members of the Fraternity are themselves openly forsaking it by tens, and by fifties.

For at the West, inquiry has so alarmed the people that they have lost their confidence in the tribunals of public justice. "They believe," says the excellent report of the Senate upon this subject, "that masonry exerts its influence in civil, as well as criminal cases; in arbitrations, references, trials by jury, before justices of

the peace, and in the higher courts. Formerly from one-half to two-thirds of their justices, belonged to the fraternity of masons;—now not one in twenty are of the initiated: and this change has been chiefly produced by their entire conviction of the fact, that masonry pervades and influences the courts of justice.” And such a storm have the confessed and apparent outrages of the concealed mystery raised in that region, that the Fraternity not only fly before it, but wisely yield to it, and honestly surrender their charters.

The Jesuits carried on a trade with the island of Martinico. In the war between France and England, during which Wolf and Montcalm fell on the same contested field, and Washington began his glory, these affiliated traders met with some losses, which they wished to leave upon the hands of their correspondents at Lyons and Marseilles. “The merchants, robbed and treated like fools by the Jesuits, attacked them in the regular way of justice.” The Jesuits, in order to make their expected triumph more brilliant and complete, demanded that the cause should be brought before the great chamber of the Parliament of Paris. They lost it there unanimously, and were condemned to pay large sums to the merchants, with a prohibition again to meddle with commerce. In the law-suit it had been debated whether in reality the Jesuits were, by their constitutions, answerable one for the other. This question furnished Parliament with a very natural opportunity of demanding a sight of those famous constitutions, which had never been examined. The examination of these, and afterwards of their books, furnished *legal* means, more than sufficient for declaring their institution contrary to the laws of the kingdom, and to the obedience due to the sovereign, and contrary to the tranquillity of the state.—*D'Alembert.*

Abundant testimony is exhibited to shew, that the masonic institution is more contrary to the constitution and laws of this Republic, and to the tranquillity of the state; but it is not *legal* evidence. The public are deeply interested to know the truth in this matter; and to know it with the assurance, which the calm decisions of our legal tribunals never fail to inspire. This assu-

rance may be properly attained, by trying the competency of a Royal Arch Mason, to give his testimony, or to sit on a jury, where a brother Royal Arch Mason is on trial by indictment. The Court will not inquire, whether the witness, or challenged juror deems his Royal Arch oath incompatible with the impartiality of a witness and of a juror; but they will inquire: "have you taken the Royal Arch Mason oath?" "I have." "Please to step aside until we learn the precise character of that oath." Ten thousand honest masons may be found, in good standing with the order, who, if called upon by the legal authority, would either frankly say that they could not testify in the case without implicating themselves, or else would true and faithful answer give to the questions put by the court.

This course is very plain; we rejoice to have it so. We make our mark, and challenge the Fraternity to cross it. We throw our glove at the bar of our legal tribunals; let those who contradict us, take it up if they dare. We challenge them to judicial combat; we defy them to meet us before twelve men impaneled in due form of law. We are sure that such a trial would place Freemasonry in the condition of Jesuitism, when the Parliament of Paris demanded a sight of the Jesuit constitutions. We know it would furnish *legal* evidence of the iniquity of the order, which would be irresistible and overwhelming, not to show that every Freemason is a knave; but that the constitutions of the order would have him so. We dispute no man's word; honest masons may declare that they know of no evil in Freemasonry. We believe them; but they will allow us also to know, and from their own ranks to prove, that every point in the oaths revealed in Bernard's *Light on Masonry*, is exacted by regularly constituted lodges of Freemasonry; and when that is proved to the entire satisfaction of the court and jury, the inquiring public will know and the honest masons will learn something they did not know before, viz. that there is evil in Freemasonry.

Until we have opportunity to submit the oaths of Freemasonry, to the trial of a high court, we in conclusion offer for consideration the following questions carefully

prepared from those propounded to the Jesuits in the year of their dissolution in France, as recorded in the history of their destruction by D'Alembert.

1. Are not the *people* competent of themselves, and by their legal representatives, to decide whether any secret or benevolent institution be conformable or contrary to the laws of this republic?

2. Did not the citizens who have submitted themselves to the institution of Freemasonry, submit to it, on the supposition, nay, in the persuasion, that it was approved by the laws and by the people?

3. If the people or their representatives, having at first permitted or tolerated the institution, come afterwards to be of opinion that it is contrary to the laws of the republic would the good citizens, who have subjected themselves to this institution, do wrong to renounce it? Would they err in accounting their vow of obedience to the order, inconsistent with the obedience they owe from their birth both to the commands of God, and to the constitutions of their country?

4. If the vow which they have made as citizens, be contrary to that they have made as Freemasons, is not this second vow null of itself, being destroyed by a vow more ancient and more sacred?

5. If they think themselves, notwithstanding this consideration, engaged by their vow of obedience to the order, ought not the *people* and their legal representatives to declare that they are disqualified for the discharge of any public trust?

We do not believe that the jesuits were naturally worse men, than their contemporaries, or that they became jesuits with criminal views. We do not believe that the individuals were, as private citizens, worse, than any equal number of their fellow citizens. The mischief was not in the men; it was in their form of social constitution, in their oaths of obligation to the order, in their wide distribution of immense power, concentrated in one body, actuated by one spirit of self aggrandisement, and governed by one head of the order. The mischief of Jesuitism was not so much in the men, or in the object of their association, as it was in the mode of action they adopted to attain that object. They or-

ganized into companies, like an army; into higher grades like an aristocracy; under one chief, like a despotism; and they worked this complicated machine with *secret* springs, concealed from the world, and from the inspection of even the great body of the order itself. Here was the mischief. We believe that man is incapable of exercising great power uncontrolled by public accountability, without abusing it. Whether it be religious Jesuitism, or social Freemasonry, the organization, the power, and the secret operation, are the same; except that Freemasonry is much the more secret and complicated of the two. And it may be doubted whether angels in such a society, could resist the temptation always held out to sin. It is not the fault of Jesuits or Freemasons individually, that their societies are regarded with jealousy, or have fallen into disrepute; but it is the constitutional fault of their social organization, and their *unaccountable* mode of public action, which renders them alike objects of democratic hostility, and of republican dread. It is their secret government, their fraternal obligations, their mutual confidence, and their spiritual love to the order, which fasten them together, *right or wrong*, and incline the whole body downward in the race equally of time and sin. A secret society cannot improve in virtue. Its tendency is irrevocably to err, to become wholly corrupt. History affords no example of one which has not fallen into disgrace, or of one which has ever purified itself, or been purified, save only by dissolution, and death.

A LIST

OF MASONIC AUTHORS AND THEIR WORKS, *proper to be trusted for the true History of Freemasonry; and, although they have not all the same value with the fraternity, not one of them is apocryphal.*

BOOK OF CONSTITUTIONS. By James Anderson, London. 1723.

This Anderson is the Herodotus of Freemasonry. We have been unable yet to possess the first edition of his work, and now use "Constitutions of the Ancient and Honorable fraternity of Free and accepted masons, containing their history, charges, regulations, &c. Collected and digested by order of the Grand-Lodge from their old records, faithful traditions and lodge books, for the use of the lodges. By James Anderson, D. D. Carefully revis-

sed, continued, and enlarged with many additions. By John En-tick, M. A. London, 4to. 1756.

ILLUSTRATIONS OF MASONRY. By William Preston, Past Master of the Lodge of Antiquity, acting by immemorial custom. First American from Strahan's tenth London Edition. Portsmouth 1804. 12mo. 400 p. p.

It is the singular praise of this author, that from A. D. 1788 to A. D. 1825, thirteen editions of this work were called for by the British public. We shall quote it by his name. *Preston.*

AHIMAN REZON. By Lawrence Dermott, Deputy Grand Master of the Ancient Masons. [This is the excellent father of all the family of Ahiman Rezens] 8vo. 284 p. p. London A. D. 1764.

HUTCHINSON'S SPIRIT OF MASONRY. 18mo. 130. p. p. with the official sanction of the grand officers of the Grand Lodge of England. Reprinted at New-York A. D. 1802. [In the very highest esteem of great masons.] We quote it; *Hutchinson.*"

USE AND ABUSE OF FREEMASONRY; a work of the greatest utility to the brethren of the society, to mankind in general, and to the ladies in particular. By Capt. George Smith, Inspector of the Royal Military Academy at Woolwich, Provincial Grand Master for the county of Kent, and R. A. London. 1783. 8vo. 400 p. d [This work speaks with the dignity and assurance of a royal military and most excellent masonic Grand Master.] We quote it; *Smith.*

Calcott's Disquisition upon Freemasonry. 8vo.

THE HISTORY OF FREEMASONRY, drawn from authentic sources of information, with an account of the Grand Lodge of Scotland from its institution in 1736 to the present time, compiled from the records; and an appendix of original papers. By Alexander Lawrie, Grand Secretary of the Grand Lodge of Scotland. 8vo. 340 p. p. Edinburg. 1804. A work of learning and respectability. We quote it: *Lawrie.*

THE FREEMASON'S POCKET COMPANION, containing the origin, progress and present state of that Ancient Fraternity, &c. &c. Air, Scotland, A. D. 1792. 12mo. 300 p. p.

THE ANTIQUITIES OF FREEMASONRY, comprising illustrations of the five grand periods of Masonry, from the creation of the world, to the dedication of king Solomon's temple, with 4 maps. By George Oliver, vicar of Clee in the county of Lincoln, Past Grand Chaplain for the same county, and domestic Chaplain to the Rt. Hon. Lord Kensington. London. 1823. 8vo. 366 p. p.

SIGNS AND SYMBOLS, illustrated and explained in a course of 12 lectures on Freemasonry, By the same. Grimsby, Eng. 1826. 8vo. 248 p. p.

THE STAR IN THE EAST, showing the analogy which exists between the Lectures of Freemasonry, the mechanism of initiation into its mysteries, and the CHRISTIAN RELIGION. By the same. London 1825. 18mo. 172 p. p.

AMERICAN FREEMASONRY.

The following treatises published in the U. S. have not only the sanction of the use, but the written and authentic recommendation of the several Grand Fraternities named in their several title pages.

THE FREEMASON'S MONITOR, or Illustrations of Masonry in two parts. By Thomas Smith Webb, sanctioned by the Grand Royal Arch Chapter of the state of Rhode Island. Providence A. D. 1806. 12mo. 336 p. p. we quote it: *Webb's Monitor*.

AHIMAN REZON, abridged and digested, By William Smith D. D. Sanctioned by the Grand Lodge of Pennsylvania. Philadelphia A. D. 1773. 12mo. 166 p. p. We quote it. *Constitutions of Pa.*

AHIMAN REZON, for the use of the Grand Lodge of South Carolina, Ancient York Masons: compiled and arranged at the request of the Grand Lodge and published by their authority. By Frederick Dalcho. Charleston, S. C. A. D, 1807. 8vo. 234 p. p. We quote it: *Constitutions of S. C.*

THE MARYLAND AHIMAN REZON of Free and accepted masons containing the history of Masonry from the establishment of the Grand Lodge to the present time compiled by order of the Grand Lodge of Maryland. By Br. G. Keatinge. Baltimore 1797. 12mo. 272 p. p. We quote it: *Constitutions of Maryland*.

THE FREEMASONS' LIBRARY, and General Ahiman Rezon, containing a delineation of the true principles of Freemasonry, &c. By Samuel Cole, P. M. of Concordia and Cassia Lodges. P. G. S. of the G. L. of Md. K. T. K. M. &c. 2d Ed. Baltimore, 1826. 8vo. 390 p. p. Sanctioned by the Grand Lodge of Maryland.

THE TRUE MASONIC CHART, &c. By Rt. Worshipful Jeremy L. Cross, Grand Lecturer. New-Haven. A. D. 1820. 12mo. 200 p. p. sanctioned by the General Grand Chapter of the U. S.

CONSTITUTIONS of the ancient and honourable Fraternity of Free and accepted Masons, &c. By the Rev. Thaddeus M. Harris, A. M. member of the Mass. His. Soc. and chaplain to the Grand Lodge of Mass. 2d Ed. published under the sanction of the

Grand Lodge. Worcester, Mass. in the Christian era 1798: in the year of Light 5798. We quote it: *Constitutions of Mass.*

TOWN'S SPECULATIVE MASONRY, 12mo. 2d Ed. sanctioned by the Grand Chapter of the state of New-York.

THE TRUE AHIMAN REZON, or a help to all that are or would be Free and Accepted Masons: dedicated by order of the Grand Lodge of New-York to GEORGE WASHINGTON, New-York City, 1805. 275 pages, 12mo. We quote it: *Const. of N. Y.*

ESSAIS HISTORIQUES ET CRITIQUES SUR la Franche Maconnerie. Par Mons. J. L. Laurens. Paris, 1805. 8vo. 266 p. p. We quote it: *Laurens.*

HEAUMES OU ARCHIVES MACONNIQUES. Par une Societe De F. M. 2 vols 8vo. Paris 1818. 22.

ANNALES MAC. dedies a son Altesse serenissime Le Prince Cambaceres, Archi-chancelier de l'empire et. G. M. del' Orient M. en France. Par Caillot R. C. eight volumes 12mo. from A. D. 1807 to 1810!

HISTORY OF FREEMASONRY.

Mankind love the marvellous. No degree of extravagance surpasses the reach of human credulity. The philosopher's stone and the universal medicine are monuments of frailty, in the 16th and 17th centuries, as reproachful to that era, as Freemasonry is to this. The enlightened Greek and the brave Roman bowed to greater follies than either of these; and all history tells us of the learning and idolatry of Egypt, of the power and astrology of Chaldea, and of the offence at Babel, committed by the very sons of those, who were miraculously preserved through the deluge.

Freemasonry is not the only mote in the eye of this age; and while we pluck it out, we are humble still, lest a beam appear for the next generation to pull from orbs that now see clearly. The antiquity of Freemasonry entirely blinds some, and perverts the vision of a large majority; but it yields to the eyestone of history, the application of which we now gently renew.

The order of Freemasonry claim, by many of their

most approved writers, a lodge in heaven before time, and make Eden the first earthly abode of their holy system. Moses occupies a principal share in the ceremonies of the order, indicative of the interest he took in the solemn mysteries of the living arch, and the triple triangle, and the omnific word, *Jah-bu-lun!* Moreover, if the whole thing were not false, Solomon must have reformed Freemasonry, and have given it the benefit of his wisdom and learning. Hardly a Masonic writer of eminence fails to deduce the order from, or through, the ancient idolatrous priests of Egypt, the sect of the Essenes among the Jews, the Grecian mysteries of Eleusis, the school of Pythagoras, and the Druids of Germany, Britain, and Gaul. "Wonderful mystery! these are not half thy various forms, while the ancient landmarks and usages have ever been the same, and thy laws remain like those of Media and Persia, immutable, so that thou swearest with an oath, no earthly power can change them." In addition to the above modes of existence the learned Mr. *Laurie* brings Freemasonry to us by the way of the Ionian architects, *Finch* by the way of the Gypsies, *Ashmole* by the way of the Rosicrucians, and *Dermott* by the way of the masons. *Voltaire* gives it birth in Flanders in the 14th century; *Chevalier Ramsey* in the Crusades, in the 12th century; and Paine in the religion and times of the ancient Druids; while most men, masons or not, at this day confess, that they neither know, nor can guess, in the midst of all this confusion, at what time or place Freemasonry did begin.

The time has been in which darkness covered this subject from our view; but the cloud moved off by throwing all the written history of Freemasonry into one volume of vanity and smoke previous to the formation of the

Grand Lodge of London A. D. 1717-; and by proving the falsity of the traditional history, when compared with itself, with the Bible, and with Josephus. This brings us to the period called by Masonic historians "The revival of Freemasonry," from which time we receive their histories for truth in matters of fact and date: but their "revival" is our origin of the order.

This recent date of Freemasonry surprises most readers, and the Fraternity mock at it. It seems more like an offset to their pretensions before time, than a sober fact proved by authentic documents. In our sixth Number we gave the outline of Masonic history; and now propose to substantiate our original position by new proof, and to answer some objections of the craft.

That masonry is as old as Babel, we do not refuse to believe; it is Freemasonry, otherwise called *Speculative Masonry*, of which we treat, and of which we affirm that its era is A. D. 1717; no man need to mistake our meaning. Neither do we pretend that the order was then made up of new principles, or of a newly created race of men; but certain men and certain principles, previously existing, were then for the first time formally united and embodied into that mystic order called Freemasonry; and a system was formed, which did not exist before even by name, which system we know by the name of *Speculative Masonry*. We do not even suppose that all the materials of this coat of many colors came out of one fleece, or was spun and wove by the same king Solomon. The aprons and trowels and temple were taken from the masons; the divine origin, mystic virtues and wonderful secrets of the order came from the Rosicrucians; the magic and fortunetelling from the Necromancers; the morals from the Jesuits; and the horrid oaths of the order, from its own bowels.

But the time that all these were first publicly stitched together to form Speculative Masonry, was when the only four companies of Operative Masons in the south of England, met at the Appletree tavern in London, Feb. 1717, and constituted themselves "the Grand Lodge" of England *pro tempore* in due form. *Vide Preston p. 166.* ANTHONY SAYER, *Grand Master.*

The proof that it had no earlier existence is perfectly conclusive. Speculative Masonry, or Freemasonry, is a matter of great notoriety. Any question in a future age, of its existence in the 18th or 19th centuries, could be answered satisfactorily by pointing to splendid Masonic Halls, to quarto volumes of constitutions, and octavo histories, to medals and monuments and deeds of parchment, as well as deeds of wickedness. The literature of this age abounds with it. Those who read the account of laying the corner stone of the Bunkerhill Monument, will point to that pillar of national glory, as a proof that Freemasonry existed A. D. 1825; and, if that is not enough, the foundation may be removed, and there a medal be found with inscriptions of vanity, which in this republic can only belong to Most Worshipful Freemasonry: unless an indignant people should justly tear the disgraceful plate from its proud resting place.

In vain we search for any proof this sort existing earlier than the 18th century. We find constitutions of Jesuits, Rosicrucians, and Alchymists. We find histories of political parties, religious sects, and Bucaneers. We find text books of Cabala, necromancy, astrology, magic, fortune telling, and various proofs of witchcraft; but not a particle of evidence to shew the existence of Freemasonry, or Speculative Masonry. It is not mentioned or alluded to; it is not painted on canvass, or

stamped on paper, or indented on plate. That its universal language must have been spoken; that its mystic characters were certainly understood, and its omnific word even then possessed some share of omnipotence, no one who believes in Freemasonry, can for a moment doubt. But all the proof is found in pages and documents, in Fraternities and monuments of the 18th and 19th centuries; and this in such abundance, as quite to supply the failure of *five hundred* years preceding; although it admits of a doubt, whether there is enough to supply the deficiency of the other five thousand years from the year of light. Fifty centuries are a long period for the active labors of a great mystery spread over the face of the whole world, to pass entirely unobserved: and there is no accounting for it, only as a great mystery, and such, Freemasonry may undoubtedly be; for men do not well understand it, when it is fully revealed.

We have read the volumes of Hume and Smollet and Bisset with care. They give a connected history of England from the earliest dates to the 19th century, and no mention is made of Freemasonry to our recollection. Perhaps they were political historians, and overlooked the hand-maid of religion. Then we have run over Mosheim, who gives a faithful history of the church, century by century from the year of our Lord, to the 18th century, and Freemasonry entirely escapes either his notice or our memory. Perhaps this religious man mistook its modest apron for the garb of a craftsman. Then we have read Henry and Andrews with attention. They give a connected history of England to A. D. 1603, with a particular notice of the arts and of *architecture*. Now we shall hear of Freemasonry. The introduction of glass windows and chimneys, the erection of the royal exchange,

Burleigh house, and the abbey of Dumfermline, are faithfully recorded, with many other things of the same character; but not a word is said about Freemasonry, or Speculative Masonry; and only one word about the "most ancient and honorable society that ever was, or, perhaps, ever will be."* This is the more remarkable in *Mr. Andrews*, who records the fact of that great mason, Sir Walter Raleigh's eating the bitter apples instead of the roots of the newly discovered potatoe; and who even counts the fardingale worthy of a page in his work, giving a precise account of that Spanish petticoat, and not so much as naming a Freemason's apron, either for size or form, materials or emblems! This is very strange; and although Jones, Sackville, Woolsey, Savage and Wren are often named in history, not one of them is entitled "Most Worshipful G. Master;" which honor Freemasonry now confers on them all. This fact is enough to prove what the reader must have ere this suspected, that all the English historians are men who hate the light of Freemasonry, and the order who swear away their neighbors character, and their own lives.

We lay them away, and turn to honest Scotland. Robertson tells its story in the most exquisite manner; he spreads upon his page every fact of importance, and Walter Scott fills the world with the poetry of its history. But where is the mention of Freemasonry, or

* Henry's *His. of England*. Book 4. Chap. 5. gives an extract from Wren's *Parentalia*, p. 306, which mentions the society of Freemasons, and makes them one with the Operative Masons licensed in the 14th century by the Pope's Bull, to erect churches and edifices, in any part of Europe.

But Wren's *Parentalia* was left by him in MS. and was first published by his son Stephen, A. D. 1750. See the *British Plutarch*. It may be doubted whether Sir Chris. Wren left in his own hand writing the passage quoted by Henry. We do doubt it.

Speculative Masonry, or the men of the cabledow? In the lights and shadows, in the tales and legends, in the songs and histories of Scotland, as well as of England, where is the mention of Freemasonry prior to the 18th century? We know of none. Jack the Giant Killer, Tom Thumb, and Robin Hood, live both in prose and verse, and so does Freemasonry; but it did not begin to live in English prose or verse until A. D. 1717. Wonderful Mystery! so carefully concealed that its very name is unknown to the literature of the world for the lapse of fifty six centuries!

"Hail Masonry! thou craft divine!

"Glory of earth from heaven revealed!

"Which doth with jewels precious shine,

"From all but masons eyes concealed."

Constitutions of N. Y. Pa. and Md.

It is edifying to observe the modesty of the heavenly mystery, when it begins to reveal itself. As if mortals might be dazzled with the jewels of its glory too suddenly displayed, it first introduces itself by the simple name of *masonry*, as in the lines above; but when years had accustomed men to the brightness of this revelation, it gently distinguishes itself in terms, as it had previously done in fact, from operative masonry, and sings:

"Blest be the day that gave to me

"The secrets of *Freemasonry*.

"Come fill up a bumper, and let it go round,

"Let mirth and good fellowship always abound,

"And let the world see

"That *Freemasonry*

"Doth teach honest hearts to be jovial and free."

Const. of N. Y. p. p. 176. 179.

It is too much after this, to search Gibbon, Gillies, Ferguson, and Rollin for Freemasonry; if we did,

it would be of no use; they take no notice of it; but possibly the reader may think Freemasonry existed somewhere, if not in the literature or realms of Great Britain, previous to A. D. 1717. We will see.

Prof. Robison was a mason well acquainted by personal intercourse with the Lodges of Germany, France, and Russia. He says of the Germans: all agreed that Freemasonry had been imported into Germany: p. 11. And again: "It is to be particularly remarked, that all our brethren abroad profess to have received the mystery of Freemasonry from Britain." p. 26. And he relates that "the German masons sent a deputation to Old Aberdeen, Scotland, to inquire after the caves where their venerable mysteries were known, and their treasures were hid. They had, they thought, merited some confidence, for they had remitted annual contributions to their unknown superiors to the amount of some thousands of dollars. But alas! their ambassadors found the Freemasons of Old Aberdeen ignorant of all this, and equally eager to learn from the ambassadors, what was the true origin and meaning of Freemasonry, of which they knew nothing but the simple tale of old Hiram." *Prof. Robison's Proofs, &c.* p. 64.

The Germans not to be repulsed, and eager to know the true meaning of Freemasonry, sent a second deputation, to the British Isle, to acquire instruction at London the birthplace of masonry. *Vide Proofs of a Conspiracy.* p. 58.

"But the learned Professor is an Antimason; he is not to be believed on his oath."

Oath, Sir Knight! Oath? You begin to be very nice about an oath, which is hopeful of one that has drunk from a human skull the libation of eternal death with double damnation in that cup, and "So help me

God" on the lips, the Knight Templar's oath. We will fit you exactly. We take up the *Essais sur la Franche Maconerie*. Par Mons. J. L. LAURENS. Paris, 1805. Mr. Laurens was a good mason, sound in the faith of Freemasonry, and yet a man of sense. He says: "*autant il impossible*—impossible as it is, to determine the precise era of the establishment of Freemasonry in Europe, *autant il est facile*, so easy it is, to shew in what manner and by what means it spread and propagated itself. Many reasons concur to make us believe that the English brought it into Europe; and that they have given it the exterior form, and the different names by which we know it at this day. Independent of the historical monuments, which prove that long before the 14th century it was known in England, it appears indisputable that in that country of Europe it has been furnished, if I may so express myself, with the form in which it has come to us. There is not a doubt that the names *Franche-Maconerie* and *Francs-macons* are purely of English origin. *Freemasonry*: *Freemason*, literally rendered into French, have produced those strange terms: *Franche-Maconerie*; *Francs-macons*; that is to say: *Maconrie Libre*—*Macons Libres*, a manner of speaking far enough removed both from our customs, and the genius of our language; for it is certain if what we understand by Freemasonry and freemasons, had received in France, or in any other country besides England, any name whatever, that name could not have had so characteristic a mark of the English tongue. A slight knowledge of the principal languages of Europe, and especially to know, that in English the adjective commonly precedes the noun, is enough in order to become convinced that the names, *Franche-Maconrie* and *Francs-Macons*, have been formed by the genius de la langue anglaise, of the English tongue." p. 208.

After criticising the masonic word *Lodge* at some length, he goes on to say: "I might further push the investigation of the terms of English etymology peculiar to Freemasonry, did I not fear to enter upon details, which I am not permitted to publish. The usages and practices of the lodges in what concerns only the exterior of Free-

masonry, present some points of resemblance not less striking ; and it is this intimate relation with the peculiar character of the English people, that I cite in support of my proposition.

“ What is the origin of that wearisome quantity of *healths*, with which the masonic entertainments were formerly burdened, which have been the occasion of so much sarcasm against Freemasonry, and which a good taste has now wisely reformed ? Is not this immoderate use of a custom innocent in itself, an image of the too often repeated toast, which so much distinguishes English Clubs ? The love of good cheer, the profusion, the lengthening out of the feast, the intemperate drinking, which are contrary to French sobriety, and which reason and decency have long since banished to the *taverns of London, to which they legitimately belong*, can these have any relation to the object of masonic fellowship, of which they are at best only a despicable parody ? The grossness of these practices, *introduced into France with Freemasonry*, is too nearly allied to the taste of the English nation, not to be attributed to their invention.”

The urbane Frenchman is right : Freemasonry legitimately belongs to the taverns of London, and the songs of the books of constitutions conclude with a toast, as certainly as the fables of *Æsop* conclude with a moral.

“ The world is all in darkness,

“ About us they conjecture ;

“ But little think, a song and drink

“ Succeeds the Mason’s lecture,

“ *Chorus.* Fill to him, to the brim,

“ Let it round the table roll,

“ The divine tells you wine

“ Cheers the body and the soul.”

“ Then Landlord, bring a hogshead,

“ And in a corner place it ;

“ Till it rebound, with hollow sound,

“ Each Mason here will face it.

“ *Chorus.* Fill to him, &c.

Toast. “ *To the memory of him who first planted the vine.*”

Books of Constitutions of Massachusetts, of New York, of Pennsylvania, and of Maryland, each and all contain this song and toast; and this is far from being the most indecent song recorded in these several Books of Constitutions of the Most Worshipful Grand Lodges of those several states. But this so outrages common decency, that it will be doubted by men who can never speak of Antimasonry without blessing Solomon Southwick, and to make their way to truth short, and their self-conviction easy, we quote for their satisfaction the page of the works sanctioned by the Most Worshipfuls aforesaid, which contains the quoted toast and verses. *Ahiman Rezon*, of the Grand Lodge of New York, page 144.—*Ahiman Rezon*, of the Grand Lodge of Pennsylvania, p. 127. *Ahiman Rezon*, of the Grand Lodge of Maryland, p. 243. In the Book of Constitutions of Massachusetts, we do not mark the page; it will be no more than a light division of the labor, for the doubter to perform that task for himself. If faithful, he will find, and leaving him with this encouragement to search for it, we turn back to *Mons. Laurens*.

“The nature of the customs connected with Freemasonry, its peculiar name, the most of the words that express the matters which make up its exterior form, *se lient parfaitement au gout*, are precisely conformed to the taste and peculiar genius of the English, and prove that in England it began to have being as a society.” p. 214.

After further argument from the geographical position, free institutions, and *melancholy* temperament of the English, *Mons. Laurens* adds: “all these observations incline us to believe, that it is from England Freemasonry comes to us, as it exists now; that is to say, dressed in this whimsical fashion, which almost entirely disguises it, and scarcely permits us to discover in it *the precious allegory of the Egyptian philosophy*.” p. 215.—The reader of Morgan’s *Illustrations of Masonry*, will agree with the judicious critic, that it is, indeed, most difficult, in that jargon, to find any thing precious; but the allegory of Egypt’s philosophy, an owl’s eye may see in the baseness of the imposture only. The philosophy which could worship an ox, which could suffer tamely the assault of an invading army, because it

marched behind an army of cats and dogs, the Gods of Egypt; that philosophy may be seen not dimly in the impious delusions of Freemasonry. It may be doubted whether Egypt in its glory gave birth to any absurdity surpassing the tale of Hiram Abiff, whether Egypt in any age has produced any folly of the brain, more utterly unworthy of common sense, than the boasted mystery of Freemasonry is unworthy of the light and learning of the 19th century, unworthy of the refinement and independence, the religion and good sense of France, England, and America.

The true history of the order compels us to return from the continent to the British Isle. Neither poet nor moralist, politician nor controversialist, historian, biographer, antiquary, or novelist of continental Europe, previous to the 18th century, can be named, who mentions such a thing of oaths and degrees, as modern speculative masonry; or who so much as writes the name Freemasonry, or any of its present modifications, in any language of Europe. We do not pretend to have read all, but we understand enough to challenge the most learned professor of masonic lore, the very sublime, elect, and perfect masons, to shew any author with a title-page older than one hundred and six years, who mentions or alludes to the mystery in any part of the earth; or to produce any medal, or manuscript, or monument, or well authenticated copy of any inscription upon any medal or monument, naming, or having allusion to *Speculative Masonry*, or *Freemasonry*, of a date earlier than the beginning of the 18th century, in any country on the face of the earth.

In Great Britain Freemasonry began; in the South of England; in the city of London; in Charles street, Covent Garden; in Apple-tree tavern, on mechanic's holiday, 24th June, A. D. 1717. The mother of all Freemasonry was then organised with a heart and head. *Mr. Anthony Sayer*, was then elected first Grand Master. Men of any trade or profession were made free and accepted masons, but only this mother Lodge had at that time authority to receive them. They collected materials for a book of constitutions, A. D. 1718—19, and A. D. 1720, many of these "were too hastily burnt

by some scrupulous brethren, who were alarmed at the intended publication of the masonic constitutions."—*Preston*, p. 171. "The year A. D. 1720 is remarkable beyond any other which can be pitched upon by historians, for extraordinary and romantic projects, proposals, and undertakings, both private and national, and which, therefore, might be recorded as a perpetual memento—never to leave it in the power of any set of designing men to put in practice a shameful imposition upon the credulity of people."—*Mortimer's History of England*, Vol. 3, page 302.

A. D. 1723, the first masonic book issued from the press. A. D. 1724, the first charity fund was commenced. A. D. 1726, the first Provincial Grand Masters were appointed, and then it is believed that masons began to be passed to the degree of *Fellow Craft*, and raised to the sublime degree of a *Master Mason* in common Lodges. This high power was certainly retained some years solely by the mother Lodge, and its four constituent parts in London. See *Preston*, note No. 34, marked *k. k.* page 305. It was the custom to pass and raise only in the mother Lodge. See *Smith*, p. 73. "A. D. 1727 the authority of the Grand Lodge of England was universally acknowledged throughout Europe." *Smith*, p. 67, which no doubt is true so far as this, that every lodge in Europe was then in England in Europe. "A deputation was sent to Madrid in Spain, to constitute a lodge in that city. *Smith*, p. 67. *Preston*, p. 179. He does not say who was sent; but the *Duke of Wharton*, one of the early Grand Masters, having spent his estates by rioting and debauchery, deserted England in 1725, joined the pretender, and dwelt at Madrid, 1727. This Duke probably welcomed the deputies.

A. D. 1728 a patent for a Provincial Lodge was issued for Bengal in the East Indies. *Preston*, p. 179. "This proved the first introduction of masonry into that part of the world." *Smith*, p. 68. "In 1729 Freemasonry was introduced into the East Indies. *Le... p.* 118. A. D. 1730 a patent was issued for New Jersey in America, but it does not appear to have been effectual. The first foothold gained by Freemasonry in North America, was at Boston A. D. 1783. A. D. 1734, a

second edition of the book of constitutions was ordered : The breach between ancients and Moderns appeared ; and the book and the breach were made public and out-right A. D. 1738 ; in which year also the first bull of the Pope was issued against Freemasonry.

The first Masonic Hall of which we have any record, is in Great Queen street, Lincolns-inn-fields, London. The first stone was laid A. D. 1775. Beneath it was deposited a plate with this inscription : *See Smith p. 83. Preston p. 310.*

Anno Regni Tertii Quindecimo,
Salutis Humanæ M DCC LXXV. Mensis
Maii Die Primo
Hunc Primum Lapidem
Aulae Latomorum
(Anglicé, *Free and Accepted Masons*)

Posuit
Honoratissimus Rob. Edv. Dom. PETRE,
Baro PETRE de Writtle,
Summus Latomorum Angliæ Magister ;
Assidentibus
Viro Ornatissimo Rowlando Holt, Armigero,
Summi Magistri Deputato ;
Viris Ornatissimis
Joh. Hatch et Hen. Dagge,
Summis Gubernatoribus ;
Plenoque coram Fratrum concursu.

Quo etiam tempore regum, principumque favore, studioque sustentatum maximos per Europam honores occupaverat

Nomen Latomorum.

Cui insuper nemini summum Angliæ conventum præesse fecerat universa Fratrum per orbem multitudo.

E Cælo descendit.

Γ Ν Ω Θ Ι Σ Ε Α Τ Τ Ο Ν .

Tho. Sandby, Arm. Architecturæ Prof. R. A. A. Architectus.

The Grand Lodge translate *latomorum*, in their inscription, for this very good reason, that no latin scholar would otherwise divine its meaning. The ancient name of Freemasons *in latina lingua*, the fraternity have been desperately puzzled to find, and we must think they

made a small mistake in selecting *latomi* for their heaven born order. Neither Ainsworth nor Young make us acquainted with the masonic word, *latomi*, orum. They give “*Latoniae, vel lautumiae, arum. pl. f. (α Λας, lapis, and Τους, sectio.) (1) Quarries of stone, whither slaves condemned and vagabonds were sent to work. (2) a prison at Syracuse so called. (3) Synced. A prison, Plaut.*”—*Young’s Lat. Dic.*

Latoniae, then, is the name of the trade, and *latomi* is the name of the craftsmen, that is, *slaves and vagabonds condemned to the quarries*. This is the genuine wit of the Mother Lodge of Freemasons; let the whole fraternity throw up both hands, the grand hailing sign, and say: So mote it be.

TRANSLATION.

“In the 15th year of George III. May 1st, A. D. 1775, the first stone of *Slavemasons Hall, (Aulae Latomorum)* was laid by the Rt. Hon. Robert Edward, Lord Petre, Baron of Writtle, Grand Master of *Slavemasons of England*, accompanied by the Most Worshipful Rowland Holt, Esq. Deputy Grand Master, the Worshipful John Hatch and Henry Dagge, Grand Wardens, with the whole fraternity of brethren. At which time the name of *Slavemasons (latomorum)* was highly honored, and received the kindness and countenance of kings and princes throughout Europe; and the whole multitude of the brethren on the face of the earth have appointed the Grand Lodge of England to preside over the name of the slaves and vagabonds condemned to work in the quarries.

“It descended from Heaven.

“KNOW THYSELF.

“Thomas Sandby, Esq. Prof. of Architecture, R. A. A. Architect.”

We give this at length, because it publishes in the most solemn form, both the falsehood and the absurdity of Freemasonry. “*It descended from heaven; and the Masons’ Lodge in England was, by the brotherhood throughout the world, made to preside over masonry.*”—What claim had the English Lodge A. D. 1775, to preside over masonry throughout the world, so formally placed under the corner stone? The right which a pa-

rent has over his offspring, and no other. The claim is a proof of our position, that the Appletree tavern was the birth place of Freemasonry, and that "the whole brotherhood throughout the world" have sprung from the Grand Lodge of London, which was first constituted A. D. 1717, whose first Grand Master was Anthony Sayer, whose first publication was Anderson's Constitutions, whose first Hall was Freemasons' Hall, London, and whose first Grand Chaplain was the Rev. Dr. Dodd; the same who repeatedly put other men's names to his notes, and was at last hung at Tyburn A. D. 1777, for forgery.

Republican NOBLES, or the DEFENCE of Freemasonry.

We give a list of the Grand officers of the *General Grand Encampment of Knight Templars* for the United States, and also the *G. G. Royal Arch Chapter of the U. S. A.*, elected at their triennial meeting in the city of New-York, Sept. A. D. 1829. We give it after long debate in the court of conscience. The counsel argued for the publication, that ours is a national work upon the subject of Freemasonry, and that it ought to record the names and honors of the Grand Officers of the General Grand Fraternities, for the benefit of its readers. That every thing relating to so great bodies of mortal freemasons is interesting, and their own authentic documents are especially so, when it is considered how much they keep secret, in proportion to the little they publish.

The opposing counsel replied, that all this was very true, but the record was contrary to the law: "serve all men, as you wish that they would serve you," and therefore it ought not to be made.—This is a *national* work and it is also a work for *posterity*. Who, that peruses its pages, would gladly see his own name recorded there, as a General Grand Freemason, M. W. and M. E. G. G. H. P. of the G. G. R. A. C. of the U. S. A.? Would your honor? Would any christian man? Then you cannot allow the proposed record: you cannot disgrace these honest men by connecting their names with their folly, and handing both together down to posterity.

The judge took time to consider, and decided, that these Grand Officers were indeed dishonored in our republic by affixing to their names royal, aristocratic, and sacerdotal titles; that it is unkind and contrary to the law of neighborly love, publicly to expose private folly, or to hand down the public folly of honest men unnecessarily for a reproach to them in future generations; and in this view alone the record might be dispensed with: but on the other hand, the great body of Freemasons in the U. S. have been three years violently charged with teaching the matter contained in *Morgan's Illustrations of Masonry*, for the perfection of king Solomon's wisdom; and the General Grand Chapter of the U. S. have been more than a twelvemonth publicly charged with teaching for Royal Arch Masonry, the first 66 pages of a work entitled, *A Revelation of Freemasonry, as published to the world by a convention of seceding masons, held at Le Roy, Genesee Co. N. Y. on the 4th and 5th of July, 1828*. And the Knights Templars of the United States have been, during the same time, charged with teaching the remaining fifty-one pages of that work for the Mystery of Masonic knighthood. These are high charges, accurately set forth, and solemnly affirmed by competent witnesses. The General Grand Fraternity have a right to be heard in their defence. That defence they have, in the regular course of meeting, had no opportunity to make until last month; and their defence ought not now to be smothered. What they did in chapter *tyled*, and encampment *guarded*, it is not for us to inquire farther than they publish it; and justice demands, that the record be made in full, not as an empty list of secret officers, but as the public and solemn reply to the above mentioned charges, made after due deliberation, by the two most dignified bodies of the Fraternity of Freemasons in the United States.

Here follows the record:

Grand Officers of the G. G. Royal Arch Chapter.

MOST WORSHIPFUL AND MOST EXCELLENT Edward
Livingston, *Louisiana*, General Grand High Priest!!

MOST WORSHIPFUL AND MOST EXCELLENT Joel R.
Poinsett, *South Carolina*, Deputy General Grand High Priest!!

MOST EXCELLENT REVEREND Paul Dean, *Massachusetts*,
General Grand King!

MOST EXCELLENT Joseph H. Stapleton, *Maryland*, General
Grand Scribe! G. G. S.

MOST EXCELLENT Peter Grinnell, *Rhode Island*, General
Grand Treasurer! G. G. T.

MOST EXCELLENT Lebbeus Chapman, *New York*, General
Grand Secretary.

MOST EXCELLENT REVEREND Jonathan Nye, *New
Hampshire*, General Grand Chaplain!

MOST EXCELLENT DOCTOR Amos Nourse, *Maine*, Gener-
al Grand Marshal!

The Grand honors of Masonry, thrice repeated!

This is a "most worshipful and most excellent" defence of Royal Arch Masonry. It is more; it not only clears the nocturnal order from every charge in *Bernard's Light on Masonry*, and wipes it of the reproach of burglary, arson, kidnapping, and murder, as committed by its officers in the Morgan outrage, and paid for by its grand fraternities; but it knocks down the arguments of Colden, and of the New York Legislature, and proves Antimasonry to be a humbug of the first order. Where most worshipful men resort, there must be honor; the red breeches and cabletow notwithstanding. Where most excellent men preside, there must be dignity and order; the gavel and apron, and the demolition of the walls of Jerusalem to the contrary notwithstanding.—Where reverend general kings and chaplains officiate, impiety cannot enter; the scene of the burning bush, and the use of the Lord's name as a common password, is, nevertheless, to the contrary.

It is utterly incredible that gentlemen of a fair character should consent to stand before the public, Great Grand Officers of a benevolent society, the penalty of whose allegiance is, to have the "skull smote off, and the brains exposed to the scorching rays of the sun." But they do stand before the public as General Grand Officers of Royal Arch Masonry; therefore R. A. Masonry has no such impious and absurd penalty. This is clear as an owl's eye. In one point, however, this Royal Arch defence appears to us a little lame. We make a low bow to the G. G. R. A. C.! It halts a little on one

leg. Pardon me for suggesting that the sublime order has legs! But it certainly limps in a way to show a deadly disease that it would fain hide. The Revelations charge R. A. Masonry with requiring her sons to "promote the political preferment of a companion R. A. Mason in preference to any other of equal qualifications." To put the most eminently political *Edward Livingston* in the Priesthood was really exposing the charitable order to political assault; and to join with him in that sacred office, the name of *Joel R. Poinsett*, whose political masonry has led three State Legislatures to petition, and 19 to 23 members of the Mexican Congress to vote, for his expulsion from the Mexican Republic, is a very weak defence from the charge of intermeddling with politics. It is exceedingly difficult to surmise what *Edward Livingston* and *Joel R Poinsett* can have to do with a secret society's first honors, if that society has no connexion with politics. They are honorable men, but not eminently fitted for any high priesthood in this republic; and we are compelled to regard the defence of Royal Arch Masonry altogether as vain-glorious and unsatisfactory.

DEFENCE of the G. G. Encampment of K. T. in the U. S. A. made at their triennial session in the city of New-York, 14th Sept. 1829.

THE MOST EXCELLENT AND REV. SIR Jonathan Nye, of *New-Hampshire*, General Grand Master.

THE MOST EXCELLENT SIR Ezra S. Cozier, *New-York*, Deputy General Grand Master.

THE MOST EXCELLENT SIR Josiah Whittaker, of *Rhode-Island*, General GRAND GENERALLISSIMO!!!

THE MOST EXCELLENT SIR James Eyland, of *South-Carolina*, General Grand Captain General!!!

THE MOST EXCELLENT AND REV. SIR Ezekiel L. Bascom, of *Massachusetts*, General Grand Prelate.

THE MOST EXCELLENT SIR Thomas Hubbard, of *Connecticut*, General Grand Senior Warden.

THE MOST EXCELLENT SIR Isaac W. Hubbard, of *Vermont*, General Grand Junior Warden.

THE MOST EXCELLENT SIR Peter Grinnel, of Rhode-Island, General Grand Treasurer.

THE MOST EXCELLENT SIR James Herring of New-York, General Grand Recorder.

THE MOST EXCELLENT SIR G. W. Haller, of the District of Columbia, General Grand Warden.

THE MOST EXCELLENT SIR Alex. E. M'Cannel, of Louisiana, General Grand Standard Bearer.

THE MOST EXCELLENT SIR Ezra Griswold, of Ohio, General Grand Sword Bearer.

This is a very respectable reply to the charge of swearing "to assist with *counsel, purse, and sword*," any poor, indigent knight Templar. No man will believe hastily that these worthy gentlemen have put to their lips a human skull, and drained off its bacchannalian contents with an oath. Their respectability is above the imputation. It is solemnly affirmed, however, under the most trying circumstances, that the masonic order of which these reverend and worthy gentlemen are the general grand officers, does "wage war against the *enemies* of innocent virgins, destitute widows, helpless orphans, and the Christian religion;" and that it teaches its members to walk "under the direction of the Junior and Senior Wardens, with the scull in one hand and a lighted taper in the other," to learn them to let their "*light shine*," &c. To all such charges the gravity of the G. G. officers is a satisfactory reply. The public are satisfied. No doubt they must be satisfied. A wink from a mason is worth a word from a prince. And by these signs, the *good names* of the General Grand Officers, the masons not only intimate the honor of their order, but positively deny all the charges that are brought against it; and, also, give Antimasonry a hearty rebuff.

This saves a deal of trouble. If they were to pick out of *Light on Masonry* all the clauses of "right or wrong," "murder and treason not excepted," "his enemies my enemies," &c. and contradict them in one word, it would be too much trouble. The Fraternity of Benevolence have no time for that. They are above speaking to such extravagant Books, as *Bernard's Light on Masonry*. They came together from every State in the Union, elected their General Grandees, and went home entirely innocent of the charge against them.

On the whole, we regard this as the best answer, which Freemasonry can make to truth, to religion, and to the violated laws of our country; but it is not sufficient to heal the widow's heart, to guide the orphan's step, or to prove the divine origin of Speculative Masonry; it is not sufficient to refute Bernard's book, or to prove that Morgan was slain by the officers contrary to the laws and contrary to the established usages of Freemasonry.

(NO. 12.)

THE

Anti-Masonic Review,

AND

MONTHLY MAGAZINE.

A REVIEW OF THE POLITICAL YEAR.

In presenting the twelfth Number of this work to the public, it is appropriate to look back upon the events of the past year, as they are connected with Antimasonry; and to encourage the heart, and to confirm the purpose of Antimasons by a faithful exposition of facts.

Truth alone deserves the attention of immortal beings; all else will perish. Both the lie and the father of it will pass away and be forgotten; while facts remain immutable and the same to eternity.

It is humiliating to feel that we are men of the same age and complexion of those who think, by prevarication, to do their generation a service! that we belong to the same country and city with those, who think to serve their country, by hiding truth, by turning truth aside, by perverting, abusing, and falsifying truth. We desire to be ashamed, and to be covered with confusion, when we consider, that we walk in the same social circle with men in form, men in fashion, who with a view of serving the public, positively affirm that which is false, and which their situation enables them to know is grossly false! They do it, no doubt, with the best intentions, but they are not wise. They think the great body politic is sick; that it is laboring under mental hallucination; that they themselves are the doctors; that the case is dangerous, and requires this falsehood of them. Verily

they think so, the modest men ; they live for the public ; they tell nothing for their own benefit, but are free to tell any thing for the sake of quieting the public mind. They think that in order to stay error, they should say, "*error has stopped ;*" and they are determined to say it, in the face of evidence, and in the face of heaven.

This Mrs. Opie would call a lie of benevolence, told with no disposition to injure any body, but only with a view to comfort themselves and the public. So an erring mother hushes the disturbed child with a tale not true, regardless of the lasting injury done, to accomplish a wish of the moment. We do not mean that our enemies, the Masonic papers, have the malice of the devil in the untruths they circulate ; but they are no better than harlots, in morals, when they sacrifice truth to falsehood, for the purpose of crushing Antimasonry.

Men may, in the heat of passion, in the ardor of hope, in the fear of destruction, say that *is*, which is *not* ; and we will find some apology for their weakness : but if one coolly and deliberately does this, does it repeatedly, and under correction, does it impudently, and without retraction or a blush, such an one is fit to be a sworn knight of Freemasonry, which is divine and devilish, which is charitable and villanous, which is a *secret* that all the world knows ! Such an one deserves not the notice of contempt ; it is honoring such an one too much, to treat him with neglect, as if he had the feelings of a man. He is obdurate, and whether we regard him or not, is immaterial ; to make a point of neglecting him, would be little wiser, than pointing at a stone.

Antimasonry is so misrepresented, that, it is true, its own friends, at a distance, are often mistaking it. It cannot be otherwise : fifty men and twenty newspapers, in the very scene of action, unite to pronounce that it ran mad a year ago and died : five men and one paper declare that it is both rational and thriving ! Now it is not in the nature of man, to discredit, at first, the larger amount of testimony, and to receive the lesser amount for the actual truth : but long experience will sometimes compel one to do it. The great American public have been compelled to believe that Antimasonry was first *foolish* and then *extinct*, for *twenty* to *ONE*, who have

undertaken publicly to testify, have testified to this effect. But whether the one, or the twenty, Antimasonry or Freemasonry, are most worthy to be believed, let the following considerations determine.

We shall arrange them under these heads.

1. RENUNCIATIONS OF MASONS.
2. NEWSPAPERS AND WORKS OF THE PUBLIC PRESS.
3. STATE CONVENTIONS.
4. NEW DISCOVERIES OF FACTS.
5. RESULTS OF ELECTIONS.

1. *Renunciations of Masons.* These have been greatly multiplied in number, and enhanced in importance, during the past year. The Rev. Joel Parker, of Rochester, gave a magnanimous lead, which has been followed by a host of laity and clergy, by respected citizens in active life, and by distinguished citizens who have retired from public office with unblemished honor. To name individuals is exposing us to prolixity; but we cannot refrain from the refreshing recollection, that one year ago, Freemasonry had not been denounced by COLDEN, by PERRINE, by BATES, by TAPPAN, by COLVER and EDDY and LUDLOW and ARMSTRONG and ROBERTSON in the state of New-York; by THACHER and SUMNER in Massachusetts; by LELAND and TARBOX in Vermont; by WHITTLESEY, MANN and HOLMES in Connecticut; or by OGLE in Pennsylvania. These are each captains of fifties, of hundreds, and of thousands; and when their voice is heard, the mystery quakes; a great company abandon Freemasonry with them, and those who are left behind are shaken on their deep foundations. *Elder Bradley*, residing at Louisville, Ky. standing in the relation he did to the Fraternity, by renouncing the order, has given it this year a blow, which few upon the stage can repeat.

Add to these the public surrender within the last year, of their charters, by eighteen or twenty Fraternities of masons in the Western section of the State of New-York, by which act the Freemasons in the day of their trial, at the bar of the public before which they are, *as an order*, solemnly arraigned, have plead guilty to the charges brought against them, and the success of the

past year under this head is magnified and glorious. We know that many lodges in different and distant States, have suspended their meetings, that the members stand mute with astonishment at the deception, which, under the name of Freemasonry, has been successfully practised upon them ; and that serious and powerful efforts have been made, and are now making, in *Grand Lodges*, honestly to throw up their jurisdiction, and to abandon their aprons and their obligations together.

Of renunciations few have been more important in their results, than those which have been accompanied by a public exhibition of freemasonry. Until this year a public representation of the mystery was a thing not to be boasted of, by sane men, in any section of the earth. It would not now be safe in some parts of this free country. We know it was undertaken in this city with much soberness, as if death were at the door ; that the first performances were heavy, faint, and dull, like a heartless funeral ceremony. Many refrained from attending in fear of the sudden bursting forth of that malignant spirit, which had secretly murdered their fellow citizen. The performers had intimations of damage, and the spectators apprehensions of danger. But now the strange delusion is commonly represented by living characters to the height of sixteen degrees, not in this city only, but in this, and in the neighboring states. This exhibition is attended with very important consequences, both good and bad. It makes the Mystic Order a little too mad ; it puts them in an agony of mental suffering, which makes benevolent bosoms sometimes twinge in sympathy. Unnecessarily to provoke our brethren is not good ; to fill their stomach with overflowing bile is bad ; and yet this is an inevitable consequence of the public exhibition of Freemasonry. On the other hand, men cannot see the lying Secret, *sacrilegious, treasonable, and blasphemous*, as it is, without that conviction of its reality, and that abhorrence of its impiety, which makes them antimaçons, morally, politically, and religiously. And this is good ; this is the thing desired ; this is the work that will last, that will survive during the natural life of the

man, while resentment is but a momentary passion, which with Freemasonry itself, the brethren will be glad to forget in three more years.

2. *Newspapers and Works of the public press.* One year ago, this work came trembling before the great public, firm in its purpose, but feeble in all the means of its support. Month by month it has given strong reasons for its assurance; and has received in return that patronage, which enables its Editor to enter upon the duties of a new year, with increased courage. The days of chivalry are passed; men cannot case in iron, or tilt with furious spears in defence of female beauty: the contest for independence is also finished; we cannot enter the tented field, and fight with the sword for liberty; we cannot spread our sails to the wind, and on the bespattered deck of a victorious ship, indite, "*we have met the enemy, and they are ours.*" We are thankful to be denied the glory of such exploits. The reign of peace is the desire of our heart. We do not fear; but we rather love our species; we would not destroy, but heal our erring fellow creatures. And in combatting the proud mystery, that shuts the gentler sex from its boasted light and benefits, we display the true courtesy of meritorious knighthood, without hacking or maiming the body with bloody weapons; and in devoting both time and talents, to rescue our civil and political institutions from the thralldom of midnight arts, and of treasonable oaths, we exercise that pure love of country, which has in all ages ennobled the patriot, and nerved the soldiers of liberty. The men who erect the public press to bear upon the fortresses of Freemasonry, are the sons of those, who opened the batteries of freedom upon the strong holds of British tyranny; they do honor to their Fathers. Fanueil Hall rings again with the voice of struggling independence, and many journals breathe the air of freedom, which a year ago breathed not, or were subject to masonic bondage. Then Pennsylvania, Massachusetts, and Vermont, liberally sustained scarcely one Free press each; now they number more than thirty together. Connecticut, Rhode Island, or Ohio, had but one. Now they number two in Rhode

Island, two in Connecticut, and five or more in Ohio. Then in the state of New-York, Washington county, Saratoga, Ulster, Otsego, Jefferson, Oneida, and Chenango, were destitute of a free press. Now they are well supplied, and our papers generally, in *those counties*, have more readers than the best, and less advertising patronage than the poorest, older papers; which shews that the public business and the public will, are there manifestly in different and opposite channels. In a republic, this cannot always continue: and strife must exist until the two meet, coincide, and run harmoniously together. It requires no prophet to tell our free citizens, that *their will*, righteously and temperately expressed, is sovereign and must prevail.

It is not only that new papers have been multiplied, but with a very few exceptions, those previously established in our enterprise have been greatly strengthened. The Rochester Enquirer, the A. M. Intelligencer, Hartford, Ct., the Boston Free Press, Ms. the A. M. Herald, Lancaster, Pa. and the North Star, at Danville, Vermont, with many others, have a wider circulation and a firmer support by far, than they had one year ago. They were then making an experiment; that experiment is now made, and they are established. It does not surprise us, if the loss of a paper has sometimes put our young cause to shame, by the inexperience of an editor, or the indulgence of a spirit, more courageous than wise, more ardent than cautious. Such failure may arise from a variety of causes independent of the sound principles of Antimasonry; and, altho' it is to be carefully avoided, we learn that, in a generous enterprise, no loss saving virtue, is greatly to be feared: Bunker hill was lost in battle, and yet gains a proud name in the annals of liberty.

By books, also, the press has contributed in an usual degree toward the advancement of our cause. It is but a year ago, that the secrets of the Chapter, and of the Encampment with all their rites of blasphemy, and oaths of horror, were stitched together and circulated to the world. In the present year, *Light on Masonry* has been presented to the public, a faithful record of the higher flights of Masonic vanity; a faithful exposure of the deeper caverns of masonic impiety. To have

this work stereotyped, is enough to form alone an era in antimasonry ; and that is *done*,—done by a firm with one partner a Freemason ; and the desperate lodge, determined to make known on a suitable occasion, both their impotence and their will, summon their brother before them to give account of himself for having undertaken this lawful enterprise of his trade !

The works that have been published are chiefly noticed in this volume. The Letters of the Rev. Mr. THACHER of Ms. and of the spirited *Luke de Fauburg* in the Boston Free Press, are to be added with interest to the number ; and the Letter of the Hon. C. D. Colden to Col. Richard Varick, Thomas Fessenden, and Samuel St. John, for its candor and force, for its fairness and general acceptance with all classes of the community, deserves our special notice. One hundred thousand copies of this Letter, counting the reprint in the different newspapers of the union, and in pamphlets, have been put in circulation, and one million of thinking and reflecting souls have probably read it. This alone is worth a year's toil, and it has been only the partial operation of six months.

A pamphlet "Address of a Committee of citizens," has recently appeared at Philadelphia, discovering great research, original conception, and highly interesting views of our cause. There are many others, impossible to be enumerated here, which swell the value of Antimasonic publications of this year to a great amount. The number of Newspapers open to the doctrines of Antimasonry is nearly doubled ; the 1st Nov. 1828 could not tell fifty, when the first of Nov. 1829 can tell seventy-five ; the demand for new presses and competent Editors, is loud, from every inhabited quarter of the compass ; some of our old and best established newspapers are beginning, as it were, to rub open their eyes, and to admit an indirect ray of Antimasonry, into their columns, and we have great reason to promise ourselves from the seed scattered this year, to reap in the next an abundant harvest.

Add to this the addresses of Conventions for nominating Senators and Assembly men ; the numerous and powerful orations delivered on the 11th September, Commemorative of the lawless abduction of Wm. Morgan :

and the mighty arguments and the calm Appeals made by the *Dedham, Albany, Harrisburg, and Montpelier* Conventions, to their constituents and to the public, and we have a large body of Antimasonic documents, the productions of the present year; a collection of papers which will not suffer by a comparison with the political papers of our country in any period of its history.

3. *State Conventions.* In this particular the history of a year past is most interesting. It is the genius of a free government to be mightily swayed by the deliberate expression of the public will. Large Conventions of honest citizens, respectable for their virtue and revered for their talents and usefulness, give a dignity and force to the principles which they advocate, and to the interests which they represent, at the same time that they in the best possible manner express a true portion of the public will. Men of character and of wealth, constantly occupied by the cares and relations dependent on weight of character and of wealth, will never leave their farms and offices and firesides, freely to go one hundred miles, on a matter which they do not really believe to be honorable and important. Honest men attending from a distance in *public* convention, give the best possible testimony to the purity of their purpose, and to the justice of their cause. Should they assemble in *secret* convention, that would be quite another thing; should their expenses be paid from a fund formed for the sake of charity, and of a good supper, that would put a new complexion upon the affair, but coming on public business, at their own cost, they entitle their proceedings to our attention, and their motives to our respect.

A single convention of a State had been called for Antimasonry one year ago. The zeal of those men who sent the public attention after Morgan to Smyrna, and to the rocky mountains, was stoutly exerted to laugh away the idea of a *State* Convention; yet, at Utica the first of Antimasonry was held Aug. 4th 1828: The next was held at Hartford, Connecticut, Feb. 11th 1829: The third at Albany, 19th Feb.: The fourth at Harrisburg, Pennsylvania, 25th June: And the fifth at Montpelier, Vermont, 5th of August, last.

What do these conventions do?

Ask our common journals which rake the kennels of society for news ; and half of them cannot tell that there have been such conventions ; for they pay homage to the shrine of Freemasonry, they dare not say Mah ! hah ! bone ! above their breath, nor print Antimason, without reproach in their columns ; the greatest portion of the other half can only say : “ the Convention met and dissolved.” But the careful inquirer will find the proceedings of every convention, every day of its sitting, published in pamphlets, and in Antimason papers ; he will find their arguments clear, their deliberations grave, their resolutions patriotic, one of which resolutions alone is sufficiently important, to absorb all our attention here.

The Convention at Albany, 19th Feb. 1829, by one of its resolutions, invited a NATIONAL CONVENTION of Antimasons to meet at Philadelphia, 11th Sept. 1830. Time is daily approving of the wisdom of this measure. The conventions of Vermont and Pennsylvania have concurred in it. The meeting of 4000 citizens in *Faneuil Hall* invited the coming convention in Massachusetts for the purpose of appointing delegates to that National Convention ; and so the work steadily, briskly, advances. The meeting of delegates at Philadelphia from every part of the Union is to our cause, like a mountain peak, visible in all our territory, toward which every important measure will have for the next eight months a natural and easy tendency. It is to be hoped our friends in New-Jersey, Maryland, Ohio, Indiana, Kentucky, Alabama, and Louisiana, will be on the alert. Stir up the Conventions ; these give boldness and strength ! Call by counties, and speak to your counties ! Truth and righteousness are with us, we need not be afraid. Action infuses vigor ; be up and doing in bands ! Our enemy affords time to meet secretly, every full of the moon, can not we confront him publicly once in our lives ? Freemasonry assembles a state convention every year ; Antimasonry may be allowed the same privilege. Freemasons have had national Conventions for twenty years, past, it is no sin for Antimasons to have one in 1830. What that Convention will do, we are more free to say, than Freemasons are to tell what their conventions have done ; but one thing it will not do : it will not sit in se-

cret, with an officer at the door unknown to our laws, having a drawn sword in his hand. Its session will be public, its measures temperate, and its voice to Freemasonry clear and firm : " Blood for blood ! your life for Wm. Morgan's !"

4. *New Discoveries of Facts.* The year is marked with notable events under this head. We are incessantly charged with assailing *Freemasons*. To some extent we plead guilty ; it is impossible to avoid it as facts shew. It is impossible for man to tell the heart, for man to discriminate the shades of character in the individual members of a great institution ; it is out of the question ; but a child may tell the character of *Freemasonry* ; a very simpleton may know the spirit of the institution ; and any man speaking of the institution, must of necessity speak of its members as one man. It would be ridiculous to attempt any other course ; to say *the good Freemasons*, and *the bad Freemasons* ; as if we should say, the good Jesuits, and the bad Jesuits, or even the good Christians, and the bad Christians. We believe that most parties have a majority of honest men belonging to them, men who love their country, and love their species, *Freemasons*, and *Jesuits*, as well as simple christians ; and it will not be denied again, that each of these parties has too many bad men. In our contentions, we strive not about *men*, but about *principles* ; we affirm of *Freemasons*, not as neighbours, but as members of the affiliated order ; we designate them by the company they choose to keep. If good men consort with *Scribes*, *Pharisees*, and *hypocrites*, none will spare the *hypocrites* for their sake. Do you suppose none of the lawyers were just men in the age of Pilate ? yet the mildest and the best, who knew the thoughts of all hearts, solemnly pronounced : " Wo unto you, also, ye lawyers ! for ye lade men with burdens grievous to be borne, &c." We mince not truth in a vain attempt to suit every palate, but we speak truth ; and if that is wo, to you *Freemasons* ! let the good forsake, *the blood stained order*. We quarrel with no man, we denounce no man ; we denounce neither *divines* nor *infidels* ; neither *lawyers*, nor *politicians*. We do not say : " you hypocrite, *Ananias* ! you murderer, *Caiaphas* !" but we do say : " you

Freemasons, hypocrites!" to them our language is woe! for they love darkness, and hold to a lie; for they have murdered a freeman! they have made a wife a widow! they have made helpless children orphans! and they conceal their crime with an oath; they shield their iniquity with gold!

Where every measure is propounded under an oath of inviolable secrecy; where every plan is laid with a guard stationed at the council chamber, holding a drawn sword; where every act and purpose is publicly mantled with charity, and privately covered with the penalty of death, it is difficult to come at the knowledge of facts. Enough was known, however, to the inhabitants of Genesee county in New York, by that kind of evidence most valued in courts of justice, and called by the judges, inspection, to warrant them in charging the guilt of *blood* upon the institution of Freemasonry, more than two years ago. The thousand nameless things, which discover guilt in a company, as certainly as guilt in an individual, they saw with their eyes, and heard with their ears, and felt in their hearts. Yet the single items of evidence were so small, they could not be repeated to strangers without hazard of seeming to be greatly magnified in importance; and the Fraternity were ready to catch at this, and mourn over it, in charity, as a melancholy proof of mental delusion, not equalled since the Salem witchcraft. How lovely this made *them* appear. How distracted it shewed the Antimasons! The Fraternity every where furnished zealous men to push along this account of the matter, and they have the power and the effrontery, in all parts of the Union, to make the great public believe, that Antimasons are a very disingenuous race, who charge the most ancient and honorable society with high crimes, on the slightest evidence.

Having the facts chiefly in their own fraternal keeping, they lustily called upon Antimasons for them. They denied the abduction, the violence, the murder, and in a tone of defiance, they demanded: "the facts, the facts!" But when facts were shewn, they had men to impeach the credibility of witnesses, never impeached before; they had sworn friends enough to browbeat the officers of the law, the appointed guardians of public jus-

tice, in the discharge of their official duty; they raised the cry of persecution, and with amazing effrontery represented the friends of the law and of the constitution, as villainous disturbers of the public peace, insomuch that they made the name *Antimason*, a term of reproach, little better than traitor and rebel. "Facts!" they cried, "Give us facts!" No man might say Morgan was killed, *assassinated*, under penalty of being reported a fool or a knave. When their own brethren plead "*Guilty*" in open court, they counted it nothing; when others fled from their country, they represented it to be a journey for the sake of business, or of pleasure; when others refused to testify, as witnesses, lest they should implicate themselves, they did not regard it; and when one, *their fellow*, their misguided brother, yielded up the *facts* from his burdened soul, and preferred his country to Freemasonry, they burned, they raved, they calumniated; they flattered, tempted, and *threatened*; they wrongfully swore his testimony out of court, still crying as before: "Give us only the facts!"

This spirit was not peculiar to a few, was not limited to the worthless, was not confined to the scene of the principal outrages. It was too common to the great Fraternity wherever they are found; it was conspicuous in distinguished men and leading prints; it was, *it is*, A SIGN and a TOKEN, by which a freemason may be known to all men by night or by day. How did they abuse the Lewiston committee! A more honorable, indefatigable, and faithful committee cannot be found. It is their high praise, it will be their lasting encomium, that the *Narrative of Facts*, published under their hand, in the Summer after Morgan's abduction, giving a particular and minute account of the principal circumstances, from the time he was first put on the Genesee limits, to the time he was incarcerated in fort Niagara, has never been in any part publicly contradicted, but has in every part been corroborated by time, and confirmed by additional testimony. But the Fraternity, the *Freemasons*, abused them, as if they had been cut-throats: they did verily obey their sworn obligation, to traduce, revile, and bring to the most condign punishment, these their enemies, according to the established usages of the order.

Such things are too bad to be true ; we almost fear they will not find a ready belief ; indeed we would not have them. Doubt, reader ; say this is too much ; say that Freemasons are better men ; that the zeal of the writer carries him too far. Ah ! have charity ; suffer long ; be wise as a serpent ; be courteous, be merciful. Remember W *** was, and 'LaF *** is, a Freemason. Call to mind the widow relieved, the orphan guided, and the prisoner saved, by Freemasonry : and when you have done, when you have bathed your heart in tenderness for your friends, freemasons, and filled your bosom with love for those who are lovely, still know, and be sure that these things are so ; know that the *divine* order is a counterfeit, that the *moral* order is a traitor, that the *charitable* order is a murderer ; and that Freemasons have called for the facts, while they themselves have concealed them ; that the Grand Chapter of New-York in Feb. 1827 solemnly affirmed, individually and collectively, that they knew naught of Morgan's abduction, while some of the active conspirators, were sitting in that body, and the body itself voted money, it is affirmed, to defray in part the charges attendant upon that act of violence. See *Taber Potter and Dr. Fyfield, Seneca county, N. Y.*

There are rumors of a still darker complexion ; and where an adversary leaves us to the guide of our judgment, always seeking to conceal the facts, we are forced to pay attention to rumors ; and when we repeatedly hear nearly the same thing from different, and, as it would seem, from independent sources, we name it, that our enemy may have opportunity to explain, if there is an error ; and that our friends may follow up the report, if there be good ground for it.

Who can tell the *interesting* debates and the *fearful* decision of the General Grand Chapter of the United States respecting Wm. Morgan, at their session in the city of New-York, Sept. 13, 1826, to which decision the G. G. High Priest was obedient, although dissenting ?

But one year past has put in the possession of the public, things before concealed, which conclusively settle the concern of the masonic institution in the murder of Capt. Morgan. *Henry F. Yates* has publicly, and in

a solemn manner, this year declared, that the Grand Lodge of New-York, at their session in *June 1827*, did vote and pay the sum of \$250 to Eli Bruce, late sheriff of Niagara county, to remunerate him, in part, for the loss of his office, owing to his concern in the abduction of William Morgan. This weighty charge Mr. Yates accompanied with a defiance "to any honest and conscientious" member of that Grand Lodge, *to deny it on his corporal oath*, if he dare: thus putting it to any honest member of the Grand Lodge, to silence him, if, with truth, he could. Mr. Yates went further, and pledged himself to the public to PROVE it, (would the Grand Lodge consent to a feigned issue,) *to the satisfaction of a court and jury!* Mr. Yates was 14 years clerk of Montgomery county; as a man fit to hold a seat in the Grand Lodge of New-York in 1827, he is entitled to receive a reply, *if one could be given*, to this charge. Nine months have passed, since it was published; and the Grand Lodge have, in the mean time, held a session; but neither body, nor member, has replied to their renouncing brother, whose statement it is base to neglect, if it were possible to contradict it. The institution is guilty.

Parson G. Shipman, M. D. a respectable citizen of Onondaga, and a renouncing mason, in May last, published on the authority of three members of that Grand Lodge, the same fact stated by Mr. Yates, with a variation only in the sum: \$100 instead of \$250. It is not our province to account for the discrepance in the sum; but we hazard nothing in saying, that either of these gentlemen has sufficient respectability of character, to call out, not one only, but every one of the Grand Lodge, to correct his statements, if there is any *malicious calumny* of their great body contained in them. They make no reply; hoping, no doubt, for the charitable conclusion of the law when a prisoner arraigned at the bar, refuses to plead to the indictment.

Under this head we place a later discovery. Jarvis F. Hanks, Editor of the Investigator, an Antimasonic paper in this city, an honest man, with a wife and family of dependent children, late High Priest of Webb chapter, Cleaveland, Ohio, and within the year a re-

nouncing mason, has solemnly declared, under his own hand, and published in the newspaper, that while visiting in Jerusalem Chapter in this city, in the Autumn of A. D. 1827, a resolution was introduced to appropriate \$500 for the use of the Western sufferers! to be forwarded to Rochester by a gentlemen then present, who would also carry contributions from several other masonic Fraternities in this city, towards the same object. As a mason, as a citizen of unspotted character, in the fellowship of the Presbyterian church, Mr. Hanks is fully entitled to credit. His testimony has been six weeks in public, where Jerusalem chapter at midnight sits, and no contradiction comes to meet it, no explanation to qualify it. But this comes, a rumor from Rochester to confirm it with a vengeance.*

Once more; Avery Allyn, late Junior Warden in Clinton Encampment, Ct. and now a renouncing mason, with the deepest impression of the important consequences, has in the past year made oath, that visiting in St. John's Masonic Hall, Frankfort-st. N. York, in the Spring of 1828, he was there informed more than once, by different individuals, that *Chipperfield*, (*Richard Howard* of the Morgan conspiracy,) received shelter and charity in that Hall, confessing himself to be the murderer of Morgan, and claiming the aid of his masonic brethren on that account! One of his informers, whom Mr. Allyn privately names, has under oath denied, that he gave Mr. Allyn such information; but before he made that oath, he threatened a friend to his innocence, † with *vengeance unto death*, if the affidavit of Mr. Allyn was published, and confessed the threat before witness; and he also solemnly declared, that he is a great mason, and knows what Freemasonry is, and that there is not a word of truth in Morgan's book! The contradictory statement of such a man, to clear himself, does not impeach Mr. Allyn's veracity, never before

* The then High Priest of Jerusalem Chapter speaks of it in conversation. How quickly would he deny it under his name before the public, if he could do it innocently. Twenty-four hours would be enough to bring out every member of the chapter; six weeks pass and the public are still left to draw their own inferences.

† The Editor.

impeached ; it rather confirms it ; and when we consider, that the threatener of vengeance, and the denier of Morgan's book, is, indeed, a great mason, and is also in fellowship with the church in this city, we have renewed evidence of the corrupting and infernal spirit of Freemasonry.

We shall not lessen the importance of these facts by a further enumeration of discoveries made plentifully during the past year, in the progress of the indictments and trials of the Morgan conspirators. Enough is before the reader to shew him the great advance of Antimasonry under this head ; enough to justify our charges against the Masonic institution, without subjecting ourselves to the charge of malice, or of mental derangement ; and enough, one would think, to make it a serious question with an eminent philanthropist and statesman, whether he ought to stand at the head of Freemasonry in the state of New-York.

5. *Results of Elections.* We hear a great deal said about *excitement*, as if it were a new thing in the world, a thing most dreadful to our lukewarm friends, and alarmed enemies. A deeper, holier, and warmer *excitement*, this people never saw, than that which wrought the political salvation of our country ; but tories and Britons sadly complained of it ; could they have quelled the excitement, king George and Freemasonry might now have had North America.

“ Ay, but political excitement ; party excitement ; that is the evil.”

How inconsiderate are they who make this distinction. A free citizen of this republic, who feels no interest, and takes no part in the elections, must be a hopeless bachelor, a childless man destitute of a hold upon posterity, a candidate for Past Master Mason, or for the Odd Fellows Society, where government is a trick, and misrule is fun. The genius of our institutions fosters political excitement ; the habits of our countrymen prove its general harmlessness ; the life of liberty requires its exercise. We do not plead for excesses ; but we justify political excitement ; and quote to our purpose the words, “ *It is GOOD to be zealously affected in a good thing.*” (Gal. 4.) If politics are a good thing,

the Apostle is with us ; if not a good thing, we may throw away our political constitutions, and give the reins to licentiousness.

Excitement is not an evil ; political excitement is not an evil ; but only the Antimasonic excitement ! That is the trouble. That is a fever, which will kill Freemasonry, if her political doctors cannot find a way to allay it. That is an ague, shaking the mystery with fearful spasms ;—death is at the door ; death enters by the excitement. Freemasons and Antimasons see this alike, and they yield to it with diverse feelings. This whole Union is excited to newspaper loggerheads, by every presidential election. It is unavoidable ; we *must* have it ; and it is more worthy of intelligent republicans, to make it bruise bad principles, than to let it fall on bad men ; it is vastly more important, to cut away with it the pillars of Freemasonry, than to let it fritter upon the pillars of the constitution. A great excitement, not to say just, was produced at the last election, mainly for *reform*. We say, let it go on ; not against men, but against corrupt principles ; not to eject faithful servants of the public, but to eject treasonable oaths from office ; not to shake the stability of our government, but to destroy a dangerous despotism within our government ; *not to vex honest freemasons*, but to annihilate false Freemasonry. It is an excitement upon principle, and not of self-interest ; it arises upon a solemn question, not whether this or that statesman shall rule ; but whether equal rights or secret oaths ; whether public laws or traitorous combinations, shall prevail.

This is a worthy question ; quite as fit to agitate the public mind, as whether Mr. Thompson or Mr. Throop shall be governor ? Whether Mr. Van Buren, or Mr. Clay shall be the next President ?

This question was first carried systematically to the polls, A. D. 1827, in the *insulted* district. The sheriffs and magistrates, who are elected by the people, repeatedly in the Morgan conspiracy, proved recreant to duty, and disobedient to that public, whose servants they were, by a paramount deference to the oaths of Freemasonry. Morgan's abduction and murder were a common jest with Freemasons, and insult and a justification were superadded to the crimes of arson, kidnapping, and

murder. "Let alone," they said, "you can do nothing; who are your sheriffs and magistrates and jury? If Morgan is killed, he is rightly served; but it is only a speculation of Morgan and Miller; when they have filled their pockets, Morgan will come to life again."

Soberly we deem this enough to call up a spirit in New-York, determined to *reform* the sheriffs and magistrates; and it has quickly done it. Two years and six months only have elapsed, since the political provocation began, and now it is very hard work to make a masonic King, so much as a *republican* constable, in all the 170 miles, over which Capt. Morgan was violently carried. Every county he touched is thoroughly anti-masonic, and many of the counties round about the scene of his sufferings.

This question was first submitted to the entire state of Vermont by the convention of Antimasons at Montpelier, 5th of August last; and on three weeks notice, Antimasonry received three-tenths of the whole vote of the state, three regular candidates being up, and the Antimason alone declining! This is the more cheering, there being only *two* Antimasonic papers in the state, until after the election; now there are six to arrange our battle in Vermont for a future day.

Who laughed at the honest Pennsylvanians for *getting up the dead* cause in their state? Was it the New-York Courier and Enquirer? the Commercial? the Argus? It was the whole company, whose columns exhibit mirth for a murder committed by Freemasonry; whose columns much misrepresent the conduct and motives of those citizens, who have, at great expense, aided the laws, laboring against a powerful and secret combination. But how is their laughing mouth turned awry by the result! How has their pouting lip fallen! How has their countenance changed! We save our pity; worse things are in store for them. Pennsylvania only gathered Antimasons in Convention from 13 counties out of 51, on the 25th of June last. They nominated a governor, not knowing that he would accept their honor. They entered upon the electioneering contest with only seven English papers, of a feeble circulation, in all the state. They were opposed by the regular line of the National administration; a powerful phalanx in Penn-

sylvania ; they were supported by almost every print of the late administration ; and they were opposed by the secret arts and public slanders of vain glorious Freemasonry. Yet they polled 50,151 votes, where the mighty polled 76,673. They carried majorities in sixteen counties, and tied with 2016 votes in another ! And these counties were, at the presidential election, the strength of the present administration, which is conclusive proof, that the Antimason vote in Pennsylvania was not made up of the odd ends, and disappointed politicians of a defeated party.

A remarkable and most interesting feature seen in all the election returns, is, that Antimasonry triumphed, in proportion as it was understood ; the counties in Pennsylvania having free presses, gave with one or two exceptions, Antimasonic majorities, and those majorities were greater, or less, in some proportion to the time the papers had been circulating ; while the counties destitute of free presses, gave fewer or no votes for Antimasonry ; and the two counties where the free press was defeated, gave large Antimasonic minorities.

The Antimason counties are *Adams, Bedford, Chester, Cambria, Crawford, Dauphin, Erie, Huntingdon, Indiana, and Jefferson, Lancaster, Lebanon, Lycoming, Mercer, Somerset, Union, and Washington,* (seventeen) Franklintied. Of all the Antimasonic papers in Pennsylvania, except the Union Telegraph, the oldest is the Antimasonic Herald, commenced June 1828, Lancaster county. That county gave the largest Antimason vote in the state, 5542. The greatest Antimason majority in any county except Erie, was in *Union*, (the seat of the above excepted Telegraph,) where the vote was 2068 to 764 ! This is the residence of NER MIDDLESWARTH ; and this is the evidence his county gives of their conviction, that the mean attempt to hoodwink Mr. Middleswarth with a view to fit him to be a candidate for Governor, was the legitimate operation of false Freemasonry. In Somerset is one of the oldest Antimason papers, and there were polled 1520 votes to 584, which is excellent testimony to the good effect of a well established free press. Erie gave more than three to one for Antimasonry, 1546 to 497 ! In *Alleghany*, Antimasonry had a paper about three weeks old, at the time

of the election and lost the victory, 1872 to 2077: one week's time would probably have saved it. Lehigh is the other county defeated, in which is an Antimason paper: and it is curious to observe, that the vote stood 1453 to 1649, while in the very next county adjoining, *Northampton*, where there is no free press, it stood 458 to 4006! Besides Alleghany and Lehigh, Antimasonry was victorious wherever it had a free press, altho' many of those victorious counties had not enjoyed the advantage of a free press above four months.

The ignorance of Philadelphia upon this question is exhibited in the vote of that city and county, 11393 to 546! Not a paper in that city or county that did not snuff at Antimasonry, or positively slight and cover it. The people had no information before them upon the subject; they were hoodwinked by a hoodwinked press. The contrast between Philadelphia and Lancaster, or Somerset, or even Alleghany, is a full and satisfactory proof, that Antimasonry is not *hostility* to the national administration, (for on that ground a large vote might be polled in Philadelphia,) and that Antimasonry does not depend on ignorance, or the want of information; *but it depends on the possession of information.* It does not depend on vice, or a paltry ambition, or an unstable population, for then a great city would furnish it readily with a strong vote; but it depends on the independent and virtuous yeomanry, and it will triumph. Antimasonry is truth; it will prevail.

This is a glorious view of the subject, and every reader will feel interested with additional proof to the same point, viz. to shew that Antimasonry, like truth, depends on information for its life and growth. How do its enemies treat it? *The Argus, the Courier, and the rest?* Do they examine it? Do they unfold it to their readers? Do they point out its influence good or bad, and expatiate upon it? Not they. This would be giving the people information, information, information; and they *know* that the spread of information cherishes the cause they wish to kill. But what do they do? They sneer at it, (which sends four Senators and twenty nine representatives to Albany, and six members to Congress) as a humbug! they in the face of the facts contained in this article, publish to the world: "*Antimasonry is ad-*

vancing backwards :" they hum and thrumb upon *re-action*, and unblushingly pronounce Antimasonry *dead* ; yes, dead, and put in the coffin ! nailed up with a *jest*, and buried with a laugh ! This is possible, because it is so, exactly so ; and it proves that to make known the cause of Antimasonry, is certain death to opposition : The people will receive it, will vote for it, wherever it is properly understood.

Another proof of this may be drawn from the same returns of the late election in Pennsylvania. The counties in which Antimasonry prevailed, or had large minorities, are found not only furnished with a free press, but they lie mostly, or altogether, on the great and leading routes through the state. Take the road from Philadelphia by Lancaster to Pittsburg, and it leads through *Chester, Lancaster, Adams, Franklin, Bedford, and Somerset*, antimason counties. On the same road are Bucks, York, and Westmoreland, in which, except Bucks, were large Antimasonic minorities. Another principal road runs from Easton on the Delaware, through the beautiful valley between North and South mountains, quite into Virginia. On this are Northampton, Lehigh, Berks, *Lebanon, Dauphin, Cumberland, and Franklin*. These, except Northampton, shewed well for Antimasonry. Again the great road from Erie to Pittsburg and Wheeling, leads thro' *Erie, Crawford, Mercer, Butler, Alleghany, and Washington* Counties. The italics are antimason. Butler, as well as Alleghany, gave a large minority for Antimasonry. Verily the great turnpikes are a formidable enemy to freemasonry ; our foes must block up the highways, if they would stop the progress of our cause ; and how strange it is, that Antimasonry should already possess the great thoroughfares of Pennsylvania, while the Newspapers are in the hands of the enemy !

This view of our subject is too important to be dismissed, while facts can be adduced to illustrate it. The history of the cause in New-York is a perfect confession of the same great truth, viz. that Antimasonry, for its life, depends on information, and for its growth, on the spread of information. Take for example the city of N. York. We have seven, and until very recently we have had nine streams of daily news, to enlighten and refresh

our population, besides a host of weekly, monthly, and periodical papers of all classes, sizes, and denominations.

One small paper a week circulates to about three hundred of our citizens, and this Review to one hundred and ten. Besides these (which are not to be mentioned, except for precision,) none of the newspaper host will enlarge upon Antimasonry; but one will endanger its patronage by the admission of the most important *antimasonic* facts into its columns; not one will consent to publish the reports of the Senate, and of the Assembly upon the Morgan Affair, so late as last Spring, although several were particularly requested even by committees of public meetings: and the letter of the HON. CADWALLADER D. COLDEN, was never published, and hardly a line of it, in any one of them.

But many of them are constantly throwing out gibes and filth, to disgrace, and to disfigure our cause. It is true, many citizens know that great allowance is to be made for the masonic character of such papers; but after all, the channels of information are not merely shut to the truth of Antimasonry, but they are generally used to pervert it, and the city is kept in ignorance, so that one half believe that Morgan was not abducted by masons; they verily believe to this day, that he is alive and fattening on the spoils of his "*wretched and lying volume,*" (*New-York Enquirer, March, 1827,*) while a few knaves take advantage of the excitement, to crowd themselves before the public: and they vote 341 in 28,000 for Antimasonry!

The same ignorance prevails on Long-Island, and there no ticket is run for Antimasonry. But ascend the Hudson eighty miles to Ulster, and we have a strong vote; the *Palladium* gives Ulster County information of the truth, and the people testify to it at the polls. Orange on the South of Ulster is dead in ignorance and Freemasonry; Dutchess on the East is the same. Their news papers are numerous, five, if we are informed rightly, in each county; but never one of them speaks of Antimasonry, only as one would take up a toad with a pair of tongs.

Let this serve as a sample, where the people are deprived of Antimasonic information. We find that, ignorant, they do not act, on the other hand, observe

how they grow and wax strong in Antimasonry, where they have free presses. In Washington county, fifty miles North of Albany, last year Antimasonry did not run a ticket for the Assembly, this year it ran a full ticket in ! last November it gave 393, out of 6742 votes for governor, this November it gives 2435, out of 5805, for Senator. What an astonishing change ! The Antimasonic *Champion* sprang up in Washington County last May, and this has given the people information, and they have sealed it with the ballot box : TRUE. Go West of Albany to Oneida 100 miles. Last November Antimasonry received in that county 139 out of 11006 votes ; this year how many should it have ? An amazing difference is there, also, wrought by the increase of knowledge. Few in that county a year ago, knew much about Antimasonry, except in passing ; but last January the *Elucidator* sprang up among them to diffuse information, and 2913 legally qualified voters have set to that information their seal, that it is both IMPORTANT AND TRUE. Turn South of Oneida to Otsego. November 1828 Antimasonry received in Otsego County 523 out of 8098 votes. November 1829 it received in that same county 2523 out of 5998 votes. The *Tocsin* has been circulating Antimasonic information there since last June, and 2000 votes are the fruits of the first summer's work ! To make this the more apparent, step into Schenectady county, there the antimasonic vote was 249 last year, and is 383 this year ; the county was then, and is now destitute of a free press, and the increase of information, and of Antimasonry, is necessarily slow.

Cayuga has a paper, and gave last year 544, this year 2447 votes for Antimasonry ; while Onondaga has no paper. and gave last year 592 out of 8125 : this year 1212 out of 5424. Madison, we turn back to notice. Antimasonry has there a sterling paper, and from the beginning has had ; that is a fact ; and last year it had 1876 out of 5814 votes, and this year 2473 out of 5298 votes ; but it carried its Assembly ticket last year in part, and now has lost it. Freemasonry is delighted with this triumph, purchased at the expense of 597 Antimasonic gain !

Antimasonry is a principle ; and principles are the

same every where. It is brought home to the understanding of the citizens of Western New-York, and they approve of it. They are not differently made from other men ; they are not less fit for jurors, for lawyers, or for judges, than their fellow citizens of the South and East. But they alone are decidedly Antimasons, because they *alone* are deeply read in the wicked and dangerous character of freemasonry. The rest of the Union is fast acquiring the information necessary to become in its whole extent Antimasonic, and a firm phalanx to sustain and extend the necessary information, which Freemasonry can neither resist, nor break, is now formed by the Western District of New-York. At every previous election, many distinct parties have been so mixed in bands, that it was impossible to obtain a clear and unqualified expression of the public will upon the fate of Freemasonry. But not so this election ; every interest disappeared in the 8th Senatorial district, but the masonic and the Antimasonic. The entire voice of the people was expressed upon two tickets only, and Antimasonry comes out, on such trial 7920 voices in the majority. We would inquire : if a *dead* party, officially reported by the state paper to be nailed up in the coffin, could so vindicate its good name, and also chastise its enemies, what is to be expected from it, *alive*, and marching to victory, both toward Albany and Washington city ? your answer Brother !

In the six Senatorial Districts of the State of New-York, where Antimasonry run a candidate, it received one-third of the whole vote given, and succeeded in one of the six. Let our enemies enjoy their triumph.

<i>Senatorial District.</i>	<i>Antimason.</i>	<i>Opposition.</i>
No. 3.	5001	16923
No. 4.	5662	21311
No. 5.	11061	17021
No. 6.	8980	14390
No. 7.	10703	14034
No. 8.	21360	13446
	<hr/>	<hr/>
	62763	97125

Last year those same six districts gave 215,000 votes nearly ; this year 160,000. But the Anti-

masonic gain in the 160,000 votes cast, is above 30,000; nearly one-fifth of the whole number! Suppose the same ratio of gain in the 55,000 who did not vote this year, and did vote last, (and we have a right to our proportion,) this gives 10,000 more the absolute gain in the six Districts. And if Antimasonry had *lost*, in proportion with the whole loss, its vote, this election, in the six districts, would have been about 25,000, whereas it is 62,763, an increase equal to 150 *per cent. per ann.* We are a little disappointed in this; we had expected so good a business would have netted 200 *per cent.*; but we shall not grieve about it.

The people of New-York will be electing a Governor next autumn. Suppose Antimasonry nets in the entire State of New-York 150 *per cent.* again next year, (the whole number of votes being as they were last year,) —that is too much.* Suppose in the State it nets 100 *per cent.* in the coming year, that will *elect* the governor, and that is enough. Gen. Miller, at the battle of Lundy's Lane, being required by his commander to storm the British battery, and possess the height, replied, "I will try, Sir!" And at the point of the bayonet, he carried it.

So Wayne, storming Stony Point, ordered every flint to be taken out of the guns; and, to succeed, we must avoid flashing and firing; take the flints out of the guns, fix truth for the bayonet, and march right upon the enemy; not with a shout, but with a settled purpose; and they cannot stand it; they will either fly like pigeons, or capitulate after a broken battle.

But renunciations, conventions, and elections, all yield in importance and give place to the following.

ROBERT ANDERSON.

On the trial of Elihu Mather, indicted for a conspiracy to kidnap Capt. Morgan, in the circuit court of Orleans county 11th Nov. 1829, Judge Gardiner presiding, the first question raised by the counsel was upon *the manner* of ascertaining whether the Jurors were unbi-

*The Antimason vote for Representatives is estimated on the average, 3000 above that for Senators. The Antimason votes cast in the first and second Senatorial Districts are carefully estimated at 4000. Total Antimason vote cast in the State of New-York, Nov. 1829, 69763. 150 *per cent.* advance would be upwards of 170,000, next year

assed. Judge Gardiner remarked that questions would probably arise of considerable importance, and suggested the propriety of pursuing the legal course, which was adopted. The clerk proceeded to draw the jury; William Loomis and Simeon Gilding were taken, and being found acceptable to both parties, were appointed triers by the court.

Jonathan French, Amos Cliff, John Follet, Charles Kelly, Samuel Church, Chauncey Hood, Epaphras Pennell, Luther St. John, and Daniel Reed, were severally challenged in their order, by the defendant's counsel, put under oath and examined, and those four in italics were sworn as jurors. The others were rejected by the triers. Then Wm. Bullard being drawn, said he had formed an opinion; and he was excused from sitting.

ROBERT ANDERSON was next drawn. JOHN C. SPENCER, special counsel for the state, assisted by J. B. Coles, challenged this juror, on the ground that he was a Royal Arch Mason. General Vincent Matthews, Wm. H. Adams, and Daniel D. Barnard, counsel for the prisoner, demanded that the cause of challenge should be reduced to writing. This being done, and the point that the prisoner and Juror were of *the same company, or corporation*, having been argued, the court overruled the challenge "*for principal cause.*" Mr. Spencer then challenged "*to the favor;*" and assigned that *Judge Anderson* was an important witness in the case, and ought not to be on the jury. Defendant's counsel replied, that the duty of juror and witness did not interfere, and they should not consent to excuse him for that cause.

The same Triers were again sworn, and Mr. Spencer called *Dr. Jos. K. Brown*. Witness, Anderson, and the prisoner, are members of the *Gaines Chapter, R. A. Masons*. Witness does not remember a quarter of the Royal Arch oath; and is unwilling to say any thing about his masonic obligations. There is something about helping a Companion Royal Arch Mason out of difficulty. The words are, "*I will aid 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 right or wrong.*" There is a sign to communicate distress, and the sign binds a mason to

his brother's relief: thinks the obligation imperative, if the person to whom the sign is given, has power to relieve.

Cross examined by Defendant's counsel. Witness recollects the striking parts of the oath, and that part he had related, in particular. There was no qualification or explanation of the oath, at the time it was administered. Does not recollect that the candidate swears to support the laws of the country, in any masonic obligation he had taken. [To a question from defendant's counsel, "whether any thing in the masonic obligations justified him in violating the laws of the country?"—Witness replied that one part of the obligations might bear that construction, which he would repeat, *if required*. The counsel waived the question, and the answer was not given.]

Daniel Pratt and Archibald L. Daniels testified to the friendly intimacy of Capt. Mather and Judge Anderson.

Here Mr. Spencer rested; and the defendant's counsel called *Robert Anderson*, who being sworn, said: "There is a clause in the Royal Arch obligation, which without being qualified is of the import testified by Dr. Brown. With the qualification it means, that when a Royal Arch Mason sees a companion quarrelling, he is bound to get him away. "The obligation requires me, when I see a companion engaged in a quarrel, to give him a particular sign to come away. *I think* this qualification forms a part of the oath. Nothing in Masonry requires me to give a verdict contrary to law." Witness *thinks* that some of the obligations require him to support and obey the laws of the country.

Cross examined by Mr. Spencer. Witness has been pretty warm on the subject, and has participated in the feelings of the masons. The clause quoted by Dr. Brown may be substantially correct, with the qualification witness has given. Thinks this qualification is in the oath. Thinks the oath contains the words "*dispute, or quarrel*." It is possible the qualification is in the charge after the oath; but thinks it is in the oath itself. Has not paid much attention to masonry for two or three years, and is not very bright.

Isaac W. Averill. Witness was a member of Gaines

the State, and is not a Freemason. General Mathews is one of the ornaments of his profession, ripe in wisdom, in honors, and in years ; and he is a *freemason*, who might have stepped to the witness' stand, and have thrown the full weight of his knowledge into the scales of justice ; and it was probably his duty, as it was his interest, to have done so, if he could thereby have served his client, or even have relieved Freemasons of unjust odium. Wm. H. Adams we recollect with high respect for the able part he bore in the defence of Eli Bruce, Aug. 1828, and he was then reported to be a freemason. Daniel D. Barnard is the same pure and honorable man, who was a member of the last congress from Monroe County, and he is not a mason.

Never was a triumph more perfect than this : it was achieved for political Antimasons by their political opponents ; it was wrought by their pure principles silently operating in the calm proceedings of a high court of justice. The result is made up and recorded, so that no man, who will acknowledge the court seal, can deny the fact. And none may dream of escaping from this masonic funeral pyre, by doubting the witnesses. They are responsible for the facts, and the court, and the counsel, and the triers, knew they were sufficient to be responsible ; else why not impeach them ? at least, attempt it ? Why not face them down with Freemasons, one hundred of whom were in the courthouse, or within one hour's call of the courthouse ? Why not bring in scores, to put to silence, and to infamy, these masonic witnesses ? It was because men in the country stand fairer, than those witnesses do ; and the masons, who heard, knew that they spoke the truth, and that it was impossible for any man to face them in a counter oath, without perjury. Nay, who are the witnesses ? *Dr. Jos. K. Brown* is a regular mason, refusing to answer only to what he is required by law ; and he is backed by *Robert Anderson* himself, with only a qualification, *he thinks*, in the oath. But Messrs. Averill, Hopkins, and Nickoson, qualify Mr. Anderson's qualification out of the oath, and out of sight.

Men who put Freemasonry out of the jury box, cannot blame the people for putting it out of the ballot box.

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ERRATA.

- Page 16, line 31, Disperse, read *dispense*.
 Do. 19, line 6, the, read *thee*.
 Do. 27, line 11, chains, read *claims*.
 Do. 76, margin, Freemasons, read *Freemasonry*.
 Do. 85, line 38, (there, read *if*.
 Do. 100, to the list of renouncing masons, add HENRY HENSHAW, *Pennyan*.
 Do. 106, line 29, words, read *records*.
 Do. 129, line 26, strike out the first *all*.
 Do. 146, line 21, strike the first 19 out, and read 18—*Sovereign Prince of
Rose Croix de Heroden*.
 Do. 155, line 10, read *loading*.
 Do. 161, line 1 should be line one of page 163.
 Do. 163, line 1 is found line one two pages back.
 Do. 173, line 4, insert *to*, before "prevent."
 Do. 289, line 38, Wm. read *James Vanderpool*.
 Do. 292, line 26, exercises, read *exercise*,
 Do. 299, line 34, comma after *Jolas*.
 Do. 348, line 1, army, read *array*.
 Do. 351, line 9, read *Latonia*.





