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" **FREE MASONRY:** //

P O E M.

IN THREE CANTOS.

**ACCOMPANIED WITH NOTES,
ILLUSTRATIVE OF THE HISTORY, POLICY, PRINCIPLES, &c. OF THE**

MASONIC INSTITUTION;

**SHOWING THE COINCIDENCE OF ITS SPIRIT AND DESIGN WITH ANCIENT
JESUITISM ;**

**AND PROVING CONCLUSIVELY, BY FACTS AND ARGUMENTS,
THAT IT NECESSARILY LEADS TO ARISTOCRATIC DIS-
TINCTIONS IN SOCIETY, IS A DANGEROUS AND**

DEADLY FOE TO EQUAL LIBERTY,

AND A FORMIDABLE ENGINE IN THE

HANDS OF WICKED AND DESIGNING MEN ;

AND, ALSO, TENDS TO

**CORRUPT CHRISTIANITY, AND THE PUBLIC
MORALS.**

**TO WHICH IS SUBJOINED, A BRIEF SKETCH OF THE MA-
SONIC ILLUMINATI OF GERMANY ; OF THE CIRCUM-
STANCES RELATIVE TO THE**

ABDUCTION OF CAPT. MORGAN :

AND OF THE PRESENT PROSPECTS OF

**ANTI-MASONRY IN VARIOUS SECTIONS OF THE
UNION.**

**With various strictures relating to the general subject, partly original,
and partly deduced from anti-masonic writings ; copious extracts, &c.**

BY A CITIZEN OF MASSACHUSETTS.

Leicester :

PUBLISHED BY SAMUEL A. WHEATMORE

23



Bright fund

DISTRICT OF MASSACHUSETTS, to wit :

District Clerk's Office.

[L. S.] Be it remembered, that on the seventh day of January, A. D. 1830, in the fifty-fourth year of the Independence of the United States of America, Samuel A. Whittemore of the said District, has deposited in this Office, the title of a book, the right whereof he claims as proprietor, in the words following, to wit :

"Free Masonry: a Poem. In three Cantos. Accompanied with notes, illustrative of the history, policy, principles, &c. of the Masonic Institution; shewing the coincidence, of its spirit and design with ancient Jesuitism; and proving conclusively, by facts and arguments, that it necessarily leads to Aristocratic distinctions in Society, is a dangerous and deadly foe to equal liberty, and a formidable engine in the hands of wicked and designing men; and, also, tends to corrupt christianity, and the public morals. To which is subjoined, a brief sketch of the Masonic Illuminati of Germany; of the circumstances relative to the Abduction of Capt. Morgan; and of the present prospects of Anti-Masonry in various sections of the Union. With various strictures relating to the general subject, partly original, and partly deduced from anti-masonic writings; copious extracts, &c. By a Citizen of Massachusetts."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of maps, charts and books to the authors and proprietors of such copies, during the times therein mentioned:" and also to an Act, entitled "An Act supplementary to an Act, entitled An Act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned; and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO W. DAVIS,

Clerk of the District of Massachusetts.

INTRODUCTION.

To promote, so far as lay in my limited sphere, the good of my beloved country, was the primary motive which impelled me to undertake the following work. At the present conjuncture, in which so many of her devoted sons are making a mighty effort to break the adamantine fetters which, through the wily influence and nefarious operations of a secret and powerful institution, have been covertly cast around her liberties, I can hardly hope to render her a more useful service, than by contributing my mite towards the accomplishment of so great and glorious an object. I am not insensible, that the individual who volunteers his aid in this cause, peculiarly hazards his peace, his interest, and his reputation; inasmuch as the purity of his motives will be subject to invidious impeachment, and his name and person exposed to relentless persecution, at the hands of a numerous and powerful set of men. But let them, if they choose, ingloriously array against me my indigence, my obscurity, literary deficiency, or past misfortunes in life; let them stir all the slanders against me which the genius of malice can invent, and put the worst possible coloring to every thing, true or false;—in so doing, they will but act up to the characteristic spirit of Free Masonry; all will be in conformity with its accustomed turpitude, with the malevolence of feeling daily manifested by many of the infuriated fanatics of the order. Personal violence may be offered me; I also may share the fate of that injured citizen, WILLIAM MORGAN, and of other victims to Masonic vengeance. But, formidable as are the Fraternity; ap-

palling as is the aspect of their advantage over the individual who has the temerity to wage war against their system of unparalleled iniquity, I will no more fear, than I would wantonly defy them, but, trusting in God, will boldly assume the path of duty. Quitting the pen political—in pursuing this new course, I yet consult the freedom, the honor, the welfare of my country. To the motto which patriotism dictates, let me therefore subjoin that of Anti-Masonry—emphatically the cause of freedom and humanity.

Although it is not designed in this preliminary discourse, to anticipate the contents of the following pages, by presenting the general outlines, yet a few remarks relative to the writer's past, and present views of the Masonic institution, and the means by which his opinion in regard to it has become changed, may be here appropriately introduced. In the first place I would say, in the language of Ex-President Adams, (held by him it is true, on an occasion which rendered its design liable to suspicion; still, the declaration, in itself, is a noble one, and worthy of an American) "I am not, never was, and never shall be a Freemason." I honestly confess however, that, in earlier life, I was a warm admirer of the Masonic institution, and, on more than one occasion, had serious thoughts of applying for admission into a Lodge, being strongly invited by various respectable masons. Educated from infancy, (so to speak) like all the youth of that day, to regard the institution as based on the immutable principles of the purest morality; as having existed from time immemorial, and been patronised by the wise and good in all enlightened and civilized nations; as inimitably adapted to the purposes of social refinement; as beaming with all the lights of literature, all the splendors of science; as "the handmaid of religion," the dispenser of Charity, the bond of brotherly love, the protector of the widow and orphan, the auxiliary of freedom, the conservator of justice, and the guardian of human rights,

especially the rights of conscience ; in a word, as encircled with a heavenly halo of unrivalled beauty and magnificence,—is it aught surprising, that, in contemplating it, my youthful bosom should have glowed with admiration, with rapturous enthusiasm ? Yes, I was so *educated* ; not indeed by parent or instructor ; but by perusing Masopic addresses and other publications, by hearing Free Masonry forever extolled, its excellence never seriously questioned. And what was more than all, I saw it every where patronized by eminent and respectable men. Such were the means by which my highest regard was won. How could I *avoid* learning to venerate it ? Should I be likely to look for its faults ? to search, with jealous and scrutinizing eye, for its hidden depravity ? Indeed, was *any uninitiated* individual at all *prepared*, at that time, to analyze its true character, and form a right conclusion respecting it ?

But, the cloud of infatuation which has so long pervaded the public mind, is at length dispelled. The wand of the sorcerer is shivered to atoms, and the mighty spell broken. The mists of delusion have melted away ; the incubus is removed from the mind ; the voice of the siren charms no more. Mankind, so long entranced in Masonic slavery, are rousing from their lethargy, and fast emerging from their degradation.

The disclosures made by Capt. Morgan, and the atrocious act of violence in consequence thereof which deprived him of liberty and life, instigated and authorized by high dignitaries of the order far and near, executed by an extensive band of Masonic conspirators, and since, very frequently *justified* by Masons, as according with masonic principles, and required by masonic obligations—an act which at once confirmed the truth of those disclosures, and evinced the deep depravity of speculative Masonry ;—these circumstances opened my eyes, no longer to be sealed by strong delusion. My own reflections, and the

facts and arguments which have since come in my way, have convinced me of the utter depravity, the absurdity, and dangerous and pernicious tendency of the institution. Fortunately, I am undeceived; although at the same time most unhappily disappointed. It truly pains me to know, that Free Masonry is not the noble and beautiful system I vainly fancied it to be. Such is the force of early and fondly-cherished prepossessions, that we sometimes allow them to linger in the heart, even after we are satisfied they were misplaced. We are still delighted with the *passion*, for its own generous fervor, though the object has become odious in our view.

Thus much for my past, and present views of Masonry, and the entire change of opinion my mind has undergone respecting it; and however the foregoing remarks may savor of egotism, yet in my example will be perceived how prone is the mind, especially of the young and inconsiderate, to be seduced and misled by popular delusion. With millions, the case has been the same.

Of the following Poem, I would observe that, at first, I scarce thought of writing an hundred lines; but the partiality of friends to whom a few scraps of it had been read, advised me to extend it to greater length, with a view to its publication. It is not for me to say, whether the selection of thoughts for versification has been the most judicious. A mere patchwork—strict unity, and regular system will not be expected. The subject is certainly not a very poetical one; but, however from this circumstance, or from want of genius in the author, his verse be found destitute of poetical merit, it will nevertheless, he trusts, be found to "*speak strong truths.*" These probably would have worn with better grace, a prosaic garb; but I deemed it adviseable to write verse with one hand, and prose with the other, (so to speak) in order, if possible, to please every body, except the knights of the Cable-tow, who prefer the language of

mysterious signs and symbols invented by Fraud and Falsehood, to that of *plain truth*, whether in prose or verse: yet even *them* I would by no means *wantonly* offend. True, I have not spared them the lash, and I am glad of it; the castigation has been well merited. "Censure is awkwardly softened by apology;" I shall therefore not attempt to mollify it. Yet is it just I should claim as my motto, "*Principles, not men.*" The lash has been plied them, not in their capacity as *men* but as *masons*; having particularly selected the wily ringleaders of the order.

A considerable part of the second Canto is allegorical. The introduction of the Eternal, may possibly be regarded by some as presumptuously bold; but I felt fully authorized by the example of Milton, and others: I would by no means be irreverent. I have also suffered my muse to throw a slight drapery of fiction around some of the incidents of that Canto; the more necessary, as that portion of the Poem is less a satire than a tragic narrative—to conduct which conveniently, as well as to fill, as was requisite, an occasional *hiatus*, some innocent machinery, and some few invented incidents, were found to be indispensable. I have availed myself however, of no auxiliary, agent, or adjunct, in order to fasten any false impression on the mind; nor made any the least sacrifice of essential truth. Candid criticism will not accuse me of an unwarrantable interpolation of original facts.

The views and arguments contained in the prose articles, I would by no means claim as the result of my own unassisted reflections. I have freely and frequently availed myself of the views and arguments of others, when I have found such views as were important, luminous, and coincident with my own opinions, and such arguments as were energetic, and conclusive. The phraseology, too, of others has been adopted in many instances, where it was found more pertinent than any I could substitute in its stead. Before the tribunal of candor however, I trust I shall be ac-

quitted of unjustifiable plagiarism. When convenient, I have either referred to the authors from whom extracts have been made, or otherwise adopted the usual quotation marks.

It has been my aim to *condense*, and crowd as much important matter as possible into a narrow compass. Else the book had been swelled to a size so increasing its expense, as, in a great measure, to preclude its circulation; besides, it is well to forbear laying too heavy a tax on the patience of the reader.

The Masonic jargon contained in Morgan's "Illustrations," and Bernard's "Light on Masonry," (both which, beyond all doubt, are faithful transcripts)—jargon so well fitted to enlighten "*blind* candidates," and which, as *they* are made to believe, received, the profound attention of ancient patriarchs, of the wise Solomon, of both St. Johns, and nearly all the sapient ones of the earth from the earliest ages!—it is either so silly or so impious, so replete with idle folly or downright blasphemy, that I have been unwilling to disfigure my pages with its repetition—have therefore quoted only occasional passages for animadversion.

Under the most inauspicious circumstances; without "a healthy sanguine constitution," and without aid, literary or pecuniary, I have yet, with unabated ardor and perseverance, carried my design into effect, and now present this fruit of my labor to my country, and for her benefit. I have had little access to such books and documents, as would have assisted me most materially; and little opportunity to examine even the few I have been favoured with. I am conscious I have but poorly and partially redeemed the pledge I made to the public in my Prospectus. I could wish the work were more ably executed; but, I trust, its literary and other defects will be viewed with indulgence, by the patriotic men who are embarked in the truly noble and Philanthropic cause of Anti-Masonry.

THE AUTHOR.

FREE MASONRY

A POEM.

CANTO I.

How now, ye secret, black, and midnight hags,
What is't ye do ?

A DEED WITHOUT A NAME.

Macbeth.

YE nymphs of Jovē, that JUAN's thunders woke,
For your own bard,* your favor I invoke ;
From me, as him, receive devotion's pledge,
To satire's arrows send the lightning's edge !
On guilt and folly when ye frown severe,
The stern rebuke is still to virtue dear :
Let fearless *Truth* assume her eagle wing,
And keen reproach the guilty bosom sting ;—
For no vain purpose I your aidance ask,
But duty prompts me to the present task.

I weave no laurels for the Warrior now,
No wreath of roses twine for Beauty's brow ;
A crown of thorns and wormwood I prepare,
For cutthroats, knaves, and hypocrites to wear.
Receive the gift, ye Grand High Priests of Fraud !

* Byron.

Ye Kings and Knights, my pious pains applaud !
 The crown will fitly to your temples shape,
 Tho' form'd to mock, who act the silly ape.

“ Pause ! pause ! nor rashly dare Masonic hate,(1)
 Would you avoid a MORGAN'S fearful fate !
 It spares no foe, nor will it favor *you*,
 Whom ruthless vengeance shall with sword pursue !”—
 Such coward counsellors I little heed,
 Resign to fear the timid breasts that need ;—
 Mean boast ! when *now* Freemasonry is tame,
 And deals no death, but hides the head for shame.
 Mark how its vot'ries, agonizing, writhe,
 Mute and confounded, chastisement beneath !
 And, while they feel the torture of the scourge,
 Hopeless they hear the Order's funeral dirge !
 No marvel, then, that craven-like they fly,
 Or bend beneath th' infliction passively ;
 From “ wordy war” that meekly they retire,
 Quail'd by the glance that glows with honest ire.—
 Christians and Patriots ! yours the censor's part ;
 Rend the thick veil which hides designing art ;
 Hurl all your missiles at the Mystic Craft,
 Already marr'd by many a deadly shaft.—

Now when Freemasonry had flourish'd long,
 On every side begirt with bulwarks strong,(2)
 Guarded with vigilance, and safe from ill,
 (The Tree of Fraud the Serpent guards with skill)
 It rose so high, it spread so wide, at length
 Ev'n mighty monarchs lean'd upon its strength ;(3)
 Tyrants and knaves sought shelter in the shade,
 Which cunning craft for them alone had made ;
 Lords over all the artful few became,

Aggrandizement, monopoly, their aim,(4)
 And slyly grasp'd, tenacious of their power,
 The *loaves and fishes* they would fain devour ;
 For, as their influence wide and wider spread,
 Th' unwary, blindfold, by their arts were led.(5)

From year to year the mystic order grew,
 Blaz'ning with ostentation to the view.(6)
 Its priests* wax'd fat ; and, in their wanton pride,
 Those *in the dark* they sneeringly deride ;(7)
 Deem'd as a grade inferior—to contemn
 Whose rights and int'rests, pav'd the way for *them* :
 Bound by an oath a brother to promote,(8)
 For him to lie, electioneer, and vote ;
 Ay—RIGHT OR WRONG, *his* int'rests to sustain,(9)
His cause defend, albeit a guilty Cain !
 Who sought preferment, who would fain be *great*,
 Eager to shine in all the pomp of state ;
 Or he who, wanting credit, friends, and cash,(10)
 Sigh'd from the soul to make a dazzling dash,—
 Bow'd to the god these favors that conferr'd,
 And gain'd the sign, the dueguard, grip and word.
 If worthy found to learn the juggling trade,
 The poor blind soul is an apprentice made.
 Suppose him of the vulgar make to be—
 Seldom he goes beyond the third degree :
 Yet the ringleaders must have myrmidons,(11)
 Besides, each fee adds somewhat to the funds.
 But wealth and parts may lift a loftier head,
 By base ambition or vainglory led ;
 Ay—*wealth* alone ; a puny, paltry thing
 Becomes a Knight—a Grand High Priest—a King !

* The great, and hypocritical of the order.

With all the aids of Masonry prepar'd,
Now he may count upon his sure reward.
 Suppose, for instance, office be his aim—
 The ready brethren bolster up his name ;
 Tho' from the Lodge no trump is heard to sound,
 His praise is puff'd by all the brethren round ;
 Safe and unseen the arch deceivers league,(12)
 And exercise their influence, and intrigue.

The means by which all fraud succeeds the best,
 Remain a secret in the mason's breast.
 Corrupt intrigues are carried on with ease,(13)
 A brother's faithful aid will forward these ;
 Assur'd of safety all shall flourish well—
 Tho' crime be there—the *oath* forbids to tell !
 Justice, no longer, holds her equal scale,(14)
 Ev'n at her altars, mystic signs prevail ;
 Delinquent brothers claim protection there,
 And Judges, soft'ning, must the guilty spare ;
 Jurors, from *conscience*, must a brother screen,
 And the high court to mason mercy lean !

FREEDOM must fail where great imposters
 league, (15)

Where secret art and "op'rative" intrigue,
 Gigantic fraud with systematic plan,
 Combine to sap the EQUAL RIGHTS OF MAN ;—
 O'er the domain of *mind* where covert sway
 Is thus usurp'd and held, he must obey :
 Nor deems he how from him his rights are rest,
 But feels content that some remains are left ;
 And tho' *the great* may grind him down to dust,
 He scarce suspects but all is right and just.

There was strange magic in the mystic tie,
 Whose influence ran through all society ;
 A nameless mania every where prevail'd,
 Hence strode the giant-sorc'rer triply mail'd ;
 Hence " the profane " have baseness deified,
 And bow'd them low to empty, pageant pride ;
 Hence, too, th' usurper easier clutch'd his spoils,
 And all were tangled in his specious toils.

How have mankind by artifice been dup'd,
 Yea, to be hoodwink'd have submissive stoop'd !
 Ages to come, that shall astonish'd learn (16)
 How *we* embraced a monster *they* will spurn,
 How ev'n the brave, the wise and free, so long
 Suffer'd, submissive, such a mighty wrong,—
 Will doubt the tale which blots th' historic page,
 Or deem that *this* was Slavery's darken'd age !
Vice rear'd her giant form ere Sparta fell
 But what could lure, what diabolic spell,
 A *youthful* people to destruction's verge,—
 That state from which they struggle to emerge ?
 —That men in bondage oft admire their chains,
 Is, that a fair exterior gloss remains ;
 Or, that the Tyrant's form is veil'd from sight,
 Disguis'd by " robes of dazzling brilliant white."
 Another cause may likewise be assign'd,
 Why the delusion fasten'd on the mind :
 The subtle authors of the system laid (17)
 A deep foundation (to uphold the trade)
 In every bosom, by denying none
 Of decent fame *an apron to put on* ;
 A policy which all suspicion checks,
 And, with a specious plume, the order decks :
 Free, open, liberal, as benevolence,

Such Mas'nry seem'd, and such was her defence.
 Still—after all—it must excite surprise,
 An odious Tyrant, giant-like, should rise
 Beneath that sky where Freedom's eagle flies, }
 And men submit to her!—whate'er her arts—
 The arms by which she conquers countless hearts.

I own the fact with sorrow and with shame,
 Minds were so blind, and spirits were so tame,
 Himself th' insinuating serpent wound
 Into men's hearts, and there asylum found.
 All deem'd that Mas'nry was the charm of life,
 The zest of friendship, and a balm to strife ;
 What never meddled with th' affairs of state ;
 Its constant care to allay all party hate.
 A band of brothers who harmonious move
 In friendship's circle, and the bowers of love,—
 Such were its vot'ries deem'd. Misled by lies,
 Unweeting all was only a disguise,
 Men rev'renced the Fraternity, nor dream'd
 That Masonry was aught but what it seem'd.
 Yes—*Fancy* saw the *charitable* train
 Thronging around Religion's holy fane,—
 All Wisdom's beams in glorious beauty play,
 And pearls of Virtue shed their purest ray !
 Yet—with a warmer, an intenser glow,
 Saw them dispel the clouds of human wo ;—
 All virtues in a *Mason's* bosom blend—
 The orphan's patron, and the widow's friend—
 What heav'nly light illuminates his mind !
 Lo, what perfections are in him combin'd !
 So, glorious sunbeams on the surface play
 Of gilded graves ; but ne'er reveal to day
 The dead men's bones collected there beneath,

And rotten relics of the realm of death.
 Weak or salacious *Fancy* may admire
 Some *specious wanton's* beautiful attire—
 Her *sparkling jewels*, and her *gorgeous robe*,
 Radiant as Phœbus rising o'er the globe—
 The lustre of her eyes which ev'n eclipse
 The diamond's ray—the ruby of her lips,
 Her blooming cheek, her fascinating face,
 Her *tongue's sweet music*, her enchanting grace,
 Her faultless form—the Venus in her seen,
 When moves the Goddess Love's refulgent queen—
 Her *seeming artlessness and naivete*,
 Her wit's fine edge, and spirit's sportive play ;—
 Yes, the enthusiast may admire her charms, (18)
 And sigh to win the wanton to his arms ;
 He asks but *her*, to consummate his bliss,
 Nor aught discovers in her ways amiss ;
 Deems her all-perfect, and “divinely fair”—
 Her mind—what beauty he imagines there !—
 Deluded youth ; thy fond and foolish dreams*
 Are idle all—*she is not what she seems* ;
 How more than blind in this thy dreaming hour,
 Dupe of thy own imagination's power !
 Whate'er her blandishment—or show she wears,
 In Heaven's pure eye thrice odious she appears ;
 Time will reveal the falsehood of her heart,
 A fount of vileness, and delusive art :—
Ev'n verier dupes, who Masonry esteem'd
 To be the noble system which it seem'd ;
 Not less deluded, *he* that did caress
 Masonic pride and pompous nothingness !

The *Harlot* hath her vot'ries for a while,

* See Proverbs, Chap. VII.

Who fear her frown, and live upon her smile,
 Bask in her favor, celebrate her praise,
 Admire her person, and enamour'd gaze—
 But do the WISE pay homage at her shrine,
 And deem her impious wantonness “divine?”
 No—for they know her worthlessness and pride,
 Her ways they shun, nor in her words confide;
 (Yet oft hath Wisdom err'd, and Reason reel'd,
 Ev'n Solomon his foolishness reveal'd.)
She hath her day of triumph and repose,
 Sits as a queen, and not a sorrow knows;
 Yet shall she fade—her lovers shall depart,
 Hate all her falsehood and despise her art;
 Her reign shall end, her power one day be o'er,
 And when she falls, she falls to rise no more.
 How like the harlot's is the Mason's fate! }
 One day ador'd—the next beheld with hate, }
 For ever “fallen from their high estate!” }
 One day exulting—next, o'ercast with gloom;
 Now flush'd with power—now, hopeless is their
 doom!
 Their dazzling sun with clouds is overcast;
 And few regret their time of triumph's past.
 Soon will that *sun* depart our hemisphere,
 And not a ray of hope their spirits cheer:
 Spite of the boast their system should endure,
 Firm as the Rock of Ages, and as sure! (19)
 Rearing on high its *honor'd* crest sublime,
 Till the last cycle of concluding Time;
 Equal in strength to mighty Nature's wheels,
 And lasting as the everlasting hills!

What false pretensions, arrogant and vain,
 The masons made their sev'ral ends to gain!

No one device invention could supply,
 Was left untried, and no insidious lie ;
 While to bedeck their name with loftier plume,
 Light, Science, Love,* Religion, they assume. (20)
 Is it not common for the chiefs of fraud,
 All truth, all moral virtue to applaud ;
 To arrogate all goodness, and to affect
 Worth to revere, the injur'd to protect ?
 Who hides the very surface of his soul,
 An arch-deceiver, sins without control,
 Safe from detection—all is out of sight,
 Veil'd, varnish'd o'er—by *charity and light* !—
 Ev'n the dark conclave of the lodge they dare
 To the blest realms of perfect light compare ;
 And with the boast of an illustrious fame, (21)
 An universal sway and homage claim.
 From realm to realm the mystic Boa rolls,
 And winds the world within his monstrous folds ;
 Proud Britain's Lion pliant to him bends, (22)
 Ev'n our own Eagle passively descends ;
 His hydra heads he rears in every place,
 And none escapes his foul and dire embrace.

'Tis just, and therefore let the muse acquit
 Those simple masons, who are all unfit
 For Fraud's dark purpose—who are honest men,
 And know not that the lodge is but a den,
 Where greater rogues than they, in high Divan,
 Their deeds of darkness may with safety plan.
 Nor do they know, they are the servile tools
 Of great projectors—know not they are fools.
 But this they know—they're bound to secrecy,

* Charity.

Nor can betray them with impunity.
 The wise and good have also oft embraced
 The monster, who his footsteps never traced.
 Not once they dream'd iniquity was there ;(23)
 All to the view was plausible and fair.
 They boast as fact the order who defend,
 The wise and good are they who most befriend :
 It *may* be so, where mystic visors blind,
 And strong delusion fastens on the mind :
 Great and good men's opinions may be wrong,
 When custom sways, and prepossessions throng ;
 How oft have men of worth and wisdom err'd,(24)
 Committed crime, or creeds embraced absurd !
 Experience, nay, all hist'ry will attest,
 Frailties attend the wisest and the best ;
 The latest act of Socrates, the sage,
 Honor'd the superstition of his age.
 'Tis vain then, such examples to recite,
 And to great names attention to invite.

The honest mason, wise or simple, knows
 Death is his doom if aught he should disclose ;
 Should he perceive, and disapprove *the fraud*,
 By slavish fear he still is overaw'd,
 And by his oaths restrain'd ! he dare not *tell*,
 Lest vengeance send him where the *perjur'd* dwell !

(25)

A worse than gleaming sword o'er Treason's head,
 He sees suspended by a single thread ;
 Worse than "impalement's pangs" the wretch await,
 That dare the secrets of the craft relate !—
 Thus, once ; *now* Mas'nry breathes a milder tone,
 And all its *murd'rous* courage is quite gone. . . .

Granting, that many wise and honest men
 Have yet been patrons of the *Art*—what then ?
 They were decoy'd into the hidden snare,
 By all what seem'd most plausible and fair ;
 They knew not what they did, no more than him
 Of Tarsus, (while his moral sight was dim,
 Ere the scales fell from off his eyes) who breath'd
 Vengeance tow'ards those in Jesus that believ'd,
 And thought it piety to rend and tear
 The Lord's disciples. Such let mercy spare, }
 To ply the lash on such, let me forbear. }
 Yet, so tenacious wherefore do they cling (26)
 To a polluted and detested thing,
 Now that the veil is rent, and all may see
 Its naked, hideous, foul deformity ?
 Now that the public vision has been couch'd,
 And strong disclosures have that *Truth* avouch'd,
 Before whose powerful and resistless ray
 The mists of past delusion melt away ?
 Is't pride—is't obstinacy—shame—or fear,
 Still to the cause impels them to adhere ?
 Or is it *alt*, secessions that forbid,
 From what (alas !) can be no longer hid ?
 A greater wonder, more than one accounts,
So many should, than that *so few* renounce ; (27)
 But he that *will* retain bad company,
 Must ne'er *expect* that he shall favor'd be.

'Tis the designing leaders of the clan—
Them let me lash with all the force I can ;
 Men, who project Aristocratic schemes—
 (And well they realize their selfish dreams.)
 It is that monstrous, that pernicious code,
 Whose laws are writ *in blasphemy and blood* ;

And tend the heart to harden and misguide ;(28)
 It is that system of usurping pride, (29)
 Trampling on laws both civil and divine ;
 It is the influence of the mystic sign ;
 Th' unequal bearing, evil tendency,
 Through all the circles of society ;
 The fraud, the matchless vileness of the cheat,
 The brazen front, the meanness of deceit,
 The foolish apery,—these that merit hate,
 These we despise, abhor, abominate.
 God, and my country, summon me to war
 Against Freemasonry—let me not forbear ;
 Goad—in her temples—deeper yet—the thorn,
 Point at her shame with more contemptuous scorn !

That august name, once Virtue's synonym,
 How sullied now, and all its glory dim !
 Famous Fraternity ! you 're found to be
 The pest and scourge of the community ;
 The institution, a corrupted mass ;
 The fancied gold, but base alloy and brass !
 Monster ! we know thee now—thy features foul—
 Too long indulg'd to range around and prowl ;
 How proves thy vaunted heritage of fame ?
 'Tis link'd to lasting infamy and shame.
 The boasted Babel which the wicked built,
 Red are its ruins with the blood they spilt ;
 The pile vain-glory lifted to the skies,
 Is tott'ring to its fall—no more to rise.
 In vain they claim'd a *Temple* their abode,
 Bade freemen bow, and worship them as God !
 Confounded now, who long the world deceiv'd,
 Those juggling priests the mystic web that weav'd ;

And public wrath, like lava, now is pour'd
On that *high caste* which once the world ador'd !

How diff'rent once, when they in glory shone !
Ere yet the Beast was driven from his throne ;
Like Babylon's king, compell'd to feed on grass,
Suited to both, as thistles to an ass.
Once, when the brethren in their highest tide,
In grand processions mov'd with pompous pride,
With wonder gaz'd all eyes at the parade,
None but admir'd the pomp which they display'd.
Lo ! the elected sons of Mystery,
Kings and High Priests in splendor passing by,
With haughty hearts, and glances of disdain !
Mark, too, the unenlighten'd poor "profane,"
Who shrink abash'd, as consciously *exempt*
From equal fame, and quail beneath contempt !
Ay—with what pity, with what sovereign scorn,
The "world" was view'd ! devoid of light, forlorn,
With minds debas'd, and darker than the night—
But theirs—replete with charity and light !

Alas, how chang'd the Mason's visage now !
Fallen is the pride from his patrician brow ;
With stately stride, and proud imperious glance,
To cloister'd halls no more shall he advance ;
With sheepish looks he sneaks, he steals along,
Perhaps hiss'd, hooted, by the vulgar throng ;
Mark now each face ! confusion, shame, despair,
Regret, remorse, are strongly pictur'd there.
O Lucifer ! how hast thou fallen so low !
None but must pity thy sad overthrow !

What are their mighty mysteries found to be,

When stript of senseless rites and sophistry ?
 That wondrous art, that all-important truth,
 None else could know ? mere mummery forsooth !
 As, when the mountain labor'd, (fables tell)
 On ears afar its heavy groanings fell,
 All beasts expected the prodigious birth
 Would be the wonder, glory of the earth ;
 What their surprise when from its entrails loos'd
 Merely a *mouse* the mountain had produc'd !
 So, when the bubble, *Noodleism*, burst,
 With like astonishment, and more disgust,
 The poor mock sham, th' illusion was beheld,
 The boasted boon which all things else excelled !
 An empty shadow, and an idle form,
 Signs, passwords, grips, the substance and the sum.
 Symbols sublime, indeed, and glorious art !—
 Why not to all the treasured truth impart ?
We have the *clavis now*, and all may be
 (Ay, *women* !) masons of sublime degree !
 Th' ideal castle had been harmless built,
 Had it ne'er been a covering for guilt ;
 As such, that castle's but the type of hell,—
 And countless imps bewail'd it as it fell.
 Yet were those imps asham'd the world should know,
 Their worshipped idol was a foolish show,
 A vain pretence, a phantom of the mind,
 With selfish craft and villany combin'd.

The furies wake, and rage succeeds to shame :
 They find their craft discovered—lost their game—
 Exposed their arts—and every dark design,
 For which was claimed a patent right “divine,”
 Made manifest ! their “occupation gone!”
 In madness how they gnash their teeth and groan !

Deep in deceit were their foundations laid,
 And they defied the world to spoil their trade ;(30)
 Yet, in despite of all their wily wit,
 See MENE, TEKEL, on their foreheads writ.(31)

But even the Jackal, driven from his prey,
 Shows less reluctance when he quits than they ;
 On glorious spoil to riot now no more—
 Oh ! 'tis a doom ev'n stoics would deplore.
 We, Anti-masons, prosper, (" all is well !")
 Nor feel that grief which tongue can never tell ;
 In vulgar joy yet privileg'd to swim,
 Light bursting, gratis, on our optics dim. (32)

Were we, in conclave, to behold their wo,
 Whose depth forbids the melting tear to flow,
 As they their great calamity revolve,
 Relenting pity must the heart dissolve.
 Alas ! in vain, the sympathetic tear ;
 Nor aught can sooth, nor aught their spirits cheer.
 They, whose renown resounded o'er the globe,
 Who wore the mystic diadem and robe,
 By retributive justice now pursued,
 Their secret plots with detestation view'd ;
 Most of their former power and influence flown,
 And many a golden privilege quite gone ;
 Gone the monopolies they once enjoy'd,
 The booty lost, and well-nigh hope destroy'd !
 Oh ! such a fall *Napoleon* never knew,
 Tho' to an Empire forced to bid adieu ;
 Whate'er his trials, *Job* was ne'er bereft
 Of *lawless spoil*, and helpless, hopeless left.

Oft, with regret, as they revert their eye
 Back to the glorious months and years gone by, }
 Springs from the soul th' involuntary sigh.
 Could Israel's sons their *fleshpots* e'er forget ?
 Cease, then, to wonder Masons struggle yet
 Their former power and influence to regain :
 They writhe, they strive, they struggle—but, in vain !

Yes, it is useless, all in vain for them
 To attempt, the tide that's rolling on, to stem ;
 'Twill sweep their vaunted towers of pride away—
 Wolves ! ye must soon surrender *all* your prey !
 If Masonry yet swims, or here or there,
 'Tis all it can by utmost art and care.
 Its imps have lied with tenfold impudence,
 Yet scarce maintain a mis'erable defence.
 It makes few inroads on the public now,
 Whose friends have smitten its audacious brow.
 Its wreck of power is fast departing—torn
 Its bloody mantle, and its strength is shorn.
 If, by its writhings, it can merely swim
 To-day, it soon must perish, life and limb.
 Once did its head high tower above the wave,
 Full of defiance, and a world could brave ;
 Like the *sea-serpent*, rapidly it sped,
 And little fishes dar'd not lift the head ;
 Or like Goliath, panoplied it strode,
 If not defying, yet blaspheming God.

Let other traits be left unpencil'd here,
 (The minor shades omitted, shall appear
 Hereafter) and deferr'd to future verse,
 "For method's sake," what more I shall rehearse
 Touching Freemas'nry—where I shall attend

To various sketches, ere my labor end :
Tell further, how the masons drive their trade,
And dupes, or victims, people have been made ;
Tell how and when the order first arose,
And its dark wiles, its fallacies expose ;
Portray those truths which common sense suggest,
And glance at what *Seceders* have confess'd.



NOTES TO CANTO I.

Note 1, page 10. line 4.

“ *Pause ! pause ! nor rashly dare Masonic hate,*” &c.

Whoever had presumed, *four years ago*, even to doubt the immaculate purity and superlative excellence of the Masonic institution ; to represent the Illustrious Knights and Most Worshipfuls any otherwise than as impeccable, in their Masonic capacity ; much more, to investigate freely the policy and principles of the order, would, in very deed, have been made to rue his temerity. I am not unaware how much is usually to be apprehended, from the fanatical and vindictive spirit which the mystic mania engenders. But, *at this time*, we need not fear any *deadly* visitations of wrath from the knights of the cable-tow, whose feelings, however rancorous, are very prudently suppressed. It is true, they discover, occasionally, some symptoms of malignancy ; and we may well judge what the measure of their revenge *would* be, were they not terror-struck by the formidable opposition with which they are beset. For the most part, they are quite dispirited and chopfallen. The adepts in the *science of Morganization* shrink from their duty of vengeance, imposed upon them by their oaths. Though conversant, as well with the *weapons* as with the *emblems* of death ; as well with *swords* and *daggers*, as with *coffins*, *death's head* and *marrow-bones*, what degenerate cowards have the masons become, since the Morgan catastrophe hap-

pened ! Peradventure, they are convinced that the better part of valor is discretion. With millions of Anti-masons at their heels, and thousands of Seceders continually exposing the abominations of the institution, to grapple with, I think they are more to be pitied than dreaded. To add to their calamity, the most unwelcome *truths* are continually thundering in their ears from an hundred Presses.

Note 2, page 10, line 25.

On every side begirt with bulwarks strong,

“ So powerful does this society consider itself, that its members unblushingly tell the citizens of America, ‘ You have a secret society existing among you whose power and influence is so great, that the government itself cannot put it down ; nay, the world in arms, cannot suppress it.’ This is no picture of fancy ; neither are the shades too highly colored. It is their own insulting language to freemen, openly declared and published to the world. To show distinctly, what they conceive to be the power and influence of their society, permit me to extract from a public address delivered by one of their devoted subjects on one of their festive days. After describing its pretended origin, and its vast increase of number, he exclaims—‘ 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 it comprises among the other class of community to the lowest,* in large numbers, and 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-operation—in the

* The ignorant, the infatuated, the servile—mere myrmidons, and “capable of being directed” by artful and designing leaders.

*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 its friends and enemies, in one place as well as another; so powerful indeed is it at this time, that it fears nothing from violence, either public or private; for it has every means to learn it in season; to counteract, defeat, and punish it. The power of the Pope has been sometimes friendly and sometimes hostile. Suppose now, the opposition of either, should arouse Masons to redress its grievances. The Jesuits with their cunning might call on the holy brotherhood, and the holy brotherhood on the holy alliance, and they might all come, too, and in vain. For it is too late to talk of the propriety of continuing or suppressing Masonry, after the time to do so has gone by; so good or bad the world must take it as it is. Think of it, laugh at it, hate it, or despise it, still it is not only what I have told you, but it will continue to be—and the world in arms cannot stop it—a powerful institution.’”**

Note 3, page 10, line 29.

Ev'n mighty monarchs lean'd upon its strength;

Especially the king of Great-Britain.—England has been the nursing-mother of Freemasonry from its infancy; indeed she may well claim the honor of giving it birth. It has probably done more to advance her power, and extend her empire abroad, than even her arms. It has been a principal means of maintaining her influence and ascendancy, in remotest regions, among people both civilized and savage, and of different customs and religion. As an auxiliary to British policy, it has been what Jesuitism was to Papacy.

*Brainard's oration, as quoted by Herbert A. Reed, See "Light on Masonry," pp. 464, 465.

Her commerce has carried it to almost every corner of the earth, and this accounts for its wide diffusion.

Frederick the Great, king of Prussia, also, availed himself of Free Masonry, as an engine of *Infidelity*.

Note 4, page 11, line 1.

Aggrandisement, monopoly, their aim ;

We have only to look at the ostentation displayed by the Fraternity, their gorgeous habilaments, their pompous ceremonies, their assumption of high-sounding titles, their vain-glorious boasting, to be convinced that *self-aggrandisement* is one of the principal objects which they have in view. The avidity with which they grasp at offices of honor and profit, and the unrivalled system of duplicity, intrigue, and management, by which they engross to themselves, wherever they are able to establish an ascendant influence, such offices, furnish proof equally conclusive, that *monopoly* is likewise one of their principal objects. In many districts, it has been ascertained, that, at least, three fourths of the civil offices are held by the Masons ; whereas, they comprise only about a tenth part of the citizens who are eligible to office.

Note 5, page 11, line 5.

Th' unwary, blindfold, by their arts were led.

So complicated, ingenious, and concealed were the evolutions of Free Masonry, so plausible its professions, and adroit its movements, that, up to the period of the Morgan catastrophe, no one was suspicious of its nefarious operations, or its deleterious tendency. Literally shrouded in darkness, no one saw its cloven foot. It enabled Aris-

tocrats to achieve the same purpose which *eloquence* did the "famous orators" of the ancient Grecian states, namely, of "*wielding at will the Democracy*," that is, the great body of the people.

Note 6, page 11, line 7.

Blaz'ning with ostentation to the view.

When Free Masonry was in its infancy in our own country, half a century ago, and especially previous to the introduction of the higher degrees, in 1760, into the then American colonies,* it was comparatively very modest in its pretensions and external appearance. At that period it displayed but a moderate share of splendor, wore but little effrontery on its brow, and Masonic declaimers were not wont to deal in that style of hyperbole and *grandiloquence* to which they have been subsequently accustomed. Meeting with no opposition, and under the auspices of our mild and tolerant laws, the growth of Masonry, during the thirty years previous to 1826, was truly astonishing. As Mr. Ward remarks, "the Grand High Priests, and Most Excellent Kings, and General Grand Commanders of the Order are as plenty as blackberries, and are in their own estimation superior as an order to the legal authorities of the country." The humility which usually attends the "day of small things" has been quickly succeeded by ostentation and arrogance, by puffing and swelling, and by that unhallowed ambition which must alarm every good citizen, who has the preservation of our Republican liberties at heart.

* This was done by the school of *Voltaire*, through the medium of the Jews.

Note 7, page 11, line 9.

Those in the dark they sneeringly deride ;

It has been very customary for the Masons to ridicule and despise those who were *in the dark*, (that is, those who had not been initiated into their high company) as *ignorant* and *unworthy*. Their insolence and superciliousness in this respect have been quite insufferable. Their haughtiness and scorn are wonderfully checked.

Note 8, page 11, line 12.

Bound by an oath a brother to promote, &c.

This alludes to that clause contained in the Royal Arch Mason's obligation, wherein he swears, that he "will vote for a companion Royal Arch Mason, before any other, of *equal qualifications* ;" or, as the expression is sometimes varied, "will promote a companion Royal Arch Mason's political preferment in preference to another of *equal qualifications*."* What principle can be more unjust, anti-republican, and unequal in its operation, than the one which is implied in this obligation? In truth, it saps the very foundation of our free institutions—of equal civil liberty. It degenerates the purity of the elective franchise into that selfish favoritism which is totally regardless of the public advantage. It, in effect, renders public offices the property of a certain set of men, instead of being, what they ought to be, depositories of power to promote the interests of the whole public. The principle, too, is most unjust ; for it practically withholds from men of integrity and talent,

* "In some chapters, both clauses are left out of the obligation." Bernard.—An article, so stamped with iniquity on its very face, is occasionally, it would seem, very *prudently* expunged.

men of "equal qualifications" with their Masonic fellow-citizens, all participation in the honors and emoluments accruing from official situations.

Note 9, page 11, line 14.

Ay—right or wrong, his interest to sustain.

The Master Mason's obligation contains this clause—
 "Furthermore, do I promise and swear that a Master Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, MURDER and TREASON excepted; and *they left at my own election!*" All other crimes, of course, he solemnly swears, and under a tremendous penalty, to screen, when committed by a brother Master Mason, and made known to him by that brother under this obligation of secrecy; such crimes as highway robbery, burglary, arson—felony of ever other description! and even *murder and treason* are "left at his own election!"*

In the Royal Arch Mason's obligation, the candidate swears that he "will apprise a companion Royal Arch Mason of approaching danger, if in his power." Consequently, whatever crime he may commit, and he be in danger of being arrested and brought to justice, he must warn him of the approaching danger, and thus protect him

* To varnish over this infamous clause in the obligation, and to allay the qualms of conscience which a scrupulous candidate must feel, the next clause is of a *religious* character: "Furthermore, do I promise and swear, that I will always remember a brother Master Mason, when on my knees, offering up my devotions to Almighty God!" It looks very *extraordinary*, to say no more, that a man should take a formal *oath* that he will *pray* for a brother, and an oath too, "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 before the four winds of Heaven!" Such *outrageous* devotion I am at a loss to comprehend.

from the punishment due to his crime. But this is not all. Reader, pay particular attention to the two following clauses of his obligation. "Furthermore, do I promise and swear, that I will aid and assist, a companion Royal Arch Mason, when engaged in any difficulty; and *espouse his cause, so far as to extricate him from the same, WHETHER HE BE RIGHT OR WRONG!*"—"Furthermore, do I promise and swear, that a Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, **TREASON AND MURDER NOT EXCEPTED!**" Here is no *exception*, as in the Master's degree. This furnishes an evidence of the *progressive* wickedness of Masonry.


In several different degrees, it is also sworn by the candidate, that he "will obey all regular signs, summons, or tokens, given, handed, sent or thrown, by the hand of a brother Master Mason" [or companion Royal Arch Mason," &c. as the case may be] "or from the body of a just and lawfully constituted lodge," [or chapter] "of such, provided it be within the length of his cable-tow."

Such are the obligations Masons are under, to sustain, uphold, and protect their brethren. It need not be asked whether it be possible, that the public at large should suffer no detriment from the practical operation of such obligations, carried into effect, as they are, by a secret and extensive combination of men.

Note 10, page 11, line 18.

Or he who wanting credit, friends and cash,

It is noticeable, that conceited upstarts, who are eager to render themselves popular; bankrupts in character, who would retrieve their reputation by means other than by a moral reformation; speculators and jockies, whose object

it is to dupe the credulous, honest, and industrious, by specious appearances ; artful swindlers, who would procure credit in order to enable them to live in luxury and splendor at others' expence ; and ambitious adventurers, aspirants, and *demagogues*, are, generally speaking, anxious to become members of the institution. Their motives in so doing are obvious, and need not be here illustrated.  *Query*. What proportion of the Fraternity is comprised of the several classes above enumerated ?

Note 11, page 11, line 26.

Yet the ringleaders must have myrmidons,

How little aware, are the common three degree masons, of the real designs of those who are allowed to advance to the higher degrees—of the high priests and ringleaders of the order. Poor, harmless souls, they verily think that the true objects of Masonry are, to promote brotherly love and universal benevolence ; to assist the disconsolate widow and destitute orphan ; to advance the interests of science, &c. These pretended objects are but the garments of plausibility worn by accomplished hypocrisy. The grand designs which the bell-wethers of the flock have in view, are of a very different character, and lay much deeper. The *low degrees* are comparatively very harmless ; to *these* the ignorant, the indigent, the honest, may be safely admitted. Such answer as tools and myrmidons in the hands of intriguing and designing men, who can mould and marshall, and manage them as they please. They are drilled, and disciplined, and kept in subordination, the same as privates are in an army. They add to the aggregate number of the Masonic corps, which, without them, would be too lean and insignificant. The initiation fees which they pay, add, also, essentially to the funds of the institution, and contribute to sup-

port the splendor of the grand dignitaries, who chuckle at their good luck whenever they can sponge 20 or 30 dollars out of some poor, blind, deluded candidate.

Note 12, page 12, line 7.

Safe and unseen, the arch deceivers league,

“Masonry disclaims,” says Mr. Colden, “all interference in political matters; but, it must be obvious, that the whole machinery of the institution is peculiarly adapted to political intrigue.”

In Masonic Constitutions, Monitors, &c. designed for the public eye, and to gain the public applause and approbation, all interference in political affairs is indeed disclaimed; but look at the OATH to prefer a brother, or companion, to any other candidate for office, of equal qualifications! This alone is sufficient to convince any man, that Masonry is a system designed and calculated for political management. It also proves it to be an unprincipled liar, and deceitful hypocrite.

Note 13, page 12, line 11.

Corrupt intrigues are carried on with ease,

This is obvious, and needs no illustration.—Especially, in time of war, Free Masonry affords every requisite facility to smugglers and traitors, to execute their plans of unprincipled avarice, and their projects of treason, with entire safety and success.

Note 14, page 12, line 15.

Justice no longer holds her equal scale,

The grand hailing sign of distress is thrown up by a

culprit brother, to secure the favor of Judge and Juror, where Masonic obligations are considered paramount to the legal oath under which they pretend to administer justice. Many renouncing Masons have declared that they have frequently known this to be done.

Note 15, page 12, line 22.

FREEDOM *must fail where great impostors league,*

It is not possible that the public should longer remain ignorant of the fact, that an institution like the Masonic, necessarily tends to the prostration of our equal civil liberties. It pretends to advocate political equality, and talks about the *level*; while nothing can be more aristocratic, both in its character and tendency. Freemasonry is the very essence of Aristocracy. It has done more to engender and cherish Aristocratic feelings in the breasts of the proud and opulent, and to introduce Aristocratic distinctions in society, than all other agents combined. The royal and aristocratic features it has of late years assumed, have rendered it most pernicious, and truly dangerous. Can it be expected, that the republican purity of our free institutions should not be contaminated, by the practical operations of an association so extensive, so dark and mysterious, so incompatible with the genius of free institutions, so repugnant to the spirit of genuine republicanism? Undoubtedly, Masonry is the most formidable engine that could be invented, the most of all calculated, to overthrow the institutions of Freedom. It subverts all republican equality, by dispensing exclusively, its favors to its own votaries, seeking ever *their* advantage, though at the expense of others.—In vain have patriots toiled, and heroes bled—the fruit of their labors and sacrifices will be forever lost, unless this noxious weed be speedily rooted from the soil of liberty.

Note 16, page 13, line 19.

Ages to come, that shall astonish'd learn

How will the Masonic Dagon of the present day be regarded by posterity? Undoubtedly much in the same light, as a mighty delusion, that ancient witchcraft is at the present day. Witchcraft, so late as 1692, was in high vogue at Salem, and elsewhere. Has Masonry found advocates among the wise and good? Have Washington, Warren, Franklin, Lafayette, Hamilton, Clinton, been numbered among its patrons? Equally deluded by the witchcraft mania which formerly prevailed, were many wise and illustrious men. The most distinguished Jurist that England ever produced, the great, the enlightened Judge Hale, had the weakness to be its dupe.

Note 17, page 13, line 27.

The subtle authors of the system laid, &c.

The celebrated Counsellor Phillips, in one of his popular speeches, (I quote from memory) refers to the wise policy adopted by ancient Rome towards those nations whom she conquered by her arms, in admitting them to the equal privileges of citizenship, and remarks that, in so doing, she "laid her foundations deep in the human heart, and her success was proportioned to her policy." Free Masonry (though without any degree of the magnanimity which influenced the heroes of Rome) seems to be aware of the wisdom and utility of the same kind of policy; conscious that its adoption effectually vanquishes all suspicion of its ultimate designs, (and suspicion operates as a formidable enemy, to any system, or set of men it is directed against) and therefore freely admits to its conclave privileges all de-

cent applicants. Without this necessary policy, it could not have realized the measure of success which has attended it. But it well knows whom to select as the managers of its nefarious schemes; and all others are trained in subserviency to their views.

Note 18, page 15, line 14.

Yes, the enthusiast may admire her charms,
 [i. e. the meretricious charms of the *Harlot*; with whom
 Freemasonry is compared.]

Minds deeply imbued with the spirit of romance, may dwell with delight on the fancied sublimity and charms of Masonry; an institution which claims a venerable antiquity, an illustrious fame, and to have been founded by the Divinity; which claims an association with science, literature, and the noblest arts; with patriotism, religion and morality; with civilization, philanthropy, and charity; with concord, brotherly love, and fidelity of friendship; with "Wisdom, Strength, and Beauty;" in fine, with whatever is excellent, amiable, or dignified;—an institution which boasts its patronage of merit, and its sympathy for human suffering—its illustrious patrons and distinguished votaries; which denounces all persecution of opinion, and disclaims all interference in political concerns; and whose members, withal, frequently display, and sometimes on solemn and interesting occasions, the most august ceremonies, and splendid trappings. It has truly thrown around its intrinsic worthlessness and innate selfishness and depravity, a thousand fascinations, to blind the world, and deceive its young and inexperienced votaries. No wonder that enthusiasts, who generally judge from the appearance of things, and are so liable to be deceived by their glittering surface, should view it with admiration. Yet, if possible, such would

admire it more, if, in imitation of the older institution of *Chivalry*, it had added *heroism* to its catalogue of excellencies; more especially, if *refined gallantry* had been copied from that model—a quality for which (if we may judge from their *excluding policy* towards the Fair) its votaries are not very remarkably distinguished. The latter would have added much to its eclat. The Fraternity, so great in sublime science and unfathomable philosophy themselves, ought at least to allow some select learned ladies as elevated a niche in their Temple of Glory, as was occupied by the courtezans of ancient Athens, and the *Madame Aspasia* of the French Revolution.

After all, Masonry, as a system of fables, is far less splendid and beautiful than the *mythology of antiquity*, with which (though that is a dead letter) minds of a romantic cast will be much more delighted. The “Arabian Nights Entertainment,” or most of the ingenious fictions with which modern literature is enriched, will furnish the means of a more refined amusement than can be derived from an attention to Masonic ceremonies and lectures; and, in fact, more *useful moral instruction* may be drawn from those sources (not that I would invite an *indiscriminate* application to them) than from the meagre and vitiated morality of Free Masonry.

Note 19, page 16, line 27.

Firm as the Rock of Ages, and as sure !

How often has Masonry been impiously represented to be as immutable as the Eternal God ! But alas ! may it not be justly compared “unto a foolish man, which built his house upon the sand : and the rain descended, and the floods came, and the winds blew, and beat upon that house ; and it fell : and great was the fall thereof.” Matthew, Chap. 7, v. 26, 27.

Note 20, page 17, line 4.

Light, Science, Love, Religion, they assume.

1. LIGHT. Free Masonry boasts its great "light;" but is it not evident that it "loveth darkness rather than light?" and because, too, that its "deeds are evil?" Does it not seem to reject the only true Light, even the Savior,—whom it seldom, if ever, recognizes? Does not its aim appear to be, to exalt itself above God, the glorious Fountain of Light? How much is it to be lamented, that so many who profess to be gospel ministers, instead of searching the sacred oracles of truth, for suitable guides to light them in the path of their duty, should have been found to wander into the dark recesses of the lodge-room in quest of light!

2. SCIENCE. "All pretensions that this institution is of itself a science, or that it is the depository of valuable information, are a mere gratuitous assumption. Indeed if speculative Free Masonry were to perish to-day, and all knowledge of its forms, rites, ceremonies, proceedings, and secrets, were at once obliterated from the memory of mankind, I know of no useful or desirable fact, or doctrine, or theory, which would be lost to the world. * * * The operative mechanic never goes to its instructions or its archives for any assistance: the mathematician would seek there in vain for a solution of the problems of Geometry—the science on which it professes to be founded. The historian cannot find among its idle fictions the materials for the narrative of the manners and actions of men: and the speculations of philosophy would be vain indeed, if they embraced nothing but the knowledge contained within its barren circle. Some simple truths, of which few men in any enlightened age can be found ignorant, is the ut-

most reach of instruction, to be deduced from the lectures of Masonry. Those lectures, with which it has been the pride of many masons to encumber the memory, give information only of such humble truths, as that the Sun rules the day, and the Moon governs the night," &c.*

3. LOVE or CHARITY. "Free Masonry has found, and still finds, many advocates for its cause on the ground that it is an association for the purposes of benevolence and charity. It is not, however, to be forgotten, that its charities are mostly of a narrow and selfish character; and that it pays little regard to that broad rule of Christian benevolence which finds a neighbor in every victim of sorrow and distress. * * * * Charity vaunteth not itself; but Masonry is every where puffed up. If its theory is right, its complicated organization, its schemes of grandeur, and its occasions of display, disarm it of its means; and accordingly, it has been the experience, I believe, of all our Lodges, that the donations for benevolent purposes have been extremely limited. Go where we may, to the city or the village, and examine the records of the treasury, and far less will be found to have been contributed to suffering humanity from its resources, than from the humble and unpretending associations of Samaritans by its side. This is an evil necessarily resulting from the institution itself. The funds which are gathered, as it affects, for the sacred purposes of charity, it compels its members to waste in idle decorations and profitless baubles. The jewels which glitter on the bosoms of its priests, and the diadem which sparkles on the brow of its kings are abstracted by its very organization from the treasury of the poor; but they are far from inspiring apostolic disinterestedness in the one, or of inducing royal mu-

* See "Letter on Speculative Free Masonry, by Pliny Merrick, Esq. a seceding Royal Arch Mason, of Worcester, Mass. The views taken in his Letter, are comprehensive and luminous, and the arguments advanced, unanswerable. It is well worthy an attentive perusal.

nificence in the other. Whenever Free Masonry is thoroughly known and candidly considered, it will never be pronounced a useful, philanthropic or charitable institution.*

“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.”†

“At what an enormous expence is this [Masonic] charity dispensed! When all the machinery of lodges, Grand Lodges, chapters, encampments, councils, visiters, &c. &c. is taken into consideration, it must be obvious, that the charitable contributions of Masonry 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.”‡

Free Masonry selfishly confines its boasted charities to its own subjects. Little indeed are the “widow and the orphan” benefitted by them. It may, in some few instances, assist a needy or distressed *brother*, or his destitute family—though it shall depend much on *circumstances*—and even so do banditti. Do we hear of its applying any portion of its funds in aid of supporting schools, of erecting churches, of promoting missionary enterprises, or of advancing the interests of the arts and sciences? No, its funds are

* Merrick's Letter.

† See Rev. Mr. Parker's Sermon, delivered in Rochester, December 4, 1828.

‡ See Hon. C. D. Colden's Letter on Free Masonry.

almost entirely appropriated to its own useless vanities—such as purchasing badges, jewels, and *wampum* dresses; to which may be added, revelry, feasting, flowing bowls, &c. Fine *charity*, truly! Its almsgiving amounts to little, and even that little, we have reason to believe, is, for the greater part, for mere ostentation,—“to be seen of men.” To boast of charity, is inconsistent with the true spirit of the virtue. After all, may we not justly conclude, that the so much vaunted charity of Masonry is a mere gull?

4. RELIGION. Masonry lays high claim to Religion, and is ever disposed to carry the idea that Religion has its foundation in its sublime principles, and that it far exceeds it in excellence! It evidently regards itself as superior to religion, which it considers as fitted only to the *vulgar* part of mankind. But in the degree, called “Key of Masonry—Philosophical Lodge.—Knights Adepts of the Eagle or Sun,” *all religion* is discarded as superstition; as will appear by the following extract: “Requisitions to make a good Mason.—If you ask me what are the requisite qualities that a Mason must be possessed of, to come to the centre of truth, I answer you, that you must crush the head of the serpent of ignorance. You must shake off the yoke of infant prejudice, concerning the mysteries of the reigning religion, which worship has been imaginary, and only founded on the spirit of pride, which envies to command and be distinguished, and to be at the head of the vulgar, in affecting an exterior purity, which characterises a false piety, joined to a desire of acquiring that which is not its own, and is always the subject of this exterior pride, and unalterable source of many disorders, which being joined to gluttonness, is the daughter of hypocrisy, and employs every matter to satisfy carnal desires, and, raises to these predominant passions, altars, upon which she maintains, without ceasing, the light of iniquity, and sacrifices continual offerings to luxury, voluptuousness, hatred, envy, and perjury. Behold, my dear brother, what you must fight

against and destroy, before you can come to the knowledge of the true good and sovereign happiness ! *Behold this monster which you must conquer—a serpent which WE detest as an idol that is adored by the idiot and vulgar under the name of RELIGION” !!!*

Note 21, page 17, line 15.

And with the boast of an illustrious fame,

How remarkably modest are the claims of Free Masonry to divine origin—to an antiquity coeval with, and sometimes even prior to creation!—to having been patronized by the patriarchs, prophets, apostles, mighty monarchs, and great men of ancient times ! Not to notice the fulsome boasting and bombastical rant of this kind, usually found in festival orations, and in ordinary Masonic publications, let me refer to *the book of Masonic Constitutions*, and to *the authorized publications of the fraternity*, to show the character of some of these claims :

———“ which art (*the art of finding new arts*, i. e. Free Masonry) the first Masons received from God.” See the Books of Constitutions, p. 19.

“ *It is no secret that Masonry is of divine origin.*” Town’s Speculative Masonry, pp. 37. 175.

The secretary of the Grand Lodge of Ancient Masons, England, declares : “ *Certain it is, that Free Masonry is a divine gift from God.*” Dermott’s Ahiman Rezon, p. 13. The same words are found in the “ *Masonic Minstrel*,” p. 337.

“ *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.*” Smith’s Use and Abuse of Free Masonry, p. 27.

This claim to antiquity 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 authorized works of Free Masonry, and sanctioned by her Grand Lodges and Grand Chapters.

Again : we are told, that the time when Free Masonry came from Heaven, was, "*in the dawn of creation, when symmetry began, and harmony first displayed her charms.*" See Ahiman Rezon, p. 2.

"*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.

Similar declarations are repeated in various other Masonic books of the highest authority.*

Such are the boasted pretensions of Masonry, Trumpeting its own praises, and extolling itself to the heavens, meanwhile it is trampling on the equal rights of freemen, undermining our free institutions, polluting religion, poisoning the public morals, and working incalculable evils. Oh, such effrontery is insufferable !

Note 22, page 17, line 19.

Proud Britain's Lion pliant to him bends,

Though the strength of the British Lion may have been sustained, in a very great degree, by Free Masonry, yet certainly it has not been without a sacrifice of much of his true dignity, to say nothing more, by stooping to its degradation. And surely, the *commonalty* of England, as of every other country where Free Masonry has strode in lordliness, have been very far from realizing any benefit from it ; to them, it has been a very *Boa Constrictor*—insatiate to devour, and strangling their political privileges by its monstrous embrace.

* See Ward's Review, vol. 1. p. 45, and on,

Note 23, page 18, line 4.

Not once they dream'd iniquity was there ;

It is *curiosity*, and a *regard to self interest*, which impels so many well-meaning men to connect themselves with Free Masonry ; principles deeply rooted in the human breast. Curiosity to know those secrets which are presumed to be transcendently sublime and important, strongly urges them to join the lodge ; but a still more fascinating allurements, generally speaking, is the confidence that Masonry is the golden ladder by which to climb to wealth, to aggrandizement, to office, as well as to the summit of the noblest science ; that it is the cement which unites to the best society at *home*, and the shield which protects, and diploma which recommends, *abroad*. Such doubtless feel some uneasiness about the *oath*, and disgusting proceedings at their initiation ; but they are quieted by the assurance that every thing will be subsequently explained to their entire satisfaction, and that the higher degrees are more interesting and important. It is obvious, that but few of the members (though they may be exalted to high degrees in Masonry) ever attend very closely to the peculiarities of the institution. Every thing appears to them very plausible ; indeed they are as blind to the peculiar character of Masonry, and its injurious tendency, as when the bandage was placed over their eyes.

Free Masonry ranks many good and enlightened men among her members, and she uses 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. By false representations, and fraudulent persuasives, she accomplishes her object.

“ Why it has been, that so many men of distinguished attainments, should, in different generations, have devoted

their time and lent their reputation in support of speculative Free Masonry, I cannot comprehend. The sense of shame that they voluntarily submitted to the practices of masonic ceremonials, after they had been found to be "trifles light as air," may have prevailed with some; others may perhaps have been unwilling to destroy those anticipations, resulting from mutual pledges of fraternal assistance which is one of the great characteristics of the craft, of personal advantage in the prosecution of their schemes of business, or projects of ambition. Some have felt themselves restrained by respect for the venerated individuals whom they have known to have given the sanction of their membership to the institution; others, influenced by a long line of examples, may have tacitly yielded without a struggle to its vaunted pretensions to great antiquity, and to a lofty character for science, benevolence and morality. It is probable that a still greater class has entertained a vague and undefined, but gloomy and shuddering belief, that the obligations of Free Masonry are binding upon the conscience, that its penalties have power over the body and its oaths over the soul; and have felt as if it would be sacrilege, and known that it would be dangerous, to break the seal of its profound and cherished mysteries."*

Note 24, page 18, line 12.

How oft have men of worth and wisdom err'd,

It is not so much individuals as it is the institution, which we are to combat. Honest men may be found in company with rogues. It is just they should be spared from condemnation. Virtue is often associated with vice, unknowing of the fact. The wisest are liable to be misled by

* Merrick's Letter.

custom and fashion—by popular delusion and prevailing prejudices. The Apostle Paul, notwithstanding all his learning and rich endowments of mind, verily thought he was doing God service in persecuting the disciples of the Savior.

Note 25, page 18, line 25.

Lest vengeance show him where the perjur'd dwell!

It is not the oaths (for among the hundreds of thousands who belong to the Masonic order, multitudes will necessarily be found who do not value an oath a single straw) it is not the oaths which have effectually guarded the Masonic secrets heretofore—it has been the fear of mystic vengeance—of the certain infliction, if not *literally*, of the horrible penalties, yet of DEATH, in case of delinquency.

Note 26, page 19, line 12.

Yet so tenacious wherefore do they cling,

The tenacity with which the Masons adhere to the cause which they *blindly* espoused, is truly astonishing. If, in so doing, they have no selfish designs in view, distinct from all regard to the public good, why do they adhere to the cause—why are they unwilling to abandon it? now that it has become an object of public hatred and jealousy, and consequently, can no longer be instrumental of good to the community generally, admitting it were formerly calculated to be so? Why should they *wish* that the institution should live? Is it not obviously because they know full well, that Free Masonry is that *craft* by which hitherto they have had their wealth, power, influ-

ence, and popularity; and that it is in great danger of being "set at naught," "the temple of the great goddess despised," and "her magnificence destroyed whom they have worshipped?"*

But there are honest men—men who have no sinister purpose in view, who yet cling to the institution; either from a false pride, the fear of incurring the displeasure of their brethren, or a scrupulous regard to their Masonic obligations, which they erroneously consider binding. Such men must feel their situation to be very unpleasant.

How am I caught with an unwary *oath*,
Not to reveal the secret which I loath?—*Waller*.

And they may well interrogate their conscience—

Why do I stay within this hated place,
Where every object shocks my loathing eyes?—*Rowe*.

It indeed requires a considerable degree of firmness and independence of mind to renounce Masonry, and thus to throw down the gauntlet to its giant champions; but the glory of the deed is commensurate with the danger. Even such as quietly retire from the order and without denouncing it, must expect persecution from their vindictive brethren.

Since the veil is rent, and Masonry is exhibited in all its blackness, all its depravity, to an astonished and indignant public; since its folly is exposed, and its guilt brought to light, is it not to be lamented, that *honest* Masons should still suffer themselves to be connected with this blood-stained harlot? that they should be so slow to spurn her embrace?

Let Masons who are honest, christian, patriotic men, come out of the mystical Babylon, and no longer be partakers of her sin. In so doing, they would discharge a solemn duty which they owe to their God, to their country, and to themselves. They would violate no obligation law-

* See Acts, Chap. 19, v. 26, 27.

fully binding upon them. "A bad promise is better broken than kept," is a common and correct adage.

Note 27, page 19, line 25, 26.

*A greater wonder, more than one accounts,
So many should, than that so few, renounce ;*

The fear of persecution from brethren—of having their characters transferred after them as unworthy and vicious vagabonds—or that the penalties will be inflicted upon them ; the scruples respecting their oaths ; the neglect of a thorough examination of Masonic principles, and of a due consideration of their tendency ; the assurances made them by the great and designing ones of the order, that the institution will be able to weather the storm ;—these constitute the principal causes which prevent honest masons from renouncing. Nor is it surprising that so few, comparatively, should secede. It requires much moral courage to do so, and thus defy the malice of fanatics, and selfish men. Those who, undeceived, and from enlightened views of duty, abjure masonry, and thereby put at hazard their outward peace, and their personal interests, merit the gratitude and respect of their country. *Posterity* will appreciate their magnanimity.

Note 28, page 20, line 1.

And tend the heart to harden and misguide ;

Even when men of natural good sense, and of the utmost sobriety of mind, once enter the portals of the Lodge, they seem to become subject to an unaccountable fanaticism, whose misguiding influence leads to the surrender of their better judgment, and prepares the mind and feelings for any extravagance. We have but too many proofs of the *stupitudo* and fanaticism which Freemasonry engenders.

Mr. Colden remarks—" Since that event [the abduction and murder of Margan] 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."

Note 29, page 20, line 2.

It is that system of usurping pride,

" It" [Freemasonry] " assumes, in the midst of society, and in the face of government, to impose oaths and obligations, which bind its members to feelings narrow, selfish, and exclusive, more than that—which bind them to that at which patriotism ought to shudder, and integrity start back abashed. When it is considered, that this institution, of its own power, assumes to administer oaths which are to be binding above all other obligations; that those oaths, administered to every man who becomes a member, are filled with the most awful and appalling penalties; that under those penalties the members are required and bound to " conform to all the by-laws, rules and regulations of the Lodge," *without any exception in favor of the laws of the land*; " to keep the secrets of a brother inviolable;" " to espouse the cause of a companion so far as to extricate him from difficulty, whether *right or wrong*;" to refrain from the disclosure of his crimes whatever they may be, and to extricate him from every difficulty, though he be *a murderer or a traitor*; and to warn him of, and defend him against every danger—when all these things are considered, it is vain, and worse than vain, to say, that Freemasonry is a moral institution. It strikes at the root of every thing that is good; it breaks up the great cause of country, and prostrates the still greater cause of virtue. It bids its members unite in the defence of flagrant crime; and to forbear from exposing to violated law, and injured humanity, the felon or the traitor, if they too are but of the fellowship of the craft.

Surely its pretensions to virtue, and its self-praised morality is but the song of the siren to allure ; but when its victim is once bound by its heart-rending oaths, and his mind is shackled with apprehensions of its daring and awful obligations, it then carries him to deeds of darkness—shows him his brother and his companion in every act of baseness and treachery—bids him behold the *assassin's dagger*, yet reeking in the blood of its violence, and watch the foul conspiracy of his country's desolation—and then stifles and overwhelms his most anxious wish to speak but a word for justice—for patriotism—for humanity—with menaces of the dreadful vengeance of masonic penalties.”*

Note 30, page 23, line 2.

And they defied the world to spoil their trade ;

With what assurance the craft were accustomed to predict, that their institution would stand forever ! They were confident that nothing could put it down. How they triumphed in its fancied security ! Their St. John day orators would exclaim—“ The gates of hell shall never prevail against it !” But free inquiry and the good sense of the people are in a fair way to—which is much better.

Note 31, page 23, line 4.

See MENE, TEKEL, on their foreheads writ.

MENE ; God hath numbered thy kingdom, and finished it.

TEKEL ; Thou art weighed in the balances, and art found wanting. Daniel, Chap. 5. v. 26, 27.

Note 32, page 23, line 12.

Light bursting, gratis, on our optics dim :

How highly privileged is the present age ! The “ great

* Merrick.

lights of Masonry" have heretofore shone only to enlighten "worthy" brethren; but now the whole world are in a way to be illuminated by the resplendent beams which burst in one flood of effulgence from that "ineffable" source of "perfect" light, Freemasonry! Breaking so suddenly upon us, *poor profane*, like a shower of lava, we are in great danger, I think, of having our faculties of vision impaired by the transcendent and over-dazzling radiance! But seriously—must not that man be a consummate fool, who, now that masonry is fairly before the world, shall yet pay 20 or 30 dollars to be initiated into the lodge of marvellous light, to receive only *three degrees*, when he can have all the mysteries of those three degrees for one quarter of a dollar, and the whole *forty eight degrees* for \$1,50, the price of Elder Bernard's Light on Masonry?

FREE MASONRY :



CANTO II.

The melancholy tale of *Morgan's* fate,
In mournful numbers let me now relate.

GOD from on high Columbia's scourge beheld,
Those whom he lov'd to bear the ill compell'd ;
A mighty scourge, which long had been display'd,
Too vast to be destroy'd without his aid :
Whom it annoys—in their submission blind ;
Who wield it—mock their Maker and mankind ;—
As those he pities, these he disapproves,
A God who mercy, and who justice loves.

The King Divine, resolv'd to crush the wrong,
Now calls around him a celestial throng ;
Obedient to the word, the summon'd band
Suspend their lyres, and in the Presence stand ;
An awful rev'rence fills each heav'nly breast,
As they await th' Eternal's high behest ;

He wav'd his sceptre, and the silence broke,
 And these the words th' Almighty Father spoke :

“ The charge is yours, ye angels, to fulfil
 The holy purpose of my sovereign will ;
 To administer my pleasure, and to bear
 My gracious messages to worlds afar.
 'Tis fit, unto my servants I reveal
 Whate'er concerns my lov'd Columbia's weal ;
 A nation young, and where perennial springs
 The flower of freedom, and its fragrance flings
 To other climes ; an Heav'n-protected land ;
 For there I see a thousand altars stand,
 Rear'd to my name ; there many faithful dwell,
 Wherefore I love that loyal people well,
 And still will guard them, as in former years,
 From slavery's bands and from the spoiler's snares ;
 As when once menaced with a foreign yoke,
 My own right arm th' impending fetters broke.
 How much in vain, a heritage so fair
 Have I vouchsaf'd them, since the wicked there
 Have formed a plot, and now are on the alert,
 Their welfare and their freedom to subvert !
 To these the Prince of Darkness lends his aid,
 For these, his servants, hath a basis laid
 To Fraud's stupendous temple, as of old
 For Babel's builders, in defiance bold
 Of Heav'n. It is my holy will to efface
 The evil which attends Columbia's race.
 Yet, through the usual medium of means,
 To accomplish their deliverance, it seems
 Good in my sight : therefore, shall blood be shed,
 A victim bleed ; and from the martyr'd dead,
 A spirit shall arise, a mighty one,

Strong as an armed man, which hast'ning on,
 Shall rouse all hearts, unseal all slumb'ring eyes,
 And the loud voice of blood shall pierce the skies.
 Columbia, rising in her might, shall rend
 Th' oppressor's power, which speedily shall end.
 Thine be the charge, bright seraph, thine to bear
 My message to the victim I prepare ;
 A mortal in whose breast, approved, I see
 The sacred seeds of pure philanthropy ;
 One, amiable in life ; who hates the wrong
 Which men pursue ; a man in virtue strong ;
 (Not without human faults, be these forgiven)
 I choose that man the instrument of Heaven :
 By whom impell'd, for such my gracious will,
 He shall masonic wickedness reveal.
 For this—that all may henceforth know its guilt
 By harden'd wretches shall his blood be spilt ;
 Yet shall his soul find rest, nor suffer harm,
 Awaits him here an ever-glorious palm.
 Go, and proclaim to him his duty's path,
 And bid him trust in Heav'n, nor fear the Tyrant's
 wrath."

Commissioned thus, the angel took his way
 Thro' the blest realms of everduring day ;
 Pass'd countless planets, by him left behind,
 Swift as the light, or light'ning glance of mind ;
 And, having sped thro' all th' ætherial road,
 Before Batavia's destined martyr stood.

He, who had heard the battle's thunder roar, (1)
 And mix'd in fight where fields were stain'd with
 gore,

Calm and compos'd while death around him flies,
 Nor ev'n permits one timid hair to rise,—
 Feels a slight tremor thro' his bosom steal,
 A sudden impulse which *the brave* must feel,
 Should unknown spectre stand before the sight,
 In the dim, silent, lonely hour of night.

The angel spoke : “ I came from Heav'n above,
 Bearing no message but of peace and love ;
 With these I greet thee, and to thee proclaim
 The high command of Him from whom I came ;
 His will to rev'rence and obey be thine,
 Hear then the pleasure of the Power Divine :—
 Mortal, to thee the duty is assign'd,
 To render one great service to mankind ;
 Who long have yielded to the lawless sway
 Of those whose deeds are hidden from the day ;
 Long by a secret institution curst,
 Robb'd of their rights, and trampled in the dust.
 Know'st thou the worst what *masonry* designs ?
 Thy country's welfare, freedom, fast declines
 Beneath its sway ; it threatens to o'erthrow
 And lay the pillars of her glory low.
 Nor yet alone to lawless power aspires—
 The pure Religion honor'd by thy sires,
 Lo, it perverts, corrupts, or turns to scorn,
 While Heav'n born virtue languishes forlorn.
 Vain that thy fathers fought, and all in vain
 Were countless heroes number'd with the slain,
 The boon of freedom for their sons to gain,
 If now that freedom shall be filch'd away
 By *Kings* and *Priests* who seek insidious sway.
 Their solemn mockery's not without design,
 Which to expose to all mankind is thine ;

Impos'd on thee, by Heav'n itself, the task
 To avow the fraud, and rend the tyrant's mask.
 Then haste thee, and proclaim th' enormous guilt
 Of those who have the mystic Babel built ;
 And their blind followers—most of harden'd hearts—
 Expose their folly and their wicked arts.
 What though thou mayst their ruthless vengeance
 wake,
 And they shall slay thee? Heav'n will not forsake.
 Thou hast its pleasure, be it thine to obey
 Its holy will, nor thou the work delay."—
 The angel thus, and vanish'd from the sight,
 And left the patriot to the shades of night.

Now he revolves within his anxious breast,
 The words the angel had to him address'd,
 Nor was the danger hidden from his eyes, (2) }
 He saw, in prospect, fearful clouds arise,
 And darkly hover o'er the enterprise. }
 Yet to pursue, he felt his breast inspir'd,
 What Heav'n and duty to mankind requir'd ;
 Tho' vengeance aim at him its deadliest blow,
 And he and his shall suffer every wo,
 Yet from stern duty's path he must not shrink.
 To heed *reproach*, or *what a world may think*,
 Is all unworthy of the good and brave,
 Call'd a whole people from an ill to save.
 And what to *him* inevitable death,
 Whose bosom glows with more than human faith,
 That Heav'n will bless the end its zeal pursues,
 Supply him strength and ne'er his aid refuse?
 Tho' man present death's terrors in array,
 The faithful still its mandate will obey.

With the first gleam that purpled o'er the sky,
 The patriot rose, serenely calm his eye,
 Resum'd his wonted cares as naught had been,
 But pond'ring deeply o'er the recent scene.
 At length he sat him down, the pen he took,
 To write their fraud and folly in a book
 Whom God and duty bade him thus expose—
 The world's deceivers—hence his deadly foes.
 Days pass'd and weeks until his task was done,
 And patience finish'd what his zeal begun.

Meanwhile Report assum'd her wings—and flew
 From town to town, and told whate'er she knew ;
 Till pale Alarm in every lodge was seen,
 And anxious ask'd, “ what can these tidings mean ?”
 Till waking Fury, thus his venom pour'd—
 “ Where is the traitor ? where is *Justice*' sword ?
 We are undone, unless we clip his wing—
 Should he disclose, what odium would it bring
 Upon the craft ! 'twould put us to the rout,
 And boys would bandy Masonry about !
 God ! let thy lightnings rend the recreant wretch !
 Brethren, away ! away ! and hither fetch,
 Hoodwink'd and bound, this traitor to our cause,
 This violator of our mystic laws ;
 Vengeance is due, and let the debt be paid,
 Vengeance shall fall on his devoted head !”

Masonic curses thus are madly hurl'd—
 At length—his book is publish'd to the world. . . .
 Those myst'ries, which so long had been immur'd
 In Masons' breasts, and had to them secur'd
 Advantage o'er all other men—behold,
To all the world are by a Mason told ! !

The Craft shall vaunt their glory now in vain ;
 The boon is lost they never can regain ;
 The world henceforth exempted from its bane. }

The blow is struck!—a blow which deeply
 wounds—

Its echo like a funeral-dirge resounds
 Thro' every lodge and chapter in the land—
 “ Oh ! woful day to all the mystic band !
 Oh ! worst, most direful, lamentable fate !
 ‘What can be done ? or is it now too late ?’
 Our *grief* is idle—*vengeance* shall repay
 The traitor well, and he shall rue the day
 When he, perfidious, aim'd a mortal blow,
 ‘The craft by which we live’ to overthrow !
 What can be done to heal the dang'rous wound ?
 How save our ship ? or must she run aground ?
 Wide and afar, the torch of truth is borne,
 Its light must cease or we are left forlorn ;
 To every lodge expresses must be sent,
 New signs, new grips, new words we must invent :
 To our *Grand Master* we must turn our eyes,
 If *he*, perchance, some method may devise,
 To close the breach now made in our strong
 walls ;
 If not repair'd, our mystic temple falls.
 The traitor !—let us *slay* the recreant clown,
 And burn his book, and laugh th' excitement down ;
 Resorting thus to subterfuge and *blood*.
 Our hope to nip the evil in the bud.”

Such was their consternation and dismay,
 Thus Frenzy rav'd in that disastrous day ;
 Each breast was fill'd with terror and alarm,

Grief vent her howlings, and Revenge glow'd warm.
 So, when the freaks of some rude boy molest,
 With unexpected blow, some hornet nest.
 Who can describe the terror, grief, and din,
 The sudden uproar which is waked within ?
 Its inmates leave their *lodge*, they pour without,
 And in thick squadrons madly rave about ;
 Revenge, revenge adds vigor to their wings,
 They dart thro' air and shoot their venom'd stings ;
 Now here, now there, their bold disturber seek,
 That they on him may all their vengeance wreak ;
 And, having spent their utmost fury, they
 Return their ruin sadly to survey.

Post-haste, the Masons drive throughout the land,
 Councils are call'd, and various projects plann'd ;
 The *higher powers* consulted, all agree
 That Morgan's life should pay *the penalty*.
 To kidnap—kill—commission'd butchers throng,
 Men of high rank the murd'rous band among ;(3)
 From east, from west, from every quarter pour,
 Ne'er was Batavia such a scene before.
 The ruffian band around his house collect—
 By mercy, as by prudence' voice, uncheck'd,
 Fulfilling all what fell revenge decrees,
 They force the door and on his person seize,
 Blindfold and bind him and exert their worst,
 Revile, reproach him as a fiend accurst,
 With threat'ning rage their victim bear away,
 Far from his weeping wife—to her a hapless day.

Not *woman's* tears on harden'd hearts prevail,
 The wife's entreaty, nor the infant's wail ;—

O, worse than fiends ! to all compassion deaf,
 Who mock despair, and triumph in her grief !
She, too, is doom'd to suffer unknown wrongs,
 All that to helpless wretchedness belongs ;
 While wrung each fibre of her tender breast,
 To be insulted, menac'd and oppress'd !
 Ill-fated woman !—how those eyes would weep,
 For ever seal'd in Death's unconscious sleep,
 To witness thy life's bitterness—to see
 The unknown sorrows sadly shar'd by thee !
 But, he is gone—the *one* thou didst adore,
 And weeps his lov'd LUCINDA'S fate no more.
 From lodge to lodge their victim they convey,
 And many a Mason aids them on the way.
 To *Brandt* they bear him—but the savage chief,
 Less than his brethren is to mercy deaf ;
 Though by his hand had many a warrior bled,
 Yet he declines a brother's blood to shed,
 Thence they conduct him to a fortress—where
 He long is kept, by ruffians guarded there ;
 From diff'rent quarters come, from day to day,
 Masonic bloodhounds, but forbear to slay :
 From hearts of steel the sparks of malice fly,
 But yet the time's not come when he must die.
 At length, collect a fell and desp'rate crew,
 Intent the work of murder to pursue ;
 And, in dark conclave, hold a brief debate,
 There talk of blood, but yet of *duty* prate :—

“ The craft decree—and let the traitor bleed,
 None but *the sworn* will ever know the deed ;
 The deed were justice—prudence too commands
 That he should perish by Masonic hands ;—

No murd'rous act, but *sanction'd by our laws* ;
 No blame from brethren, but their warm applause.
 On us devolves the traitor to destroy,
 Lest he our order further should annoy ;
 Living, he still may write—but elip his wing,
 His past disclosures prove a harmless thing.
 The Order's high injunction ours to obey—
 Safe, if fulfill'd, but dang'rous is delay,
 Till *the profane* may rescue from our hands
 The perjurd wretch, and frustrate all our plans ;
 Once known abroad—that moment, *all were o'er*—
 Let us despatch him while within our power.
 Sunk in the Lake, where high the waters rise,
 Ne'er shall the wretch be seen by human eyes ;
 Tho' o'er the wave his guilty ghost may skim,
 Let the lake-monster strip each sever'd limb !
 We'll slay the villain !—Vengeance, hurl the dart,
 And hungry monster, feast upon his heart ! "

These counsels o'er, to make their purpose sure,
 Th' assassin's knife they speedily procure.
 'Tis midnight's hour—they to his cell, and take
 Their victim to the margin of the Lake.
 With demon looks, and curses mutter'd round,
 They bind him fast, they fell him to the ground.
 Next, 'tis by ready *sortilege* decreed
 Who shall commit the diabolic deed :
 Welcome the task to all, and each would claim
 The *butcher's privilege*, tho' not his fame.
 The wretch, on whom the lot of slaughter fell,
 Now takes the knife—and (horrible to tell !)
 He bears his knee against the victim's breast,
 His brawny left hand to the hair address'd,

Bends back the head, and with the fatal knife
 Held in his right—*he cuts the thread of life!*
 One shriek!—no more; the blood distains the
 ground,
 The spirit issues through the gaping wound,
 And in that course ne'er mark'd by human view,
 To Heav'n's tribunal in a moment flew.

Masonic Bloodhounds!—Triumph in his fall!
 Yet know, that GOD will soon for vengeance call;*
 Blood crying from the ground, shall pierce the skies,
 Nor will ye then a refuge find in lies: (4)
 How will ye HIS vindictive justice bear?
 How will ye meet TH' ACCUSING SPIRIT there?

Now to a boat the body they convey,
 They ply their oars, and hurry on their way;
 Till, far from shore, the corse they plunge below,
 And deem that none their crime will ever know. . . .
Not to th' *all-seeing Eye* their guilt conceal'd;
 (And to a world it soon shall be reveal'd)
 Already cries to Heav'n the blood they spilt,
 And vengeance hovers o'er the head of guilt:
 Down the dark cloud the red-fork'd lightnings leap,
 And simultaneous thunder shakes the deep;
 Heav'n's bolts from high terrifically burst,
 As if in wrath to rend the fiends it curst;
 The winds collecting, lift the troubled surge,
 And loudly summon up a fearful dirge.

Immortal man! whose spirit nobly dar'd,(5)
 Masonic vengeance, and its fury shar'd—

* "Vengeance is mine; I will repay, saith the Lord."

He, who a monstrous tyrant *first* disarm'd,
 In *Freemen's* hearts his memory be embalm'd !
 We ask no record of th' assassin's name,
 But *his* shall live in characters of flame.
 Yes ! WILLIAM MORGAN ne'er shall be forgot :
He gave his life, that hence pollution's blot
 Disgrace no more the soil of liberty :
 HE BURST THE MYSTIC CHAIN WHICH BOUND THE
 FREE. . . .

No warning voice fell malice ever hears—
 Crime, in its act, detection little fears ;
 The murd'rer, till his deed of death be done,
 Blind to the future, madly hurries on.—
Morgan is missing !—Rumor spreads her wings,
 And in the public mind suspicion springs :
 Disclosing facts at length his death confirm,
 And grow conviction from suspicion's germ.
 Now wakes Inquiry from her listless sleep,
 And Wisdom hence her vigils 'gins to keep ;
 The principles of Mas'nry they explore—
 What the " profane " had never done before,—
 Assiduous trace her darken'd labyrinth,
 And mark the blood-stains on her rotten plinth.
 Thousands, who blindly once embrac'd her cause,
 Come forth and publish her pernicious laws ;
 Reveal the evils of the MYSTERY—
 The baleful *nucleus* of iniquity.
 From day to day the opposition grows.
 Enlighten'd patriots zealously oppose ;
 Public opinion, with herculean might,
 Tears down her bulwarks, puts her to the flight ;

An hundred Presses constantly proclaim
Her hidden guilt, hypocrisy, and shame.

What can she do to stop the mighty tide ?
What means of safety for herself provide ?
What method most expedient to be tried ?
She fears her reign is coming to an end ;
In vain her vot'ries struggle to defend
Her wretched cause.—Once more they now apply
To the *Grand Master of Iniquity* :—
From the dark Lodge of Pandemonium comes
The Royal Master, and his place assumes
In a Grand Council of his own Elect—
He, like the rest, with splendid jewels deck'd.
Gloom shrouded every brow—at length began,
In words like these, a chieftain of the clan :

—“ Scarce had we dipt our hands in Morgan's
blood,

And to the caverns of the veiling flood
Consign'd the corse, (that no remaining trace
Might witness of a deed so foul and base)
Deeming all safe, when, with alarm we find
Suspicion fasten'd on the public mind !
Wide o'er the world loquacious scandal flew,
And, day by day, her gossip stories grew ;
No moment pass'd, but she was on the alert,
Intent on mischief and our cause to hurt ;
The hateful hag, thrice impudent and bold,
Invidious tales at every village told.
We in our expectation are deceiv'd,
The traitor's death *but makes his book believ'd*,
Now it is known 'twas a masonic deed,

Approv'd by all, and by our laws decreed.
 What can be done in this our trying hour ?
 How save some little remnant of our power ?
 Father of Lies, we make our last appeal
 To thee, if haply thou the wound canst heal."

Now rose, in his pavilion in the " east,"
 The Grand Arch-Fiend, Masonic King and Priest, }
 And thus his faithful brethren he address'd :
 —" I fear'd the poison of each flying shaft,
 And quick convok'd a Council of the Craft ;—
 My sage advice to you I then address'd,
 But still conceal'd the bodings of my breast.
 I counsell'd you to laugh th' excitement down, }
 To speak with caution, or in silence frown,
 And stoutly each injurious truth disown. }
 I counsell'd you, in tenfold mystery
 To wrap you up, and still pursue your way.
 For you new signs, new grips, I did invent ;
 To you my aid, my counsel I have lent ;
 I bade you hope the storm would soon be o'er,
 And fraud and falsehood prosper as before.
 Wisely and well ye have my counsels kept,
 From duty's path ye ne'er aside have stepp'd :
 All has been idle *Must* ye then give up
 The sword, the mitre, and the mystic cup !
 I can no more—'tis past the art of Hell,
 The flood of mutter'd vengeance to repel ;
 The tide rolls on no fiend can ever stay,
 Sweeping the bulwarks of your power away !
 Alas ! my dear, my darling beelzebubs,
 How is your parent put to hardest rubs !
 My duteous offspring, and my earthly pride,

For all whose wants with pleasure I provide,
O'er your well being I have ever watch'd,
(Else had your plots, abortive, never hatch'd.)
'Tis for *your* sake alone, I grieve—I grieve—
'Tis past my power your fortunes to retrieve !”



NOTES TO CANTO II.

Note 1, page 57, line 29.

He, who had heard the battle's thunder roar,

Capt. Morgan bravely fought the battle of his country, when Jackson commanded, and Packenham fell, at New-Orleans.

Note 2, page 59, line 17.

Nor was the danger hidden from his eyes,

“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.*”

Note 3, page 62, line 19.

Men of high rank the murd'rous band among ;

It was not a few miserable wretches, who were concerned in the abduction of Morgan ; but a large number of men of the highest standing in society. "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 honorable, 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, that Free Masonry is responsible for their highhanded misdemeanors, for their fearful guilt."—The fact of the respectable standing of the conspirators is confirmed by ample evidence.

Note 4, page 65, line 11.

Nor will ye then a refuge find in lies ;

"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.’ ”

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.*

“ 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 Niagara, was soon after brought

* On the trial of Sheriff Bruce, E. P. a gentleman honorable 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 ?’—‘ Don’t recollect.’

‘ Where was it to go ?’—‘ To the Installation at Lewiston.’

‘ Who came at the appointed time for it ?’—‘ I don’t recollect.’

‘ What was the color of the carriage ?’

into the Lodge room, 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."

Mark the evasions, the equivocations, the downright perjury, of those masons, who testified at the respective trials of the kidnapers of Morgan!—resorted to, from the apprehension that a full, true, and direct statement of the circumstances with which they were acquainted, would certainly lead to the conviction of the guilty miscreants; they therefore put all their cunning, all their art in requisition, in order to *evade telling the truth, the whole truth*, and thus to baffle the course of justice. Mark well, I say, their conduct on those occasions, and tell me, reader, were not their execrable perjuries an alarming illustration of the deep and damnable guilt, the infamous nature and spirit, of Freemasonry. It is thus, that masons screen their brethren, however criminal, from

'It was this or that, I don't remember which.'

'What was the color 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?—'I don't know.'

'How long was it absent?—'I don't 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 don't now recollect.'

justice ; it is thus that they trample upon the laws—throwing every obstacle in the way of public justice, and rescuing each other from the sentence of our legal tribunals.

Note 5, page 65, line 27.

Immortal man ! whose spirit nobly dar'd, &c.

From the incidents and observations of a life of revolution and misfortune, inferences as unjust as uncharitable, are not unfrequently drawn. One whose situation in life is easy and prosperous, may censure, with the utmost facility and *eloquence*, the foibles of a fellow-being ; as if, from the overflowings of his pious zeal, or the cold correctness of his *calloused* heart, it were not possible for him to forgive or spare, the venial indiscretions, or even the involuntary irregularities into which the unfortunate are so liable to be precipitated. Such an one may also find it not difficult to sustain, in his own person, at least the *appearance* of moral rectitude ; for which, naught is seldom required beyond *negative* qualities. Having himself never passed the ordeal, he knows not how to make allowance for the alloy which may be found in those that have, any more than he knows how to appreciate the gold which remains—or to change the figure, the merit which stands forth in prominent and sublime relief ; but, in *his* estimation, *unpopular* crimes, such as *indigence*, and its almost unavoidable concomitants, can never be atoned for by any intrinsic virtues, however noble. Most men preach far better than they practise ; because it is easier, and a reputation for virtue is thus won at trifling pains. Some will inexorably frown at others' most excusable faults, that their own *spotless* virtue may not be suspected. But, after all, notwithstanding his minor frailties, the world presents nothing more sublime than the example of that man who, oppressed with calamity, retains his philosophy,

and suffers with serene fortitude—retains his integrity, all the grand outlines of virtue—is still impelled, by the purest principles and feelings, to the noblest acts of which man is capable. Nothing can vanquish the manly spirit which accompanies the conscious rectitude of his motives. Adversity invades; calumny assails him in vain. Such a man was *William Morgan*; than whom, none perhaps was ever called to a more illustrious display of magnanimity, and sublime fortitude in adversity. Than in his case, seldom has the constancy of human virtue been put to a more awful test. As wave follows wave to the shore, so calamities rolled in thick succession on his soul. As the oak stands firm, and braves the thunderbolt; or as a mountain remains unmoved by the fury of the tempest; thus firm, thus immovable, he met those calamities, in all their fearful forms. As the laurel still blooms, unwithered by the lightning which darts around; thus the energies of his mind still lived in all their elasticity, unwithered and triumphant throughout. Ruined, helpless, torn from his family, a victim in the hands of hardened ruffians, cruelly treated, reproached, accused of crime, devoted to the violence, the vengeance of infuriate bloodhounds, abandoned as it were by a world,—he was still serene, unbroken, unsubdued, majestic—sublime in virtue, and great in adversity.

Let it not be said that the intrepid spirit, the tranquil deportment exhibited by this heroic martyr while in the hands of his relentless enemies, resulted from a mere effort of human virtue, unassisted by Almighty power and goodness. No; his trust was in God. He suffered in consequence of an act which he believed to have been executed in conformity with His will. From first to last, he appeared to act on the principle of an expected and willing martyrdom for the good of mankind. He foresaw the ruin which awaited his country, unless averted by a sublime and extraordinary act of virtue, and he was willing to perform that act, although at the expense of life. Such was the elevated principle

which animated this virtuous citizen in the discharge of the great duty assigned him; and, amid the scenes of suffering almost unparalleled, which followed in consequence, he was sustained by the consciousness of having fulfilled what was solemnly required of him. Grateful and generous hearts will vindicate from undeserved obloquy and defamation the memory of *him*, whose last act will merit the applause of posterity for ever. *His* will be the glory of having emancipated a nation from a most pernicious delusion, from a thralldom which all good and enlightened men must deprecate. In the blaze of that glory, the specks in his character, which were few and trivial, will be lost and forgotten. "To err is human;" let the foibles of humanity be erased from the memory. But the name of *William Morgan* needs neither my eulogy nor defence. Let the secret workers of iniquity insult his memory, and strive all that in them lies to blacken and blast his fame; it nevertheless will be handed down to posterity in colors of beauty and brightness, and WILLIAM MORGAN be remembered with veneration and gratitude, "when the destroyers of his life, and the calumniators of his fame, shall be crushed with execration, or forgotten in oblivion."



FREE MASONRY :



CANTO III.

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

Othello.

SAY, who insidious into Eden stole,
And lurk'd a snake, old Adam to cajole—
Playing his part with admirable address,
Till fraud and flatt'ry crown'd him with success,—
Full of all guile, his object to deceive
Uxorious Adam through the weaker Eve?
Th' infernal foe ; who, on man's ruin bent,
To effect his purpose, early did invent
Freemasonry, to mar all human weal,
Studious the while his system to conceal.
First of the Craft the glossy serpent shone—
Oh, had he been the last Freemason known !
The fatal secret, which man's ruin wrought,
KNOWLEDGE OF EVIL, first by *him* was taught.
Thus 'twill be seen, Freemasonry's origin

True, its own boasting fables for it claim
 A diff'rent origin, and fairer fame :—
 Witness the boast, that ancient patriarchs plann'd
 The mystic system ; that by Enoch's hand
 Were subterraneous, marble pillars rear'd,
 Those mysteries to preserve, which he rever'd ;
 That Noah, forsooth, *Free-masonry* understood,
 Else he had perished by the fatal flood ;
 That, from creation's birth three chiliads past,
 Great, sapient Solomon arose at last,
 And, aided by the Hiram, firmly laid
 Its corner-stone, and all its fame display'd, }
 Thenceforth a systematic science made ; }
 That the belov'd disciple* of our Lord
 Renew'd the order, and its rites restor'd ;
 That, in the later age of Charlemagne,
 Its former glory burst to light again ;
 That, through all time, magnificent hath stood
 The system, cherish'd by the wise and good,
 And, spite all opposition, firmly held
 Its glorious rank—its myst'ries unreveal'd,—
 How have these fables blindly been receiv'd !
 The sage, the simple, have alike believ'd ;
 Implicitly allow'd its lofty claim
 To great antiquity and glorious fame. (1)
 But let them search, whoever may admire
 The *antiquated* thing, or truth desire,
 All ancient history, sacred and profane,— }
 No information of it he will gain ; }
 Hence, these pretensions, we conclude are vain. }
 Secure, the nestlings of an *ancient* nest,

* ST. JOHN.

On their own boasting and traditions rest ;
 Each well-wrought tale invention can supply
 Strengthens a system founded on a lie,
 Sanctions the fraud, assurance renders strong,
 And imposition easier helps along.

Yet we shall see, if we their annals trace,
 Deception figure with a sorry grace.
 Falsehood is lame, and awkward limps along,
 Bloated and feeble—*truth* alone is strong ;
 Falsehood, indeed, has a prolific brain,
 But often labors with a lie in vain ;—
 Herself she wounds—for she remembers ill,
 Nor gains a cure from all her words at will.
 Contrariant tales which own a common source,
 Must be unworthy our belief, of course ;
 Though artful Falsehood weave her flowery web,
 Faith, once enlighten'd, soon begins to ebb.
 But *fools* on legendary tales rely,
 And swallow all that fable can supply.
 Truth from her armor clears the gather'd rust,
 And we no more Masonic fables trust :
 Distinct and loud, we hear her voice proclaim
 The Masons', *Jesuits'* origin the same ;
 Both offspring of a superstitious age,
 Both sprung from Fraud—of common parentage.
 Yes, they are kin, and may connascence boast,—
 The Masons gaining what the Jesuits lost.
 Long when the latter their career had run,
 And shar'd the spoils their vile deceptions won,
 As Truth dispell'd that era's Gothic gloom,
 And beam'd in beauty o'er the mental tomb,
 The holy hypocrites were chas'd away,
 Men saw their craft and stripp'd them of their prey :

'Twas *then* the mantle on the Masons fell
 Which long had mask'd the Jesuit arts so well.—(2)
 The Mystic Order was in infancy
 When time commenced the *eighteenth century* ;
 In *seventeen hundred, thirty-nine*, no more
 Than *three* degrees Free Mas'nry counted o'er ;—
 Prolific grown in weighty mysteries,
 It since has added *forty-five* degrees !
 So, hateful harpies faster multiply
 Than birds of beauty 'neath the self same sky.

Strange to relate ! this monster Harpy grew,
 Long after *Truth* on eagle pinions flew ;
 The piercing beams of whose all-powerful sun
 Reach'd not the gloom where darkest deeds were
 done ;
 Still Masonry, within her walls immur'd,
 Her system perfected, her plans matur'd !—

Relic of darkness ! which alone surviv'd
 A barb'rous era, and long after thriv'd,
 Quail, in thy turn, before the powerful ray
 Of *Truth*, which shows thee naked to the day !
 Heav'ns ! that mankind, where Freedom's light is
 shed,
 By giant fraud so long should be misled !
 Which gath'ring strength with each succeeding
 year,
 Should build its mightiest, firmest bulwarks *here* !—
 A baleful bird should thus in triumph sit,
 Perch'd on that sacred altar, where is lit
 The lamp of Freedom !—should insidious pour
 Poison around, as in the days of yore
 The Jesuit harpy, Darkness earlier bore !

'Tis plain, although the Serpent early taught
 Its rudiments, Free Mas'nry ne'er was wrought
 Into a system, a digested scheme,
 Till *latter times*—stealing a world's esteem ;
 The fabric's modern—soon to be o'erthrown,
 And levell'd even to its corner-stone.
 And, (if we are to trust *Tradition's* tongue)
 The first rude outlines of the order sprung
 From the invention of some robber band,(3)
 Or corsair crew—for their convenience plann'd ;
 A bond of union—villany improv'd—
 Well fitted to the sphere in which they mov'd.
 The *whistle* superseded by the *sign*,
 The pass-word, and the grip when hands conjoin,
 Th' inviolable oath of fealty, faith,
 And secresy, and friendship unto death,
 Were all improvements of the villain's art,
 And render'd safer his accursed part.

Useless must be to every honest man,
 All that pertains to the masonic plan :
 Its idle forms, its nonsense ne'er can lend
 To science aid, nor further Virtue's end.
 Did *Rome* her greatness, *Greece* her glory owe
 To *mystic virtue*—that unmeaning show ?
 Was 't this inspir'd the hero—patriot—sage,—
 Those names which live on Hist'ry's glowing page ?
 Was't this which genins to the artist gave,
 Fire to the bard, and impulse to the brave ?
 Say, was it *this* those godlike deeds inspir'd,
 Which after ages have so much admir'd ?

Which lent to pagan moralists* a tone
 Of virtue, breath'd by purity alone ?
 Was it *Free-masonry*, which rear'd at Rome
 The lofty column, the majestic dome,
 By Architecture's splendid beauties grac'd—
 Those matchless monuments of art and taste ?
 Did the Coliseum, or the Parthenon rise,
 By aid alone of juggling mysteries ?
 Think you, 'twas *Noodleism's* genius lent
 To Callimachus skill by which to invent
 The noblest *Order*† of the ingenious *Five* ?
 Or, that the other *four* it did contrive ?
 No—In that day, the system was untaught,
 Poor, paltry *Noodleism* then was not.—

Whatever institute hath aught of good,(4)
 By *all* mankind, oh, be it understood !
 For ignorance ever is the germ of crime :
 Th' untutor'd mind can never soar sublime,—
 O'errun with weeds, polluted, sunk, disgrac'd,
 And darkness brooding o'er the barren waste.
 Then, let THE WISE the light of knowledge pour,
 Whose beams benign the good must all adore ;
 Priest—poet—moralist—whate'er thy name,
 The blind instruct, and moral truth proclaim :
 Poor, erring man enlighten, not delude,
 No useful science wrap in solitude ;
 Wisdom impart, that others may be wise,
 Nor to thyself its light monopolize.
 What saith the Savior ? “ Let your light so shine,
 That men may see, and own your works divine,

* SOCRATES, PLATO, and others.

† The Corinthians.

And glory give to God ;” and he forbid
 That light should be beneath a bushel hid.
 But what saith Masonry ? “ In secret hall,
 And there alone let light’s reflection fall ;
 Its beauteous beaming let the novice mark, (5)
 As shadow’d forth by mystic emblems dark—
 Clearly explained by lecturers *in* the Lodge,
 But those *without* may still in darkness dodge ;
 Oaths and the sword shall guard the one great end,
 That *darkness ne’er the light may comprehend !*” (6)

Read but the horrid oaths, the penalties, (7)
 Which run through all the several degrees ;
 Think of the secrecy, the guarded hall,
 The midnight’s meetings—well consider all ;
 Then reason ask—*if* Mas’nry’s deeds be right,
 Why is all this, to screen them from the sight ?
 No—’tis a deep Aristocratic plan,
 Subversive of the equal rights of man ;—
 Medium through which Ambition may arrive
 To lawless power, and usurpation thrive ;
 The mean by which high rogues with purpose vile,
 May fatten, flourish on the public spoil ;
 A ready engine in the hands of knaves (8)
 By which to trample on the world as slaves,
 And *any* purpose e’er so vile, to effect—
 Meantime, a shield, the villain to protect.

From its own hist’ry even, we may learn (9)
 Its fearful power ; whether to overturn
 A government—to prostrate liberty—
 Subserve *despotic power*, or *anarchy* ;
 Whether to advance dark Superstition’s cause,
 Or trample on RELIGION’S holy laws ;

Whate'er its object, still it will be seen,
 Mighty and irresistible its power hath been.
 Whatever project he may have in view,
 The Infidel, the Jesuit, or the Jew,
 Derives assistance from the Mystic tie—
That will at once all needed aid supply.
 Look at the Illuminati ! look at France—
 What wak'd her Revolutionary lance ?
 What baleful influence unknown horrors wrought,
 And virtuous Lewis to the scaffold brought ?
 See next, in retrospect, fair Italy—
 Scourg'd by the tyrants of Free Masonry !
 Nor need we to the realms of Europe go—
 Behold that young republic, Mexico,
 Reel to its base, beneath the scathing hand
 Of dark conspirators—a Mason band !
 This vast and secret institution, thus,
 Inevitably proves a public curse ;
 A fearful, formidable instrument,
 That oft its aid to wicked men hath lent.

If *here* it hath no deed of *treason* wrought,
 Shall we infer, 'tis with no danger fraught ?
 Who marks its giant strides, may plainly see
 It wields at will, ev'n *now*, the boasted free.
 Is Mas'nry less the ruler of the day,
 Though fair her speech, and *covert* be her sway ?
 Though her opponents, rallying, now disturb
 Her seated on her midnight throne superb,—
 Exclusive, to her favourite priests and kings,
 The civil honors of the State she flings.
 Ev'n in *our* country, ere her flight was check'd,
 Strong in her power and with her plumage deck'd,
 In *bolder* plots she sometimes dar'd engage,

Whereof we have account in hist'ry's page .
 First on the catalogue—let me refer
 To that atrocious villain, *Aaron Burr*,
 Who of Freemasonry himself avail'd,
 To carry on his *trait'rous scheme* it fail'd.
 Look at the proffer'd bribe of *Anderson*,
 And other deeds which Masons here have done—
 True—such *high* acts are seldom known—for both
 The credit of the order, and the oath,
 Forbid disclosure—rogue to rogue is true,
 And hides, if possible, his crimes from public
 view.—

Had Masonry gone on from year to year,
 Uncheck'd, accumulating strength, ev'n *here*
 What plots it might have form'd ! with ample
 means
 To carry into effect the worst of schemes !

Oh ! must this Freedom-consecrated land,
 Whose Glory's just beginning to expand—
 Brightly unfolding from its infant bud,
 Which erst was cherish'd by the noblest blood,
 Profusely pour'd around her battle-car,
 When patriot hearts with fervor wak'd to war ;
 The land, whose sons an iron phalanx form
 In Peril's hour, which braves the fellest storm ;
 Where Freedom bids her Grecian columns rise,
 And calls her eagle from his native skies—
 Her own Olympic bird, to soar sublime,
 Free and unfetter'd in her chosen clime ;—
 Heav'ns ! must it be, a vile domestic foe
 Shall lay her Freedom and her glory low !
 Too long Columbia hath a viper nurst,
 Hence let her frown upon the foe accurst !

I see, I see, her guardian Genius weep,
 And wake the patriot from his listless sleep :
 Tho' pause her Pilot as the sirens sing,
 Her fearless eagle, on his ample wing
 As he maintains his steady, firm advance,
 Darts at that Pilot an indignant glance.—(10)

Canst tell what 'tis to *act upon the square* ?
 What but to lie, deceive, blaspheme, and swear,
 Carouse and revel, and to drink like swine,
 At midnight's hour, rum, brandy, gin, and wine—
 To cheat,—to trample on the “ poor profane”—
 To bribe, t' intrigue, for office or for gain—
 To sin with dignity—to largely stride
 With lordly insolence, and lofty pride—
 Against society devise a plot—
A brother slay—in fine, what is it not ?
 Such acts, how worthy of the brotherhood,
 So pious, so benevolent and good !

Who *acts upon the square* may soar to fame—
 For all the brethren join t' extol his name ;
 Give *him* a seat and others shove aside, (11)
 Or mount him on some hobby-horse to ride :
 His object, office—whatsoe'er he will,
 Brethren assist with all their power and skill.

Who *act upon the square* such favors gain,
 As ne'er shall be awarded the profane ;
 Tho' at the expence of unmasonic men,
 Whose interests shall be set at naught—what then ?

Who *acts upon the square*, whate'er his guilt,
 Altho' he may *unworthy* blood have spilt,

Yet from the Gallows he shall be exempt,
 'Twere sad to see a brother "pulling hemp!"
 Have known a man—the basest of the base—
 "Ruffian" was legible upon his face—
 A worthy brother of the "mystic tie,"
 Whose magic sign secures impunity
 To darkest deeds, and many a villain screens
 From justice, when a mason jury leans
 To mercy—ever found consulting both
 The institution's *credit*, and their *oath* ;
 Except, perhaps, when glaring guilt deters—
 Then—a *low* brother Masonry refers
 To his just doom—nor sign of dire distress
 From punishment the culprit shall release ;—
 But, to my tale—that man in "secret" mood,
 Became a *Thief*—of noblest magnitude—
 He was arrested, and to trial brought ;
 To "save his bacon" all the brethren sought.
 In vain ; to expiate felonious crime,
 Ten years in prison was his sentenc'd time :
 "Alas, *our brother* ! must he suffer there ?
 No ! to th' Executive we must repair,
 With a smooth, varnish'd story gain his ear,
 And thus a pardon for our brother dear !"
 The thing was done ; and *six months* saw him
 home,
 Ready felonious business to resume.

Who *act upon the square* are privileg'd
 Beyond all other men—whose rights *abridg'd*
 By the fraternity, they stand as naught,
 As cyphers in society, and ought
 Obsequious to their "grand high masters" bow,
 And usurpation's claims submissively allow !

Wo to the wight ! for he must poorly fare,
 Who never learnt to *act upon the square* ;
 Who, all unvers'd in the mysterious art,
 Knows not to play the Mason's wily part :
 Fit for a victim, or consummate dupe,
 Fit, to masonic arrogance to stoop ;
 Or, if he sense and manly spirit lack,
 To bear the burden of a mason's *jack* ! (12)

Wo, wo to *him*, a thousand deadly woes,
 Should he presume the myst'ry to disclose
 Of *acting on the square*, who hath been taught
 That "*art of arts*" transcending human thought !
 The cup of wo, which hapless *Morgan* quaff'd,
 Had been before presented by the craft
 To *Smith*—to *Pritchard*—none but Heav'n can tell,
 How many names the list of victims swell.
 But now the cup is dash'd—their day is past—
 And *Morgan's* death, we trust, will be the last
 Awarded by the "heavenly" brotherhood,
 However keen their appetite for blood.

Demon of dark iniquity ! 'tis thine,
 To injure man, and mock the Power Divine ;
 To trample on the laws ; protect the knave ;
 Good, wholesome public morals to deprave ; (13)
 To creep insidious, or to stalk a lion :
 To turn to scorn the holy cause of Zion ;
 To assume the high prerogatives of Heaven,
 And mix religion with unhallow'd leaven !
 Shocking and shameless is thy code of laws,
 Thy rites degrading, (14) infamous thy cause ;

Thou whited sepulchre !—but what within
But vile corruption, matchless shame and sin ?

What man of pure and virtuous mind but loaths
The principles, the ceremonies, oaths,
Peculiar to the institution ? none,
Unless an ideot or his reason's flown.
A strange, incongruous, het'rogenious mass—
Compos'd of every element and *gas*—
Such is Free Masonry ; 'tis folly, fudge,
Blasphemy, fable ; (as we all may judge
From *Bernard's manual*) emblematic trash,
Of meaning void ; a farce ; a worthless hash ;
Bombast and pomp ; such its *peculiar self* ;
Its object, self-aggrandizement and pelf.
(Think you, my friend, that Solomon, the wise,
Attention gave to such absurdities ?) (15)
That no suspicion may its purpose cross,
It wears a moral and religious gloss ;
Yet makes profane and sacrilegious use
Of holy things—a blasphemous abuse ;—(16)
Mangles and misapplies the sacred text,
With rites obscene, and idle mummery mix'd, (17) }
And horrid oaths and penalties annex'd.

Look at the Mason's gaudy pageantry,
Their *wampum* badges of nobility !
Republican simplicity thus shapes
Itself to all the mimicry of apes ;
And meek Religion's "handmaid," puff'd with
pride, (18)
To *her humility* is thus allied !
View the "Illustrious Sovereigns"—deck'd with
gems,
With roval robes and pasteboard diadems !

With pompous *titles* (19) it befits to dub
 The chief ringleaders of the jockey-club;
 Such as "Grand Master"—"Sovereign"—"King"
 —and "Prince"—

These, too, the *plain republican* evince !

When Masons meet, what is their chief employ?
 What but the tippler's orgies to enjoy? (20)
 The Master bids each workman to his task—
 And quick is drain'd the flowing bowl, or flask.
 Oft, ere "low noon," the parting hour of twelve,
 Deep in the glass their ruby noses delve;
 The "*operative art*" is Bacchus' rite;—
 What tho' they revel, riot all the night?
 Hail, mystic Art! carousals consecrate!
 Sovereigns Sublime, who shine in regal state!
 Boss and Apprentice! privileg'd to drink,
 And without shame o'er nectar'd cups to *wink* !.....
 To privileges high, the "*Illustrious*" climb,
 Ev'n to a height so horribly sublime,
 As not to scruple, when their spirits' dull,
 To quaff libations from a HUMAN SKULL!!—(21)

Mas'nry adapts itself to varying times, (22)
 To diff'rent creeds, conforming to all climes;
 To *all* religious systems, or to *none*,
 Just as *expedience* dictates to be done;
 Camelion-like, assuming every hue,
 Yet the same selfish ends it ever keeps in view,—
 The Square and Compass with a like parade, (23)
 Are on the *Bible* and the *Koran* laid,
Talmud and *Shaster*; and masonic lore,
 Masons of various faith in *each* explore.
 The Hindoo novice, in the name of Brahma,

Chinese, of Fo, and Tartar, of the Lama,
 Enters the Lodge ;* alike the mystery is
 Sanction'd and seal'd by *all* Divinities !
 Doubtless, it hath an origin divine ;
 But who the god ? and where is fix'd his shrine ?
 And yet, exclusively, the Masons claim,
 To be possess'd of the Omnific Name,
 The incommunicable name of God :
 (This bold pretension seemeth somewhat odd.)
 JEHOVAH, whom the Christian world adores,
 Olympian Jove, and Juba of the Moors,
 Of course, are *all* false names of Deity !
 Whose appellation, veil'd in mystery
 Sublime, is by the favor'd craft alone -
 (How sacred is their institution !) clearly known !
 To th' Areopigae was ne'er reveal'd
 " The unknown God," when Paul to them appeal'd ;
 The sacred Name was ev'n by Christ untaught,
 Whate'er to light his holy mission brought ;
 The name he gave his Father was untrue,
He, of th' Almighty, less than *Enoch* knew ;
 Or, if the sacred Name he understood,
 'Twas his design his followers to delude !!
 Such is the blasphemy of that pretension—
 And many such examples I might mention.—

Proud builders of the mystic Babel ! know,
 The public wrath shall lay your fabric low—
 Fast crumbling, its dilapidated walls,
 A few more blows, the pile forever falls.
 'Twas *once* your policy, to kidnap, kill,
 Whoever dar'd attack your system vile ;

* Upon the point of a sharp instrument.

With safety *once*, the dagger ye could wield,
 Proud of the sanguine blazonry of your shield ;
Then was your *fiat* paramount to law,
 Ye largely strode, and kept the world in awe ;—
 But *now* hath justice cross'd your crooked path ;
 (In vain ye grieve, in vain ye glow with wrath)
Now—that ye can no longer darkly prowl,
 It is no marvel that ye whine and growl ;
 No more envelop'd in a misty cloud,
 Wrapt in the hypocrite's impervious shroud,
 Studious the deeds of darkness to conceal—
 Those deeds which long have sapp'd the public
 weal.

Rare is the case that arrogance and pride,
 To real worth, to glory are allied ;
 But, in the humble heart, oh, who can tell
 What godlike virtues there inherent dwell ?
 "Pride goes before a fall"—and in that fall,
 Receives no sympathy, but scorn from all.

The institution, sixty years ago,
 Was threaten'd with a fatal overthrow ;
 "*Jachin and Boaz*" impiously reveal'd
 Those mighty myst'ries hitherto conceal'd.
 Heav'ns ! what emotion, what alarm was wak'd !
 Through all her borders Noodleism quak'd !
 Myst'ry, like water, from its fountain gush'd !
 But shrewd invention soon the matter hush'd :
 New modes, and symbols, signs, and guards, and
 grips,
 Heal'd the sad evil of disclosing lips.
 Truth twang'd her bow—but still the arrow held
 A doubtful course, and brows of brass repell'd,

And broke the missile's point—no more to wound ; }
 The game flies far, and rests on other ground, }
 Like the eluding rainbow's seeming bound. }
 An hundred Morgans shall disclose—in vain—
 The *present* secrets you can never gain. (24)
 Like regal life—a life which never ends,
 One secret *gone*, another makes amends.
 King Noodleism can invent, or borrow
 Those signs to-day he *must* discard to-morrow.
 A bird of *prey* is ever on the wing,
 So Masonry ; 'tis this, that, any thing,
 Or rather naught ; the myst'ries of *the trade*
 For fraud invented, and a great parade.

Th' alarming facts Seceders have disclos'd, (25)
 Th' attention of their countrymen have rous'd ;
 PUBLIC OPINION, with herculean strength,
 Is arm'd against the common foe, at length ;
 Who, to resist its might, will prove unable,
 It thoroughly will cleanse the Augean stable.—
 Some jealous king, like Ferdinand, may frown,
 And hurl Masonic combinations down,
 Impell'd by bigotry, caprice, or fear ;
 But that can only *check* the bold career
 Of Masonry ; it flourisheth again—
 A monarch's mandate shortly proves in vain :
Public opinion is a mightier rod,
The public voice is like the voice of God,

Seceders ! ye have nobly dar'd and done ;
 Let others finish what ye have begun.
 To undeceive the world, so far from crime,
 Is magnanimity, an act sublime.
 You well deserve the gratitude, the love

Of virtuous hearts, that must your course approve.
 The zeal and courage which your breasts inspire,
 Posterity for ever shall admire.
 O'er your delusions past, ye well may weep,
 Yet were it crime Masonic oaths to keep. (26)

Deep the depravity of Mas'nry—yet
 We're told, that Washington, that Lafayette,
 Franklin, and Warren, lent their patronage
 To uphold this mystic Dagon of the age.
 Well, be it so : the wise and good may err ;
 Useless to such examples to refer.
 The system, here, was in its infancy,
 And small its progress in iniquity,
 When Washington, *in youth*, the order wed,
 By fashion, inexperience misled.
 Of its ill tendency, its vileness, he,
 Convinc'd, ne'er went beyond the *third degree*.*
 And, in his latter years, he kept aloof
 From lodges—that he disapprov'd, a proof.
 The patriot hero, just before his death,
 His country warn'd, as with his dying breath,
 Of "*secret institutions*" to "*beware*,"
 For naught in danger could with them compare.—

Still other thoughts (perchance important) throng,
 But too complex to find a place in song ;
 Time too would fail, had I the power to show
 All that pertaineth to the mystic foe.
 These few and feeble sketches must suffice
 At present ; may some abler painter rise,

* Compared with the abominations, and dangerous and pernicious tendency of the higher degrees, the *three first* are indeed harmless and plausible.

And try the pencil—with appropriate hue
 And form, present Freemasonry to view.
 Wherein I've fail'd, 'twas not thro' want of will
 To do my best, but from the want of skill.
 Touch'd nor minute, nor with a master's hand,
 And with such colors as I could command,
 Are these plain sketches I have pencil'd, and }
 The rather let the public self supply }
 What shall require a still more sombre die.
 Methinks I hear some *jack* exclaim—"A wretch!
 To dare a portrait of the order sketch;
 Audacious Anti, impudent and bold,
 In *certain cases*, truth should not be told."
 This my reply—"Thou servile volunteer,
 Let me be just, speak truth, nor masons fear."

The Muse exults to weave the laurell'd wreath,
 And fame to future ages to bequeath
 In beauty's light, when *virtue* is allied,
 Free from all stain and self-exalting pride.
 But *guilt* for ever, sullies all renown;
 In shades of shame its name be handed down.
 On Censure's page to live in other times,
 Won from oblivion by inglorious crimes.—

Seceders, christians, patriots, honest men!
 Come forth, and drive the serpent from his den;
 If truth ye love, and fraud and falsehood hate,
 One prayer, one zeal your souls must animate.
 Is it enough to wield a feeble rod, (27)
 When bold blasphemy mocks the living God?
 Say, what avails it, on the tail to tread,
 To whip the serpent's back—not bruise his head?
 Then, let's be sure to mark his dying pang,
 (And thus avoid the venom of his fang)

Lest he, retiring to the secret den,
 His strength renew, his poison pour again.(28)
 I ask, is't just you should the monster spare ?
 'Twould be as just, as safe, should *Treason* stare }
 You in the face, to hold your peace, forbear. }
 Those horrid principles and horrid deeds,
 That influence which to thousand evils leads,—
 Yours to exterminate their shame and sin,
 And duty's course let every man begin.
 Rouse, then, from sleep, from listless torpor rouse,
 O'er wrongs like yours shall *freemen* longer drowze ?
 Destroy the *Upas*, and its every sprout ; (29)
 Not only turn, but bar the robber out ;—*
 For, if the former's merely hack'd and hew'd,
 Its growth again will shortly be renew'd ;
 And if the latter find an open door,
 In he will steal to plunder as before.
 Is it unjust, the people should proscribe
 A clan more dang'rous than the *Gypsey* tribe ?(30)
 Let's " lash the rascals naked through the world"—
 Be bolts of vengeance at their system hurl'd.
 Shall issue ills from their *Pandora's box*,
 Till the republic to its basis rocks ?
 Shall we endure *that* vile pestiferous breath,
 Till Liberty is paraliz'd in death ?—
 Allow'd to flourish ages yet to come,
 The Lodge would prove our freedom's final tomb.

Mark how the order, obstinately bent,
 Tho' now detected, strive to circumvent—
 Unwelcome truths how stoutly they deny !
 They all expedients, all evasions try. (31)
 Grasping each straw and plausible pretext,

* Masons have been emphatically the plunderers of the rights and liberties of the country.

Pray what excuse will they bring forward next?
 “*All speculation!*”—they have often said;
 In vain; nor can they infamy evade;
 Ruin awaits their cause—its fate is sure,
 How great, alas, is their discomfiture!—
 Theirs—not the noble grandeur of despair,
 But sullen grief, or frenzy’s furious glare.
 Now that the public voice begins to call
 Them down to dust, ’tis rank “oppression” all!
 They hurl their curses at the “Anti tribe,”
 For daring thus the masons to “proscribe.” (32)
 To question *motives* is their last defence;
 But all in vain each mis’rable pretence;
 They aim no blow but will on them recoil,
 And all their parrying is but idle toil.
 With matchless skill tho’ they manoeuvre now,
 Marshall the Jacks (who fight with bolder brow)
 And hope ere long to hail a happier day,
 A brighter sun to chase the cloud away,—
 Yet *Jack* and *Jackal* soon must quit the ground,
 TRUTH bends her bow, and flying arrows wound.

☞ See closely clinging round the *Serpent’s*
 neck, (33)

And ever ready at his slightest beck
 To stem the tide of overwhelming facts,
 A doughty host of combatants—*the Jacks!*
 Obsequiously they wait his high command,
 A mis’rable, a myrmidonian band.

In Masons’ breasts still linger faith and hope
 That they with their opponents e’er can cope;
 And therefore cling they to their cause and creed,
 Resolv’d to cherish still the worthless weed;

Object of hatred and of jealousy,
 Refuses still Free Masonry to die ; (34)
 In the defensive, all its strength enlists,
 And like a wounded tiger it resists.
 Yet, *respice* Masons want !—they cry, “ peace !
 peace !”

Th’ “ excitement” they devoutly wish might
 cease—(35)

That they may gather up their crumbs once more,
 And thus regain their influence and power !
 Let not the Anti’s from the field retire,
 Mas’nry will struggle long ere it expire ;
 Secret its movements, organiz’d its strength,
 Mighty its means : but it must yield, at length.
 Yes, it must yield, its power will soon be crush’d,
Soon as the war into its camp is push’d : (36)
 The servile jacks will then no longer clasp
 And fondle o’er the huge Masonic Asp ;
 Then Dagon’s progeny no more can shift,
 Their power departed, all their wily thrift ;
 Nor reason’s empire, nor the realm of wit
 To folly’s sceptre longer shall submit ;—
 Mas’nry no more, like a malefic star,
 Diffuse its baleful influence wide and far ;
 Delude no longer with its sorcery charms,
 But to destroy—to work the worst of harms,
 With serpent art, enchant, enslave, beguile ;—
 Thence, Truth and virtue shall in beauty smile.—
 So, on his mountain, sleeps the bird of Jove,
 Till hateful harpies haunt his hallow’d grove ;
 But still, supine, and long he sleeps !—at length,
 He proudly wakes in renovated strength,
 His lightning darts, and towering tow’ard the sun,
 Announces to a world his radiant course begun.

The devil's masterpiece and greatest boast,
 Invention of the age he values most ;
 Outmatch of ancient Popery—design'd
 With greater skill—more varnished and refined—
 What pity ! truth and justice should disturb
 Hypocrisy so peerless and superb !
 Pity ! that men their scandal dirt should hurl
 Upon an *ancient oriental pearl* !
 That graceless wantons, without shame or dread,
 Should crown with thorns the Order's *hoary head* !

Of no avail, shall prove the sweeping storm ?
 Productive of no good—of no "reform ?"
 'Twill purify the moral atmosphere
 And make it more salubrious and clear.
 What think you of the amputating knife ? (37)
 What is its use ? To save the patient's life.
 Nor shall th' "excitement" cease, but still go on,
 Till it complete the work it hath begun :
 'Tis all unlike mad Faction's boisterous breath,
 Which fleeting time shall tranquilize in death—
 To fierce excitements raging for a season ;—
 'Tis the career of JUSTICE, TRUTH, and REASON.
Their march is ever steady, sure, and firm.
 Th' *excitement's* but begun ; an infant germ.
 A Sun, just bursting from a cloud to day,
 Pours forth a strong, and now a stronger ray.—

But now no more ; 'tis time I quit a theme,
 Which, for *itself*, no poet would esteem.
 My muse and I have married many a rhyme,
 Dress'd in the fashion of the good old time.
 Oft hath the hour-glass run its fleeting sands—
 Let me resign my theme to abler hands,

And words no more to measur'd lines reduce ;
To sarcasm, silence—irony, a truce.

The flame of mind burns out—a dying lamp,
Which long disease and shades of sorrow damp ;
The hour is past, when glowing Fancy shed
Her sportive sunbeams 'round my youthful head.
Still—O, my Country ! still I turn to Thee,
Fresh in thy youth, and thou the only free !
That Heaven may long extend its guardian care
To our Columbia, be my latest prayer.
This service to my country I bequeath—
Nor for my brow demand a laurel-wreath ;
Stern duty bade, and prompt at her command,
Albeit with failing, not with trembling hand,
To aid thy cause, my Country ! I have tried
The tuneless reed which satire hath supplied.
Rest now my harp, and if thou wak'st again,
Breathe sweeter music, try a loftier strain.

NOTES TO CANTO III.

Note 1, page 80, line 25.

————— *its lofty claim*
To great antiquity and noble fame.

Various and contradictory accounts are given by authors respecting the origin of Free Masonry. The question is involved in doubt, and its solution attended with difficulty. The Edinburgh Encyclopedia states, that "the Chevalier Ramsay has endeavoured to prove that Free Masonry arose during the Crusades ; that it was a secondary order of chivalry ; that its forms, originating in that warlike institution, were adapted to habits of scientific men. Bode represents it as the invention of English Jesuits. Clinch deduces its origin from the institution of Pythagoras ; and Baruel supposes it to be a continuation of the Knights Templars." It is also further stated, that "the earliest appearance of Free Masonry in modern times" [not a word is said respecting its appearance in *ancient times*] "was under the form of a travelling association of Italian, Greek, German, and Flemish artists, who were denominated Free-Masons, and went about erecting churches and cathedrals."^o

^o See Eding. Ency. (Am. Ed.) vol. xii. p. 392.

Other authorities have variously ascribed its origin to other sources. But it is observable that, however they differ in their opinions, they generally concur in assigning to it a modern date. It is seldom, if ever, except by the Free Masons themselves, traced to any other than a modern source, or represented any otherwise than as having been derived from some institution which arose, or some set of men who existed, long after the era of Charlemagne. Free Masonry is evidently the bantling of the latter period of the dark ages; as if it required many generations for darkness itself, so to improve upon the models of its own monstrous production, as to be able to bring forth this "horrid monster, of enormous size, and" (whatever its boast) "void of light." No mention is made of it in the records of ancient time; all ancient historians are silent about it. The authority above quoted [Encyclopedia] indeed remarks, that, "without entertaining any extravagant opinion respecting the antiquity of the order, we think it must be universally admitted, that there is a striking *resemblance* between the institution of Free Masonry and the Eleusinian and Dionysian mysteries, as well as the more recent institutions of the Essenes, the Kasideans, and the Pythagoreans." This amounts to little; for it is not so much as *conjectured* that Free Masonry had either any connexion with, or was derived from, any of those institutions. An opinion of mere *resemblance* is given; but something more than the most striking and positive *resemblance* is required in the case, to constitute even tolerable evidence; for, were this kind of proof admissible, we might as well deduce the origin of the institution from the mysterious association and rites of the anomalous *Gypseys*, in which we shall find, perhaps, an equal *resemblance*. *One man may resemble another*; but the fact is no proof that he actually is that other man, though it may cause the one to be mistaken for the other; neither does it prove that that man is his father.

“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 thee.’ In addition to the above modes of existence, the learned Mr. Lawrie brings Free Masonry to us by way of the Ionian architects, Finch by the way of the *Gypsies*, Ashmole by way of the Rosicrucians, and Dermott by way of the masons. Voltaire gives it birth in Flanders in the 14th century; Chevalier Ramsay 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 Free Masonry *did* begin.”*

Professor Robison quotes *Weishaupt*, the founder of the Masonic Illuminati, as having said, “I declare, and I challenge all mankind to contradict my declaration, that no man can give any account of the order of Free Masonry, of its origin, of its history, of its object, nor any explanation of its mysteries and symbols, which does not leave the mind in total uncertainty on all these points. Every man is entitled, therefore, to give any explanation of the symbols, and any system of the doctrines, that he can render palatable. Hence have sprung up that variety of systems which for twenty years have divided the order. The simple tale of the English, and the fifty degrees of the French, and the Knights of Baron Hunde, are equally authentic, and have equally had the support of intelligent and zealous brethren.

* See Ward's Anti-Masonic Review.

These systems are in fact but one. They have all sprung from the Blue Lodge of three degrees; take these for their standard, and found on these all the improvements by which each system is afterwards suited to the particular object which it keeps in view. There is no man, nor system in the world, which can show by undoubted succession, that it should stand at the head of the Order. Our ignorance in this particular frets me. Do but consider our short history of 120 years.—Who will show me the *mother lodge*? Those of London we have discovered to be self-erected, in 1716. Ask for their *archives*? They tell you they were burnt. . . . They have nothing but the wretched sophistications of the Englishman Anderson, and the Frenchman Desaguilliers. Where is the Lodge of York, which pretends to the priority, with their king Bouden, and the archives which he brought from the East? These, too, are all burnt.”*

Thus, it is difficult to determine whence the principles and mystic forms of the Masonic institution were originally and chiefly derived. But from an accumulation of the most conclusive evidence, we must be satisfied beyond all doubt, that neither *Enoch*, nor *Noah*, nor *Solomon*, nor *St. John*, had any “part or lot” in the matter, and that Speculative Freemasonry is the invention of modern times. Whether it was derived from any particular one of the afore-mentioned institutions and orders of men, and, if so, from which one, cannot be decided with *equal* clearness. It is very probable, that the materials which compose its speculative structure, heterogeneous and abundant, as, at present, they are, have been gathered from various sources—have been gleaned up from the depravity, the selfishness, the sinister policy, the superstition, the pompous ceremonies, and the rubbish of various institutions and orders of men; to which have been superadded its own occasional inventions, and the whole very plausibly connected with some excellencies—sufficient to recommend it to public favor. Its habitual

* See “Proofs of a Conspiracy,” p. 90, N. Y. ed. 1798.

aptitude to recognize and claim appendages which formerly constituted no part of its system, seems to justify this opinion. Whether it was originally planned by Jews, or Gypsies, or Jesuits, or banditti, or chivalrous Knights, or a company of operative masons, or by whomsoever it was planned, is not very material to know; but one thing we may, and ought to know—that it is altogether unsuited to the spirit and intelligence of the present age, and consequently ought to be exploded. History will, I trust, tell *explicitly* the date and manner of its downfall.—

I will here introduce an extract from the Report of the Committee appointed by the Anti-Masonic State Convention of Mass. “to inquire into the Antiquity of Speculative Free Masonry :”

“The high antiquity of Masonry has ever been deemed of importance by the Fraternity. It is assumed with confidence and asserted with boldness. It is the principal source of all the vain boasting of the Secret Order. Dating *Anno Lucis*, ‘in the year of the Creation,’ affords a convenient opportunity to fill up the long *interim* of years with the names and Masonic labors of renowned men in every age of the world. The impudent spirit which lays hold of *Adam*, the first Man, and clothes him with a Free Mason’s Apron, is not daunted by the holy character of *Enoch*, or of *Methuselah*; but it falsely represents them to have been master builders of the principles of Free Masonry, and to have constructed a Temple under ground and also to have erected pillars of marble and brick to preserve the secrets of Free Masonry through the deluge. [See Webb’s Monitor.] Encouraged by the success of this effrontery, the standard authors of the system, in approved works called histories of Free Masonry, declare, that *Noah* held a Lodge in the ark, that, in the confusion of tongues, the Masons retained the language of Eden, which is now universal in the lodges of Free Masons in all the nations of the earth. [See Hutchinson and Oliver.] *Moses* is made, on Mount Sinai, to

receive revelations from the lips of the Most High, which are known only to those, to whom they are masonically entrusted; and the chief men of Israel are calumniated with the imputation of having practised the secret rites of Free Masonry. The first three degrees of the system took their present form, according to Masonic accounts, at the building of *Solomon's Temple*, A. M. 3000; but the story is monstrous, self-contradictory and fabulous. The legends represent king *Solomon* to have erected the temple by the aid of Freemasonry, and while the *craft* have received this for truth, they have considered it an important truth; but when they record the cowardly death of *Hiram Abiff*, the singular resurrection of the rotten corpse, and the impossible execution of the Masonic penalty by burying the bodies of *Jubela*, *Jubelo* and *Jubelum*, at low water mark, where the tide ebbs and flows twice in twenty-four hours, they at once think less of the antiquity of their order. They affirm that a good thing is none the worse for being modern, and they endeavor to escape from the point. But the system which falsely assumes great antiquity for its glory, will be justly suspected of assuming the cloak of morality for its respectability, and the mantle of charity, to cover its selfishness. In this view, we do not consent to the craft's merely withdrawing their proud claim. They must sustain it, or allow the perfidy and falsehood of their system. They must defend the claim of Freemasonry to the wisdom of king *Solomon*, to the loss of the Master's word, and to the death of *Hiram Abiff*, or, otherwise, confess, that Freemasonry is but another name for imposture. The origin of the *Royal Arch* degree is strangely contradictory. Many learned Masonic writers assert, that it was first conferred by king *Solomon*, on three Master Masons, for finding *Enoch's* triangular plate of gold, studded with gems, when a part of the ninth arch of his subterranean temple fell on one of them in the dark cavern, extinguished his lamp, and he instantly

saw the golden triangle with the ineffable name inscribed. [See Webb's Monitor.] But many other equally learned and approved historians of Free Masonry contradict this, and say, that this wonderful degree was first conferred on certain Masons, for finding the sacred ark, and preserving the Pentateuch, at the building of the *second* temple at Jerusalem. [See Town's Speculative Masonry.] A third and more numerous company of learned Masonic historians pass the Royal Arch Degree unnoticed. Works on Masonry which we have seen published before A. D. 1760, make no mention of the existence of this pretended sublime degree of ancient Free Masonry; they confine their remarks wholly to the first three degrees, and to the orders of Knighthood. [See Hutchinson and Anderson's Constitution.]

“The Masonic story, that the true name of GOD was lost in the days of *Enoch*, revealed anew to *Moses*, and lost again, until *Solomon* discovered it on the golden triangle in the ninth arch of the temple which swallowed up *three thousand* of his most accomplished Master Masons, proves the system to be built upon falsehood and vain glory; and also upon immorality. [See Webb's Monitor.] A most interesting fact connected with the antiquity of Freemasonry, is, that neither *Herodotus* nor any of the sons of history, have mentioned or alluded to it, in any age of the world, previous to the 18th century. At an earlier day, neither poet has sung it, nor moralist described it, nor Freemason bragged of it. It is not described by name, or by any significant allusion, on marble, brass, or plate; it is not printed on paper, or parchment; not embroidered on cloth, ‘cut, stained, hewed, carved, or indented, on any thing moveable or immoveable, beneath the canopy of the heavens,’ whereby we can learn, that the system of the most ancient and honorable society of Free Masons had existence earlier than the beginning of the 18th century. Search

the Pyramids of *Egypt*, search *Herculaneum* and *Pompeii*, search the world, and we challenge alike the antiquarian and the novelist, to show by emblems, medals, ballads, monuments, or tales of the imagination, any proof of the existence of the system of *Secrets* and *Degrees*, whose lights are the Holy Bible, Square, and Compasses; whose emblems are the Trowel, Apron, and Gavel; whose oaths are blasphemy, and whose penalties are death.”—

Professor Stuart, in his Letter to the Suffolk committee, writes on the subject of the antiquity of Freemasonry as follows:

“Gentlemen,—In answer to your inquiries, respecting any traces of Free Masonry, in ancient times, I reply, that it has not been my lot to find any thing of this nature, in any book that I have ever perused, either in any of the Asiatic or European languages. I take it to be a point conceded by all literary men, that no such traces exist, in any ancient record whatever.

“The pretence, that Free Masonry was known in the time of *Solomon*, is refuted by the internal evidence which Masonic books themselves contain. For example, they tell us that *Hiram Abiff*, the Grand Master Mason, was killed by *Jubela*, *Jubel*, and *Jubelum*. It happens, unfortunately, however, that these names are formed, (and that by no very skilful master,) from the *Latin* language, and not from the *Hebrew*, to which they bear not the slightest resemblance. All Hebrew names are significant and have a Hebrew shape; and it requires but a moderate share of skill, to detect gross imposture in this pretended history of *Hiram Abiff*.

“The same is manifestly the case, in regard to a large class of names which are given out by Masonic books as very ancient; e. g. *Buh*, *Giblemites*,” &c. “If the meaning of Masonic books be, what it seems to be, that these have come down from the days and the language of *Solomon*, it is gross imposture.”—

If Freemasonry existed in the days of Solomon, and was made such great account of by him, is it not unaccountable that no mention should be made of it by *Josephus*, the Jewish historian? It is represented by Masonic writers as having made a very great figure in the building of the Temple, and as having proved the occasion of the assassination of the principal architect of that edifice, Hiram Abiff; but not a word, not the least allusion to these circumstances is to be found in the writings of *Josephus*, notwithstanding his history is very full and circumstantial, not to say tediously prolix, and he enters into the minutest details of the building of the Temple, and of the reign and biography of Solomon. Now, is it credible, if Hiram Abiff was assassinated at the time, and in the manner which we are told he was, that no mention should be made of it by this historian?

Again; we are told that *Euclid*, *Callimachus*, and numerous other celebrated men of antiquity, were Free Masons. But where is the evidence of it? Read the annals of Greece and Rome; ransack all ancient history, and you will find not a word respecting Freemasonry. Then let us turn our attention to modern times, previous to the 18th century. "We find," says Mr. Ward, "constitutions of Jesuits, Rosicrucians, and Alchymists; we find histories of political parties, religious sects, and bucanears; we find text books of Calaba, necromancy, astrology, magic, fortune-telling, and various proofs of witchcraft; but not a particle of evidence to show the existence of Freemasonry."—"We have read," says he, "the volumes of Hume and Smollet and Bisset with care. They give a connected history of England from the earliest dates; but no mention is made of Freemasonry to our recollection. Perhaps they were political historians, and overlooked the 'handmaid' 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 Freemason-

ry 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, &c. are faithfully recorded, with many other things of the like character ; but not a word is said about Freemasonry.”—“ 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 place 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, Wolsey, Savage and Wren are often named in history, not one of them is entitled, ‘ Most Worshipful Grand Master ;’ which honor Freemasonry now confers on them all.”—

“ We next turn to honest Scotland. Robertson tells its story in the most exquisite manner, and Walter Scott fills the world with the poetry of its history. But where is the mention of Freemasonry, or the men of the cable-tow ? 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 prose or verse until 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 !”—

“ It is too much after this,” he continues, “ 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 that Freemasonry existed somewhere, if not in the literature or realms of Great Britain, previous to 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. And again : ‘ It is to be particularly remarked, that *all our brethren abroad profess to have received the mystery of Freemasonry from Britain.*’ 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 of Freemasonry, of which they knew nothing but the simple tale of old Hiram. See Robison’s Proofs, &c.’ ”

From the preceding quotations and remarks will be seen, the utter fallacy and futility of the Masonic pretensions to a remote antiquity. The pages of history, both ancient and modern, up to the 18th century, are alike silent on the subject of Freemasonry. Of other mystical associations which flourished in different ages of the world, we have account in various histories ; but there exists no record or memorial whatever, that the Masonic institution had a being further back than 113 years ago. “ But,” say the Freemasons, driven to a miserable subterfuge, “ the evidence that Freemasonry existed in ancient times is locked up in the arcana of our order by our oath of secrecy, and cannot be made public without a violation of our obligations.”

Nay, brethren of the cable-tow, but this will not do. You have not been studious to conceal the history of your order during the last one hundred years ; on the contrary, you ostentatiously furnish all possible evidence not only of your existence as an order, but that particular distinguished individuals of the age belong to it. Your parades are public ; your publications are every where circulated ; and it would seem to be your greatest pride and pleasure to render yourselves conspicuous and known as Masons. By all this, do you not manifestly violate the very principle of mystic prudence or duty, which the obligation you pretend you are under not to publish the evidence of the existence of Freemasonry in ancient times, implies ? Has *that* ceased to be a Masonic obligation which was anciently one ? You boast that Freemasonry existed thousands of years ago ; but refuse to furnish any evidence of it. This being the case, have we not reason to distrust the validity of that evidence, and to conclude that it consists merely of your own invented fables, and traditions ?

Would any order of men in any age (except indeed a set of conspirators, or gang of robbers) have wished to conceal the evidence of their association ? Would it be *possible* to have done it ? If the institution of Freemasonry had existed 3000 or 2000 years ago, would not either those who did, or those who did not belong to it, have made known the fact to the world ? Would not either its friends, or its enemies (no institution but will have its *enemies*) have recorded that fact in history ? We do not ask the Freemasons for their mysteries (if they any longer have any) but we demand of them proof that freemasonry had a being in the days of Solomon. If they cannot, or will not, furnish satisfactory proof of this, let them no longer insult the understanding of an *undeceived* public, and make themselves superlatively ridiculous, by their lofty boasts of having existed, as an order, for thousands of years.

The following extracts copied from the writings of Henry Dana Ward, a renouncing Mason, will serve to elucidate and I think satisfactorily, the true history of Freemasonry.

“ That Masonry is as old as Babel, we do not refuse to believe. It is *Free Masonry*, otherwise called *Speculative Masonry* of which we treat, and of which we affirm that its era is A. D. 1717; no man need 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 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 fortune telling 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.*—

“ 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. To have sprung from a band of lawless marauders, stained the pride of the Cæsars. 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 *Juirinus*, the patron of the heathen city, and one of the chief gods of Rome. This was lofty and sonorous, and might be unexceptionable were it 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 an inspired 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 these Masonic fables are likewise 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 it 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, from the licentious cupidity of its speculative fathers ; that Free Masonry originated within the eighteenth century among men who sold Masonic charters for an appearance of mystery, but in truth for money.

“ Stone Masons, in common with ninety-one other trades and crafts, in the city of London, have been in the habit, for centuries, of meeting in club for the purpose of improving in the elements of their business, and of architecture. 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’ Cyclopaedia, art. Company. And out of eighteen only whose form of government is particularly mentioned, sixteen are governed by a *Master*, *two wardens*, and a various number of assistants. So Free Mason lodges are governed ; and the titles, *Worshipful*, and *Most Worshipful*, now peculiar to Free Mason-

ry, were common to gentlemen of the 16th and 17th centuries, as Esquire, and Honorable, are at the present day."

"Some of these companies meet by prescriptive right. The oldest charter is of the Parish Clerks', A. D. 1233, in the reign of Henry III." The other companies were successively chartered, from time to time; that of the stone masons in the 17th century. "Masonic historians claim the men for Free Masons, against whom a statute was passed in the 25th year of the reign of Edward III.; and again in the reign of Henry VI., forbidding them to assemble in congregations and chapters. [See *Free Mason's Library*, p. 25. *Hardie's Monitor*, p. 20. *Lawrie's History of Masonry*, p. 94. *Encyclopedia Britannica*, art. Masonry, sec. 62. et alias.]"—

"With this view faithful history 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.—Free Masonry has not so much as a name until the eighteenth century, when it is frequently descanted upon, with an interest and copiousness increasing to this day. To a sound historical scholar this fact alone is enough to upset the cob house of Masonic pretensions to antiquity, a fact which cannot be controverted, except by miserable shifts not worth our notice. In the books of an earlier date, 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 III., and are *not* the men who have at this day in their lodges the language of Eden, and the mysteries of the antedeluvian world. This is irresistible truth; and I challenge any man to turn its edge, or to break its point, or to show one particle of evidence to the contrary, except it proceed from the vain glori-

ous 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 in its book of constitutions, and its authorized publications.”—

“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 III. and of Henry VI. of England. The question becomes interesting : Whence did it originate ? and who first promulgated its falsehoods ?

“The Rosicrucian mania sprung up in Germany, A. D. 1610, nearly, and overspread Christendom. This puff of indefinable extravagance originated from the writings of one *Andrea*, a German, who amused himself with tales of spiritual wonder, and of 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 for the Rosy Cross philosophy in general, 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 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, *William 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 mason, claimed by Prof. Robison. [See *Proofs of a Con-*

spiracy.] Ashmole himself says, 'I was *elected* in Mason's hall, Basinghall street, A. D. 1646.' [See *Biog. Britt.*] This is the hall of the Stone Mason's Company, London; chartered 1677, thirty-one years after Ashmole's admission into its livery, and remaining to this day, as it ever has been, in the possession of Stone Masons, a company distinct from, and independent of, the Modern Free Masons; and it is evident that Ashmole was made *free* of the Mason's company, as his friend Lilly was made *free* of the Salter's company, and as the Lord Mayor is usually made *free* of some one of the 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 a Master Mason, as in a modern lodge of Free Masons. Therefore the record must be *wrong* which makes Ashmole a Free Mason of the modern type. But Ashmole was made *free* of the Mason's company; and was a Rosicrucian, and a famous zealot for the philosopher's stone, which, in his own words, 'is to convert the basest metals into perfect gold and silver, and flints into rubies, sapphires, emeralds, and diamonds.'"

"It is an undeniable fact, that the conceited mystery of the Rosicrucians, and their vain-glorious pretences to every thing good, and great, and magical, or holy, are united to the emblems and working tools of a handicraft mason; the trowel and level, square and compasses, and leather apron, to form this lying wonder of the nineteenth century, commonly called Free Masonry. This union did not take place in one day, not until the false philosophy of the Rosicrucians fell into merited disgrace, and the sect run 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 handicraft Masons, with whom it first appears in the early part of the 18th century."

“During this period” [namely, from the time of Ashmole’s death, to 1717] “the Rosicrucian pretensions were seeking, like a troubled spirit, for a resting place. The age was one of most extravagant speculation ; and moved by a strange desire of fame, and money, and conviviality, four companies of stone masons, who were left of those who 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 24, 1717. With a view to fill up their ranks and to increase their importance, they voted to *accept* men of other trades and professions, as members of the society. [See *Preston, Lawrie, Hardie, Tannehill*, et alia ; and particularly the *Ahiman Rezon*, of *Lawrence Dermott*.]

“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 each of the above writers.] They gave 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 Constitutions, about to be published. But the smoke of the 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 to imprescriptible rights ; which claim was in a course of preparation for the public, in the dreaded Book of Constitutions.

“After three years more, the dreaded volume came forth from the hands of *Anderson* and *Desaguilliers*, and blowed the first strain of Masonic vain glory, and unearthly mystery, which is heard from any book, or printed treatise ! These two men first published to the world the high pretensions of Freemasonry—men of low character and a base spirit ; whose book of constitutions was ushered from the press,

A. D. 1723, and is hardly older than our grandfathers!— 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 imbodied with the emblems of the mechanick’s society; and was brought forth by the book of constitutions in the form of Free Masonry. From the time of its birth the lying wonder began to run to and fro in the earth, wherever British commerce could carry it; and charters for holding masonic lodges were every where 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 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 went round the world, while in its *teens*.

“ The higher degrees began to be added in France; the first notice of them is near A. D. 1740, in connection with the enthusiastic and learned chevalier Ramsey. [See *Robison’s Proofs of a Conspiracy*.] They were received and modified under the hand of Frederick of Prussia, and by the school of Voltaire were introduced from France into the United States through the channel of Jews, in 1760, and afterwards.”

Note 2, page 82, lines 1 & 2.

'Twas then the mantle on the Masons fell
Which long had mask'd the Jesuit arts so well.—

“The organization of Freemasonry, like that of Jesuitism, is complicated and mysterious.—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*. In the accomplishment of their object, they have been equally and astonishingly successful.”*

The society of Jesuits, a monastic order of the Romish church, was founded in 1540, by Loyola, a native of Biscay. It is recorded of this extraordinary person, that in the outset of his career, he engaged in the most extravagant adventures, as the knight of the blessed Virgin; that he performed a pilgrimage to the Holy Land, and having pursued a multitude of visionary schemes, he returned to prosecute his theological studies in the universities of Spain. That he next went to Paris, where he collected a small number of associates, and prompted by his fanatical spirit or the love of distinction, began to conceive the establishment of a new religious order. He produced a plan of its constitutions and laws, *which he affirmed to have been suggested by the immediate inspiration of Heaven*, and applied to the Roman pontiff for the sanction of his authority to confirm the institution. The Pope referred the petition to a committee of cardinals; and, upon their representing the proposed establishment to be *unnecessary and dangerous*, refused to grant his approbation. Loyola, however, soon found means to remove the scruples of the court of Rome. He proposed, that the members of his society, besides the the usual vows, should take an additional one of subservi-

* Ward's Review, Vol. 1. p. 316.

ency to the Pope, binding themselves, without requiring reward, to go wherever he should direct for the service of the church, and to obey his mandate in every part of the globe. A time when the papal authority had received so severe a shock from the progress of the Reformation, and was still exposed to the most powerful attacks in every quarter, this was an offer too tempting to be resisted : the pontiff instantly confirmed the institution, granting the most ample privileges to the members, and appointing Loyola to be the first general of the order.

The primary object of the society was, to establish a spiritual dominion over the minds of men, of which the Pope should appear as the ostensible head, while the real power should reside with themselves. To accomplish this object, the whole constitution and policy of the order were singularly adapted. The design of the Jesuits was, to make them masters of the world. The follower of Loyola became the chosen soldier of the Pope, and plunged into all the bustle of secular affairs, ostensibly for the sole purpose of supporting the interests of the Romish church ; but his real object was, to promote his own selfish interests, and those of his order.

Exempted from the usual functions of other monks, the Jesuits were sent forth to watch every transaction of the world which might appear to affect the interests of religion, and were especially enjoined to study the dispositions and cultivate the friendship of persons in the higher ranks. *Nothing could be imagined more open and liberal than the external aspect of the institution, yet nothing could be more strict and secret than its internal organization.* The gates of the society were thrown open to the whole world, as if there were nothing in its nature to dread disclosure. Men of every description were invited to enter, and talents of every kind were drawn together.

The general disposed of every member by his uncontrollable mandate, assigning whatever service, and imposing

whatever task, he pleased. Every member of the order, the instant that he entered its pale, surrendered all freedom of thought and action ; and *every personal feeling was superseded by the interests of that body to which he had attached himself*. He went wherever he was ordered ; he performed whatever he was commanded ; he suffered whatever was enjoined ; he became a mere passive instrument, incapable of resistance. To render the subordination more complete, and to enable the general to avail himself to the utmost of his absolute dominion, he was provided with effectual means of perfectly ascertaining the characters and abilities of the agents under his control. In short, the organization of the institution was such, as imparted peculiar energy to the operations of this singular society ; which has been compared to a system of mechanism, containing the greatest possible quantity of power distributed to the greatest possible advantage.

Of this society it is observed, that nothing could divert them from their original object, and that no means were ever scrupled which promised to aid its accomplishment. *Expediency*, in its most licentious form, was the basis of their morals ; and *their principles and practices were uniformly accommodated to the circumstances in which they were placed*. The paramount and characteristic principle of the order, from which none of its members ever swerved, was simply this, that its interests were to be promoted by all possible means. To persons of strict principles they studied to recommend themselves by the purity of their lives, and sometimes by the austerity of their doctrines.

Their Christianity, *cameleon-like, readily assumed the color of every region where it happened to be introduced*.—Besides suppressing many of the truths of revelation, *they devised the most absurd falsehoods, to be used for attracting disciples, or even to be taught as parts of Christianity*. It was in fact

their own authority, not the authority of true religion, which they wished to establish.

But the most singular regulations, which principally contributed to extend the power of the Jesuits, and to form that enterprising and intriguing spirit by which they were distinguished, were long unknown to the rest of mankind, and were concealed with a degree of care, which might alone have excited the worst suspicions of their nature. It was their favorite maxim, from their first institution, never to publish even the ordinary rules and registers of the order. These were preserved as an impenetrable mystery, not only from strangers, *but even from the greater part of their own members.* They refused to produce them, when required by courts of justice; and it was not till the public prosecutions against them in Portugal and France, which terminated in their overthrow, had commenced, that the mysterious volumes of the institute were unveiled to the world. But the "*Secreta Monita*,"* or hidden rules of the society, which were not discovered till nearly fifty years after the abolition of the order, and which most unequivocally unfold the detestable nature of the institution, were most anxiously withheld from every eye, except those of the most thoroughly initiated. They were directed to be communicated, even to professed members, with the utmost caution, and then only as the result of personal experience, not as the recorded rules of the institution. In the event also of their falling into the hands of strangers, it was expressly enjoined

* These and other institutions, which contributed most essentially to the power and permanence of the society, are attributed to the genius of Laignez and Aquaviva, the two generals who succeeded Loyola.—To render it complete, and better adapted to the changes of circumstances, appendages were added from time to time, to the original machinery of the Jesuit system, by the master geniuses who had the management of it. Thus, too, for the same purpose, and as occasion has required, additions and improvements have been made to the Masonic system, by the wise and wily ones of the order.

ed, that *they must be positively denied to be the rules of the society.* These hidden precepts were most admirably calculated to subserve every purpose of avarice and unwarrantable ambition. They plainly show, that their authors were profoundly versed in all the arts of fraud, duplicity, finesse and intrigue. I will select and transcribe a few of their precepts, which will give the reader some idea of the spirit and tendency of Jesuitism.—“Princes and distinguished persons must by all means be so managed (by the members of the society,) that they may gain their ear, which will easily secure their hearts; so that all persons will become dependent upon them, and opposition be prevented.—It will further their object, if their members insinuate themselves into foreign embassies, but especially in those to the Pope.—Care must be taken, when princes or prelates found either colleges or parish churches, that the society always have the right of presenting, and that the superior of the Jesuits for the time being, be appointed to the cure, so that the whole government of that church and its parishioners may become dependent on the society.—Their members, in directing the great, must *seem to have nothing in view but God’s glory; and not immediately, but by degrees, interfere in political and secular matters,* solemnly affirming, that the administration of public affairs is what they engage in with reluctance, and only as compelled by a sense of duty.—In cases of dismissal, all must previously be prevailed upon to subscribe and make an oath, that they will never, directly or indirectly, either write or speak any thing to the disadvantage of the order; and the superior must keep an account of the sins, &c. which they formerly confessed, to be used against them, if occasion requires, *in order to prevent their future advancement in life.*—All must be caressed, who are distinguished either for their talents, rank or wealth, especially if they have friends attached to the society, or possessed of power.”—

The progress of the order was, at first, remarkably slow. Charles V. apprehensive of its dangerous tendency, rather checked than encouraged its advancement; and the universities of France resisted its introduction into that kingdom. Thus roused by obstacles, the Jesuits brought all their talents and devices into action. They applied themselves to every useful function and curious art; they sought employment, even in the humblest situations; they labored with the greatest assiduity, to qualify themselves as the instructors of youth. By these means, they ingratiated themselves into favor with princes and people, and supplanted their opponents in every Catholic kingdom. They soon established themselves in most of the courts which were attached to the Papal faith, not only as the confessors, but frequently also as the guides and ministers of superstitious princes. Their numbers and influence rapidly increasing, they had obtained, before the close of the sixteenth century, the chief direction of the education of youth in every Catholic country in Europe, and become the confessors of almost all its monarchs. They thus formed the minds of men in their youth, and retained the ascendancy over them in their advanced years. They took part in every public measure, and possessed at different periods the direction of the principal courts in Europe.

In spite of their vow of poverty, their wealth increased with their power; and they soon rivalled, in the extent and value of their possessions, the most opulent monastic fraternities. Besides carrying on an extensive commerce in the East and West Indies, they aimed at obtaining settlements, and reigning as sovereigns. About the year 1600, they accordingly obtained from the court of Madrid the grant of the large and fertile province of Paraguay. In justice to the Jesuits, it must be conceded, that their conduct of affairs in that country, and especially their treatment towards the aborigines, was, for the most part, highly praiseworthy. They taught the Indians the arts of civilizatio

and, by their wise and humane policy, secured their confidence and good will. Yet, even in this meritorious effort for the welfare of mankind, the peculiar spirit of the order was sufficiently discernable. In order to preserve their influence, they kept their subjects in a state of comparative ignorance.

Though the power of the Jesuits had become so extensive, and though their interests generally prospered during a period of more than 200 years, their progress was often interrupted; and, by their misconduct, they soon excited the most formidable counteractions. John Chastel, one of their pupils, made an attempt upon the life of Henry IV. of France; and Father Guiscard, another of the order, was convicted of composing writings favorable to regicide. Their banishment from every part of the kingdom except Bourdeaux and Toulouse, was the consequence. From these rallying points, they speedily extended their intrigues in every quarter, and in a few years obtained their re-establishment. In the reign of Lewis XIV, they reached the summit of their prosperity. But, at length, they experienced a blow from which they never fully recovered. The immortal Pascal, in the "Provincial Letters," exposed their quibbling morality and unintelligible metaphysics, in a strain of inimitable humor and irresistible irony. "This masterpiece of pleasantry and eloquence diverted and moved the indignation of all Europe." The impression it produced gradually sapped the foundation of public opinion, on which the power of the order had hitherto rested. Subsequently, other events operated to the prejudice of their interests, and their power and influence gradually decayed. Yet they long continued to stand upon the strength of the political power which they had acquired, and were able to prostrate their foes in the dust, and to crush many under foot, a century after their entire moral discomfiture by Pascal.

In 1762, their institute (which, in a luckless hour for themselves, they had previously given up to the magistrates of Paris, during an important trial in which they were concerned) was condemned by the French parliament, as *contrary to the laws of the state, to the obedience due to their sovereign, and to the welfare of the kingdom*. The order was dissolved, and their effects alienated. Shortly after, the parliament decreed that they should quit the kingdom, excepting such only as should renounce the institution. But in certain quarters, where the provincial parliaments had not decided against them, the Jesuits still subsisted; and a royal edict was afterwards promulgated, which formally abolished society in France, but permitted its members to reside within the kingdom under certain restrictions.

In Spain, they experienced an overthrow equally complete. They were also successively expelled from nearly every kingdom and state in Europe; and *Frederick the Great of Prussia was the only monarch who showed a disposition to afford them protection*. Finally, in 1773, the order was denounced and abolished by Pope Clement XIV. who is supposed to have fallen a victim to their vengeance. It nevertheless survived the general proscription, although it has been unable to regain its former unexampled ascendancy. Some governments have since restored it; and in 1814, a bull was issued by Pope Pius VII. restoring the order to all their former privileges; a measure which can admit of no reasonable justification, either from any thing in the history of Jesuitism, or from its adaptation to the circumstances of the times.—

The foregoing sketch is principally taken, for the most part *verbatim*, from an article relating to the Jesuits, contained in the *Edinburgh Encyclopedia*, (Am. Ed.) vol. XI. It is necessarily imperfect, as it has not been my purpose to give a full and connected history of the order, but rather such parts of it only as would bring to the view of the reader the many points of resemblance subsisting between the

history, the policy, and the principles of Jesuitism, and the history, policy and principles of the Masonic Institution. These points of resemblance are so numerous and so striking, that whoever reads the foregoing sketch with attention, cannot well avoid recognizing them. Indeed we shall discover in almost every line, analogies so strong and decided, as to rivet our attention to them at once. It is therefore the less necessary for me to undertake particularly to point them out to the reader. Freemasonry runs parallel with Jesuitism in almost every particular; insomuch so, that to give the history of the one, is almost equivalent to reciting that of the other. I shall leave it chiefly to the intelligent reader, to institute comparisons, deeming it unnecessary to multiply many words on this head. It will be proper however, to advert to some of the more prominent traits.

The constitutions and laws of the Jesuits were pretended "to have been suggested by the immediate inspiration of Heaven:" so also Freemasonry claims divine origin. The primary object of the [Jesuit] society was, to establish a spiritual dominion over the minds of men;" and "to accomplish this object, the whole constitution and policy of the order were singularly adapted. The design of the Jesuits was, to make them masters of the world." It is abundantly evident that a primary object of the Masonic society has been, to establish "a dominion over the minds of men:" that their design has been to "make themselves masters of the world." To accomplish these objects, "the whole constitution and policy of their order are admirably adapted."—The Jesuits were pretendedly zealous for the interests of religion; while to promote their own selfish interests, and those of their order, was all they cared for. The Masons feign an equal zeal for the promotion of charity and benevolence; while nothing can be clearer than that their great object, as an order, has ever been, to promote their own aggrandizement, and selfish interests.—It

is observed of the Jesuits, that "nothing could be imagined more open and liberal than the external aspect of their institution." So Masonry admits, with pretended liberality and inexclusiveness, all decent applicants into her society.—The Jesuit, "the instant that he entered the pale of the order, surrendered all freedom of thought and action, and every personal feeling was superseded by the interests of that body to which he had attached himself." Is not this remark strictly applicable to nine-tenths of the masons?—"He [the Jesuit] went wherever he was ordered; he performed whatever he was commanded," that is, by his general, or superior. And are not all subordinate masons under similar obligations? If commanded by great masonic dignitaries, are they not under an obligation, even to *commit murder*? (as in Morgan's case.) The Jesuit "became a mere passive instrument, incapable" of resisting the orders of his superior. Are ordinary Masons any thing more or less than this?

"The principles and practices [of the Jesuits] were uniformly accommodated to the circumstances in which they were placed." The same remark is emphatically true, in regard to the Free Masons, as the history of their *scisms*, and of their conduct in different countries and at different periods, will prove.—The Christianity of the Jesuits, "camelion-like, readily assumed the color of every region where it happened to be introduced." So Masonry, "camelion-like, assumes" any religion which happens to be predominant; or *infidelity*, if *that* have greater popularity.—The Jesuits "devised the most absurd falsehoods, to be used for attracting disciples, or even to be taught as parts of Christianity." How true is all this of Freemasonry! What absurd fables, what monstrous falsehoods it has devised, in order to attract disciples! It also proclaims itself as an appendage of Christianity; as an handmaid to religion; and even sometimes arrogantly and impiously pretends that *ITSELF* is *superior* to divine revelation!

The Jesuits were a *secret combination* of men. It was this "which principally contributed to extend their power." Their pernicious influence in society was extended and prolonged by means of their secret compact. Herein is seen, the dangerous tendency of secret societies in a community. It has been the same principle of secret combination, which has extended and prolonged the power and pernicious influence of Freemasonry.—"It was their [the Jesuits'] favorite maxim——never to publish even the ordinary rules and registers of the order. These were preserved as an impenetrable mystery——even from the greater part of their own members." So also, the principal bulk of the Masonic mysteries, and all the great Masonic plots, and measures of iniquity, are concealed from ordinary *three degree* masons, who comprise, perhaps, more than nine-tenths of the whole fraternity.—The detestable nature of the Jesuits' institution was not unfolded to the world till after their "*Secreta Monita*" was published; nor were the abominable principles of Masonry made known till after their disclosure by the fearless and patriotic Morgan.—In the event of the hidden rules of the Jesuits falling into the hands of strangers, it was expressly enjoined, that "they must be positively denied to be the rules of the society." In like manner, the secrets of Masonry, which have fallen into the hands of the public, are positively and pertinaciously denied by the Masons to be the true secrets of their order. A maxim of the Jesuits was, that "in directing the great, they must seem to have nothing in view, but God's glory; and not immediately, but by degrees, interfere in political matters, solemnly affirming, that the administration of public affairs is what they engage in with reluctance," &c. Thus too Freemasonry, notwithstanding all its usurpations, pretends to be actuated solely by motives of charity, benevolence, and public utility. And, although it disclaims all interference in political affairs, it yet contrives to help its votaries to nearly all the civil offices in

the country.—The Jesuits, when they dismissed a member from their society, previously prevailed upon him to make oath, that he would never write or speak aught to the disadvantage of the order; and in case he violated the obligation, measures were taken “to prevent his future advancement in life.” This last clause finds a counterpart in the obligation of the Masonic degree called the “Thrice Illustrious Order of the Cross,” in which the candidate swears, that should he ever know a companion violate any essential part of his obligation, he will “point him out as an unworthy and vicious vagabond, transfer his character after him wherever he may go, and expose him to the contempt of the whole fraternity, and of the world, during his whole natural life.”*—The Jesuits “aimed at reigning as sovereigns.” Some of the high Masons, also, style themselves *Sovereigns*, and no doubt would be very fond of reigning as such.

The Jesuits were an order of men who found their way into almost every part of the world; so have the Masons. *They* were consummate hypocrites—subtle, insidious, designing, ambitious; unrivalled in their arts of duplicity and intrigue, and successful in their schemes of deception; all which is true of the Masons. *They* were great pretenders to religion, morality, and science, and by this means, they every where, and for a long period of time, ingratiated themselves into the favor of rulers and people—winning their way into lucrative offices, into the councils of states, into the sanctuaries of justice and of religion—engrossing public favors, monopolizing honors, exerting an unbounded influence in society, and virtually wielding the destinies of nations; all which is equally true of the Masons. On occasion, *they* did not scruple to despatch an enemy, or such as stood in the way of their interests, by means of their *aqua tofata*; and so likewise the Masons have not hesitated

* See Bernard's *Light on Masonry*.

to kidnap and murder even their own brethren, who presumed to expose their duplicity and iniquity.

The Jesuits at length became so odious, and their practices so pernicious to community, that their order was suppressed by nearly all the governments of Europe; and even one of their own Popes denounced and abolished their society. Free Masonry, too, at different periods, has been regarded by most of the governments of Europe as a dangerous and pernicious institution, and accordingly, in many instances, has been suppressed; and now, we, the people of these free United States, where heretofore they have enjoyed full swing to carry on their depredations, find it necessary to hurl down its usurping influence and overgrown power, in order to preserve at least some remnant of our liberties—liberties which, until of late, the Masons have continued to wrest by piecemeal from our possession.

It is recorded of the Jesuits, that after their expulsion from nearly every kingdom and state in Europe, “Frederick the Great of Prussia was the only monarch who showed a disposition to afford them protection.” Frederick, as is well known, was a *Freemason*, and, in connexion with Voltaire, employed Freemasonry as an engine by which to overthrow Christianity. This accounts for the circumstance of his affording protection to the Jesuits, who were mostly Freemasons, and well fitted, as instruments in the hands of that monarch, to promote his infamous design.

Some apposite extracts from Ward’s *Anti-Masonic Review* will here be subjoined.

“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.—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 Association*. ‘ 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,” &c. “ 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.—

“Professing to be a religious order, they [the Jesuits] 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. * * *

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 their order, in their wide distribution of immense power, concentrated in one body, actuated by one spirit of self-aggrandizement, 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 organized 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 the objects of 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 one which has ever purified itself, or been purified, save only by desolation, and death."

Note 3, page 83, line 9.

From the invention of some robber band ;

The Masonic system appears to be better fitted for a gang of robbers than for virtuous, Christian men. Many of the principles of Free Masonry will be found to be well worthy the adoption of the *former*. Its oaths and blasphemies are fit only to be uttered by the tongue of hardened guilt.

Note 4, page 84, line 15.

Whatever institute hath aught of good.

Virtue loves to walk in the light. Acting ever from the purest motives, she scorns to envelop herself in Cimmerian darkness, or to wrap up her rituals in mystery. Unless admonished by delicacy, humility, or a just prudence, she never seeks to conceal her deeds from open view.

Having them in our possession, let us examine, attentively, the mysteries and secrets of Masonry. Shall we find in them *any one thing* of an unexceptionable character, impro-

per to be universally promulgated? *any one thing* of this description, which, for a laudable or valuable purpose, should be withheld from the world at large? *any thing* of good the disclosure of which to all mankind could be possibly inexpedient and unlawful? What possible injury could result to the cause of Truth, of Freedom, or of Virtue, from their universal promulgation? Admit that *Emblems* are essential, to impress on the heart and understanding more forcibly than preceptive teaching, a sense of moral obligation; is it not important that all, high and low, rich and poor, all ages, all sexes, should be made acquainted with what is signified by them? All are alike interested in moral truths. As for signs, &c. however convenient for banditti, they have no intrinsic importance whatever. They are neither "sacred" nor "sublime." Those who have selfish designs in view may have occasion for them; others need them not.—Let none infer, from the long boasted *value* and *inviolability* of the masonic-mysteries, that they are worth any one's attention, on account of their real importance.

• Note 5, page 85, line 5.

Its beauteous beaming let the novice mark,

NOVICE. One who is young, or of low degree in Masonry. Shrewd, flippant-tongued Lecturers, adepts in the mysteries of the *craft*, will advance many plausible, and, doubtless, morally unexceptionable sentiments, and artfully connect many of the beauties of Science, Morality and Religion with the foolish and fulsome jargon of Masonry, in order to throw greater splendor and interest around the institution, and thus to captivate and amuse the honest, simple, inexperienced novice. It is thus that multitudes of ingenuous, well-intentioned young men, in their early connexion with the Fraternity, form exalted opinions of Masonry, (which, in frequent cases, are retained through

life—for such are unsuitable to become leaders, or initiates into the *knaveish* mysteries) and are often heard to speak in terms of admiration of its loveliness and sublimity; whereas, if their discernment were sufficiently acute to discover the concealed wand of delusion—could they once behold Masonry in its naked deformity, divested of every disguise which serves to hide, and stripped of the borrowed plumes which embellish it, with what horror, what loathing, what scorn would they turn from it ! But, unfortunately, the spell of the sorcerer has been, till recently, much too mighty to be broken, even by those of mature and intelligent minds who had been prompted by the purest motives to embrace this dragon of a thousand heads and as many horns, “who deceiveth the whole world.”

Note 6, page 85, line 10.

That darkness ne'er the light may comprehend !

“And the light shineth in darkness, and the darkness comprehended it not.” John, Chap. 1. v. 5. Masons would even persuade us, that St. John (whom they claim as their great patron) wrote this in reference to Free Masonry ! This apothegm of the Evangelist is adopted by the craft as a motto apposite to the order—its inscription is frequently seen. Never was a more glaring, more impudent, more impious perversion of Scripture language. “The darkness comprehended it not.” This declaration plainly means, that the understandings of men were so darkened that they could not, or would not, comprehend the light—that is, divine truth. This appears to be the obvious meaning of the passage, however it may admit of variant shades of metaphysical explanation. But God *would* that all men come to a knowledge of the truth ; he *would not* that any should remain in darkness. And, “let your light shine.” But the avowed principle of Free Masonry is, to *conceal* light.

Its language would appear to be, "Let *not* those who are in darkness (namely, the uninitiated) comprehend it. Great is the utility and glory of Masonic light; but let it be selfishly confined to a few; let horrible oaths, let the sword of menaced vengeance guard it, that the world at large may *not* be able to see or comprehend it! Also, let a very small part of it be sold to each 'blind candidate' for \$20. That mankind at large may be effectually debarred from it, let the sword of vengeance be brandished in *terrorem* over the heads of the initiated, that they may not dare make it seen without the walls of the lodge-room, for the benefit of their fellow-beings!"

Note 7, page 85, line 11.

Read but the horrid oaths, the penalties,

This limited volume will not admit of an insertion of any copious extracts from the Masonic oaths, or obligations; and in truth I little regret the circumstance, as they are too blasphemous and shocking to be repeated. Many of the penalties, in particular, are horrid. Each degree has its oath; and each successive oath seems to increase in profanity and *savageness*. Let it not be asked, if the tremendous and bloody imprecations annexed to these oaths are befitting a *Christian* man.

Note 8, page 85, line 23.

A ready engine in the hands of knaves, &c.

A man may be a freemason, and yet *not* be a *villain*; nor is it contended, that Masonry is invariably, or generally, employed as an instrument of evil by those who embrace it. But that it is a formidable engine in the hands of *ambitious* and unprincipled men, for the accomplishment of

any purpose, however infamous and detestable, cannot be doubted. None but must be convinced that such is the fact, who shall take into consideration its peculiar organization, to say nothing of its principles. That it *has* been employed by wicked men to subserve the worst of purposes, is undeniable; history furnishes but too much evidence of the fact.—So long as human nature is tainted with depravity, bad men will ever be found ready to avail themselves of Masonry, to carry into effect their diabolical schemes. That men of moderation and virtue do not employ it as an instrument of evil, argues nothing in its favor. It is owing to *their* virtue, not to the pure principles and harmless character of Freemasonry.

Note 9, page 85, lines 27 & 28.

*From its own hist'ry even, we may learn
Its fearful power ;*

Both the *bigot* and the *infidel* has, at different epochs, laid hold of the mystic system, as an unrivalled agent whereby to accomplish his unhallowed designs; and it has admirably, and alike answered the ends of either. The same remark is also true of the *despot* and the *anarchist*.

“Who can doubt, that during the disastrous times of the French Revolution, Free Masonry was exerting its full share of power amid the sanguinary scenes which stained the whole face of Europe with blood. Later still, in the convulsions with which Italy was torn, Free Masonry lighted the torch, and the sword of the Red Cross Knight leaped from its scabbard at the command of the encampment. And we know that now, the energies of a young republic in our own hemisphere, and on our own immediate borders, are wasted in civil discord under the banners of the craft.”

Note 10, page 88, line 6.

Darts at that Pilot an indignant glance,

The Chief Magistrate of the United States, as is well known, is a Freemason of high grade. How far Masonry aided his election, is not the present inquiry. Most if not all the members of his Cabinet are likewise Masons. It is an undeniable and alarming fact, that most of those Post-Masters who were Anti-Masons, have been removed from office by the present Administration, and the vacancies filled with Masons. It was in allusion to this fact, that, in a communication published in the Massachusetts Spy of the 5th Aug. last, speaking of the removal of so many post-masters I observed, that it "*excited ONE SUSPICION, and if that suspicion were well grounded, the object was detestable, infamous.*"

Note 11, page 88, line 21.

Give him a seat, and others shove aside ;

No matter what a man's *merit* may be, if not a Mason he is not to be honored and promoted by the craft. Masonry has done more to create invidious distinctions in society than even wealth. It has claimed for its votaries a *patrian* rank, and treated all others as *plebeians*.

Note 12, page 90, line 8.

To bear the burden of a Mason's jack !

"Jacks." A very appropriate appellation given to those who, though they have not been initiated into the *sacred* and *sublime* mysteries of Noodleism, are nevertheless from sel-

fish motives or servility, the officious apologists, or from ignorance the warm, perhaps fanatical, panegyrist of the Fraternity. Poor, paltry creatures, at best.

Note 13, page 90, line 24.

Good, wholesome, public morals to deprave ;

When we take into consideration the Anti-Christian, Anti-Republican, and licentious principles which are scattered through the Masonic creed, and the misguiding and pernicious influence which those principles must have upon the individuals who are bound by fearful oaths to conform to them, we must be convinced that Masonry has done much to corrupt the public morals. Masons are generally men of respectable standing in society, and consequently the public morals take their color, in no small degree, from their example. They are numerous and influential, and of course, whatever vice they may countenance, it will lose much of its odium in the public estimation, if not even become fashionable. How false is the assertion, so frequently repeated by the worthy brethren, that Freemasonry serves essentially to elevate the tone of public morals !

Note 14, page 90, line 30.

Thy rites degrading,

The disgusting ceremonies attending an initiation are beneath the dignity of rational beings.—“The candidate” [in the Entered Apprentice’s degree] “is divested of all his apparel (shirt excepted) and furnished with a pair of drawers, kept in the lodge for the use of candidates; the candidate is then blindfolded, his left foot bare, his right in a slipper, his left breast and arm naked, and a rope called a cable-tow round his neck and right arm, (the rope is not put round the arm in all lodges) in which posture the can-

didate is conducted to the door where he is caused to give, or the conductor gives three distinct knocks, which are answered by three from within, the conductor gives one more, which is also answered by one from within. The door is then partly opened and the Junior Deacon generally asks, 'who comes there? who comes there? who comes there?' The conductor, alias the Senior Deacon, answers, '*A poor blind candidate,*'" &c. Such is a sample of the *dignity* and *sublimity* of Masonic ceremonies!

. Note 15, page 91, line 16.

(Think you, my friend, that Solomon, the wise, Attention gave to such absurdities?)

"How idle to suppose, that the royal monarch of Israel, whose chief glory was wisdom, could have invented, and transmitted to posterity a system so poor and barren as this!" [i. e. Freemasonry.]

Note 16, page 91, lines 19, 20.

*Yet makes profane and sacrilegious use
Of holy things—a blasphemous abuse ;—*

It would occupy too much space to show by quotations from the Masonic lectures contained in Elder Bernard's book, the profane use which Masonry makes of sacred history and divine things in general. It would seem to be the design of this monster, to sink the reputation of Christianity, by mingling with it unhallowed fables and falsehoods.

Note 17, page 91, line 22.

With rites obscene, and idle mummerly mix'd,

The indecent and degrading ceremonies attending an initiation more particularly, are truly contemptible. How insignificant ! how idle ! What nonsensical and disgusting jargon !—mingled with mockery prayers, profanely offered to the Most High !—

But, all is *sublime science* !—A very pretty *science*, truly ! for rational beings to mispend their precious time, in studying and attending to such unprofitable nonsense, interlarded with impious prayers ! And then the convivial bowl—Is this their “innocent pastime” ?—But stop ; the masons inveigh against those who mispend their time. They disapprove of idleness ! “Young man,” (says the Right Worshipful Master to the candidate, in the ceremony of conferring the Mark Master’s degree) “it appears that you have been loitering away your time this whole week,” &c.”*

Note 18, page 91, line 28.

And meek Religion’s “handmaid,” puff’d with pride,

The pride and pomp displayed by the glorious knights of the cable-tow, are in admirable keeping with the simplicity and meekness of our holy religion ! The humility of the “handmaid” cannot be doubted. How worthy of imitation the example of her votaries ! What meekness they display in their parades ! How Christian-like their boastings !

Note 19, page 92, line 1.

With pompous titles, &c.

“It has often occurred to me as a little extraordinary,”

*See Lights on Masonry, p. 96.

says Mr. Colden in his Letter on the subject of Free Masonry, "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, dignity, 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 slave 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 constitution.

"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 mean by great masons those who are proud of their magnificent titles," &c.

The Turkish Sultan, in like manner, exalts himself as a god, so far as titles can exalt him, in order to make himself appear transcendently great and glorious in the eyes of his subjects. The Grand Lama also, and most of the Asi-

atic monarchs, are by no means "slow" in assuming lofty titles, that they may impress an *adequate* idea of their power and magnificence. "Sublime Sovereign of Sovereigns," "Lord of the two Hemispheres," "sole Monarch of the Earth," "Holy Son of Heaven," "Commander of the sun and moon," &c. are titles which have been assumed by vainglorious mortals. Yet are those monarchs far more modest in their titles than certain Grand Masonic dignitaries; inasmuch as the former have, in reality, very substantial kingdoms under their control; whereas, the sovereignties of the latter are altogether imaginary. The real sovereignties of the world are as much beyond their grasp, as those kingdoms were beyond the grasp of Satan, which he proffered on certain conditions to our Savior.

I am not prepared to believe, that it is merely an overweening vanity which has led the great ones in Masonry to assume regal titles. It smacks too much of a hankering after *Royalty* and *Nobility*. "Who loves the name, loves the game."

Masonry, in its ineffable degrees, assumes for its chosen sons, titles, not only most impious, but superlatively ridiculous; more pompous and inflated than even those which are assumed by the Grand Seignior. In this article it far surpasses "His Sublimity" in extravagance.

Note 20, page 92, line 6.

What but the tippler's orgies to enjoy?

I would not assert or insinuate, that the freemasons, generally speaking, are more *intemperate* than other men. But the frequent "refreshments" so customary in lodge meetings, unquestionably have a tendency to induce intemperate habits. Besides, the convivial bowl *consecrated* and *sung* by the sons of ancient and honourable Freemasonry,

serves to render the drunkards cup a *fashionable* vessel among all classes of society.

Note 21, page 92, line 20.

To quaff libations from a HUMAN SKULL!!

In the ceremony of receiving the Knight Templar's degree, "the candidate takes the cup (the upper part of the human skull) in his hand, and repeats after the Grand Commander, the following obligation: 'This pure wine I now take in testimony of my belief of the mortality of the body and the immortality of the soul,—and may this libation appear as a witness against me, both here and hereafter,—and as the sins of the world were laid upon the head of the Savior, so may all the sins committed by the person whose skull this was, be heaped upon my head, in addition to my own, should I ever knowingly or wilfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall at any future period take, in relation to any degree of Masonry, or order of Knighthood.* So help me God.'" See *Light on Masonry*, p. 164.

* "The candidate here not only imprecates the damnation of his own soul, for his own sins, but also for the sins of another, which is a *double damnation*;—and all this in case of a violation of any oath in Masonry. As, for instance, 'if he speaks *evil* of a brother Master Mason, behind his back or before his face;' or 'wrongs him out of *one cent*;' or 'suffers it to be done by others, if in his power to prevent it;' he is to be doubly damned!!!"—Bernard.

It is hoped that, in all cases, the person whose skull is thus drunk out of, was not a Mason; for surely the sins of *two* Masons guilty of such awfully wicked and Heaven-daring imprecations, must, united, be greater, if possible, than those of Judas, or of the first murderer, (said to be a Mason) who exclaimed, "My punishment is greater than I can bear."

Note 22, page 92, line 21.

Mas'nry adopts itself to varying times,

Like the pliant morality of the Jesuits, it accommodates itself alike to *infidelity*, and to the *grossest superstitions*. It very readily compromises, and squares conscience with all. A glorious spirit of liberality, truly !

When necessary, it makes alterations in its system, and comes forward *new-vamped*. Thus, the serpent casts off his old obsolete covering which can no longer serve him, and assumes a new one, more *glossy* and fairer to the eye ; which, in its turn, is again superseded.

Note 23, page 92, line 27.

The Square and Compass with a like parade,

“Free Masonry, in the realms of Mahomet, pays precisely the same reverence to the Koran, which, in Christendom, she pays to the Bible. In India, she reverently places the Shaster by the side of the Book of Constitutions, and pompously carries the records of heathen mythology with great solemnity in the procession, and lays it unceasingly open in the lodge room. But she cares neither for the one, nor the other ; for the true God, nor for any God. Her object is to deceive men. She regards the Bible, the Koran, and the Shaster, with equal favor, and neither of them one pin, only as she makes them contribute to her own glory.” *Ward's Review*.

Note 24, page 95, line 5.

The present secrets you can never gain.

When the secrets of Masonry were disclosed to the world by “Jachin and Boaz,” the brotherhood had only to

change their signs, passwords, grips, and manner of working, and every thing went on as successfully as before. Book masons were unacquainted with the *new* secrets, and of course could not enter the lodges.

The Masons say that what Morgan wrote is counterfeit, not genuine Masonry, and that his book was a catchpenny contrivance between him and Miller. Why then was he kidnapped? Why was the whole Masonic hive put in an uproar? Why have precautionary measures been adopted, from time to time, to prevent book masons from entering the lodges? Again—Is it nothing that hundreds of Masons, of high standing, and unblemished reputation for veracity, have publicly and solemnly declared that what he wrote is TRUTH? Are these men all liars in this case? Do they not all uniformly tell one story? No, brother “Jachin,” it is useless to deny that Masonry is fairly before the world. True it is you have cunningly devised “*checks*,” invented new secrets, &c. You stoutly deny that the secrets of the craft have ever been disclosed! you have the effrontery to say this, because an anti-mason cannot enter a lodge! No; nor a mason either, who is a stranger, *as* he formerly could!

Mr. Merrick, in his Letter observes, “The secret recesses of the institution have been laid bare. . . . It is vain—useless—false—to deny it. The publication of William Morgan—the martyr whose life paid the forfeit of his broken obligations—disclosed all that could be disclosed of the secrets of the Fraternity, so far as he wrote: and since his immolation, the work has been pursued by pure and able and faithful hands, until there remains little or nothing to be told. The testimony in proof of the truth of these disclosures is as full as human testimony can be. . . . They who will not believe it after a full and candid examination, would and could not believe me; neither, in my opinion, would they believe though one should rise from the dead.”

Note 25, page 95, line 14.

Th' alarming facts Seceders have disclos'd,

I would here introduce an extract from the Debates of the late Anti-Masonic State Convention :

“ On the motion to choose a *Committee to report on the truth of the disclosures of Free Masonry, now before the public,*

“ Mr. A. CHURCHILL, of Milton, questioned the expediency of this measure. It was spending time that could be more usefully employed. He thought the Convention might as well choose a committee to report whether the sun was now shining above or below the horizon. He did believe the testimony sufficient to convince any reasonable man, who would take the trouble to examine it, that the principles of Masonry were now before the world. In many instances, in judicial proceedings, the testimony of a single witness of fair character, had been sufficient to establish facts affecting the property and lives of individuals. In this case, there were hundreds, and perhaps thousands of credible witnesses, residing in different and distant places, whose testimony corresponded in every material circumstance. They could have held no communication with each other; they were concerned in no mutual project of profit or self-aggrandizement; and they could have no common object to deceive. If one individual had come forward after another, and denied the correctness of former disclosures, saying, ‘*this man has imposed upon you a false statement, I will tell you the truth,*’ and then varied the testimony so as to give himself a personal and particular claim to attention and distinction, then we might have been thrown into doubt; but when multitudes of individuals, in different sections of the country, testified to the same facts; when they could obtain *no possible object by falsehood and misrepresentation, and they could have no motive to de-*

ceive, but come forward with reluctance and shame, to acknowledge faults and confess errors, we cannot withhold our belief."

The following is the Report made by the committee :

"The Convention to whom was referred the resolution of the Committee, to inquire into the truth of the disclosures of Free Masonry, do accordingly report,

"That they have examined the subject, and find that the disclosures made by Capt. WILLIAM MORGAN, entitled, '*Illustrations of Masonry*;' and the subsequent disclosures of the *Le Roy Convention*, carry on their face the seal of truth, as do also the disclosures of the higher degrees in the work of the Rev. Mr. BERNARD, entitled, '*Light on Masonry*.' Regarding the '*Illustrations*,' no better evidence need be adduced to confirm their truth, than the violent and unlawful seizure of the author by Free Masons; of his being transported by them in a clandestine manner from Canandaigua, (where he had been maliciously and unjustly confined, and afterwards treacherously liberated,) to Fort Niagara, and whence after imprisonment for four or five days in that fortress, he was taken by members of the Fraternity, and carried to places unknown, since which time he has never been seen by any witness, to testify of his existence! Touching the disclosures of the *Le Roy Conventions*, the first of which consisted of forty-six members, who met at Le Roy on the 19th of February, 1828, and the second, consisting of 129 members, who met on the 4th of July following, all of both conventions being seceding Masons, and whose characters for veracity could not be impeached; and further, who could have had no object to deceive, furnish to the minds of your Committee, unequivocal evidence of their truth. The disclosures of the Rev. Mr. BERNARD are of a like nature. He is a gentleman of known and acknowledged virtue, and it appears that conscientious scruples, caused his secession from the Fraterni-

ty, and such has been the fact with the great body of seceders. And here it may be observed that in all the secessions, in several of the States where individuals had no intercourse with each other, there has been an *uniformity* in the declarations, that the disclosures, so far as they were acquainted with them, were true. It also operates conclusively on the minds of your Committee, that *the truth of these disclosures have never been, by any official act of the Fraternity, DENIED.* After this, as your Committee are willing to believe, abundance of testimony, if any thing else could be wanting, it would be found in the resentment of the Fraternity against all seceders; no characters, however pure and spotless, have escaped the slanders of the craft. The usual expression has been, ‘perjured villain,’ thereby giving additional evidence to the truth of the oaths administered to initiates, and the belief in the binding nature of them on the consciences of those who have taken them.

“Respectfully submitted.”

Note 26, page 96, line 5.

Yet were it crime Masonic oaths to keep.

“If the keeping of *any* secrets whatever, involves a contravention of higher and prior obligations, the promise so to do is nothing.”

“If the vow which they [the freemasons] have made as citizens, be contrary to that which they have made as Freemasons, is not this second vow null of itself, being destroyed by a vow more ancient and more sacred?”——

The following is extracted from Elder Bernard’s book, pp. 9 and 10.—“Am I justifiable in pursuing this course? [divulging the secrets of Masonry.] Will the law of God approve the violation of such solemn oaths? Passing by the arguments which might be adduced from the fact that

the obligations were taken without a previous knowledge of their character—the assurances that they were not to interfere with my political or religious sentiments, when they are diametrically opposite to both—that I swore fealty to a professedly ancient, moral, benevolent, and righteous institution, when it proves to be ‘modern, corrupt, selfish, and unholy,’—I rest the question upon the principles of moral obligation by which I expect to be judged, and by which I must stand or fall.

“Are the oaths of Free Masonry, then, congenial with the duties which I owe to God and my fellow-men? If they are, I most certainly am bound to keep them; if not, to break them. By the principles of moral obligation I am required to promote God’s glory, and the best good of the universe. My swearing to love God and my neighbor does not enhance the obligation at all; for it says, ‘Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy strength, and with *all* thy might, and thy neighbor *as* thyself.’ It says this to the sinner and the saint—to the man who has sworn and to him who has not sworn, it is alike infinitely binding on all. It cannot be increased nor diminished—it can require no more—it can receive no less. If I swear to love God and keep his commandments, the oath is binding, because moral obligation makes these requisitions before I took the oath, and the oath and moral obligation are in perfect harmony. If I swear to violate the command of God; for instance, to kill my neighbor, I am bound to break my oath; for the Divine law says, ‘Thou shalt not kill,’ and my swearing to violate the command does not, cannot, render the obligation void. Moral obligation requires me to keep such secrets and such only as are calculated to promote God’s glory and the best good of community; and my swearing does not affect the obligation at all. It also requires me to reveal those secrets, the keeping of which have a tendency to mar or prevent His glory and the best

good of my neighbor ; and my swearing to keep them does not, cannot, render the obligation void ; for instance, if I had sworn to keep secret the intention of a highwayman to rob my neighbor's house and murder his family ; to keep secret a plot against my country, the government of which is founded upon the principles of truth and justice ; to keep secret a grand conspiracy formed by a powerful society, the object of which was, like that of the *Illuminati*, to abolish government and social order and extinguish Christianity—as the keeping of these secrets would be prejudicial to the interests of my neighbor, to the safety of my country, to the glory of God, the principles of moral obligation would require me to reveal them. If I had sworn to assist the robber, to unite in the plot, or conspiracy, my refusing to *act* in either case, *simply*, would not fulfil the duties which I should owe to my neighbor, to my country, or my God. So I did not *make known* the intention of the robber, *expose* the plot, or *reveal* the conspiracy, I should be guilty of a violation of moral obligation.

“ It will not be necessary here to inquire whether the oaths to keep the secrets of a brother, with or without exception, to deliver a companion ‘ right or wrong,’ to ‘ take vengeance on the traitors of Masonry,’ ‘ to sacrifice all those who reveal the secrets of the order,’ are in harmony with the Divine law—but whether the principles of moral obligation require the keeping or revealing of Masonic secrets ?

“ It will readily be admitted that the *existence* of the institution depends upon the keeping of its secrets inviolate. It will follow, then, if the existence of the institution is necessary, or has a tendency to promote God's glory and the well-being of society, the principles of moral obligation require me to keep its secrets, and by revealing them I am guilty of moral perjury ! And on the other hand, if the institution is corrupt, has an evil tendency, is opposed to the order and well-being of society and the glory of God,

I am under moral obligation to break my oaths, and reveal its secrets to the world, that it may come to an end. My refusing to meet with or support the institution, is not sufficient ; I must renounce *fidelity* to the order, *reveal* its secrets, *oppose* its influence, and use my exertions to *destroy* it, or I am guilty of a violation of moral obligation."

Mr. Ward, also a renouncing Mason, addresses the following language to his masonic brethren : " You are not bound by your Masonic 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 sanctioned that unholy pledge, or rendered it morally binding upon your conscience. It is monstrous to plead past profanity in justification of present iniquity." Review, vol. 1. p. 139.

With the above views, the opinions of Paley, Parkhurst, and other approved moral and theological writers, will be found to coincide.

Paley says, " Erroneous promises are not binding in certain cases ; as first, when the error proceeds from the mistake or misrepresentation of the promise. Because a promise evidently supposes the truth of the account which the promisee violates in order to obtain it. A beggar solicits your charity by a story of pitiable distress—you promise to relieve him if he will call again : in the interval you discover his story to be made up of lies ; this discovery no doubt releases you from your promise. One who wants your service, describes the business or office for which he would engage you ; you promise to undertake it : when you enter upon it, you find the profits less, the labor more, or some material circumstance different from the account he gave you. In such a case, you are not bound to your promise." Moral Philosophy, p. 106.

How many thousands of honest Masons, we may well suppose, would renounce and denounce Freemasonry at

once, were it not for their scruples respecting the lawfulness of violating their Masonic oaths! The oaths bind them against their will to Free Masonry; hold their influence in favor of the institution after they are satisfied of its worthlessness; retain their names, where their presence perhaps has not been for years; compel them to countenance what they do not approve; restrain their liberty, burden their heart, blind their eyes, pervert their conscience, and chain their will.

Note 27, page 97, line 28.

Is it enough to wield a feeble rod, &c.

Every means should be adopted of disseminating light, on the subject of Free Masonry, or which will aid in eradicating the evil. Let its principles be analyzed by able men, and held up to the public view in their true colors. Let its iniquity, its dangerous and corrupting tendency, be clearly pointed out. Let the subject be discussed on every suitable occasion; let luminous essays be written; let fair and energetic arguments be held forth; let commanding eloquence lift up its voice in public assemblies; let ridicule hurl its shafts; let irony prepare her pointed and polished arrows; let patriotism, let morality and religion be appealed to, and the *feelings* of men, as well as their understandings, addressed.* Let an alarm

* The proud selfish ringleaders of the order do all they can to stifle inquiry on the subject of Freemasonry. The public Press, which is for the most part, under their dictation or control, is either overawed and muzzled, or rendered subservient to their cause. Thousands of *jacks*, ready to lick servile dust, are trained to their purpose, and constantly await their beck. Every thing is done which can be done, to stop the progress of truth. Anti-Masonic newspapers and other publications are frequently intercepted, and destroyed, that honest masons, and the public generally, may not be undeceived. The *motives* of anti-masons are represented as sinister and unworthy; &c. But, "TRUTH IS GREAT, AND WILL PREVAIL."

be sounded, which shall reverberate throughout the continent, and wake to active exertions to do away the mighty evil, every good man and true and faithful to his country's cause. To tear down the bulwarks and demolish the strong holds of Masonry, an opposition more energetic, more efficiently organized, is required than is now in operation. Such an opposition can then only be enlisted when the public mind is better prepared than at present by the *lights of inquiry*—which, we are happy to perceive are daily increasing. This preparation is indispensably necessary—but the business must not stop there—men must *act* as well as reason and inquire, and combat as well as burnish their armor. Was the power of Popery curtailed by Luther and his followers, without an effort? When did despotic power ever fall, simply because the oppression it exercised over its subjects was by them disliked? And will Free Masonry yield without a struggle? We may rest assured, that its friends are too much interested in sustaining it, to permit it quietly to go down. The world may “think of it, laugh at it, hate it, or despise it,” but all will be “in vain;” we must *go to war* against it, and that in good earnest. Prudence indeed, in every species of warfare is to be exercised.

Are not the Fraternity organized? Is not their system in full operation? Has it not been strengthened by such improvements upon its original organization as experience has suggested, in order to prepare it for *any* exigency? Has not its power been strengthened by long exercise? And, what is more than all, are not the Fraternity *secretly* organized? Can any man then, in his sober reason suppose, that their movements can be checked, their influence counteracted, and their institution hurled down, otherwise than by an active and systematic opposition? As Col. Merrick observes, “It is vain and idle to expect, that an institution which has spread itself abroad into many lands, whose ramifications have reached the heart of almost every country, is to be extinguished without many efforts. They who

calculate that it will fall of itself and crumble to decay, reckon not upon the interest which is enlisted in its support. It will yet withstand many shocks. But, if the people are true to themselves, and to the best interests of their country, and of their posterity who are to inherit it, they will unite in the common cause, and move forward, 'through good report and through evil report,' till the great end of the extinction of speculative Free Masonry is fully, finally, and happily accomplished."

Note 28, page 98. line 2.

His strength renew, his poison pour again.

It is useless, and worse than useless, merely to vex and irritate an adversary, instead of meeting him with that energy and resolution which shall completely vanquish him. The means of further annoyance should not be left within his grasp. He must be entirely stripped of his armor, otherwise, he will most probably recover from his temporary discomfiture, and become in his turn, the victor; and, in that event, you must not expect from him any clemency. Should the Anti-Masons fail in their warfare, they must expect to experience the vengeance of the brotherhood. Masonry, should it survive the present shock, will become more usurping, exclusive, and pernicious than ever. It will sweep its opponents from every political station, and they will be made to rue the day, that they ever molested or tampered with Freemasonry.

Note 29, page 98, line 12.

Destroy the Upas, and its every sprout,

The principles and practices of Free Masonry are as poisonous and fatal to the morals of society, as the effluvia of the Bohon Upas is said to be to animal and vegetable life.

Note 30, page 98, line 19.

A clan more dangerous than the gypsey tribe?

The resemblance between the compact and many of the customs of the Freemasons, and those of the Gypseys in former times, is very remarkable. Whoever shall examine some particular traits which distinguished Gypseyism, cannot avoid recognizing their similiary to certain features belonging to Freemasonry. Indeed, so striking is the resemblance, that there is no possibility of not perceiving it. In the oaths, in the injunction of secresy, in the pretension to *mystical* science, in the claim to great antiquity, in the assumption of high-sounding and *royal* titles, in mummery and the use of cant language, and many other particulars, the resemblance may be readily traced. In truth, how like, is the very genius of Gypseyism to that of Freemasonry!

Without referring to authorities professedly historical, in confirmation of the correctness of the preceding remark, it being unnecessary, I would nevertheless invite the attention of the reader to the following extracts from an article contained in Bailey's English Dictionary, vol. II. printed in London in 1756.

“GYPSES. They endeavour to persuade the ignorant, that they derive their origin from the *Egyptians*, a people heretofore very famous for astronomy, natural magic, the art of divination, &c. and therefore are great pretenders to *fortune telling*.” So much for their pretensions to an *ancient origin*, and also to *science*. Now for their *mode of initiation*, their *oaths*, their *high titles*, their *obligations of secresy*, their *mysteries*, &c.

“It is the custom of these wretches to swear all that are admitted into their fraternity, by a form and articles annexed to it, administered by the principal *Maunder*, or *Roguish Strowler*, and which they generally observe inviolably.

The manner of admitting a new member, together with the said oath and articles, are as follows :

“ The name of the person is first demanded, and a nickname is then given in its stead, by which he is ever after called, and in time his other name is quite forgotten. Then standing up in the middle of the Fraternity, and directing his face to the *Dimber-Damber*, or prince of the gang, he swears in this manner, as is dictated to him by one of the most experienced :

“ I, *Crank-Cuffin*, do swear to be a true brother, and will, in all things, obey the commands of the *Great Tawny Prince*, and keep his counsel, and not divulge the secrets of my brethren.

“ I will never leave nor forsake this company, but observe and keep all the times of appointments, either by day or by night, in any place whatsoever.

“ I will not teach any one to cant, nor will I disclose aught of our mysteries to them, *although they flog me to death.*”

He next swears—“ I will take my Prince’s part against all that shall oppose him, or any of us, according to the utmost of my ability,” &c. Loyal and gallant Gypsies ! ay—take each other’s “ part,” to be sure, and especially, that of your Prince ; if your cause were good, your institution lawful, it were then very meritorious in you, bravely to ‘ stand up ’ for your brethren, from the highest to the lowest. But your *imitators*, the Freemasons, exceed you very much in this item of fealty, and faithfulness to brethren ; *they* “ take the part ” of *their* prince, or grand master, and their brethren ‘ with a witness,’ yea, with a ‘ double vengeance.’ Wo—but the day is past—to him who shall “ oppose ” *them* or *their* institution !

The remaining articles to which the Gypsy candidate swears, are omitted, as being foreign to my purpose of comparison.

It is also mentioned by Bailey that, “ at the admission of a new brother, a general stock is raised for *booze*, or drink, to make themselves merry on the occasion ; ” and he fur-

creatures, entertaining one another all the time with songs in the canting dialect." This is truly *alamode Masonic*. It brings to mind the bacchanalian orgies, once so frequently continued—how late, in *general*, I know not, but probably till past "low noon" on particular Masonic occasions.

"Let's drink, laugh and sing," &c.

Bailey says, that "The canters have it seems a tradition, that, from the three first articles of their oath, [quoted above] *the first founders of a certain boastful, worshipful Fraternity, who pretend to deride their origin from the earliest times, borrowed of them both the hint and form of their establishment.*"

That this alludes to the society of Free-Masons, is past a doubt. Whether this tradition of the Gypseys given us by the lexicographer be true, or not, his recital of it plainly indicates the contemptuous sentiments he entertained in relation to the Masonic institution; for, had his sentiments been favorable, not even a regard to historical fidelity would have induced him to notice a tradition, thus contemptuously reflecting upon it; at least, he would have softened the terms in which the above paragraph is couched. Never was a more stinging sarcasm; and it is entitled to the more notice, inasmuch as it was gravely and deliberately thrown out at a time when the mind of the author could have been influenced by no public excitement on the question of Masonry, similar to the present, and therefore was not the result of invidious feelings sharpened by circumstances. The tradition itself, if *true*, pours profoundest contempt not only on the projectors of the Masonic system, who, in its primary formation, descended to the adoption of *such* a model for their institution, but on the institution itself, which has the *glory* of having been, in its origin, an imitation of *Gypsyism*!—however it may have since improved upon its prototype, by the addition either of those appendages which have rendered it a wider and more matured system of iniquity, or of those

which have given it greater plausibility and eclat; and however this improvement has secured to the institution not only greater influence and power, enlarging the spheres of both, but greater aggrandizement and a more respectable patronage. If the tradition be *true*, (and I see no more reason to doubt its authenticity than I do *certain other traditions*—I consider *Gypseian* authority to be as weighty and worthy of reliance as *Masonic*) in what a ludicrous light does it show the pretended *antiquity* and *divine origin* of Freemasonry! Gypseys—ay, *Gypseys* were at once the divinities and the Solomons who established it! The fact moreover proves, that the contemporary character which Freemasonry sustained, must have been, at least of doubtful purity; otherwise, not even the impudence of Gypseys would have claimed, for *them*, the honor of having furnished the original model for the Masonic edifice.—On the other hand; if the tradition be false—if it be more probable that the Gypseys copied from the Freemasons, the fact is but little more creditable to the latter, that a set of people sustaining the character of *Gypseys*, readily finding in the Masonic system those principles and that policy which were admirably, and most of all suited to their views, should adopt them as the basis of their own compact.

Although, in many prominent features, there is such striking resemblance between the two institutions, it were yet unjust and preposterous to ascribe to Freemasonry all the odious characteristics of Gypseyism. Still, there will be found in *Speculative* Freemasonry, features as repulsive—principles as licentious, blasphemous and abominable as *could* have been found in the Gypsey creed; and *Practical* Freemasonry, notwithstanding all its boasting, is chargeable with crimes as detestable, with conduct as execrable, as *Practical* Gypseyism ever was. Nay, more; as the Masonic institution exceeds the Gypseian in splendor, and its patrons in respectability of character, its members are capable of exerting an influence on a greater scale, and more detrimental to the interests of general society. The

Gypseys were miserable strollers, and addicted to the lowest vices; of course, they could neither corrupt the fountains of justice, manage popular elections, undermine the foundations of equal civil liberty, form conspiracies by which the state might be endangered, nor pervert religion. Comparatively, they were a harmless race.

This anomalous people appeared suddenly in Europe, and it was difficult to ascertain whence they originated. The latter remark has been found true of Freemasonry. Like the Freemasons too, they became scattered over many different countries. Masonry is said to be a benefit to those who travel in remote regions; and in like manner, the Gypseys, in their vagrant mode of life, undoubtedly derived much benefit from their mystical association. It was exclusively owing to their **SECRET COMPACT** that they were able, for so long a period, and on a pretty extensive scale, to continue their depredations on the public. It afforded them every facility to practise their villany, and with almost entire impunity. The question here arises—If, in the hands of so despicable a race, a *secret compact* proved to be the instrument of producing many serious evils to community, how much more must such a compact prove dangerous and pernicious, when placed as an instrument in the hands of opulent and influential men, who have the disposition to avail themselves of it for the accomplishment of sinister purposes.

In conclusion of this note I will merely add, that, at least, one respectable author actually undertakes to deduce the origin of Freemasonry from these same Gypseys. After all, it is possible that their tradition, recorded by Bailey, is founded in truth.

Note 31, page 98, line 31.

They all expedients, all evasions try.

It is amusing to see to what pitiful shifts the Masons are

frequently reduced, in attempting to defend their desperate cause; and still more curious to see the ingenious expedients to which they will resort, in order to extricate themselves from the sad dilemmas into which they often unwarily slide. A "bright" Mason once made to me the concession, that *Morgan was very probably assassinated*; but insisted that the fraternity, *as a body*, were no more responsible for the act, than any *religious associations* would be for the crimes or indiscretions of individual felons, or fanatics, belonging to it. I remarked that the fraternity, *as a body*, must be considered accountable for that deed, inasmuch as they had never, as a body, expressed their disapprobation of it, but, on the contrary, the Masons had generally evinced a disposition either to underrate its enormity, or to justify it on Masonic principles. On my observing further, that the mere *abduction* of Morgan, (a fact which *none* would deny) if it *had* been disapproved by the fraternity as an atrocious act wholly unauthorized, must nevertheless have been unavoidably regarded by the public as a most conclusive proof that he had disclosed the true secrets of the craft—otherwise that outrage would never have been committed,—he replied, that "*Morgan in all probability absconded voluntarily*; that he might have died suddenly, by apoplexy or accident; might have fallen down dead."—He perceived that he had made an unfortunate concession in the outset. Seeing his embarrassment, and respecting him as a man, I forbore, in mercy, to press home upon him any closer.

In the same conversation, this man had the assurance to deny that *any* renunciations of Masonry had ever been made; and asserted that "all those articles found in Anti-Masonic papers purporting to be renunciations, were forgeries"! Soon after, he alleged, that it was "certain *orthodox clergymen*, who had been indiscreetly admitted into the lodge, and who were opposed to the *liberal* principles which characterized Freemasonry, that were striving to

give the institution a vital stab"!!* Wonderful consistency!—

It is thus that Masons, in attempting to vindicate their cause, will contradict themselves. And, when reminded of it by their opponents, they will "fly off to other matter." Such men do a real disservice to the rotten and indefensible cause they would vindicate. Others are more prudent—they are silent; and by their silence they discover their wisdom. None but the veriest champions of Noodleism should throw down the gauntlet; such as are able, if hard run, or shrouding themselves in sophistry and ambiguity—or, at least, have *good lungs*. Let the *wisecrackers* seek shelter in reserve, and thus with better grace, if not better claim, demand a sanctuary in the charity of their fellow-men.

Note 32, page 99, line 11.

For daring thus the masons to "proscribe."

Notwithstanding the Anti-Christian and Anti-Republican principles of Free-Masonry, its pernicious influence in society, the evils to which it leads, and the horrid crimes its votaries have committed, *now* that the voice of a virtuous and indignant public calls it down, we hear the loudest complaints of "proscription" and "oppression," and the motives of those who oppose it grossly misrepresented.

It is not "oppression," but a just retribution. What! shall a set of men combine together for the purpose of promoting each others' interests, though to the prejudice of the interests of the community at large; shall they bind themselves by most tremendous oaths, to give their suffrages to their

* It is quite common for the cable-tows to represent Anti-Masonry as a project clandestinely put in operation by the leaders of orthodoxy for the purpose of preventing, by pulling down Masonry, the diffusion of liberal religious principles through its medium! The utter falsehood and absurdity of this pretension will be seen at once; but they *hope* it, will have influence on some who have a strong aversion to orthodoxy, and excite in them a prejudice against the anti-masons, whom they represent as its friends and supporters.

own brethren in preference to other candidates for office of "equal qualifications"; shall they, acting up to this obligation, engross to themselves three fourths of all public offices, although they comprise not above a tenth part of the whole number of citizens eligible to office; shall they continue, year after year, to do all this, and shall we be told that it is "oppression" to oppose their system of political intrigue and management? Shall they devise their selfish schemes in secrecy, in the dark, and shall we be told that it is "oppression" to oppose them openly and fairly? Were ever the Anti-Masons actuated by no higher motive than political office-seeking,—were it not *just* that they should claim a share of the honors and emoluments of office, after the Masons have enjoyed these, almost exclusively, during the last thirty or forty years? Shall men, *because they are Free Masons*, continue to support a system whose "whole machinery" has been declared by those who are intimately acquainted with it, even by men who heretofore have been "exalted" to the highest degrees in Masonry, to be "peculiarly adapted to political intrigue,"—a system whose operation most evidently robs the people at large of their equal privileges,—and shall not the sovereign people be allowed to inquire into the nature of that system, to oppose it on satisfactory proof of its injurious and unequal bearing, and to reclaim the rights which have been clandestinely and "oppressively" filched from them, without the imputation of "oppression," "persecution," "proscription" and "intolerance"?

By whom is Free Masonry opposed? Are none, except selfish demagogues and aspiring office-seekers at the bottom of this business? Are there not multitudes of Christian, conscientious, and most virtuous men to be found in the van of opposition? And is it the work of any *one* religious sect, or political party? Have not both Federalists and Democrats, Adams men and Jacksonians, Tariff men and Anti-Tariff, Presbyterians, Baptists, Methodists, Friends, Epis-

I would not undertake to say, that the cause of Anti-Masonry has been, in *no* instance, indiscreetly connected with political contests, or otherwise perverted to unworthy purposes. It would be very extraordinary had this *not* been the case. The best of causes are liable to abuse, and, more or less, have ever been abused. This fact would prove nothing against Anti-Masonry.

But, we are told, it is "all speculation." Who seriously believes it is "*all* speculation"? Most undoubtedly, thousands have engaged in it from motives as disinterested as the service of *religious devotion* was ever engaged in by human heart.—The publishers of anti-masonic newspapers doubtless consult their own interests, and it is proper that they should. It is hardly to be expected that men should serve their country, I had almost said their God, without compensation. Regard to personal interests is a right principle, when it does not degenerate into an *undue* self-love and lead to a sacrifice of moral integrity.

Note 33, page 99, line 22.

☞ See closely clinging round the Serpent's neck, &c.

The epithet, "serpent," is not intended to be applied to masons in their private capacity as men, and much less to any particular individuals, but to the great body of members belonging to the Institution collectively considered, and acting under the influence of Masonic principles and obligations.

Note 34, page 100, line 2.

Refuses still Freemasonry to die ;

The right arm of its power has been amputated, but it will supply itself with an artificial one, till, peradventure, it may grow one more efficient. The cancer has been cut from

the body politic, but the life blood has become so poisoned and vitiated by the disease that there is great danger of its breaking out again hereafter. Depend upon it, the corrupt seed of Masonry will be by all possible means preserved, and its future growth cherished and accelerated. The noxious weed, has been lopped, but its total eradication can never be effected short of a vigorous and united effort to destroy it, root and branch. Free Masonry is like the fabled hydra of an hundred heads. Hence opposition to be effectual, must be systematic. Anti-Masonry must have a common bond of union. Its elements and resources, at present isolated and scattered, must be combined and come under a more vigorous and judicious direction. Organization and concert will achieve the object sought. Without these, the Goliath of midnight mysticism and iniquity will continue boldly to defy the scattered and undisciplined forces arrayed against him, whose missiles will do little towards achieving a complete and final victory.

We would not barbarously mangle Noodleism, but if it obstinately refuse to die, we must make deep and deadly thrusts till it will.

Col. Merrick, in his speech delivered before the Anti-Masonic State Convention, makes the following remarks :

“ So far from there being any disposition on the part of the Masonic fraternity to permit their institution to perish and die, I have been informed by testimony to which I give credence, although it is not that which I could readily produce, that the Grand Lodge of this Commonwealth, in this city, on its recent communication, only a few days since, for the annual choice of its officers, the question was distinctly presented, whether the institution should be permitted to sink or *be sustained at all events*, and it was decided upon grave deliberation that it *should* be sustained ; that it would stand the battle and the breeze, and in defiance of that just sentence of condemnation which a more enlightened state of the public mind is preparing to pass upon it,

it should be borne up, going on as is has gone, 'conquering to conquer.'"

Note 35, page 100, line 6.

Th' "excitement" they devoutly wish might cease—

The Masons and their obsequious jacks have become the meekest of men—the veriest peace-makers in the world.

“Our thoughts we must confess are turned on peace,
Already have” the Anti-Masons “fill’d
The world with” an *excitement!*

And *excitement* is a fearful and wicked thing. We don’t want excitement; we fear it will ruin us; we want peace—at least, a little respite. We want the excitement should subside, so that we can have opportunity to repair the breach made in our walls, which never would have been made had it not been for this unrelenting enemy to our ancient, honorable, and heavenly institution, this foe to pious fraud and holy and hypocritical mystery, yclep’d *excitement*. We want all this, because we would fain recruit again!

“But there is no peace for the wicked.”

The *term*, “excitement,” is somewhat hackneyed, and is much abused. I shall say little about “excitement” myself, but will introduce to the reader several gentlemen who will kindly *talk for me*.

First, Mr. *Ward*.

“When these things” [the abduction, incarceration, and murder of Capt. Morgan by a numerous band of *high-titled* Masonic conspirators, and the obstructions subsequently thrown by Freemasonry in the way of public justice, in order to screen her faithful servants from the sentence of our legal tribunals] “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 villified in the public esteem.——But here lies the difference; if one were known to have been sacrificed by ruffians, all the neighborhood 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 both over 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 is 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."*

I will now introduce *T. F. Talbot, Esq. of New-York* :

"We have heard much of *excitement*, and we have been accused of keeping up an excitement in relation to Masonry. The advocates of Masonry who reprobate excitement so violently, seem to have forgotten that excitement is not fanaticism. And what great moral benefit, let me ask, was ever conferred upon mankind which was not produced by excitement? How was the Christian religion itself propagated but by excitement? Are we not assured in the volume of inspiration, that it is good to be zealously affected in a good cause?"—

"What! shall a free citizen of these United States, in the full enjoyment of life and liberty, be seized upon in open day—torn from his wife and family—carried in unholy triumph through our country—incarcerated in the very edifice which was erected to defend the liberties of his country—be secretly tried and secretly executed, without even the form of law;—shall the guilty participators in these foul crimes jostle us in the streets—sneer at our reproof—laugh at our efforts to produce legal proof of their guilt, and defy our attempt to bring them before the country; and shall this be passed by in silence lest some should cry out *excitement*? Shall all these enormities be fairly and distinctly traced to the dark recesses of the lodge rooms—shall we know, from testimony delivered in courts of justice, that the practicability and the proper means of sacrificing lives, and destroying the liberty of the press, were coldly discussed in Masonic lodges, and deliberately resolved on—that all this was done to prevent bringing the institution of Masonry into disgrace by publishing a true account of them;—and shall no *excitement* arise in our breast—no swelling of the heart—no heaving of the bosom? Wo be

* See Ward's Review, vol. 1. pp. 60, 61.

to our country, when all these things can take place without being followed by excitement. Shall we see all these rank corruptions boil and bubble in the caldrons of abominations, and shall we make no effort to extinguish them? ”*

Lastly, I will bring forward Mr. *Merrick*.

“ The members who yet cling to this institution all say, that we must be *still* :—excitement is fearful and alarming. And this grand pass word of the craft is adopted almost simultaneously by the people, and it spreads and is repeated in every portion of the country. It was the last word which I heard uttered in the village where I live, as I left the door of my dwelling to attend this assembly ; I have heard it murmured in the streets of your city ; it is whispered at the table where I take my food ; it is circulated through the community by the presses, which ought to stand, as watchful sentinels, for the safety of the nation, and its dearest, noblest institutions—all, every where, the admonition is, ‘ BE STILL ! AVOID EXCITEMENT.’ What ! Mr. Chairman, when this convention has asserted that 100,000 Masons are in this land ; and when you say, that you believe that the disclosures of the principles of the institution, which you have before you, are true, shall all be silent as the grave, and speechless as the tomb ? the felon be saved ? the victim of Masonic vengeance weltering in his blood ? principles unopposed, corrupting the integrity of thousands and hundreds of thousands of your citizens ?

‘ A nation’s rights betrayed, and all content ?’

“ No, Sir, no ! This silence, this stillness will not do. The voice of instruction must be lifted up. The careless must be roused from their indifference ; the uninformed must be enlightened ; opposition must be vanquished ; and the lion must be bound in his den. We few have been

* From his Speech delivered before the N. Y. State Convention, held July 4, 5, & 6, 1828.

sent into this Convention by our fellow-citizens, to aid the great cause of our country—not to denounce the Masonic fraternity as individuals, but to assist in demolishing that tremendous fabric, and to knock off the manacles in which it had bound its members.”—

“Is it safe to listen to these wide spreading admonitions to be *still*? It has been said, that the institution of Free Masonry was dying away of itself, and that we ought not to come in to disturb its gasping agonies of death with our reproaches. Never was a prediction less founded in fact. It has given way, indeed, before the storm which it felt was approaching; but it seeks, in its seclusion and repose, for renewed strength to baffle the tempest which is beating upon its walls. How is it that it is dying away? In a neighboring State the violence of its members wakened the indignation of the people, and inquiries, which would not be stifled, were begun and prosecuted, till even the hardihood of Masonry stood abashed. It then shrank, as well it might, from the public gaze; while the progress of free investigation went on its course. Already that investigation has pierced the depths, and it is heaving, like the waves of the ocean, in a sister Commonwealth. The momentum could not be repressed; and the voice of expostulation and remonstrance, which first raised itself on the borders of our western lakes, has swelled across the country—has sent its tones through New England; and at last it rings its joyful and exalted echoes here, along the vault of this glorious Cradle of Liberty.

“Let us not be silent—Let us not fear to disturb the public repose by excitement. If we do so, this institution will rise again, like the Phoenix from her ashes, with renewed strength and vigour. It will boast that it sustained the severest shock which aught earthly can endure—the shock of a nation of freemen’s indignation—and has triumphed over it, and all future opposition it will laugh to scorn. Even now, with all the excitement which can be roused against it, in the

great State where opposition to it first began, it still exists, scarcely shorn of the gigantic measure of its pretensions : and the titled dignitaries of the order are still hoarding their gains for the institution, and still binding new victims by the administration of its most barbarous obligations. And here, in our own Commonwealth, what evidence have we, that Free Masonry is giving ground and surrendering her pretensions ? In the course of the last twelve months, some charters may perhaps have been surrendered, but it is doubted whether as many were given up as had been surrendered in other periods of the same length, from accidental circumstances. No ! the charters are neither given up, nor has the spirit or influence of the institution been abandoned. Both are in full force ; and even now, we ourselves assembled here, feel the effects of the Masonic spirit and temper which is abroad. Its shafts are levelled at our bosoms ; and if we were not bound in that panoply of a good conscience, which always was and will ever be, an effectual shield against slander and reviling, they would wound and destroy us. If the cause which we advocate were not strong in justice, and based upon the rock of solid principle, it would have been, in its infancy, crushed and strangled by the weight and strength of Masonic power, now exerting its force upon us.”*

Note 36, page 100, line 14.

Soon as the war into its camp is push'd :

“ The oath, the interest, and the habit of Free Masonry 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*

* From his Speech delivered before the late Anti-Masonic State Convention.

meeting AT THE POLLS, that which *secretly* comes there ?
—Where is the sin of using our liberty to preserve our civil rights, and our equal privileges ?”

Note 37, page 101, line 15.

What think you of the amputating knife ?

The amputation of a limb is a painful operation. But who that values life as a blessing would not prefer submitting to it, rather than lose his life in consequence of some disease located on that limb ?

Free Masonry is to the body politic what a great and growing cancer is to the natural body—a dangerous and serious evil ; and, if not completely severed from it, and all its vicious properties extinguished, our liberties will inevitably perish forever.

A BRIEF SKETCH
OF THE
MASONIC^d ILLUMINATI.

The order of the Illuminati was founded in 1775, by *Adam Weishaupt*, Professor of canon law in the University of Ingolstadt, in Germany. Weishaupt's darling project was "the reformation of the world by the destruction of all religions." To induce men to become Freemasons, was with him a matter of the utmost importance, and for the accomplishment of this, he, like some modern votaries of the craft, held out false pretences and specious promises which he knew would never be fulfilled. One part of this creed was, that the "end justified the means," and this may account for the following expressions used in his letter to ZWACK :

"One would almost imagine that this degree; (the priest's,) as I have managed it, is genuine Christianity, and that its end was to free the Jews from slavery. I say, *pretend that Freemasonry is concealed Christianity*. My explanation of the hieroglyphicks at least, proceeds on this supposition; and as I explain things, *no man need be ashamed of being a christian*. Indeed, I afterwards throw away this name, and substitute reason.

"You cannot imagine what respect and curiosity my priest degree has raised; and (which is wonderful,) a famous Protestant divine who is now of our order, *is persuaded that the religion contained in it, is the true sense of Christianity*. *O man, man! to what mayest thou not be per-*

suaded. Who would imagine that I was to be the founder of a new religion ?

“ It is all one whether it be true or false ; we must have it, that we may tickle those who have a hankering for religion.”

Weishaupt admits that the origin of the *blue degrees* (i. e. the first three degrees of masonry, is involved in obscurity and hence takes occasion to say that, “ every man is entitled to give any explanation of the symbols and any system of the doctrines that he can render palatable.” (Weishaupt to Zwack, Robinson’s Proofs, p. 90.) In the same he says :

“ I have contrived an explanation which has every advantage ; is inviting to christians of every communion, gradually frees them from all religious prejudices, cultivates the social virtues, and animates them by a great, a feasible, and speedy prospect of universal happiness, in a state of liberty and moral equality, freed from the obstacles which subordination, rank and riches, continually throw in our way. My explanation is accurate and complete ; my means are effectual and irresistible. Our secret association works in a way that nothing can withstand *and man shall soon be free and happy.*”

Illuminism had nine degrees, based upon the blue degrees of masonry. The ultimate plot was unfolded by piecemeal along these twelve, (including the blue degrees,) with a cunning which has been seldom equalled. Thus Weishaupt writes, to Zwack, Feb. 6, 1778 :

“ But this is a ticklish project, and requires the utmost circumspection.—The squeamish will start at the sight of religious or political novelties ; and they must be prepared for them. We must be particularly careful about the books which we recommend. I shall confine them at first, to moralists and reasoning historians. This will prepare for a patient reception, in the higher classes, of works of a bolder flight ; such as Robinet’s *System de la Nature—Politique Naturelle—Philosophie de la Nature—System Social*, the wri-

tings of Mirabaud, &c. Helvetius is only fit for the strongest stomachs. If any one has a copy already, neither praise nor find fault with him. Say nothing on such subjects to intrants, for we do not know how they will be received; folks are not yet prepared. Maurius, [Hertel,] an excellent man must be dealt with. His stomach which cannot yet digest strong food, must acquire a better tone. The allegory on which I am to found the mysteries of the higher orders, is *the fire worship of the Magi*. We must have some worship, and none is more opposite.—LET THERE BE LIGHT AND THERE SHALL BE LIGHT.”

From the twelfth degree, [ninth of Illuminism,] the system slid back into what is now *Sublime Masonry*; and as such, is received and honored in this country. Weishaupt, than whom a more subtle man has seldom appeared, thought this a fit consummation of his scheme. Such is sublime masonry, and yet how many Christians have been its heedless votaries?—Weishaupt, thou saidst truly, “*O man, man! to what mayest thou not be persuaded?*” Weishaupt was the author of the nineteenth degree,* [Grand Pontiff; i. e. High Priest,] of sublime masonry, and speaking of this he says :

“You cannot conceive how much my degree of Priest is admired by our people. But what is most extraordinary is, that several great Protestant divines, who are of our Order, really believe that part of the discourse which alludes to religion, contains the true spirit and real sense of Christianity. *Poor mortal! what could I not make you believe?* Candidly I owe to you, that I never thought of becoming the founder of a religion.”

The preceding extract is made from an article contained in the “*Elucidator*,” an Anti-Masonic newspaper. It was my original intention to have given a brief sketch of the origin and progress of Illuminism in Germany; and, in pur-

*In the *Masonick Minstrel*, numbered 29.

suance of my design, I had already partially accomplished my task, availing myself of the writings of Robinson for authority, when a copy of the Report of the Committee, appointed by the late Anti-Masonic Convention at Boston, "to inquire how far Free Masonry and *French* Illuminism are connected," came to hand. On the whole, I have considered it adviseable to omit the sketch I had contemplated, and in its room insert the Report.

REPORT.

Your Committee, appointed to inquire how far Free Masonry and French Illuminism are connected, beg leave to report :

That, in forming a decision upon this question, they must have recourse to historical facts. And nothing shall knowingly be adduced as such, but what is substantiated with ample evidence.

We must be permitted to exhibit the *origin* and *nature* of *Illuminism* ; and the evidence of its being *planted* in our *United States* ! In these will be found its connexion with Free Masonry.

I. The *origin* and *design* of *Illuminism* will be given.

When the French Revolution astonished the world, in 1789, we rejoiced in the thought that it was from a spark of the true spirit of liberty from America, caught across the Atlantic. But the enormities of the French Revolution soon evinced, that it had an origin very different from that of the revolution in America. And in the reign of terror there, the world stood aghast, not knowing the cause. But soon it was developed. Two authors, at once, exhibited it to the world. The celebrated JOHN ROBINSON, Professor of Natural Philosophy in the University of Edinburgh, and the Abbe BARRUEL, of France, two men in different kingdoms, unacquainted with each other, wrote each his volume, to unfold a most horrid system. They pursued

different plans ; but met, in every essential point, and gave the same original letters, documents, and watchwords ; and thus exhibited the best possible evidence that their developments were correct, and might be fully relied on. Dr. ROBINSON'S character was at once attacked, according to the express plan of Illuminism, to destroy his testimony. This occasioned an inquiry into his character ; which was ascertained to be most excellent in point of morality, stability, and excellence ; and he was indeed ranked among the highest literary dignitaries of Europe and America. [See Payson's *Modern Anti-Christ* : and Smith on the Prophecies, 2d edition.] Some facts from the contents of these volumes will now be concisely given.

The French Philosopher, VOLTAIRE, about the middle of the last century, formed a plot to destroy the Christian Religion. He was wont to say, " I am weary of hearing people repeat, that twelve men established Christianity : I will prove, that one may suffice to overthrow it ! " And to this object he vowed to dedicate his life. To one, who said to him, you will never overthrow Christianity ; he replied, " that is what we shall see."

To effect this task, he adopted the *mask of philosophy*. This he put forth as the only "*governess of life* !" Under it, he waged war with revealed Religion. VOLTAIRE now associated with himself a number of French philosophers, who had as great enmity as himself against our revealed Religion ; also the celebrated FREDERICK, of Prussia ; with seven other crowned heads of Europe, of whom he was heard to boast *by name* ; and besides, six or seven princes, and princesses. Here were the first champions of the plot, which was formed with a most profound depth of intrigue, and of concealment.—The leaders all received fictitious names ; and also transacted their business in a language newly invented for the purpose. Their operations commenced : and their successes, in corrupt Catholic regions, were astonishing even to themselves. And they soon began to boast among themselves of the power of

secret societies ; and of the facility, with which the world may be bound with invisible hands ! Among their watch words, were the following : “ Hurl the javelin ; but conceal the hand ! ” “ Crush the wretch,” meaning the Lord JESUS CHRIST ! “ Strike deep ; but hide the hand that gives the blow.”

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

The plot for this two-fold object, received its finishing touch from the celebrated infidel, ADAM WEISHAAPT, Professor of canon laws, in the University of Ingolstadt, in Germany. This horrid scheme he perfected under the name of *Illuminism*, or *System of Light*. This was framed into a system of higher degrees of Masonry ; and Speculative Masonry it now took into its grasp, as a most fit cover for its occult operations. But its real designs were, with the greatest possible caution, concealed from the view of Masons in the first degrees of their order. They were permitted to learn only, that Masonry was a far more noble institution than they had ever conceived ; ascending to higher and higher degrees : till it reached a wonderful height of perfection and bliss.

A candidate, marked for their prey, would have his attention arrested by some hint, (dropped in his hearing by some man of good appearance, but seeming to be accidental,) of the great power and benefit of secret societies ! That there were such societies under the direction of the greatest and best of men, who were going to reform the world, and render it happy. Where the bait was found to be taking, the candidate soon found himself conducted to the avenue of this system of light and glory. He was here, of course, laid under the most binding obligations of infallible secrecy ; and of obedience to unknown leaders. And

he was thence led on, through rising degrees, by some of the adepts, whose real object was, to form a full acquaintance with him; and to erase from his mind all impressions of religion and morality, which might be there found. He was hence to be prepared for higher degrees of their infidel cast. To these higher degrees he was admitted, as soon as it was found he might receive them without alarm; and his admission was with the most imposing formalities. But where his pliancy for infidelity was doubtful, the doubtful candidate received his "*sta bene*;" and was carried no higher. Those who proceeded onward, were trained in a school of infidelity, and inured to cruelty and blood, by *rites* and *fables*, the most appropriate for the purpose.

Their highest secret, (which in the French revolution was thrown open without disguise) was, "There is no GOD!" "Death is an eternal sleep!" Their sentiments now came forth to the light, amply stored with such sentences as the following: "All ideas of justice and injustice, of virtue and vice, and of glory and infamy, are purely arbitrary." "The man that is above law, can commit without remorse the act that may serve his purpose." "The fear of the Lord is so far from being the beginning of wisdom, that it is the beginning of folly." "Modesty is only an invention of refined voluptuousness." "The GOD of the Jews and of Christians is but a chimera, a phantom. JESUS CHRIST is an impostor."

The practical maxims of this system, were such as follows: "Extend and multiply the children of light, till force and numbers shall throw power into your hands; then hesitate no longer, but begin to render yourselves formidable." "Nations must be brought back by whatever means: peaceably, if it may be: if not, then by force. All subordination must be made to vanish from the earth!" In this system, the words "*reason*," "*toleration*," "*humanity*," were used as a *quietus*, till they could call to arms.

The ranks of Illuminism were thus swelled; and hun-

dreds of thousands become fully prepared to rise in arms, to carry their designs into effect, and the world was presented with a nation of *armed atheists* ! The horrors of the French revolution burst forth, like a river of burning lava.

When honest Masons, of the lower degrees, (who had not gone up to the higher secrets of infidelity and anarchy, and had not known their designs,) learned the use thus made of their Masonic order, they closed their temple, and fled ! One addressed his Masonic associates, of the lower degrees, thus : “ Brethren, and companions ; give free vent to your sorrow ! The days of innocent equality are gone by. However holy our mysteries may have been, the Lodges are now profaned and sullied. Let your tears flow. Attired in your mourning robes, attend, and let us seal up the gates of our temples ; for the profane have found means to penetrate into them. They have turned them into retreats for their impiety, and dens of conspirators. Within the sacred walls they have planned their horrid deeds, and the ruin of nations. Let us weep over our legions, whom they have seduced. Lodges that may serve as hiding places for conspirators, must for ever remain shut, both to us and to every good citizen.” Professor ROBINSON himself had been a Mason. But, on discovering the fact, that Illuminism had been planted by its side, and had been perfecting its horrid designs under its *cover*, he renounced it for ever ; and advised all his Masonic brethren, *in the world*, to do the same.

We thus learn the words of honest European Masons, relative to the connexion between Masons, and Illuminism. That Masonry had actually been adopted as a most fit vehicle of Illuminism ; while yet this was designed to be most cautiously concealed from Masons in the lower degrees.

2. This thing may further appear, when we consider that Illuminism has been planted in our United States. Il-

luminism was not designed for amusement; but to bind the *world* with invisible hands; and to bring back the *nations* from their Christian religion, and legitimate governments. Would such a field as America then, be overlooked by the Illuminees? Sooner would it have a tenfold proportion of their efforts! Every consideration, every important circumstance testifies to this. And both ROBINSON and BARRUEL testify to the fact. Upon the list of their societies given by the former, several are mentioned as existing in America before the year 1786. BARRUEL mentions a lodge of this order in Portsmouth, Virginia; and two lodges as having descended from it. President Dwight, hence wrote, in 1798. "Illuminism exists in this country; and the impious mockery of the sacramental supper, described by ROBINSON, is acted here." Again he thus wrote; "under these circumstances were founded the societies of Illuminism. They spread of course with a rapidity, which nothing but fact could have induced a sober mind to believe. Before the year 1786, they were established in great numbers throughout Germany, in Sweden, Madrid, Poland, Austria, Holland, Switzerland, Italy, England, Scotland, and *America*. In all these places was taught the grand sweeping principle of corruption, that the goodness of the end sanctifies the means." GIRTANNER, in his *Memoirs on the French Revolution*, says, "The active members of the propagandists were (in 1791) 50,000. Their funds were then thirty millions of livres. They are extended over the face of the world, having for their object the promotion of revolutions, and the doctrines of Atheism. And it is a maxim in their code that it is better to defer their attempts fifty years, than to fail of success through too much precipitancy."

First-rate Masons in our land did, many years ago, acknowledge that Illuminism was planted here. A grand chaplain, by the name of ERNST, of the royal Arch Masons of New York, (28 years ago) warned his brethren thus: "The deep designs of modern Masons, called the Illumin-

ati, who have inundated Europe, and are fast gaining ground in America, have clearly demonstrated the abuse untyled Masonic Lodges have met with, and how they, when not presided over and guarded by men of genuine Masonic principles, can be overthrown, revolutionized, and moulded at pleasure!" Grand Master Masons have repeatedly given similar warning. A principal officer of the order wrote to President Dwight, thus: "The Lodge, to which you allude, was considered by me as under the modern term of Masonry, (Illuminism.) Its members (in 1791) were mostly French." To the same he again wrote thus: "That you had good reason to suspect the designs of that French Lodge, I have no reason, nor ever had to doubt."

The late Rev. Dr. MORSE, many years ago in a printed sermon, assured the public of an official communication from the Illuminated Lodge Wisdom, of Portsmouth, Virginia, to the Illuminated Lodge Union. The letter was intercepted. In it were the names of their officers, and the number of their adepts; being then 100, mostly French. In this letter, it appeared that there were thousands of such Lodges of Illuminism in the world; and many in this western world. That this Lodge Wisdom, was a descendant of the Grand Orient of Paris—that the Lodge Union addressed was the fourteenth in these regions. The letter contained emblems of death and carnage. It had this motto, "Men believe their eyes further than their ears. The way by precept is long; but short and efficacious by examples." A hint seems here to be given, of the design of their *Masonic emblems and fables*: being a practical teaching of infidelity.

A member of that Lodge Wisdom was heard to boast, (while the French revolution was well thought of in America,) that he belonged to a Lodge in Germany, in which that revolution was planned!

Various other direct evidences might be here adduced

from writings, credible declarations, and facts for more than twenty years ; but those printed must suffice.

It is needless for your committee here to remark, that *modern events* in our land, and the high degrees of American Masonry, *now published and well known*, afford a full demonstration that Illuminism has indeed been planted, and has taken deep root in the United States.

As in Europe, Illuminism was most secretly planted by the side of Speculative Masonry, and led (in a way unknown to Masons in the first degrees) to gross infidelity and licentiousness ; so it has been in our nation.

Your Committee then, are of opinion that a distinction should be made between Masonry, and Masons in the lower degrees. That, while we utterly condemn the former, as having been found capable, both in Europe and America, of becoming a cover of Illuminism ; as in its nature tending to infidelity ;—as containing anti-republican and dangerous partialities among citizens ;—and as resting on shocking and barbarous oaths and penalties, which ought never to be considered as possessing any moral *binding force* ; we ought to feel a tender concern for many of our fellow citizens, in the lower degrees of Masonry, who have been led to unite in their present connexion, with no designs of promoting the horrid objects of Illuminism. That we should, with open hearts and arms, invite and urge them to follow the examples of the many, who have renounced all connexion with a system so alarming, and so immensely wicked and dangerous.

All which is respectfully submitted.

ETHAN SMITH, *Chairman of the Committee.*

A BRIEF ACCOUNT

OF THE ABDUCTION OF CAPT. WILLIAM MORGAN,
WITH SOME APPROPRIATE REMARKS.

[Extracted from Ward's Anti-Masonic Review.]

“Capt. William Morgan, a native of Virginia, a resident of Batavia, New York, 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, but who 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 MA-

SONIC HALL in this village. *Brethren and Companions* are particularly 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.”

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; which trunk and its contents were never returned, and have not been accounted for.

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.

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 tur-

pentine, 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 printers slept above. It was at an hour of the night when the tenants of the buildings, and the inhabitants of the village, were wrapt 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 developement of the mysteries of Free Masonry.

The above facts are taken from the statements of men under oath, by affidavit, and before grand and petit 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 confession of Sawyer, Lawson, and others, at their trial, Canandaigua, January, 1827; and at the conviction of French, Hurlburt, and Wilcox, for assaulting and falsely imprisoning D. C. Miller, Genesee County, October, 1826.

The system of Free Masonry began to be doubted, when misguided brethren, in their zeal 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.

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.

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.

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 was 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,



Having already nearly filled the number of pages contemplated for this volume, the author can but partially fulfil his promise, to give "an account of the prospects of Anti-Masonry in various sections of the Union." A few general remarks on the subject must suffice.

In the state of New-York, where the inquiry on the subject of Free Masonry commenced, the Anti-Masonic cause continues to be pushed forward with vigor and success. Twenty fraternities of masons, in the western section of the state, have, within the past year, surrendered their charters. Many lodges in other states have suspended their meetings, and "the members stand mute with astonishment at the deception which, under the name of Free Masonry, has been successfully practised upon them; and 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."

Anti-Masonic State Conventions have been held in nearly all of the New-England and western states. New-Jersey, Pennsylvania, Ohio, Kentucky, are awake. We are animated and gratified by the fact, that, in our own state, "the glorious Cradle of Liberty," the voice of struggling independence is again heard. In Connecticut, Rhode Island, Vermont, Maine, New-Hampshire, its echoes are also gloriously repeated.

About 150 Anti-masonic newspapers are now published in all the different sections of the Union; besides other periodicals.

It is estimated, that the whole number of Masons who have renounced the Institution, amount to about *five thousand*.

☞ Several articles originally intended for this volume, are omitted, to make room for the following interesting and important document.

ADDRESS TO THE PEOPLE.



ANTI-MASONIC STATE CONVENTION,

HOLDEN AT BOSTON, DEC. 30, 1829.



FELLOW CITIZENS,

“ We hold these truths to be self-evident, That all men are created equal ; that they are endowed by their Creator with certain unalienable rights ; that among these are life, liberty, and the pursuit of happiness.” On these fundamental principles of civil and religious right, the people of these United States not only cast off the yoke of foreign domination, but “ the whole people covenants with each citizen, and each citizen with the whole people, that all shall be governed by certain laws for the common good.” We consider it therefore, the duty of every citizen to watch for the public welfare ; to sound the alarm in view of public danger ; and to encourage laudable measures, which may be devised for the safety and interest of the whole. Although false alarms are never to be created, and existing maladies are to be cured by the best possible remedies ; yet when public evils do exist, freemen should never suffer themselves to rest until those evils are eradicated. The common cause of our common country, demands the

utmost vigilance of an intelligent community. In order that this vigilance may be maintained, it is necessary that corresponding exertions be used to scatter light upon every subject which has an important political bearing. Light being diffused upon such subjects, and the attention of the people being directed to those things which are either salutary or prejudicial to the public good; it argues either a want of moral principle, or a criminal degree of apathy, not to feel interested; and those who feel deeply interested, must *act*. But men of intelligence and integrity, will act *openly, honestly, consistently, understandingly, and perseveringly*. They will not shrink from the scrutiny of their fellow citizens, nor seek to hide themselves from the public eye; and while they adopt and pursue, with a steady undeviating course, those measures, which they deem for the general interest, they will frankly and ingenuously give the reasons of their conduct, that the public may approve or condemn, as occasion may require.

On this ground, we consider it not only the *right*, but the *obligation*, of citizens of this Commonwealth, in concert with others of our sister States, to assemble for the express purpose of investigating the nature, tendency, and political bearing of Free Masonry.

We are aware that this subject is one of great interest, and, in its own nature, exceedingly delicate; inasmuch as it relates to the opinions and practice of many, who, for talents, learning and integrity, are ranked among the first men in our country. We are, likewise, by no means insensible, that a thorough investigation of this subject must bring us in unpleasant collision with men whom we highly regard for their moral worth, and with many to whom we are bound by the strongest ties of social and relative friendship. We would, therefore, have it distinctly understood, that we have neither collision nor controversy with Masons as *men*, but only with men as *Masons*.

While, however, we are willing to concede to Masons, as

men, all that is just, honorable, virtuous and praiseworthy, on their part; we are *not* willing to admit, that *all* the talents, and *all* the learning, and *all* the moral worth, of our common country, are the perquisite of the masonic fraternity. We are not willing to admit that they "are *the* people," and that "wisdom will die with them." However highly we may respect Masons as *men*; we cannot concede, that aprons, sashes, jewels, mitres, secret rights and obligations, or princely titles, can *justly* secure to them prerogatives of honor, profit and trust; or that they are more deserving of public confidence, than any other class of citizens. We cannot stand afar off, and "exceedingly fear and quake," because of the "awful mystery," which, for a century past, has hung over this institution; nor can the venerable locks of some of its members, its pretended claims to sanctity and "holiness to the Lord," nor even the sword of the "tyler," awe us into silence; or hinder our drawing near to scrutinize the foundation, materials, and "cap-stone" of this mystical building.

These things premised, the Delegates from several Counties in this Commonwealth, convened for the purpose of investigating the principles of speculative Free Masonry, now beg leave to place before their constituents, and fellow citizens in general, certain reasons, why they consider the masonic Institution as dangerous to our civil and religious liberties.

The first reason which we would offer, relative to this subject, and which demands our serious consideration is this :

The masonic fraternity have erected for themselves a distinct and independent government, within the jurisdiction of the United States.

It cannot be denied, that *any* community, arrogating to itself the right of punishing offenders, not recognized by the laws of the land; and especially, holding in its own power, the lives of its members; must so far, be consider-

ed as claiming independence, and refusing, in these respects, to hold itself amenable to any higher authority. But, that the masonic fraternity have done this, and still persist in their claim to independence, has been made to appear by the most satisfactory evidence. The testimony of their own members has abundantly shown, that they have instituted a code of laws, not subject to the supervision of any civil power; and this code is *sanguinary*. The code of laws in this institution, consists in the several "oaths or obligations" of its several degrees, to every one of which a penalty is annexed; and that penalty is *death*. Every Free Mason, in every degree by which he may advance, is made to swear, that he will for ever conceal the secret rites and principles of the institution; his acting himself "under no less *penalty*," than to die a most horrid and barbarous death, if he should ever knowingly or wilfully violate any essential part of his obligation. In order to have a fair view of the barbarous and sanguinary nature of this code, it may not be improper to recapitulate the penalties of the first seven degrees. The Entered Apprentice 'binds himself under no less penalty than to have his throat cut across, his tongue torn out by the roots, and his body buried in the rough sands of the sea.' The penalty of the Fellow Craft, is 'to have his left breast torn open, and his heart and vitals taken from thence, to be thrown over his left shoulder, and carried into the valley of Jehoshaphat.' The Master Mason swears 'under the penalty of having his body severed in two, his bowels burnt to ashes, and the ashes scattered to the four winds of heaven.' The candidate for the fourth degree, 'binds himself under no less penalty, than to have his right ear smote off, and his right hand chopped off as the penalty of an imposter.' The Past Master swears under the penalty of having his 'tongue split from tip to root.' The Most Excellent Master binds himself under the penalty of having his 'breast torn open, and his heart and vitals taken from thence, and exposed to

rot on the dung hill.' The Royal Arch Mason imprecates the penalty of having his 'skull smote off; and his brains exposed to the scorching rays of the sun.'

Such fellow citizens, are the sanguinary penalties, by which the Masonic code is sanctioned, up to the seventh degree. Those of the higher degrees, are of the same nature, except, that if possible, they increase in barbarism.

Now it is vain for Masons any longer to deny, that these are the penalties by which the laws of their institution are enforced; because those obligations have already become the subject of judicial record, as developed, under oath, in courts of justice.

It is equally vain for them to pretend, that these penalties have received only a *passive* signification. The obligations speak for themselves. No person can read them, with an unprejudiced mind, without receiving the strong, immediate and horrid impression, that they were intended to be put in execution. Some of us likewise, *know*, from our own observation, that these obligations have been uniformly administered in lodges and chapters, and suffered to stand, as *literally expressed*, without note or comment. The candidate is made to bind himself "under no less penalty," than to suffer thus and so, if he "should prove *wilfully guilty* of violating any part of his obligation." But what is a penalty? Johnson says, it is a "*punishment*;" "*judicial infliction*," "*forfeiture upon nonperformance*." It is a contradiction in terms, then, to say, that a *penalty* is merely *passive*.

The delinquent also, in the terms expressed, is supposed to prove "*wilfully guilty*" of violating some part of his obligation; which could not be the case, if the secrets of Masonry were *extorted* from him by persecution. The very terms therefore, "*wilfully guilty*," as expressed in the oath, are a fair exposition of the penalty, and show at once, that it was intended to be put into execution, in case of delinquency. The candidate also, is made to swear, that he "will obey all regular signs, summonses, or tokens, given,

handed, sent, or thrown," to him, from a brother, or companion of the same degree, or from "the body of a lawfully constituted Lodge" or "Chapter of such." This part of the oath too, is left without note or comment. The candidate is to "obey *all* regular signs, summonses, or tokens," whether to be tried and condemned himself, or to try and execute a brother, who may have violated his Masonic engagements. This precisely accords with the charge given to the Fellow Craft, as expressed in Webb's Monitor: "our laws and regulations you are strenuously to support; and be always ready to assist in seeing them duly executed."

But, if we had any doubt respecting the design, nature and tendency, of Masonic laws; we have a fair and direct exposition in the higher degrees. The "Thrice Illustrious Knight" is sworn in the following words: "You further swear, that should you know another violate any essential part of this obligation, you will use your most decided endeavours, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our ancient fraternity." The Elected Knight of Nine swears, that he "*will revenge* the assassination of our worthy Master, Hiram Abiff, not only on the murderers, but also on *all, who may betray the secrets of this degree.*" He also consents, in case of his own delinquency, "*to be struck with the dreadful poniard of vengeance.*" The "Illustrious Elector of Fifteen" binds himself under the penalty of having his "body opened perpendicularly and horizontally, and exposed to the air for eight hours, that the flies may prey on the entrails; and swears "to be ready to inflict the same penalty on all who may disclose the secrets of this degree." The Knight of the East and West binds himself "under the penalty of not only being dishonored, but to consider his life as the immediate forfeiture, and that to be taken from him with all the tortures and pains to be inflicted in manner as he had consented to in his preceding degrees." The "Knight of the Eagle, and Sovereign Prince

of Rose Croix De Heroden," is shown a symbolic representation of *Hell*, and then addressed in the followed language : "The horrors which you have just now seen, are but a faint representation of those you shall suffer, if you break through our laws, or infringe the obligation you have taken." To the Knight of the Eagle or Sun, is explained the following emblem : "By the man you saw peeping, and who was discovered, seized, and conducted to death, is an emblem of those who came to be initiated into our secret mysteries through a motive of curiosity, and, if so indiscreet as to divulge our obligations, *we are bound to cause their death, and take vengeance on the treason, by the destruction of the traitor.*" In accordance with this sentiment, the Knight of Kadosh, swears "to take revenge on the traitors of Masonry," and to yield *submission and obedience, on all occasions, without any restrictions*, to the orders of the illustrious Knights and Grand Commander."

Now, if we can attach any meaning whatever to Masonic language, or understand the genius of any human government ; we must have the irresistible conviction, that the Masonic Fraternity have intended to assume the power of life and death over their own members. If so, they must be considered as establishing an independent government, within the jurisdiction of the United States. If they are governed by the spirit and letter of their legal code, they must assume the right to punish with DEATH, independently of any other power, references which are neither known nor recognized by the law of the land. The sentiment corresponds with language used by the Grand Lodge, in the State of New-York ; and the same diction, with little variation, is used by the Grand Lodge of this Commonwealth. "Every Grand Lodge," says this first mentioned body, "has an inherent power and authority, to make local ordinances and new regulations, as well as to amend and explain the old, for their own particular benefit, and the good of Masonry in general, provided always, that the

ancient land-marks are preserved, and that such regulations be duly prepared in writing for the consideration of the members. This has never been disputed; for the members of every Grand Lodge are the true representatives of the Fraternity in communication; and are an *absolute* and *independent* body, with *legislative* authority—provided as aforesaid, that the Grand Masonic constitution be never violated, nor any of the old land-marks removed.”

“Here,” in the language of one who has written on this subject, “without any reference to the government of the United States, or to any other government, every Grand Lodge claims to be an ‘absolute and independent body, with legislative authority and inherent power’ to make what laws they please for their own particular benefit and for the good of Masonry, (not for the good of mankind) in general.”

Masonic language and Masonic legislation, then, assume as high prerogatives, and as independent authority, as any government on earth; and will cope with the spirit and diction of the United Colonies, when they declared themselves “free and independent States.” But, the good judgment of every intelligent citizen must teach him, that it can be neither for the *interest* nor the *safety* of this republic, to have an *independent* and increasing power, springing up within our own territories; making laws for itself; assuming the prerogative to punish with *death*, or otherwise, offences of its own creating; and holding itself amenable to no legislature or executive in the United States. It is on this very principle, that the Executive of the United States has refused to protect some of our Indian tribes. But if the Indians, in a *small local territory*, are not to be countenanced in “creating an independent government;” how can it be consistent to connive at the *existence* and *growth* of a power which has defied “*the world in arms*,” in the very heart of our country, and whose members are scattered over the whole land?

Another evil of which we complain, relative to the Masonic Institution, is, *its unlimited and unrestricted funds.*

Our legislatures, in framing the charters of corporate bodies, have wisely provided, that the funds of such bodies shall be devoted to specific objects, and shall never exceed a certain amount. They have done this, on the principle, that unlimited and unrestricted funds, in the hands of any class of people, are always dangerous. *Wealth is power.* It is of vast importance therefore, that funds, in the hands of corporate bodies, be limited and restricted by civil law. Otherwise they may, at the control of ambitious and unprincipled men, prove a most powerful engine against the state, or be devoted to purposes subversive of the public good. But, to what limitation or restriction are the funds of the Masonic Fraternity subjected? or what support do they lend to civil government? The members of this society may accumulate hundreds of thousands, in secret, subjected to no tax, and responsible to no civil power. Who knows also, the *real*, secret object, for which those funds are created? They *may* be created for purposes of *Masonic charity*; and they *may* be created and managed to the *subversion of every civil government on earth.*"

It is no less obvious to us, that the Masonic Institution practises the *foulest imposition.* It *professes*, indeed, to be an Institution of *science, charity, and moral virtue.* But, examining the first principles of the Institution, as they have been developed in hundreds of instances, we cannot but be surprised and shocked, at the gross fraud and extortion which it has practised upon our young men. It would be easy to adduce examples in demonstration of this truth; but as the secret rites of Free Masonry have all been laid before the public, we would urge every citizen to examine for himself.

The *immorality* of Free Masonry, is another thing, to which we would invite the attention of the public. Every man of principle, intelligence and reflection, must admit,

that the stability of our government, and the security of our rights and privileges, must, in a great measure, depend upon the prevalence of *sound morality*. But, we cannot think, that the secret rites and obligations of Free Masonry, are, in any degree, calculated to enforce the principles of moral virtue. On the contrary; we have the strongest conviction, that they tend to harden the heart, stupify the conscience, and to eradicate every degree of moral sensibility. The frequency and barbarous language with which *oaths are administered*, in this institution, and the inhuman penalties, with which they are sanctioned, must naturally lead moral beings to trifle with the oath of GOD, imposed by civil authority. The indecent and ridiculous ceremonies of initiation, intermingled with prayer and reading the Scriptures, must tend directly to turn sacred things into contempt. The awful familiarity with which the name, titles, attributes, and word, of the Deity, are used, as "pass words;" the profane and farcical representation of "the burning bush," the ark of GOD, the pot of manna, and the rod of AARON; we think can amount to nothing less than blasphemy. In short, all the ceremonies and appendages of the Masonic Institution, from the first to the forty-third degree, we consider directly calculated, and most artfully contrived, to lead on, step by step, into *blank Atheism*. We fear not to appeal to any unprejudiced minds who will examine these degrees, as they have been disclosed by BERNARD and others; and to affirm, without the least apprehension of being contradicted, that the whole system is directly calculated to overturn every religion, and every civil government on earth. This object is fully disclosed by the "Knight Adept of the Eagle or Sun." After explaining Masonic symbols, in the preceding degrees, as secretly, though *really*, levelled against the first principles of every existing religion and government, the "Grand Master, or Thrice Puissant," addresses the candidate in the following words: "Behold my dear brother, what you must fight

against and destroy, before you can come to the knowledge of the true good and sovereign happiness! Behold this monster which you must conquer—a serpent which *we* detest as an idol that is adored by the idiot and vulgar under the name of *religion*.”

In looking at the principles of Free Masonry, we are constrained to believe, that it *subverts the administration of justice*. This is the natural tendency of Masonic oaths; as will appear from the following extracts. To aid a brother, and keep his secrets, the Master Mason binds himself explicitly. “Furthermore, do I promise and swear, that I will not give the grand hailing sign of distress, except I am in real distress, or for the benefit of the craft, when at work; and should I ever see that sign given, or the word accompanying it, and the person who gave it appearing to be in distress, I will fly to his relief at the risk of my life, should there be a greater probability of saving his life than of losing my own.” “Furthermore, do I promise and swear, that a Master Mason’s secrets, given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, when communicated to me, murder and treason excepted; and they left to my own election.” Now who would expect, that a Master Mason, feeling himself bound by his Masonic oath, would disclose “the truth, the whole truth, and nothing but the truth,” when called to testify against a brother in a court of justice, especially when he saw from that brother “the grand hailing sign of distress?” But, let us hear the Royal Arch Mason. “Furthermore, do I promise and swear, that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty; and espouse his cause, so far as to extricate him from the same, if in my power, whether he be right or wrong. Furthermore do I promise and swear, that a companion Royal Arch Mason’s secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and invi-

olable in my breast as in his own, murder and treason *not excepted* ;” or, as it is administered in some Chapters, “ *in all cases without exception.*” We now ask any citizen, who is not a Mason, if, engaged in litigation with one of the Fraternity, he is willing his cause should be submitted to a jury, bound under no less penalty, than to have each his “ skull smote off,” that they will aid and assist their “ companion, when engaged in *any difficulty*, and espouse his cause, so far as to extricate him from the same; *whether he be right or wrong* ?” If the jurors have any regard to the Masonic oath, will they not feel bound to render a verdict in favor of their brother or companion, whether just or unjust? This is no more than a fair and literal expression of the Royal Arch obligation; and we have the testimony of men, who have been familiar with Masonic usages, and whose integrity has long been established in view of the public, that the cause of justice has been thwarted repeatedly through the influence of Masonic oaths.

Free Masonry tends to defeat the design of the civil law, and to paralyze the arm of justice in the punishment of crime.

Free Masons are not only sworn to keep their brother's secrets, and to defend and espouse his cause, whether right or wrong, but to warn him of approaching danger, and, if possible, effect his escape. The force of such obligations, regarded by the brotherhood, must afford a broad covering for the blackest crimes, and lay the foundation for many a villain to elude the stroke of justice. In demonstration of this fact, we appeal to the MORGAN conspiracy.—The success and facility, with which many, engaged in that barbarous transaction, have insulted and set at defiance the majesty of the civil law, afford melancholy proof, that Masonic obligations are but too well observed. It affords an affecting illustration of those unhallowed words to keep a companion's secrets, in all cases whatsoever, and to espouse his cause, and grant him aid “ *in any difficulty so far as to extricate him from the same, whether he be right or*

wrong." It cannot be denied, nor ought to be concealed, that whole Lodges, Chapters, and Encampments, and even the Grand Lodge and Grand Chapter, of one of the States, have been prompt to relieve their criminal brethren and companions in distress; and have not hesitated to bestow of their funds, to thwart the exertions, and paralyze the effects of the civil power. Even those Free Masons, who have been convicted of the foulest crimes against the laws of their country, have had their prisons turned to palaces, their hearts cheered with every desirable luxury, and are still owned by the fraternity, as trusty companions and worthy brothers. It is indeed, mockery, and adding insult to injury, for any to pretend, in the face of these "stubborn facts," that Free Masons do not mean to shield one another from the arm of the civil law.

It is an alarming consideration *that the public press has been so much under the control of Masonic Influence.* A free press may be considered the very bulwark of our civil and religious liberties. Who are our sentinels and watchmen, but those who manage the public press? But our editors, with a few honorable exceptions, relative to this subject, have been, as it appears to us, unreasonably reserved. Bating a few, who have been continually chaunting the praises of Free Masonry, and pouring forth abuse and Billingsgate on all who dare oppose; and here and there a champion for the truth, who had the temerity, in opposition to Masonic threats and Masonic corruption, to sound the alarm, and tell *aloud* the tale of woe, which had yet scarce been *whispered* to the western zephyr; almost the whole corps seemed to be mute with astonishment. Masonic bribery had almost effectually poisoned all our streams of public information. No one could know the truth; no one could tell what to believe.—Were it not for the Anti-Masonic presses, which have sprung up, almost simultaneously, like here and there a star to "glitter upon the mantle of night;" our political horizon would still have been left in worse than

Egyptian darkness. But from the demonstration we have had of Masonic control over the public press, a free people have reason to be jealous, and take the alarm. If the fountains of intelligence must either be stopped, or corrupted, by a powerful, secret combination, we may as well barter away our birth-right for a mess of pottage, or sell our liberties at auction, like the Roman empire, dispoiled of its strength, opulence and glory.

We cannot but learn, with serious apprehensions for our dearest rights, *the artful and insidious measures, with which Free Masons have been thrust into offices of power and trust.* In looking at these offices, in places where, perhaps, one eighth of the freeholders are Masons, we shall find more than seven eighths of the offices in possession of the brotherhood. Where, fellow citizens, will you find a public key, of any considerable importance, that is not in the hands of a Mason? Where will you find an important public office, of any considerable lucrative encouragement, that is not filled by a Mason? We are sure, that the disparity in official appointments, as divided between Free Masons, and other classes of our fellow citizens, is so great, that it could not have been the result of accident. Who ever will examine this part of the subject, will find that facts speak for themselves, and that their testimony is irresistible.

Now, although we would not deny to Free Masons, as *men*, in common with others, any right, prerogative or perquisite, of civil community, to which talents and integrity may justly entitle them; yet we are constrained to consider any secret or clandestine measures, which they take to thrust their own members into office, as altogether a usurpation; and such an one as is directly calculated to subvert the very first principles of our confederate Republic.

We do not feel ourselves at liberty to conclude this document, without urging our fellow citizens to reflect upon the awful *imprecations* of Free Masonry. These are so numerous, that we could not give a full view of their horrid and

blasphemous import, without transcribing a very considerable part of every Masonic "obligation." We will select, as an example only the following, from one of the Knight's degrees. In receiving his libation from a *human skull*, the candidate swears, "May this libation appear as a witness against me, both here and hereafter,—and as the sins of the world were laid upon the head of the Saviour, so may all the sins committed by the person whose skull this was, be heaped upon my head, in addition to my own, should I ever knowingly or wilfully violate or transgress any obligation that I have heretofore taken, take at this time, or shall, at any future period, take in relation to any degree of Masonry, or order of Knighthood." Upon such imprecations as these, let every citizen make his own comment.

We also feel it our duty, though with great reluctance, to advert to the *malignant and persecuting spirit*, inculcated in some of the first principles of Free-Masonry, and which has been too faithfully carried into effect against all those, who have had the temerity to transgress her secret and mysterious laws. Take, as an example, an extract from an obligation administered to the Thrice Illustrious Knight of the Red Cross. "You further swear, that should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment, agreeably to the rules and usages of our most ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life." Here too, let our fellow citizens judge, whether such a spirit as this, enforced by a *sanguinary law*, becomes a "handmaid of religion," or of an institution professing to inculcate the first principles of "charity," "universal

philanthropy," and sound "morality." As it respects ourselves, we are fully satisfied, that such obligations as the above, will account for the scandal and reproach, which, without discrimination have been heaped upon all those who have burst the bonds of the Masonic Institution, and borne testimony against its secret principles of iniquity.

There are several other topics, relative to this subject, which we think deserve the serious consideration of our fellow citizens ; but this protracted address must come to a close, and leave much unsaid, which we could wish to have discussed. We cannot, however, sum up what we have already suggested, and what we might still desire to lay before the citizens of this commonwealth, in more appropriate language, than that of the Le Roy Convention, in their Anti-Masonic Declaration of Independence.

"That it (the Masonic Institution) is opposed to the genius and design of this government, the spirit and precepts of our holy religion, and the welfare of society generally, will appear from the following considerations :

"It exercises jurisdiction over the persons and lives of citizens of the republic.

"It arrogates to itself the right of punishing its members for offences unknown to the laws of this or any other nation.

"It requires the concealment of crime, and protects the guilty from punishment.

"It encourages the commission of crime, by affording to the guilty facilities of escape.

"It affords opportunities for the corrupt and designing to form plans against government, and the lives and characters of individuals.

"It assumes titles and dignities incompatible with a republican form of government, and enjoins an obedience to them derogatory to republican principles.

"It destroys all principles of equality, by bestowing fa-

vors on its own members, to the exclusion of others equally meritorious and deserving.

“ It creates odious aristocracies by its obligations to support the interests of its members, in preference to others of equal qualifications.

“ It blasphemes the name, and attempts a personification of the Great Jehovah.

“ It prostitutes the Sacred Scriptures to unholy purposes, to subserve its own secular and trifling concerns.

“ It weakens the sanctions of morality and religion, by the multiplication of profane oaths, and an immoral familiarity with religious forms and ceremonies.

“ It destroys a veneration for religion and religious ordinances, by the profane use of religious forms.

“ It substitutes the self righteousness and ceremonies of Masonry for the vital religion and ordinances of the Gospel.

“ It promotes habits of idleness and intemperance, by its members neglecting their business to attend its meetings and drink its libations.

“ It accumulates funds at the expense of indigent persons, and to the distress of their families, too often to be dissipated in rioting and pleasure, and its senseless ceremonies and exhibitions.

“ It contracts the sympathies of the human heart for all the unfortunate, by confining its charities to its own members; and promotes the interests of a few at the expense of the many.

“ An institution thus fraught with so many and great evils, is dangerous to our government and the safety of our citizens, and is unfit to exist among a free people: We, therefore, believing it a duty we owe to God, our country, and to posterity, resolve to expose its mystery, wickedness and tendency, to public view—and we exhort all citizens, who have a love of country and a veneration for its laws a spirit of our holy religion, and a regard for the welfare

of mankind, to aid us in the cause which we have espoused.”

All of which is respectfully submitted.

MOSES THATCHER,

Per Order.

The above report was unanimously accepted.

THE MASONIC LAMBSKIN.

How often the *Lambskin*, worn by Masons as emblematical of *innocence*, has been stained with the blood of slaughtered victims, none can tell. An old dirty leather apron would much better become them, and show the sanguine stains less visably to the sight.

The Masonic *Lambskin* is boasted by the *perfect* and *illustrious* fraternity, as “more honorable than the diadems of kings, or pearls of princesses; more ancient than the Golden Fleece, or Roman Eagle; more honorable than the star or garter.”—The *innocent* and *honourable* kidnappers of MORGAN; the *innocent* and *honorable* murderers of PRITCHARD, of SMITH, and of MURDOCK, and many other *innocent* and *honorable* brethren, masonically privileged to commit acts of “Treason and Murder,” &c. have worn this same *Lambskin*, with peculiar grace and propriety!

“Knights of the Royal Axe, or Hatchet,” is the name of one of the high and *ineffable* degrees in Masonry—[reader, don't laugh, I am not going to say any thing about Masonic *Indian Chiefs*]—Knights of the Hatchet!—yes, truly,—judging from the horrible penalties which run through all the degrees, and from the promptness of Masons to execute those penalties on *all delinquent Morgans*, I should say that all thorough-going Masons, of whatever degree, should be indiscriminately honored with the appellation of “Knights of the Hatchet!”—

The mystic rites and mummerly of Free Masonry can alone find a counterpart in ancient *Alchemy*. That has indeed become obsolete; the impostures which were formerly palmed upon public credulity by its initiated *mystics*, have long since been exposed; the world now laughs at the idea of the once pretended mysteries of *that* science, and the most ignorant are no longer deceived by a fraud, once so successful. With all its profession, it failed to discover the *philosopher's stone*; and, although Freemasonry makes such great pretensions to science, and professes to be "*the art of finding out other arts*," yet with this precious and peculiar advantage, the world is little more indebted to its votaries, than to the rest of mankind, for important discoveries in science, or for new and useful inventions of art. It must be conceded however, that, in the *art of hypocrisy*, they have far transcended all others.

As, hitherto, no stone has been left unturned to secure the predominant influence of the Masons, so every thing has been done which could be done, for imposing effect, and to gain upon public credulity. Hence their ostentatious parades and pompous ceremonies, so frequently exhibited before the public eye; hence their fulsome and hackneyed declarations upon the *charity* and *superior lights* of Masonry, &c. I am wearied with the eternal reiteration of these things; they have grown stale; let the freemasons give us something fresh from the mint of imagination; let them display themselves in some new form—at least assume new *theatrical airs*—and change the scenery, as they change their signs, words, grips, and modes of working.

If Free Masonry be so *excellent*, as is pretended by its friends, why does not some *one* of the hundreds of reverend clergymen—some *one* of the thousands of distinguished men who belong to the society, come forward, now in the day of its adversity, in its vindication? The fact that no one eminent mason has openly, and with energy, zeal and candor, done this, speaks loudly for itself. On the other side, scores of clergymen, of different denominations, and *very many* most distinguished men, *undeniably* masons, have snapped in twain the cable-tow with which they were bound, and denounced the institution in the most emphatic terms. It will be said, that personal motives—political considerations have induced ambitious individuals to *secede*. But, I would ask, could such be the motives of men entitled to look for office, in districts where the anti-masons comprised but an ineffective minority? Let us however, for argument's sake, admit the position. The question will recur, why have not their masonic rivals for office who remained faithful in their allegiance to the cause they had espoused, made at least the attempt to counteract the influence resulting from the example of their defection, by zealously defending from *unmerited* aspersion the purity and excellence of the institution—when, if they well succeeded, it would also prove the most successful means of distancing, in the political race, their *perjured* competitors? Was it conscience restrained them? Or was it that they knew the masonic cause to be altogether indefensible, in the field of fair argument?

Admit, for the purpose of argument, (what no man will admit for a moment *as truth*, unless blinded by ignorance and infatuation, or biassed by selfish considerations) admit that the moral basis of the masonic institution fully corresponds with the character which is claimed for it; that Masonry

eminently promotes the purposes of benevolence—signally subserves the true interests of mankind—and essentially contributes to the welfare of the whole community; still, I contend, that not the least detriment would result to the public from its demolition. For, would the great principles of moral virtue be thereby annihilated? Would charity and benevolence be expelled from the human breast, by the same blow which should prostrate the masonic edifice? Next: Are we not authorized to presume, that the interests of mankind may be, at least, as advantageously subserved, that the general welfare, and all the purposes of benevolence may be, at least, as efficiently promoted through the medium of other social institutions? In fact, are they not *now*? And, which are preferable, such institutions as are open and inclusive, or one which is secret and partial?

Again: Is Masonry superior to *Christianity*? Do its precepts and obligations dispense an higher utility? Is its efficacy on the heart and life more salutary and happy? So far from it, no human institution may irreverently claim a comparison. Admit that Masonry is *not* a “cunningly devised fable;” does Religion need it as an auxiliary, or “handmaid”? Does Religion require assistance from the institutions of men, in order to confirm her holy prerogative, or add validity to her laws? How impious were the supposition! Again: Does *Philosophy* need to borrow her lights of wisdom from Speculative Free Masonry? Is the *Lodge* better calculated than the *Lyceum*, for unlocking the treasures of useful Science to its votaries? Furthermore: Does the light of Masonry afford an unrivalled guide to *legislators* and *magistrates*, or throw an additional and peerless radiance along the path of civil liberty? In fine: Is the Masonic institution, for *any* purpose of real utility, *necessary* in a free and Christian land? Reason, common sense, proclaim it *unnecessary*, were even all its vaunted merit reality.

Will the Masonic Institution *purify itself* from iniquity?

As soon might we expect a reformation in Pandemonium. It is stained with guilt which no self-lustration can wash away. No penance on the part of its members ought to restore it to public favor. Let the root of the evil be exterminated. Let it be put under the ban of an eternal interdiction. Let it be for ever *ostracised*. We, the free people of these United States *need it not*, to poison the public morals—to undermine the foundation of our political institutions—to corrupt the fountains of civil justice—to blight the fairest prospects of our national glory and prosperity—to contaminate the purity of our elections—to diffuse its palsy and pernicious influence through all the ramifications of society. We need no such fortress of fraud, no such repository of corruption. It is unsuited to the circumstances of the times; unworthy of the country which has hitherto cherished it in its bosom. We have other lights, more suitable to guide us in the path of duty and happiness; other institutions, which have better claims upon our guardian care. If, in the dark ages of the world, it had its utility, that utility is now lost. Admitting that its principles were originally pure—the organization of its system is such, that it must necessarily have degenerated from that purity—progressively accumulating to itself all the elements of human depravity.

The principles and practical tendency of Speculative Free Masonry have undergone a thorough investigation, and the world may now correctly judge of their character. The disclosures made by Capt. Morgan, his abduction, and the mysterious circumstances attending it, gave the first impulse to inquiry upon the subject. The further and full disclosures made by the Convention of Seceding Masons held at Le Roy, and by hundreds of other renouncing Masons, many of them distinguished for their intelligence, their exalted virtues, and former eminence in Masonry, have furnished *ample* data on which to found a comprehensive inquiry. This inquiry has led to an accurate and general understand-

ing of the principles of the Masonic system. A vast fund of talent has been drawn to the investigation; the system has been examined by scrutinizing eyes, and its true characteristics ascertained with precision. When separated from all extraneous qualities with which it has been artfully commingled, of what constituent elements has Free Masonry been found to consist? Of fabulous tradition, fraud, hypocrisy, arrogance, usurpation, intrigue, aristocracy, tyranny, selfishness, infidelity, licentiousness, blasphemy, mummery. And if such be emphatically its true character, as is clearly demonstrated by facts and the fairest arguments, surely, in a community like ours, it ought to be for ever exploded—since it is not possible but that its tendency should be most pernicious.



ERRATA.

In consequence of the author's not having had an opportunity to examine and correct the proof sheets, several typographical errors have found their way into the first half of this volume, the most important of which will be here noticed.

Page 5, line 16, for 'united,' read 'uninitiated.'

" 16, l. 16, for 'Mason's,' r. 'Masons'.

" 37, l. 2, for 'where,' r. 'whose.'

" " bottom line, for 'rooted,' r. 'uprooted.'

" 59, l. 3 from bottom, for "his," r. 'its.'

" " l. 4, from bottom, for 'its,' r. 'his.'

" 73, the paragraph beginning 'No,' &c. should have had quotation marks affixed to it.

" 75, l. 6, for 'observations,' r. 'aberrations.'

" 79, l. 3 from bottom, the word 'taught' should not have been put in *italics*.

" 84, bottom line, for 'Corinthians, r. 'Corinthian.'

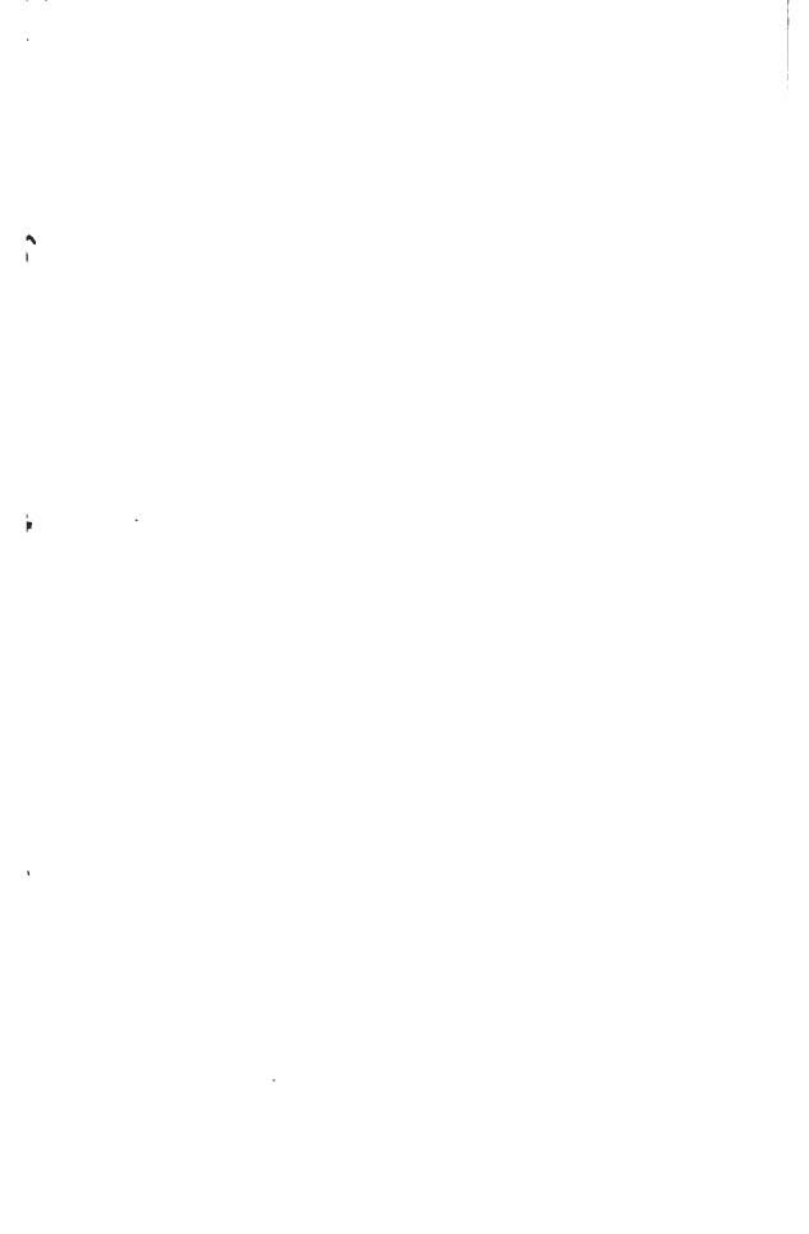
" 98, l. 1, for 'the,' r. 'his.'

In most of the instances in which *large* capitals occur, *small* capitals were intended.

In a few instances, the Poem is erroneously *paragraphed*.

There are also several other minor errors, which the reader will kindly excuse and correct.

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