FREE MASONRY.

ITS PRETENSIONS EXPOSED IN FAITHFUL EXTRACTS OF ITS STANDARD AUTHORS; WITH

A REVIEW OF

TOWN'S SPECULATIVE MASONRY:

ITS LIABILITY TO PERVERT THE DOCTRINES OF REVEALED RELIGION, DISCOVERED IN THE SPIRIT OF ITS DOCTRINES, AND IN THE APPLICATION OF ITS EMBLEMS:

ITS DANGEROUS TENDENCY EXHIBITED

IN EXTRACTS FROM

THE ABBÉ BARRUEL

AND

PROFESSOR ROBISON;

AND FURTHER ILLUSTRATED IN ITS BASE SERVICE

TO THE

ILLUMINATI.

BY A MASTER MASON.

"And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou reddest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee; they will seek thy life."—*Jeremiah.*

NEW-YORK:

1828.

Southern District of New-York, ss.

BE IT REMEMBERED, that on the twenty-eighth day of April, A. D. 1828, in the fifty-second year of the Independence of the United States of America, Dwight Farmer, 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:

(L.S.)

"Free Masonry. Its Pretensions exposed in faithful extracts of its standard Authors; with a Review of Town's Speculative Masonry: its liability to pervert the doctrines of Revealed Religion, discovered in the spirit of its Doctrines, and in the application of its Emblems: its dangerous tendency exhibited in extracts from the Abbe Barruel and Professor Robison; and further illustrated in its base service to the Illuminati. By a Master Mason.

"'And when thou art spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou reddest thy face with painting, in vain shalt thou make thyself fair; thy lovers will despise thee; they will seek thy life.'—*Jeremiah.*"

In conformity to the Act of 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 time 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."

FRED. I. BETTS,
Clerk of the Southern District of New-York.

TO FREE MASONS.

Brethren,

Having devoted much study to the subject of Free Masonry, I am thoroughly convinced that *the ancient landmarks are removed*, that our *old customs are irreparably infringed*, and *the established usages* of the *Art* are in utter confusion, bringing great discredit upon the Fraternity of Free and Accepted Masons, and concealed daggers of infidelity to the hearts of the brethren.

It becomes my bounden duty, as a faithful brother, to make an effort, in the words of the Master's charge, "to correct the irregularities of the less informed brethren; to fortify their minds with resolution against the insidious foe, and to guard them against every allurement to vicious practices."—See *Preston's Illustrations of Masonry*, p. 78. and the *Free Mason's Monitor*, p. 76.

Fearless of her whose name is Mystery, and whose light is Egyptian darkness, it is done affectionately, brethren, with respect to you. It will present you strange and unexpected facts, with approved Masonic authorities for them, in every case faithfully and amply quoted. Accept the work; ponder it; and may Immanuel, God with us, ever be with those, who with simplicity of heart receive truth in the love of it.

THE AUTHOR.

A LIST OF MASONIC AUTHORS

QUOTED IN THIS WORK,

TO ILLUSTRATE THE CHARACTER OF FREE MASONRY,

With the page furnishing their masonic reputation.

And let it be observed, that though they have not all the same value with the fraternity, not one of them is considered apocryphal; and but in a single instance do I recollect of one evil spoken of by another. Lawrie and Dalcho both give a gibe at *Ahiman Rezon*; and why? Because he maintains the mechanic origin of the fraternity, and the party of the *Ancients*; while Lawrie brings Free Masonry from the sinks of antiquity, and Dalcho from heaven, and both are stout supporters of the late party of Masons called *Moderns*.

1. *Free Masons' Monitor*, by Col. Thomas Smith Webb. New-York edition, 1802. Its sanction found in this volume, p. 30.

2. *Masonic Chart*, by Jeremiah L. Cross. 3d ed. New-Haven, 1824. Sanction, chapter x. p. 55.

3. *Book of Constitutions of Massachusetts*. 4to. Sanction, p. 344.

4. *Preston's Illustrations of Masonry*. 12mo. Richards' edition. Portsmouth, N. H. 1804. From Strahan's 10th London edition.

Mr. Preston was master of the Lodge of Antiquity, London, "acting by immemorial custom." His work, dedicated to Lord Petre, P. G. M. of England, is the most complete manual and history of English Masonry, and the *most approved*. It has the authority of a Book of Constitutions in England, and forms the basis of the Free Mason's Monitor, and of Dalcho's Ahiman Rezon, and contributes largely to every manual of Masonry published in America.

The only sanction I can quote for this book, is the favour it has enjoyed, and still enjoys, with the Masonic public, best proved by the number of editions through which it passed in London—*ten, in less than thirty years*.

5. *Hutchinson's Spirit of Masonry*. 18mo. Reprinted at New-York, A. D. 1802. Sanctioned by the Gr. Lodge of England. p. 130.

6. *Ahiman Rezon*, by Lawrence Dermott, Secretary of the Ancient Masons. 8vo. p. 284. London, 1764. Noticed, p. 123.

7. *Smith's Use and Abuse of Free Masonry*. A large octavo, dedicated to Frederick of Prussia. London, A. D. 178–.

8. *Calcott's Disquisitions upon Free Masonry*. 8vo. Reprinted at Boston, A. D. 177–.

9. *Tannehill's Manual.* A handsome octavo. Tennessee. Dedicated to the Most Worshipful Andrew Jackson. This is one of the best historical and practical lodge books I have seen.

10. *Hardie's New Free Mason's Monitor.* 3d edition. New-York. 12mo. Recommended by twelve presiding officers in the lodges of New-York.

11. *Town's Speculative Masonry.* 12mo. Sanction, p. 171.

12. *Dalcho's Orations.* Charleston, South Carolina. This is an important work. Dr. Dalcho is a *Sovereign Inspector General of Free Masonry;* and his orations are published by the request of the Grand Lodge, and of the *Sublime* Grand Lodge of South Carolina.

13. *Lawrie's History of Free Masonry.* Edinburgh, 1804. 8vo.

This work discovers more learning and good sense together, than any other masonic treatise I have perused. The most valuable part of it may be seen in the Encyclopedia Britannica, Art. Masonry. It is far from satisfactory.

14. *Greenleaf's Brief Inquiry.* Portland, 1820. 8vo. A handsome volume of 100 pages The views are with Lawrie: both make Free Masonry originate in the ancient heathen mysteries; but the proof is deficient; not so much barren as inconsistent.

15. *Templar's Chart,* by J. L. Cross. New-Haven, 1821. 18mo.

16. *Esprit du Dogme de la F. Maçonnerie.* Brussels, 1825. 8vo. Its character may be seen in extracts, page 240 of this volume, using the emblems and pretended traditions, to dispute and pervert the sacred writings. It is the last masonic author I have read, and could not possibly have coloured these pages before it enters them. p. 249.

17. *Dalcho's Ahiman Rezon,* which is the Book of Constitutions of South Carolina. Charleston, 1807. 8vo.

18. *Free Mason's Library,* by Samuel Cole. Baltimore, 1826. 2d edition. 8vo. pp. 400

This is the Book of Constitutions of Maryland. Sanction, p. 50.

These treatises have all been carefully, some of them, studiously, examined; and if from *them* the character of the institution cannot be fairly learned, I despair of obtaining it.

It may interest the inquirer to know, that the entire body of the first 236 pages of this volume was written, except chapters 25 and 26, before the author suffered himself to peruse a single anti-masonic author but Stearns' Inquiry. He sought to deal honourably with Free Masonry; and to judge of it solely by the testimony of its friends: having done that, he felt free to examine the opinions of others.

PREFACE.

The first Free Mason Lodge in North America was established in New-Jersey, A. D. 1730, by warrant from the mother of lodges, the Grand Lodge of England, under the hand of the Duke of Norfolk, Grand Master. (*Preston.*) The revolutionary struggle caused Free Masonry, for a season, to flourish; then it languished; and it was almost breathless at the time the first grand chapter was formed; and the first edition of Webb's Free Mason's Monitor was published, A. D. 1797. Then it revived, and though checked by the works of theAbbé Barruel, and Professor Robison, it bore them down at length with the multiplicity of its assertions, and went on increasing until A. D. 1816; the official returns of lodges in the United States was estimated at 850 nearly. (*Hardie.*)

The Free Mason's Library, Baltimore, 1826, furnishes a list of the principal lodges in the United States, "collated from, and compared with, copies of the original records of the several grand lodges."

This list numbers, to

Maine, ...	46	New-Jersey, . . .	46
New-Hampshire, . .	40	Pennsylvania, . . .	187
Massachusetts, . .	90	Delaware, ...	16
Rhode Island, . . .	13	Maryland, ...	80
Connecticut, . . .	62	Virginia, ...	100
Vermont, ...	34	North-Carolina, . .	81
New-York, ...	157	South Carolina, . .	54

Georgia, ...	30	Louisiana, ...	24
Missouri, ...	8	Mississippi, ...	8
Ohio, ...	72	Kentucky, ...	79
Tennessee, ...	55	Illinois, ...	11
			1293

The names and places of 1182 of these lodges are given; but the list must be quite deficient, for New-York, which, in the list, is allowed but 157, had, in 1825, according to the indisputable authority of Governor Clinton, "nearly 500 lodges, and more than 100 chapters." (*See New-York Statesman, 7th October*, 1825, and this same *F. M. Library*, p. 344.) Besides, the entire states of Indiana and Alabama, having, in 1820, a population of 291,000 souls, and rapidly increasing, are not returned in the list.

Allow them 25 each, ...	50
New-York 500—157 = 343, ...	343
And for the deficiency of all other, . . .	343
	736
Add to this the actual returns, with names and places, ...	1182
	1918
Allow for increase since A. D. 1825, . . .	82
	2000

A fearful number, having enrolled thirty or forty names each, on their lists of members; say, the very lowest estimate, 30 × 2000 = 60,000. Sixty thousand Free Masons in the lodges of the United States, besides members of *councils, of encampments*, and of *royal arch chapters*.

The names which appear coupled with the offices of the craft, are often among those distinguished in the state, and in the army, and in the ministry.

Be Free Masonry what it may, it evidently has extensive influence, a powerful sway in this republic; strictly com-

bining a great body of active members of the community in one secret fraternity, teaching them its own highly valued lessons, and enabling them to act without the responsibilities attached to the independent yeomanry of our country.

It also has a great revenue. If every lodge make three Masons annually, at twenty dollars each, lodges 2000 × 3 = 6000 new members, each $20 × 6000 = $120,000 per annum, the revenue of *the lodges.*

I say nothing of *chapters* and others.

Such a combination of activity, mystery, talents, and money, accompanied with magnificent titles, and splendid professions, and ornaments captivating to youth, is not unworthy of the attention both of statesmen and moralists.*

For a history, it has none tolerably satisfactory; Lawrie's may be found in our public libraries. (*Ency. Brit.* art. Masonry.)

Its learning is scattered in many volumes, and its doctrines are so covered with ceremonies, and the fog of mystery, that few, even of its highest adepts, are thoroughly instructed in its claims and character.

The writer has, therefore, sought with all diligence to compile a mass of information, drawn from purely masonic sources, which should throw a ray of light upon Free Masonry visible to all; and if, in the execution of this task, the feelings excited by the subject have not always been restrained, pardon me; gravely to contemplate inconsistencies, is neither natural nor safe; it is necessary sometimes to laugh at folly, as an antidote to infection; and sometimes to repel falsehood with indignation, lest it fasten upon the simple.

Names do not affect the value of arguments. Where par-

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* What it can do politically is seen in Mexico at this moment, where the national parties are fearfully violent, and take the names of *Ecossais*, and *York*, from different rituals of Free Masonry.

ties exist they often hurt: for the reader's attention will be turned from the argument to the orator, from truth immutable and eternal, to the frail and peccable mortal uttering it. And this is an evil, whether in friends or foes; for the undivided attention necessary to discern and appreciate truth, is distracted with prejudice, or partiality towards the speaker.

The opinions of the writer cannot be mistaken; but they have no value that you do not give them; and if they are not justified by a perusal of the copious authorities within the two covers of this book, neither his nor any other name will justify them. He asks no credit for facts, or for assertions: these are made and furnished by Webb, Town, Cross, Preston, Hutchinson, Cole, Lawrie, Dermott, Smith, Greenleaf, Dalcho, Tannehill, Hardie, and the various grand officers and grand lodges, who have sanctioned their labours. The writer is a compiler from their pages, with only the remarks suitable for refreshment; and, if Free Masonry *is condemned*, it must be from just quotations of her own commentators, the title and page in every instance accompanying the quotation.

The whole merit of the question lies between faithful extracts of masonic authors here given, and the truth. The attorney collects, arranges, and illustrates facts; the reader is to decide the case; the reader is the judge; and if your attorney appear before you in a respectful manner, address you in plain English, and argue his case diligently, not travelling out of the record, I trust you will give him a patient hearing; and, believe, if his name could be valuable to you, it should be forthcoming with the promptness of truth, and without fear of the mystery whose doctrine is VENGEANCE, and whose daring defies both the laws of God and of man.

"Yet all are not satisfied."

All cannot be satisfied. Having carefully sought to know what is duty, the writer is satisfied, any name beneath the starry heavens would be a detriment attached to this volume. Suppose for a moment, reader, it were *Truthwell*.

She who run down the Abbé Barruel's and Professor Robison's Free Masonry, would also run down Truthwell's. It would be vanity in the writer to suppose otherwise. But she may run against "Free Masonry" until out of wind, and it will hold way with her. She will escape from it, when the horse escapes from his shadow. Every assault upon "Free Masonry" will surely be well directed; she has liberty; let no name parry her blows.

Again, what can any name add to the author's view of this subject? Suppose the name were *Jefferson*; she would array against it, in a single paragraph, Washington, Franklin, Warren, La Fayette, George the King, the Dukes of York, and of Sussex, &c. and what could he do? With one flourish of her magical wand, she would marshal against it the Patriarchs, the Kings of Israel, and the Prophets; with another, all the heathen philosophers of Greece and of Rome; what could the supposed Jefferson say? Only that truth will stand in its own name against the assembled universe. So let it stand; and the foe may array all the names of glory upon the page of history, against "Free Masonry;" far be it from the author to interfere.

Were the author's name here, she would scorn to notice his book; she would make the war personal; she would turn the attention of her dupes upon him; and with her ten thousand tongues, she would force honest people, by the irresistible torrent of her malice, to sneer at the name of *any man's* Free Masonry: while she is free to abuse, or to feed upon "Free Masonry;" that will make her faint and sick, when an honest name to devour, would strengthen her heart.

So persuaded is he of the propriety of this course, that the author will sooner submit to the mortification of seeing his labour come before the public without even the honest name of the printer, than, by placing another on the title-page, shield *Free Masonry* from her own arrows: and were he, by solemn act of Providence, removed this night from his earthly labours, he would leave it in charge, that no

name of the author should appear in the work; not that it would shame the reader; but his work is truth, which is irresistible, while the author is a mortal that can be barked down.

He received the secret of the lodges in due form, under able masters; laboured at the *lectures* with the resolution of a hale man taking patent medicines; others found them so beneficial, he would not fail of their benefit for the want of a fair trial. All the language of the lodges, and the tedious details of the lectures, he learned by dint of perseverance, and could once rehearse equal to his satisfaction: still the charm refused to operate, the talismanic influence failed to exert itself; and, like one fairly innoculated with genuine matter, he, to the disappointment of the doctor, yet took the disease the natural way.

With great simplicity he sought the meaning of this, modestly inquiring of the Royal Arch and great Masons; but a sure hint at the master's entire ignorance of the subject, was always sufficient, when coming from men four, seven, and ten degrees above him, completely to shut his mouth. He could not presume to doubt what they, from their elevation, saw clearly; and having no disposition further to climb the eminence, nor relish for the twilight of the lodges, he withdrew from the connexion; travelling, but neither giving nor receiving *lion's paws, due guards, or grips;* neither knowing a man, nor being known, as a Free Mason.

From this state of tranquillity he was disturbed by an event, which, unworthy as it might seem to its agents, disturbed every Mason, and shook every lodge, in the Union; agitated, and does yet greatly agitate, the public mind; severing friendships, dividing families, rending churches.

A citizen of New-York, it may be a most unworthy man, yet an American citizen, in the autumn of 1826, was maliciously taken with the form of legal process, from his fireside and family at Batavia, New-York, by Free Masons, was transported sixty miles to Candaigua for trial. At once discharged by the law, he was again arrested for debt to

the amount of two dollars; and, far removed from his friends, he was immured in a prison for that petty sum, while they could mature their plans.* This accomplished, they paid the debt to release him from prison, nine o'clock, P. M., and contrived, by strong drink, or drugs, or both, to take and to transport him, by night and by day, in the public, and in private conveyances, from Canandaigua to Lewiston, through a populous part of this free country, one hundred miles; thence to a deserted fort on the lonely point where Niagara enters Ontario lake, and kept him three days, seeking with anxiety to rid the country of him without his blood. Here the veil drops; the victim can be traced no further, except in the reports of his merciless death, which are not a little strengthened by the flight, and continued absence in foreign parts, or in distant territories, of three active masonic conspirators.

Proclamation, with reward, was repeatedly issued by the lamented Clinton; suits were instituted, and several Free Masons have suffered, or are now suffering, in prison, the penalty of the law, for the forcible abduction of a fellow citizen;† while, in other cases, the course of justice has

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* Being at Canandaigua, he borrowed linen for cleanliness; and, having reached home, was arrested for petit larceny. When discharged from criminal process, he was seized in an action on account for the same shirt and cravat, valued at two dollars.

† Trial at Canandaigua, first week in January, 1827. Judge Throop proceeded to sentence the defendants in the following terms: "You have been convicted of a daring, wicked, and presumptuous crime; such an one as we did hope, would not, in our day, have polluted this land. You have robbed the state of a citizen, a citizen of his liberty, a wife of her husband, and a family of helpless children of the endearments and protecting care of a parent; and, whether the unfortunate victim of your rage has been immolated, or is in the land of the living, we are ignorant, and even you do not pretend to know.

"It is admitted in this case, and stands proved, that Morgan was, by a hypocritical pretence of friendship and charity, and that, too, in the imposing shape of pecuniary relief to a distressed and poverty-bound prisoner, beguiled to intrust himself to one of your number, who seized him as soon

been impeded by the machinations of Free Masonry, imperiously demanding of the Executive of New-York, the following message to the Senate:

"GENTLEMEN—A large portion of the inhabitants of the state, has been, for more than a year, highly excited by the alleged forcible and clandestine removal of a citizen, and by the uncertainty of his fate. It is believed by many that he has been murdered, and it is certain that, if alive, he is in captivity. This outrage upon our laws has justly alarmed our fellow citizens in that part of the state, and has produced exertions such as might have been expected from freemen, conscious of their rights, and determined to maintain them, to develope the mysterious transaction, and to bring the offenders to justice.

"As yet their efforts have failed. The rewards and inducements heretofore offered for a discovery, have been unavailing. The trials and convictions that have taken place have rather increased the mystery of the transaction. The efforts of individual citizens, stimulated by a patriotic zeal, have not always been guided by discretion, and there is reason to fear, that they have sometimes tended rather to prevent, than promote, a judicious developement of the truth. It is publicly stated, that a witness, while on his way to attend the trial of some of the persons charged with a participation in the original outrage, has suddenly and unaccountably disappeared, and advertisements offering rewards for his discovery, have been extensively circulated.

"If there be any foundation for this suggestion, it affords a strong reason for the adoption of proper measures to quiet the alarms of our fellow citizens."

And he recommends "that a law be passed, authorizing the appointment of a competent person, for the purpose of

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as a confederate arrived to his aid, almost at his prison door, and in the night time hurried him into a carriage, &c.."—*New-York Commercial Advertiser, second of February*, 1827.

investigating the alleged criminal transactions in relation to the removal of William Morgan, and all the incidents connected therewith—with power to perform all acts and duties necessary to a full and fair judicial investigation and determination of the alleged offences.

"NATHANIEL PITCHER, *Lieut. Gov.*

"*Albany*, 18*th March*, 1828."

This proof that the excitement is real and not affected, is put beyond doubt by the vote of the Senate upon the bill authorizing such appointment, which bill was passed 24 to 3; and by the House, where a determined opposition was made, *on the ground of its conferring unexampled powers*, with a view to foster a political excitement, hostile to one of the candidates in the national election next pending, was passed 66 to 44.

All this trouble is made by Free Masonry; this daring assault upon private rights, this obstinate resistance to the course of public justice; this successful and persevering attempt to restrain the arm of the legal authorities;—all this multiplied evil is produced by Free Masonry.

"What is she?" Every one inquires, "what is Free Masonry?"

The very question this volume will help the reader to answer. What is the foundation of Free Masonry, its superstructure, its aim? What is its origin? What are its pretensions, its peculiar principles, its operations in other countries? The reader will find in these pages genuine masonic documents, with references to their source, to aid his understanding upon each of these interesting questions: for the author has not attempted to give "a system of Free Masonry;" but to give *the incontestible documents which will enable every reader himself to form a system.*

Having seen the title-page, one says, "the writer is trying to destroy Free Masonry."

But it is not so; he is *trying* to learn its character; its secret he has already. If Free Masonry is destroyed *by merely searching its character*, that is another thing: and of that every searcher of its character will judge for himself.

Another says, "It is an old institution; its foundation is deep; it is spread all over the world; you cannot shake it."

Now, again, there is no wish to shake it; but if looking at its foundation shake it, that cannot be helped. We would know what the fabric stands on; and if that be *nothing*, let it stand; who will care? only there are many who would like to know it.

"It is a religious and moral institution; carries the Bible with the square and compasses in front; you do wrong to oppose it."

Carry them in *welcome;* but I persist in knowing why; And for that purpose take up Col. Webb's Monitor.

PRETENSIONS OF FREE MASONRY.

CHAPTER I.

"When first the golden Morn aloft,
"With golden breezes whispering soft,
"Sprung from the East with rosy wing,
"To kiss the heavenly first-born Spring;
"Jehovah, then, from hallowed earth,
"Gave Masonry immortal birth."

Preston, London Ed. 1792, p. 368.

Free Mason's Monitor, Part I. Book I. Chap. I. Origin of Masonry.

"From the commencement of the world, we may trace the foundation of Masonry. Ever since symmetry began and harmony displayed her charms, our order has had a being." Preston, chap. i. sec. 3, states this pretension in the same words. So the Book of Constitutions of South Carolina, p. 2.

Masonry, *our order*, has had a being ever since symmetry began and harmony displayed her charms! These are the first words of the first chapter of a book, professing, "although chiefly intended for the use of the ancient and honourable society of free and accepted Masons," to be "also calculated to explain the nature and design of the Masonic Institution to those who may be desirous of becoming acquainted with its principles."

"Ever since symmetry began," &c. This period was, probably, much earlier than the creation of man. Yet, in

charity, we must suppose the Masonic Reformer* did not intend to date the commencement of *our order* before the creation of the human species; and (as the words will not bear an interpretation at all suited to any period since the creation of man) I am willing to suppose that the creation of man was the time, when, according to the Monitor, symmetry and the Masonic order had their being; as it is also written, "From the commencement of the world, we may trace the foundation of Masonry."†

This view of the subject is confirmed by the fact that the best authorities place the era of man's creation 4000 years before the Christian era; and Free Masonry, reckoning like the self-styled eternal city, *ab urbe condita*, makes the year 1828, of the Christian era, to be the year 5828 of its era; that is, the year of light, the *anno lucis* of *Free Masonry*, agrees exactly with the year of creation.

In strict accord with this view, the poet sings in lines *approved* by the constituted authorities of Free Masonry;

> "When earth's foundation first was laid
> By the Almighty Artist's hand,
> 'Twas then our perfect laws were made,
> Established by his strict command."

It is plainly, then, one of the pretensions of Free Masonry, that the order of Masonry was established at the period of creation. That (as is asserted in the lines above

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* The author of the Free Mason's Monitor, Col. Thos. S. Webb, whose memory lives in the hearts of many of the fraternity, introduced changes so numerous and important into the rules, and habits of work, in the Lodges of America, that he may with propriety be regarded as the great modern Reformer of Masonry. He was deceived; but his object was praiseworthy; his aim was public good—was extensive benevolence. He lived to publish many editions of the Monitor, and succeeded in bringing the work so nearly to suit the wants of the Fraternity, that it has the authority of a most valued *text book*.

† "The first stage of Masonry took its rise in the earliest times, was originated in the mind of Adam, descended pure through the antediluvian ages," &c. &c. *Hutchinson's Spirit of Masonry*, p. 119.

quoted) *its* laws were established by the Almighty, is a sentiment belonging to the brain of the poet; a sentiment which must have escaped him in an irreverent moment, and which ought not hastily to be charged as one of the pretensions of the Order.

The first objection having been to the assumed era of Free Masonry, to the pretension it makes to have *its* beginning with the beginning of time—I come now to a second pretension, also well worth considering.

If its truth can be established; indeed, if a very *small part* of it be true, Free Masonry deserves a religious veneration. We ought to pay profound respect to an institution so honoured of God; so adorned by his prophets; so wonderfully, so miraculously preserved, amidst the convulsions of the deluge.

That I make not a mistake, and charge pretensions to *Free Masonry* which belong only to a few extravagant or disorderly brethren, I will pay no regard to the idle words of any man; but will extract fully from a standard work of Free Masonry; from a treatise, *approved by the constituted authorities of Free Masonry, and by them recommended to the attention and study of all the members of the fraternity.*

This is a fair course for Free Masonry; and it is the only safe course for the writer. The conclusions to which it leads must be satisfactory to all.

I wish to say nothing harshly of the following, or of any other of the pretensions of Free Masonry. I would state them fairly from the approved books of the Craft; I would throw them out upon the broad expanse of public opinion, and leave them wholly to their own weight; premising, however, my own conviction, that it will happen to the pretensions, as it did to the suspected witches of old: if one floated on the deep, she was burned for a witch; and if one sunk, she was inevitably drowned.

Free Mason's Monitor, Part II. Book I. Chapter X.

"The most potent grand master, representing Solomon, in the east, seated in a chair of state under a rich canopy, with a crown on his head, and a sceptre in his hand."

We will not tarry for the description of the royal vestments, but proceed to the history and charge of this degree—(Knights of the Arch.) "*My worthy Brother.* It is my intention at this time, to give you a clearer account than you have yet been acquainted with, of Masonry, of which at present you barely know the elements." [*Hear, hear.*]

"Enoch, being inspired by the Most High, and in commemoration of a wonderful vision, built a temple under ground, and dedicated the same to God. Methusaleh, the son of Enoch, constructed the building without being acquainted with his father's motives." (This is the Enoch who was "the first translated;" and the Methusaleh who was "the oldest man.") "Enoch caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. He then engraved upon it the ineffable characters, and placed it on a triangular pedestal of white marble, which he deposited in the deepest arch.—And none but Enoch knew of the treasure which the arches contained."

"And behold the wickedness of mankind increased more, and became grievous in the sight of the Lord; and God threatened to destroy the whole world. Enoch, perceiving that the knowledge of the arts was likely to be lost in the general destruction, and being desirous of preserving the principles of the sciences, for the posterity of those whom God should be pleased to spare, built two great pillars on the top of the highest mountain; the one of brass to withstand water; the other of marble to withstand fire. And he engraved on the marble hieroglyphics, signifying that there was a most precious treasure concealed in the arches

under ground, which he had dedicated to God; and he engraved on the pillar of brass the principles of the liberal arts, particularly of Masonry."

Not a word of so interesting a tale ought to be lost; but not to occupy too much time, I omit a page, still retaining the thread of the story.

"The flood took place in the year of the world 1656, and destroyed most of the superb monuments of antiquity. The marble pillar of Enoch, fell in the general desolation; but by divine permission, the pillar of brass withstood the water, by which means the ancient state of the liberal arts, and particularly masonry, has been handed down to us."

Now were I to condemn this pretension *in toto*, some might think it sprung from a hostility to the "ancient and honourable institution;" I will, therefore, abstain from all censure; I will leave the suspected thing to sink or swim, according to the specific gravity of the medium in which it may happen to be immersed. But there are minds, in which it waits not the fagot and the stake. That Enoch was "inspired by the Most High," is allowed on the authority of the Holy Scriptures. But that he was inspired to build a temple and arches and pillars, for the preservation of Free Masonry, or of any thing belonging to Free Masonry, is, as far as my knowledge extends, a presumptuous assertion;—and, notwithstanding the R. A. K., and the R. A. S, and the R. A. T., and the two R. A. C's. of a Grand Royal Arch Chapter, have certified, that, "The Free Masons' Monitor is replete with useful masonic information, and is fully entitled to the sanction of the Grand Chapter." I cannot believe one word of its antediluvian pretensions.

CHAPTER II.

"There are some foolish people reject us,
"For which they are highly to blame;
"They cannot show any objection,
"Or reason for doing the same;
"The Art's a divine inspiration,
"As all honest men will declare:
"So here's to all true hearted Brothers,
"That live within *compass* and *square*.
"Fa, la, la, &c."

Ahiman Rezon, p. 133.

Two pretensions of masonry have been brought into view without argument. In matters so extravagant it is enough to doubt. It might seem to be in season to show the fallacy of so extraordinary claims, when something besides assertion is brought to their support. But lest I should seem not sufficiently to respect the pretensions of "the most ancient institution;" pretensions familiar to the standard works, to the ephemeral publications, and to the more noisy supporters of Free Masonry; I will give a few of the best reasons for supposing these to be wholly unworthy of credit.

The first pretension, it will be recollected, is, that "*our order has had a being ever since symmetry began.*" The proof is tradition—the same as is used to prove that after Deucalion's flood, Deucalion and Pyrrha repeopled the desolate earth, by throwing stones behind their backs—those which Deucalion threw becoming men, and those which Pyrrha, his wife, threw becoming maidens.

"Quis hoc credat, nisi sit pro teste vetustas!"

exclaims the poet; *who could believe this, were not tradition the witness!* This veritable witness must have left part of the masonic story untold; for if "our order" be as old as

time, it will be difficult to conceive who were the first masons. Mortals of age to constitute a lodge, did not exist until some years after the beginning of time. Who were the first masons then? A singular lodge it must have been, in which Adam was both most worshipful Master and Tyler,—and Eve, the only "cowen and eaves dropper" under the sun.*

"No;" it is replied, "we do not mean so. We do not mean there were *Lodges* before there were men to constitute them. We only mean that the *principles* of the order are as old as the world."

Very well; then, "our order" has *not* had a being ever since symmetry began; but only the *principles* of the order. Exactly so. Let us examine the subject in this its best light.

First; can the principles peculiar to an institution be older than the institution itself? Certainly not. If the principles existed before the institution, the institution has no peculiar claim to them; it must have *adopted* or *borrowed* them. And if an institution be as old as the principles are which it borrows and adopts, why then a charitable institution is coeval with the principle of love! And masonry might better date its origin, not from the beginning of time, but some ages before! And so an author has it: "If from our moral principles we date the origin of Masonry, we must fix its era coexistent with the Almighty." *Town's Speculative Free Masonry*, p. 94.

What has Free Masonry to do with the era of creation? I do not see. Its lodges must be younger,—some of its adopted principles certainly are older. If we assume the

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* "Certainly the art itself is coeval with man, the great object of it. Nay, it may well be styled coeval with creation; when the Sovereign Architect raised on masonic principles the beauteous globe."—*Smith's Use and Abuse of Free Mas.* p. 28. And the same words repeated, p. 108.

"Our first father, Adam, deny it who can,
"A mason was made as soon as a man."

Ahiman Rezon, p. 114.

origin of the principles for the date of the institution, masonry is more than 5828 years old; and if the organization of the first lodge be, as it truly should be, taken as the day of its date, masonry is not so old as time. It is very evident, then, that Free Masonry lies under a flat contradiction on the first pretension.

The *principle* of liberty is as old as the creation, or as any of the principles of masonry. But how absurd it would be to date the independence of these United States from the beginning of time! And not less absurd is it, to date masonry from that early period, because some of the principles it has chosen to adopt are, indeed, much older. So conclusive is this argument to my mind, that I take my leave of the first pretension with a strong hope, that an effort will be speedily made to rectify the era of Free Masonry to some possible date; and, as one of the brethren, I cheerfully offer my services to aid in the work.

A lame attempt is made to rest the second pretension on the authority of Josephus; but as the relation of that author differs essentially from the masonic tradition, if it proves any thing in the premises, it is unfavourable to the pretensions of Free Masonry.

I will set the pretension from the Monitor by the side of Josephus' relation, that the reader may compare for himself.

Monitor.	*Josephus, Book* 1, *Chap.* 2.
"Enoch being inspired by the Most High, built two great pillars on the top of the highest mountain, the one of brass, to withstand water, the other of marble, to withstand fire. He engraved on the pillar of brass the principles of the liberal arts, particularly of Masonry.	Speaking of the descendants of Seth: "They also were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order. And that their inventions might not be lost before they were sufficiently known, upon Adam's pre-

The *marble pillar* of Enoch fell in the general destruction; but by divine permission the *pillar of brass* withstood the water, by which means the ancient state of the liberal arts, and particularly Masonry, has been handed down to us."*

diction that the world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water, they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind; and also inform them that there was another pillar of *brick* erected by them. Now this remains in the land of Siriad to this day."

* The poet was mistaken who sings:

"Sober old *Seth* next mounts on the stage,
"In manners severe, but in masonry sage;
"He built up two pillars, they were tall and thick,
"One was made of stone, the other of brick.
"Derry down, &c."
Shiman Rezon, p. 146.

The two accounts are as much alike as parent and child; but two important discrepances may be noticed. Josephus makes no account of any science preserved except astronomy; and Masonry has no more concern with astronomy, than it has with the cotton gin, a machine 40 years old nearly. Josephus supposes the *stone* pillar to remain in the land of Siriad to his day; but masonic tradition says, "the *marble* pillar fell in the general destruction of the deluge."

Not to waste time on these matters, I have three principal objections to allege against the reasonableness of this second pretension. Sec. 1. Masonry contains no principle peculiar to itself, no truth not common to the world, which a wise man need be anxious to preserve; therefore, it is incredible that any man, "inspired by the Most High," should have erected pillars for *its* preservation. Sec. 2. Granting that any the least thing *peculiar* to masonry, is, or ever was, worth

an anxious thought for its preservation; it is very extraordinary that *Enoch*, who was cotemporary with Adam, and who remained on the earth only fifty-three years after the decease of Adam, should have performed the work imputed to him. Had the erection of the pillars been the work of the last years of his life, they must have been 569 years old at the deluge; and, if there were not some Old Mortality of the antediluvian world, to clink his hammer and chisel over the hieroglyphics anew, from century to century, the builder of the monuments might reasonably fear that the corroding hand of time would utterly destroy the inscriptions before they could be read "*by the posterity of those whom God should be pleased to spare.*" Sec. 3. Granting both; that masonry has peculiarities worth preserving, and that *Enoch* erected two pillars, with a view to the preservation of a knowledge of the liberal arts, "particularly of masonry;" yet I suppose his attempt was a total failure, as it respects us; that not a scrip or a scrawl of those principles inscribed on the pillars, has come down to the present generation! Neither the records, nor the traditions of masonry, to my knowledge, furnish us with any intimation of the form of the characters, nor of the things signified by the hieroglyphics on the pretended pillars. Not a dot, not an angle, not a sign, not a word, not a custom, not a principle, which is peculiar to masonry, which is not common to all mankind, has come down to us from that monument; so that were a *fac simile* of the aforesaid monument presented to our lodges, the plain hieroglyphics would be no better to the Free Masons of the present day, than a Babylonian brick!

What a preservation of the knowledge of the liberal arts was that, "particularly of masonry!"

CHAPTER III.

"Let malicious people censure,
"They're not worth a mason's answer,
"While we drink and sing."
Ahiman Rezon, p. 126.

It may not be improper in the present state of the discussion, to declare, that I owe no Free Mason, alive or dead, any thing but love; that no company or lodge of Masons has ever dealt with the writer except on terms of personal respect. I bring no charge against individuals; none against lodges; and I have it in my heart to bring none. The whole weight of my objections made, or to be made, lies solely against the institution itself. The character of the institution I wish calmly and freely to discuss, without the slightest offence to any individual.

"But what is your object, my calm brother? What is the end you propose to attain?" It is this; *to shake the confidence of men* in "the most ancient institution."

Were Masonry the important system it claims to be, men might well rely upon it; and matrons, too, might grieve at the fate which for ever closes against them its mysterious learning and its improving light.

"Tho' women from lodges are always debarred,
"Dear Fair ones, repent not, nor censure too hard," &c.
A. Rezon, p. 192.

But if, as I suppose, its highest pretensions are idle pretensions, its distinguishing principles are inferior to the best principles, and its excellent tendency much overrated, the system itself may not deserve high praise; it may not be worthy of the liberal countenance it receives; it may not be worthy of a woman's concern; not merely because its

mysteries are, by the laws of Free Masonry, forbidden to her, but because they are negatively invaluable.

And here, while some grave men and Masons shake their heads in disapprobation, the ladies wave their chaplets with smiles of encouragement, and thus supported I shall proceed. If the lodges are a little vexed, it is not so with the social circles; and, as a lover of all that is lovely, I freely confess, that the interest of the ladies is worth incomparably more to my single self, than the interest of Free Masonry; that one glance of encouragement from their eyes, whom it is man's high privilege to love, to cherish, and to admire, would enable the humble writer to withstand the frowns of the lodges through time.

I desire to say this with some spirit, my reader, knowing as I do that there are those who knit their brows, and make use of swelling words against an honest attempt to investigate an *ancient* institution, and who regard, as nearly allied to sacrilege, any attempt *to remove the rubbish of the dark ages from the inside, and to put the true colour upon the outside of the fabric of Free Masonry.* I warn all such gentlemen of the compassion of their mothers, and of the pity of their wives and sisters upon this their indiscriminate attachment to the follies and to the charms of Masonry; and also of the just indignation of every anti-mason in the community, upon any meditated attempt to awe this peaceable effort into silence. I caution them to keep cool, to reverence the truth, although it make against their prejudices, and to read these pages in the spirit in which they are written. Where they can answer, no doubt they will do it with good temper; and where they cannot, let them submit with grace. Any wincing of theirs will be attributed to weakness; any affected indifference, to want of consideration; and any fretting or frowning, to want of good sense. Do they count upon the strength of their influence? Let me assist them to consider, that the more influential half of the human family are by nature shut out from our high claiming institution, and will investigate its pretensions with a keen re-

lish; and that of the remaining half, but a minority are tempted to clothe themselves with that "peculiar ensign," the *white apron*, notwithstanding it claims to be a badge "*more ancient than the Golden Fleece or Roman Eagle; more honourable than the Star and Garter, or any other Order that can be conferred by king, prince, or potentate, except he be a Mason!!*"—Free Mason's Library, p. 152.

Any disposition, therefore, to check inquiry upon this subject, will not be well received by an intelligent community; and any attempt to put down the investigation, except by meeting it fairly, will necessarily recoil upon the heads of the adventurers.

After this refreshing excursion, I return to the Free Mason's Monitor, New-York edition, 1802, and find among the more important, obnoxious, and fully detailed pretensions of the institution, the following, respecting the miraculous commitment, from time to time, of the true name of the Deity, to the keeping of the fraternity! Fifteen pages of that edition of the Monitor, from the 245th to the 260th, are principally devoted to the details of this wonderful trust; faithful extracts of these details I will now lay before the reader.

Part 2. Chap. 1.—"Enoch, the son of Jared, was the sixth son in descent from Adam, and lived in the fear and love of God his father. God appeared to him in a vision, and thus deigned to speak to him. As thou art desirous to know my name, attend, and it shall be revealed unto thee. Upon this a mountain seemed to rise to the heavens, and Enoch was transferred to the top thereof, where he beheld a triangular plate of gold most brilliantly enlightened, and upon which were some characters, which he received a strict injunction never to pronounce. Presently he seemed to be lowered perpendicularly into the bowels of the earth, through nine arches; in the ninth or deepest of which, he saw the same brilliant plate which was shown to him in the mountain."

"Enoch being inspired by the Most High, and in com-

memoration of this wonderful vision, built a temple under ground, in the same spot where it was shown to him—which, like that, consisted of nine arches, one above another, and dedicated the same to God. This happened in that part of the world which was afterwards called the land of Canaan, since known by the name of the Holy Land.

"Enoch, in imitation of what he had seen, caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and incrusted the plate upon a stone of agate of the same form. He then engraved upon it the same ineffable characters which God had shown to him, and placed it on a triangular pedestal of white marble, which he deposited in the ninth or deepest arch.

"When Enoch's temple was completed, he received the following command, viz. 'Make a door of stone, and let there be a ring of iron therein, by which it may be occasionally raised, and let it be placed over the opening of the first arch, that the sacred matters enclosed therein may be preserved from the universal destruction now impending.' And he did so; and none but Enoch knew of the precious treasure which the arches contained, nor knew the right pronunciation of the great and sacred name."

The Monitor next gives an account of Enoch's two pillars, and the wonderful preservation of the knowledge of the liberal arts, "particularly of Masonry," during the universal deluge; which topic has been already noticed. I take up the account of the Monitor relating to this ineffable name after the deluge, in the following words: "We learn from Holy Writ, the history of succeeding times, till the Israelites became slaves to the Egyptians; from which bondage they were freed under the conduct of Moses. The same sacred book informs us that Moses was beloved of God, and that the Most High spoke to him on Mount Sinai. To Moses God communicated his divine law written on tables of stone, with many promises of a renewed alliance. *He also gave him the true pronunciation of his*

sacred name, which he told him should be found by some of his descendants, engraved upon a plate of gold; and God gave a strict command unto Moses that no one should pronounce his sacred name; so that, in process of time, the true pronunciation was lost."

Thus the true word was lost, *Free Masons* having only the promise of God left, that it should be found "engraved upon a plate of gold." The particulars of the wonderful discovery of Enoch's triangular plate of gold, will be food for admiration.

CHAPTER IV.

Containing an account of wonderful adventures, to which the poet probably alluded when he sung:

"Unite, unite, your voices raise,
"Loud, loudly sing Free Mason's praise;
"Spread far and wide their spotless fame,
"And glory in the sacred name:
"How just, how just are all their ways,
"Superior far to mortal praise!
"Their worth, description far exceeds,
"For matchless are Free Masons' deeds."

Preston. London edition. A. D. 1792, p. 379.

The preceding chapter gives ample details from the Free Mason's Monitor, of the pretended revelation of the true name of the Most High to Enoch and Moses, for the benefit of the masonic fraternity! With the reader's patience, I shall continue that subject; but observe that I extract from the New-York edition, 1802, as some later editions of the Monitor fail of giving all the particulars here quoted,

though the principal facts are alluded to with undoubting confidence; for convenience I number the sections extracted.

1. "Solomon, being the wisest of princes, had fully in remembrance the promise of God to Moses, that some of his descendants, in fulness of time, should discover his holy name;* and his wisdom inspired him to believe, that this could not be accomplished until he had erected and consecrated a temple to the living God, in which he might deposit the precious treasure."

2. "*Accordingly*, Solomon began to build, in the fourth year of his reign, agreeably to a plan given him by his father David, upon the ark of the alliance."

By a careful reading of sections 1 and 2, it appears, that King Solomon, under the impression that the holy name of the Deity *could not be discovered* until he had erected and consecrated a temple to the living God, "*accordingly began to build;*" that is, Solomon built the temple chiefly to recover the lost word, the ineffable word, the shibboleth of Free Masonry! And, reader, do you not believe it? The important fact perfectly accounts for the craft's having ever since so much to do with that holy edifice; and the next edition of the Bible ought to be corrected; 1 Kings, v. 5, where Solomon says, "And, behold, I purpose to build a house unto the name of the Lord my God;" that it may read, I purpose to build a house *to discover the lost* name, &c.

3. "He chose a spot for this purpose, the most beautiful and healthy in all Jerusalem. In digging for a foundation, they discovered the ruins of an ancient edifice, amongst which they found a very considerable quantity of treasure, such as vases of gold and silver, urns, marble, tapestry, jasper and agate columns, with a number of precious stones."

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* See p. 15 of this volume.

What were the materials of the tapestry which lay buried in ruins from the time of the deluge, and was tapestry yet after a lapse of 1400 years?

4. "All the treasures"—but I must abridge; the relation is long, and so particular as to be wholly incredible. Solomon, the king, supposing something idolatrous in these ruins, "declined building in that spot, lest the worship of the Deity should be profaned by the place."

Under the temple (which was erected in another place) he built a vault, having a long narrow descent through nine arches, where he used to retire in company with Hiram of Tyre and Hiram of Abiff, when they had occasion to enter upon things of a secret and important nature.

5. "There were then none else living qualified to enter the sacred vault. One of their number being removed from them, disordered their system for a time; and, as they were consulting in what manner to supply his absence, application was made to them by some intendants of the building, illustrious knights, and grand master architects, who well knew there was a secret place under the temple, in which the king, &c. used to meet, soliciting the honour of being admitted there; to whom Solomon replied *with an open air*, my brethren, it cannot now be granted."

How wonderfully exact is Masonic tradition! even the "open air" with which the king put off his inquisitive princes is not forgotten.

6. "Some days after this circumstance, Solomon sent for the three grand master architects, Joabert, Stockin, and G., and directed them to go and search once more amongst the ancient ruins, where so much treasure had been already found, in hopes of finding more. They accordingly departed, and one of them, viz. G., in working with the pick-axe amongst the rubbish, came to the large iron ring;—they found it fixed in a large stone perfectly square. With much difficulty they raised it, when the mouth of a deep and dismal cavern appeared."

This is the identical iron ring which Enoch placed there

2000 years before! That was good iron. This "deep and dismal cavern" is the *first arch* of the very temple which Enoch built under ground, and "dedicated to God." Those walls were pointed with choice mortar, else a cavern so deep would have had five or six feet of water at the bottom. But this was dry as a garret quite to the bottom of the ninth arch, where G. arrived much fatigued; having been twice discouraged in his descent, and compelled to return; giving a signal to his companions to draw him up.

7. "When (on the third trial) he had descended into the ninth arch, a parcel of stone and mortar suddenly fell in and extinguished his light; and *he was immediately struck with the sight of a triangular plate of gold*, richly adorned with precious stones; the brilliancy of which struck him with astonishment. Again he gave the signal, and was assisted in reascending."

[Observe; he saw not the triangle until his extinguished light left him in total darkness. O, Free Masonry, what a wonder!]

8. G., who it appears is no other than the promised descendant of Moses, who was in due time to find the sacred name, "engraved on a plate of gold," told his companions, Joabert and Stockin, the wonders he had seen; and, by means of a rope ladder, they all descended to the bottom together. They examined the gold plate, and observed certain characters engraved thereon, of the meaning of which they were then ignorant; they therefore determined to carry the treasure to Solomon, and solicit the honour of being admitted to the knowledge of this sublime mystery."

9. They found Solomon and the king of Tyre together. "To them they presented the precious treasure. When the two kings beheld it, they were struck with amazement. Being recovered, they then examined the sacred characters with attention, but would not explain them to the three grand master architects. Solomon told them that God had bestowed upon them a particular fa-

vour, in having permitted them to discover the most precious jewels of Masonry."

10. In consideration of this, Solomon conferred upon them "the most sublime and mysterious degree of royal arch Masonry,* and explained to them, how the promise of God, made to Noah, Moses, and his father David, was now accomplished. That promise which assured them that in fulness of time his name should be discovered, engraved upon a plate of gold; that they were bound to defend the sacred characters, and that they were not at liberty to pronounce the sacred name."

11. "The kings informed the three knights, that until that time, they knew nothing of that word but *by tradition;* and that in the course of its being handed down through a succession of ages, it had been much corrupted. [As it was *ineffable*, inquire by what kind of *tradition* the word was handed down through a succession of ages?] From the corruption of the said name, sprung the Juba of the Moors, the Jupiter of the Romans, and many others of a like nature.

"The true name is said to have been visible in the temple at the time St. Jerome flourished, written in the ancient Samaritan characters, and is still preserved in the hearts of sincere masons."

Now, reader, let us pause awhile, and look back. Enoch's wonderful vision, and the temple built under ground in commemoration of that extraordinary event, cannot be believed without better evidence of the fact, than a tradition nearly five thousand years old can afford. The fable of Atlas' sustaining the heavens upon his shoulders, is a bolder story, and probably an older story; he who can, may credit both.

That God gave the law to Moses on Mount Sinai we believe, not on the faith of masonic tradition; nor is masonic

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* See chap. upon. R. A. Masonry.

tradition by any means sufficient to satisfy us that God gave to Moses a strict injunction, "that no one should pronounce his sacred name." The Jews, in reading the scriptures, avoid the pronunciation of J E U E, always calling it Adonai. Revelation does not authorize this perversion, nor can Jewish or masonic tradition. It seems impossible that a sober man can persuade himself of a fact so absurd and extravagant, as that Masonry, through Enoch and Moses, is by the divine favour alone made acquainted with the true name of the Deity; yet foolish Masons, pillars of the lodges, have challenged professing Christians to give the true name of God, and on failure to give the Shibboleth of Masonry, have replied with evident self-complaisance—"you do not know the true name of God:" the God of the holy scriptures!

Masons, seeing this pretension set out by itself, will, I hope, be universally shocked at it; but the admirers of the institution, reading it as it is set forth in the Monitor, do naturally pass it without consideration; and flatter themselves that such particular tokens of divine favour are sure proof of the antiquity, grandeur, and divinity of this self-privileged system.

A few circumstances in this pretension, remain to be pointed out.

Sec. No. 11. "From the corruption of the said name, sprung the Juba of the Moors, the Jupiter of the Romans, and many others of a like nature." Reader, what think you, is *one* of the many other *corruptions* of this sacred name of Free Masonry? What name of the supreme divinity of any people sounds somewhat like Juba and Jupiter? It is not Woden nor Thor; it is not Brahm nor Vishnu. Is it possible it can be the God of Christians?—can it indeed be so? According to the masonic traditions, the Juba of the Moors, the Jupiter of the Romans, and the Jehovah of Christians, must alike be *corruptions* of the same true name of the Most High, committed with awful solemnity to Enoch and Moses, for the benefit of the fraternity; and still pre-

served, and only preserved pure, in the hearts of sincere Masons! If this pretension *mean any thing*, it is no less than impious; but as in the hearts of intelligent Masons, it means nothing, let us away with it; let it be blotted out of the books for ever, that it no longer prove a snare to the unwary.

One notable circumstance (sec. 11.) is: "The true name is said to have been visible in the temple at the time St. Jerome flourished, written in the ancient Samaritan characters." This is the way with masonic tradition, so exact, as even to remember the Samaritan characters! but what *temple* was that? Enoch's subterraneous temple fell in, after the erection of Solomon's; Solomon's was destroyed by Nebuchadnezzar; and the foundations of the second temple were ploughed up by Titus, A. D. 70.

Free Masonry pretends, that the *true and ineffable name* was deposited in each of these three temples; but what masonic temple was there in the time of St. Jerome? St. Jerome is well known to have been among the most learned of the ancient fathers, the mortal enemy of the Origenists, the cotemporary of Theodosius the Great, and of Alaric, king of the Goths; and to have died A. D. 420, 350 years after the total subversion of the last temple by Titus. Yet in St. Jerome's time, if we can believe masonic tradition, *the true name* was visible in the *temple*, written in the ancient Samaritan characters!

This is the same witness who testifies that king Solomon built the temple, not unto the name of the Most High; and that the wisest man (O, Free Masonry, how much your debtor for this information,) did not know the *true pronunciation* of the name which his father David had sweetly sung: "Bless the Lord, O my soul; all that is within me bless *his holy name:*" "O, give thanks unto the Lord; call upon *his name:* sing unto him, sing psalms unto him: talk ye of all his wondrous works; glory ye in *his holy name:*" but he learned it from the golden triangle, which no sooner than his light expired, the man saw!

CHAPTER V.

"Great kings, dukes, and lords,
"Have laid by their swords,
"Our mystery to put a good grace on;
"And thought themselves famed,
"To have themselves named
"With a Free and an Accepted Mason."

It is my purpose in this chapter, to give an account of the destruction of the pretended subterraneous temple of Enoch, as it is set forth at large in that edition of the Monitor, previously quoted in these pages. The story is very curious; it is equal in particularity and truth, with Ovid's relation of Narcissus's falling in love with himself, while bending over a pure fountain to slake his thirst.

Se cupit imprudens; et, qui probat, ipse probatur,
Irrita fallaci quoties dedit oscula fonti!*

As the reader will gather from the following extract, Free Masons' Monitor, New-York edition, 1802, page 257.

It will be necessary to observe, that after Joabert, and Stockin, and G., had discovered the golden triangle, as related in the last chapter, "Solomon told them, that God had bestowed upon them a particular favour, in having permitted them to discover the most precious jewels of Masonry; by which he seemed to intimate their election; and as a reward for their zeal, constancy, and fidelity, he elected them knights of the ninth arch, afterwards called the royal arch."† Soon after, twenty-two others, for various services,

* He foolishly loves himself; and he who admires, is himself admired. How often did the boy vainly kiss the deceitful fountain.

† See chap. Royal Arch, of this work.

"were admitted to the sublime degree of perfection;" or, as Hardie's edition explains it, to "the Holy Royal Arch;"* [p. 163.] making the number of masters initiated twenty-five.

"There were living at that time 3568 other ancient masters who had wrought in constructing the temple. These began to be extremely jealous of the pre-eminence shown to the twenty-five brethren. They deputed, therefore, a certain number 'to wait on King Solomon, *with their compliments*,' to request that similar honours might be conferred on them. The king heard them with the most benign air imaginable, gave them for answer, that the *twenty-five* masters were justly entitled," &c.; and bade them "Go in peace. God may one day permit that you may be rewarded according to your deserts."

The deputies replied with an unbecomiug degree of warmth, and departed by no means satisfied; the king mildly charging them, "Go in fear, wait with patience, and aspire to perfection by good works."

"The deputies returned and made report to the masters, who were assembled to hear it. These masters, hasty and impatient in their dispositions, and, of consequence, vexed at the refusal, determined, one and all, to go to the ancient ruins, and search under ground, with a view of arrogating the merit so necessary for attaining their desires."

"Accordingly they departed next morning, and presently after their arrival discovered the iron, (ring,) by means of which they raised the square stone, and found the entrance into the arches. They immediately prepared a ladder of ropes, and descended with lighted flambeaux; *but no sooner had the last descended, than the nine arches fell in upon them, and they were no more heard of.*"

"Solomon soon heard of this dreadful accident, and sent Joabert, Stockin, and G., to inform themselves more particu-

* Also, Ahiman Rezon, p. 36 of the preface.

larly of the matter. They accordingly departed at break of day, and upon their arrival were perfectly astonished at the strange appearance of the place. There were no remains of the arches to be seen, nor could they learn that one single person, of all those who had descended, escaped the destruction."

Three things, among others, are particularly noticeable in this story.

1st. The impression calculated to be made by the following words: "Solomon told them that *God* had bestowed upon them a particular favour, in having permitted them to discover the most precious jewels of Masonry; by which he seemed to intimate their election," &c. And again; "God may one day permit that you may be rewarded." &c.

This is magnifying most artfully:

> "Vix illam famuli Phegeus Sagarisque ferebant
> "Multiplicem* connixi humeris; indutus at olim
> "Demoleus, cursu palantes Troas agebat."

Demoleus, wearing a coat of mail a burden for two servants, drove whole squadrons of Trojans before him; and a gallant exploit it must have been to slay this same Demoleus. The God of Heaven, by his providence, intimates the election of men into the Royal Arch as a *particular favour!* How magnificent an institution, then, is Free Masonry! Can it be possible that a common man of this generation may purchase this particular favour for about fifty dollars! admission into the *Holy Royal Arch!*

2d. The Holy Scriptures, and masonic tradition, inform us, that in the building of Solomon's temple, 3600 overseers, or masters, were employed. It is not a little remarkable, that, according to this story, 3568 out of that number, all "ancient masters," selected by King Solomon to oversee

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* A coat of mail, which brave Demoleus bore,
More brave Æneas from his shoulders tore,
In single combat on the Trojan shore.—*Dryden.*

the work, and approved in the final labours of the temple, should have been rash, hasty, and arrogant men; that they should have aimed, "one and all," to obtain the special favour of God and the king, by presumption and disobedience. But let it be so, as masonic tradition gives it. They came to a most unceremonious death; not one of them could receive a masonic funeral; "but no sooner had the last descended, than the nine arches fell in upon them, and they were never heard of more!"

Masonry being a very serious thing in the estimation of many whom I delight to honour, and am bound to love, I would treat it seriously for their sakes.

These pretensions, so intimately united with the "most ancient institution," that death alone can part them, I am thankful for an opportunity of stating, without jesting at their odd features, or their strange complexion. I willingly leave it to my masonic friends, whether to maintain, or to ridicule them. Deny their genuineness none can. They are drawn from the pure fountains of masonic truth; from the authorized publications of the fraternity.

3d. Such was the end of the pretended subterraneous temple, built by pretended inspiration, to preserve, as is pretended, the true name of the Most High for the benefit of the masonic fraternity! It stood water-tight nineteen centuries! capacious enough to hold 3568 ancient master masons, it no sooner received them within its dark vaults, than, without the intervention of any means, it devoured them in a moment; not one escaped the destruction.

At first view this might seem miraculous; but it is only monstrous. True miracles are always wrought by the intervention of means.

When God would punish Philistia, and three thousand of her lords perished beneath Dagon's proud roof, Sampson stood by the two pillars which supported the temple;

——"and straining all his nerves, he bowed;
"As with the force of winds and waters pent,
"When mountains tremble; those two massy pillars,

"With horrible convulsion, to and fro,
"He tugged—he shook—till down they came, and drew
"The whole roof after them, with burst of thunder,
"Upon the heads of all who sat beneath."

This was a miracle; but the masonic event was a monster, ill-formed, hideous, and merciless; destroying not the enemies of Israel, not the assassins of Tyre, but the genuine ancient master masons of king Solomon's temple.

CHAPTER VI.

"Come are you prepared?
"Your scaffolds well reared?
"Bring mortar, and temper it purely;
"'Tis all safe I hope,
"Well braced with each rope,
"Your ledgers and putlocks securely."

Ahiman Rezon, p. 129.

"Empires and kings have passed away
"Into oblivion's mine;
"And towering domes have felt decay,
"Since auld lang syne."

"But Masonry, the glorious art,
"With wisdom's ray divine;
"'Twas ever so, the Hebrew cries,
"Since auld lang syne."

Cross's Chart.

It is impossible, in an age, to meet all the pretensions of Masonry singly. Time would fail me to speak of "Noah

and his three sons, all true masons;"* of the Patriarch Joseph, "grand master of the fraternity in Egypt;" of "the walls of Babylon, the temple of Belus, together with many other stately edifices, built under the direction of Nebuchadnezzar, grand master;"† of "Julius Cæsar, grand master of the Roman empire, who patronized masonry in Great Britain after he had landed in that country;" of "king Herod,‡ an excellent grand master, who, with his own masons built a splendid Grecian temple at Jerusalem;"§ of the wonderful preservation of the Pentateuch in the time of the Babylonish captivity; and of the many remarkable pretensions relating to the building of king Solomon's temple. No limit can be assigned to this division of the subject.

I hold in my hand nearly one hundred such, collected into one table, and published by James Hardie, A. M. un-

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* "In the deluge, where mortals lost their lives,
"God saved four worthy Masons and their wives;"

Ahiman Rezon, p. 172.

See, also, *Hardie's Monitor*, p. 290.

There is a discrepance in the traditions respecting Ham. Mr. Hutchinson says: "the first stage of Masonry was originated in the mind of Adam, descended pure through the antediluvian ages, was afterwards taught by Ham, and from him flowed, unpolluted and unstained with idolatry, to these our times," &c.—*Spirit of Masonry*, p. 119.

Whereas Ahiman Rezon, p. 13 of the preface, says: "Certain it is, there were but four masons in the world, when the deluge happened; that one of the four, even the second son of Noah, was not master of the art."

The Masonic Minstrel maintains the latter form of the tradition; viz. that Ham was not a master Mason.—*Mas. Min.* p. 337.

† The tradition here enables us to correct the celebrated Rollin, who depending on historical records, erroneously asserts that the temple of Belus was the tower of Babel, (built 1648 years before the time of Nebuchadnezzar,) and that it was dedicated by Ninus to his father Nimrod, "the first king deified by the people for his great actions:" and that Semiramis, the widow of Ninus, built the *walls* of Babylon. *Rollin's Anc. His. chap.* 1, *of the Assyrians.*

‡ This is that Herod who "slew all the children in Bethlehem, and in all the coasts thereof, from two years old and under."

§ Town's speculative Free Masonry.

der the sanction of twelve presiding officers of lodges in New-York! and these are but the thousandth part of those scattered through the various treatises of Masonry.

I was aware, before venturing objections to the pretensions of Masonry, that the materials to frame them were not scarce; but so much more numerous are they, than I had expected, that the topics on which it was my purpose chiefly to dwell, have not even been touched. I can give no new view of this part of the subject by farther pursuing it; and although the pretensions connected with the building of Solomon's temple, have a common importance attached to them, entitled to peculiar attention, I pass them by for the present, confident that the sample of ancient pretensions which has been presented and amply examined, is a fair specimen of the whole lot. It would be wrong to weary the reader's patience with this branch of the subject, when others more interesting are pushing into view.

But before I take leave of the ancient pretensions of Masonry, I will throw together those already considered, in the way of a review, stamp them genuine, and lay them up for future use. They are as follows.

1st. That masonry is coeval with time. The charters, certificates, diplomas, &c. of our lodges and grand lodges, &c. are almost uniformly dated Anno Lucis. Even our common masonic celebrations, for the greater mysticism, are often dated, not in the year of our Lord, but in the year of Masonry, i. e. in the year of creation.

2d. The two pillars of Enoch, erected to preserve the knowledge of the liberal arts, and "particularly of Masonry," through two calamitous periods of the earth;—from which neither hieroglyphic, nor letter, nor word, has been derived to modern art, particularly to Masonry.

3d. Enoch's wonderful vision, and subterraneous temple, in which was preserved the golden triangle with the ineffable name; and beneath whose deep arches the ancient masters were swallowed up.

4th. The divine communication of this ineffable name,

first to Enoch, afterwards with the ten commandments to Moses on Mount Sinai, with a strict injunction that it should never be *pronounced;* which is the true name of the Most High, handed down through successive ages by *tradition*, from which many corruptions have spread among the nations, as the Jupiter of the Romans, the Juba of the Moors, &c. and which true name of the Deity is the word now lost to master Masons, but found by those who enter the ninth arch.

5th. The wonderful discovery of this ineffable name, agreeably to the prophecies of Moses and of David, engraved on a triangular plate of gold, with the admiration of kings Solomon and Hiram, at sight of the ineffable types; and the still more wonderful fact that it was "*visible in the temple, at the time St. Jerome flourished, written in the ancient Samaritan characters.*"

6th. The annihilation of the subterraneous temple, and the instantaneous destruction of the master Masons of king Solomon's temple, flesh and bone, so that not a relic of them was left to soothe a friend, or to receive funeral honours.

These pretensions seem to be made in contempt of common sense, and there are those who will be ready to think they are made in contempt of Free Masonry; to think that these are not the genuine and unqualified pretensions of the masonic institution; and that, if in any degree connected with the fraternity, it must be through weak brethren, and extravagant Masons; men who do not give, and ought not to give, a character to the institution. Heavenly charity must have hitherto thrown this veil over their weakness. It is my unpleasant duty to remove that veil, and to show them in all their deformity; to show that they are the solemn and certified pretensions of the Masonic fraternity, published by its ablest advocate, and sanctioned by its highest authorities.

"A great Mason," it will appear in the sequel, is an impossible thing; but if ever man could deserve that appella-

tion, it was Col. Webb. Of amiable manners and a virtuous life, he devoted his time to Masonry; he introduced greater order into the lectures, and uniformity into the lodges; he published many editions of his Monitor, the latter editions being among the most valuable treatises upon Masonry extant.

He came with the highest masonic claims, to the second post of honour in the masonic temple of the United States, when De Witt Clinton attained the first, being made Deputy General Grand High Priest of the Grand Royal Arch Chapter of North America, when that eminent politician was made General Grand High Priest. The other posts of lesser honour which fell to his lot, were some of them as follows: Grand King and Grand Scribe of the Grand Royal Arch Chapter of the Northern States; Past Master of Temple Lodge, Albany; High Priest of the Providence Royal Arch Chapter, &c. &c.

This is the Mason who has published these pretensions to the world; from his book I copy them; a book prefaced as follows:

"*Grand Royal Arch Chapter of the state of R. I., Providence, July 7, A. L. 5802.*

"*The subscribers having been appointed a committee to examine a publication by Companion Thomas S. Webb, entitled, "The Free Mason's Monitor," beg leave to report, that having attended to the subject of their appointment, they are of opinion, that the said publication is replete with useful masonic information, and is fully entitled to the sanction of this Grand Chapter.* [I omit the names in commiseration.]

* * R. A. K.
* * R. A. S.
* * R. A. T.
* * R. A. C.
* * R. A. C.

"*Whereupon, resolved unanimously, that this Grand Chapter recommend the aforesaid work to the attention and*

study of all the members of the fraternity to whom the same may come. Extract from the records.

* * Grand Sec'y."

What further proof can be desired? And these pretensions are not only genuine, as coming from under the hand of one whose reputation as a Mason is higher than that of any other man in America, (the most puissant sovereigns of S. C. not excepted,) whether before or after him, and as being officially sanctioned by one of the highest, purest, and most intelligent masonic associations in the United States; but also as being commonly received, and, in their indistinct character, believed among Masons. Some intelligent Masons take no pleasure in contemplating them, and give them no place in their memory; but surely these claims have passed hitherto little disputed by any of the fraternity. Masons do not generally hesitate to ascribe the origin of the institution to the period when their greatest men, their official papers, and their approved treatises, assert its beginning. They do not scruple to teach the novice, that Enoch built two pillars, by which the knowledge of Masonry was preserved to the descendants of Noah; to teach that Moses had the true word of the master Mason miraculously revealed to him, which word was singularly lost and found in the days of King Solomon, when there happened events important to be known, which are only known to the Free and Accepted Mason.

Why should not such tales pass current upon the lips of ordinary Masons, when they are certified by the authorities of Masonry?

Another highly approved Masonic work (as an edition of 12,000 copies assures us) contains the following: "Certain it is, that Free Masonry has been from the creation; (though not under that name;) that it was a divine gift from God; that there were but four Masons in the world when the deluge happened; that one of the four, even the

second son of Noah, was not master of the art," &c.—*Masonic Minstrel*, p. 337.

Free Masonry a divine gift from God! I have seen this assertion in more Masonic works than one. It may be a duty solemnly to charge the institution with this presumptuous claim, but not now; and I return to say what so great extravagance called me from saying, that while such claims are boldly thrown out by the authorized publications of the fraternity, it can be no wonder that the same things are repeated and magnified by the herd of tongues. Hardie's Monitor (p. 290.) mentions it as an important fact in masonic chronology, that "during the forty years peregrination of the Hebrews in the wilderness, it pleased the Divine Architect to inspire with wisdom certain persons, who erected the glorious tabernacle in which the Sheckhinah (or Divine Glory) resided;" and why should not a Free Mason say, as Free Masons do say, that the tabernacle of Moses was built by masonic art; meaning such art as was then, and is now, peculiar to *Free* Masonry? Such pretensions are monstrous; I present them, not for any pleasure they afford, but only to show that the proof of the genuineness of the kind of pretensions already offered to the reader, is painfully abundant; is not confined to slanderous lips, but is uniformly found in the records and papers of the Masonic fraternity.

Individual Masons, were they charged with framing or maintaining these pretensions, might clear themselves.

They are not charged, but the institution; and who can clear the institution? Its pages abound in these pretensions; its rites depend on them; its superstructure is raised on them; its whole mystery is involved in them. Free Masonry, and its pretensions, already named, with its unreasonable ones yet to be named, cannot be separated; take them from it, and it becomes a social club, at best a charitable association; it is *Free Masonry* no longer. Its mystery has fled, its glory departed, its spirit sunk for ever.

Take it with its pretensions, and it is certainly liable to great objection; which is the very thing I set out to prove.

N. B. Thus far this work has been publicly read by many of the fraternity, without a whisper of objection to its accuracy. Yet some of the brethren, men of inquisitive mind and good information, treated the effort with little respect; and, by significant signs, required the writer to utter proverbs upon fitter subjects. It is to be feared that, in imitation of the 3568 ancient Masons, they have, in their vexation, done that which will hasten the downfal of the modern mystical temple; but our masters will fare better, I hope, than those ancients, and be seen and heard of long after the total annihilation of the visionary fabric of Free Masonry. Indeed, they have this to comfort them, that its walls, not like those of Enoch's, are wholly built of airy imaginations; flesh and blood has nothing to fear from their fall.

CHAPTER VII.

"We know thee by thy apron white
"An architect to be;
"We know thee by thy trowel bright
"Well skilled in Masonry."

The ancient pretensions of this institution have been sufficiently discussed, to show that Free Masonry is not impervious to objections. Its armour of wonder has been severely struck, and the reverberation is emptiness. The hand that gave the blow is not palsied; and why should the spirit faint? How many spears are sharpened for the fight, cannot now be known; but truly the pretensions of Masonry have been hitherto as eggs that are left; and although gathered in the open day, and in the face of the sun, "there was none that moved the wing, or opened the mouth, or peeped."

Extraordinary pretensions excite suspicion; solid merit and real excellence confide in their own powers of recommendation, and avoid splendid professions. The magnificent pretensions of Masonry, like all braggarts, are cowards: met boldly, they faint away; there is no more spirit in them.

The world is full of falsehood, which ever conceals its own name. Its tendency is not on that account the less pernicious. Men may most innocently imbibe and maintain wrong views; yet not with impunity: wrong opinions tend to wrong conduct, and error, like poison, is poison still, though taken by the unsuspecting.*

The subject of Free Masonry has distressed me. Its pre-

* "Whether we are hurt by a mad, or a blind man, the pain is still the same."

tensions are so hollow, and its friends are so hearty; its mysteries are so senseless, and its inmates are so discreet; its form is so mis-shapen, and its supporters are so confident, that I have been at a loss what to say of it; and now find it impossible to do justice to my own views of the institution, without endangering the better sensibilities of our nature. Masonry may perish, and I will not mourn, for it is an error which lies near to the hearts of thousands; yet the respect which I cannot find it in my heart to pay the institution for its own sake, I will cheerfully pay for the sake of those who reverence it. Many think it a very serious and important concern, and I will not trifle with their opinion. I will fearlessly avow my own convictions, as a lover of truth ought to do, without indulging in mirth and jest, and lightness of remark.

I will be serious. The objections I have to make, with the reasons of them, shall be given plainly, candidly, and kindly. I have to beg of my intelligent brethren to read them in the same spirit, and to decide as those who believe that error is destructive of the best interests of society, and that truth is the sole security both of our enjoyments and our hopes. I entreat those into whose hands these sheets may come, to form an opinion upon the subject, independent of the prejudices and the fears of this generation. There is a responsibility to conscience, a responsibility to the world, and to posterity, and to a tribunal at which both Masons and Christians must answer. We owe it to ourselves, and to our final Judge, to maintain the truth for the truth's sake, confident that truth must finally prevail, and desiring that it may the more speedily triumph through our instrumentality.

I know that it is a new thing for a master Mason to object, in any great degree, to the character of the masonic institution; that Washington blessed the fraternity, and Warren presided over the lodges; that it is made to bestow mercy upon the widow, humanity upon the selfish, and civility upon the rude. Nevertheless, the institution is

founded on error, and maintained by delusion; and who, believing so, would be its debtor? Who would not stand aloof from it? Nay, who would not feel in duty bound to lay hold of its timbers, and prostrate it to the ground? Reared by past ages, supported by the various interests and prejudices of men, moulded into their language, and manners, and habits of social intercourse, spread over the nations of the earth, and serving as a common bond of union among strangers and foreigners, it cannot be brought down by a feeble, or by an injudicious effort; and its fall, with all possible care to prevent it, will produce a violent concussion in the community, and may make a temporary desolation around in its overthrow.

Free Masonry in America is like a bad system of government in the hands of a virtuous administration; its faults are rendered nearly harmless by the purity of its magistrates, and its advantages are heightened by the integrity of its supporters. "Why disturb its operations, then?" Because the good it seems to do is not its own, and will not disappear with the loss of Free Masonry; because it aims at too much, quite misleading some, and darkening the truth in many; because it offers itself in the way of a higher, nobler, brighter, holier, happier institution; because pretending to have descended from the skies, to be the daughter of Heaven, "The gift of God to the first Masons;"* it does find a way, with its very emptiness, to serve, in many minds, as a substitute for that glorious institution, which alone is heavenly and divine. Free Masonry never opposes Christianity, or Mahomedanism, or idolatry, or any such thing. It merely offers itself in the place of either of them, as a clever thing to suit every body, and offend none; as a law which secures to the faithful peace on earth, and bliss in Heaven, of whatever name or nature, religion or superstition.

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* Book of Const. p. 19. Hutchinson, p. 6. of the Appendix. Calcott's Disquisitions, p. 90. Preston. p. 109. All in the same words.

"Christians, and Jews, and Turks, and Pagans stand,
"One blended throng, one undistinguished band."

I shall not press this point now, but in due time. Men in this Christian land are not made better by their attendance upon the institutions of Free Masonry; and half the time, devoted in the lodges and in the lectures to senseless forms and ceremonies, if once devoted to the lectures, to the emblems, and to the heaven-born doctrines of Christianity, would leave them but little relish for the table which the lodges spread; and so, also, the time spent in the lodges, and in the vain repetitions of the order, neither fit the mind, nor leave it room or relish for the simple and unadorned truths of the Gospel.

Nay, more. Men, taught by the books of Masonry that this and that wonder were wrought by Heaven for Free Masonry; and that the Most High did interest himself upon several occasions, personally, and often by his acknowledged servants, the patriarchs, the prophets, and the apostles, to ordain, preserve, and enlarge the Masonic institution; and finding Free Masonry itself to be emptiness and vanity, are forced to regard all religious truth with less respect and confidence. In this light I cannot but consider the great pretensions of the institution, as a contempt upon the Most High, and upon his chosen servants; for, if the choicest men of the antediluvian world, Adam, and Enoch, and Noah; and the holiest, the wisest, and the greatest men since the flood, Moses, and Solomon, and John Baptist, together with the most beloved Evangelist, were interested in empty Free Masonry as the institution represents them, they must fail to be regarded in their teachings in the holy scriptures, with that entire respect and reverence which is their due.

I have it in my mind, that there are in the lodges clergymen of every denomination, and of pure character;* this may

* No exception unless in favour of the Quakers, who, refusing an oath, are refused by the laws of Free Masonry.

be proof to all of the *apparent* harmlessness of the institution. But gentlemen Masons of all professions, will find something new in this volume. Their avocations allow them no leisure for the researches necessary to form any other than the common estimate of Masonry. What is good in the order they adorn, and what is bad they overlook, and it is forgotten. They think and act as their fathers have done in respect to Masonry, and push their inquiries after new truth in a more grateful direction. To them I cheerfully commend my labour, with full confidence of a good degree of harmony in the entire abandonment of the institution. They are capable of examining, and deciding rightly upon the subject: with them I leave it, nothing doubting. But in large societies there must be great varieties, and some will be found ready to adhere to the institution after it is proved to be a fraud; will adhere to it perhaps the more closely for its being a friend in need; a fraud *detected*, belonging to that class of men "who make it a point of honour not to be disabused, and who had rather fall into a hundred errors than confess one." But Free Masonry has no more than a fair proportion of such men. Its supporters are generally wise to discern, and candid to acknowledge. To the consideration of its chosen ones, I commend my labours, saying, beforehand, that my confidence in preparing these views for the public, is largely founded upon the intelligence of the fraternity; and that if, in the end, their high estimate of the order remain unshaken; that if, in years to come, they will continue to robe themselves in white aprons, with scarlet scarfs and girdles, to date their papers *Anno Lucis*, and to teach morality by the trowel, the plumb-line, and the mallet; that if they continue to present to the public taste, gorgeous pomp on occasions of humiliation, and to parade the uncouth habits of grand high priest, and king, and scribe, before the faces of mourning relatives; if these things, and many more, continue to be countenanced by the wise, honoured by the learned, and hallowed by the pious, then, be

it known, that the humble writer of these pages is unequal to the task of weighing Free Masonry in the balance of his mind, and mistakes egregiously in his estimate of the understandings of men, and of the value of things.

CHAPTER VIII.

"Good, my lord,—
"But when we in our own viciousness grow hard,
"(O, misery on't!) the wise Gods seal our eyes;
"In our own filth drop our clear judgments; make us
"Adore our errors; laugh at us, while we strut
"To our confusion."—*Shakspeare.*

FREE MASONRY is what it will appear to be. Masonry, or any other craft, may invent its own signs and distinctive badges, and teach them too, without just cause of offence; but if it can do no more than this, while it gravely claims a divine original;* professes to have infinite stores of knowledge,

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* The reader will ask for authorities; and I give them plenteously, each in his own words:

1. Masonry claims a divine origin.

"Which art (Masonry) the first Masons received from God." Book of Constitutions, Mass. p. 19. Richards' Preston, p. 109. Greenleaf's Strict Inquiry, p. 88. Free Mason's Library, or Book of Const. of Maryland, p. 10. Hutchinson's Spirit of Masonry, p. 6. of the Appendix. Calcott's Disquisitions, p. 90. All in the same words.

"Certain it is that Free Masonry was a divine gift from God." Ahiman Rezon, p. 13. of the Preface. And Masonic Minstrel, p. 337, in the same words.

"It is no secret that Masonry is of divine origin." Town's Speculative Free Mas. pp. 37. 175.

open to the gifted mind; professes to carry one through almost every branch of polite learning,* discovering new truths, and beautifully embellishing those already known,† when, in fact, it barely names the sciences, as a lure to catch the gaze of the simple, and has no more to do with science, as science, than with the Mohawk alphabet which never had existence—it honestly deserves not the countenance it receives; it ought to be abandoned by upright men.

Masonry is used to denunciations, but not from its own members. It has somehow held the minds, or at least the tongues and pens of its members, under that restraint which has permitted hardly a groan of disappointment to reach the public ear. How it is possible so long and so effectually to have imposed upon its own members, is difficult to be conceived.

I shall not, at this stage of the work, do more than point out the difficulty, that the reader may know I see it. In the conclusion, both the writer and the reader will be better able to meet this difficulty, and to answer the question, Masonry being a bag of ill wind, how have sensible men endured it so long?

And here let me, with all carefulness and sincerity, separate Masons from Masonry; the members of the fraternity from the institution itself, while I present Masonry within

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"This supreme and divine knowledge 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.

"Hail, mighty art! Hail, gracious gift of Heaven!
"To aid mankind by our Creator given."—*Hardie's Mon.* p. 70.

* Monitor, chap. 10. and Richards' Preston, p. 54. and 59. Book of Constitutions of S. C. p. 62. Free Mason's Library, or Book of Const. of Maryland, p. 165.

† Book of Const. of Mass. p. 121.

the lodges, in its true light. Masons I honour; far be it from me to speak in reproachful terms of the gentlemen who compose our lodges. I owe them nothing but kindness. I bear them witness, so far as I have had opportunity to associate with them, that they are candid and just men, incapable of being concerned in any known imposition; men liberal, social, charitable; many of them eminent in the state, bold in the battle-field, pious in the ministry; men amiable in private life, benefactors of their kind, my seniors in age and in understanding. If I could not charge Masonry without deeply implicating either their judgment, or integrity, or understanding, I would be the last man to speak evil of it. If my present views of Masonry were not consistent with a high regard for the brethren, I would not pen them, I would not for a moment indulge them. I would sooner distrust my clearest convictions of the shallowness of Masonry, than doubt the sincerity, the purity, and honesty of Masons. Indeed, they generally believe it what it pretends to be;* they, making allowance for all earthly imperfections, honestly believe in the great excellency of the institution.

They as honestly believe it as the Papist does the infallibility of the Pope, or the Musselman the Koran; and, notwithstanding my settled conviction of the infirmity of the Pope, and the falsehood of Mahomet, I can entertain the highest regard for the judgment, amiableness, and integrity of Catholics and Musselmen.

Reader, can we not—do we not find it consistent with the most enlightened understanding, and the highest order of virtue and of talent, for individuals in dark ages, or under the despotic power of government, education, or habit, to live under strong delusion of faith, without sensible loss of virtue or of light? I confess it would be vastly more

* A friend has marked this with a doubt: then the writer is fighting the air? For the honour of human nature, I could wish that it were so.

becoming in the writer, to suppose his own mind is under a delusion, than to suppose the great Masonic body is hoodwinked. This consideration has not been wholly out of sight, neither shall it be. We cannot change the complexion nature has given; neither can I change, nor altogether conceal, those opinions which have strengthened with time, and enlarged with opportunity, to the distrust of Free Masonry.

It is not a little embarrassing to one who would serve his generation in peace, to enter upon a work, which, if it could fail, would cover him with confusion, and expose him through life to contumely; and which, if it succeed, must triumph over an organized body of shrewd men, closely connected throughout the country, and able to concert and act together without all the responsibilities which attach to individuals. Some of the highest and ablest names in the country, some most esteemed in the circle of private friends, are to be gained to this enterprise, or long habits of implicit belief in masonic testimony, will lead them to denounce the work altogether. Enemies rise up; but truth, in the hands of the upright, is a spear which will find the joints of their armour, and lay open to view the entire anatomy of those who feed on error, and strengthen themselves with delusion.

While I proceed to examine the consistency of Masonry, as exhibited in the authorized books of the order, with the actual state of *the art*, as it exists in the lodges; if at any time I speak lightly of the empty trappings, of the senseless ceremonies, and the vain-glorious pretensions of Masonry; I hope to be acquitted of all intended disrespect to "the general grand kings, thrice illustrious knights, and sublime and perfect Masons," who wear, who observe, and who believe them. No offence is meant. The Quaker may respect the soldier, while he laughs at his tinsel and finery; the citizen must admire the manly proportions, and stately air of the fierce Sioux, while he ridicules his inkling bells, and painted skin, and pelican feathers.

I am to speak of Masonry as it is known in the lodges, and not as it exists in the chapters, councils, encampments, &c. If the foundations are vanity, all that is built upon them must be also vanity, equally light, or the building would fall.

The three first degrees lie at the foundation of the whole. These I have never ceased to observe, to weigh, and to distrust, during six years of favourable opportunity; until these views of the institution have, like ripened fruit, been fully matured, and now naturally drop for the refreshment of others.

This I say without the fear of man, that within the lodges, for all its pretensions to be a science, or an art, of which pretensions it makes many; for all its pretensions to teach the sciences, of which pretensions it makes many; for all its pretensions to be a mystery of intrinsic value, of which pretensions it makes many; for all its pretensions to a divine original, of which pretensions it makes many: the Masonic institution is no better than will appear in the sequel.

I come now to consider the claims of Free Masonry, set forth in a work entitled as follows:

"And God said, Let there be light, and there was ✱, and the light shineth in darkness.

"Constitutions of the ancient and honourable fraternity of Free and Accepted Masons, collected and digested from their old records, faithful traditions, and lodge books. For the use of the lodges. Together with the history and general regulations of the Grand Lodge of Massachusetts.

"Compiled by the Rev. ———, A. M. Member of the Mass. His. Soc. and Chaplain to the Grand Lodge of Mass.

"'Brethren, submit yourselves unto such, and to every one that helpeth with us and laboureth.'—*St. Paul.*

"Second edition; revised and corrected, with large additions. Published under the sanction of the Grand Lodge.

"Printed at Worcester, Mass., by Brother ———, in the Christian era, 1798; in the year of Light, 5798."

"*To the Grand Lodge of Massachusetts.*

"Your committee having deliberately examined the Book of Constitutions presented by the Grand Chaplain, agreeably to your appointment, do approve of the said Book of Constitutions in all its parts, and do recommend it for your approbation. [Five signatures, and among them Doctors of Divinity and of Laws.]

"Boston, 25th June, 5798."

{ L. S. Follow Reason. } "SANCTION.

"To all the fraternity of Free and Accepted Masons, the Grand Master, Deputy Grand Master, and Grand Wardens for the Commonwealth of Massachusetts, sendeth Greeting.

"Whereas the Grand Lodge, in ample form assembled, on the 17th day of January, 5798, did appoint our Rev. Brother ———, Grand Chaplain, to revise and prepare a new edition of the Book of Constitutions; and the committee who were empowered for that purpose, have examined and reported their approbation of the following work; we, therefore, authorized by a vote of the Grand Lodge, do, in their behalf, direct the same to be used in all the Lodges within our jurisdiction, and we recommend it to all other Brethren. Given under our hands, and the seal of the Grand Lodge, at Boston, June 25th, 5798." [Signed by all the grand officers. I spare their names.]

This is a quarto volume of 288 pages, of which 21 are devoted to antiquities, *printed in the ancient black letter*, for no good reason, that I can conceive, unless it be with a

view to a worthy maxim of the dark ages, "Omne ignotum est pro magnifico." Every secret is a wonder.

The antiquities are copies of eight pretended ancient manuscripts; the most important one I give at full length. It is

No. "VI." (page 15.)

"A manuscript copy of an examination of some of the brotherhood, taken before king Henry VI. was found by the learned John Locke, in the Bodleian library. This dialogue possesses a double claim to our regard; first, for its antiquity, and next, for the ingenious notes and conjectures of Mr. Locke upon it; some of which we have retained. The approbation of a philosopher of as great merit and penetration as the British nation ever produced, added to the real value of the piece itself, must give it a sanction, and render it deserving a serious and candid examination."

The "*sanction*" it has, is the seal of the grand lodge. Its "*real value*" we will examine, "seriously," if we can.

It is written in the black letter, and antique style, which style I will follow through the caption, and afterwards aim chiefly at the sense. Many of the words are obsolete, but a glossary at the end explains them.

"Certayne questyons, with answeres to the same, concernynge the mystery of Maconrye, writtenne by the hande of kynge Henrye the Sixthe of the name, and faythfullye copyed by me Johan Leylande, Antiquarius, by the command of his Highnesse.

"They be as followeth:

"Ques. What mote ytt be?

"Ans. *It beeth the skill of nature, the understanding of the might that is therein, and its sundry workings, particularly the skill of numbers, of weights, and measures*, and the true manner of forming all things for man's use, chiefly dwellings, and buildings of all kinds, and *all other things that make good to man.*

"Ques. Wher dyd ytt beginne?

"Ans. It did begin with the first men in the East, which

were before the first men in the West, and coming westly *it hath brought herewith all comforts to the wild and comfortless.*

"Ques. Who dyd brynge it westlye?

"Ans. The Venetians,* who being great merchants, comed first from the East in Venetia, for the commodity of merchandizing both East and West by the Red and Middleland seas.

"Ques. How comed ytt yn Englande?

"Ans. Peter Gower,† a Grecian, journied for cunning in Egypt, and in Syria, and in every land where the Venetians had planted Masonry; and winning entrance into all lodges of Masons, he learned much, and returned and dwelt in Grecia Magna; watching and becoming a mighty wiseacre, and greatly renowned, and here he framed a great lodge at Groton, (Crotona. Mr. Locke,) and maked many Masons; wherefrom, in process of time, the art passed into England.

"Ques. *Do the Maconnes descour their arts unto others?*

"Ans. [Is at some length, in the negative.]

"Ques. What artes haveth the Maconnes techedde mankynde?

"Ans. The arts, *Agricultura*, *Architectura*, *Astronomia*, *Geometria*, *Numeres*, *Musica*, *Poesia*, *Kymistria*, *Government*, and *Relygyonne.*

"Ques. How come the Maconnes more teachers than odher menne?

"Ans. *They, themselves only, have the art of finding out new arts, which art the first Masons received from God; by which they find what arts they please, and the true way of teaching the same. What other men do find out is only by chance, and therefore but little, I trow.*

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* A note, imputed to Mr. Locke, supposes this should read *Phenicians.*

† Another note, imputed to Mr. Locke, supposes this Peter Gower was no other than Pythagoras.

[As this answer is one thing "of real value" in the piece, and is so monstrous a pretension as to defy credulity itself, I will give it in the genuine text, excepting only the black letter.] "Ans. They hemselfe haveth allien the arte of fyndynge newe arts, whyche art the fyrst Maconnes receaved from Godde; by whyche they fyndeth whatte arts hem pleseth, and the trew way of techynge the same. What odher menne doeth ffynde out ys onelyche by chance, and herefore but itel I tro." [*Allien* and *onelyche* are defined in the glossary accompanying the antiquity. But to proceed.]

"Ques. What dothe the Maconnes conceale and hyde?

"Ans. *They conceal the art of finding out new arts, and that is for their own profit and honour.* They conceal the *art of keeping secrets*, that *so the world may conceal nothing from them.* They conceal the *art* of *wonder-working*, and of *foresaying things to come*, that so the same arts may not be used of the wicked to an evil end. They also conceal the *art of transmutation of metals*, *the way of winning the faculty of magic*, *the skill of becoming good and perfect* without the *helpings of fear* and *hope;** and the *universal language of Maconnes.*"

This is enough, "I trow." No wonder Mr. Locke, in admiration of the old paper, determined to join the fraternity immediately. Masonic tradition does not inform us whether he lived to execute his generous purpose.

Four short and unimportant answers remain.

This story of Peter Gower is sufficiently monstrous to make a candid reader doubt, whether the grand officers of a grand lodge, with the grand chaplain for their guide, could have set their seals to its authority; but they have; and now let Free Masonry answer it. Let the art of fore-

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* "A Deity believed, will nought avail;
"Rewards, and punishments make God adored;
"And hopes, and fears, give conscience all her power."

saying things, foresee the peril of its situation; let the art of finding out new arts, find out a way of escape from the overwhelming weight of its own pretensions; let the art which was given to the first Masons by some God, prepare to return to its God; its mortal career must be drawing to a close. No institution in this age can sustain claims so monstrous, though made in black letter.

The Book of Constitutions does not say this story was published to impose on the weak; does not say that the men who copied and published it in that solemn and official manner, did not believe one word of its wonders; does not say that it is an abomination to the truth, a scandal upon common sense, a foul blot attempted to be fixed on the escutcheon of Free Masonry; no such thing; but the Book of Constitutions relates it with perfect gravity, with a recommendatory preface, and with explanatory notes!

The same is published in the F. M. Library, with the sanction of the Grand Lodge of Maryland.—*F. M. L.* p. 10.

Then the common Mason may, the multitude of Masons must, believe that Free Masons do, indeed, have possession of the keys of knowledge, of the art of arts, and they only want time and capacity to investigate the mysteries, to search through the dark vaults of the masonic temple, and accumulate treasures of wisdom above all other men. How often have I heard them individually sorrow for time to study these things that they might understand them better! O, that they knew as much of the mystery, as this man and that, whose superior education and studious leisure permit him to become acquainted with the whole secret, and exalt him in common fame to the elevation of "a great Mason!" Poor fellows; how can it be otherwise? These pretensions appear as unreasonable to the common mason, as to the reader; they are, however, sealed with the great seals of the grand lodges, and sanctioned by the official signatures of great men and Masons, and must be received by the less informed with due submission to those

who are set over them in the work of the lodges. "Brethren, submit yourselves unto such," &c.

But this story is not locked up in the lodge room with the Book of Constitutions, nor in the breasts of "great Masons;" if it were so, its harm would be incalculable, though much less than when it is published in a popular form, and finds access to the very mind. It is published, with slight variations, in one of the most popular masonic works of the age, Hardie's Monitor, in a plain type, with every sanction and circumstance calculated to impress the reader with the belief both of the genuineness of the manuscript, and of Mr. Locke's notes; and, what is more, of the fairness of the conclusion of that great philosopher and good man, that Masonry was a wonder worthy of his eager investigation.

It is published, also, with particular zeal by Mr. Hutchinson, under the sanction of the Grand Lodge of England, and by Calcott, and by the renowned Master of the Lodge of Antiquity, Mr. William Preston.

I wipe my hands of this, as well as the other erroneous pretensions of Masonry. Humble as an individual brother may be, I cannot consent for a day to have my name quoted as one that belongs to a society, under its public seal upholding pretensions so abhorrent to truth and to piety, as are contained in this authenticated manuscript.

Conscience directs, and the world will uphold, this cause. Masons themselves will follow it, when once they have coolly examined, and find that all these things are word for word, without gloss or redeeming comment, in the Book of Constitutions.*

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* The Free Mason's Library, from p. 8. to 14, contains this same disgraceful paper, word for word, as given in the Book of Constitutions of Massachusetts, a paper which the great Clinton, in his unfortunate attachment to Masonry, condescends to name without a word of disapprobation: "The celebrated philosopher, John Locke, was much struck with a manu-

THE FREE MASON'S LIBRARY.

" *Sanction of the Grand Lodge of Maryland.*

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

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

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

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script of Henry VI. King of England, deposited in the Bodleian Library. It is in the form of Questions and Answers," &c.—*Clinton's Farewell Address to the Grand Lodge of New-York.* A. D. 1825.

O, how little does a great man become, by becoming a great Mason.

CHAPTER IX.

"To promise is most courtly and fashionable; performance is a kind of will or testament, which argues a great sickness in his judgment that makes it."—*Shakspeare.*

Now, let it be understood, that the book from which I quote is one within *my degree.* No grand lodge has any thing to do with Masonry above the master's degree. The grand lodge is a convention of delegates from the lodges of Master Masons, and these lodges are never opened on any degree higher than the third.* A Royal Arch Mason may be in the lodge, and also represent the lodge in the grand lodge, but never can do either in any other capacity than as a Master Mason; therefore the Grand Lodge of Massachusetts, in its Book of Constitutions, addresses men and masters from its own stair, the third degree, and thus it speaks:—p. 33.

"Before we enter upon the duties of the operative mason, in the various offices to which he may be called in the lodge, it is proper to give some account of what is absolutely requisite in all who aspire to partake of the sublime honours of those who are duly initiated into the mysteries, and instructed in the art of ancient Masonry."

Thereby insinuating that Masonry has "sublime honours," and valuable mysteries within the gift of the Grand Lodge; we shall see.

It proceeds: "Whosoever from love of knowledge, interest, or curiosity, desires to be a mason," &c., intimating that a love of *knowledge* may properly lead one to the door

* Vide F. M. L. p. 231.

of the lodge. In accordance with this, the candidate, previous to his introduction into the lodge, must subscribe a declaration, from which the following extract is taken: (page 4.)

"I, A. B., do seriously declare, upon my honour, that I voluntarily offer myself a candidate for the mysteries of Free Masonry; that I am solely prompted by a favourable opinion conceived of the institution, a *desire of knowledge*, and a sincere wish to be serviceable to my fellow creatures."

We shall see the knowledge he acquires, of which he is made beforehand to confess his expectation.

Page 43. Describing the constituent parts of a lodge, and the numbers necessary to constitute a lodge, it is written: "more than forty or fifty are found inconvenient for *working* to advantage;" that is, as if masons had some profitable and instructive labour to perform, when they meet in lodges: we shall see what working means.

Again, pages 44 and 45. One of the master's duties is to "take care that no apprentice, or fellow craft, be taken into his house, or lodge, unless he has sufficient employment for him, and finds him duly qualified for learning and understanding the sublime mysteries of the art. Thus shall apprentices be admitted upon farther improvement, as fellow crafts; and in due time be raised to the sublime degree of Master Mason." Sublime mysteries of the sublime degree of Master Mason! We shall see.

Page 53—"Of working."—"All masons should work faithfully and honestly. All the working hours appointed by law, or confirmed by custom, are to be strictly observed." Working again! Think you what working means? Building temples! Perhaps an idea of it can be given without impropriety, but not now. Page 75 is the form of a warrant from the Grand Lodge, authorizing a subordinate *to work*, with power "to receive and enter apprentices, pass fellow crafts, and raise Master Masons; also, to make choice of a master, wardens, and other office bearers, annually, or otherwise, as they shall see

cause; to receive and collect funds for the relief of poor and distressed brethren, their widows or children; and, in general, to transact all matters relating to Masonry, which may to them appear to be for the good of the craft, according to the ancient usages and customs of Masons." I give this, because it embraces in the words of authority, the whole business of our lodges.

Page 83. Subject, Installation of officers. "Grand Master asks the Dep. Grand Master, Have you examined the master nominated in the warrant, and do you find him well skilled in the science of Masonry?" *The science* of Masonry! that is the thing not to be forgotten.

The following chapter is transcribed entire, for the *honourable testimony it bears to the masonic character of a Master Mason;* and the conviction carried through the whole chapter, that *a master* may speak as one that knows, and teach as one that understands, what Free Masonry is.

Page 121. "The Government of the Fraternity explained. The mode of government observed by the Fraternity, will best explain the importance of Masonry, and give a true idea of its nature and design.

"Three classes are generally admitted, under different appellations.

"The privileges of each class are distinct and particular; means are adopted to preserve those privileges to the just and meritorious. Honour and probity are recommendations to the first class, in which the practice of virtue is enforced, and the duties of morality are inculcated, while the mind is prepared for social converse, and a regular progress in the principles of knowledge and philosophy.

"Diligence, assiduity, and application, are qualifications for the second class; *in which an accurate elucidation of science, both in theory and practice, is given; human reason is cultivated by a due exertion of our rational powers and faculties, nice and difficult theories are explained, new discoveries produced, and those already known beautifully embellished.*

"The third class (Master Masons) is confined to a selected few, whom truth and fidelity have distinguished, whom years and experience have improved, and whom merit and abilities have entitled to preferment. With whom the ancient landmarks of the order are preserved, and *from whom we learn and practice those necessary and instructive lessons, which at once dignify the art, and qualify its numerous professors to illustrate and explain its excellence and utility.*

"This is the established mode of our government, when we act in conformity to our rules. By this judicious arrangement, true friendship is cultivated among different ranks and degrees of men, while hospitality is promoted, industry rewarded, and ingenuity encouraged."

While copying, I exclaim, is it possible that I am a Master Mason! that I have been made even a fellow craft, to receive "*an accurate* elucidation of science both in theory and practice?" have I received the *explanation of the nice and difficult theories;* also, *the new discoveries and the beautiful embellishments of those truths already discovered*, all which things, it seems, are conferred in the second degree!

And what a wonder that they are now entirely forgotten! It is some comfort, under the loss, to know that I am received among *that selected few*, who, having been presented with all that the second degree has to give, and being distinguished for truth and fidelity, enjoy the preferment, to which they are by their merit and abilities entitled, WHO ARE QUALIFIED TO ILLUSTRATE AND EXPLAIN THE EXCELLENCE OF THE ORDER, AND ITS UTILITY.

I attempt only in my way; and if a master *can* do this, as the Grand Lodge here certify, the *writer* may; and this is his view of "the order:" that excellence and utility are to be named in connexion with the gentlemen of the order only; that the institution itself is a whited sepulchre, full of loathsome decay and dead men's bones.

CHAPTER X.

"The painting is almost the natural man;
"For since dishonour trafficks with man's nature,
"He is but outside: these pencilled figures are
"Even such as they give out."

Timon of Athens.

In further illustrating the pretensions of Masonry, with a character for ability certified by the Grand Lodge, and the Book of Constitutions of Massachusetts, I take up "the true Masonic Chart, or Hieroglyphic Monitor, containing all the emblems explained in the degrees of an Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch, Royal Master, and Select Master. Designed and duly arranged, agreeable to the Lectures, by R. W. Jeremy L. Cross, G. L. To which are added, Illustrations, Charges, Songs, &c. Third edition, with additions and emendations. F. G. Woodward & Co. New-Haven. 1824."

This work is dedicated "to the officers of the General Grand Chapter of the United States of America," and is furnished with the following print:

Adam crowns the temple, holding a ring, the emblem of eternity, in his hand. This would seem to signify that Masonry began with Adam, and that my labour is vain.

Enoch stands on the right hand, a little below, with the golden triangle in his hand, on which he inscribed the ineffable characters, the NAME of Masonry, "*still visible in the temple in St. Jerome's time, written in the ancient Samaritan characters;*" and this triangle he deposited in the bottom of the ninth arch of his subterraneous temple.*

* New-York edition of Webb's Monitor, p. 245 to 260.

On the left of Adam, opposite to Enoch, is Noah, with a square in his hand, with which he, *as a Mason*, built the ark; whereby the race of man was preserved upon the earth.

"Holiness to the Lord," is inscribed upon the Masons' arms, at the feet of Adam.

Within the prostyle stand, on the right, Hiram of Tyre, Solomon, and Hiram Abiff, the three grand masters of ancient Masonry; and on the left stand Zerubbabel, Joshua, and Haggai, builders of the second temple, whose connexion with Masonry is in the Royal Arch.

Below these, outside of the Prostyle, on the right hand, is Shem, Ham, and Japhet, all Masons by *tradition*, and the fathers of the present family of man. But Ham, does not deservedly occupy so exalted a place in the temple of Masonry; for, "certain it is, that the second son of Noah was not master of the art." [*Mas. Min.* 337. *Ahiman Rezon*, p. 13, of Preface.] Herod's name might be proposed as a substitute, "an excellent grand master." [*Hardie's Monitor*, p. 294.] Opposite to Shem, Ham, and Japhet, are placed Moses, Aholiab, and Bezaleel.

Now, this comes of one of the most monstrous pretensions of Free Masonry. Moses, by particular direction, built a tabernacle to the Lord, God himself directing in the minutest parts, the sockets, the taches, and the curtains. "And Moses said unto the children of Israel, (*Ex.* xxxv. 30.) see, the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship, and to devise curious works; to work in gold, and in silver, and in brass, and in the cutting of stones to set them, and in the carving of wood to make any manner of cunning work. And he hath put in his heart that he may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath he filled with wisdom of heart to work all manner of work of the engraver, and of the cunning work of

man, and of the embroiderer."* And all this we are led to believe is Free Masonry! Even that the Most High gave them a knowledge of cunning work, which has been retained among the fraternity to the present day! It is not convenient for me to express the feeling which so great presumption inspires. The claim to any of the fathers of the human race, or of these fathers in Israel, and to all knowledge derived from them, is wicked and unfounded, and not to be endured.

The names of the General Grand Officers of the General Grand Chapter of the United States, inscribed upon the nine stairs of the Prostyle, are all true and worthy, and are here found in excellent company.

Next follows the recommendations of the chart.

"To the fraternity of Free and Accepted Masons throughout the United States of North America, Greeting:

"Know ye, that we, the undersigned, having duly examined our worthy companion, Jeremy L. Cross, do find him well *skilled*, and correct in the lectures and mode of working in the three first degrees of *ancient Free Masonry*, as received, sanctioned, and directed to be taught by the several Grand Lodges of New-Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont, New-York and New-Jersey.—We do, therefore, cheerfully recommend him as fully competent to teach the same. Witness our hands. M. E. and Hon. (I pity the name.) G. G. H. P. of the Gen. Grand Royal Arch Chapter of the United States of America, also Grand Master of the Grand Lodge of New-York."

It would amuse the reader to speculate upon the grand deputies and their oppressive titles; the grand kings, and grand masters, and grand wardens, which, to the number of eighteen, from eight different states, follow in column

* F. M. Library, p. 247. a part of this passage is quoted, to be read in the ceremonial of the R. A. degree.

after their most excellent, honourable and grand file-leader. The names and the titles in capitals, occupy a page, notwithstanding all the abbreviations; e. g. M. E. John Snow, G. G. King of the G. G. R. A. C. of the U. S. A.; also, G. H. Priest of the Grand Chapter of Ohio. Truly, they are "stuck o'er with titles" to such a degree, that their worthy names are quite overwhelmed with the burden of honours.

Again. "We, the undersigned, officers of the General Grand Royal Arch Chapter of the United States of America, DO APPROVE AND RECOMMEND 'The True Masonic Chart' as entitled to the use and attention of the craft."

Here follow their most excellent names, and general grand honours, eight in number.

Again. "Extract from the proceedings of the Most Worshipful Grand Lodge of Connecticut, May, A. L. 5820.

"RESOLVED, that this Grand Lodge approve of the Masonic Chart published by Brother Jeremy L. Cross, and recommend it to be used as a masonic text book in all the lodges working under this jurisdiction.

"A true copy from the minutes.

"Attest, * * *G. Sec.*"

[The reader will see the name in the Chart.]

Still another is given in the original, but enough is here to show the authenticity of the work as a masonic record. We will see what it testifies.

The first twenty-four pages are filled with the emblems of Masonry on the three first degrees, all which I have the honour to understand, and can witness to their general harmlessness and moral tendency. Example. A carpenter's square in the chart, is thus explained in the Monitor: "It enables the artist to form and fashion his works, and teaches us symbolically to form and fashion our lives. It is an emblem of morality, and instructs us in that most important moral obligation, to do as we would be done unto, and to live upon the square with all mankind." This is all very well,

if it did not pretend to be *divine;* very well for those who like it; for myself, I am glad to have been reminded of the golden rule by all means; and, if some find a carpenter's square a good means to call it up to their mind, let them paper their walls with squares, and "act honestly upon the square," without pretending any mystery in it, any Free Masonry in it. In that lies the fault. The emblems are most of them well enough, considered merely as emblems; and, although they fail of affecting deeply the conscience, those who find them good are welcome to them, claiming them only as *emblems*, and not as the mysterious characters and dark hieroglyphics of a divine and "mysterious science,"—an art "which the first Masons received from God." I say most of them are well enough, for I do not think they all are; for instance, the explanation of the lamb skin, or white leather apron: it is given thus in *Hardie's Monitor*, p. 140.

"The *lamb* has been in all ages considered as an emblem of innocence and of peace. *The Lamb of God who taketh away the sins of the world, will grant to those who put their trust in him, his peace. He, therefore*, who wears the lamb skin as a badge of Masonry, is thereby reminded of that purity of life and conversation, which it is absolutely necessary for them to observe, who expect to be admitted into the Grand Lodge above; where, under the precedency of the Grand Master of heaven and earth, they will for ever enjoy those pleasures which eye hath not seen, nor ear heard," &c.

"This *lamb skin*, or *white apron*, the person initiated is told, is more ancient than the golden fleece, or Roman eagle, more honourable than the star and garter, or any other order which could be conferred upon him, then, or at any time thereafter, by king, prince, potentate, or any other person, except he be a Mason; and which every one ought to wear with equal honour to himself, and to the fraternity." —*Hardie's Mon.* chap. 17. p. 141.

A white apron is a very innocent thing in itself, and if one can learn purity of life from it, let him wear it by night and by day.

But this disposition to draw in the Lamb that taketh away sin, to the support of Masonry; and to call Heaven's Majesty by the heathenish names of a secret society; and to set the pleasures which God has prepared for those that love him, before cold moralists in damask aprons, deserves reproof; I cannot away with it. The bragging which follows, that this white apron is more honourable than any thing in the gift of kings, or princes, or people, is too childish to move indignation.

> "Let coxcombs grin, and critics sneer,
> "While we are blithe and jolly;
> "Let fops despise the badge we wear,
> "We laugh at all their folly."
>
> *Preston, Lon. ed.* 1792. p. 396.

The moral attached to these emblems, is not often rehearsed in the lodge; very seldom. How impressively, when it is done, let Masons decide. It is a vain attempt to feed the immortal mind with chaff for bread; to inculcate a never dying hope on the sandy foundation of self-righteousness; to prepare men for the retributions of eternity, by the morality of a temporal law, and thus to plant itself in the way of the true faith, and to turn men aside from the sure hope, the bright realities, and the searching doctrines of the gospel.

CHAPTER XI.

"Mark you this, Bassanio,
"The devil can quote scripture for his purpose.
"An evil soul, producing holy witness,
"Is like a villain with a smiling cheek;
"A goodly apple, rotten at the heart.
"O, what a goodly outside falsehood hath!"

Merch. of Venice.

I come next to sixteen pages of hieroglyphics in Royal Arch Masonry. These it belongs not to a Master Mason to explain; but their extraordinary character will not suffer me to pass them unnoticed. The tabernacle of the Lord built by Moses, and its utensils; the ark of the covenant and its contents; the pot of manna, Aaron's rod that budded, and the two tables of the law; the cherubim over the mercy seat; the table of show bread, the altar, the golden candlestick, the pot of incense, and the pontifical garments, consecrated by the Most High to his own peculiar service in the family of Aaron; constitute three fifths of the emblems in Royal Arch Masonry!

While Masonry confines itself, as it does for the most part in the three first degrees, to compasses, plumb lines, setting malls, scythes, bee hives, &c. &c. no fault can be found with the emblems, but only with the explanations of them; if such simple tools will preach morality to rational creatures, it is harmless at least; but when men take the things of the Most High, dedicated to his service, and use them as emblems of a mystical science, put they what explanation upon the emblems they may, the mind revolts from the sacrilege.

Free Masonry is welcome to a trowel and a twenty-four inch gauge, or two foot rule; but not to the holy bible, not

to the tabernacle and to the mercy seat, in which the glory of the Highest dwelt, not to the tables of the covenant, not to the altar and golden candlestick, not to the consecrated garments of the Levitical priesthood, all which she assumes. Masonry has, properly, nothing to do with these things; she cannot use them without sacrilege. Masonry may with equal justice take for her emblems, the awful representations of the Apocalypse; the seven trumpets, the seven vials, the river of water of life, and the new Jerusalem, and the throne of God!

Masonry has, properly, *nothing* to do with any of these things; and to represent it otherwise, is fearful. When Mr. Cross, the grand lecturer, gives Moses with his flocks, covering his eyes on the holy ground before the Lord in the bush which burned and consumed not; and when this emblem is sanctioned by the most excellent names of the fraternity, the impression conveyed, and intended to be conveyed, is, that Free Masonry has some interesting *connexion*, to say the least, with that portentous event.* It does not become a master to speak as though he knew the secrets of the Royal Arch; but it is proper for him to speak as one who knows the art of which he has by proper authorities been entitled a master; and as a lawfully constituted master of the art of Free Masonry, I declare my thorough conviction, that Free Masonry has no more legitimate connexion with Moses and the burning bush, than it has with the seven trumpets of the Apocalypse; that it has no more rightful claim to the tabernacle and its utensils, than to the Christian sacraments for emblems. The use of common utensils for emblems is harmless, if the thing signified be innocent; the use of things holy in the same way, is an abuse of them not justifiable on any conceivable explanation.†

Therefore it is, that I am indignant to see the Holy of

* The F. M. Library quotes the account from Ex. iii. 1—6, to be read in the ceremonial of this degree. p. 241.

† Possibly the higher degrees spare not the sacraments: the following

Holies in the ancient dispensation of the Church, set forth in dumb show among the common implements of a mechanic art, as the emblems of a mystical science. Those solemn remembrancers of God's visible presence, and of the displays of his righteous judgments and pardoning mercies, to the chosen but rebellious sons of Jacob, are gravely trifled with, when made to serve in the *workshop* of a Free Mason, use them as he may. I cannot endure it, that an institution, which, as far as I have known it, is a perfect TEKEL, should endeavour to compensate for its emptiness, by wresting the characters of the patriarchs to its support; that an institution which, to the end of the degree it calls sublime, is, in my sober judgment, very ridiculous, both in its rights and ceremonies, should, for the greater sanctity, draw into its use in the higher degrees, the most solemn events and sacred furniture of the ancient church.

When Masonry answers it, it will be with her life.

The destruction of Jerusalem, the plan of Babylon, and the maps of those ancient countries, are all free to the fraternity. If it can draw wisdom from such emblems, it is well: there is nothing in the sight of a burning city, and captive train, &c. &c. that may not be turned to a good account; so these the Royal Arch may have, together with its claw hammer, key, and barn shovel. But that triangle of Enoch's, so often presented to view, giving a splendid light in the darkness of the deep arches the moment

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is extensively circulated, and may be genuine Christianity to the exalted Mason; but to the humble master, it is simple blasphemy. Describing his ascent in the higher degrees, one says of the latter he had taken: "I became a pilgrim, travelled to the awful dome of the K. T. and sued for admittance. I gained it, trod the paths of my Redeemer, drank the bitter cup, was crucified with him, and triumphed over death and hell." This is admitted into the preface of the Free Mason's Library, p. 7, with marked approbation.

See Webb's account of the Ineffable Degrees, for the Masonic form of the Sacrament of the Supper. Presenting the bread and the wine to the candidate, the *Most Perfect* says: "Eat of this bread with me, and drink of the same cup," *&c.—Free Mason's Monitor, New-York*, 1802, p. 262.

the taper was extinguished, and claiming to have a name known only to those to whom it is masonically given; and that name, too, the only true name of Heaven's Supreme,* visible in the temple in St. Jerome's time, written in the ancient Samaritan characters; that triangle, innocent enough in itself, is a very monster in its pretensions. I do not make the Royal Arch welcome to any thing but the *triangle*. I protest with my might against its having the *ineffable* name, "handed down through successive ages by tradition." [p. 19, of this vol.]

> "On it may be found what exalts high our fame,
> "If rightly deciphered, a mystical name."

Here I take my leave of the emblems, and open the volume at the first step of Masonry, or "Entered Apprentice's Degree."

What first would catch the attention of a common reader, is: "A prayer used at the initiation of a candidate."

"Vouchsafe thine aid, Almighty Father of the universe, to this our present convention, and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us! *Endue him with a competency of thy divine wisdom,*† *that by the secrets of our art, he may be better enabled to display the beauties of holiness*, to the honour of thy holy name! So mote it be. Amen."—*Cross's Chart*, sec. 1.

Then follows a passage of scripture, to be rehearsed in the ears of the still hoodwinked candidate.

I believe prayer is a solemn reality, and God a living Spi-

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* See p. 18, of this volume.

† Hardie's Monitor, p. 218, gives it thus: "Endue him with a competency of thy divine wisdom, that he may with the secrets of Free Masonry, be able to unfold the mysteries of Godliness." The book of Constitutions of Massachusetts, gives the same prayer, p. 149, in the following words: "Endue him with a competency of thy divine wisdom, that he may, with the secrets of Free Masonry, be able to unfold the mysteries of Godliness." The same prayer is found in Preston, p. 50, in Ahiman Rezon, p. 45, Free Mason's Library, p. 129, F. M. M. p. 37, Part 1st, chap. 8.

rit, that will not be mocked. Prayer is not an empty form; is not a service operating only upon the heart of the petitioner; but it ascends to one who hears, and will in wonderful condescension answer. And how can he who looks daily to God for his Spirit, lift up his voice or his supplication, that the great God would endue a youth "with a competency of divine wisdom, to enable him, *by the secrets of a mystic art, the better to display the beauties of holiness!*" How incongruous the ideas! that the God of all Grace should be entreated to do a secret service for the benefit of Free Masonry! For the honour of His holy name, the words of the prayer say; but, indeed, it does not mean any such thing. He that wrote, and whoever uses the prayer, must know in his own heart, that the mighty God is not one *covertly* to honour his own name. Only Free Masonry does that. What says Jehovah to David, his offending servant? "*Thou didst it secretly; but I will do this thing before all Israel, and before the sun: saith the Lord.*" It is monstrous presumption to entreat God to honour his own holy name by the greater display of the beauties of holiness *through the secrets of a mystical science!* Indeed, the prayer does not mean so; but the spirit of it is—honour Masonry, our secret art, that it may appear in his eyes hallowed by prayer and allied to heaven, who kneels now blindfolded, expecting something, and who will soon open his eyes upon vanity and disappointment.*

The propriety of this explanation will appear the more striking, when we learn more particularly what the secret art is. I pass over the notice of the working tools of an entered apprentice; of the ornaments, lights, and jewels of a lodge; brotherly love, relief, and truth; together with the

* Prayer at the making of a Mason. Book of Cons. of Mass. p. 151.—"Great Architect in heaven! Maker and Ruler of worlds unnumbered! Deign from thy celestial temple to look down on us, the work of thy hands: as we are now about to enlighten a fellow mortal in Masonry, wilt thou enlighten us in a knowledge of divine truth," &c.

four cardinal virtues; and take up the charge of initiation into the first degree, (20 p. of Mas. Chart.)

An extract from the Charge:

"*No institution was ever raised on a better principle, or more solid foundation;* nor were ever more excellent rules and useful maxims laid down, than are inculcated in the several masonic lectures. *The greatest and best of men, in all ages*, have been encouragers and promoters of the art; and have never deemed it derogatory to their dignity, to level themselves with the fraternity, extend their privileges, and patronize their assemblies."

While Free Masonry thus exalts herself above all the forms of government and religion; above all systems of truth, and maxims of duty; and freely takes to herself *the greatest and best of men of all ages*, the reader may be exercising his imagination to conceive what kind of a revelation, or heavenly wonder this secret art must be; but if a master may explain the above, this is its meaning: the newly entered apprentice is in the greatest danger of sickening with disgust at the disappointment he has suffered. The promises of *the books*, at least, had led him to expect, that Masonry was more than an outside show, and that, coming inside, he would, at the first degree, catch *some glimpse** of those charms which promise to ravish the hearts of the faithful in the sublime degree of a Master Mason; and, having taken the first degree, he is in the greatest danger of fainting, and of forsaking the lodge, and Free Masonry, for ever.

I have known those who did it. To prevent such a cala-

* "In the first degree, I perceived that inappreciable blessings were before me, solemn and extremely important principles of divine truth were inculcated." This is the same, who in the K. T. degree, was crucified with the Lord, and "triumphed over death and hell."—See *Free Masons' Library*, preface, p. 6. And let the Gr. Lodge of Maryland look to it. Also, Free Mason's Library, p. 155.

mity and reproach upon the institution, the master of ceremonies is furnished with this part of the charge, to cheer the heart of the newly made brother, to sustain him with a solemn assurance that *that* which seems to his young eyes to be just nothing, is, indeed, the most ancient, and honourable, and stable, and pure, and excellent, and useful institution that ever was formed; and with the recollection that Washington, and Franklin, and Warren, were members of the fraternity.

These things are, to the young brother, like hartshorn to a fainting soul, necessary and useful. He is revived, and goes on, in due time, to the fellow craft's degree, which holds out something splendid, and in which he hopes, with much confidence, to find new and peculiar beauties, as promised. Let us accompany him.

CHAPTER XII.

Containing an account of the sciences taught by Free Masonry.

> "Then, like an idiot gazing on the brook,
> "We leap at stars, and fasten in the mud."—*Young*.

The Monitor of Col. Webb introduces this degree in the most formal manner. I copy from his work as follows:

F. M. M. p. 49. chap. 10.—Remarks on the second degree.

"Masonry is a progressive science, and is divided into classes or degrees, for the more regular advancement in the knowledge of its mysteries. According to the progress we

make, we limit or extend our inquiries; and, in proportion to our capacity, we attain to a greater or less degree of perfection.

* "Masonry includes within its circle almost every branch of polite learning; under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations, to the confined genius, may appear unimportant; but the man of more enlarged faculties, will perceive them to be in the highest degree useful and interesting. To please the accomplished scholar and ingenious artist, Masonry is wisely planned; and in the investigation of its latent doctrines, the philosopher and mathematician may experience equal delight and satisfaction."

An apprentice who would stop with such a bright prospect before him, must be exceedingly faithless, especially when on the same page it is added: "To exhaust the various subjects of which it treats, would transcend the powers of the brightest genius; still, however, nearer approaches to perfection may be made, and the man of wisdom will not check the progress of his abilities, though the task he attempts may at first seem insurmountable;"† and more, a plenty; but this is enough to lead an apprentice on to the degree of fellow craft, and to lead the uninitiated to think there is some singular mystery in Free Masonry; and as that is what such statements are intended for, we will proceed next to the matter of the degree of fellow crafts, to which this is an introduction.

Here the Monitor, the Manual, the Chart, Preston, the Book of Constitutions of S. C., and the F. M. Library, walk *pari passu* in the grandeur of their pretensions. But I extract from the Chart.

After naming a variety of things previously to be explained, one of which is, that "in six days God created the hea-

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* This is taken from Preston, b. 2. s. 4. and is copied verbatim in the Free Mason's Library, p. 165.

† Webb's Monitor, chap. 10. p. 50. F. M. Library, pp. 165, 166.

vens and the earth, and rested upon the seventh day, the seventh, *therefore, our ancient brethren* consecrated as a day of rest from their labours;"* (by which we learn whom we have to thank for the consecration of the Sabbath day;) the Chart proceeds, page 24, to say: "The next is the doctrine of the spheres, in the science of astronomy.

"OF THE GLOBES.

"The globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars." Judicious observations follow, explaining the use of the globes.

"As the five orders of architecture are explained in this section, (of the fellow craft's degree,) a brief description of them may not be improper.

"OF ORDER IN ARCHITECTURE.

"By order in architecture is meant a system of all the members, proportions, and ornaments of columns and pilasters; or it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect, and complete whole."

Then follow learned views of the origin of bases, and capitals of pillars in architecture.

"The five orders are thus classed:

"The Tuscan, the Doric, Ionic, Corinthian, and Composite." Here follows a neat and faithful description of each of the several orders, giving an account of their origin and peculiar characteristics, introducing the terms triglyph, frieze, volute, &c. in their proper places, as might be expected in a scientific work.

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* Mas. Manual, p. 170. uses the same words. See Hardie's Mon. p. 111. The same in Webb's Mon. p. 45. Also F. M. Library, p. 168.

The five senses are next introduced. Hearing, seeing, feeling, smelling, and tasting. They are each treated in a neat and scholar-like manner, with a handsome definition. At the conclusion of the notice of feeling, it is added, in a different type, "*These three senses, hearing, seeing, an feeling, are most revered by Masons.*" Add *tasting.*

Without ceremony, the Chart, like the Monitor, the Manual, Preston, and Book of Constitutions of South Carolina, &c. passes from the five senses to treat—

"Of the seven liberal arts and sciences; which are grammar, rhetoric, logic, arithmetic, geometry, music and astronomy."

This enumeration shows the antiquity of Masonry; for, having always a desire for the best things, as well as the best men, of all ages, it undoubtedly chose the seven most-liberal and honourable of the arts and sciences of the age in which the selection was made; and some years have now elapsed since, in the estimate of the learned world, natural philosophy and chemistry would have found a place among the liberal arts and sciences.

This is honourable to the antiquity of the institution, without reproach to its discernment; and we are not to infer hence, that the study of natural philosophy and chemistry is neglected by the fraternity; or because these sciences have no place of honour in the books of the craft, that, therefore, they are omitted in the instructions of the lodge room.

Each of these seven liberal arts and sciences has a section devoted to it. "Geometry, the first and noblest of sciences, the basis on which the superstructure of Masonry is erected," receives that portion of attention to which its superior masonic importance entitles it.

"GEOMETRY. (*Mas. Chart*, p. 31.)

"Geometry treats of the powers and properties of magnitudes in general, where length, breadth, and thickness, are considered, from a point to a line, from a line to a superfi-

cies, and from a superficies to a solid." This is followed by a mathematical definition of a point, a line, a superficies, and a solid; and by remarks, first, on the advantages of geometry, and, again, on the moral advantages of geometry.

I shall conclude this notice of the Chart on the fellow craft's degree, by an extract from the charge. "The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind, is earnestly recommended to your consideration; especially the science of geometry, which is established as the basis of our art. *Geometry or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge; while it proves the wonderful properties of nature, it demonstrates the more important truths of morality.*"*

Our professors of mathematics, and of moral philosophy, would seem to be equally interested to know "the divine and moral nature of geometry," *which, while it proves the wonderful properties of nature, demonstrates the more important truths of morality!*

This must be one of the mysteries of "the art of finding out new arts;" one of the secrets of intrinsic value belonging to "the art of wunderwurking, the wey of winning the facultie of Abrac."† To demonstrate moral truth by geometrical problems—O, most wonderful science! This inspired the poet when he sung:

"Hail, mysterious, glorious science!
"Which to discord bids defiance!
"Harmony alone reigns here."

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* F. M. M. p. 22. Hardie's Mon. p. 89. Tannehill's Mon. p. 189. Preston, p. 61. F. M. L. p. 179.

† Book of Const. of Mass. p. 19. Preston, b. 3. sec. 1.

This is a mystery worth the purchase of fearful oaths of secrecy, and nights of anguish to lonely companions. No wonder masons know more than other men.* Well may Mr. Hardie "*briefly say, that Masonry is the key-stone to all other arts and sciences.*" (p. 189.) And now we are prepared to believe, that, "of all the societies which have contributed to the propagation of knowledge, the society of Free Masons has been, and ever will be, the most conspicuous."† The raptures of poetry are suitable to the theme:

> "Arise, and sound thy trumpet, Fame;
> "Free Masonry aloud proclaim,
> "To realms and worlds unknown:
> "Tell them 'twas *this* great David's son,
> "The wise, the matchless Solomon,
> "*Prized far above his throne.*"

"Many persons are deluded by their vague supposition that our mysteries and the practices established among us are merely nominal, and that our ceremonies might be adopted, or waived at pleasure."—[*Free M. Mon.* p. 19. *Preston*, b. 1. sec. 4.] They must be deluded, indeed, who suppose so, having once meditated upon the wonderful stores of knowledge unfolded in the fellow craft's degree; and, above all, this art of arts, the finding out of moral truth by geometrical problems! Assuredly, "Masonry is an art equally useful and extensive. Without an assiduous application to the various subjects of which it treats, no person can be sufficiently acquainted with its true value."—[*F. M. Mon.* p. 21. *Preston*, b. 2. sec. 1.]

In this *second degree* of Masonry, "practice and theory join in qualifying the industrious craftsman to share the pleasures which an advancement in the art must necessa-

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* Book of Cons. of Mass. p. 19. Preston, b. 3. s. 1.

† Hardie's Monitor, p. 118, and Ahiman Rezon.

'rily afford. He gradually familiarizes his mind to useful instruction, and is soon enabled to investigate truths of the utmost concern." [*F. M. Mon.* p. 51. *Preston*, b. 2. s. 4.] Add to this, that "the creation of the world is described to him, and many particulars recited, all of which have been carefully preserved among Masons, and transmitted from one age to another by oral tradition." [*F. M. Mon.* p. 53. "The very enemies of Masonry must own, that it is the most renowned society that ever was, is now, or perhaps ever will be, in the world;" [*Hardie*, p. 79. *Ahiman Rezon*, p. 11.] and assent to the justice of the following poetic description of the art:

> "Hail, mighty art! hail, gracious gift of heaven!
> "To aid mankind, by our Creator given."
> *Hardie*, p. 79.—*Also*, *Ahiman Rezon*, pp. 11, 12.

The remainder of the lines, to the number of 80 or 100, are in the same spirit, and can be spared without loss; or they are succinctly expressed in the following extract from *Hardie*, p. 339.

> "Thy trumpet, Fame, yet louder blow,
> "And let the distant regions know,
> "Free Masonry is this:
> "*Almighty wisdom gave it birth,*
> "*While wisdom fixed it here on earth,*
> "*A type of future bliss.*"*

That the world do not see how Free Masonry is a type of future bliss, ought to be no wonder; it is enough if the initiated can do that.

Now, kind reader, with such a tedious array of learning in the manuals of Free Masonry, authorized by the highest

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*"Qui Bavium non odit, amet tua carmina Mævi:
"Atque idem jungat vulpes, et mulgeat hircos."—*Virgil.*
"The same good sense would join
"Dog-foxes in the yoke; would shear the swine."—*Dryden.*

names in the fraternity; with such a parade of orders of architecture, of the globes, of the five senses, and of the seven liberal arts and sciences; together with the claim that the science of Masonry is the science of nature, the understanding of the mysteries thereof, &c. [*Book of Cons. of Mass.* p. 16. *Preston*, b. 3. s. 1. *and Hardie*, p. 203.] would you not expect on entering a lodge, to find a school of science and of the arts? Would you not expect to see some of the apparatus, by which *new truths are discovered and embellishments are added to the old?* [*Book of Cons. of Mass.* p. 121.] Would you not expect to receive lectures upon these subjects, perhaps, *in the universal language of Masons*, [*F. M. Library*, p. 11. *Book of Cons. of Mass.* p. 20. *Preston*, b. 3. s. 1.] which should discover to you the glories of science, and give you the clearest understanding of the operations of nature? If you should, (and I see not how you can help it,) that is just what is wanted.

These scientific appearances are set out, on purpose to make men believe that Free Masonry has actual fellowship with the sciences. But the sciences are never *mentioned* within the walls of a lodge. I neither have seen nor heard in all my acquaintance with the lodges, the explanation or illustration of any the least principle of science. It cannot be; lodges are for Free Masonry; and schools and colleges are for the sciences.

Free Masonry does not, and cannot meddle with them: the folly lies in pretending to do it; which pretence is carried to a prodigious extent, in order that men may think it has some spark of reality.

"Talis prima Dares caput altum in proelia tollit,
"Ostenditque humeros latos, alternaque jactat,
"Brachia protendens, et verberat ictibus auras."—*Virgil.*

"His brawny back and ample breast he shows,
"His lifted arm around his head he throws,
And deals in whistling air his empty blows."—*Dryden.*

Such are the solemn and certified pretensions of the second degree of Masonry. That they are ludicrous is plainly their own fault. They stand here in the original and authorized colours of the fraternity.*

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* See any Manual of Free Masonry, under the head Fellow Craft's Degree. Tannehill's, Webb's, Cross's, and Hardie's, Manuals; Constitutions of South Carolina; Free Mason's Library; Preston's (Grand Master of the Lodge of Antiquity, London) Illustrations of Free Masonry, are each and all responsible, with their commenders, for the views here given of the second degree of Free Masonry.

"What! all this parade of learning hollow and false?" Hollow as the grave, dear reader; a dream is solemn reality compared to it.

"And grave and learned men attend the lodges?" Ay, that is a fact. They give themselves no trouble about the claims of Masonry in connexion with the sciences, for they know them to be false; they pay no attention to them; they forget that such claims are indeed made. But the more ignorant do not *know* the claims to be false, and seeing them solemnly published with the highest masonic sanctions, do and must believe them to be true; and they do suppose, that if they possessed the learning of the learned, they should know the claims to be true; whereas, they would know the reverse, that no fabric of the imagination is more visionary.

"Is it possible?"

So far is the fellow craft's degree from possessing the learned interest attributed to it in the books, that it is universally known and acknowledged among the craft to be the dullest and driest of the three degrees; and the novice is uniformly sustained under its entire emptiness, with the bright prospect of the sublime mysteries of the master's degree, which is next before him.

Reader, ask any Mason which is the most interesting of the three degrees? and if he suspects no design in you, he will reply, the third. Which is the (very interesting, no doubt, but) *least* interesting of the three? Surely he will reply, the second, or fellow craft's.

CHAPTER XIII.

Free Masonry's Plea for the Practice of Dissimulation.

" Je ne puis me résoudre a mentir; je ne suis pas Cyprian; et je ne saurais dire que je le suis."*—*Telemaque*, liv. 3.

HAVING exhibited the preceding pages to the careful inspection of Masons distinguished for talent, for knowledge, for love of truth, and for their attachment to Masonry, they individually return it, *without an objection to its accuracy and fidelity to the truth.*

To one I make grateful acknowledgments for suggesting the erasure of a few expressions unnecessarily condemnatory, and hope, on a second perusal of the work, that he will find not a word justly offensive to the man who hates every false way. Others noticed certain points, which, at first, might seem to admit of correction in the facts or inferences; but they did not insist upon one after hearing a word of explanation, or suffering the latter pages to illustrate the former.

And yet, these gentlemen, though asunder, coincide in expressing a doubt, whether so extensive, and honourable, and useful a society, may not better be amended than discarded. " It has a prodigious influence," they say, " which, properly directed by virtuous men, will be, as it has been, productive of much good; when, if abandoned by the

* I cannot determine to lie; I am not a Cyprian; and I know not how to say that I am.

wise, it will become an instrument of much evil in the hands of the unjust."*

In reply, I beg pardon of the friends of Masonry for doubting whether an institution truly described in the preceding pages, can fairly be said to be productive of much good. The good seeming to flow from it, is not its own, and will not perish with Free Masonry. In the hands of good men it is made useful; in the hands of bad men it is mischievous. The good would do more good without it, and the bad will not be strengthened by the retiring of the virtuous.

But, to make the argument short, every reason which occurs, or has been offered, for the continued support of an institution justly described in the preceding pages, is equally applicable to prove that we may do evil, if good will come; and this all good men will pronounce to be heresy in a fearful sense.

Masonry is that boasting thing already described, and on all the ground over which we have passed, it cannot be denied, that its great boasting is empty and vain; it is not supported by the truth, neither can it be. This is an evil; the most inveterate must allow that this is an evil which has only one palliation, viz. that it makes men reverence a useful institution; it is allowed and practised very commonly with this apology alone, "that it helps to uphold an institution inculcating divine maxims, and leading to righteousness and peace;" a little evil done to effect a great good. So our deceived parent Eve:

> "Here grows the cure of all; this fruit divine,
> "Fair to the eye, inviting to the taste,
> "Of virtue to make wise."

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* "Men have grown so bad, that we cannot make them come to us, but we must go to them; otherwise they will forsake us, they will grow worse, they will become entirely corrupted."—*Paschal's Jesuit.*

She sought for an increase of knowledge. To this good end she could attain by one act of disobedience. It was argued:

——— " Will God incense his ire
" For such a petty trespass: and not praise
" Rather your dauntless virtue, whom the pain
" Of death denounced, (whatever thing death be,)
" Deterred not from achieving what might lead
" To happier life——?"

This plea prevailed then, and furnishes now the only mode of reasoning by which the astonishing pretensions of Free Masonry can be endured for a moment. All the intelligent gentlemen, members of the society, know in their hearts, that the claims of Masonry are enormous, and without good foundation; unworthy to be upheld for the truth's sake, and deserving instant desertion and exposure, were it not for the benefit they procure to this ancient and honourable society. They reason as Narbal does with Telemachus. "Ce mensonge, Télémaque, n'a rien que ne soit innocent: les Dieux mêmes ne peuvent le condamner: il ne fait aucune mal à personne. Vous poussez trop loin l'amour de la vertue, et la crainte de blesser la religion."*—*Telemaque*, liv. 3.

If I may be pardoned, this is precisely the strain of reasoning pursued by the friends of Free Masonry. And in the words of the same excellent author, I reply, "Il suffit que le mensonge soit mensonge pour ne pas etre digne d'un homme qui parle en présence des Dieux, et qui doit tout à la vérité. Celui qui blesse la vérité offense les Dieux, et se blesse

* This falsehood, Telemachus, is quite innocent; the Gods themselves cannot condemn it; it injures no man; you carry too far the love of virtue, and the fear of wounding religion.

soimême, car il parle contre sa conscience."*—*Telemaque*, liv. 3.

This subject is easy in itself, but exceedingly difficult in the opposition it meets. Having been induced to join the fraternity, by the solemn and reiterated claims of Free Masonry to peculiar excellence, and a most ancient origin, I am compelled either to countenance its claims by silence, while others proclaim them; or to reply with reason. To countenance them, is to take a part of the responsibility for their truth, and to reply is singular. For their truth, I can be in no degree responsible; and have no way left but to be singular. Telemachus refused "sauver sa vie par un mensonge,"† and many generations have applauded the Archbishop Fenelon for this stern integrity of his hero. I will not consent to uphold Free Masonry by means which an honourable man scorns for the saving of his life. Truth is worth every thing besides; why sacrifice it upon the shrine of Free Masonry? That Free Masonry requires the sacrifice, is proof enough that it is unworthy of the countenance it receives.

While in the midst of these reflections, a Mason, of some twenty degrees elevation, gathering from report the tenor of the writer's views of the *Most Ancient* Institution, lays upon the table the "American Masonic Record. Albany, Oct. 13, 1827:" the first page covered with "Extracts of an Oration, delivered before the Grand Lodge of the State of Rhode Island, at Pawtucket, at the celebration of the nativity of St. John the Baptist, June 25, 1827. By" [I pity the name.] The object of my exalted brother, was to correct mistaken impressions of the dignity and usefulness of Free Masonry; saying, as he handed it, "I *really wish you would*

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* It is enough that a lie is a lie, to make it unworthy of a man who speaks in the presence of God, and who owes every thing to the truth. He who wounds the truth, offends God, and wounds himself; for he speaks against his conscience.

† To save his life by a lie.

read that' How little calculated *that* was for his faithful purpose, the reader may judge from the following extract, taken from the first column of the paper.

"Within our own time, mysterious inscriptions and characters have been found among the rubbish of eastern cities, over whose ruins more than forty centuries have rolled, which called forth the wonder of the curious, and puzzled the most learned and scrutinizing antiquary, and which none have yet been found competent to decipher, *save those who are versed in the higher orders of Masonry.*

"*On these mouldering ruins and relics of ancient grandeur, the Mason gazes with awful veneration, and holds converse with the spirit of other ages, while he reads on every mossy stone, and dilapidated wall, those mystic chronicles, long since forgotten in tradition, and lost in history.*"

"Piscium et summa genus haesit ulmo."

Hor. Ode 2.

The fishes were tangled in the tops of the trees!

This matter must rest on the authority of the orator,* as it belongs to the higher degrees, with which I claim only a kindred acquaintance; but to put its bare face in the light, let us observe, that "ruins over which more than forty centuries have rolled," are within fifty years of the building of Babel, according to Le Sage. "Chronicles" of that period, are rare; and if they contained but the name of the architect, or of the reigning prince, or the date of the structure, they would be invaluable. It would not endanger the mysteries of the fraternity, to lend a few minor circumstances of this sort to the learned world, and to furnish the curious with the names of the founders of the pyramids, and with

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* ——————"Cui Pudor, et Justitiæ soror
"Incorrupta Fides, nudaque veritas,
"Quando ullum invenient parem."

Hor. Ode 24.

an account of the particular structure of the labyrinth, &c. &c. would redound to the amazing honour of Free Masonry. But the mole will have the eyes of the lynx before Free Masonry enables her pupil "*to hold converse with the spirit of other ages, while he reads on every mossy stone, mystic chronicles,*" &c. No; I greatly fear that she, who in the three first degrees, boldly contradicts the truth for her own praise, is, through Mr. S., making, in the higher degrees, a vigorous effort, by deceit and falsehood, to sustain her reputation.

I can neither hear nor read such claims advanced in a public assembly before the highest dignitaries of Free Masonry, andpublished in the official records of the fraternity, without revolting from all participation in the deed; I will be no accessary either before or after the act.

"Why?—what hurt do they do?"

It is possible, because it is true, that enlightened and good men seriously put and sometimes urge this question. I answer, as to a friend, that these pretensions are edge tools, with which it is dangerous to play; fables which, though they deceive not the learned, do miserably impose on the multitude; at best, white lies, which the judicious Paley declares are apt to lead to those of a darker hue.

But they do the hurt that positive and reiterated assertions of the weightiest import ever do, when entirely groundless, or sustained only by some concealed catch, or double *entendre.* They destroy confidence. Though they may not openly defy the truth, they attempt to elude it. "Free Masonry is as old as the creation," being *understood* to mean, that the peculiar features of the institution are so old; but only meaning, that *charity and good fellowship* are of that age. "Noah, and Moses, and Solomon, were Masons;" meaning that they were good and scientific men, *who superintended the erection of famous structures;* but verily understood to mean, that these men belonged to the Masonic craft. "John the Baptist and John the Evangelist were Masons;" being understood as the above, but mean-

ing a little different; that, as distinguished builders in the church, they were architects of a nobler nature, and are called *Masons*, by a figure of speech, as statesmen are called *Pillars;* Pillars of State. So Noah and John were builders, the one of the ark, the other, in the gospel; and are called Masons, and *Free Masons*, on this ground alone.

Truth is of a character too sacred to be trifled with after this manner. Such pretensions do harm; they are an example of prevarication, which, followed in youth, leads to baser falsehood in old age. They corrupt the confiding temper of the young; they harden the vicious heart; they tempt the tyro in deception; "men do these things," exclaims his passion, "and yet are good and great." They defile the land.

When I look around, and behold the political lies told for the salvation of the country, which is depending on the election of a favourite candidate; the lies of bargain and sale, told for the accumulation of what is necessary to put every man his family above the reach of want; the lies of scandal greedily caught up and circulated, that no aristocracy of virtue may be allowed to establish itself in this republican community; and know that the Lodges pervade the land, and that Masonry is warranted and justified in doing what is severely condemned in the others mentioned, I cannot doubt that her example goes far to encourage in men this disposition to glorify a false God for the attainment of their several purposes, and for the gratification of their ardent desires.

What privilege has Masonry to trifle with the truth, that is not common to all? What the brother, to trifle for the benefit of virtue and Masonry, which will not warrant him in the like for virtue and his country? for virtue and himself—for his pelf, for his party? If, to advance virtue and Masonry, one may say, that "Masonry the first Masons received from God," [*Book of Cons.* p. 19.] then may one for the support of his own purse and family, cry in the market, "this is a good horse," which is blind of both

eyes: "this is a sound horse," which has the heaves. And such a merchant may support himself, as Free Masonry supports herself, thus: "the sound horse *is* sound in limb, though not in wind; and the blind horse *is* good—for nothing."

I am ashamed to present, with a serious air, equivocations so contemptible; but no other course is left. If the pretensions of Masonry are other than equivocations, they are of a darker hue, and must be met by flat contradiction; but as brethren with whom I have the honour to converse, choose to maintain them on the ground of white lies, harmless deceit, pious frauds, I meet them on that ground; meet them seriously, and urge, that if a Mason may say, "Masonry includes within its circle almost every branch of polite learning; under the veil of its mysteries is comprehended a regular system of science;" [*Mon.* chap. 10. p. 50; *also*, *Preston*, book 2, sec. 4, and *Free Mason's Library*, p. 165, the same words.] then may any man say, "Benedict Arnold is a pattern of patriotism;" *provided only*, that if an honest man say it, he has some honourable purpose to attain. This is a terrible mistake in morals; making a good end justify unholy means; making virtue advance by the help of vice; the majesty of heaven honoured by disobedience to the command, "thou shalt not bear false witness;" the truth of God advanced by our falsehood. The good gained under this system of discipline, will surely be ever like that acquired by its first wretched disciple, who in her shame replied: "The serpent beguiled me, and I did eat."

We are short-sighted creatures, and may not presume to do wrong in the assurance of its glorifying the Mighty One of Jacob; and what is Free Masonry that we should do it for her! "The happiness of the world is the concern of him who is the Lord and the Proprietor of it: nor do we know what we are about when we endeavour to promote the good of mankind in any ways, but those which he has directed, that is, in all ways *not contrary to veracity and*

justice."* And what is Free Masonry, that teaches men to promote the good of mankind in ways contrary to veracity?

I will not fear to show her *catches*, to expose her treacherous memory, to point out her discrepancies, to set her prevarications in the light, to burden her with her own tales, and to overwhelm her with the multitude of her own splendid decorations and ludicrous pretensions. What is she, that she should be feared? Her followers are men, and she herself is less; them I will love, but not Free Masonry. Masonry is to the truth, what Mahomet is to the Messiah; and though it may be dangerous to say it in a mosque, and surrounded by turbaned Turks, it is nevertheless true, that the Arabian prophet was an impostor. Observe *him* a moment.

"His system was accommodated to the condition of a mingled population, composed of Pagans, Jews, and nominal Christians. By complimenting Abraham and Moses, he beguiled the Jew; by conceding to the Saviour the rank of a prophet, he seduced the degenerate Christian," and by a sensual paradise, he secured the Pagan.

"So the first love" of a Mason is here, "the handmaid and assistant" of the Christian religion, the infallible witness of the fall of man, the deluge, the resurrection and the Trinity; in Asia she gives her heart and her hand alike to Mahomet, and to Fo, and to Vishnu; she courts the Mandarin, the Cadi, and the Brahmin, with the same flattery of the Koran and the Shaster, which she lavishes upon the Bible in Christendom: she claims Moses and the Israelites, the Evangelist John and Christians, Zoroaster and the worshippers of fire, Plato and the worshippers of the Saturnian dynasty, Zopholet and the worshippers of cats, calves, and crocodiles, the Druids of Britain and Gaul, the Turks and the Savages; and promises them each and

* Bishop Butler.

all, as good men and Masons, a welcome admittance into the Grand Lodge above, with the hope of a blessed immortality.

> "We hope with good conscience to heaven to climb,
> "And give Peter the *pass-word, the grip*, and *the sign*."
>
> *Ahiman Rezon.*

If Mahomet published any imposture more fatal than this, I am ignorant of it; if any thing in nature is more inconsistent than this, I am ignorant of it; and if this is not Free Masonry, I am ignorant of Free Masonry.

CHAPTER XIV.

Giving some account of the solemn Ceremonies, and Sublime Word of a Master Mason.

> "To one then I did straight apply
> "Who was a Mason Free,
> "And told him plain, 'I wish to gain
> "'The art of Masonry.'"—*Song.*

> "Hail, secret art, by Heaven designed
> "To cultivate and cheer the mind;
> "Thy secrets are to all unknown,
> "But Masons just and true alone."

I HAVE not done with Free Masonry; nor can I promise, in further discussing the subject, to lay the manuscript before impartial brethren. Hitherto its veracity has been approved by them after sufficient time for a careful perusal.

Having established a character for fidelity to truth, which escapes a mistake in point of fact, I have confidence in the public to present the manuscript to my countrymen. Let them judge.

The writer grows bold with Free Masonry, now he understands it. At first, thinking it might have in itself redeeming qualities unknown to the Master Mason, he forebore to censure much that was doubted. But having deeply investigated its history, its character, its claims, and its services, he fears not to offend the less informed by frank declarations of truth, unqualified with a single doubt of Free Masonry's containing a valuable mystery; any thing not revealed to all mankind.

He has not gathered, neither will he gather, reproaches against the institution from the foes of Free Masonry. His quotations have been, and shall be, from approved masonic writers; from treatises sanctioned by the masonic reputation of their authors, and by the seal and recommendation of the grand lodges and grand chapters, and by the signatures of most illustrious Free Masons.

He does not *select* extravagant masonic writers; he quotes none unless they are sanctioned by the highest authorities of Free Masonry. No, no; the 24th of June orations, though published by the request of the lodges, are not of his choice touched; neither the endless variety of vain-glorious pretensions which float in vulgar breath throughout the land. The standard treatises of the craft, its books of constitutions, its universal manuals, its renowned essays and histories, are his chief authorities. Title and page is given, that all may see to their satisfaction. And, what is singular, every such work coming to hand is quoted here, and the reader may know that Free Masonry furnishes no treatise without inimitable impressions of her own folly stamped upon its whimsical pages; no, not one.

New Free Mason's Monitor, p. 157.—"*Of the Master Mason's Order.*"

"Of the three first orders of Masonry, viz. the Entered

Apprentice, the Fellow Craft, and the Master Mason, the latter is by far the most sacred and solemn.

"By the apprentice's order is implied the first knowledge of the God of nature in the earliest age of man. By the craftsman's order, reference is had to the Mosaic legation, and Solomon's temple at Jerusalem; as also to *the light which men received for the discovery of the divine wisdom by geometrical solutions;* but the order of Master Masons is analogous to a dispensation which is by far more perfect and sublime."* (See, also, *Smith's Masonry*, p. 33. and *Hutchinson*, pp. 7. 11. and 13.)

> "Three principal steps in our ladder there be,
> "A mystery to all but to those that are *Free*."
>
> *Ahiman Rezon*, p. 123.

The three degrees of Masonry are figurative, then, of three gracious dispensations; the one, that before the flood; another, the Mosaic; and a third, the Christian dispensation!

This "light which men received for the discovery of the divine wisdom by GEOMETRICAL SOLUTIONS," is a great secret! Truly, "*Masonry is the key-stone to all other* arts and sciences." (*New Mon.* 189.)

"The initiation into the two first orders is attended with rites of great solemnity; but those attached to the third degree are calculated to leave a far more lasting impression on the mind, than those which belong to either of the preceding. During the performance of these last ceremonies, of which none but those admitted to the degree of Master Mason can have any conception, the soul is struck

* "The knowledge of the God of Nature forms the first estate of our profession; the worship of the Deity under the Jewish law is described in the second stage of Masonry; and the Christian dispensation is distinguished in the last and *highest order*."—*Hutchinson's Sp. Mas.* p. 17.

with reverence, and all the spiritual faculties are called forth to worship and adoration.

"This order is, *therefore*, a positive contradiction of those who know not God, and gives the most irrefragable proof of the resurrection of the body;"* even by main strength raising upon his feet one who makes believe dead! O, illustrious proof! worthy of the art; "whyche beeth the skylle of nature, the understandynge of the myghte that is therein, and its sondrye workynges." (*Book of Cons.* p. 16. *Preston*, b. 3. sec. 1. *F. M. L.* p. 10.)

Those ceremonies, of which the stranger "*can have no conception, and which call forth the spiritual faculties to adoration and praise*," relate to an exhibition as nearly allied to tragedy, as the mock heroic is to epic poetry. Both the Monitor and the Chart give the following account of this matter: "this section recites the historical traditions of the order, and presents to view a finished picture of the utmost consequence to the fraternity. It exemplifies an instance of virtue, fortitude, and integrity, unparalleled in the history of man." (*Chart*, p. 36. *F. M. L.* p. 184. *F. M. M.* part 1, chap. 9.)

What is this unparalleled instance of virtue, fortitude, and integrity? No more than is represented by the Candidate's dying *in tragedia*, rather than give up the Master's word; which word, O Free Masonry! has not yet been intrusted to him, and which, when he gets it, proves not to be the word he died to save, but a *substitute*.

This would be a very ridiculous affair, were it not solemnized by funereal extracts from the Holy Scriptures, (*Eccles.* xii. 1—7,) always read on this occasion.

"Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.

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* New F. M. Monitor, p. 158.

"While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

"In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders shall cease because they are few, and those that look out of the windows be darkened,

"And the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low: Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper be a burthen, and desire shall fail; because man goeth to his long home, and the mourners go about the streets:

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern: then shall the dust return to the earth as it was, and the spirit unto God who gave it."

Then is said the following prayer, found alike in the Monitor, (p. 74.) and in the Chart, (p. 36.) (*Manual*, p. 144. *F. M. L.* p. 82.) and given in most Masonic works, as used in making a Master Mason.

"Thou, O God! knowest our down sitting and up rising, and understandest our thought afar off. Shield and defend us from the evil attempts of our enemies, and support us under the trials and afflictions we are destined to endure, while travelling through this vale of tears. Man that is born of a woman is of few days and full of trouble. He cometh forth as a flower and is cut down, he fleeth also as a shadow and continueth not. Seeing his days are determined, the number of his months is with thee, thou hast appointed his bounds that he cannot pass; turn from him that he may rest, till he shall accomplish his day. For there is hope of a tree if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail, and the flood

decayeth and drieth up, so man lieth down, and riseth not up till the heavens shall be no more. Yet, O Lord! have compassion on the children of thy creation, administer them comfort in time of trouble, and save them with an everlasting salvation.

"So mote it be. Amen."

Considering that he who is to act the part of martyr, is made to kneel and hear this prayer without the possibility of knowing what is on either hand, or what is next to follow, one cannot help believing that the ghostly complexion of this solemn invocation, together with the extracts, "then shall the dust return to the dust," &c. is intended to make the candidate expect true horrors; to prepare his mind to meet the grim messenger in person. And there lies the fraud. Say to him: "the Scripture and the prayer are only a part of the solemn farce;" and he would not be imposed upon; but to pray over him seriously, and to kill him farcically, is so mixing things dissimilar, that the novice is confounded and imposed upon; he knows not what to make of it.

"Dum trepidat, animus huc illuc impellitur."

But not so with Him who is solemnly invoked as "*understanding our thought afar off.*" God is a spirit not to be mocked with impunity. His holy word is made to take a part in this ridiculous farce; his holy name is profaned in the hypocritical service; is repeatedly taken in vain.

The "representation," following the prayer, is called "a recitation of the historical tradition of the order;" a true account of events which happened at the building of Solomon's temple, important to be known, and known only to the Master Mason. I have some objections to its truth, drawn from its own inconsistency.

* "Thirty-six hundred ancient *Masters* were employed in building the temple;" how were these *Masters* without

* See p. 24, of this volume.

the Master's word? (I speak to the initiated;) and if *they* had the Master's word, why did the ruffians assault the *Grand Master*, to obtain what they would more likely, and with less hazard, wring from any of the 3,600, than from the widow's son.

This is an important argument to show the falsity of the tradition. All the Manuals of Free Masonry, in illustrating the mark master's degree, say, "that men of *this degree* at the erection of Solomon's temple, were enabled, without difficulty, to ascertain who was the faulty workman, in case any defect appeared in the work."

Masons are never mark masters until after being made masters. And if there were masters and mark masters at the building of the temple, and superintending the work, what was their sign, token, grip and word? And what becomes of the reiterated declaration, that Solomon and the Hirams were at that time the only *Masters* in the world? We have 3,600 masters, and an unknown number of mark masters;—and none but *the three* possessed of the master's word, &c.! As the Inspector General declares:

"Nil fuit unquam
"Sic impar sibi."

Never was any thing so contradictory.

Suppose there were 3,600 ancient masters besides mark masters, as masonic tradition informs; and that the ruffians passed by them to assault the Grand Master; the first ruffian struck him with the working tool of an entered apprentice, on the sign of the apprentice's obligation; the second, with the working tool of a fellow craft, gave his blow on the sign of the fellow craft's obligation; and the third gave his blow with the master's mall, and neither struck twice, though death ensued. Add to this, that masonic tradition informs us, that these transactions happened at the East door, the South, and the *West* door of the temple; and that there was no door at the North, for a given reason.

With respect to the doors, "The Sovereign Grand In-

spector General," (it is a mortal's name,) "Sublime Grand Master of the degree of Perfection," in South Carolina, Dr. Frederic Dalcho, deigns to enlighten us of the blue degrees, with the following significant assurances: "In the historical part of the —— * degree, it is generally said, that the [* *]† * * * * * * * * * * [* *] placed themselves at the east, west, and south gates of the temple, and that there was no door on the north, for reasons which are given." * * * * * * * * * * * * * * * * * * * "This, my brethren, is another error; there was a gate on the north side of the temple,‡ but none on the west, because the S. S. was built there."§

Now, I would not betray the secret; but these blanks of the sublime master's leaving are chiefly for show. Those not filled in the margin are false blanks and stars, inserted for the better effect.

"The present master's word of the ancient Masons, is to be found in no language that ever was used. It is, in fact, not a word, but merely a jumble of letters forming a sound without meaning. The manner in which the pristine word was lost, and the particular situation in which another was substituted, is too well known to you all for me to repeat. The first expressions of the fellow crafts, according to the system of the ancient Masons, were two Hebrew words, highly significant, and appropriate to the melancholy occasion. From the corruption of these the present word is formed.

"The word of the Free and Accepted Masons is nearly in the same situation. Like the ancient Mason's, it is a word without meaning. It is the initials or acrostic of a Hebrew sentence, which is elegantly illustrative of the dis-

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* Master's.

† Three fellow crafts.

‡ See Ezekiel, chap. viii.

§ Dalcho's Orations, p. 26.

covery which was made by the fellow crafts." (*Dalcho*, p. 23.)

Such is the famous secret word of a Master Mason in its emptiness of meaning, in its being a mere jumble of sounds, as every master knows; that it is such as Dr. Dalcho describes, in its Hebrew original, and is a *corruption* of words which do mean something, I am no Hebrew to confirm or deny.

CHAPTER XV.

The Ruffians, or Fellow Crafts; and Dr. Dalcho's Opinion of the Master's Degree.

> " To all who Masonry despise
> " This counsel I bestow:
> " Don't ridicule, if you are wise,
> " A secret you don't know."—*Ahiman Reson.*

SHOWING the inconsistencies of this tradition, I take up the circumstance leading to the adoption of a substitute for the lost word, and the facts "which give irrefragable proof of the resurrection of the body."*—*New Free Mas. Mon.* p. 158.

The resurrection of the deceased candidate is represented with some variations, but when it is made with three different grips, these are the grips of the three blue degrees, following each other in their order; and, first, the skin fails,

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* "The Master Mason represents a man under the Christian doctrine saved from the grave of iniquity, and raised to the faith of salvation."—*Hutchinson*, p. 114.

and, afterwards, the flesh, and then the *lion's paw* (I speak to the initiated,) brings about a most singular embrace of the corrupted corpse fourteen or fifteen days buried, "breast to breast, hand to back, and mouth to ear," with him giving the raising grip; when these circumstances, so abhorrent to truth, and to each other, are represented to have actually occurred in the case of the Grand Master Solomon, credulity revolts, our indignation rises at the mock gravity of the idle tale; a tale which, if true, were worthless, and deserves no comment here, except as a thing self-exposed, to the credit of Free Masonry.

The circumstances of finding the ruffians, or fellow crafts, are artificial. The pursuers, only twelve in number, depart in triplets, east, west, north, and south, and return without success; threatened with death if they fail, they alone depart in triplets as before. The ruffians in a cavern are overheard with horrid imprecations, "Oh! that my throat had been cut across!" "Oh! that my heart had been torn from my naked left breast!" "Oh! that my body had been severed in two!" And "the wise, the matchless Solomon," awarded to each his own imprecated destruction, with horrible circumstances known to the fraternity!

It is cruel, unnatural, and, I may add, false. No men, hardened in crime, were ever found *together* in a gloomy cavern repenting aloud over their transgressions, and reproaching *themselves* in set terms for their folly. "Grief seeks to be alone, and to vent its feelings in secret." They would separate, repenting; or, if together, they would be found reproaching, not each himself, as masonic tradition says they were, but each the other, of the guilt. But if they were together in a gloomy cavern, repenting, as represented, it is wholly incredible that they should have been so *particular* in their *imprecations*, and yet so *various;* that each should have preferred a claim to death under circumstances much more horrid and minute than I have repeated, without having the manner of one, similar to that of the other, in any one material point!

I am interested in this part of the subject, because it is this part which is said to give *sublimity* to the master's degree; because this is the boasted history of events taking place at the building of the temple, which is important to be known, which the scriptures do not record, and which is carefully treasured in the faithful breasts of Free Masons. But it is not history; it is a contrivance of the imagination, no better calculated to gain credit in the reflecting mind, than the fable of Cadmus and the dragon.

"Longo caput extulit antro
"Caeruleus serpens, horrendaque sibila misit."—*Ovid.*

The dragon slain, his teeth sown, armed men sprout up with sword and spear.

I am happy to find in the Sublime Master of the degree of Perfection, and Sovereign Inspector General, Dr. Dalcho, an able supporter of my views. He, from his high throne in the East, pronounces the words "ridiculous" and "false," in connexion with the traditions and ceremonies of this degree, in a way worth noticing.

"In the Master's degree, there is another inconsistency. The candidate is told that he represents Hiram Abiff, a man of the greatest masonic knowledge, and from whom no secret of the craft was hid. Yet a *word* is demanded of him, of which he has no knowledge. The person whom he represents, had the mystic word, but how can the candidate give what he never had? [A second Daniel come to judgment!] It certainly is an insult to his feelings, as it makes him appear ridiculous; for it sometimes happens, that he blunders upon one which excites laughter, and the solemnity of the occasion is thereby destroyed."*

"In the Master's degree, the ceremonies of initiation are designed to represent the circumstances which took place

* Dalcho's Oration, p. 23.

in the temple, when our much respected Master * *
* * * * * * *

"(The paragraph which is here omitted, related to a ridiculous, and highly improper ceremony, universally observed at the initiation of a Blue Master, and for which the most trifling reasons are given.") Bravo! go on, Dr.; go on. (p. 27.) "Another circumstance, my brethren, I beg leave to recall to your recollection. It is the sprig of cassia, as it is generally termed in our lodges, where we speak of its strong scent, &c. Cassia, my brethren, did not grow about Jerusalem."

"From these and many other errors which have unfortunately crept into the Blue degrees ———." (p. 29.)

"In short, all the errors which have unfortunately crept into the Blue degrees ———." (p. 31.)

The two last paragraphs are quoted to show that this *great Mason*, to whom even the Royal Arch are only as grasshoppers, speaks familiarly and repeatedly of the "many errors which have unfortunately crept into the Blue degrees." What follows is still more to my purpose.

[*Dalcho's Orations*, p. 43.] "I have delivered to you such reflections as have occurred to me on the principles of the Masonic degrees. I have called in question the validity of a number of circumstances, which I could not establish satisfactorily to my own mind. That a story has been related, in one way, for a hundred years past, is not alone sufficient to stamp it with truth; it must carry on the face of it, the appearance of probability; and if it is a subject which can be tried by evidence of authentic history, and by just reasoning from established data, it will never be received by an enlightened mind on the *ipse dixit* of any one.

"I candidly confess, my respectable brethren, that I feel a very great degree of embarrassment, while I am relating to a minister of God's Holy Word, or to any other gentleman of science, *a story founded on the grossest errors of accumulated ages; errors, which they can prove to me to be such, from the sacred pages of Holy Writ, and from pro-*

fane history, written by men of integrity and talents; and that, too, in a minute after I have solemnly pronounced them to be undeniable truths, even by that very Bible on which I have received their obligation."

The author informs us in a note, that at the time of delivering this oration, he was Master of Symbolic Lodge, No. 8, South Carolina. He, as Master of the lodge, was called at every initiation of a brother, to repeat to him this tradition of the third degree, so much accounted of by the Monitor and Chart, and ordinary Masons; and he candidly confesses: "I feel a very great degree of embarrassment, while I am relating to a minister of God's Holy Word, or to any other gentleman of science, a story founded on the grossest errors of accumulated ages; errors which they can prove to me to be such *in a minute after I have solemnly pronounced them to be undeniable truths*, even by that very Bible on which I have received their obligation."

"A second Daniel come to judgment! Mark, Jew!"

It is my purpose largely to introduce the Orations of Dr. Dalcho, Sovereign Inspector General, at a more advanced stage of the work; when it will appear that his Masonic knowledge, consequence, and authority, is sufficient to eclipse that of the Monitor, Chart, and, perhaps, the Book of Constitutions, put together. He is too honest to solemnly pronounce, *without embarrassment*, as undoubtedly true, what an intelligent gentleman can in one minute after prove to be false! All our Masters of lodges do not know so much as Dr. Dalcho, and so assert "the grossest errors" *from the enlightened East*, with unshaken confidence in their truth. Dr. Dalcho loves Masonry, and I make one more extract here for the benefit of the concluding period.

"Masonry is a subject for which I feel the highest veneration. I have bestowed on it much time and attention, and from the *correct* information which I have obtained from the sublime degrees, my labours have been amply re-

warded. *As well might we believe that the sun travels round the earth, instead of the earth round the sun, as to believe in all the incongruities, which have been taught to Masons in the Symbolic Degrees (the Lodges.)*"

" 'Nil fuit unquam
" 'Tam dispar sibi.'—*Hor.*"*

Dalcho's Orations, p. 44.

I disclaim all sympathy with Mr. Dalcho in his veneration for Masonry. What *correct* information the sublime degrees may afford to satisfy for "the gross errors and incongruities" of Masonry within the lodges, I leave it for the exalted to say; but that we might as well believe the sun travels round the earth, as to believe the incongruities taught in the blue degrees, is perfectly within the sphere of my acquaintance, and is entitled to full credit.†

" In lodges I have been,
" And all their signs have seen;
" But what they are I now won't tell,
" They safely in my breast shall dwell."—*Ahiman Rezon.*

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* The Dr.'s Horace reads, Tam dispar; that in my hands, Sic impar. The *incongruity* is not equal to that of the blue degrees.

† It is fair to hear both sides. "The third degree afforded a rich treasure of theoretical and practical morality, enabling the candidate to regain the image of the divine '*Aleim*,' surmount every difficulty, and scale the mount of God." The Grand Lodge of Maryland, by the Free Mason's Library, Preface, p. 6.

CHAPTER XVI.

Lodge-work Imitated.

" 'Tis not impossible
" But one, the wickedest caitiff on the ground,
" May seem as shy, as grave, as just, as absolute,
" As Angelo; even so may Angelo
" In all his dressing, characts, titles, forms,
" Be an arch villain; believe it, royal prince,
" *If he is less, he is nothing*:—but he is more,
" Had I more name for badness."—*Merch. of Venice.*

The degree of Masonry now under consideration, deserves all the attention we can afford it, as the utmost limit of ancient Masonry, as the highest step of all British Masonry, and as the summit of the system within the lodges. None of the 2000 lodges of our land, no fraternity of British Masons ever do, or can, open on a higher than the third degree. If these degrees be empty of all truth, then are the lodges empty; I attempt to prove no more.

Four fifths of the masonic bodies of our country are lodges; and four fifths of our Masons never pass the master's degree; in some places more, in others less. Besides, none reach the *sublime* degrees without passing through the barren waste of the lodges; and they of the chapters and encampments are no more delighted with their secrets, and discoveries, and mysteries, than your masters are with theirs.

Both the blue and sublime masters seem, to their inferiors, to belong to that sort of men:

" Whose visages
" Do cream and mantle like a standing pool,
" And do a wilful stillness entertain,
" As who should say, *I am Sir Oracle,*
" *And when I ope my lips let no dog bark!*"

Their very silence is a wonderful mystery to the simple; and knowing the full weight of this importance in the Master Mason, the writer cannot attach any increased value to it in the higher degrees. But his peculiar business is with the lodges; of them he is competent to speak; with them he fears not to engage; reared by a pretended Solomon, they may be destined to fall before a true man without a name. Let them threaten, in the words of a great master: "*The vengeance of secret societies is not a common vengeance; it is the hidden fire of wrath:*" shall truth give back? "The vengeance of secret societies *is an irreconcilable vengeance, and scarcely ever does it cease the pursuit of its victims until it has seen them immolated.*"

The writer has been educated in a school teaching the fear of God, and not the fear of secret societies. It is too late to intimidate with high sounding words, or with dark insinuations, or with the effective operations of committees of safety. The public are awake upon this subject, and they will see it thoroughly sifted. Before boasting of their "victims," the invincibles may be taught the lesson in hard battle learned:

"When Satan first knew pain,
"And writhed him to and fro convolved;"

That no weapon can prevail against truth; no covering of fraud can resist the attack of truth:

"But the sword
"Of Michael from the armory of God
"Was given him, tempered so, that neither keen
"Nor solid might resist that edge."

Solomon is the reputed author of the present organization of Masonry in the lodges, and of Masonry in the chapters too; but since this latter is above me in degree, and still above me in comprehension, (for the difficulty of conceiving how an order, *founded* on the destruction and rebuilding of the temple, could have been organized in any

shape four hundred years and upwards, before that destruction was achieved :) I confine my remarks to the former, to Masonry in the lodges, and will draw from the incongruities of the system itself, further arguments to prove that King Solomon knew no more of Free Masonry than did his father, King David.

I present the leading thoughts which follow, for the consideration of the invincibles of Free Masonry, the stout hearted supporters of her greatness, the men made dimsighted by the splendour of her glories, hoping that even they will see, and feel, and confess the force of truth, and the absurdity of attempting to support a fabric so thoroughly rotten in all its timbers.

What is the tradition? That Solomon and the two Hirams often retired to the secret vault of the temple for the study of Masonry.

How could this be? The King of Tyre had a great government at home to manage; he could not spend his months at Jerusalem, probably not less than 130 miles distant; and post coaches did not run on the roads of Galilee in that day; nor have kings been in the habit of visiting foreign parts without a retinue, which forbids rapidity of motion: he could not go up, then, to lodge meetings at Jerusalem, *if they had been most worthy of his attendance.*

How this affair is to be accommodated I know not; let the reader decide.

Suppose it to be granted, however, that by the help of some wishing cap, belonging to "the art of foresaying things,"* King Hiram was often present at the meetings in the secret vault. Suppose the three in lodge, King Hiram in the north, King Solomon in the west, and the third in the north east.

"Begin."

"You begin."

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* F. M. Library, p. 11. Book of Constitutions, p. 19. Preston, b. 3. s. 1.

"What ought a Mason most to guard against?"

"Cowens."

"You will do your duty."

(Hereupon Hiram of Tyre is absent a season.)

"Most worshipful, the lodge is duly tyled."

"In what manner?"

"By a good lock on the outer door, key on the inside."

(As there were no Master Masons in the world but these three,* we will not feign any names for other usual parts in the ceremonies of modern lodges.)

"Where is the place of the youngest man in the lodge?"

"In the northeast, worshipful."

"What are you there for, brother?"

"The better to watch the morning dawn, to call the men up early, and set them at work, that the king may be pleased with the progress of Masonry."

"Your brother's place here?"

"In the north, most worshipful."

"Your duty in the north, brother?"

"As the Aurora borealis shines out of the north, to tell of the night which overshadows the earth, so stand I in the north to be close by my brother in the northeast."

"Has the king a fixed place in the lodge?"

"He has."†

"Please tell me where?"

"In the west, brother."

"What is his office in the west?"

"As my brother stands in the northeast to observe the morning dawn, so stands the king in the west to watch the departure of twilight, to put the men to bed as they come from work, having given them their suppers."

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* Such is the prevailing form of the tradition.

† "Behold, as the sun in the east doth arise,
"The master the workmen and hireling employs,
"The west and the south their assistance impart,
"T' embellish the fabric, and strengthen the art."

"Glorious craft, which fires the mind,
"Sweet with harmony and love,
"Surely thou wert first designed
"A foretaste of the joys above."

Ahiman Rezon.

The Mason will say, "Pshaw! pshaw! all this was contrived *by Solomon*, for the benefit of after generations, and not for his own use. They had no regular lodge of the modern kind until after the decease of one of the trio; then others were admitted, and these ceremonies were adopted."

Here observe the injustice of imputing to the *wisest man* the erection of the senseless fabric of Free Masonry. Its insignificant frivolity is unworthy of the meanest talents; and to cover its entire emptiness, or deep depravity, it takes Solomon for its author; thus (whether senseless or depraved) putting contempt upon the character of Solomon, and upon the holy records in which his writings are found.

I am far from saying these kings occupied the time precisely in the manner above mentioned; but I do say, that without occupying it in some such way, I know not, as Master Masons, what they *were* about. They had too much real business on their hands to come often together, and bandy words to and fro; and, except this, they could do nothing peculiar to Free Masonry; therefore masonic tradition errs in saying they often retired to the secret vault, &c.

But soon death interrupted their sweet intercourse, and deranged their plans. For the particulars of this melancholy event, we are solely indebted to the perfect recollections of Free Masons for one hundred successive generations; the extreme difficulty of the thing only enhances our high estimate of its value.

CHAPTER XVII.

The Inglorious Death of our Grand Master, Hiram Abiff.

" O Desdemona! Desdemona! Dead?
" Dead?—Oh! Oh! Oh!"—*Othello.*

It is well known, that at the time we speak of, only three Master Masons blessed the earth; (the 3600 ancient masters and mark masters, being but a part of the *sic impar sibi*, are not wanted now;) to these three alone the master's word was known. I think there were 80,000 fellow crafts employed upon the temple; my brethren will correct me if I am wrong. Certain of these took the bold resolution of extorting from the third man under the whole heavens, a man of piety, mercy, and integrity, what did not belong to them; and these daring ones were stimulated to the nefarious deed by the fear of not regularly receiving the pay and emoluments of masters after leaving Jerusalem to travel in foreign parts.

Their leading motive at first appears singular; they could not find means to be contented with a pay inferior to that of princes! And how did they propose to secure that pay? Being about to travel in foreign parts, they thought to make sure of master's pay, could they but obtain the master's word; that *ineffable word that had been handed down through successive ages by tradition, and was still visible in the temple in the time St. Jerome flourished;* the Shibboleth of Free Masonry, that blazed out upon the triangle in the dark vault, so soon as the man's lamp was extinguished. A wonderful name, known only to Solomon and the two Hirams; and yet it would help the fellow crafts travelling into foreign parts, to obtain master's wages! This is truly Free

Masonry; the art of finding new arts, and the way of winning the faculty of Abrac."

With what think men excited by so high an aim, and bent on the dangerous enterprise of violently extorting from the grand master this precious word, would arm themselves? Surely with a two foot rule! and a carpenter's square! and a common mallet!

They probably knew not how to use weapons of war; and, it being a premeditated assassination, time might have been lost in learning their use! swords and dirks are not mentioned among the utensils of that age; so, as David met the champion of Gath with his shepherd's sling, they, with the implements of their art, hit the grand master, after shaking him heartily, over the back, or breast, or head, as it suited them, one blow each, and he died;—verily, as the fool dies, so died our grand master!

Without striking a blow, without making a struggle, without lifting a hand, without raising the least outcry, at noon day, (thy tradition is faithful, O, Free Masonry!) in the midst of king Solomon's temple, our Grand Master fell beneath the single and deadly stroke of a rule, a square, and a mallet, laid on by three of his menials!* What a wonder! The Master of "the art of foresaying things," did not foresee his danger; the master of "the art of wonder-working," did not even draw a magic circle; the master of "the way of winning the faculty of Abrac," did not utter a syllable of magic, did not spit one mouthful of fire, did not make the slightest attempt to conjure a spirit to his rescue: but, alas! forgetful of all his masonic defences, he died; he basely died!

Why did not this man of authority rebuke with authority the *folly* of the fellow crafts? *Morgan* could say, in his last moments, "*If you take my life, it will be more injury to you than all I can write or say;*" and there was the force

* Reader, this is faithful to the tradition, however the tradition may be to the truth.

of truth in that appeal; but the Grand Master had better been mum, than answer as he did in the weakness of his fear.

Yet this answer, (not lawful for me to repeat,) which is too simple for a fellow craft to have given under reversed circumstances, which is only an humble entreaty to the ruffians, *begging* them to wait a time with patience, and *aspire to perfection by good works*, the Grand Master gave, (no doubt the Masonic account is correct,) *three times successively, without variation.*

> "Sic, sic juvat ire sub umbras."
> So, even so, it pleased him to die.

Why did he not utter one groan in "the universal language of Masons?"

Surely that would have restored their senses, and their reverence for the Most Excellent Grand Master. A short speech in that tongue might have calmed their fierce spirits. He was very much to blame for neglecting all his means of defence. Ah, why not try "the facultie off Abrac," "the art of wonder-working," "and exhibit the power of the masonic word." Why did not he take up some implement of masonry, and parry a blow, if he could not strike one?

The ruffians set upon him, not in a company, but singly, and gave him ample time to bethink himself between their several assaults; but he, not having in mind "the art of foresaying things to come,"* was surprised, "as if a man did flee from a lion and a bear met him," and flying under the stroke of the carpenter's square, he attempted to escape by the *West*,† where no door was, and fell under the blow of the mallet: when, at the *North*, there was a door, and no ruffian on that side of the temple! How faithful

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* Book of Constitutions, p. 19. F. M. L. p. 11.

† I wish to be very precise in the statement of facts; and as there is a diversity in the traditions with respect to the door at which Hiram Abiff fell, it may be proper to state, that "Jachin and Boaz" refreshed the writer's memory on this topic.

are thy traditions, O Free Masonry! And this is the exhibition of "an instance of virtue, fortitude, and integrity, unparalleled in the history of man." (*Masonic Chart.*) "An instance of virtue, fortitude, and integrity, seldom equalled, and never excelled, in the history of man!" (*Mas. Monitor.*)

> "Hail, mysterious! hail, glorious Masonry!
> "That makes us ever great and free."—*F. M. L.* p. 352.

The manner of first receiving the master's grip, and the accompanying five points of fellowship, is easily recollected by every master mason; and when it is considered that the first performers of this singular ceremony, were no less persons than Solomon, king of Israel, and the corpse of a man now 14 or 15 days dead, *a corpse so far changed that the fellow crafts who opened the grave were compelled, on first coming to the body, to give a significant sign of its mortified state*, the most credulous must see that the tradition smells of falsehood, and is utterly shocking to common sense.

> "Mortua quin etiam jungebat corpora vivis,
> "Componens manibusque manus, atque oribus ora
> "Complexu in misero."—*Æn.* viii. 436.

> "The living and the dead, at his command,
> "Were coupled face to face, and hand to hand."—*Dryden.*

Yet it has been repeated for years, and will be repeated for years to come, by men of understanding, to curious novices, with perfect gravity, and with solemn and reiterated "assurances of its undeniable truth!"* It may, however, be hoped there will in future be some choking, when they give to the candidate *the lion's paw and the five points of fellowship.*

Such are the "incongruities" of the historical tradition belonging *to the sublime degree of master mason;* enough, it must be confessed, to justify the "embarrassment" of our

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* Dalcho, p. 44.

"Sovereign Inspector General;" while he, as master of a lodge, might be relating it "to a minister of the holy word, or to any other gentleman of science;" enough to justify his honest exclamation, "*As well might we believe that the sun travels round the earth, instead of the earth around the sun*, as to believe in all the incongruities which have been (and are) taught to masons in the symbolic degrees."

——"Nil fuit unquam
"Sic impar sibi."

Never was any thing so contradictory. (*Dalcho's Orations*, p. 55.)

Thus I have treated of different topics in the most important, and only important tradition of masonry within the lodges, in the order they have occurred, and not in the order of their relation or accidence; for I would not seem unnecessarily to say any thing, by which the empty tales and pretended mysteries of the order should be, *in propria persona*, exhibited to view; and this, not for the sake of vain masonry, but for the sake of those obligations, which, blindfold, were taken, and ought to be kept with the eyes open. Masons who recollect the story, will, with little labour, understand these comments, and easily yield to their accuracy and fidelity.

But suppose every idle word of this "story, founded on the grossest errors of accumulated ages,"* were history, what would the whole be worth, brother? The sitting up of nights to learn? the monthly assembling to repeat? the laughable simplicity to admire? Children have a play performed by the repetition of fearful words with the eyes shut in a lonely room, which has an effect a thousand times more impressive than, not to say this tradition, but than all the jargon of the *sublime* degree put together.

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* Sov. Ins. Gen. Dr. Dalcho, &c.

Old grandfather grey-beard,
Without tooth or tongue, &c.

But suppose the tale, entire, or in one of its parts, were as true as that the earth revolves round the sun, what is it worth? We have seen its total want of ingenuity in the contrivance, and of wit in the result; it is no better calculated to excite deep emotions, than the palsy to animate the dying frame; its efforts to be solemn are too shallow to affect the heart of a child; and, altogether, it is like to the ancient master's *word*, which, in the language of our Sovereign Grand Inspector General, "is, in fact, not a word, but merely a jumble of letters forming a sound without meaning." (*Dalcho's Ora.* p. 22.)

CHAPTER XVIII.

"Pray, where are your tools,
"Your line and plumb rules?
"Each man to his work let him stand, boys;
"Work solid and sure,
"Upright and secure,
"And your building be sure will be strong, boys."

HAVING completed an examination of the several degrees of Masonry within the lodges, in relation to their pretensions individually, I propose now to review them collectively.

The three degrees are emblematic of three divine dispensations of grace, the Antediluvian, the Mosaic, and the Christian. (*New Mon. Smith, & Hutchinson.*)

"The first degree inculcates the religion of nature, the

existence of a God, and our duty to him, and to our fellow men." Its moral lessons are generally excellent in their selection, and plain in their application. All their excellence, however, is as free of Masonry as the cloak is free of the back it covers; it forms no part of the man, nor does the character of the wearer affect the value of the cloak. Masonry has adopted many perfect rules of conduct; but they will live when she is dead; they will feel no pang when she expires.

The mockery of truth and Heaven, by the prayer found in the Book of Constitutions, and Monitor, and Chart, as already quoted; which is found also in Calcott's Disquisitions, p. 199. "Endue him with divine wisdom, that he may, with the secrets of Masonry, be able to unfold the mysteries of Godliness and Christianity;" found also in the Masonic Manual, p. 137., is a presumptuous and deceitful supplication, as every novice does seriously fear by the end of the first lodge night.

But, bid on all hands to smother his fears, and to advance to *the sublime degree of a Master Mason*,* before he indulges his disappointment, the candidate becomes a fellow craft.

This is the degree which treats of the five senses, the five orders of architecture, and the seven liberal arts and sciences, if we can believe the testimony of the Chart, Monitors of all descriptions, Manual of Masonry from p. 169. to 189., and Preston 62. to 72., and Book of Cons. S. C. p. 62. to 85., and F. M. Library, 165. to 180.; and contains especially, that singular art of discovering divine truth by geometrical solutions. (*New Mon.* p. 157.)

Summing up the particulars taught in this degree, Mr. Preston gravely adds: "Besides a complete theory of philosophy and physics, this lecture contains a regular system

* This is the common term among masonic authors for the third degree.

of science, demonstrated on the clearest principles, and established on the firmest foundation."*

Morals in the first degree, physics, and all the arts and sciences, in the second, or fellow craft's degree, history alone is left for the master's degree; and Masonry, being "wisely planned to please the accomplished scholar," (*Mon., Preston & Co.*) in this degree, "recites the traditions of the order, and presents to view a finished picture of the utmost consequence to the fraternity;" viz. that "instance of virtue, fortitude and integrity" exhibited in the death of Hiram Abiff.

All this is done in the three first degrees, it would seem, by the words of these masonic authors; what is left for the remaining degrees to teach? We have the mark master's next; suppose that teaches "the universal language which survived the confusion of Shinar, (i. e. Babel,) and, to our great consolation, has been handed down to posterity."† (*Hutchinson's Sp. of Masonry*, p. 6. and 131.)

The alphabet of this strange tongue would be enough, perhaps, for the mark degree; and as even that is not taught in the lodges, it would seem inexcusable to postpone it longer.

The past master's degree may teach the grammar of the same tongue. The most excellent masters will translate a little, the royal arch will pursue the same study for aught I see, in the want of something else to do, and the royal

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* Book of Const. S. C. p. 85. F. M. Library, p. 178. same words.

† "Tradition would deliver down the doctrines of our first parents with the utmost truth and certainty, whilst the Antediluvians enjoyed the longevity of which the books of Moses give evidence; but when men came to multiply on the earth, and were dispersed to the distant regions of the globe, then the inestimable lessons of KNOWLEDGE and TRUTH taught by the first men, fell into confusion and corruption, and were retained pure, and in perfection, but by few. Those few, to our great consolation, have handed them down to after ages; they also retained the universal language, uncorrupted with the confusion of the plains of Shinar, and preserved it to posterity."—*Hutchinson's Sp. Mas.*

master's and the select master's degrees are yet to come; and a whole lot of sublime and ineffable degrees.

Perfect Master.
Intimate Secretary.
Provost and Judge.
Intendant of the Buildings.
Elected Knights of 9.
Illustrious Elected of 15.
Sublime Knight Elected.
Grand Master Architect.
Perfection.

One would suppose it were time to stop at this degree, but it is numbered in the list of the Sov. Ins. General only 14; and 19 degrees lie beyond perfection! This is genuine Free Masonry, that began before time, and reaches perfection before it is half finished!

Knight of the East.
Prince of Jerusalem.
Prince of Mercy.
Knight of the Sun, &c. &c. to the
33d Degree, entitled, Sovereign Grand Inspector General.

But even this is not enough. "Besides those degrees which are in regular succession, most of the inspectors are in possession of a number of detached degrees, given in different parts of the world; and which they generally communicate free of expense to those brethren who are advanced enough to understand them; such as select Masons of 27, and the royal arch, as given under the constitution of Dublin; six degrees of Maçonrie d'Adoption, Compagnon Ecossais, Le Maître Ecossais, et le Grand Maître Ecossais, &c. &c. making in the aggregate 53 degrees." (*Dalcho's Orations*, p. 80.)

Shall we laugh, or shall we weep? Ridicule loses its edge when in contact with a matter 19 degrees above perfection, besides twenty collateral degrees. I have no

heart to laugh. Well said the psalmist in his haste, "All men are liars." Yea, and

"What man, seeing this,
"And having human feelings, does not blush
"And hang his head, to think himself a man."

Yet to weep over human folly is of little use: our sympathy is misplaced, and the evil rarely corrected. Better laugh it down where we can. No subject was ever fitter for this kind of treatment than Free Masonry. The genius of Cervantes and of Butler would find in it ample scope for exercise.

"In all the fabric
"You shall see not one stone, nor a brick,
"But all of wood, by powerful spell
"Of magic, made impregnable:
"There's neither iron bar nor gate,
"Portcullis, chain, nor bolt, nor grate,
"And yet men durance there abide,
"In dungeons scarce three inches wide;
"In circle magical confined,
"With walls of subtle air and wind."*

What can Masons be employed in learning on these higher degrees? What, above the *third* degree? They have mastered natural religion and moral philosophy, in the first; all the liberal arts and sciences in the second; and are furnished with an ample specimen of the faithfulness of masonic tradition in the third. Now what should they go higher for? What can they learn when exalted? They must be out of matter and mind before they reach the 7th degree, were each degree as important as the first and second. What can they be doing in the sublime degrees? Not reviewing the studies of the lower degrees, surely, for it is impossible to review what

* Hudibras' Enchanted Castle.

has never been examined. It is difficult to conceive what they are doing, unless they are helping the lodges, as Harry and Dick were helping John to do nothing.

It must strike every one as mysterious, that *all the liberal arts and sciences should be huddled into one degree of Masonry, and that the second.* With proper economy they might have been distributed among the 33 or 53 degrees of the order, and have served a valuable purpose as *pretensions;* but, crowded together where they are, they choke our credulity with their prodigious bulk, and leave the superior degrees destitute of the semblance of an art or science to support life and character. This shows that the higher degrees are illegitimate children, having a shelter under the paternal roof, but not a cent of the inheritance.

And now, reader, we have travelled through the lodges, with a short flight to the sublime degrees, carefully inspecting the pretensions of Free Masonry, and exposing her vanity and emptiness.

And where is the knowledge given, the desire of which the candidate for Masonry is made to say, prompts him to seek admission to the lodge?—(*Book of Cons. of Mass.* p. 4.)

"Masonry is a progressive science." (*Preston. Webb's Monitor*, chap. 10. *F. M. Library*, p. 165, &c. &c.) The thing we have examined together, dear reader, a science! Who would have thought it, had not the books repeatedly assured us of the fact? "It beeth the skylle of nature, the understoneying of the myghte that is hereinne, and its sondrye workynges;" "the arte of fyndynge new artes, which arte the first Masonnes receaved fromme Godde, by which they findeth whatte artes hem plesethe, and the trew waye of techynge the same." (*Book of Cons. of Mass.* pp. 15. and 19. *F. M. Library*, pp. 9. and 11., *Preston*, b. 3. sec. 1.)

Masonry includes within its circle almost every branch of polite learning; under the veil of its mysteries is comprehended a regular system of science. This is not falsely

mocking Free Masonry, but these are her own words, first published in the Illustrations of Masonry, book 2. sec. 4. copied by Webb, with the sanction of the Grand Chapter of R. I. (*Webb's Monitor*, chap. 10. p. 50.) and inserted in the *Free Mason's Library*, p. 165. with the sanction of the Grand Lodge of Maryland.

Nor does Free Masonry leave to blind conjecture the circle of polite learning included within her lectures. She kindly enumerates in her official records, "the artes agricultura, architectura, astronomia, geometria, numeres, musica, poesie, kymistrie, government, and religionne." (*Free Mason's Library*, p. 10. *Book of Const. of Mass.* p. 16. or 17.) Also, "grammar, rhetoric, and logic." (*Hardie's Mon. Webb's Mon. Tannehill's Manual. Cross's Chart*, &c. and the *F. M. Library*, p. 174.)

Neither does her amiable condescension forsake us here. What man, without her kind aid, could guess the nature of that regular system of science comprehended *under the veil of her mysteries?* Her circle of *polite* learning might have been, in some part, within the scope of human calculation; musica and poesie, not to mention *agricultura* and *relygyonne;* but only *the art of finding new arts* could tell us the system of science which follows, viz. "The arte of wunderwurkinge, and of foresaying things to come, the way of winninge the facultie of Abrac, (magic,) the skill of becoming gude and parfyghte withouten the holpynges of fere and hope, the universalle longuage of Masonnes." We must believe all this, since she herself solemnly declares it in the *Book of Cons. of Mass.* p. 19. *F. M. Library*, p. 11.; *Hardie's Monitor; Calcott's Disquisitions; Hutchinson's Spirit of Masonry; Preston's Illustrations of Masonry*, b. 3. s. 1., and in *Greenleaf's Brief Inquiry*, p. 89.

CHAPTER XIX.

"Come then, brethren, lead along
"Social rites and mystic song!
"Tho' nor Madam, Miss, nor Bess,
"Could our myst'ries ever guess;
"Nor could ever learned divine
"Sacred Masonry define;
"Round our order close we bind,
"Laws of love to all mankind;
"Thus like elves in mystic ring,
"Merry Masons drink and sing."

"A LODGE is a place where Masons assemble and work; hence that assembly, or duly organized society of Masons, is called a *lodge*,* and every brother ought to belong to one, and be subject to its by-laws and *general regulations*.

"A lodge ought to assemble for work at least once in every calendar month, and must consist of one master, two wardens, (senior and junior,) one secretary, one treasurer, two deacons, one or more stewards, a tyler, and as many members as the master and the majority of the lodge shall think proper; although more than forty or fifty are generally found inconvenient for working to advantage; and, therefore, when a lodge comes to be numerous, some of the ablest master workmen, and others under their direction, will obtain leave to separate, and apply to the grand lodge for a *warrant* to work by themselves, in order to the advancement of the craft.

"Every member of a working lodge should be a Master Mason."—*Book of Cons.* pp. 42, 43.

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* "So, the word church is expressive both of the congregation and the place of worship."—*Book of Cons.* p. 42.

The duty of the several officers, chosen annually, is next defined at length.

"The master has it in special charge, to see that all the by-laws of his lodge, as well as the *general* regulations from the grand lodge, be duly observed, that his wardens discharge their office faithfully," &c. &c.—*Book of Cons.* p. 44.

He has the general authority of president of a society.

"OF THE WARDENS OF A LODGE.

"None but Master Masons can be wardens of a lodge.

"The senior warden succeeds to all the duties of the master, and fills the chair, when he is absent."

"The business of the wardens in the lodge is, generally to assist the master in conducting the business, and managing the craft, in due form and order, when the master is present."—*Book of Cons.* pp. 46, 47.

The secretary and treasurer perform the duties usually implied in their offices.

"OF THE DEACONS OF A LODGE.

"The deacons are to assist the wardens in the execution of their duty, to examine and welcome visiting brethren, to prepare candidates, and to perform such other services as are assigned them.

"STEWARD.

"The stewards are to provide refreshment, and make a regular report of the expense to the treasurer, and to see that the *regalia* (furniture) of the lodge are in good order, and always ready for use.

"OF THE TYLER OF A LODGE.

"In order that due decorum be observed, while the lodge is engaged in what is serious and solemn, and for the preservation of secresy and good harmony, a brother who is skilled in the *master's* part, shall be appointed and paid for

tyling the lodge door during the time of communication." *Book of Cons.* pp. 49, 50.

Such are the materials of a *Lodge* of *Master Masons*, for each of the three first degrees constitutes a lodge by itself. The apprentices' lodge is free to fellows and masters; the fellow crafts' lodge is free to masters, while apprentices are excluded; and the masters' lodge excludes both apprentices and fellows, until they are raised, *according to the ancient usages, to the sublime degree of a master mason.* Members of chapters, encampments, councils, &c. &c., must of necessity have reached the upper degrees by passing regularly through the lower; and as all above have a right in the degrees below, they may visit in, and be members of lodges of master masons. But observe, that none can open a *master's lodge* on a degree above the third degree in Masonry.

The degrees above are a late invention, and belong to the chapters, &c.; with them I have nothing to do:—let them live; the three first degrees, which are embodied in lodges, and governed by the officers here explained, are alone under consideration.

The lodges thus constituted, and required "to assemble for work at least once in every calendar month," (*Cons.* p. 42.) do nothing unknown to the public except during *communication.* The season of communication opens and closes with ceremonies, improper for a Mason to discover, because he has bound himself by oath not to discover them except to a brother Mason. But no doubt I may copy from the Free Mason's Monitor.

"To conduct (these ceremonies) with propriety ought to be the peculiar study of every Mason, especially of those who have the honour to rule in our assemblies.

"From a share in (them) no Mason can be exempted. It is a general concern in which all must assist. This (ceremony of opening the lodge) is the first request of the master, and the prelude to all business. No sooner has it been

signified, than every officer repairs to his station, and the brethren rank according to their degrees, (1st, 2d, 3d deg.)

"The intent of the meeting becomes the sole object of attention, and the mind is insensibly drawn from those indiscriminate subjects of conversation which are apt to intrude on our less serious moments." (*F. M. Mon.* part 1. ch. 5. *Preston*, b. 2. sec. 3.)

We have noticed in Lancasterian, and Monitorial, and in infants' schools, at a stroke of the master's bell, the whole school rise, and at a word extend the right arm smartly, and then the left: with a finger touch the right ear, then the left cheek: then clap their hands merrily. This was the prelude to some business, and served the purpose of gaining the attention of the children. Its striking similarity, both in manner and design, to the masonic ceremonies of opening and closing the lodges of the different degrees, would induce one to think it must have been adopted from the lodges into the schools; but in the schools it has an improvement in respect to simplicity, and in being a prelude to business of *importance*.

A lodge of masters does never regularly open on the third degree, until after having ceremoniously opened and closed the two preceding. In this way apprentices and fellow crafts are regularly *paid their wages and dismissed*, leaving the masters to themselves. But any business properly belonging to a particular degree, is done while the lodge is open on that degree, that all interested may have an opportunity to act.

What can the lodges be doing one night in a month?

Every society, whether of agriculturists, mechanics, or philanthropists, will find something to entertain and engage them when they meet in conclave. They have by-laws to make and repeal, and enforce and waive; and so have the lodges. They have each peculiar interests to look after. Masonry has hers, and takes this opportunity to drill her votaries on the manual exercises of the craft, by which one is enabled to prove, and to prove himself, a brother; em-

bracing the pass-words, signs, tokens, words, grips, due guards, &c.; also, to instruct her sons in her catechism, and her emblems, (if time permits,) and in her tradition.*

She deals in this kind of lore, which is in some of its parts good; but as a whole, is empty; is no better, as one says, than teaching to put away folly and sin by the emblem of a pair of snuffers, which (in the style of the Monitor) are used by operative Masons for the purpose of topping a light to increase its brilliancy: "*but we, as speculative Masons, use them for the more noble and glorious purpose*" of topping our vanity, that the light of our honest example may the more brilliantly shine to the glory of the craft, which knows how to derive the *sublimest morals* from the trowel and the hammer, the plumb-line and the hand-saw.

These things would not keep men together long evenings once in a month, nor bring them together, only as they serve another turn. In the lodge the politician gains influence, the tradesman makes friends and customers, the mechanic secures employers, and various minds in various callings meet and communicate upon various interests, with a good degree of freedom, and confidence, and social pleasure. They pay no more respect to vain Masonry than this; she brings them together, and helps them each to gain his own ends, only demanding from him in return, that attention to her forms and ceremonies which is necessary to her existence, and that they give. It is a school of discipline to the ambitious; an apology for an entertainment to the convivial; and a distinguished opportunity for the selfish, as well as a season of recreation to the labourer.

To initiate, pass, and raise candidates for the different degrees, takes up no small part of the time of twelve evenings in a year. For then all the ceremonies and emblems, &c. attached to the degree must properly be repeated and exhibited to the novice; and these ceremonies are so long as

* A view of the catechism and tradition are seen in the third degree.

to be quite tedious, were it not for the interest felt in observing their effect on the candidate: as a jockey will, sometimes, when purchasing a strange horse, suddenly bray *boo* in his face to test his courage.

> "In lodges I have been,
> "And all their rites have seen," &c.

It will not seem strange to the reader, that the time should be fully taken up with these things one evening in a month, when he recollects, that Masonry intrusts nothing to writing which relates to her numerous signs, tokens, &c. and to her varied catechisms and lectures, and to her tradition.

It must all be learned by dictation, and that is no small affair, especially when it is considered how much more difficult to commit *a senseless thing* is, than any matter of common sense, and of impressive import.

Few men, having on hand the usual cares of life, can afford time for the tedious operation; but young minds, aspiring to the official stations of the lodge, and to be distinguished in the crowd on some public occasion, as *great Masons*, apply themselves to the task, day by day, and night after night, and make suitable proficiency.

This is called *lecturing*, because the advanced Mason dictates while the others learn.

I hope it is no breach of trust in me, no contempt of my masonic obligations, to say, that the *rehearsal of these things, accompanied by the exercise of the manual*, constitutes that business in modern lodges signified by the word *work*—work over which the master presides, and in which all the brethren *assist*. The term makes an important figure in the treatises on Masonry; and while every one may know, from the stillness of the lodge room, that the temple of the lodges, like that of our ancient grand master, is erected without the sound of a hammer; and from the state of the room after the lodge have retired, that no rubbish is there sufficient to conceal the baseness of any improperly

aspiring fellow crafts of this generation; and so, that the term work, as used by modern artists, must have a signification different from its common acceptation; yet one would scarcely suspect it had an application so very humble, as to signify the dictation or repetition of the masonic catechism, and the rehearsal of all those senseless peculiarities by which Masonry entwines her votaries of every country in one mystic band; but it does mean neither more nor less.

I have pleasure, for the sake of my friends in the lodges, of stating one other employment which much better occupies a portion of their time. It is the exercise of that grace which covers a multitude of sins. The fees of admission are not uniform throughout the country, but they every where amount to a large sum, a part of which goes to erect and to furnish the hall, to purchase the *regalia*, &c., and another part to support and comfort poor widows and orphans of Masons. This is a charity confined to its circle, and useful there; and though limited in its operations, and sometimes perverted from its course, it does go far to engage friends of a pure purpose to the support of the institution, go far to cover the nakedness of the lodges, and may serve as an open door for any to escape whole from the tottering edifice who will; but as true charity is not dependent upon any invention of man, it is unnecessary, for its sake, to sacrifice immutable truth to Free Masonry.

[The reader may recollect the anecdote of the *charity fund* of the Grand Lodge of England building in part the splendid Masons' Hall, London: and also, the remains of Col. Webb, brought from Ohio, and buried, at great expense to the lodges.]

CHAPTER XX.

A. R. 26. 193. *Brick and Mortar origin of the "Divine Craft."*

"Hail Masonry! thou craft divine!
"Glory of earth, from heaven revealed!
"Which doth with jewels precious shine,
"From all but Masons' eyes concealed."
Calcott's Disquisitions, p. 231.

It is important to the truth, that clear proof be furnished of the brick and mortar origin of the "divine craft;" that within a hundred years, it has assumed its heavenly character, has exalted itself above all principalities of the earth, and now spurns its honest progenitors.

The high claims have come in abundance; now follow some extracts of a more humble character. They are taken from an ancient author, already quoted in these pages, and again to be quoted, Lawrence Dermott, whose work has high celebrity among Masons, and is entitled, "Ahiman Rezon," the most truly masonic name of any author I have read.* The edition I use, was printed in London, 1764. The author assures us, in his preface, p. 15. "In the following sheets, I have inserted nothing, but what are undeniable truths." He is not so desperate a foe to truth as some. He sides with the ancient, in distinction from the modern Masons, and has not all the extravagance of the "young archi-

* From this, the Book of Constitutions of South Carolina is called "Ahiman Rezon;" and the second title of the F. M. Library, which is the Book of Constitutions of Maryland, is "Ahiman Rezon;" "The F. M. L. and General Ahiman Rezon."

tects," who wished to have dispensed with wearing aprons; but he is not destitute of great merit as a pretender. I find the "New Monitor" indebted to him for the passage quoted:

"The very enemies of Free Masonry, must own, that it is the most renowned society that ever was, is now, or perhaps ever will be, upon earth, as the following true description will clearly show:

"Hail mighty ART—gracious gift of heaven,
"To aid mankind by our Creator given:
"'Twas you alone which gave the ark its form,
"That saved the faithful from the impending storm," &c.

True as Free Masonry.

The lines are too wretched to be endured, and yet the sentiment deserves notice, especially as, in conclusion, he adds, "But methinks I hear some say, if Free Masonry be such, the brotherhood are the happiest men living;" and he would have us conclude that they are.

"A heavenly ark, to show God saved the lives
"Of Masons four, likewise their happy wives."
(Noah and his family.)
"Such are the blessings of each time and season,
"Which God has promised to the master Mason.*

At the end of these profane lines, he has the following: "None but strangers to the craft, and ungenerous enemies to good society, will doubt the veracity of what is here inserted concerning Free Masonry." But let not the reader be out of conceit of this Ahiman Rezon; it is one of the least offensive, on the whole, of any masonic treatise I have read, and gives the following—

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* Masonic poets have followed the opinion of an ancient Jesuit, who says, Que la Sorbone n'a point de jurisdiction sur le Parnasse; et que les erreurs de ce pays la ne sont sujettes, ni aux Censures, ni à l'Inquisition. "As if men were forbidden to be impious and blasphemous in prose only."—*Paschal's Lettres Provinciales*, p. 221.

"Charge for the management of the craft in working;" which will mightily help to discover the true origin of the order.

"All Masons should work hard and honestly on working days, that they may live reputably, and appear in a decent and becoming manner on holidays," &c. Work means work in this charge; but preserved in modern lodges, it means nothing and less; if it bore some proportion to *play*, it were a redeeming quality in the modern masonic application of the term; but it is a true minus quantity, difficult for beginners to understand, and serving the expert Mason in a pinch, as x serves an algebraist, for any unknown thing.

"A master Mason only must be the surveyor or master of the work, who shall undertake the lord's work reasonably, shall dispend his goods as if they were his own, and shall not give more wages than are just to any fellow or apprentice." [*A. Rezon*, p. 28.]

Master Masons were the highest needed in that age. Men would not then have known at what employment to set a royal arch. It will appear in due season, that masters in that day *alone had* charge of the work; and that "the holy royal arch," and all the sublime degrees, have had their being since the time, *when the landlord's work in stone masonry began to be perverted for her profit and praise, to the Lord's work in Free Masonry.* "Mark, Jew!"

"The master and the masons shall faithfully finish the lord's work, whether task or journey; nor shall they take work at task, which hath been accustomed to journey. (*A. Rezon*, p. 28.)

It was evidently the design of these ancient mechanics to favour a system of rules and prices of work, which they call *journey* work, in opposition to task work, or work, the price of which was to be agreed upon without reference to the fixed rates of the craft.

"None shall show envy at a brother's prosperity, nor supplant him, nor put him out of his work, if capable to finish it. All Masons shall meekly receive their wages without

murmuring, or mutiny; and not desert the master till the lord's work is finished," &c.; matter enough to prepare the reader for the proof yet to be given of the very recent origin of the *Noachidae and the science Μεσοπανία: I am in the midst of heaven.

It is evident that their emblems were derived, with their ceremonies, and charge, and aprons, from the men who work in brick and stone and mortar.

This truth beautifully illustrates another which has been charged to the *vanity* of the craft, viz. that the lamb skin, or white leather apron, the badge of Masons, is more *ancient* than the golden fleece or Roman eagle, more honourable than the star and garter, &c.

> " Our leather aprons we compare
> " With garters red and blue;
> " Princes and kings our brothers are,
> " While they our rules pursue."—*Preston*, p. 396.

We may say with Teresa to her loving spouse, Sancho Panza, " *What covers, discovers thee.*" Substitute sheep skin, for lamb skin apron, (the badge of a stone Mason, no

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* Ahiman Rezon, p. 24, says: " A Mason is obliged by his tenure to observe the moral law, as a true Noachida," which he explains in a note, " Sons of Noah, the first name of Free Masons." And in this he is followed by the New Monitor, p. 109. I am bold to follow so high masonic authority, notwithstanding a trifling dilemma in which it seems involved; not unlike that of the origin of the royal arch degree. Masonic history asserts, that *Adam and his sons were Free Masons;* it would seem absurd, then, to say that Noachida, was the *first* name of Free Masons. But, doubtless, that Mesourania, which unites men of the most opposite tenets in one sacred band, can reconcile this discrepance with perfect harmony.

> " 'Tis Masonry unites mankind;
> " To generous actions forms the soul;
> " In friendly converse all conjoined,
> " One spirit animates the whole."—*Old Song*.

doubt, since rocks were handled by architects,*) and the vanity of the pretension sinks into the most lowly humility, and its seeming falsehood is converted into self-evident truth.

The Roman eagle did not, like the royal arch, have being before its parents, the Romans, nor until some thousand years after brick and mortar Masons wore good *sheep skin* aprons.

> "The curious vulgar could never devise
> "What social Free Masons so rapturously prize,
> "No human conjecture, no study in schools:
> "Such fruitless attempts are the efforts of fools."
>
> *Ahiman Rezon.*

CHAPTER XXI.

Prevarications of Free Masonry.

> "Pray make no mistake,
> "But true your joints break,
> "And take care that you follow your leaders;
> "Work, rake, back, and tueth,
> "And make your work smooth,
> "And be sure that you fill up your headers."
>
> *Ahiman Rezon.*

THE ceremonies and emblems of Masonry are indicative of its origin and character. It began with labourers, men

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* The newly initiated brother is girded with the emblem of innocence, more ancient than the tower of *Babel*, more honourable than the imperial dignity.—*Smith's Masonry*, p. 297.

who with muscular arm wielded the setting mall, handled the trowel, and wore their sheep-skin aprons with unaffected grace. And to operative Masons, who know the use of plumb lines and squares, shovels and common gavels, rough ashler, perfect ashler, and trestle board, the ceremonies of Masonry may in some parts be delightful and profitable. Such will enjoy the lines placed at the head of this chapter.

True Masons know the meaning of the lines, and relish them. But pretended Masons, ignorant of the art, would understand, "True your joints break," in a literal sense; and so *pretend broken limbs.* "Take care that you follow your leaders," they would separate from all connexion with operative Masonry, and apply it as a rule to obey the grand officers.

"Work, rake, back, and tueth;"

that would be to them *the secret:* a mystery inexplicable.

"And be sure that you fill up your headers,"

would be understood in a convivial sense.

A thousand times worse perverted is Free Masonry. Having come into the hands of lords and gentlemen and tailors, most of whom have not the smallest idea of the pedestal, column and entablature; the plinth, the die and the surbase; and finding the terms of Masonry either vulgar, as brick and mortar, or obscure, as "ledgers and putlocks," they think the very brick and mortar has some hidden meaning, known only to the gifted Mason; and "the ledgers and putlocks," (pudlogs. Walker,) are terms of the universal language, which has come down to Masons uncorrupted from the plains of Shinar; and which they, poor fellows, have not had opportunity to learn yet; and so it is that the plain *noun Masonry*, which every child knows to mean the art of building with brick, and stone, and mortar, is made to come from the Greek, Μεσουρανω; SUM in medio Coeli; Anglicé, *I am in the midst of heaven.* (*Hutchinson's Sp.*

Mas. p. 15.) or, as Smith gives it, p. 35., "The original names of Masons and Masonry may probably be derived from Μυστηριον, res arcana, *mystery*, and Μυστης, sacris initiatus, mysta, *those initiated into sacred mysteries.*"*

The humble origin of Free Masonry does not suit with the high notions of its white handed professors; and is used as an argument even to prove the heavenly mystery of the order. "Were we claimants," says Mr. Hutchinson, "only of the title of mechanics, we might have chosen as ancient, and a more honourable branch of the arts or sciences." p. 159.

No doubt we might, and if it were to do over again, should; but it is done, and we must bear it. Mr. H. will *not* bear it, however; he asserts, in the face of all the insignia of the lodge, and the trowels of the chart, and aprons of the craft together, that "*our mysteries are totally abstracted from the rules of mechanics; they are not furnished with any type, symbol, or character, but what appertains to demonstrate the servants and devotees of the great* Μεσουρανιω."—*Sp. Mas.* p. 159.

> "*Gavel, gauge*, and *plumb*, and *level*,
> "All are quickly brought to use;
> "These, with use of *line* and *trowel*,
> "Works of moral worth produce."

But who is this Mr. Hutchinson, that holds the truth so

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* "The words mason and masonry, are but corruptions of other words, *having no relation to edifices.* Mason is, by some, derived from the Greek word, *mas* and *soan*, (quæro salvum,) I desire life or *salvation*, and supposed to allude to the situation of the candidate during some period of the ancient ceremonies. The term masonry seems but a slight variation of the Greek Μεσουρανιω, (esse in medio coeli) *I am in the midst of heaven.*"—*Greenleaf's Brief Inquiry into the Origin and Principles of Free Masonry*, p. 44.

"The name of mason is not to be considered in the contracted sense of a builder of habitations; but figuratively, one, who by gradual advances in sublime truths, and the various arts and sciences, which Free Masonry inculcates, is raised by regular courses to such a degree of perfection, as to be replete with happiness himself, and extensively beneficial to others." (*Calcott's Disquisitions*, p. 76.)

lightly? Is he some Jachin and Boaz, disowned by the fraternity? Did the Masons kill him for a disgrace to the craft? No, no; what Mr. Hutchinson has written, was esteemed "for her profit and praise," and is prefaced with the following—

"SANCTION.

"Whereas brother William Hutchinson has compiled a work, entitled, 'The Spirit of Masonry;' and has requested our sanction for the publication thereof; we, having perused the said book, and finding it will be of use to this society, do recommend the same.

"Petre, G. M.
"Rowland Holt, D. G. M.
"Thomas Noel, S. G. W.
"John Hatch, J. G. W.
"Rowland Berkely, G. T.
"James Heseltine, G. Sec."

Lord Petre is well known in the annals of Masonry, as Grand Master of England, from 1772 to 1777; under whose administration, the corner stone of Free Masons' Hall, London, was laid.—Whew! Whew! Of what use is reason to such men; or argument against such folly? "Having perused the book, do recommend the same." Let Masonry answer it.

The copy in my hands is an edition published at New-York in 1800, and here follows a passage which the Lord Petre and his grand officers must have read, and which shows with what a determined spirit Mr. Hutchinson closed his eyes to the truth, and hardened his heart in transgression, while he would prove Masonry to belong to Heaven, and not to bricks and mortar.

"Our antiquity is in our principles, maxims, *language*, *learning*, and *religion;* these we derive from Eden, (the language of Eden in the lodges!) from the patriarchs, and from the sages of the east, all which are made perfect under the Christian dispensation. The light and doctrines which we possess, are derived from the beginning of time,

and have descended through this long succession of ages uncorrupted; but *our modes and manners are deduced from the different eras of paradise, the building of the temple at Jerusalem, and the Christian revelation.*" Three eras, one for each of the three degrees.

If Mr. Hutchinson was mad, my Lord Petre, and Mr. Holt, and Mr. Noel, &c. ought not to have recommended his labour, and Mr. Preston should not have quoted his work as follows: "Mr. Hutchinson, in his ingenious treatise entitled, *The Spirit of Masonry.*"* And, if Mr. H. were in his right mind, he should not have asked the following questions, p. 170. "If our ceremonies mean not the matter which I have expressed; if they imply not the moral and religious principles which I have endeavoured to unveil; I ask you, MASONS, what they do imply, import or indicate?"

(Because they are senseless and ridiculous, he thinks they must be unearthly, heavenly, divine.)

"*Can we presume so many learned and noble personages would, for many successive ages, have been steady members of the fraternity, if the mysteries were unimportant, and the ceremonies unintelligible? It cannot be; take away their* SPIRIT, *and they become ridiculous.*"—*Hutch.* p. 171.

To learn *the spirit* of these ceremonies, I turn back, and on p. 170. I find, "The Divinity looking down with an eye of commiseration upon the deplorable state of man, in his mercy and love, sent us a Redeemer and Mediator," &c. "In the MASTER'S ORDER this whole doctrine is symbo-

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* And the Grand Lodge of Maryland. "The enlightened brother Hutchinson, in his elaborate work entitled the Spirit of Masonry," p. 180. F. M. Library. Again, p. 199., quoting from Mr. Hutchinson's Spirit of Masonry, he says, "I again introduce the most respectable authority which has ever fallen to my lot to peruse." Again, p. 190., "The erudite pen of the author of the Spirit of Masonry."

lized, and the Christian conduct is by types preserved to us."

Precisely as wind-mills were giants to the knight of La Mancha.

Opportunity will offer more of Mr. H.'s views in the progress of this work. All comment upon them fails; their absurdity is unspeakable; yet he has a spark of sense left: "take away their SPIRIT," he says, from the ceremonies of Masonry, "*and they become ridiculous.*"

To save them from utter contempt, he persuades himself they are symbols of the Redeemer's cross!

CHAPTER XXII.

Masonic Ceremonies and Emblems.

"Adam, well versed in arts,
"Gave to his sons the plumb and line;
"By Masonry, sage Tubal Cain
"To the deep organ tuned the strain."—*Weeks.*

IN showing the perversions of Masonry, these lines will do well to head a chapter. In the mouth of a labouring Mason they would not very much err from the truth. Adam lived to a great age, and it is not impossible that he taught

the inhabitants of the earth to rear houses, as well as to plant gardens; and this the poet may express without offence, as he has done.

> "Adam, well versed in arts,
> "Gave to his sons the *plumb and line.*"

And, in the same manner, labourers might claim Tubal Cain as a brother artist, for *he was an instructer of every artificer in brass and iron;** but the moment any mystical meaning is attached to the words, that moment they are made to utter falsehood. On the lips of labouring Masons they have a literal, and natural, and honest meaning; but with those, like Mr. Hutchinson, who cannot bear to think of any thing beneath the highest display of Heaven's mercy, in connexion with the paltry ceremonies of a nocturnal society, they are made to mean science, and art, and magic, and religion, indiscriminately, and the folly of one has been so played off, as to beguile a thousand.

Previous to 1717, Masonry was this honest society of labourers; but then a change was introduced, and modern or *speculative Masonry* sprung up.

The lodges of *operative* Masons did study geometry, to improve them in their art, as artists now study in the Mechanics' Institutes; but the new and *accepted* Masons "thought expedient to abolish the old custom of studying geometry in the lodge."†

From the operative character of the society has arisen *all* its mystery to modern and speculative craftsmen.

The ancient regulation concerning qualifications for membership are mysterious to the moderns, but capable of an easy explanation in view of their original application.

"No person is capable of becoming a member of the lodge, but such as are of mature age, upright in body and

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* Gen. iv. 22. † Ahiman Rezon, p. 30.

limbs, free from bondage, have the senses of a man, and are endowed with an estate, office, trade, or some visible way of acquiring an honest livelihood." Why might not one have a crooked back or distorted arm, for all the purposes of modern or speculative Masonry? They might, they do; but such would not have strength to labour in the ancient lodges of operative masons.

These ancient charges are found in most manuals of Masonry. They are various, but generally correspond with the following, extracted from "New Monitor," p. 208.

"Thirdly. You must conduct yourselves as men of honesty and integrity, and serve your master in such manner as may be most conducive to his honour and profit."

"Sixthly. Wherever you go, you shall be careful to pay for your board and lodging," &c.

"Some other charges, which equally demand your attention.

"First. No Mason should take upon him his master's work, or any other person's, unless he is conscious to himself that he is able to perform it in such manner as will not injure the craft.

"Second. No master shall take work without a reasonable compensation: nor shall any master or fellow supplant another in regard to employment.

"Third. He who shall be made a Mason, shall be free born, of respectable parents: also, perfect and complete in his limbs as a man ought to be.

"Fifth. No master or fellow shall put away any one's work to task, which ought to be journey work.

"Sixth. Every master shall give pay to his fellows and servants, according to their respective deserts.

"Thirteenth. Every master shall courteously receive a strange brother, who may have come into the country and set him at work, if he can.

"Fourteenth. Every mason shall truly serve his master for his pay, and the master shall honourably perform his task work, or journey, whethersoever it may be."

It is evident these charges were given to labourers, and for them served many valuable purposes; but in modern and speculative Masonry, they only go to make up the mystery; few having any just conception of their meaning. How natural among men of a trade is that charge, "*no master shall take work without a reasonable compensation.*" And not less necessary is that which follows it: "*nor shall any master supplant another in regard to employment;*" that is to say, if one brother is undertaking a job, another shall not rob him by underbidding. This is suitable to the art of compacting bricks and mortar; but what it has to do with the art Μισοφάνω, Sum in medio coeli, *I am in the midst of heaven*, is a MYSTERY, of which Mr. Hutchinson, my Lord Petre, and others, think the explanation either ridiculous, or glorious: as saith the poet,

"Hail, mysterious, hail, *glorious* Masonry."

The history of the craft will abundantly show the fitness of its emblems with its origin; aprons and trowels belong only to brick and mortar; and the mystical application of the terms to the use of a secret society is a perversion, by which they become,

"High words, that bear
"Semblance of worth, not substance."

This is the true key to the mystery of Free Masonry. At first, a combination of honest labourers, to protect each other from the oppressions of the feudal barons, and to command their own price for their labour, they, like ninety other crafts and trades in London, met in fraternities. [*Rees' Cyclopedia*, Art. Company.] These fraternities, in London, are generally governed by a master and two wardens, and have a hall and a charity fund, precisely like the lodges. In their meetings the different trades are suppos-

ed to communicate information beneficial to the craft, as do agricultural societies and mechanics' institutes at this day.

Previous to 1717, there was (I think it will appear) no *Free* Masonry, but only Masonry; neither *speculative Masonry*, but only *operative Masonry*. But when other trades and professions were admitted into the lodges, Masonry was only *speculative* to the newly *accepted* Masons, and began to be spoken of as both operative and speculative. Now it became Free Masonry, and passing as it has done entirely out of the hands of operative Masons, into the hands of speculative Masons, it is to them truly a *mystery*. They know nothing about the setting mall, the ashler, and the level, technical terms of operative Masonry. The whole subject becomes to them, like the line of the poet:

"Rake, back, and tueth;"

a great secret—genuine Free Masonry.

This explanation of the origin of Free Masonry is easy and natural, and is well supported by facts. If the fraternity have great doubts upon the subject, those doubts will be much diminished by a perusal of the history of Masonry since the beginning of the 18th century, as given by Lawrie, and Preston, and Smith, all faithful Masonic writers, who agree to state, that after 1720, Free Masonry passed from the Grand Lodge of London to the numerous places in the four quarters of the earth with which Great Britain had a colonial or commercial intercourse: *the name of the Grand Master, the date of the warrant to a year, and the place where it was sent*, are particularly stated by each of these Masonic historians:* and the fact goes far to prove

* These facts are also stated in the Encyclopedia Britannica, Art. Masonry: an article furnished by Mr. Lawrie, Grand Secretary of the Grand Lodge of Scotland.

that, though *operative* Masonry is as old as the first stone wall, and as universal as the habitations of civilized man, *speculative Free* Masonry is a *modern invention*, industriously circulated by designing men.

CHAPTER XXIII.

"Bible, compass, and square,
"As our ensigns we wear,
"The bright symbols of wisdom profound;
"And while these are our guide,
"Every mystery beside,
"As a foil to our art will be found."

Vocal Com. and Mas. Reg.

"All shall yield to Masonry;
"Bend to thee, blest Masonry!
"Matchless was he who founded thee;
"Thou, like him, immortal shalt be."

Ibid.

MASONRY professes to be a valuable mystery, to possess an important secret, and claims consequence to herself, because no member of the fraternity, however abandoned in principle, or rudely punished by the lodges, has ever been base enough to publish the enigma. Believe that Masonry has such a secret, and the fact that it has never been exposed, would argue something peculiar in the institution. But why believe it? What proof have we? Her word for it? She is one not to be believed, when she speaks even the truth; her reputation is established; veracity and Masonry are antipodes.

She may swell her voice with hypocritical adoration:

> "To heaven's high Architect all praise,
> "All gratitude be given,
> "Who deigned the human soul to raise
> "By *secrets* sprung from heaven;"

it is all in vain; the Lord is a God of truth, who deals not in the hidden things of darkness, but will bring all these to light. It is far from his character to dwell in a secret temple, shut to the half of the human family; to glorify himself by the arts of a dark conclave; to raise the human soul by means which shun the light. Free Masonry does that: professing to be light, her time is the hour of night, her residence a secret vault, with a tyler at the entrance, having an instrument of death in his hand! It fills me with indignation to know the emptiness of Masonry, and to contemplate her pretensions. What *secret*, good or bad, she may possess in the sublime degrees, I cannot say; but within the 2,000 lodges of this Republic, and all the masonic fraternities of Great Britain, I am competent to say she has, besides the empty machinery of the craft, NONE—not the least. The pass-words, signs and tokens, &c. &c. contrived, selected, and framed together, to serve as the anatomy of the masonic body;—these are a secret; and these are the only secrets within any legally constituted lodge on the globe. And is it for these she triumphs, in most of her standard publications, in the following terms?

> "Hail Masonry divine,
> "Glory of ages shine,
> "Long may'st thou reign!
> "Thy noble orders are
> "Matchless beyond compare,
> "No art with thee can share;
> "Thou art divine."

For the *bare* pass-words and grips, masonic catechism and tradition? She might better congratulate herself upon her

white aprons, red sashes, and tremendous grand titles; this would be more honest, and equally sensible.

And then does she say that "bad members have been expelled; but they keep the secrets with which they have been intrusted? Neither the power of gold, which has often betrayed kings and princes, and sometimes overthrown states, empires, and kingdoms; nor the most cruel punishment, which the most malignant tyrants could devise, ever extorted the secrets of Free Masonry, even from the weakest member of the fraternity."*—*New Mon.* p. 78.

That is only her word for it; and she can, one day, take the life of a member, for having exposed her nakedness; and brag of her divinity the next, *of her impenetrable mystery*, of her virgin sanctity. The insinuation conveyed in this extract from the Monitor, and the fact assumed by many orators, for the glory of Masonry, that her mysteries have never since creation been revealed, except to a lawfully initiated brother, is a mistake, having seen them before I took a Mason's oath. Which oath, the novice is assured, before it is dictated, contains nothing counter to his duty to God, and to his country.

Query; taken under such circumstances, and being afterwards found to cover much which is contrary to truth, subversive of social confidence, and hostile to the name of the Lord Jesus, and thus counter to his duty to God and to his country, is it obligatory upon the confiding candidate?

Without deciding the question for others, I shall decide, (though perfectly impressed in the night of the oath, with the importance of the saving clause,) that it ought, as far as possible, by me, to be kept. It runs, "ever conceal, and never reveal, any part or parts, art or arts, point or points, of the secret arts and mysteries of ancient Free Masonry,"

* Hundreds in the state of New-York openly acknowledge the correctness of Morgan's book, and very many have done it under their hand in the public prints.

&c.; "not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it, on any thing moveable or immoveable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or resemblance of the same, may become legible or intelligible, to myself, or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained."

"Not write, print, stamp—it." what is *it?—It* refers to Ancient Free Masonry: "Not the least letter, figure, character," &c. then, of Ancient Free Masonry, may be written, "whereby the secrets of Masonry may be unlawfully obtained." It, or Ancient Free Masonry, the object of the actions forbidden in the oath, is an impossible thing, and false.

It is contrary to religion to be silent on the subject; contrary to the fealty due both to God and to my country, to represent Free Masonry otherwise than false and impossible.

I suppose the *secrets* of Free Masonry, are true; and *true* secrets of the craft it is not my purpose to expose. Our signs, tokens, &c. are *true*, from head to heel. The questions and answers are instead of truth, to serve as tokens and signs; and the events in the tradition are instead of truth, as serving to show a master Mason, they are false in point of fact. The signs and tokens, &c. I have not touched with a finger.

The nature of the questions and answers I have *shadowed* forth in the supposed meeting of the three Grand Masters under the temple; and if it be done in a way, showing not the questions and answers themselves, but only their character, so that no one not initiated can by them impose himself upon the craft as a brother, *the shadowing* is no shadowing of the secrets, but only of their character, and is no transgression; is not a thing "whereby the secrets of Masonry may be unlawfully obtained."

With the tradition I have been necessarily more free; yet have endeavoured, while exposing its absurdities, or (in the language of the Sovereign Inspector General, Master of the Degree of Perfection. and much more, *its*

errors,* to leave all its truth, and all its legitimate use, true or false, entirely undisturbed. It is a fearful thing to depart from an obligation, sanctioned by an oath.

But what is it we are neither to write, print, &c.? *Ancient Free Masonry.* This never had existence, brother: I say that ancient Free Masonry never had existence. *To write, print*, and so expose a thing which never had being, would require Munchausen's talents, would surpass the feat of setting the North river on fire. If ancient Free Masonry mean any thing, it is an order given of Heaven to the first Masons; (*Book of Cons.* p. 19.) honoured by Enoch, Noah, and the patriarchs; at least organized by Solomon, and adorned by the apostles, besides a host of heathens. No such animal, or substance, order, craft, or institution, now exists, or has ever existed; and, therefore, instead of profanely obligating men by a horrid oath not to discover it *unlawfully*, we may, brethren, more properly challenge and defy the most scrutinizing mind to discover it at all.

A certain institution which sprung into existence in the era of the South Sea scheme, and which has speculated more freely with men's consciences in every generation, from A. D. 1720, to this day, than that bubble did with the estates of its duped adventurers; an institution dedicated to patrons of 1800 years, which itself scarce numbers 150 years; full of all absurdities, and yet accrediting itself from Above; making the Lord of Heaven chargeable for its birth and form, for its folly and gift to man; such an institution, it may be believed, is not entirely and altogether within the scope of an oath taken in support of *ancient Free Masonry.* And if it be not such an institution now under exposition, be the blame on me; but if such, let that institution bear it.

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* "Which the novice can prove to be such, in a minute after I have solemnly pronounced them to be undeniable truths, even by that very Bible on which I have received his obligation." (*Dalcho's Orations*, p. 44.)

" Father Adam, created, beheld the light shine,
" Heaven made him a Mason, and gave him a sign,
" Our royal grand secret to him did impart,
" And in paradise often he talked of our art."

Voc. Comp. & Mas. Reg.

True as Free Masonry.

" Are you a royal arch? a templar? a grand master architect? a sovereign inspector general?—You are but a Master Mason. How do you know, then, of what you affirm; that Free Masonry is a sister of the South Sea scheme?"

Now, the inquirer would have me go up nineteen degrees above perfection, besides twenty collateral degrees, (vide p. 112.) to learn the *beginning* of Free Masonry; would have me mount to the pinnacle of the masonic temple to find its supports. Let alone, if the three lower stories of the masonic edifice are swept from their sandy foundation, the upper stories will find it difficult to stand, no doubt. However, let them stand like the royal arch, without a foundation; I know not why I should do homage to the queen of darkness for them; she can give nothing new through them: with the recklessness of a spendthrift she has conferred all needed favours within the lodges; natural religion in the first; all the liberal arts and sciences in the second, and the doctrine of the resurrection in the third degree. Having all this, to want more would be avarice. Can any one really wish for more? Can all that is left in the remaining fifty degrees of Masonry be worth as many tremendous oaths; " in token of your assent you will kiss the book?" No, no, the axe is laid at the root of the tree. I cannot bow down and fifty times swear fealty, for any apprehension I have that the branches will survive the fire into which they must fall with the falling trunk.

" Not the least letter, figure, character, mark, stain shadow, or resemblance, legible or intelligible to myself or others."—*Free Mason's Oath.*

This is a small part of *one* oath, three of which, like the triple headed Cerberus, are stationed at the entrance of

"this *nether empire*," "to prevent the living from entering the infernal regions, and the dead from escaping."

> "Cerberus hæc ingens latratu regna trifauci
> "Personat adverso recubans immanis in antro."
>
> *Eneid*, vi. 417.

A fit guardian of fit place. Every degree has its oath, and each concludes with a penalty horrid in the extreme.

A dread of the light, whatever else, is plainly *shadowed* forth in this anxious care to close every avenue to the dark vault of the lodge. Cacus had not more bolts, and locks, and levers, to his secret mansion, than Masonry has to hers. I shall not push them back, not turn a key, not slip a bolt; there is a way to her dwelling very like that by which Hercules came upon the thief of his heifers; he overturned the mountain beneath which the rogue had his dwelling; and

> "The court of Cacus stands revealed to sight,
> "The cavern glares with new admitted light."*—*Dryden.*

Masonry, covered with a mountain of pretensions, and having for her dwelling a secret lodge, with only one avenue, guarded by imprecating sprites, of whom harpies and gorgons are not unsuitable emblems, rejoices in her security, and glories in her strength. Though a mortal may evade her wiles, and find an open entrance; though he may, fearless of the consequences, give a key to every lock, and set the door open wide for those who will to enter, she still sits a queen in the darkness; her throne is unshaken; her canopy of pretensions defends her. It is that canopy which this work is intended to overthrow.

> ——"Et Caci detecta apparuit ingens
> "Regia, et umbrosæ penitus patuere cavernæ."
>
> *Eneid*, viii. 241.

"Trepi denique immisso lumine manes."

The tenant trembles at the entering light.

Volumes of dark smoke she may vomit forth to the admiration of her trembling adherents; ay, she may quote the bricks of ancient Babylon in proof of her antiquity, and recite "the mystic chronicles of moss covered walls," in "the universal language of Masons," to the delight of her doubting followers; but all to no purpose. Her hour has come; the shafts of ridicule are pointed at her life; the bow is drawn by indignation at her violence and pride; the spear of truth is raised; and die she must, to pass through another metempsychosis. Her spirit will seek a new form to deceive mankind; Free Masonry can serve for its covering no longer.

It can be no breach of duty to expose the empty assertions of Masonry by a slight use of the means which her votaries freely use for her praise. Mr. Webb, for the glory of Masonry, recites fifteen pages of traditions belonging to the sublime degrees, more extravagant, and not less absurd, than that of the master's degree. Did he trifle with his oath? I hope not; then much less have I. Messrs. Hardie, Hutchinson, Town, Preston, Dermott, Smith, &c. &c. have, each and all, taken greater liberties with the traditions of the craft, than the writer; add to these the Book of Constitutions. Have they mocked their oath? or have they liberty, seeing they use it "for her profit and praise," and the writer none, seeing he speaks the truth to her shame?

Their transgression shall not be my justification; I do not name it as such, but only to silence the captious. They considered, as I do, that the secrets of Masonry are her *signs, words, and tokens;* these the oath regards, and no more. The common language of Masons in conversation upon the subject of Masonry, is proof that this is the opinion of the fraternity in respect to the application of the oaths. And, if this interpretation should seem to a

single mind partial, I do not solely rely upon it, but upon the saving clause, that the oath is administered with the express declaration precedent, *that it is not to bind the candidate in any thing affecting his religion, or his duty to his country;* both religion and duty to my country constrain me to use all honourable means for exposing to view the egregious perversions of Free Masonry.

> "Ask you what provocation I have had?—
> "The strong antipathy of good to bad.
> "When truth or virtue an affront endures,
> "The affront is mine, my friends, and should be yours;
> "Mine, as a foe to every false pretence,
> "Who think a coxcomb's honour like his sense;
> "Mine, as a friend to every worthy mind,
> "And mine, as man who feel for all mankind."

I cannot help it; the commencement of this work is more respectful to Free Masonry; then I did not know her so well; thought possibly she might have body enough to cast a shadow, and treated her according to what she *might be*, entitled to some measure of respect; but further investigations, prosecuted now to the summit of the lodges, in company with the reader, warrant a style of expression, which, at first, might fairly be accounted declamatory. To prove her shameless, and to treat her with personal respect, would not suit the integrity of character aimed at in this treatise.

CHAPTER XXIV.

Containing a Sketch of the great delusions which have prevailed in different ages of the world; and answering the question, how could Free Masonry be endured so long?

"He taketh the cypress and the oak; he burneth part thereof in the fire; yea, he warmeth himself, and saith, Aha! I am warm, I have seen the fire; and the residue thereof he maketh a God, even his graven image; he falleth down unto it and worshippeth it, and prayeth unto it, and saith, Deliver me, *for thou art my God.*"—*Isaiah.*

One difficulty remains to perplex the reader, viz. "If this is Free Masonry, how has it been endured so long?" A hard question, which admits of an answer. But suppose it do not admit of an answer? Is it, therefore, to overset a series of well established facts? Because we can not tell *how* the Franklin rod attracts the lightning, shall we doubt its attractive power? The fact is established, be the explanation what it may.

Again, the question may admit of an answer, and yet through infirmity, the writer may fail to give it.

The planets cease not to run their several circuits, though Des Cartes' theory of their motions was never satisfactory, and is now quite exploded. Should I fail, then, in an attempt to answer this question, the facts stated with respect to it remain unabated; and should the following argument seem as hypothetical as Des Cartes' theory, the planets are not more true to the sun, than the facts of this treatise are to Free Masonry.

"How then has it been endured so long?"

Men have been ever fond of strange things. A glance at their follies will show that Free Masonry is not the most incredible fault of which they have been guilty. Begin-

ning the answer where Masonry is said to have begun, in the garden of Eden, the first man, Adam, lured by the false hope of exaltation, fell into disobedience and the snare of death; then the old world became entirely corrupted, and was in consequence destroyed by the flood: next, the sons of Noah, while he yet lived, madly raised the tower of Babel: afterward, the Egyptians, the wisest people of their age, who raised monuments of art, that the puny moderns, with their best efforts, have not the means to take down, became the most superstitious people on earth: "they lost Pelusium, the key of Egypt," by the stratagem of Cambyses, "who placed in the front of his army a great number of cats, dogs, sheep, and other animals, which were regarded as sacred by the Egyptians, and then attacked the city by storm.

"The garrison, not daring either to fling a dart, or shoot an arrow, for fear of hitting some of these animals, Cambyses became master of the place without opposition." [*Rollin*, vol. i. p. 365.]

If the Egyptians were not so wise and learned as the moderns, neither is Free Masonry so contemptible as their superstition. "It is astonishing to see a nation which boasted its superiority above all others with regard to wisdom and learning, thus blindly abandon itself to the most gross and ridiculous superstition. Indeed, to read of animals, and vile insects, honoured with religious worship, placed in temples, and maintained with great care at an extravagant expense; to read that those who murdered them were punished with death, and that these animals were embalmed, and solemnly deposited in tombs, assigned them by the public; to learn that this extravagance was carried to such a pitch, that *leeks and onions* were acknowledged as deities, were invoked in necessity, and depended upon for succour and protection; are absurdities which we, at this distance of time, can scarcely believe; and yet they have the evidence of all antiquity." [*Rollin*, vol. i. p. 116.]

This superstition is a matter of historical fact: how could

it have been endured a moment? Free Masonry, making every allowance, offers nothing in absurdity equal to it. The crocodile, the rat, the cat, &c. are found by modern travellers, embalmed by the side of their deluded worshippers.

The children of Abraham, distinguished by the most astonishing miracles, taught by the prophets, and possessed of the oracles of God, had neither eyes to see, nor hearts to understand, neither knowledge nor understanding to say of their idols of wood, "I have burned part of it in the fire; yea, also, I have baked bread upon the coals of it; I have roasted flesh and eaten it; and shall I fall down to the stock of a tree." [*Isaiah*, ch. 44.]

Making every allowance, Free Masonry furnishes nothing in absurdity to equal this. How could it have been endured for a moment?

Pass to the Greeks, that high-spirited people, that nation of philosophers and heroes, to whom the rest of mankind were barbarians. They believed in the divinity and the vices of Jupiter, the oracles of Apollo, the labors of Hercules, and the innumerable fables of a ridiculous mythology; Socrates, their highest boast, in his last moments, solemnly reminding his friends of the rooster, due to the deified Doctor Esculapius. This entirely surpasses the follies of Free Masonry, and yet it is undeniably true, and the Sovereign Inspector General might declare it so without fear of contradiction.

Free Masonry may be challenged to furnish an absurdity surpassing that exhibited by the conquerors of the world, when, in their degradation, they chose a *horse to fill the dignity first honoured by Brutus;* or when in their glory the armies of Rome refused to engage with their enemies, if the chickens refused to eat!

No people that ever lived upon the earth, possess by nature more cunning than the Egyptian, more intelligence than the Greek, or more gravity than the Roman. Yet into these absurdities they fell, not as individuals, or as frater-

nities, but as whole nations; not for one half century alone, but during their national existence.

We are, unfortunately, independent of antiquity for examples of this sort. Man is the same inconsistent being in all ages of the world, in all stages of civilization. Idolatry, superstition, and imposture, have not ceased from the earth. Folly is not confined to Free Mason lodges. One half of the human race are now the miserable victims of a faith scarcely superior to the worship of leeks and onions: one fifth, a brave, and honest, and intelligent people, are the followers of the false prophet—to this day, the dupes of the Mahommedan imposture; and when we come to our own family of men, we find the enlightened and philosophic, the liberal and pious of Christendom, divided into the worshippers of images and saints, and the rebels from the authority of the Pope; each to the other no less strange, unaccountable, and absurd, than Free Masonry is to the reader.

An ancient, and yet a modern fact, more hideous and unnatural than any yet mentioned, but perfectly sure, is: "Pilate said, whom will ye that I release unto you, Barrabbas or Jesus, who is called Christ? And they say unto him, Barrabbas: they cried out all at once, not this man, but Barrabbas.

"And he released unto them him that for sedition and murder was cast into prison, whom they had desired: but he delivered Jesus to their will."

Their preference was meditated, was expressed with loud clamour; "away with this man!"

And millions of the people favoured of heaven, children of faithful Abraham and chosen Israel, have steadily, for eighteen centuries, maintained the obstinate unbelief of their fathers, and do yet maintain it.

Comparing her absurdities with the character of this fact, Free Masonry has a right to be proud: yet it has been fivefold longer endured by the sharp-sighted Jews, than the name of *Free Masonry* has been known.

"What do you infer from all this?" Plainly, that man is capable of believing and maintaining the inconsistencies of Free Masonry;* that the institution, absurd as the truth makes it, ought not, on that account, to be thought impossible; and a reviewer, not many months since, was at a fault, concluding upon Morgan's book, "that if this were true, the institution would have fallen long ago; would not have waited the impious hand of an unprincipled assassin, to strike the deadly blow."

"But the Egyptians, Grecians, Jews, and Romans, did not really believe these absurdities." Their actions declare that they did: and if their leaders were wiser, yet for some reason, they gave in to the popular faith; taught, enforced, and practised it. So with Free Masonry; if not believed, it is practised as if it were: if the leaders are wiser, they still have their reasons for teaching, enforcing, extending, and maintaining it.

Have we no more sense than the men of Israel? No understanding to say, a part of it I have burned; and shall I make the residue thereof an abomination? A large part of it I know to be false; shall I make the residue my religion?

It is evident that the wisest nations, in their best days, have fallen into greater errors than this of Free Masonry; and that the men who might be supposed to know better, have either encouraged, or yielded to the folly. This is precisely the ground on which our order stands. The multitude are duped by it; and the knowing ones either yield to, or encourage the folly. This is my answer, generally, to the question, "how could it be endured so long?" At another time, I will give particular reasons for the appearance of the names of Washington, Warren, George IV., Frederick the Great, &c. upon the rolls of the fraternity.

"Sufficit huic diei sua vexatio."

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* "Stultorum infinitus est numerus."

And must this great society, this mighty society, which has waxed rich through the abundance of her delicacies, and has kings for her grand masters, and the princes of the earth for her priests and ministers; which saith in her heart, "I sit as a queen and am no widow, and shall see no sorrow;" must she be numbered with the superstitions and impostures which have deceived mankind; must she pass away and be found no more at all?*

Indeed, I think so;—let those who will, take up the lamentation, (not given for the mourners on this particular occasion, yet so admirably suited, that may I be pardoned for introducing it.) "Alas! Alas! that great *society* that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

"For in one hour so great riches is come to nought."

CHAPTER XXV.

"Again!—Again!—$20,000!—Two Quarters of the Highest Prize drawn here!"—*Broadway.*

THE history of Free Masonry alone can fully develope its character; a true and rational account of its origin, changes, operations and results. Such a history it is not within the scope of this work to give; and yet, for the reader's satisfaction, I attempt to embody in this chapter, views of Free Masonry drawn from a satisfactory conception of its history, and ably supported by the succeeding chapters of this treatise.

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* St. John.

Paschal, describing the order of Jesuists, portrays with a master hand the most prominent features of Free Masonry. With his work before me (*Œuvres de Blaise Pascal. A un Provincial, Lettre cinquieme.*) I fill up the outline, and suit the shading to the present subject.

Free Masonry, " which the first Masons received from God," and which teaches " the skylle of becoming gude and parfyghte without the help of fear and hope," doth also rest on " the same co-eternal and unshaken foundation, contain and inculcate, in substance, the same truth, and propose the same ultimate end, as the doctrine of Christianity taught by Divine Revelation." (*Grand Chapter of New-York. Town's Spec. Free Masonry*, p. 13. 1st ed.) " Speculative Free Masonry," say the grand chapter, (*Town*, p. 23.) " evidently embraces, in body and substance, the whole duty of man as a moral being." Who can doubt this? Not the *profane*, surely, for having never entered the sacred walls of a lodge room, it does not belong to them to affirm or to deny what is masonically taught there. Not the fraternity, for they see with their own eyes, and hear with their own ears, and sanction by their highest official documents, the matters quoted here.

Neither can it be doubted, that " ever since symmetry began, and harmony displayed her charms, our order has had a being." The Master of the Lodge of Antiquity must know, Mr. Preston, " the faithful historian of Masonry;" and he asserts it, supported by the Grand Chapter of Rhode Island, and Mr. Webb. (*Preston*, book 1. sec. 3. *Free Mas. Mon.* part 1. ch. 1.)

Free Masonry is, also, " the key-stone to all other arts and sciences." (*Hardie's Mon.* p. 189.) It consecrated the Sabbath as a day of rest. (*Mas. Manual*, p. 170. *Hardie's Mon.* p. 111. *Webb's Mon.* p. 55. and *F. M. Library*, p. 168.) And " includes within its circle almost every branch of polite learning." (*Preston*, b. 2. sec. 4. *Free Mas. Mon.* part 1. chap. 10. *F. M. Library*, p. 165.) It teaches the seven liberal arts and sciences, besides *the black art*, or " the art of wunderwurkynge, and of foresaying

things to come;" "the art of chaunges," or transmutation of metals, by which the alchemists abstract pure gold from old brass and rust of iron. Also, "the way of winning the *Facultye of Abrac.*" (An abbreviation of Abracadabra; a magical word.—*Mr. Locke.*) And "the universal language of Masons." (See *Book of Cons.* p. 19. *F. M. Library*, p. 11. *Hutchinson*, *Calcott*, &c. &c. *Preston*, b. 3. s. 1.)

All this is not to be doubted; for Free Masonry declares it in the most solemn form, and under her highest sanctions, in the very words quoted here. Will any man, not having seen her mysteries, presume to contradict her grand lodges, and her grand chapters, and her grand office bearers, on both sides of the Atlantic? I am persuaded not one.

This is the attire in which Free Masonry arrays herself; it is her *court* dress; her usual apparel is more simple. In the common intercourse of the fraternity in this country, she does claim, it is true, most effectually to execute what Christianity was intended to accomplish, the establishment of fraternal relations among all the sons of Adam; but this without the most distant idea of representing herself to be a very efficient character, and Christianity feeble; no, no; "*the universal principles of the art unite men of the most opposite tenets, of the most distant countries, and of the most contradictory opinions, in one indissoluble bond of affection;*" (*F. M. Mon.* part 1. ch. 1. *Preston*, b. 1. sec. 3.) but yet she is only "*the handmaid of religion.*"

Now, is she not a pattern of humility? Able to do this; *unite in one indissoluble bond of affection, men of the most opposite tenets*, and yet content to be accounted the handmaid instead of the mistress? Truly, she wrongs herself to the praise of her modesty; taking the lower seat, when every reflecting mind must be conscious, that the master of the feast, on entering, will say, "Friend, go up higher," and she will have honour in the eyes of all men. O, immaculate art of demonstrating moral truth by geometrical solutions! (*F. M. L.* p. 179. *F. M. Manual*, p. 189.

Preston's Illustrations of Masonry, p. 61. b. 2. s. 4. *Hardie's Mon.* p. 89. *F. M. Mon.* part 1. ch. 10. *The Charge to the newly admitted Fellow Craft.*) O renowned "Art of finding new arts," "*for her own profit and praise!*" (*F. M. L.* p. 11. *Book of Cons.* p. 19. *Preston*, b. 3. s. 1.) "*How shall all that pass by, clap their hands at thee, and say, is this the society that men call the perfection of beauty? that is "built on the Rock of Ages?*" (*Mr. Town*, p. 24.) the glory and beauty of the whole earth? O, how art thou fallen, Daughter of the night, and of darkness, and there is none to help thee! "*Thine enemies have opened their mouth; they hiss; they say, Certainly this is the day we looked for; we have found; we have seen it.*"*

Though our lady always carries some jewels to allure, and the same immodest spirit to defile, yet her common garb is of this sort.

She is self-complaisant enough to think that it is useful, and even necessary for the promotion of virtue, that her influence should universally prevail, and that all consciences should be laid under the restraint of her oaths. And, because Evangelical truth is much esteemed by some, Free Masonry, by the hand of Mr. Town, and the Grand Chapter of New-York, (*Town's Spec. M.* p. 31.) is declared to "*embrace the whole subject matter of the divine economy;*" and present "*for sublime contemplation,*" "*the deep mysteries of the Divine Word, in whom all the fulness of the Godhead dwelt bodily.*" (*Idem.* p. 24.) This pleases some Christians.

But as other men are infidels, she presents herself to them, in the ceremonial of the craft, publicly offering prayers in mockery of truth: "*As we are now about to enlighten a fellow mortal in Free Masonry, wilt thou enlighten us in a knowledge of divine truth.*" (*Book of Cons.* p. 151.) And from profane lips uttering over the novice, "*Endue him*

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* Jeremiah.

with a competency of divine wisdom, that, by the secrets of our art, he may be better enabled to display the beauty of holiness." (Found, without material variations, *Hardie's Mon.* p. 218. *Book of Cons.* p. 149. *Ahiman Rezon*, p. 45. *F. M. L.* p. 129. *Preston*, b. 2. s. 3. *Cross's Chart*, s. 1. *F. M. Mon.* part 1. ch. 8 pp. 36, 37.) At no time reverently naming the only Mediator between God and man, but avoiding the name of Jesus our Lord: and this suits the infidels.

But many of the fraternity care for none of these things; give them the jovial meeting, the exciting cup, the smoking viands, and the mantle of night. To these she comes with laughter and song:

> "Let your hearts be blytho and gay;
> "Joy and mirth let all display;
> "No dull care
> "Shall enter here,
> "For this is Mason's holiday."
>
> *Preston, ed.* 1788.

And should sober friends doubt the tendency of this nocturnal institution, she furnishes her votary with suitable defence.

> "Coxcomical pedants may say what they can;
> "Abuse us, ill use us, and laugh at our plan;
> "We'll *temper our mortar*, enliven our souls,
> "And join in a chorus o'er full flowing bowls.
> Chorus—"*We always are free*," &c.
>
> *Ibid.*

This suits the lovers of fun, and of good liquor; and many are the poor fellows living monuments to its efficacy, but dead to society; *dead*, breathing, moving, yawning, dead men; waiting for the monster to close their eyes, and to lay them welcome to their fellow earth, forgotten in the tomb.

By this obliging and accommodating spirit, she extends her arms to all the world, and holds within her fond embrace *men of the most opposite tenets.* Does one charge her with

licentiousness? She, in a moment, repeats all the emblems and morals of the apprentice's degree. Does one charge her with infidelity, rank deism? She quotes Mr. Town and the Grand Chapter, officially declaring that: "*As the Word in the first verse of St. John, constitutes the foundation, the subject matter, and the great ultimate end of the Christian economy;* so does the same WORD in all its relations to man, time, and eternity, constitute the very essence of speculative Free Masonry." [*Spec. Masonry*, p. 154., the last clause of chap. 13.]

Does any one say, she is senseless and unmeaning? She immediately calls up Mr. Preston, Col. Webb, Mr. Cross, Messrs., and gentlemen by scores, to declare, "Free Masonry is a progressive science:" "Masonry includes almost every branch of polite learning;" "to exhaust the various subjects of which Masonry treats, would transcend the powers of the brightest genius."

Does any say she is contemptible? She replies:

> "The greatest of monarchs, the wisest of men,
> "Free Masonry, honoured again and again:
> "And nobles have quitted all other delights,
> "With joy to preside in our mystical rites."

Washington, Warren, and Franklin, are names often quoted to the honour of Free Masonry. It does not appear that the first concerned himself with it. He was taken in, as many have since been, and said no more about it. But Washington civilly answered the compliments of the Grand Lodges, and that is reason enough for Free Masonry to decorate herself with his name.

Warren and Franklin were active Free Masons: so has been George IV. and Frederick the Great. But in either case, was it for her sake, whose Grand Master so pusillanimously died under the stroke of the *two foot rule*, the *square*, and the *mallet?* Did they court the lodges for the sake of bantering with strangers: "you are a Mason then, I presume?"

"I am; try me."

For the embrace of the five points of fellowship, and for the Shibboleth of Free Masonry? Not they.

What was their object, let others say: surely it was not for the light or the love of Free Masonry. Franklin and Warren saw the storm of the revolution in the clouds which precede the rain. They sought the deliverance of their country from foreign sway. One who works against the ruling powers of any form of government, will find Free Masonry, as Weishaupt did in working against all forms of government, a good tool.

Many officers of our revolutionary army, for pastime, and a confederacy to sustain them under their peculiar trials and dangers, fell into the arms of Free Masonry. They were regarded as rebels, without being paid like patriots; and so it was, for whatever reason, Free Masonry first flourished in our country, through the struggle for our national independence.

Why Frederick the Great was engaged in the lodges, will appear in the sequel. That the present king of England, while Prince of Wales, presided over the lodges of England, may be accounted for by the use then made of Free Masonry on the continent of Europe, to destroy, not only every throne, but every form of government. He, as heir to a throne, would take care for it: and how better, than by heading and thus guiding the most powerful engine of attack levelled against the Bourbons of France? A prince, having the wisdom to confer a knighthood for the capture of an American frigate, would cheerfully have given an earldom to the subject, who, at that period, had blown Free Masonry fairly out of water; but parliament, in 1799, putting an extinguisher upon its vanity, by confining it to the *three degrees;* and the royal family condescending to govern it, it is now in England as harmless and respectable and silly, as a court fool.

It is harmless only as a political engine; in its influence upon the morals, Free Masonry is a curse to any people. Gentlemen may point out a thousand instances of her ex-

cellent moral influence; but she is a deceiver, and cannot be trusted when she speaks the truth. All have heard of the veracity of the thirsty savage, who, on a winter's day, received his quart for a deer, which the shopman "might find"—but did not find. The savage, when afterwards challenged, replied, "You found Sigamond lake?" "Yes." —"And the great white oak?" "Yes."—"It is well if Indian tell two truths to one lie." Like this *veracity* is the moral influence of Free Masonry. She defines geometry and the sciences, like Playfair; and tells you, "these are the delight of the lodges." You find the lodge, as certain as the shopman did the big white oak by Sigamond lake, but no deer is there. She discourses upon religion and morality, like a saint; and pretends to guide her followers to a blessed immortality. They find the white oak and the lake, two truths; but the main thing is false: Free Masonry is a blind guide. She pretends that "*the* WORD *in the first verse of St. John, in all its relations to man, time, and eternity, constitutes the very spirit and essence of speculative Free Masonry:*" *Town's Spec. Free Mas.* p. 154.) an assertion, so barefaced, that it beats the effrontery of the Indian by two bow shots; and it is impossible to conceive how it could be solemnly pronounced, and officially sanctioned, and, after five years opportunity of reflection, repeated, in the second edition of Town's S. M. But there it is, p. 144; let the Grand Chapter look to it; Free Masonry can answer it only with her life.

O, could this voice reach the ears of the honest fraternity, how distinctly would it cry: "Free Masonry is a fiend, a legion of foul spirits; a wonder, like the smoke coming up from the bottomless pit, that darkens the sun and the air. Full of all subtlety and craftiness, she takes the profession of an angel of light, yet dwells unseen in the darkness. She plants herself upon the *same co-eternal and unshaken foundation with Christianity, as taught in divine revelation*, thus comparing her midnight face with the church,

"clear as the sun, and terrible as an army with banners." She dwells in the midst of deceit, teaching her children to "bend their tongues like their bows for lies." Professing to "embrace in body and substance the whole duty of man as a moral being;" (*Gr. Chapter N. York. Town*, p. 23.) professing to be, in the inimitable language of the scriptures, *a fountain of living waters;* she is, indeed, hewn out with men's hands, a broken cistern, that can hold no water."

CHAPTER XXVI.

Royal Arch Masonry.

"Attention, Mark Master, you're called to appear
"Before our famed workman, the chief overseer;
"Since our labours are finished, for wages prepare,
"The Lord of the vineyard will give each his share."

F. M. Library, p. 215.

"There is no more occasion for level or plumb-line,
"For trowel or gavel, for compass or square;
"Our works are completed, the Ark safely seated,
"And we shall be greeted *as workmen most rare.*"

Ibid. p. 232.

Commencing this work with an earnest desire to do it up thoroughly, my heart leaped with the hope of taking the highest degrees of Free Masonry in a fraternity of Right Honourables. Leisure, and wealth, and ambition to carry

every good thing to a high state of perfection, enable the gentlemen of England in some points, to surpass the business men of our Republic; and it could not be doubted that Free Masonry would receive deserved attention in the metropolis of Europe.

Soberly I resolved upon it: "the institution appears hollow and senseless; yet it is sustained by judicious and substantial men. I have undertaken to investigate it, and London will afford a field rich with satisfaction to my doubts. To London let me go."

While meditating on this matter, and shaping my purposes in due season to accomplish it, I happened in another metropolis to meet an excellent grand master of the Grand Lodge ——, and challenging him upon the outrageous pretensions of our fraternity, he soon put me at rest upon the score of obtaining more satisfactory information in London.

What! not be able to take a degree of Masonry in all Great Britain higher than the third, or sublime degree of master Mason? How must the masonic reader be surprised to hear it: it is not credible: yet the most excellent grand master affirmed that it was so.

"How do they manage in the master's degree, where our lodges give a *substitute* for the lost word?"

"They give the word at once," he replied, "*and the chase ends there.*"

I have heard that the British have a portion of good sense, and was inclined to believe this true friend of Ancient Free Masonry; but the affair was too important to rest upon individual testimony. He kindly referred me to the second article of the union of the Grand Lodge of England with the Dissenters, headed by the Duke of Athol, ratified in London, 27th December, A. D. 1813; copies of which were sent to each of the Grand Lodges of the United States of America. I can never obtain that, which declares, according to my grand master, that *all ancient Free Masonry is contained within the lodges of Master Masons.*

And here are some good reasons for believing it, until the article itself is found.

Preston's Illustrations of Masonry pretend, to give a full and perfect illustration of all the degrees, public ceremonies, and forms of Free Masonry. He takes no notice of any degree in Masonry higher than the master's. But in the historical part of his later editions, he mentions the formation of the Harodim Chapter, A. D. 1787; and, at the same time, expresses fears for the consequences of some *modern innovations* in Masonry.

Hutchinson's Spirit of Masonry, published in 1764, treats liberally of the three degrees, and of the three only. He speaks of the royal arch; but indistinctly, and does *not* account it a fourth degree of Masonry. He was a man who would not have spared to honour the glorious craft, Mesourania, with higher degrees, had they been known then to English Masons.

Jachin and Boaz professes to give a perfect key to all the arcana of Free Masonry, without an intimation of a degree above the lodges: that was published about 1770.

Ahiman Rezon, published in London, 1764, treats of the three degrees, and names the *holy royal arch*, as the very marrow of Free Masonry; but not as a distinct degree, not as a separate order of Masonry.

> "*Three* principal steps in our ladder there be,
> "A mystery to all but to those that are free."
>
> *Ahiman Rezon.*

The Book of Constitutions of Massachusetts, ed. 1792, professes to give a complete history of Free Masonry, both in England and Massachusetts, but it makes no mention of any degree, in either country, above the lodges of master Masons.

Lawrie's History of Free Masonry professes to give a full history of the craft, and makes no mention of any body of Masons higher than masters; but in the constitution of

the Grand Lodge of Scotland, it is expressly declared, that all ancient St. John's Masonry is contained within the three degrees of apprentice, fellow craft, and master Mason. (*Lawrie's History of Masonry*, chap. *Constitution of the Grand Lodge of Scotland.*)

Smith's Use and Abuse of Masonry is an elaborate octavo of some 400 pages, critical and historical, published in London, 1784, without noticing a chapter, or the royal arch degree, or any degree higher than the master's.

Calcott's Disquisition upon Free Masonry, republished at Boston, 1770, gives no treatise upon the royal arch degree. or any degree above the master's.

By act of Parliament, 1799, all secret assemblies whatever are made penal, except those of the Free Masons' lodges. *Vide Ency. Britt.* art. *Masonry.*

Visiting London, then, with a view practically to acquire a correct knowledge of the higher degrees of Free Masonry, would be labour lost.

No; we have the information nearer home. Hear the voice of experience, "of a distinguished member of our fraternity," says the Free Mason's Library. "The brief analysis which it gives of Masonry cannot be too deeply impressed upon the minds of all who are, or who would become, Free and Accepted Masons." (*F. M. Lib.* p. 6 of the preface.) "In the mark Mason's degree I obtained a plan 'well ordered in all things,' to avert the evils of any disorganizing power, and prevent the calamities of poverty and want. (Excellent! who would not be a Free Mason?) As a past master, I learned the true art of governing myself, and those over whom I should be appointed to preside. In the most excellent master's degree, I was carried back to the time when the temple was finished, the capstone brought forth with shoutings of 'grace, grace to it,' the ark safely seated, the most excellent masters prostrate before the Eternal, praising his goodness and mercy; and the fire of heaven not only burning on the altar, but in the hearts of the worthy; my heart was touched as with a live

coal from the altar, and I could not but exclaim: 'Glory to God in the highest.'" (He is only practising the Masonic "Arte of wunder wurkynge." *Vide F. M. L.* p. 11.) "In the royal arch Mason's degree, I beheld myself exalted to the top of Pisgah, an extensive scene opened to my view of the glory and goodness of the most excellent high priest of our salvation. I dug deep for hidden treasures, found them, and regained the omnific word:" ("visible in the temple in St. Jerome's time, written in the ancient Samaritan characters.") The same *word* which the British Masons give in the third degree, our panting brethren must chase to the top of the sublime degree of master Mason, and thence to the bottom of the ninth arch. This is a great improvement of Free Masonry. It returns the English compliment to Yankee ingenuity in the construction of labour-saving machines: the hungry manufacturers prefer their own handy-work to a Brewster.

The impiety of this extract from the preface of the Free Mason's Library, should not have been left unnoticed a moment. I abominate it; and copy it here to the discredit of Free Masonry, by the hand of her faithful servant, the Grand Lodge of Maryland. (Vide their sanction to the Free Mason's Library, p. 3.)

O, it is laughable what a confusion the masonic degrees are in. The book of Constitutions of Massachusetts, giving "a true idea of Masonry," says: "three classes are *generally* admitted, under different appellations:" (p. 121.) which is a plain intimation that less than three are sometimes admitted without falsifying the *true idea* of Masonry.

We have already seen in this chapter how many authors treat of Free Masonry as contained wholly within *the three* degrees. (Vid. p. 161.)

Cole's Free Mason's Library, with the sanction of the Grand Lodge of Maryland prefixed, giving a brief sketch of the respective degrees of ancient Free Masonry, says: "There are (I am bold to assert) but four degrees in ancient Free Masonry. This opinion accords [hear, hear!]

not only with the sentiments of the oldest and best informed Masons, with whom I have conversed, but is, also, agreeable to written and printed documents in my possession; some of the latter of which are almost as old as the art of printing itself. They are as follows:

"1. Entered Apprentice.
"2. Fellow Craft.
"3. Master Mason.
"4. Royal Arch Mason."

Free Mason's Library, p. 318.

This is a capital witness. He makes one more degree than the Grand Lodge of Massachusetts, in their Book of Constitutions, and the Masons of Britain admit: but hear him.

"The following orders, *which have within a few years past been manufactured into degrees*, are merely elucidatory of the second, third, and fourth degrees, viz.

Past Master, Mark Master, Select Master, Most Excellent Master, Royal Master, and Ark Master, or Noachite,"	(These have been manufactured within a *few* years past; it is not *many* years, since Mr. Cole's fourth degree, the Royal Arch, was also *manufactured*.)

Free Mas. Library, p. 318.

Now, by turning to the Grand Circular of the Most Puissant Sovereign Inspectors General of Free Masonry, found in Dalcho's Orations, p. 78, we shall see a list of the names of the masonic degrees to the number of *thirty-three*: manufactures flourish. They are all enumerated in this volume.

Again! "List of the various masonic degrees.

"In a late publication, 1816, we find the following list of masonic degrees, which the author states are conferred in the Sublime Grand Lodges, in Charleston, S. C., in the city

of New-York, and in Newport, R. I.;" and then follow the names of *forty-three* degrees!—(*Free Mas. Library*, p. 317.)

What a beautiful structure is Ancient Free Masonry! so consistent in its plan; so harmonious in its parts; so finished in its execution! Generally, it is three stories high, sometimes less, oftentimes four, and then seven, seventeen, thirty-three, and forty-three; yet it is always the *same superb* edifice; never too narrow on the ground, never too high in the air; and never containing more or less than "*the whole duty of man as a moral being; comprising a summary of principles conformable to the very nature and fitness of* things."—*Town's Spec. Free Masonry*, p. 23.

> "*Thy* wisdom inspired the great institution;
> "Thy strength shall support it, till nature expire;
> "And when the creation shall fall into ruin,
> "Its beauty shall rise through the midst of the fire."*
> Ri tol de rol, tol de rol, ri tol de rol.

To reason with intoxicated men, is useless; with madmen, is absurd: *vana sunt et risu digna:* intolerable vanity is a fair object of ridicule; it is hardened against reason; satire alone can correct it. The writer is not unkind towards Free Masonry: even charity may laugh at folly, to make others laugh at it, and avoid it.

That the Royal Arch is a degree of ancient Free Masonry, one hundred chapters in the single state of New-York are ready to testify, with Webb, Town, Cross, Cole, Dalcho, and a host of other authors, sanctioned by the highest authorities of Free Masonry.

On the other hand, that it is not a degree of ancient Free Masonry, is asserted by the Grand Lodges of England and Scotland, and by all the legally constituted masonic authorities of Great Britain, supported by Preston, Lawrie, and the Book of Constitutions of Massachusetts.

It dates from its beginning, which date is inscribed by the

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* Free Mason's Library, p. 233.

Grand Lecturer, J. L. Cross, upon the prostyle temple, copied in this vol. p. 55, and sanctioned by the greatest names, and highest bodies of Masons in North America. Naming the grand officers, he says, "Elected 10th Sept. A. D. 1819. R. A. M. 2349." Nothing can be more certain, then, than that as A. D., the era of our Lord was A. D. 1819; so was R. A. M., the era of Royal Arch Masonry, R. A. M. 2349.

So, *Mr. Town*, sanctioned by the *Grand Chapter of New-York, and the greatest names of Masons*, in a laboured attempt to show, "that ancient Masonry has been the medium through which the Pentateuch, or five books of Moses, have been preserved to the world," (*Town's Speculative Free Masonry*, second ed. p. 190.) clearly asserts, "We have a tradition descending from time immemorial, involving certain facts unknown to the world, that the sacred ark, together with the book of the law, was removed from the most holy place, under masonic direction, and so deposited as to escape that overwhelming destruction which swept the whole land of Judea. From this tradition we learn where, and under what circumstances, the book of the law was found. The very name of royal arch has a significant allusion, well understood by every brother of that degree. *The very foundation of that degree rests on this fact.*"—(*Ibid.* p. 208.)

This trifling pretension of Free Masonry is in the mouths of the disciples of the nocturnal school from *Canterbury Green to Manlius Square*, and is commonly urged upon Christians as a motive of gratitude to Free Masonry for the important service and distinguished favour thus conferred upon religion. "What claims of gratitude," cries Mr. Town and the grand chapter: "*What claims of gratitude has ancient Masonry on the whole Christian world, as the angel of mercy in protecting the revelations of Grace!*"

"Gratitude!" O, how mistaken is Mr. Town. Does not ancient Free Masonry confess that she saved *but the Pentateuch?*

"Quoth she, if you suspect my troth,
"I cannot prove it but by oath;
"And if you make a question on't,
"I'll pawn my word that I have done't."

No doubt; but where were the books of *the prophets* and of *the Psalms?* Did the hussy in her haste leave them to perish? Such carelessness was unpardonable; true, these were saved, but no thanks to ancient Free Masonry; she left undone much the larger part of her duty, and is entitled rather to reproof than "*gratitude.*"

Now 530, the number of years before the Christian era that the foundations of the second temple were laid at Jerusalem, and that the fact occurred on which the royal arch is founded, added to A. D. 1819, the year when the "most excellent grand officers" were elected, exactly gives the era of royal arch Masonry, according to Mr. Cross.

530
A. D. 1819

R. A. M. 2349

"*Five hundred and thirty-five* years before the birth of our Saviour, the foundation of the second temple was laid at Jerusalem; *at which time those peculiar circumstances occurred which gave rise to the royal arch degree.*" (*Templar's Chart*, p. 10.)

On the other hand, Mr. Webb, second in Masonry to no other man, supported by the Grand Chapter of Rhode Island, giving the important tradition belonging to the *Knights of the Arch*, (*Free Mason's Monitor*, part 2. book 1. chap. 10. New-York, 1802.) states that Joabert, Stockin, and G., having, by the special favour of the Most High, been "permitted to discover the most precious jewels of Masonry," Solomon conferred upon them as a reward, "*the most sublime and mysterious degree of royal arch Masonry.*"

This royal arch is a "most mysterious degree," all will allow. Those only who take it are privileged to descant up-

on its sublimity. Hear one: "*In the royal arch Mason's degree I beheld myself exalted to the top of Pisgah*," &c. We quote here, what the Sublime Master of Perfection so emphatically applies to the tradition of the sublime degree of master Mason:

> "Nil fuit unquam
> "Tam dispar sibi."

Never was any thing so contradictory.

Second temple founded A. M.	3466
Solomon's temple finished A. M.	3000
	466 years the royal

arch stood firm without a foundation! This would be unaccountable in any art except the "art of wonder working, and the facultie of Abrac;" which

> "Makes former times shake hands with latter,
> "And that which was before, come after."

Finally, the royal arch is, and is not, a degree of ancient Free Masonry. It began 466 years before its beginning; being *founded* on a *well known* circumstance which occurred in building the *second* temple at Jerusalem; and conferred by king Solomon, as a reward, upon his grand master architects, at the completion of the *first* temple; all which is a mystery impenetrable to a master Mason, and worthy of the reader's profound admiration.

CHAPTER XXVII.

Review of Town's Speculative Free Masonry.

"What have the Mason's taught mankind?"

"They have taught the arts of agriculture, architecture, astronomy, geometry, arithmetic, music, poetry, chemistry, government, and religion."
—*Book of Constitutions, Preston, F. M. Library, Hutchinson, and Calcott.*

PROTEUS had not so many different shapes as Free Masonry puts on; nor did he change his form with any more facility than our modern divinity will hers. His strength laid not in the might of his power, for though he transformed himself into a fierce looking savage, he was tame to the fearless assailant; though into a roaring fire, he burned not the hand that dared to grasp him; and though into a mighty torrent, he was easily arrested by a resolute arm. So with Free Masonry; all her strength lies in her power of eluding the grasp of her adversaries.* Those who have been admitted into her cave, either despise and forsake her, or use her arts for their own purposes, and are lost in the

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* "Fiet enim subito sus horridus, atraque tigris,
"Squamosusque draco, et fulva cervice leaena:
"Aut acrem flammae sonitum dabit, atque ita vinclis
"Excidet; aut in aquas tenues dilapsus abibit."—*Virgil.*

"The wily god will try to loose his hold,
"And various forms assume:—
"With foamy tusks will seem a bristly boar,
"Or imitate the lion's angry roar;
"Break out in crackling flames to shun thy snare,
"Or hiss a dragon, or a tiger stare;
"Or, with a wile thy caution to betray,
"In fleeting streams attempt to slide away."—*Dryden.*

medley of her pretensions. None grasp her and drag her to the light; and if her bones are exposed by some shrewd, or some perjured hand, to the common gaze, the world finds in them small likeness of her whose name is MYSTERY, and suffers them to be buried in forgetfulness. And there let them lie: I meddle not with the works of others: I meddle not with any thing properly belonging to the Masonic craft alone; the signs by which they know one another. Masons may yet sing, as now,

> "By points of good fellowship we still accord,
> "Observing each brother's true sign, grip, and word."

I betray neither; but the *character* of the whole, it is my duty to proclaim; and that I do proclaim, in the words of this book: those who can may answer.

The tokens are nothing to me. What matter if some determine to know each other, by touching knuckles or elbows? The signs of Free Masonry are as genteel as whispering in company, and among men are less offensive; for some of them would not be observed when a whisper would. They are a harmless thing, however, and need not interrupt our engagement with weightier matters.

The antique record from the Book of Constitutions, with Mr. Locke's notes, contained also in Preston, in Hutchinson's Spirit of Masonry, with the recommendation of the grand officers of the Grand Lodge of England, in Calcott's Disquisition on Masonry, and in the Free Masons' Library, with the recommendation of the Grand Lodge of Maryland, accompanied, in every case, with notes calculated to conceal its falsehoods, utters at a breath the assertion placed at the head of this chapter. I shall not go about to disprove it; if it carry not in itself an antidote to its falsity, I cannot administer one.

Free Masons teach "government and religion:" "what appears most odd, is, that they reckon religion among the

arts;" and also among the arts for which mankind are indebted to the teachings of Masonry.

And now, reader, I will take some pains to show how Free Masonry teaches mankind religion. In doing this I have no tale of private scandal to raise or to circulate; no secret of the true Noachidæ* to tamper with; no dependence to place upon the greatness of a single name for the facts in the case: but the great society Μισεφανιω, "I am in the midst of heaven," under the hand of an excellent grand chaplain, and the public signatures of its most distinguished patrons, and great grand officers, has copiously furnished the proof to our hand.

"*A System of Speculative Masonry.*"

"RECOMMENDATIONS.

"Grand Chapter of the State of New-York, convened in the city of Albany, Feb. 7, 5817.

"*Resolved unanimously*, that this Grand Chapter recommend to the public in general, and more especially to all masonic brethren, 'The System of Free Masonry,' about to be published by Companion Salem Town, Grand Chaplain. The subject of that work having been exhibited before the members of this Grand Chapter in a series of addresses, we do recommend it as a most valuable production on Speculative Masonry, and believe it will be of great importance to the institution in general, and interesting to every friend of truth, of sound principles, and benevolent feelings.

——— ———,†

Gr. Sec. of the Gr. Chapter."

Here follows another, with nine names appended, and to

* Dermott's and Hutchinson's ancient name of Free Masons.

† I hope the reader will pardon the omission of names; they sometimes belong to men of high personal respect; it would be cruel to make their weakness our mirth, but Free Masonry herself is fair game.

every name both a grand titular pre-fix and a suf-fix: e. g. "Most Excellent ——— ———, Grand High Priest."

A third recommendation, under the hand of Z. R. S——, Past Deputy Grand High Priest, says of this work, (which he entitles, Town's Addresses to the Grand Chapter of New-York,) "They develope the origin, principles, and use of the institution, and redeem the sacred order at once from the ignorance, spleen, and mistaken dread of a too censorious world."

The chapter of recommendations concludes as follows: "Recommendation of the Honourable and most Excellent Companion De W. C., General Grand High Priest of the General Grand Chapter of the United States of America; Grand Master of the Grand Lodge of the State of New-York, &c. &c.

"Having perused some chapters of a manuscript, entitled, '*A System of Speculative Masonry*,' by Companion Salem Town, of Washington county, highly approving the general outlines of this work, and being satisfied of its accurate and able illustrations of the benign principles of Free Masonry, I have no hesitation in recommending it to the Fraternity. Dated at Albany, 20th March, 5817."—[Signed by a name that belongs to his country.]

This last is more guarded than the preceding, and yet is sufficiently broad for animadversion. I sincerely regret that a gentleman deservedly distinguished should put his name in the front of this puffing work; but no name upon earth will be found sufficient to support the extravagance of the copious extracts which soon follow.

CHAPTER XXVIII.

Showing how Free Masonry is a Guide to a Blessed Immortality.

"Happy, happy mortals, rise!
"Taste with us immortal joys,
"Blooming on yon sacred tree,
"Planted by the Deity;
"The hallowed fruit is *Masonry*.
"Far beyond the pregnant sky,
"There the hopes of Masons lie.
"Masons' happy choice above
"Masons every blessing prove."

Preston.

MUCH reliance is placed upon Mr. Town's work by the friends of Masonry. The *unanimous* recommendation of the Grand Chapter, who heard it as it was delivered in lectures, entitles it to a fair and close examination. Nothing can be more just to the author and to his commenders, than to give a large view of the work in its own words; therefore the reader may expect, if Mr. Town's work be condemned, it shall be by the evidence of his own mouth, and that not scantily furnished.

To begin with our author, the title-page is furnished with this scripture: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."—*St. John.*

"According to the revelation of the mystery, which was kept secret since the world began."—*St. Paul.*

To which I add a line from a heathen poet:

"Accipe nunc Danaum insidias, et crimine ab uno disce omnes."*
Æneid, ii. 65.

In the preface our author says: "At the annual meeting of the Grand Chapter in Feb. 1816, the idea was suggested of preparing for the press several masonic addresses, which had been exhibited before that honourable body. On mature deliberation, the measure was thought expedient, and adopted. Relying on the better discernment of respectable and well informed brethren, the work has been submitted. It is, therefore, presented to the public, not for its elegance of composition, but for its truth."

Throughout his preface, our author speaks of candour and kindness; wishing, for the sake of peace and charity, that all men were Masons, and disclaiming the thought of deception, he inquires how improbable it is that all Masons have been deceived?

"Tum vero ardemus scitari, et quaerere causas,
"Ignari scelerum tantorum, artisque Pelasgae,
"Prosequitur pavitans, et ficto pectore fatur."
Æneid, ii. 105.

These fair words

"Raised expectations in our longing hearts,
"Unknowing as we were in Grecian arts.
"His former trembling once again renewed,
"With acted fear, the *mortal* thus pursued."—*Dryden.*

"PRELIMINARIES.

"The great field of masonic research has for many cen-

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* "Now hear how well the Greeks their wiles disguised;
"Behold a nation in a man comprised."—*Dryden.*

turies been explored by the most able, ingenious, and fruitful imaginations. The origin of the institution, its principles, and design, have occupied many pens in every age. But notwithstanding those numerous, as well as great exertions, so often and so ably repeated, much still remains. The subject is not, neither can it be exhausted. The great and paramount point has never been clearly and fully presented to the world.

"That point," says Mr. Town, "is simply this, that the principles of speculative Free Masonry have the same coeternal and unshaken foundation, contain and inculcate in substance the same truth, and propose the same ultimate end, as the doctrines of Christianity taught by Divine Revelation." (P. 13.)

This single point our author labours to establish, being himself persuaded, that (p. 14.) "if we would add universal celebrity to our institution, the world must be convinced that the foundation is laid in evangelical truth." "When evidence is exhibited to this effect," says Mr. Town, "the great point is fully accomplished. The ignorant and superstitious will be constrained to behold the LIGHT; the sober and discreet will rejoice in Masonry as a compendious system of moral and religious instruction; while the pious and devout will embrace it as an auxiliary to human happiness, and *a guide to a blessed immortality.*" (P. 15.) O, the strait way to be happy here and hereafter! Pay twenty dollars and be a Free Mason.

What a pretender is this Free Masonry! We have seen it before claim to be the most ancient and honourable institution descended from Heaven to bless mankind; but now, grown more bold, it claims to be founded on the Word of God, and on *evangelical truth;* to inculcate the same truth, and serve the same purpose, with Christianity, even to be a guide to a blessed immortality.

The absurdity, the folly, the impiety of these pretensions, place them beyond the reach of comment.

CHAPTER XXIX.

Containing the Great Evangelical Outlines of Free Masonry.

" When Folly's sons arise,
" Masonry to despise,
" Scorn all their spite;
" Laugh at their ignorance,
" Pity their want of sense,
" Firmer unite."—*Masonic Chart.*

Town's Speculative Free Masonry. Chapter 1st.—" The great Outlines of Speculative Free Masonry."

" THAT speculative Free Masonry is wisely calculated," says Mr. T., " to irradiate the understanding, enlarge the capacity of the mind, and improve the heart, no man can doubt who has been correctly taught in its principles. These are facts capable of as positive proof as the nature of moral fitness will admit. We are, therefore, bound by that benevolence and charity we profess, to adopt every laudable expedient, to remove error, prejudice, or misconception from the public mind. On the accomplishment of this desirable object depends much of the celebrity of the institution, and a great accession to human happiness.

" That our minds may be refreshed on this subject, let us turn our thoughts on some of the more prominent features of the masonic institution." (P. 23.)

" Speculative Free Masonry, as a system," says Mr. T., " evidently embraces, in body and substance, the whole duty of man as a moral being, comprising a summary of principles conformable to the very nature and fitness of

things. Here is presented that variety and richness of scenery which charms the understanding; that beauty, sublimity, and grandeur of objects, which fills the contemplative mind with admiring views."

Now, mark the particulars which follow this promising introduction. I will number them.

1. "Here* we discover the wisdom of God in the symmetry of nature, and the finger of Providence in the government of the world. (p. 24.)

2. "The great outlines in the history of creation are also unfolded. (p. 24.)

3. "The primitive innocence of man, the fall and consequent scenes of natural and moral evil.

4. "In a word, the history of nature and grace is most beautifully prefigured in a lively display of masonic symbols. (p. 24.)

5. "Here† we view the coincidence of principle and design between the Christian scheme and speculative Free Masonry, with that pleasing admiration which satisfies inquiry, and clearly proves our system‡ based on the Rock of eternal Ages. As the subject continues to open, the mind is presented with an endless variety of sublime contemplations. (p. 24.)

6. "Such are the deep mysteries of the Divine WORD, in whom all the fulness of the Godhead dwelt bodily. (P. 24.)

7. "Such the terrible majesty of Him that rideth upon the heavens by his name Jah, who plants his footsteps in the sea, and manages the storms. (pp. 24 and 25.)

8. "Such the boundless displays of the unsearchable riches of Divine benevolence.

9. "Such the Grand Council of Eternity which devised and executed that great plan of man's redemption. (p. 25.)

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* That is, in speculative Free Masonry.

† In speculative Free Masonry.

‡ Speculative Free Masonry.

10. "The mind is thereby presented with the co-equal and co-eternal existence of the adorable persons in the sacred Trinity. The allusions are direct, and meet the understanding in a convincing light." (p. 25.)

This is the way to convince the Socinians. O, how easy! Make them Free Masons gratis.

11. "Here* we view the numerous allusions to that essential divinity, which foiled the powers of darkness, and brought salvation to the world.

12. "Here* we are taught in meekness to reverence the name of Jehovah, and dwell on the infinitude of his perfections, the eternity of his nature. (p. 25.)

13. "Within these consecrated walls† are clearly unfolded the numerous relations of man, as a being destined to survive the general destruction of nature herself, and triumph in immortal existence. (p. 25.)

14. "The wisdom, and mercy, and goodness, and justice of the great God, as displayed in the moral world, and his controling, governing power in the natural. [p. 25.]

15. "All the combined, unspeakable excellencies of the omnipotent Creator. (p. 25.)

16. "Time with all its interesting relations, eternity with its everlasting consequences.

17 "This world as a dreary wilderness, heaven as the paradise of God. (p. 26.)

18. "Mortal existence interwoven with pains, and sorrows, and death—a happy immortality, endless fruition in the regions of bliss.

19. "Vice with her scorpions to the naked conscience, virtue with her sceptre of peace and her crown of rejoicing. (p. 26.)

20. "Here*, in short, is a vast plenitude of moral and religious instruction. (p. 26.)

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* In Speculative Free Masonry.

† The Lodge Room.

21. "The admiring views are sometimes turned on that wisdom which could devise, and that power which could call into being, worlds and systems of worlds by the word of his power.

22. "To adore that divinity whose goodness and mercy are so astonishingly displayed in the salvation of man. (p. 26.)

23. "Here we are led to trace the streams of human happiness to the inexhaustible fountain of divine goodness." "Such are *a few* of those numerous excellencies, found in the system of Speculative Free Masonry. On these are indelibly impressed the seals of imperishable worth. If such in very deed were not the facts, no man of sense and independence of mind could in any shape become attached to the institution. If all were a mere specious form, a shadow without a substance, a name without meaning—the institution would meet with little else than sovereign contempt."*

Now, our author, honest man, is deceived. Because the institution is not treated with *sovereign contempt*, as a shadow without substance ought to be, he is compelled to believe that it has substance. But what is its substance? Not that which the Monitor, and the Chart, and the Book of Constitutions, make it: "the art of finding new arts;" a *system of sciences*, and the "art of foresaying things." Mr. Town, while enumerating three and twenty of the prominent features of speculative Masonry, does not mention the arts and sciences. Hunting for new and varied fea-

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* "Ter conatus ibi collo dare brachia circum;
"Ter frustra comprensa manus effugit imago
"Par levibus ventis, volucrique simillima somno."—*Æn.* ii. 792.

——"Thrice about her neck my arms I flung,
"And, thrice deceived, on vain embraces hung;
"Light as an empty dream at break of day,
"Or as a blast of wind, she rushed away."—*Dryden.*

tures, as he evidently does, even to repetition, it is wonderful that the seven liberal arts and sciences, the five senses, and the five noble orders of architecture, did not occur to him, with Messrs. Webb, and Cross, and Preston, as prominent features of Free Masonry. Ah! he is a teacher, and knew that science does not belong to it; and yet, vainly supposing it has substance sufficient to attach to itself men of sense and independence of mind, governors and kings, he ventures to declare, with the approbation of the grand chapter and the grand officers, "that it embraces, in body and substance, the whole duty of man;" *creation, the fall, redemption*, &c. &c. All this is "presented to the public, not for its elegance of composition, *but for its truth.*"* And as Dr. —— said, when his landlady brought a pine torch to the sun-dial, and told the hour of the winter evening, that it was *just eight o'clock*—"I do not doubt it in the least."

Mr. Town did not publish, relying on his own judgment, but on the unanimous vote of the grand chapter who heard him, and the individual signatures of the most prominent men and Masons in the most prominent state in the Union. I shall treat his work with a degree of attention to which it is not so much of itself entitled, as of its sponsors. It is the highest justice to him and to them, to continue our quotations from chapter 1.

"Brethren, the design of this address was said (to be) merely to present the outline of Speculative Free Masonry. But, if what has been exhibited be true, you already discover, through the magnitude of the subject, the greatness of the undertaking. (pp. 30. and 31.)

24. "The characteristic principles are such as embrace the whole subject matter of the divine economy. (Think of that!) The farther you attempt to investigate the whole system, the more deep, and solemn, and interesting the subject appears.

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* Preface to Spec. Free Masonry.

"Such, therefore," says Mr. T., "is the nature of Speculative Free Masonry, that the most exalted human intellect can never survey the whole field of improvement. The attainment of a full and adequate view lies far beyond the powers of any finite mind." (p. 31.)

"Then Hudibras, with face and hand,
"Made signs for silence; which obtained,
"What means, quoth he, this de'el's procession
"With men of orthodox profession?
"In all my life, I never till now,
"Saw a more false, a profaner show."

Mr. Town is not uncandid; and, having prudent fears, that even the grand chapter would hesitate currently to receive so bold assertions, he continues to say, "Perhaps my brethren may consider this description rather too great. If so, be persuaded to suspend your final decision for one moment." It is done; and while we are in suspense, let him speak without interruption if we can.

25. "Where is the beginning, and where is the end of eternity? (p. 31.)

26. "What is the length, and breadth, and height, and depth of eternal truth? (p. 31.)

27. "Where the finite mind that can look through the vast machinery of nature? (*Ibid.*)

28. "Where the vain presumer, who dare assert he can trace unerringly the footsteps of Omnipotence in all his works? (*Ibid.*)

29. "Where the created being, however exalted in rank, of ethereal mind, who comprehends the great mystery of God in the plan of redemption? (pp. 31 and 32.)

30. "The wonder of angels, the eternal Word manifested in the flesh? (p. 32.)

31. "Where such profound wisdom, (as) can fathom that mystery of mysteries, a Trinity in Unity? (*Ibid.*)

32. "In a word, where is that created being in the universe of God, who will fully comprehend through a boundless eternity, the great and unsearchable riches of uncrea-

ted divinity; or the amazing displays of the divine character and perfections? (*Ibid.*)

33. "Or who can trace immortal existence through all its relations?" (*Ibid.*)

Stop a minute. Butler has a question.

> "Tell me but what's the natural cause
> "Why on a sign no painter draws
> "The full moon ever, but the half?
> "Resolve that with your Jacob-staff!
> "Or why wolves raise a hubbub at her,
> "And dogs howl when she shines in water?
> "Then I shall freely give my vote
> "You may know something more remote."

Now let the organ of the Grand Chapter proceed.

"These subjects, collectively considered," says Mr. Town, "constitute the vital parts of Speculative Free Masonry. Say, then, my brethren, who is sufficient for these things?" (*Sed ad haec quis idoneus.* 2 *Cor.* 2. 16.) "Who can unfold the mysteries of this institution; or explore the utmost boundaries of the Masonic system?" (p. 32.)

This must have a shadow of truth to support it, one would think, else the Grand Chapter and Sponsors would not have commended it as interesting to *the friends of truth.* Our author enforces his doctrine in the following modest manner.

34. "Notwithstanding the moral precepts of our order may be," says Mr. T. "equally sacred and equally precious with those of Christianity, yet, unless they become ours by sentiment, identified with our affections, and flow from the heart in every act of duty, how are we benefited? Notwithstanding this solemn and interesting truth, that the (35.) Divine Being views no moral character in man with greater complacency, than his, who in heart strictly conforms to masonic requirements, yet if these requirements," &c. (p. 33.)

36. "No moral truth presented to the mind," says Mr.

T., "can be greater, more evident, more comprehensive," &c. "than that which is taught in the first masonic lesson; that is, to discharge every incumbent duty to our God, our neighbour, and ourselves." (p. 34.)

Nothing can be more comprehensive than that which comprehends every thing.

> "As men from brutes distinguished are,
> "A Mason other men excels;
> "For what's in knowledge choice and rare,
> "Within his breast securely dwells."
>
> *Ahiman Rezon*, p. 101.

No moral truth greater than that presented by Masonry! (36.) No moral character regarded by the Divine Being with greater complacence than that of a Mason! (35.) Masonry preach the eternal word manifested in the flesh! (30.) Masonry embrace the whole subject matter of divine economy! (24.) Masonry present to the mind the co-equal and co-eternal existence of the adorable Trinity! (10.) How astonishing that such things should be said; should be received; should be recommended; should be acknowledged and adopted, by the learned, by the pious, and by the wise! The moral precepts, also, of our order, may be equally sacred and equally precious with those of Christianity!! (34.)

Far be it from me to liken Mr. Town, and the grand officers, and the grand chapter, to any thing evil; but their design has been expressed by another:

> "Well have ye judged; well ended long debate,
> "Synod of Gods! and like to what ye are,
> "Great things resolved, which from the lowest depths
> "Will once more raise us up, in spite of fate,
> "Nearer our ancient seat. Perhaps in view
> "Of those bright confines, whence with neighbouring arms
> "And opportune excursions, we may chance
> "Re-enter Heaven."—*Paradise Lost*, b. ii. 390.

"By a full and fair exposition of our great leading princi-

ples," says Mr. T., "we betray no masonic secrets; these are safely locked up in the heart of every Mason, and are NEVER to be imparted except in a constitutional manner; but our leading tenets are no secrets. (37.) It is no secret that Masonry is of divine origin. (38.) It is no secret that the system embraces and inculcates evangelical truth. (39.) It is no secret that there is no duty enjoined, nor a virtue required in the volume of inspiration, but what is found in and taught by Speculative Free Masonry. (40.) It is no secret that the appropriate name of God has been preserved in this institution in every country where Masonry existed, while the rest of the world was literally sunk in heathenism. (41.) And, above all, it is not, neither can it be, a secret, that a good Mason is, of necessity, truly and emphatically a Christian."

Herod the Great was "an excellent grand master."—Vide *New Mon.* Ergo: Herod, of necessity, "was truly and emphatically a Christian." This is the easy way to convert the infidels; make them Free Masons.

Our author is grand chaplain of the grand chapter, and must know even more than he has told us. The grand chapter have unanimously recommended his book under the hand of their grand secretary, "as a most valuable production," and who can doubt it? Grand officers, and past grand officers, set their own hand to the work in the most unqualified terms of approbation, as "calculated to show the great importance of the institution," and "to redeem the sacred order at once from the ignorance, spleen, and mistaken dread of a too censorious world;" and who will not believe them? Add to this the words of the Honourable and Most Excellent General Grand High Priest, &c. of the United States of America, and the truly excellent Governor of New-York: "I have no hesitation in recommending it (Town's Speculative Masonry) to the patronage of the fraternity." Observe, too, the date of the most excellent general grand high priest's certificate. "Albany, 20th March, 5817."

The concluding sentence of our author's first address to his hearers is as follows: "Finally, my brethren, in view of this whole subject, we see what a great mystery is involved in Speculative Free Masonry."

So, a benighted philosopher, seeing a lantern attached to a kite tail;

> "Bless us! quoth he, what dreadful wonder
> "Is that appears in Heaven yonder?
> "A comet, and without a beard?
> "Or star that never before appeared?
> "It must be supernatural."

CHAPTER XXX.

Containing Free Masonry's Parallel between her Excellent Self and Divine Revelation.

> "What are these,
> "So withered and so wild in their attire;
> "That look not like the inhabitants of the earth,
> "And yet are on't?"—*Macbeth.*

The work of Mr. Town, now under consideration, has attached to it, besides the names of its sponsors, a list of subscribers' names, from Canada to Georgia: among them twelve *M. E. Grand High Priests* and M. E. Grand Deputies; ten *M. E. Grand Kings;* six M. E. Grand Scribes, &c.; twenty-five most excellent *High Priests;* twenty-three *Excellent Kings;* and twenty-three *Excellent Scribes;* four gentlemen styled Reverend; one hundred and eleven

Most Worshipful Masters; one hundred and eight *Worshipful Senior Wardens*, and one hundred and seven *Worshipful Junior Wardens.* And so popular is the work with the subscribers, that seventy have set to their names from 10 to 20 copies; 18 from 20 to 30 copies; and seven above 40 copies each. And a note at the end of the subscription list informs, that "the whole number of copies subscribed for, as far as come to hand, is 4353."

This work, so far as I have means of judging, did not disappoint the subscribers; and now, after having been ten years before the public, remains in full credit, a book of appeal from the taunts of enemies; a triumphant exposition of the pure principles and tenets of Masonry.* It is a book for which Free Masonry is justly answerable; recommended by her highest authorities, supported by a numerous band of her officers, and appealed to by a multitude of her followers; she cannot separate herself from its common fate, with the Monitor, the Chart, Preston, and the Book of Constitutions. These books are much occupied with the details of ceremonies; Town's is purely didactic, and being excellently adapted to the overthrow of the institution it was intended to build up, I shall continue to give copious extracts, with concise remarks. It is fit that so foolish a quack as Free Masonry should die of her own drugs.

Town's Speculative Free Masonry. chap. iii. p. 45.—"*The general nature and design of the Masonic Institution. Summary of Duties. Principles in the abstract.*

"The way is now prepared to speak of the nature and design of the Masonic institution. Its real, as well as professed object is, to promote the highest possible good of rational intelligences. To inculcate the sound doctrines of morality and virtue, and deeply impress on the heart those

* In 1822, a second edition was published in New-York.

great and fundamental principles which constitute the beauty and divine excellency of the moral system."

It is worthy of remark, that no claim is made to science, or even to teach the sciences. The very orders of architecture are forgotten. *Its real object is to inculcate the sound doctrines of morality and virtue, the principles which constitute the beauty and divine excellency of the moral system.* While the Monitor, Chart, and Constitutions, unite to claim the sciences, Mr. Town honestly says not a word about them. They call Masonry a progressive science, the art of finding new arts, &c. &c. Mr. Town's Speculative Masonry calls it, *in body and substance, the whole duty of man, as a moral being, and in its precepts equally sacred and equally precious with Christianity.* An institution

> "Supplied with spiritual provision,
> "And magazines of ammunition;
> "Mallets, squares, plumb-lines, and levels,
> "Compasses, gauge, trowels, and chisel;
> "Tools for working out salvation,
> "By mere mechanic operation."

Speculative Masonry, chap. iv. p. 49.—"*Coincidence of Masonic Principles with Divine Revelation.*

"After what has been said in relation to some of the leading principles embraced in the masonic system, it may not be improper briefly to show their coincidence with Divine Revelation. Masonic faith acknowledges the Holy Bible to be the word of God; that it was written by persons divinely inspired, and reveals the whole duty of man."

I must interrupt our author. It is well known to be the pride and the boast of *Masonry*, that it receives all men, of all countries, creeds, and religions, and binds them in one indissoluble bond of affection. With the Brahmin it believes the Shaster, with the Musselman it believes the Koran, with the Jew it believes only the Old Testament, and with the Christian it believes both the Old and the New, not to say, that with the Deist it believes neither.

"Without distinction of nation or country, without prejudice to religion or sect, a Mason should view the great mystic family as united to him by the bonds of affection." —(*Dalcho's Orations*, p. 2.)

Again, p. 17. *Dalcho's Orations:* "The wandering Arab, the civilized Chinese, and the native American; the rigid observers of the Mosaic law, the followers of Mahomet, and the professors of Christianity, are all connected by the mystic union" *in one indissoluble bond of affection.*

"The universal principles of the art unite in one indissoluble bond of affection, men of the most opposite tenets, and of the most contradictory opinions." (*Preston*, p. 30. *F. M. M.* part 1. ch. 1.)

"As Masons, we only pursue the universal religion, or the religion of nature."—(*Ahiman Rezon*, 35.)

Again: "Masons are generally charged to adhere to that religion in which all men agree; that is, to be good men and true, men of honour and honesty, by whatever names, religions, or persuasions, they may be distinguished."—(*Ahiman Rezon*, p. 25.)

"Religious disputes are never suffered within the lodge; for, as Masons, we only pursue that universal religion which unites the most different principles in one sacred bond."—(*Book of Const.* p. 128.)

Brethren are "charged to adhere to the essentials of religion in which ALL MEN AGREE." Formerly they were "charged to comply with the religious opinions and usages of the country where they worked." (*Book of Const.* p. 34.) Nearly in the words of the *Book of Const.* and *Ahiman Rezon*, here quoted, is the language of the *New Monitor* upon this subject. (p. 48. and 108. *F. M. L.* p. 66.)

Now, to say that *masonic faith acknowledges the Holy Bible to be the word of God*, as our author and the grand chapter do here, is contrary to all truth, though according to many well established precedents. Masonry *will* be the most ancient and honourable institution; will teach all the most renowned sciences and arts, with "the art of wun-

derwurking;" will inculcate precepts equally pure, and equally precious, to say the least, with Christianity; will enrol the best men of all ages, the most illustrious names of all countries, in the list of her devoted followers; and is she not entitled to the best books too? The books of all languages most revered by their readers, are equally revered by Free Masonry. Are they precious to the infidel? Then are they equally precious to Masonry. This is the true character of the harlot; she loves every body dearly, and him with whom she inhabits supremely; she reveres the Bible in America, the Koran in Turkey, and the Shaster in India, as equally worthy of acceptation, and revealing the whole duty of man. Becoming, in the basest sense, all things to all men; she is every where the same, best gift of Heaven to *man*-kind, and possesses the remarkable quality of being the same thing, and its opposite, to any extent required!

> "No prying eye can view us here,
> "No fool or knave disturb our cheer;
> "Our well formed laws set mankind *Free*,
> "And give relief to misery."
>
> *Preston.*

"Let us, therefore," says Mr. T., "candidly compare the masonic system with that standard of truth," (the Bible.)—p. 50. [I number the parallels.]

1. "That sacred volume clearly reveals the existence of one Supreme Eternal God. The masonic system is first opened to the view of every member, by a solemn acknowledgment of this fundamental truth.

2. "The bible exhibits the nature, character, and perfections of God, as essentially and infinitely excellent, and himself as a being, in whom all our holy affections should ultimately centre. Masonry, in the strongest and most impressive language, inculcates the same interesting truths.

3 "The scriptures enjoin supreme love to God, and universal benevolence to all mankind. These are the first duties impressed on the heart of a Mason.

4. "Inspiration urges the exercise of brotherly love, and a due regard to the well being of our neighbour. Masonry considers the whole human family as brethren, and imperiously enjoins mutual and reciprocal acts of friendship and affection."*

The parallel has but commenced, and it is hard to tell, at this stage, which, in our author's hands, will come out second best; the most ancient institution, or the bible. I would observe in passing, that our author's last parallel is hardly just to Free Masonry. It should read, as in the sequel will appear, "Inspiration teaches: 'love thy neighbour as thyself.'" *Matt.* xix. 19. Masonry considers, that *true charity begins at home.*" This reading has poitn, as well as truth, for its support.

To return to the parallel.

5. "The holy bible," says Mr. Town, "enforces a strict adherence to the truth, as a divine attribute. This is a distinguishing tenet in the masonic institution." Here the Grand Chaplain is under a great mistake in respect to the masonic institution.

6. "The word of God requires a conscientious observance of justice in every relation. Masonry adopts this principle as a criterion of moral rectitude.

7. "The sacred writings enforce a religious attention to the sabbath as a day of holy rest. Masonry is equally emphatic in all her commands and injunctions to keep that day holy. (*Town's Spec. Mas.* p. 51.) [Observe; the Jews may keep Saturday for sabbath; and the Brahmins and Turks not being Christian Masons, are allowed their own pleasure in this matter.]

8. "The word of God enjoins submission to the powers that be, as ordained of God. Masonry lays similar commands on all her members, and enforces them by constant admonitions.

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* Town's Spec. Free Masonry, p. 50.

9. "The Scriptures teach us, in general terms, all the duties of charity; to feed the hungry, and clothe the naked, to visit the widow and fatherless, [of every family, and brotherhood, and people,] and to keep ourselves unspotted from the world. Masonry dwells upon these subjects in every degree, and lays her members under the most solemn obligations to exercise Christian [or Mahomedan, as the case may be] charity and benevolence, [toward all the fraternity,] and never to violate the laws of chastity;" [in connexion with the near relatives of a Master Mason.]

This supplement is most important to a right knowledge of the principles of Masonry. The ancient charges, as published in the sixteenth century, were more precise in this particular than modern indulgence permits. Not only the near relatives, but even the domestics of a Master Mason, were then foreclosed by his obligations against the Mason's lust. But, observe, the rest of mankind, the unitiated, have always been, and are, fair game to those who are not restrained by more than a masonic oath.

When wolves have unlimited range, the careless shepherds are the principal sufferers; but if they are barred to one side of the mountain, the inhabitants need to watch.

10. "The Word of God teaches us to love our enemies, and render good for evil. Masonry will feed a brother, even at the point of the sword, should his necessities absolutely require it, and uniformly exhorts to overcome evil with good.

11. "Inspiration commands us to live peaceably with all men, and pursue our lawful avocations with diligent application. The masonic institution enjoins similar commands in numerous ways." (p. 52.)

Our author's parallel runs, like a school-boy's metaphor, on all fours quite to the end of the course. The jade, however, flags in the race, and we will come with her immediately to the goal. "The scriptures, in a word, require a strict obedience to the whole moral law. This law is *summarily interwoven with every part* of the masonic system.

[What a seamless garment is that.] Such are some of the more general principles and duties contained in the scriptures of truth; the same are fundamental in the system of Masonry.

"It hence appears," says Mr. Town, "that the same *system of faith*, and the same practical duties, taught by revelation, are contained in and required by the masonic institution. If, therefore, the former be justly entitled to the approbation of mankind, from the nature and excellence of its principles, the latter must be. If the Christian system displays the glory of the moral Governor of the universe, and constrains to admire, and love his character, so ALSO DOES THE MASONIC!"

It is fairly an even heat: Sir Hudibras and his Squire were not better matched, than our author and Free Masonry.

"The question then, (to state it first,)
"Is: which is better, or which worst,
"Synods, or bears? Bears I avow
"To be the worst, and synods thou.
"But to make good the assertion
"Thou say'st they really are all one.
"If so, not worst; for if th' are *idem*,
"Why then *tantundem dat tantidem*.
"For if they are the same, by course,
"Neither is better, neither worse."

Free Masonry and the scriptures just balance each other. If the Bible teaches love to enemies, so does Free Masonry; if the Bible displays the glory of the moral Governor of the world, so does Masonry; exactly so, for she will not fall behind any thing in her pretensions, and she sticks at nothing in her pretensions:

"There is no faith within the land,
"Nor *charity* at a';
"There is na' *hope* within the land,
"Where Masonry's awa'."

Mas. Mir. and M. J. vol. ii. p. 88.

Our author thus concludes the chapter under consideration: "These are the genuine principles of Masonry, and every member is solemnly bound to believe them in his heart, and practise them in his life." (p. 53.)

Free Masonry and Revelation are the same thing; but how has this important fact been so long concealed from the Missionary Society? Their labour to evangelize the world is like the Hebrews' task of making brick without straw. Free Masonry will do it in less time.

Enemies have risen up to deny revelation. Why should not its particular friend, Free Masonry, be brought out to their confusion? O, that Paley had been, and that Chalmers were, of the fraternity! Then the evidences of Christianity might, in their works, shine by the light of Free Masonry, with redoubled lustre. And let it cheer the heart of the philanthropist, that should Revelation, by any untoward event, be lost, all that is most interesting in it, would be preserved in the breasts of faithful Masons, and restored to the world by Free Masonry.

"Success to all accepted Masons;
"There is none can their honour pull down;
"For e'er since the glorious creation
"These brave men were held in renown."

Chorus.

"Then who would not be a Free Mason;
"So happy and jovial are we?
"To kings, dukes, and lords, we are brothers,
"And in every lodge we are free."

CHAPTER XXXI.

Showing how to prove any great man a Free Mason; and how the three Degrees are types of the Fall of Man, the Deluge, and the last Day.

> " In mathematics he was greater
> " Than Tycho Brahe or Erra Pater:
> " For he by geometric scale
> " Could take the size of pots of ale;
> " Resolve by sines and tangents strait,
> " If bread and butter wanted weight;
> " And wisely tell what hour o'the day
> " The clock would strike, by Algebra."

Town's Speculative Free Masonry, chap. 5. p. 54.—" *Ancient Masonry, Operative and Religious.*" Chap. 6. p. 63. —" *Modern Free Masonry, Speculative and Religious.*"

THAT ancient Masonry was *operative*, he proves, from the fact, that the ark, the tabernacle, and the temple, were each built by the application of " the science of architecture to operative Masonry." To frame an edifice requires the application of the principles of geometry or Masonry. Men applying the principles of operative Masonry, he makes it clearly to appear, are *Masons*, although they touch not the rule, or the plumb-line, with their own hands. Moreover, men taught of God how to build, are, evidently, when they build, *Masons applying the directions of the Most High to Masonry.*

Excellent logic! I have ever entertained great doubts until now, whether Noah, and Moses, and even Solomon, were Masons; and whether Masonry was, indeed, a divine institution " given by God to the first Masons."* But

* Book of Constitutions. Antiquities, No. 6. p. 15.

now I see it clear as the meridian sun. Noah applied the principles of architecture, under the divine direction, to the building of the ark; and Moses the same of the tabernacle, and Solomon the same of the temple, "which was built after the similitude of the tabernacle." Is it not plain, then, that these builders *were Masons?* and that *Masonry*, in their hands, was a divine gift? It is very plain; I wonder at Masons' having made so much difficulty about the matter.

Our author says, (p. 58.) "All civilized nations admit, that Solomon most probably was a Mason; and the fact is admitted from the circumstance of his building the temple. If, therefore, his masonic character rests on this ground, the conclusion is irresistible, that his masonic knowledge was divinely derived."

How beautiful the truth! How perfectly plain, that from the circumstance of building the temple, Solomon was a Mason; and being directed of Heaven in the work, that his masonic knowledge was divinely derived! And, as our author adds, "The same inference is equally true of Moses."

And this unveils another mystery; for, if building the ark constituted Noah a Mason, the tabernacle, Moses, and the temple, Solomon, nothing is lacking to prove, that most of those men claimed by Mr. Town were, in truth, Free Masons. I could never before guess who had memory enough to keep the catalogue of great names in all ages belonging to the fraternity;* Nebuchadnezzar, Herod the Great, Julius Cæsar, &c.—but now I have it; as the building of the temple made Solomon, so the building of Babylon made Nebuchadnezzar; and of many temples made Julius Cæsar; and the building of a splendid Grecian temple at Jerusalem made Herod a Mason; and *to know whether any ancient man were a Mason, find whether he applied the prin-*

* It is well known Masonry intrusts nothing to records. "The blue degrees have no written records."—*Dalcho's Orations*, p. 11.

ciples of geometry, which was anciently synonymous with Masonry, *to the erection of some building;* and if he did—call him a Mason; and if he be a great man whose character is sought, *suppose* he applied the principles of geometry to the building a city, or temple, or *fort*, and call him a Mason at hazard; the risk is nothing. In this way the memory is not burdened, at the same time a good degree of correctness is secured, and almost all the great men of antiquity will appear to have been Free Masons, to the glory of the nocturnal society.

Pardon, brethren, and hear Mr. Town, p. 63. "Modern Masonry is not operative," says Mr. Town, "but speculative and religious." To learn what is Speculative Free Masonry, we turn to chap. 7., which is headed "Speculative Free Masonry unfolds the outlines of the history of several great and leading events, both in the natural and moral world." p. 67. "The first, both in the order of nature and of time, was creation, when by the voice of omnipotence, the first flood of light burst upon the astonished world. A manifest allusion to this event, appears in the first degree of Masonry. An audible voice is heard by the candidate, which is followed by scenes new, mysterious, beautiful and sublime. [Four adjectives to express what is better expressed by one, viz. ridiculous.] Was it admissible to enumerate the ceremonies of initiation, every person would at once discover a manifest reference to the creation of this material world."

It is truly said, "all do not see alike;" and who would have thought so sublime an event as creation was represented by lively symbols at the first stair of Masonry! Can one believe that a fear of betraying the secret debars our author from pursuing the detail of the ceremonies of initiation with their wonderful likeness to the events of creation? Not at all: any thing which tells to the honour of the society, is free to be blazoned, and every other thing must be hid, must be the secret. When he had named that *audible voice*, why did he not add the fact which follows it in initiation? one just as like to the bursting of the *first flood of light upon the astonished world*, as the removal of a blinder

after a dull game of blind man's buff on a winter's evening. And what weakness, to liken the removal of a bandage from the eyes, to the creation of light and of the world! When

> "Confusion heard his voice, and wild uproar
> "Stood ruled, stood vast infinitude confined;
> "Till at his second bidding darkness fled,
> "Light shone, and order from disorder sprung."
>
> *Par. Lost*, b. iii. 710.

Such is the laughable vanity of Speculative Masonry. (p. 68.) "The next great event in the natural world," says Mr. T., "was the general deluge. This was a very awful exhibition of the divine displeasure. The whole human race, with the exception of one family, in astonishment and dismay, saw the prelude to their inevitable destruction. Deserted by a former protecting providence, they gave themselves up to hopeless despair. This melancholy event is, in some circumstantial points, faintly called up to the mind in the third masonic degree."

It is well our painter put the name to his drawing; "this is an ox;" for no likeness can be discovered, even when the name is given. As I read, I feared the explanation must lie one degree beyond any I have taken; but lo! it is in the *sublime degree of a Master Mason;* and that sublimity, which never before appeared, begins to shine out. Who would have thought it; that the feeble assassination of an innocent man resembles the drowning of a guilty world?

> "Down rushed the rain
> "Impetuous, and continued till the earth
> "No more was seen; the floating vessel swam
> "Uplifted; and secure with beaked prow,
> "Rode tilting o'er the waves."
>
> *Paradise Lost*, b. xi. 748.

True, it is represented; but *faintly*, and *in some circumstantial points;* yet there is a resemblance, it seems, and

" *Deceived*, they fondly thinking to allay
" Their appetite with gust, instead of fruit,
" Chew bitter ashes."—*Par. Lost*, b. x. 564.

And what would a Mason that is a Jew, or Mahomedan, or heathen, say to our author's emblems, and to the masonic spirit of those who commend the doctrines of the Bible to the masonic fraternity? They would laugh at the one, and scoff at the other. Notwithstanding all this parade of the emblems of masonry, to show forth the creation, the apostacy, the deluge, redemption, the Trinity, &c. &c., Masonry has actually no concern with these subjects, nor with any thing like them. The pretence that she has, is like that set forth for her by the Monitor, and Chart, and Constitutions, in relation to the sciences, hollow as the grave.

CHAPTER XXXII.

Showing the Heavenly Order of the Masonic Degrees, which are, and are not Degrees; also, that ancient Free Masonry, and ancient Christianity, are one; with a concise method of proving by Free Masonry that a Heathen is a Christian.

" Though envious mortals vainly try
" On us to cast absurdity,
" We laugh at all their spleen."
Ahiman Rezon, p. 165.

Our author, in his eighth chapter, gives a most amusing description of the " moral improvement derived from the order and succession of the masonic degrees."

"Not only are the several masonic lectures replete," says Mr. T., "with moral and religious instructions, but *their very order is a source of improvement.* The first degree in Masonry naturally suggests the state of moral darkness consequent upon the fall of Adam. The second degree is emblematical of a state of improvement and trial. [This is the degree in which the seven liberal arts and sciences are taught.] Having diligently persevered in the use of means, the third degree prefigures the life of the good man in his pilgrimage state. (p. 77.) Advancing to the fourth degree, he is greatly encouraged to persevere in the ways of well doing even to the end; having a NAME [the same that was on the golden triangle of glorious memory] which no man knows save him that receives it. (p. 78.) Hence opens the fifth degree, where [mirabile dictu!] *he discovers his election to, and his glorified station in, the kingdom of his Father.* (p. 79.) Next the sixth degree is conferred, in which the riches of Divine grace are opened in boundless prospect. (p. 79.) In the seventh degree, the good man [ter quater que beatus] is truly filled with heartfelt gratitude. (p. 80.) In the eighth he beholds, that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of his glory for ever. (p. 81.) [*In lingua Latina*, fient reges et sacerdotes apud solium gloriæ in aeternum.] Hence, in advancing to the ineffable degrees, the pious heart is filled with joy. Here is viewed the consummation of the great plan of human redemption, *where every saint will be filled with the fulness of God for ever and ever.*" (pp. 81, 82.)

> "O fortunati nimiùm, sua si bona nôrunt,"
> Masones!—2 *Georgic*, 458.

"If such useful instruction," says Mr. T., "may be drawn from the *order of the degrees*, how great must it be from the system itself!"

" *Here wisdom* her standard displays,
" Here nobly the sciences shine;
" Here the temple's vast column we raise,
" And finish a work that's divine.
" Illumed from the east with pure light,
" Here arts do their blessings bestow,
" And *all perfect*, all perfect, unfold to the sight.
" *What none but a Mason can know.—Preston.*

Chap. 9. " *Ancient Masonry, Ancient Christianity,*" p. 83.

Let our author explain for himself. " When we speak of Masonry anterior to the building of Solomon's temple, we wish to be understood as speaking of principles, *geometrical*, moral, religious, and sacred. In this view, we shall attempt to show, that ancient Masonry comprised what may, with much propriety, be termed ancient Christianity."

Again, having spoken of Noah's ark, built by Masonry, under the divine superintendence, as a type of salvation, he adds; " It hence appears, that ancient geometry or Masonry, in relation to the ark, did involve many religious truths. Just as far, therefore, as the mind was led, through this medium, to contemplate the divine plan in the economy of redemption, just so far Ancient Masonry [or *geometry*] involved ancient Christianity." [p. 85.]

P. 86. " A knowledge, belief, and due reverence of the divine WORD, constitutes the very essence of all true religion, whether ancient or modern. St John begins his gospels, by saying, " in the beginning was the WORD, and the WORD was with God, and the WORD was God. This WORD, however mysterious it may appear to the world, has been understood and held sacred by the masonic order, from time immemorial."

This is singularly edifying to masonic brethren of Jewish and Turkish families. Each may learn, to his great surprise, that he well understands and regards as sacred, the name of our blessed Saviour, without the sacrifice of one grain of his affection for the Mosaic ritual, or the false prophet.

P. 89. " This same WORD is, that by which Masons in

every country do now recognise each other, as having been advanced to the more sublime degrees; and, as every fundamental principle of our holy religion emanates from and centres in Him, who is the brightness of the Father's glory, and express image of his person; just as anciently as the reverential use of this name can be traced in our institution, just *so* long it must appear, that ancient Masonry was in a very important sense, ancient Christianity." (p. 90.)

Very clearly proved! And now, in five minutes, we can tell whether Nebuchadnezzar, the Babylonian, was a Christian? First, he was unquestionably a famous king, and, *therefore*, a Mason.* Secondly. *All Masons* know and reverence the Logos of St. John's Gospel, and, *therefore*, are Christians. Thirdly. Nebuchadnezzar was a Mason, *and*, *therefore*, *Nebuchadnezzar was a Christian.* (*Vide Dan.* ch. iii.) All which is so plain as to need no further illustration.

In conclusion of the chapter, (p. 92.,) Mr. Town says, "It is, therefore, thought, from the hints which have been suggested, every brother may obtain satisfactory evidence in his own mind as to the truth of our first proposition, that ancient Masonry, in this sense of the term, was ancient Christianity." Then ancient Masonry is ancient Christianity; that is certain, for Mr. Town is sanctioned by the grand chapter, and avowedly writes as a lover of truth solely.

I am glad to meet, in Mr. Town's book, with matter in relation to Masonry, which bears the marks of good sense. In chap. 10. p. 94., he says, "that the *moralizing* (moral?) principles of our institution were

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* If not formally initiated, no doubt he applied the principles of geometry, or Masonry, to the erection of some house or temple, which fairly entitles him to his place in the roll of the fraternity.—*Vide Hardie's Monitor: Chron Table*, p. 293.

co-existent with true religion, there can be no donbt; yet, with no semblance of propriety, can we hence date Masonry under its systematized form. The materials of an excellent edifice may all exist, either in a wrought or unwrought state, yet with no propriety can we speak of the existence of that edifice, until those materials are collected, and duly put together. Hence, it is evident, if from our moralizing principles we date the origin of Masonry, we must fix its era co-existent with the Almighty; but that the society existed in its organized state previous to the reign of Solomon, King of Israel, to me appears highly improbable;" and he thinks we may safely date ancient Masonry, as a regular institution, from the reign of Solomon, that "is, the year one thousand and twelve before the birth of Christ." A. D. 1827, then, is not the year of Masonry 5827; but, by this reckoning, 2839:—3000 years off, makes a trifling difference, much to Mr. Town's credit.

CHAPTER XXXIII.

Containing a List of Masonic Worthies, with a way to prove any learned man a Free Mason: also, the Essentials of Free Masonry.

"Hail! all hail! my brethren dear,
"All hail to ye alway;
"Regard the art while ye have life,
"Revere it every day."

Ahiman Rezon, p. 165.

It would be insupportably tedious to follow our author to the end of his treatise; but while he entertains his readers with an account of the ancient patrons of Masonry, "Enoch, whom all Masons believe to have been in a special manner acquainted with those principles of *geometry*, whence in process of time the masonic institution arose;" and "Abraham, who became a distinguished instructer of the principles of Christianity, and the art of Geometry or Masonry;" it will be pleasant to collect the great names in a catalogue, graced with an occasional remark from the Grand Chaplain.

Seth,
Enoch,
Noah,
Abraham,
Melchizedeck, "whom Masonry recognises as one of her most venerable patrons:" and *Joseph*, the son of Jacob, (p. 123.) "who was skilled in Egyptian science, and *eminent as a man of wisdom.* No reasonable doubt, *therefore*," says Mr. T., "can be entertained of his masonic knowledge, according to its primitive acceptation."

It has often been a query, whether Confucius, the great

Chinese philosopher, was a Free Mason, but I am enabled most satisfactorily to answer it, in the manner recommended by the grand chaplain and the grand chapter, substituting Confucius for Joseph, and Chinese in the room of Egyptian. "Confucius was skilled in Chinese science, and eminent as a man of wisdom; no reasonable doubt, therefore, can be entertained of his masonic knowledge, according to its primitive acceptation." Wonderful! Who will refuse to sing:

> "Hail, mysterious! glorious science!
> "Which to discord bids defiance," &c.

But to continue the catalogue—"Moses, Joshua, and David," which last many considerations induce us to believe, "was one of our ancient brethren; a friend and patron of masonic principles." (p. 126.)

"Jonathan, Solomon, Zerubbabel, (p. 127.) Joshua the High Priest, Ezra, Haggai, Zoroaster, (p. 133.) Simonides, Socrates, (p. 134.) Anaxagoras, Iamblicus, Xopper, (p. 137.) Anaxarchus, and "the great heathen king, Zopholet," (p. 137.) who, no doubt, was a genuine Christian, as every Mason ought to be; but it is Free Masonry alone which can reconcile a Christian to the title bestowed by the grand chaplain on this king Zopholet, viz. "the great heathen."

"Thales, Plato, Eusebius, Aratus, (p. 138.) Origen, (p. 139.) Justin Martyr, (p. 144.) and Clemens, (p. 139.) Jew, Christian, and Pagan, all agreeing in essentials in this moral and religious institution, as will next be made to appear, from Mr. Town's Speculative Free Masonry.

We may also give a moment's attention to "the unity of Masons," and consider how they "all agree in essentials." "In the churches of the blessed Immanuel, differences," says Mr. T., "unessential in their nature, have crept in, and by degrees rent asunder those strong cords of union which should have bound them together, as heirs to the same inheritance. As it respects the masonic institution, disunion

is a stranger; the unity and fellowship of the great body has never been broken."

Now she assumes the mistress; Christianity is down; Free Masonry is more than a match for discord.—Had she ever any settled principles to divide upon? ever a consistent body to break? Whether men, her votaries, worship three millions of gods, with the Hindoos; or the family of Saturn, with the Grecks; or the only living and true God, with the patriarchs; is it not all one to Free Masonry? What can they divide upon?

> "Where there is no good
> "For which to strive, no strife can grow up there
> "From faction."—*Mil. Par. Lost*, b. ii.

Free Masonry is any thing to suit her entertainers; a shameless harlot, that vaunts, forsooth, her love to Immanuel, in this Christian land, and, at the same moment, on the shores of the Mediterranean, is courting the Musselmen with false cries of "*Allah illa Allah! Mohammed resoul Allah.*"* She, through her votaries, supplies the wants of the widowed parent in this Christian land, and in Hindostan rears the funeral pile to consume the living parent with the dead!

Oh what an one is Free Masonry, to boast the unanimity of her members "in all holy essentials!" The essentials of Free Masonry! These are, with Symmes' theory of *concentric spheres*, in the brain of the believer; they have no existence in nature. "Do you fall into the *merciless* hands of the Turks?" says Mr. T., "the shackles of slavery are broken from your hands through the interposition of a brother. Even the bloody flag of a pirate is changed for the olive branch of peace by the mysterious token of a Mason." (p. 160.) Pirates with their bloody flags, merciless Turks, cruel savages, haughty Jews, and meek Chris-

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* The Lord is God, Mahomet is his prophet.

tians, all agree in the essentials of Free Masonry! A most lovely institution!

P. 176. "It is a sacred truth, and weighty as eternity, that the present and everlasting well being of mankind is solely intended; and, if we may safely infer the future from the past, a happy masonic millenial period will soon commence, to the inexpressible joy of all the inhabitants of the earth. [O, for a nobler speech than English use. "Commorabitur lupus cum agno—et leo sicut bos commedet stramen."] Why should such an opinion be considered hypothetical? why rejected as altogether improbable? The analogy between Speculative Free Masonry and Christianity, is not partial, but complete. It is not imaginary, but real."

Our author is in his senses, and Masons are not enough in a passion with his shameless absurdities. I hope they will bear the exposure of this extravagance with the same equanimity. (p. 178.) "It is believed a glorious millenial period will soon be experienced in the church, and this belief is founded on Divine testimony. In view, therefore, of the foregoing comparisons, [omitted here,] have we not the same reasons to believe an era similar in some respects, will soon commence in the masonic world!"

I do not intend to be unjust to Free Masonry; to quote to her prejudice the conduct or remarks of single individuals, however exalted in rank, or ennobled by virtue, or degraded by vice. But for the treatises published by her ablest advocates, and officially sanctioned by her highest authorities, Free Masonry is responsible.

Nor am I unjust to Mr. Town and his masonic sponsors, in the quotations taken from his Speculative Masonry. I have given his thoughts in the order and words which he himself has used, and that too with a generous hand. It has been my wish to place as much as possible of the Grand Chaplain's text before my readers, and to leave every one to make his own comments. Hear him. (p. 140.)

"In relation to modern Speculative Free Masonry," says Mr. T., "it is abundantly evident to the world, that the great doctrines of morality and religion, [Judaism, Islamism, Paganism, and Christianity,] are summarily comprised in the lectures, and taught in the lodges. In travelling back to the remote ages of antiquity, no period can be found when masonic customs, ceremonies, and tenets, were not in substance the same as at present."

N. B. Free Masonry is a summary of "the great doctrines of morality and religion;" and its "tenets," or essential doctrines, have ever been the same. These are said to have been cordially embraced by men commonly believed to be of very different tenets; e. g. Herod the Great and John the Evangelist, Nebuchadnezzar and Julius Cæsar, "the great heathen king Zopholet," and the humble follower of the cross. But hear our author's conclusion.

"If, therefore, no characteristic change for many hundred years can be proved, why may it not be true, that those fundamental and characteristic principles did actually originate in the earliest periods of time?"

> "Then call from East to West the world;—
> "The mystic banners are unfurled!
> "And, O, departed Ancients, see
> "From heaven, and bless our jubilee."
>
> "When all the world shall Masons be,
> "And live and love in jubilee."

From premises enabling our author to infer the early origin of masonic principles, it may be inferred, that Free Masonry has no principles at all; but she has one, viz.: to glorify herself at any expense, enrolling the great and good men of all ages under her banner, whether they will or not; and pretending to a most cordial intimacy with Christianity and Judaism, with Mahomet, and Juba, and Jupiter; and to an influence, too, capable of reconciling these several systems and characters, and of making them, in her lovely self, absolutely one, both in tenets and principles!

Verily, the Grand Chapter must think

> "The world is naturally averse
> "To all the truth it sees or hears,
> "But swallows nonsense, and (O! fie!)
> "With greediness and gluttony."

CHAPTER XXXIV.

"The madness of Don Quixotte here soars to the highest pitch of extravagance that can be imagined, and even by two bow shots, at least, exceeds all credit and conception."

Chap. 13. p. 147. "*Masonic Word, or Divine Logos: how transmitted.*"

I fear the reader will think too much time has been already devoted to our author: but remembering how I became acquainted with this treatise, I cannot lightly pass it by. A reverend and respected friend, who has taken more degrees in Masonry than I can repeat without a prompter, hearing some objections made to the great institution, in the first place, advised to advance higher for my own satisfaction; and when that advice was replied to, he recommended the perusal of this work, "Town's Speculative Masonry," and kindly put me in a way to procure it. Justice requires a thorough examination of the work; and seeing the approbation with which it was first heard by the grand chapter, and the kind reception with which it has since met from the multitude of the fraternity, into whose hands it has fallen, the reader may be assured, that it has a very high masonic reputation, and deserves every possible attention.*

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* A second edition, in 1822, was added to the 4,500 copies subscribed for in the first edition.

The novelty and importance of this head of the work, gravely put forth by the Grand Chaplain, and unanimously approved by the Grand Chapter, will demand copious extracts; and these will, at least, show the genius of Masonry; though copied as published, "not for its elegance of composition, but for truth." (*Pref. to Town's Spec. Free Mas.*)

"By tracing masonic customs, and comparing certain ceremonies in the economy of the institution," says Mr. T., "there appears to be an existing fact, indicative not only of the antiquity, but high object of ancient Masonry. From this fact it appears, that ancient Masons were in possession of the appropriate name of the promised Messias, termed in the New Testament, the LOGOS or WORD. The knowledge of this WORD was an object of great moment, and sought with all diligence by members of the institution. This divine WORD has, in every age of the world, been held sacred, and faithfully transmitted from one to another in ancient form, to the present day." (p. 147.) Doubted.

"Quoth *Masonry*, it is no part
"Of prudence, to cry down an art,
"And what it may perform, deny,
"Because you understand not why."

Let Mr. Town proceed with "the arte of wunder-wurkynge."

(P. 150.) "Previous to the regular organization of the masonic institution, a knowledge of this name might have constituted that mark of distinction amongst our ancient brethren, by which they did recognise and fellowship each other. To the world this may appear hypothetical, but to well informed brethren, who are sufficiently advanced, there can be scarcely a doubt of its correctness.

"That a knowledge of the divine LOGOS, or WORD, should have been the object of so much religious research, from time immemorial, adds not a little to the honour of

Speculative Free Masonry. The same WORD which breathed the spirit of life into Adam, and which appeared in the flesh for the salvation of man, has been peculiar to the masonic institution, since its organization by Solomon, and probably to the patrons of masonic principles [*or the principles of geometry*] since the days of Enoch."* (p. 151.)

(P. 152.) "From the whole masonic economy, it appears that one great point in that dispensation was, to attain and preserve the true knowledge of the MYS-TER-IES of this WORD. [How like you that, Jew?] The fact now existing amongst all Masons, however remote in country, is strong presumptive evidence, that the same hath been from ancient times." His highness at Trinchinipolly, "Omditul Omrah Bahander, eldest son of the nabob of the Carnatic," is said to be a Mason, and therefore has, or as a Mason might have, a true knowledge of the mysteries of the Divine Logos! This is Free Masonry.

(P. 154.) "Adam," says Mr. T., "must be supposed to communicate the name of his Creator, which St. John calls the LOGOS, in some intelligible manner to his posterity, and they to theirs, down to the time of Noah. Noah and his sons, who repeopled the earth, would be inclined to adopt the same course, not only in preserving the name

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* This boast is not unpopular with a certain class of the fraternity, and is fully set forth in the following lines:

"Before the Eternal *Master*
"Let every mortal bow;
"From hearts his mercies feeling,
"Let grateful incense flow.

Chorus. "Here his holy name we know;
"And here his holy name we know;
"*We know,*
"*We know,*
"And his holy name we know."

Mas. Mir. and Mech. Intelligencer, vol. ii. p. 34.

itself, [from their wives,*] but even the manner of pronouncing it. In this way both might have been transmitted with little or no variation, through Abraham, Jacob, Moses, and the Jewish priests, till the days of Solomon. That language may have varied during this period, can be no objection. Since the time of Solomon, however, we have no doubt but the very same WORD, with the manner of pronunciation, has been religiously observed in the masonic institution in every age and country to the present day."

"For mystic learning, wondrous able,
"In magic, talisman, and cabal;
"Whose primitive tradition reaches
"As far as Adam's first green breeches."

Exactly so.

"If, therefore, the above be correct, we may plainly discover why Speculative Free Masonry involves so many principles which are fundamental in the Christian system. As the WORD, in the first verse of St. John, constitutes the foundation, the subject matter, and the great ultimate end of the Christian economy, so does the same WORD, in all its relations to man, time, and eternity, constitute the very spirit and essence of Speculative Free Masonry." So ends the chapter.

Now, lest the reader should suspect that Mr. Town never delivered this chapter of his work in the presence of the grand chapter, but put it in his printed work on his own re-

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* This fact is introduced by a masonic poet into the following wretched lines: lines worthy of the Tyler's office on this occasion.

"In the deluge, where mortals lost their lives,
"God saved four worthy Masons and their wives;
"And in the ark great Noah a lodge did hold,
"Shem and Japheth his wardens we are told;
"And Ham, as tyler, ordered to secure
"From all their WIVES the secret door."—*A. Reson*, p. 172.

sponsibility, and without the knowledge of his sponsors, (which supposition, charitable as it would be to Masonry, cannot be correct,) I will copy similar sentiments respecting the masonic word, scattered through different parts of his volume. (p. 121.) Speaking of Melchisedeck and the Jewish order of priesthood, from Aaron to the Messiah, he says, " All pointed to the eternal priesthood of the Son of God, who, by his own blood, made atonement for sin, and consecrated the way to the Holy of Holies. *This constitutes the great and ultimate point of masonic research.*" The zenith and the nadir are not more diverse, than our author's assertion, and the truth.

Again, p. 130., speaking of the wise men who came from the east to inquire for the babe of Bethlehem, he says, " One thing is evident, that they were favoured with Divine communications, and probably understood the name of the *Logos* or WORD, with its divine essence and offices. No doubt they received, and embraced in their hearts, the true LIGHT, and were enabled to walk therein."

(P. 138.) " Plato often used the term *Logos*, or divine WORD, in a very significant point of light. [This proof he adduces to show that Plato was a Free Mason!] Whether Plato rightly understood its appropriate meaning, or not, we cannot certainly determine." (p. 152.)

" The great scheme of redemption began to be published to our first parents immediately after their apostacy. Early was the first promise made of a Saviour, even that divine WORD which created all things. Here was laid that deep foundation on which the whole superstructure of the gospel dispensation was erected. The same precious promise is the great corner stone in the edifice of Speculative Free Masonry."* (p. 171.)

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* In commemoration of this great promise to the faithful, we ornament the entrance into our lodges with three emblematical pillars; from our knowledge of the completion of that sacred Word, in the coming of our Redeemer.—*Hutch. Spirit of Masonry.*

To conclude with a short extract from our author's address to lodges and chapters:

"*Brethren and companions*, in the foregoing pages you have seen some of the *outlines* of the great body of the masonic system. Search deep into those hidden mysteries to which your profession leads. Raise your admiring views, and look abroad into the vast fields of masonic research. *You may view the collective excellencies of the whole moral system, summarily comprised in the body of Speculative Free Masonry.*" (p. 205.)

Such is modern Free Masonry, according to Mr. Town, and the grand chapter, and the grand officers. Such is the work certified by the grand chapter to be "a most valuable production on Speculative Free Masonry," and which the grand officers say, "we do most cordially recommend as a most valuable production, and, in our opinion, calculated to advance the general interests of the masonic institution, and open a field for individual improvement in masonic knowledge, MORE than any WORK which, to our knowledge, has appeared before the public." Excellent! And all this under their own sign manual.

The Past Deputy Grand High Priest, the Most Excellent Z. R. S. of G. goes still farther. "I have examined Companion Salem Town's Addresses to the Grand Chapter of New-York, and *for extent of masonic research, correctness of masonic principles*, and fervency of piety, I consider them UNEQUALLED."

Reader, what think you of Speculative Free Masonry? —*Vox et pretera nihil?*—

> "In hoc est hoax, cum TEKEL et pretences,
> "Et blindem, boastem, foolemque the folkses,
> "Fee! faw! fum!"—*Salmagundi.*

P. S. To pass, without further notice, thirty pages of Mr. Town's book, entitled, "Evidences that Masonry has been the medium through which the Pentateuch, or five

books of Moses, have been preserved to the world," cannot proceed from any disposition to neglect Mr. Town, or his unequalled effort. The fact is, our author has not been thoroughly taught in his logic; does not know how to reason closely; is easily imposed upon; tells a story about the land of Canaan, the ark, and the law of Moses, before he comes to the matter in hand; and having come to that, what are his strong arguments? why, one single fact—that, an assumed fact, and a fact which, if granted, proves nothing in the premises; viz. "that they (the five books of Moses) were thoroughly concealed by Josiah, or by others, at some time previous to the destruction of Jerusalem, and afterwards discovered and brought to light." (p. 222.) He does afterwards say, the hiding and finding was performed by Masons, and in proof brings that veritable witness, masonic tradition, who is well known to consider,

> "That as best tempered blades are found,
> "Before they break, to bend quite round,
> "So truest oaths are still most tough,
> "Which, though they bow, are breaking proof."

No judge would allow the testimony of such a witness to go to the jury in an action of petty trespass.

Our author is truly a man of pure intentions; his errors are not of the heart, but of education and understanding. Governors and kings have taken an interest in Free Masonry for the accomplishment of their personal schemes; and he, in common with others, has thought it was for the intrinsic value of the institution! Not finding that expected value in any particular mystery, or in any new developement of science, or in any other thing; and still supposing intrinsic value must be there *to engage the attention of the philosopher and prince*, he simply *supposes* it to be in the religious and moral nature of the institution; not considering that the institution, which alike embraces men of all religions, must itself be totally destitute of a religious nature, and that, being destitute of fixed reli-

gious principles, it has no good foundation for its moral character; that as it participates with equal freedom in the religion of the Hindoos, Greeks, Jews, and Egyptians, so must it in the morals of the Turk, pirate, and Christian. I take my leave of him without unkindness, and of his highly approbated addresses without regret.

CHAPTER XXXV.

Containing a Plan for the great extension of Free Masonry in all Heathen Countries, in the manner of the Grand Chapter.

"Masonry excludes all distinctions of religion, as well as of rank. The Episcopalian, the Presbyterian, the Methodist, the Baptist, the Catholic, the Hebrew, and the Turk, may here sit together in peace and harmony." —*New Monitor*, p. 111.

MASONRY, claiming to have taught mankind the arts, and among them, like Saul among the prophets, religion, we have been for some time observing in what manner she has performed this part of her duty. The grand chaplain and the grand officers of the grand chapter of New-York, have, under their own several signatures, held forth in a very singular strain: one that outstrips admiration, and defies satire; and is, moreover, utterly hostile to the text at the head of this chapter, and, also, to the generally received maxims of the order.

Whether the Jewish, Turkish, and Chinese Masons will

call the grand chaplain and his coadjutors to account for the scandal the grand chaplain's book has brought upon the charitable character of the institution, is extremely doubtful; since ten years have elapsed, and no stir has been made; and, indeed, they have no right to interfere with the grand chaplain's religion—that would be a breach of masonic charity: the only remedy they have, is, each nation to put out a treatise of its own, proving that Free Masonry has, through all [Turkey] "the same co-eternal and unshaken foundation, contains and inculcates, in substance, the same truths, and proposes the same ultimate end, as the doctrine of [the Koran] taught by divine inspiration." (*Town's Spec. Free Masonry*, p. 13.)

N. B. Substitute *Shaster* for Koran, among the Brahmins, and for every other people, its peculiar name for the *Palla-pala;* stoutly assert in every copy, that "Free Masonry embraces, in body and substance, the whole duty of man as a moral being." (*Town*, p. 23.) Say, "Here we view the coincidence of principle and design between the ——— * scheme and speculative Free Masonry, with that pleasing admiration which satisfies inquiry, and clearly proves our system based on the rock of ages. Such are the deep mysteries of the divine (,) in whom all the fullness of the ( ) dwells bodily:" (*Town*, p. 24.) and after pursuing this line of declamation until out of wind, or to the number of forty distinct points of divine original, conclude by observing: "Such are a few of those numerous excellencies found in the system of speculative Free Masonry. On these are indelibly fixed the seals of imperishable worth. *If such, indeed, were not the facts, no man of sense and independence of mind, could in any shape become attached to the institution. If all were a mere specious form, a shadow without substance, a name with-*

* Mr. Town says, *Christian:* every people will fill up the blanks with the name appropriate to their own.

out meaning, the institution would meet with little else than sovereign contempt:" (*Town*, p. 26.) and no doubt it would take with the people; the lodges would be greatly increased in all the earth, and the amiable and accommodating spirit of Free Masonry would be charmingly, clearly illustrated.

And, now, every nation sing to their own divinities, Turk. Chinese, Brahmin, and Savage:

> "From heaven since such blessings flow,
> "Let every Mason, while below,
> "Our noble science here improve;
> "'Twill raise his soul to realms above,
> "And make his lodge a lodge of love."

It would be very appropriate, to issue for the use of the craft, one edition of such work *in the universal language*, suitable for the different religions of the world. The grand chaplain and his chapter are of the Christian persuasion, since they connect Free Masonry only with Christianity in their eulogiums, and show at full length the coincidence of the craft and divine revelation. I am not acquainted with Chinese or Arabic, else I would make an effort to find a parallel in the manner of Mr. Town, between their religious schemes, and Free Masonry. But every reader can imagine the character of such a parallel, from a perusal of Mr. Town's, and a moment's reflection upon the following statement:

"When the lodge is closed, each departs untainted by the other; the Jew to his synagogue, the Mahometan to his mosque, and the Christian to his church, as fully impressed as ever, with the divine origin and rectitude of his own faith, from the principles of which he has never for one moment deviated, either in thought or deed." (*New Monitor*, p. 110.)

And this must be the reason why masonic prayers are, not one in six, lifted up in the name of the Lord of Glory: some foe to Christianity might be present, and be

wounded in his feelings, or be tainted in his principles. Besides, "as Masons, we belong to the oldest Catholic religion:" (*Ahiman Rezon*, p. 30.) and as this is more ancient than the Christian era, there is a natural propriety in preserving independence. "Ours is the true religion," says a Mahommedan, "and Abraham was a true believer; he was neither Jew, Christian, nor Idolator. But what renders our religion more especially holy and admirable, is its being the only one which makes alms-giving an essential duty." This is also the boast of Free Masonry.

> "The dunce, he imagines that science and art
> "Depend on some compact or magical part;
> "Thus men are so stupid, to think that the cause
> "Of our constitution's against divine laws.
> "Each profession and class of mankind must agree,
> "That Masons are jovial, religious, and free,
> "*Religious and free.*"
>
> *Ahiman Rezon.*

"The Chinese, the Algerine, the Persian, the native of Indostan, the Turk, and the Jew, may, under the masonic banner, associate in love with their Christian brethren, and participate of all the benefits of the institution." (*Mas. Mir. and M. I.* p. 273.) They could not *associate in love*, if the Lord Jesus were named by any in adoration; so, for the sake of peace, this name is altogether omitted.

Truly "mutual toleration in religious opinions, is one of the most distinguishing and valuable characteristics of the craft;" (*Preston*, 29.) and Mr. Town has erred in saying, "if we would add universal celebrity to our institution, the world must be convinced, that the foundation is laid in evangelical truth." (*Town*, 14.) That would be the very way to shut the Turks and Arabs out; to confine the glorious craft to the narrow limits of Christian nations.

"I honestly recommend," says Ahiman Rezon, (p. 22.) "regular lodges, as the only seminaries, where men, in the *most pleasant and clearest* manner, may hear, understand,

and learn *their duty to God, and also to their neighbours, and* where men of all persuasions may *unite*."

> "What churches have such able pastors,
> "And precious, powerful, preaching masters?
> "Possessed of absolute dominion,
> "From th' enemy of all religion."

"If all that is good and amiable, if all that is useful to mankind or society, be deserving a wise man's attention, Masonry claims it in the highest degree." (*Smith*, 268.) "Whatever the great *Architect* of the world hath dictated to mankind, as the mode in which he would be served, and the path in which he is to tread, to obtain his approbation; whatever precepts he has administered, and with whatever laws he hath inspired the sages of old, the same are faithfully comprised in the book of constitutions." (*Smith*, 324.) Let him who believes it, purchase the book; but there is no need; hear Mr. Smith once more, p. 330. Masons put on white raiment as a type of innocence. "*The Druids* were apparelled in white at the time of their sacrifices. *The Egyptian priests of Osiris*, wore snow white cotton. *The Grecian*, and most other priests, wore white garments; as *Masons, we regard the principles of those who were the first worshippers of the true God, and imitate their apparel.*"

Put these extracts of Smith together, and they fairly prove, that "Glorious Masonry" comprises all divine inspiration in its Book of Constitutions; and at the same time, inculcates the principles of the Druids, Egyptians, and Greeks, with perfect harmony.

> "Pray make no mistake,
> "But true your joints break," &c.

Or rather:

> "Sublime are our maxims, *our plan from above*,
> "As the creation antique, and cemented by love.
> "No discord, no faction, our lodge shall divide;
> "Here *truth*, love, and friendship, must always abide."
>
> *Ahiman Rezon.*

CHAPTER XXXVI.

"Among the faithless, faithful only he.—
"Nor number, nor example with him wrought
"To swerve from truth, or change his constant mind,
"Though single."

In exhibiting the manner in which Masons have taught religion among the arts to mankind, I have the pleasure here to introduce to the notice of the reader, "An Inquiry into the Nature and Tendency of Speculative Free Masonry. By John G. Stearns, Pastor of the First Baptist Church in Paris, New-York." This little work, published early in 1826, was not sought by the public until after the abduction in that same year, awakened attention to the claims of Free Masonry. It fell into my hands under circumstances grateful to memory, and at a time when the mind was agitated and tossed between the manifest disparity of the promises and the rewards of Masonry; between its pretensions and the truth; its wise and learned supporters, and its ridiculous tradition and ceremonies.

Mr. Stearns treats only of the religious pretensions of Free Masonry, leaving all other claims of the most ancient and honourable institution to make their own way in the world; but his work helped greatly to settle my convictions, to confirm my purposes, to encourage and countenance this effort.

His manner will be seen in the following extract from his "Inquiry," chap. iv.

"The meekness of Christ does not characterise the masonic institution. It is not designed for meek-minded men, but for men of all classes, who are proud, haughty, and ambitious, and who love the praise of men more than the

praise of God. If a spirit of meekness and gentleness is found in individuals of the brotherhood, it belongs to Christianity, and not to Masonry. How can Masonry produce or nourish this spirit, when it is said to unite men of the most opposite tenets, and of the most contradictory opinions?

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

"Christianity teaches the doctrine and precepts of morality in plain language, in a plain simple manner; but Masonry pretends to teach them by a routine of ceremonies. The former is God's method; the latter is man's.

"Masons may tell us, that certain things in their institution are designed to teach certain truths, and to be emblems of certain virtues; but by whose authority? and what instruction can they give us from these things? Where has the Lord informed us, in his word, that a *chisel, a mallet, a square, a compass, a trowel, a scythe, and a white leather apron*, are emblems of the virtues of the human heart, and are designed to inculcate moral truth? Mr. Town tells us, 'that a habitual practice of every commendable virtue, is taught by suitable and appropriate masonic emblems;' also, 'in a word, the history of nature and grace is most beautifully prefigured in a lively display of masonic symbols.' (pp. 184. 24.)

"Now, the Almighty has taught us these things in his

written word, in plain and definite language; not by chisels, and mallets, and white leather aprons, and other masonic symbols. I may say that my candle and snuffers before me, are emblems of the virtues of the heart, and are designed to teach moral truth; I should be as nobly employed, should I attempt to communicate religious instruction from these to lost, dying men, as from a chisel, or a mallet. My authority is as good in one case as in the other."

This is good sense, and it came upon my ear like pure water upon parched lips, soothing, refreshing, and strengthening. With a view to make Mr. Stearns' effort better known, and at the same time to touch the most ancient institution on a point that otherwise might be overlooked, I continue to extract from the same fourth chapter of "Stearns' Inquiry."

"There is something worthy of notice respecting the dedication of masonic lodges and halls. 'Our ancient brethren,' says Mr. Bradley, 'dedicated their lodges to king Solomon; yet Masons professing Christianity, dedicate theirs to St. John the Baptist, and St. John the Evangelist, who were eminent patrons of Masonry.' (p. 59.) Has Mr. B. any proof that these two men were Masons? If he has, it would have been important to Masonry had he produced it. No proof is offered, and there is none to offer, unless it be masonic tradition. This may satisfy Masons, but it never will satisfy those who think for themselves. We are at liberty to reject the proposition, and to believe that those men were not Masons; (and we *take* the liberty;) and when Masons say they were, they say what they cannot prove. In dedicating their lodges to them, they are guilty of consummate folly, for even if they were Masons, and Masonry were of God, why dedicate lodges to them? Strange if the property of the Almighty must be dedicated in solemn form to some of his creatures.

"The method of dedicating a masonic hall is, in its nature, nothing less than blasphemy; though Masons may intend to perform a religious, and a very solemn ceremony.

The hall is first dedicated in the name of the great Jehovah, then in the name of the holy St. John, then in the name of the whole fraternity. 'In the name of the great Jehovah, to whom be all honour and glory, I do solemnly dedicate this hall to Masonry.' 'In the name of the holy St. John, I do solemnly dedicate this hall to virtue.' 'In the name of the whole fraternity, I do solemnly dedicate this hall to universal benevolence.' (See *Monitor*, pp. 130 131.) On this occasion the great name of God is taken in vain, trifled with, and blasphemed."

Mr. Stearns is a Mason, and well understands of what he affirms. The manner of dedicating masonic halls is correctly described, according to the form given also in the Book of Constitutions, (p. 99.)

Here observe one of the sweet catches of our dark Mistress,

> "Whose word at any time will pass,
> "Point blank on both sides of a case."

She says: "In the name of the *holy St. John*, I do solemnly dedicate this hall to virtue." Very well.

The *lecture* on the first degree, accords with the following: "Our ancient brethren dedicated their lodges to Solomon, yet Masons professing Christianity dedicate theirs to St. John the Baptist, and *St. John the Evangelist*." (*F. M. L.* p. 148.)

But the ceremony of dedication says: "In the name of the holy St. John," and not St. Johns: which has this masonic advantage, that Jews, Turks, and Infidels, will understand the dedication as made to the Baptist; for him they honour; while Christians will understand the Beloved disciple. Thus all parties are pleased, and the harmony of the lodge is preserved; whereas, if the dedication were to the holy St. Johns, the infidels might fly, and discord break the bonds of affection among the brethren.

In the appendix, Mr. Stearns offers a few remarks upon

Mr. Town's Speculative Free Masonry, which will be approved by the reader.

"It has been said by some of the fraternity, that Mr. Town's book is incorrect, and of little consequence; that it does not contain the sentiments of Masons, only those of the author. This is an impeachment of the grand body of Masons in the State of New-York, some of whom are of high standing in various departments of life. The book professes, on its title-page, to be, 'A System of Speculative Free Masonry;' 'exhibited in a course of lectures before the Grand Chapter of the State of New-York, at their annual meetings in the city of Albany.' 'It was reduced to a regular system by their special request;' and recommended by them to the public, as 'A System of Free Masonry.' It is further recommended by no less than nine grand officers, in whose presence the lectures were delivered, by another who had examined them, and by the honourable De Witt Clinton, General Grand High Priest, &c. At the time of its publication, it was patronized by individuals of nearly 150 different lodges and chapters through the States, and more than four thousand copies were subscribed for. All this may be seen by examining the book."

Free Masonry is capable both of solemnly recommending, and solemnly denouncing Mr. Town's Speculative Masonry, having regard not to the book itself, but solely to her own locality and convenience; as in Britain or Turkey, among Christians or Hindoos:

"Her oaths not being bound to bear,
"That literal sense the words infer,
"But, by her well established usage,
"Are to be judged how far th' engage;
"And *where the sense by custom's checked,*
"*Are found void, and of none effect.*"

CHAPTER XXXVII.

"Ashamed of Jesus! sooner far
"Let evening blush to own a star:
"No; when I blush, be this my shame,
"That I no more revere his name."

Gregg.

FREE MASONRY, within the two thousand lodges of this free country, and within the lodges of all countries, is, in all its rites and services, deeply died with Deism. This weighty charge is considerately made, as will appear from the accompanying documents.

It is the common boast of the books, and treatises, and orators of Free Masonry, that in a lodge, all the members, of whatever country or religion, character or sect, meet on the level, and part on the square; that the Arab and Turk, Chinese and American, Hindoo and European, harmoniously join in the work and services of the lodge, with mutual pleasure and edification.

Now, if any man name the Lord Jesus, except lightly, in such an assembly, he must offend the Musselmen to say something reverential of Mahomet, &c., and the harmony of the lodge would be sacrificed. If Vishnu were praised, the Christians present might take alarm at the proselyting spirit of their Hindoo brethren, and withdraw from the discordant lodge. No peculiar views of religion are taught, but only grand, moral principles; duty to heaven, to self, and to neighbours; leaving the Chinese to worship their emperor, the Hindoos, their three millions, &c. &c.

But every lodge is opened or closed with prayer. Every master and apprentice is made with prayer; and prayer to

the Deity, is a very common thing in the services of Masonry. How can that be managed with harmony among so discordant believers, so heterodox worshippers? Simply by reducing every form of expression to pure Deism: by worshipping under the name of *the Deity*, the unknown God of the Greeks, or any other which may be in the heart of the supplicant. Christians, Mahometans, and Jews, unite in one name, and agree in the lodges to call on that name; but that is more in the spirit of personal accommodation, than in obedience to the true principles of Free Masonry; for should a Brahmin or Chinese be present, he would at once complain of the exclusive spirit, the proselyting spirit of his masonic brethren, while they addressed prayers to the God of the Patriarchs and Prophets: and that will never do; the harmony of the lodge is no more, under such circumstances, to boast of, than the union of Christians; and to accommodate the Chinese, who are a great people, we must call on "*the Deity*," and then they can believe Fo is meant, or the emperor.

Though three great classes of men do agree in the lodges to worship a particular name, contrary to the true spirit of Free Masonry, and at the risk of offending their half civilized and savage brethren; yet, they must, for the sake of harmony, sink all differences among themselves; neither the Saviour of the world, nor the false prophet, may be named, without offence to the Jew, and to either Turk or Christian. To offer a petition in his name who is our Advocate with the Father, to call on his name to whom Stephen committed his departing spirit, and besides whom, crucified, Paul would know nothing, serving to bonds and death; this would interrupt the harmony of the masonic system, the concord of the Turk, Jew, and Christian, and, therefore, must be dispensed with; and, sorry to say, it is dispensed with; the name of the Lord Jesus is banished, as from a system of pure Deism.

In the forms of two funeral services, given at full length in the Book of Constitutions, and in the Free Mason's Li-

brary, and only one in Preston, the name at which every knee shall bow, is not found; *nor is it, though the resurrection and the life to them that believe, so much as alluded to in all the responses and ceremonies, or in either of the prayers in the lodge, or at the grave.* And in twelve prayers collected for other than funeral occasions; besides two making part of the funeral services, being all the prayers which are collected in the Book of Constitutions of Massachusetts,* not one names the Messiah, not one has any allusion to his name, not one utters a sentiment inconsistent with learned Deism.

"Grand Architect! Behold us aspiring towards thee. Thy works fill us with rapture. Heaven's gates stand open to welcome thy sons to glory."

This is the first strain of one, found Book of Cons. p. 151. And another on the same page concludes as follows: "Permitted to join the all-perfect Lodge in Heaven, there to receive never ending refreshment in the regions of bliss and immortality. Amen! So mote it be! Amen!"

"The Saviour taught his disciples," says Mr. Stearns, "to pray in his name, and in his name they do pray. But Masons, as such, do not approach God in this name, nor acknowledge it as the medium of communication. I have perused about twenty masonic prayers, and found not one which was offered in the name of Christ. The Holy Spirit was not once named; no sins were confessed. But a solitary instance in which a pardon of sin was prayed for. What are these but the prayers of Deists?"—*Stearns' Inquiry*, p. 37.

If this leaving out of view the blessed name of Jesus,

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* The same is true of the funeral rites and ceremonies, and the prayers collected and published in the Book of Constitutions of South Carolina. Also, the F. M. Library gives twelve forms of prayer for the lodges and chapters, in the same nameless style; but some for the templars are in Christian shape.

were an oversight, that were a very different case from the present. Christian worshippers, that is, men using the forms of Christianity in their usual services, and bred up to no other, except as they were taught in the lodges, did not leave out this glorious name in our worship by an oversight. No, no; much as I would rejoice to light upon the slightest palliation of this treason against their Lord, in our grand chaplains, I must believe the omission is not accidental, is not made by a momentary forgetfulness of the promise, "Whatsoever ye shall ask the Father in my name, he will give it you," (*John*, xvi. 23.) but in obedience to the stern laws of Free Masonry, which level all distinctions of religion as well as rank, and hail the Arab, the Mohawk, and the Tartar, as brethren of the same devotional family with the Christian and the Jew. The worship compiled in the Books of Constitutions of Free Masonry, is modelled on the principles of Free Masonry, and not on the doctrines of the cross: it is made subservient to the laws of a mystical society, and contrary to the precepts of the gospel; it is published for the honour of the mystery, and is a reproach upon Him who came down from Heaven, and now has the government there.

Reader, let not a doubt check the rising of your indignation against this deep scheme of infidelity; against this new mode of attack upon the religion in which we have been bred. Under the influence of Christianity, our country has risen from a feeble band to be a mighty nation; and the district school and the Christian temple, rise on every hand, where our fathers have seen the hut of the savage and the beast of prey. No lover of his country, no demagogue of a party, can wish to see the religion of his country and of his fathers trampled upon and despised, however secretly it may be done, whether in a lodge-room, or in the vault of the royal arch, or in the masonic tabernacle.

And is it not trampled upon, when the very name of its founder, protector, and head, is banished from the religious ceremonies of the lodge-room? When in the fre-

quent funeral service, He is not named, who brought life and immortality to light, taking up the life which he had both power to lay down and take again, for the redemption of sinners? Is it not trampled upon and despised in open day, when the senseless mummery of mystical Free Masonry, under the most solemn sanctions of the fraternity, is palmed upon the public, as summarily comprizing the doctrines of the cross? "*the same system of faith, and the same practical duties taught by revelation?*" (*Town's Spec. Mas.* p. 52.)

Indeed, it is despised by Free Masonry: deny it none can: men may shut their eyes upon the meridian sun, but the light of the universe shines still. They may refuse to see that the worship which strikes out the name of the Lord Jesus from its ritual, is hostile to the name of Jesus: but that is Free Masonry; and is hostile to the name of Jesus. I say not this begging, "in consideration of the pious men who belong to the fraternity;" "in consideration of a master's inferiority to the Sovereign Inspectors General of Free Masonry;" but as one who have studied Free Masonry in her own elementary books, who have observed her in her varied forms, and who speak the truth in the fear of the Highest.

Did not Joab put his arm around the neck of Abner, and kiss him, while he planted a dagger in his heart? So does Free Masonry to the Christian, when she says, "*the Word in the first verse of St. John, in all its relatoins to man, time, and eternity, constitutes the very spirit and essence of Speculative Free Masonry;*" (*Town*, p. 155.) while, at the instant, she banishes the name of the Lord Jesus from her ritual, teaching to approach the throne of grace in another way.*

I do not say, that all masters of lodges feel bound so

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* I make no exception in favour of the Knights Templars and others; for if Free Masonry have a fair claim to these, I have a separate account open with her there.

close by their pledge of obedience to the general regulations of the grand lodge, as never to use any other form of prayer than is prescribed in their Books of Constitutions. I have heard the name by which we of this favoured land are called, pronounced in the reverential tone of worship in a lodge of Master Masons. But that master carried his religion where he had better not have gone himself, and obeyed his Lord, rather than the Book of Constitutions. So, in every case, those who, in a masonic lodge, call upon the name of Jesus, or lift up their voice through the only Mediator between God and man, depart from the true masonic character, and from the *usual* masonic manner; the expression sounds unnatural there. It is not admissible in lodge meeting, or in a Mason any where, to do, or say, what will offend an Arab, or *brother Turk*. "As Masons, we only pursue that universal religion which unites the most different principles in one sacred band, and brings together those who were most distant from one another." (*Book of Const.* 133.) That is pure Deism. "It is now thought most expedient, that the brethren in general should only be charged to adhere to the *essentials* of religion in which all men agree." (*Book of Cons.* p. 34.) That is pure Deism, and is taught in the Book of Constitutions of Free Masonry. (*Vide F. M. L.* p. 66.)

It will be answered by some, that "the Holy Bible is the true masonic register and guide; held sacred in all the lodges." But, as a clerical friend, who has taken some twenty degrees in Masonry, lately said of the antiquity of the craft, "*that is a catch;*" the Bible is no more the guide of Masons, than is the Koran. In masonic processions in Christian countries, the Bible, with the square and compass, is carried in the van, by some white-headed gentleman, by way of sanctity, not because the Bible has any thing to do with Free Masonry. In Turkey, the Koran would be used by Masons in the same way, for the same purpose, *for effect only*. Free Masonry cares not for the Koran, nor for the Bible, but is willing to use either, or both, or neither, accord-

ing to circumstances, purely with a view "to her own profit and praise."

P. S. "Piety—enforced.

"As a Mason, you are to study the moral law, as contained in the sacred code." (*Preston*, b. 2. sec. 3.) And a note, referring to *code*, adds: "The Bible; and, in countries where that book is not known, [and where Mr. Preston's book is,] *whatever is understood to contain the will or law of God.*"

CHAPTER XXXVIII.

"So much wrought still within them the desire
"To found this nether empire, which might rise
"By policy, and long process of time,
"In emulation, opposite to Heaven."

Mil. b. ii. 295.

"THE word Mason," says the Sovereign Inspector General, Dr. Dalcho, (*second Oration*, p. 11.) is derived from the Greek, and literally means a member of a religious sect, or one who is professedly devoted to the worship of the Deity."

I shall not stop to inquire of the Dr.—I beg pardon—of the sovereign inspector general, what that pretended Greek word is; nor to take notice of the vanity, which, reckless of truth, would induce the unlearned reader to believe, that the plain English word *Mason*, a man of wholesome brick and mortar, originally meant, "a member of a

religious sect, or one who is devoted to the service of the Deity;" but only to illustrate, from the orations of this gowned teacher of Christianity, the Deistical nature of Free Masonry.

He says, p. 13. of Oration second, "As humanity ever springs from *true religion*, every religious sect which acknowledges the Supreme Being, is equally respected by the order." What is this but Deism?

He adds, a few lines further, "The Great Book of Nature is revealed to our eyes, and the universal religion of her God is what we profess, as Free Masons." This is very plain. Masonry discards all Revelation, and adheres to "the Great Book of Nature;" Arabs and Chinese, savages and Jews, Mahometans and Christians, "*are all cemented by the mystic union. How valuable is an institution founded on sentiments like these; how infinitely pleasing must it be to Him who is seated on the throne of mercy! To that God who is no respecter of persons.*" (*Dalcho's second Oration*, p. 17.) Good or bad, this is a system of pure Deism, a system dishonourable to our Divine Master, and to a Christian minister; but it is genuine Free Masonry.*

Here a word may be spoken for the vain boasting of the harmony of the fraternity. It is found in their books, and twenty-fourth of June orations, and in their daily conversation. "What a lovely institution, which unites the most discordant members in one happy fraternity!" It is a great mistake. The institution does no such thing. It *unites* only one class of men; others belong to the institution, Jews, Christians, &c., but it is vain to say they are united by it in any sense which annihilates their distinctive characters. Naturalists and Deists may be cemented by the

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* "A great number of eminent writers have made profession of Deism, and the major part of Socinians have ranged themselves under its standard. This sect, now become very numerous, is accused of admitting only the light of reason, and rejecting all revelation. It is not possible for a Chris-

mystic union; or rather may become acquainted with each other by this union, and strengthen each other, and the cause of Deism, by the facilities for intercourse afforded by the secret words and signs of the craft, but they never can be united with pagans or Christians.

Free Masonry has no inherent good to create factions. When it is made the servant of a Deistical party, as it was by Voltaire and his crew, before the French Revolution; or of political factions, as it is at this time in Mexico; or of vanity and pompous show, as is common in our own country, Free Masonry derives some consequence from the use made of it: but that it has no natural stamina upon which men may divide; no inherent virtue or benefit for which it is possible to excite a passionate desire, is manifest from *the cheapness of her favours, and from the readiness with which she accommodates herself to all classes and conditions of men, pagans or savages.*

None quarrel for the dirt which is trodden under foot by every passenger; it is the silver and the gold, the precious treasures, which excite men to disgraceful bickerings. Frail man will yet rudely contend for an unequal portion of every earthly good; and no strife of this kind being found within the lodges, is a clear demonstration of the fact, that Free Masonry is a senseless thing, incapable of exciting the natural passions of the soul.

But the history of Free Masonry shows that *the use* of

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tian to excuse their indocility; (*Voltaire*) but justice obliges us to acknowledge, that this is the only sect of all others, (Deists,) that has not disturbed society by its disputes; and which, though erroneous, has always been clear of fanaticism. It is, indeed, impossible that such a sect should be other than peaceable, since its followers are united with all mankind in the principle common to all ages and all countries; namely, the worship of one only God; allowing for the diversity of opinion in others, and seldom discovering their own. They say, that their pure religion is as old as the world," &c.—*Voltaire, Manners and Spirits of Nations*, chap. 182.

The Deist is a judge of Deism, and Voltaire, here describing Deism, does exactly describe the religious character of Free Masonry.

her has caused divisions among the fraternity. They have not quarrelled about her *principles;* that were impossible; but much have they divided upon the control of her. Witness the dispute between the grand lodges of York and of London, for the supremacy of England: peace made, A. D. 1792. Witness the division into ancient and modern, beginning, A. D. 1717, breaking out 1735 to 1738; and healed with a heap of ceremonies, A. D. 1813. (Vide *European Mag. and Lon. Rev.* 1814.)

Witness the contest between the royal York of Berlin, and the grand lodge of Prussia; witness the schisms among the *Philalethes*, and among the *Chevaliers Bienfaisants* of France; and, also, the long and hard struggle which interested all Germany, between the *strict Observantz*, and those of the Rosaic system.

These were cases of violent hostility; and the dispute was not whether Free Masonry has three degrees of sublimity, or four degrees, or fourteen, or forty; all that is a matter perfectly immaterial; not whether Free Masonry should or should not continue to teach the *black art, wonder-working, and the transmutation of metals;* not whether she should relinquish her claim to a divine original, and be content with a leather apron, and a trowel bright with mortar and with use: no, the whole question was, who shall have the wielding of this black engine of night? And bravely they fought it.

CHAPTER XXXIX.

Ancient Free Masonry is Deism.

What is *Deism?* "The acknowledging a God, without the reception of revealed religion."—*Walker.*

It is not a little difficult, satisfactorily to prove any thing in relation to a topic which is sometimes *operative*, sometimes *speculative*, a mechanic art, or a liberal science; which is sometimes the very essence of Christianity, and sometimes the way of winning the faculty of magic; a religion in which all men agree, and the art of foresaying things to come; which, in fine, bows the knee sometimes in solemn invocation to the Deity, and teaches its pupils to become good and perfect without the help of fear or hope. Such a farrago of absurdities is ancient Free Masonry; and yet, if it have any distinguishing and uniform characteristic, this is it, viz. *it acknowledges a God without the reception of divine revelation.*

The quotations already made from standard treatises on Masonry, establish this trait in her character. But such is the importance of the subject, when viewed in connexion with the two thousand lodges of our country, and with the glorious and fearful truths of the gospel rejected by Free Masonry, that I shall not fear to tire the reader's patience by summoning before him further witnesses.

I do not attempt, even by the slightest implication, to prove that the Free Masons of our country are Deists; no such thing; but that our dark mistress teaches them the

necessary lessons, and it is to *their* praise they do not learn the doctrine. Free Masonry inculcates pure Deism; if her disciples refuse to learn, that is not altogether her fault; she is entitled to the credit of a diligent and faithful instructress. This will more fully appear by what follows.

"Let a man's religion, or mode of it, be what it will, we do not exclude him from our order, provided he believes in the glorious Architect of heaven and earth, and practises the sacred duties of morality."—(*F. M. Library*, p. 160.)

This is part of the charge given to an entered apprentice. This is a part of the first lesson of Free Masonry. "You worship the universal Lord of nature in the way you think most pleasing to him; you practise every duty of morality, and he does not reject you; and shall we? no; come to us, and find your friends, your brethren."(—*Idem.*)

Whether it "please" the apprentice to *worship the universal Lord* as the God Saturn, the God Moloch, the God Vishnu, the God Fo, the God Jupiter, or the God Reason with the Illuminées, is all one to Free Masonry; she is a professed teacher of religion, and only requires him "*to adhere to the essentials in which all men agree.*"—(*Book of Cons.* p. 34. *Idem*, *F. M. Library*, p. 66.) But he must not have a humped back, or a maimed limb, or an illegitimate parentage. "*The apprentice must be free born, and of limbs whole, as a man ought to be, and no bastard.*" (*F. M. Library*, p. 14. *Idem*, *Preston.* London, 1788. p. 102. The same in other authors, under the title, *Ancient Charges.*) He must be "*free born, of a good kindred, and have his right limbs, as a man ought to have.*" (*F. M. L.* p. 14.) She is very particular.

Now, that the lodges sometimes admit dismembered pupils, and even Atheists, I readily grant; but that only proves, that the lodges depart from their instructions. Free Masonry teaches and charges her apprentice: *Adore the Being of all beings, of whom thy heart is full;* (*Free Mas. Lib.* p. 149.) meaning the Deity: but if her perverse pupil will blindly understand thereby the *mistress of his affections*,

woman, wealth, or wine, Free Masonry cannot help that. And should he at length find out, that "*the Being of all beings, of whom his heart is full*," is no God, but frailty, dust, or poison, and become an Atheist: Free Masonry cannot help that either. She does certainly inculcate upon him *the religion in which all men agree;* and can as readily excuse *his* errors, as those of her pupils, who fall into the uncharitable faith in divine revelation: "Except a man be born again, he cannot see the kingdom of God." (*John*, iii. 3.)

Free Masonry regards all her children with impartial fondness; she weeps over their errors, and does her utmost to reclaim them, whether they deviate to the right hand or left, and aims alike to *tame the spirit of the fulminating priest, and to engage the esteem of the moral brother.** Not destitute of the wisdom which is from beneath, she chooses her measures with deep cunning. Having learned that the most stupid, when he regards the heavens, must acknowledge that there is a God;† she, too, is very forward to acknowledge it. But millions, blindly worshipping him in the stock of a tree, or a block of stone, carved with men's hands, she is blind with them, and worships him so too: millions, sharper sighted, see and worship him in the river that fertilizes their fields, and in the corn that renews their strength; she sees and worships too, bowing most humbly to *the drag and the net, for by these we live.*

But it is never to be forgotten, that she, herself, inculcates the "essentials of religion, in which all men agree, uniting men of the most distant countries and most opposite tenets, in one indissoluble bond of affection." All men do *not* agree in receiving divine revelation; therefore, Free Masonry does not teach it, the Grand Chapter to the contrary notwithstanding; and, stripped of her pious disguise, Free Masonry

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* Vide *Free Mas. Mon.*, also, *Illustrations of Masonry*, chap. *Origin and Advantages of Masonry.*

† Quis est tam vecors, qui cùm suspexerit in coelum, non sentiat Deum esse?—*Cicero.*

is solely a teacher of Deism, in the two thousand lodges of this country, and whether her Deus be *the Being of whom each individual's heart is full, or the stock of a tree, is no matter of concern to her.*

Mark; it is no matter of concern to *her;* to the seventy or one hundred thousand Masons of our country, it is a matter of concern; and they will prove it so, by forsaking her assemblies. They are as little conscious of her character, as was the writer, before being provoked to study it. They are the judges of the proofs and of the authorities he brings; and time for reflection will unite them in abhorrence of a dark scheme, which on the face of it is deism, and in its spirit, is *the being of whom each heart is full*—i. e. no deity: *Atheism.*

Many writers in the English language have been quoted, to show that Free Masonry inculcates pure Deism; (whatever her pupils may learn;) and the grand chapter have freely told us, how Masonry and Christianity are one; and this, too, in the face of truth, and the day. Now we will hear what "*Esprit du dogme de la Franche Maçonrie*" has to say upon the subject. The work is not sanctioned by any grand chapter or grand officers. Whether that fashion is unknown upon the Continent of Europe, or whether the book is too barefaced to require letters of credit, does not appear. The reader cannot suppose, after what has been presented in this volume, that *Free Masonry* would hesitate to sanction any thing, for absurdity or impiety.

"*Esprit du Dogme,*" was published at Brussels, in the Netherlands, A. D. 1825. 350 pp. 8vo. with many cuts. It professes to be, "*Researches upon the origin and the different rites of Free Masonry:*" the very thing we want, my reader; but it comes too late to tell us the *origin* of Free Masonry, and can only help us to understand its doctrines: not that we should find it irksome to stop while *Esprit* might tell the origin, if he could; but, having finished his story, that part of it is only fog, while upon the doctrines he is commendably explicit.

Should we find him *maliciously* inculcating the same opinions which Mr. Town inculcates honestly, we cannot question his masonic right. Mr. T. has given his views of Christianity, and Mr. *Esprit* may give his. Free Masonry openly commends Mr. T.'s labour, while in her heart she loves Mr. *Esprit's:* and for this good reason, that he aims most sedulously to level all distinctions of religion; to bring men to unite *in the essentials in which they all agree.* He is a Deist, without dispute, as Mr. T. is a Christian; and we shall find Free Masonry, in his hands, a much more natural and efficient weapon than it can be in the hands of any honest grand chaplain.

One word more. Let no man say, "Mischief has been hunted after." Every masonic work that has come within reach, has been made to contribute its mite to this exposition of Free Masonry: and *Esprit* I give as the *only* French work upon the subject I have yet had opportunity to read, and it is of necessity the worst.

The first words of the preface are: "Le but de cet ouvrage est de démontrer que la Franche-Maç.·. est une société religieuse, que les F.·. F.·. M.·. M.·. suivent le dogme, les doctrines, et mystères de Jesus."

As the translation will be much more interesting to most readers, I will hazard giving it; and yet I should be sorry to have the reader think that any of its gloss is acquired in my hands; like every other translation of pithy thoughts, it is tapestry seen on the faint side.

"The object of this work is to show that Free Masonry is a religious society; that Free Masons conform to the tenets, the doctrines, and the mysteries of Jesus."

The grand chapter have sanctioned that; but when he goes on to show that Masonry arose from the fens of Egypt, that it derives its most sublime doctrines from the Coptic priests, "who taught the existence of one only and supreme Being," I hope every Mason will see where he aims, and be ready to revolt from the contempt put upon the scriptures in the declaration which follows: "*This sublime idea*

of the unity of God, every religion owes to the Egyptian philosophy, and not to Judaism, as some writers suppose." (p. 9.)

This is true Masonic consistency. On page 1, he says, the object of his work is to show that Free Masons conform to the doctrines of Revelation; and on page 9, he virtually denies to those doctrines the grand truth, *that God is one.*

And this, too, is a specimen of genuine masonic tradition, that gives to the priests of that people, who from the earliest antiquity were devoted to the most superstitious idolatry, *worshipping the crocodile, the ox that grazes the pastures, and even the vegetables of the field,* "the sublime idea of the unity of the Supreme Being!" The reader would know this was Free Masonry in the darkest night.

That Free Masonry rejects revelation, and is Deism, the reader will more distinctly see in the following impious assertion: "*Jesus the more readily admitted the unity of God, for having been, according to his legend, in Egypt, whose priests practise the worship of one only God, as Lactantius and Pliny declare.*" (*Esprit du Dogme*, p. 88.)

Do not doubt this is Free Masonry. The name, she ventures in America to banish from her ritual, she ventures in Apocaliptic Egypt to scout. The name which her Books of Constitutions, in Massachusetts, in Maryland, and in South Carolina, exclude from their addresses to the throne of Grace; in the French, she presents as somewhat indebted to the Coptic priests for the knowledge of the Supreme Being, and the doctrine of the Unity.

We shall not hesitate to allow, that she has more impudence in degenerate French, than in this privileged community; but the difference is not in the spirit of Free Masonry; she is identically the same both here and there; and the superior gravity of manner she assumes among us, is owing entirely to that evangelical character which distinguishes the institutions and the character of our country, and which it is her aim to remove, or to destroy.

The nature of a disease which attacks the constitution

is half cured, when well defined. Free Masonry is defining herself in a way not to be mistaken; and if any, looking at the number of her lodges, fear for the moral health of our country, it is well to be on the alert, using gentle remedies, and, by no means, harsh or violent medicines, which inevitably weaken the body. Gentle measures will most certainly withdraw, in a very few years, all the valuable supporters of Free Masonry from her ranks in this country; while abuse for the things of which they are ignorant, will only exasperate, and throw men obstinately into her citadel. She is *not* to be feared, whose grand master, without disparagement, fell under the stroke of a *two foot rule, a square, and a mallet*, presenting, O Free Masonry, an example of "*virtue, fortitude, and integrity, seldom equalled, and never excelled in the history of man.*"

No, she is not to be feared; she is a coward, that seeks the cover of the night, and the help of falsehood, to screen herself from the certain fate to which truth and the light will one day doom her. Mark her through a few periods: "In this treatise we shall be as circumspect as possible, in order, that if it should fall into the hands of any *profane* (i. e. uninitiated,) he could use it only to be convinced, that our sumptuous repasts are not the object of our assemblies, but they have an aim useful, lofty, and divine. We are obliged to warn our brethren, that in speaking of the tenets of the Egyptians, of their mysteries, or of those of Moses, of Zoroaster, of Jesus Christ, it is not at all our purpose to give our own opinion, or that of our order. Every brother knows, that he ought indiscriminately to take to his bosom every honest citizen, every friend of his country, and of the laws, of whatever religion he may be, having admitted a universal toleration in the mode of worship; and we have been compelled sometimes to enter upon the discussion of these tenets and mysteries, in order to illustrate the ancient doctrines of our faith."—(*Esprit du Dogme*, p. 15.)

In the first period she gives the reader a high idea of the useful and divine association, and in the next, intimates

what its object is, by levelling every thing sacred to the standard of the Egyptian mysteries; in the third period, she first reminds the brother of the extent of masonic charity, and, thus justified for the preceding impiety, concludes with the plea of necessity, in order to explain Free Masonry. This is her obscure cunning, to make the *profane* admire her mystery, to give Revelation a stab in its glorified Author, and then, next to plead the illimitable extent of masonic charity, not as if for the wound just given, but seemingly for treating of various mysteries!

This is Free Masonry, both in doctrine and in example. She pleads her law of charity in a most edifying manner: "Do I couple the doctrines of Egypt and Judea? it is not to give an opinion upon them," she says. "Do I present Zoroaster and the Lord in the same point of view? Every brother knows it is his duty to take *dans son sein*, to his bosom the honest man, of whatever religion he may be."

This is liberality not to to be questioned. This is charity sufficient to pacify the most impious. The Arch Enemy can ask no more: *to revile the Lord Jesus, sincerely and honestly, in conformity to the tempter's religion.* To put the mysteries of the Persian Zoroaster and of the Holy Gospel upon the same level, for the edification of Free Masons; and in the same breath remind the pupil, that *in modes of faith and forms of worship*, honest men may be allowed to differ without stint of love or charity.

The Father of Lies is a deceiver still, whether he come in the form of an angel of light, or of the daughter of night; he is the tempter still, whether he come in the form of a serpent, or of Free Masonry. He is the teacher, who, under the sanction of the two most valued Books of Constitutions of these States, learns men *to be good and perfect without the help of fear or hope*;* a doctrine which

* Vide Book of Constitutions of Massachusetts, which is received in all New England, p. 19. F. M. Library, which is received from New-York to North Carolina, p. 11.

alike rejects the joys of Paradise, and the pains of hell; which excludes the hope of eternal life, and of the immortality of the soul; and, also, the fear of the fire that never shall be quenched.

This is too much, too much for silly Masonry. She is but a puppet made to play antic tricks, while a master spirit moves the wires, and filches the pockets of the gaping crowd. The whole object of the divine economy, as revealed in the holy scriptures, is to make men "good and perfect;" and the method taken by heaven's Truth, is, to invite by *hopes* of joy unspeakable, and to persuade by the *fear* of terrors inconceivable. The Enemy's method, or Free Masonry's, if you please, is exactly the reverse of this. He began his instructions near the time of the masonic era, teaching Eve, *without the help of fear*, to eat, and be like God, knowing good and evil. And man being ruined, the enemy has only to keep him perfect without *the help of hope, or fear*, and his work is done.

Thus we arrive at the spirit of the doctrines of Free Masonry, by collecting them from the standard treatises of the fraternity, and showing their relation to the Father of Lies, and to eternal night and death. I know the relationship will disgust many, and will offend some; offend them with the discoverer nearly as much as with the connexion discovered. But if masonic charity will justify an attack both *secret* and open upon revealed religion, seeing it is made honestly, and in conformity to the assassin's mode of worshipping the *Deus*, she will undoubtedly be able to receive kindly a rap upon her own head, seeing it is *honestly* laid on, and, also, in conformity to the assailant's mode of worship.

CHAPTER XL.

"*Resolved*, That we regard the unhallowed substitution of the profane orgies of Free Masonry, for the Christian religion, as fraught with more danger to the peace of society, and the truths of revelation, than open Deism, or avowed infidelity."—WM. WADSWORTH, *Pres.*

I SHALL continue to study Free Masonry with the reader in *Esprit du Dogme*. It is revolting to contemplate her impiety, and it would be very unjust to suspect the fraternity in this country of consenting to it. They are little aware of it, and I cannot but hope to deserve their hearty thanks for presenting Free Masonry to them, as they once were presented to her, *neither barefoot nor shod, with a cable tow about the neck;* her's was a night scene, when she laughed in her heart, to see sober men groping after the light which her own bandage had shut from their eyes; ours is an affair of the day.

The Deistical character of the institution is abundantly proved, without meaning, now or at any time, that the fraternity assume that character. In pursuing the subject, I propose only to show the easy way Free Masonry has of putting a most important construction upon rites senseless and unmeaning in themselves. She says, in *Esprit du Dogme*, p. 115., "We have many rites and degrees which recall to mind our divine Master, Jesus, the supper, the passion, and his resurrection;" but these must be rites belonging to higher degrees than the master's, and I would only observe, in relation to them, that they more clearly discover the anti-religious spirit of Free Masonry; she does not celebrate the Lord, or his sufferings, with an honest purpose. however honest her followers are; not she.

But the following a Master Mason can understand. "In these days, the allegory of Hiram, which is used in every ritual of Masonry, varies in our mysteries and ceremonies, and it is applied under such circumstances, and used in the same manner, as the ancient hierophants represented, sometimes, *Osiris, at others Bacchus, Ammon, or Isis; and every other form of the Deity whom they variously worshipped.* So we, in the same manner, change in our temples the legend of Hiram, and of his three assassins, according to the ritual to which they belong. Hiram, whom the Levites, from the practice of his art, and the name of his father, chose for the allegorical being, who represents the Grand Architect of the temple of Solomon, is the allegory of Jesus Christ in Masonry finished. (*Maç.·. couronnée.*) In the ritual of ancient and Accepted Scotch Masons, he is the emblem of beauty in one course, and in the other, by corresponding lessons, Jesus Christ is called *Hiram, Grand Architect of his Church.*"

This legend of Hiram the reader already understands; a more contemptible figure the masonic hero made than Sir Hudibras' squire Ralpho.

> "When *Trulla*, whom he did not mind,
> "Charged him like lightning behind;"

Or, than the knight himself, when yielding to the victorious amazon, he cried:

> "The day's thine own,
> "Thou and thy stars have cast me down;
> "I am not now in fortune's pow'r,
> "For he that's down can fall no lower."

My reader, you are Free Mason enough to understand all this. "The legend of Hiram is always the same thing in Free Masonry; as Bacchus, Ammon, and Isis, were the same God, worshipped under different names. (They were not.) As the mode of worshipping that one God of Free

Masonry, varied with the name, so does she change the legend of Hiram to suit her different rituals; (she, who, a few chapters back, admitted no discord in all *holy essentials*, now speaks of her different *rituals*;) and as the Levites chose Hiram for the allegorical being who represents the Grand Architect of Solomon's temple, so, in the choice of Free Masonry, the Lord of Glory is an allegorical being, the builder of his church.

It requires no stretch of fancy to find the bearing of this masonic lesson. The legend of Hiram, with its usual explanation, is no more interesting than a bare hook thrown into the water; but if it will catch the hopes of immortal souls, it assumes quite a new aspect.

That doctrine which has ever been a stumbling block to the self-righteous, and an offence to the conceitedly wise, may well be supposed to awaken the contempt of Free Masonry. No doubt she regards the sacrifice of the cross with a feeling of inexpressible ridicule; the meekness of the Lamb that was slain, is in her estimate no better than the pusillanimity of Hiram Abiff: that is natural to the pharisee. It is not passing belief that she should mock at the blood which was shed for the remission of sins; that she should celebrate the agony of the Passion without sorrow, and the sacrament of the supper without love; that she should present the grand master, Hiram Abiff, basely dying for the masonic word, as a leer upon him who died upon the cross to save sinners.

I do not say she does this; it has been far from me to suspect her of this; indeed a hint of it from any *profane*, would have sounded like the echo of distant scandal, or appeared like the insinuations of jealousy. But when her followers come before the public in a handsome volume, with indisputable evidence that they are initiated into her mysteries, and declare that Free Masonry does this, it would be blindness not to examine the matter; to inquire, at least, whether Free Masonry is capable of doing this? And, though from her previous character, my reader, we must

enter upon this investigation with dark forebodings to Free Masonry, yet we will strive to conduct it without prejudice or partiality. Let justice decide.

Her favourite biographers in the English tongue, may be divided into two classes; those who make her spring up with time, or come from the Almighty hand at the beginning; and those who trace her origin in the odious mysteries of the ancient heathen. Anderson, Preston, and Webb, are leaders of the former class; and Lawrie, Greenleaf, and Cole, are of the latter. Hutchinson ought to be passed by, for he clearly supports both.

Let us see if her origin forbid the imputation upon her character made by *Esprit*. Heaven is a place of truth; and the established reputation of Free Masonry for falsehood, compels us to believe that, if she came from heaven to earth, it was because she was driven out, or had lost all power to deceive there; and, therefore, she would be capable of the profanity attributed to her by *Esprit*. If she sprung *up* in the beginning, *not coming from heaven; then* she would be capable of the blasphemy which her pupil, *Esprit*, has laid at her door. And her origin, as given either way by the former class, will not deliver her from a righteous condemnation.

If she came, with Lawrie and others, from the Eleusinia, the Bacchanalia, and the degrading rites of heathen Rome and Greece, Britain and Gaul, then she may well be thought capable of the deeds credited to her by her own son, *Esprit du Dogme*. And she cannot be rescued, *by the purity of her origin*, from the reproach of mocking the King of Kings, in the interpretation of the legend of Hiram. We will see if her well established character forbids our belief of the charge; the known maxims of her life, and rule of her conduct.

Her system of morality is founded upon temporal *expediency;* which is no better foundation than that of the royal arch. Her own example is proof. She is of the highest *cast*, and therefore a Brahmin in Asia; a great

Christian in New-York. In Turkey, she kneels seven times a day, in obedience to the false prophet; and in revolutionary France, kicks up her heels without decency, but with every demonstration of joy, to the cry of "Free! Free! Free! Free from every restraint of religion, and of law; free to follow after reason." This is matter of history; the records of the times show it beyond dispute. Her faithful pupil, *Esprit*, declares it; and, perhaps, the Mason still refuses to believe this is the Daughter of night; *as if one in the intoxication of her cups, could not be the same one who laboured patiently to fill them.*

Her system of morality has no dependence upon the law of the Eternal, and any independent system is, like Free Masonry, rottenness to the bones. To establish a rule of conforming *religious principles according to circumstances;* charging men, as Masonry says she *formerly* did,* to worship in the mode of the people among whom they reside, is a scheme, worthy of the darkest complexion of Free Masonry, and is proof enough, that if it were her *interest* to scoff at the sacrifice of the cross, she is capable of the blasphemy attributed to her by *Esprit.*

It only remains to examine the point of interest. All who are guided in their views of interest by bare expediency, are in great danger of mistaking their interest; but views of *expediency*, founded on the law of God, and having reference to the day which is after death, are well *founded;* no doubt, to the short sighted, they may sometimes appear mistaken views, but all must acknowledge they have good foundation; they *alone* have good foundation.

But Free Masonry, it has been shown, governs herself by a view to *bare expediency*, independent of the immutable law of God; bowing here, cringing there, and again, throwing her cap with the madness of a demon, to suit *local* circumstances; having no respect to consistency of

* Book of Constitutions of Massachusetts, p. 34.

character, and to the value of plain truth, but solely to her own advantage; (in the words of her Books of Constitutions,) "*to her own profit and praise.*"

Such a moralist, who had contributed an incalculable amount of labour to produce the scenes of *the reign of terror*, when the Scriptures of heavenly truth, and of glorious promise, were indignantly rejected before the multitude, denounced by the national convention, and burned in the public place by the common executioner, while *reason* mounted the throne of moral government, and received the homage of laws abolishing the Sabbath day, and the religious rite of marriage, might be pardoned for thinking, in the fulness of her joy, that interest required her to exhibit more completely, the features of a face, which, darkly seen, drew multitudes of admirers. *It is* the interest of vice, when her pupil has become familiar with one shade of her character, to exhibit a darker.* Free Masonry is a perfect illustration of this truth, while the fact is a perfect illustration of the character of Free Masonry. And it was for her *interest*, in the progress of vice, to scoff at the name she had always despised.

Again; Free Masonry has been proved to have a complexion suited to each of her followers; religious, convivial, and faithless. It is nothing strange if she has acted a part, and now acts a part, in suitable places, to the satisfaction of infidels, as she has done in New-York, to the great praise of her Christian character. No place is more suitable, than the scene of *Esprit's* labours; and, in view of the pretended origin, the vain morality, and the plain interest of Free Masonry, the reader will conclude, that *Esprit* spoke truth in testifying to what he considers the "useful, lofty, and divine" object of Free Masonry, representing Immanuel under the allegory of Hiram.

"Vice is a monster of so frightful mein
"As to be hated, needs but to be seen;
"Yet seen too oft, familiar with her face,
"We first endure, then pity, then embrace."

CHAPTER XLI.

"When frowning death appears,
"And points his fatal dart,
"What dark foreboding fears
"Distract the sinner's heart!
"The dreadful blow
"No arm can stay,
"But torn away
"He sinks to wo."—*Lee.*

ESPRIT *du Dogme de la Franche Maçonnerie* teaches, that Free Masonry, in many of her rites and degrees, calls to remembrance what she cannot name without great impiety, and that, in the legend of Hiram, she dares to present the allegory of man's salvation. We have seen that her character does not enable Free Masons to contradict their own brother, and to say, "*Esprit* has published a scandal upon the *sacred order*, more hideous than is set forth in the calumniating pages of a Barruel or a Robison." We have seen, that her fabled origin, whether heavenly or Bacchanalian, that her morality and her manners, alike contribute to confirm the truth of *Esprit's* avowal. There are some other circumstances which go to the same point.

We have seen, in the notice of the royal arch emblems, that our lady makes bold with the tabernacle, and its consecrated utensils, with the burning bush, the heavenly manna, the tables of the covenant, &c.; that she sets them out in dumb show as a part of her paraphernalia. We said, without presuming to know how she used them, that they were not honestly in her keeping; and, use them as

she might, it could be no better than sacrilege. Now, whence should we expect aid in support of our assertion, sooner than from the Christian Mason? Who would more readily contribute to preserve the hallowed vessels of the church, than brethren of the church? Ah! they did not believe it when it was told to them, and perhaps their very reverence for these things has been, no doubt it has been, one of the chief folds of the bandage to blind them.

I do not now presume to know the use our brethren make of the emblems of the royal arch degree; but surely they do not mean to use them sacrilegiously; they do not use them as we shall see Free Masonry uses them. They are Christians; she is a heathen, or what you please; and yet we would call her by some amiable name here, for the kindness of discovering to us the use to which she can put the holy things of the ancient church.

As a porch to the masonic tabernacle, she ever has much to say about the Free Mason who built it. You shall find it so in the *Chart*, *Monitors*, *Library*, &c. It was Moses upon Mount Sinai, that received the masonic word from the mouth of the Most High, and handed it down to posterity; and various passages of the Pentateuch are read in the ceremonies of the royal arch chapters, calculated and intended to impress the reader or hearer with the belief, that they have some indefinite relation to the mysteries of Free Masonry.

I frankly confess that, some time having been confident they had no honest connexion with the modern invention, I have not suffered a suspicion to arise of their *nefarious* connexion. They have seemed to stand among the *regalia* and *insignia* of the lodge, rather to ennoble base Masonry, than for any malicious purpose of degrading them; and probably that is yet the right interpretation of these emblems in the chapters of North America; but our lady is a mistress, knows how to train up children, has a large school of *dull* scholars, we may charitably hope; and though Americans may not learn so fast in this degenerating cli-

mate,* as the more favoured inhabitants of central and southern Europe, the very least progress in the science which follows, is greatly to be deprecated.

"It is said that Moses wrote different books of the Bible: *Genesis*, *Exodus*, *Leviticus*, and *Numbers*. These books have a great resemblance to the lessons of the Egyptian priests:—nevertheless, it appears, that *besides the Egyptian books*, Moses had the *Phenician history of the creation*, by Sanchoniathon, who lived before Moses, 937 years," *ad annum*. (*Esprit du Dogme*, p. 27.)

This is another specimen of Masonic tradition. She knows Sanchoniathon's history, and where Moses found the materials for the PENTAteuch: ay, she knows much more than her diffidence permits her to discover: yet she would *seem not* to know, that Moses wrote Deuteronomy; and that, my reader, was no oversight in her,—enumerating four books, to leave the fifth: no; she understands very well that *Penta* means *five*, and that she has enumerated but *four*; and she did it of mere wantonness, to insinuate a falsehood, preparatory to the positive untruth following it; that Moses gathered his writings from Egyptian priests.

Our American Free Masonry is not by many degrees so far advanced as this; but perseverance will accomplish wonders.

"Moses, having learned the institutes of the Egyptian priests, gave to the Jews, for the foundation of their religion and creed, the worship of the one only *God*, of the great Jehovah." (*Idem*. p. 30.)

Now Free Masonry cares not for the name she affects to be fearful of sacrilege in pronouncing. She does pronounce it, with falsehood on her lips. She has ever denied divine revelation, by setting at nought the name of Jesus; and here she is emboldened, aiming at Atheism. She adores the God of the holy scriptures, and still denies those scriptures; she is a fast friend of the Unity, and still puts

* Vide Buffon.

contempt upon the doctrine, drawing it from the polluted idolators of Egypt; she magnifies Jehovah, and yet reviles his servant Moses, and the Prophets, and the only begotten Son of God.

These are fearful things, being true. All the evidence of their truth it is not possible to lay before the reader, as it lies before me; but enough is here, perhaps too much, and it goes to prove what has been little suspected; viz. that the grand secret of Free Masonry is Atheism.

Now we will have her explanation of the tabernacle with its contents, as used in her workshop; by no means the maximum of her impiety, and chiefly interesting to show what she can have to do with the golden candlestick, and Aaron's rod that budded.

Esprit du Dogme, i. e. Spirit of the Doctrine, *de la Franche Maç.·.* of Free Masonry, p. 39, says: "Moses, in his mysteries, and Solomon after him, adopted a great part of the Egyptian emblems, which from them we have preserved in our mysteries. Let us see what they teach us.

"*The brazen sea*, among the Egyptians, was used for the purification of candidates with water; it was an emblem of the year, supported by twelve bullocks, which represented the twelve months, of which three looked east, three south, three west, and three north; making allusion to the four seasons.

"Moses adopted this emblem; and in Exodus, 38. 8. we see that the women of the tribe of Levi, who passed the night watching at the door of the tabernacle, presented to Moses their mirrors, which were of brass or silver, to make the brazen sea. Hence the lodges of Adoption."

It is instructive to see how certainly the doctrines of devils lead to infernal practices. Lodges of Adoption are the only remaining form of Free Masonry yet to be introduced into this country: they are well known on the continent of Europe, Female Lodges; not own children of Ma-

sonry, but *adopted* children; as speculative Free Masons are *accepted* Masons: (vide p. 133.) and women become Adopted Masons, as merchants, lawyers, tailors, become Accepted Masons, all of both sexes being entitled Free.

And our modest author would charge the Jewish women with that which few of *his* readers could have a Bible at their side to contradict; appealing to Exodus xxxviii. 8. for the origin of lodges of Adoption. The verse reads, "And he made the laver of brass, and the foot of it of brass, of the looking glasses [brazen mirrors] of the women assembling, which assembled at the door of the tabernacle of the congregation."

"THE CANDLESTICK

"Hath seven branches and seven lights, symbols of the seven sciences, to which the priests ought to apply themselves, like the priests of Memphis and of Thebes, to wit: *grammar*, *rhetoric*, *logic*, *arithmetic*, *geometry*, *music*, and *astronomy*." We must infer from this, that the *studies* of the fellow craft's degree are reviewed in the chapters; which is a match for the *allegory* of a scene which never occurred, as faithfully represented by Free Masonry, in the tradition of Hiram Abiff.

"THE TABLE OF SHEW BREAD

"Was intended to show the necessity of union among the priests: this allegory instructs us, as it did the Levites." But concluding the command to Moses how to construct the table, (Ex. xxv. 30.) the Lord said, "*And thou shalt set upon the table shew bread before me alway.*" Reason is certain that it is not her part, faithlessly to inquire *why* it pleased the Lord to have a table of shew bread in the ceremonial of his ancient church; but only to inquire into the fact: *did* it please? And finding God's own word in support of the fact, while only her own blindness is counter to it, she is reason no longer, but a fool, to doubt it, to despise it, to degrade it among plumb-lines and trowels, in the mystical ceremonies of a nocturnal society.

"THE ALTAR OF INCENSE*

"Showed the Hebrews, as it does us, that our vows ought always to be addressed to the S.·. A.·. D.·. L.·. U.·. and that they ought always to be pure, and above human passions. The remains of ancient altars that we have seen in the museums, are in the form of a square, or a triangle, or a circle, having reference under these forms, to the three truths taught, or to the four elements, or to the Deity: they were all excavated in the upper surface to contain the fire."

Thus artfully does this professed Spirit of the Doctrine of Free Masonry mingle truth with falsehood; making the form of the altars true, even to the excavation for the fire; while the doctrine inferred is false, that this *form* had reference to certain unknown truths, and to the four elements; when the altar must of itself indicate a God, she would have it indicate the elements, that her pupils may become naturalists. Who she intends by S.·. A.·. D.·. L.·. U.·. I know not; it is a figure new to me, frequently used by *Esprit;* and may be, until more perfectly explained, supposed to mean, "the Being of Beings, of whom each heart is full;" i. e. no God—*Atheism.*

"Uncharitable!"

Not at all, my friend. If the God of Free Masonry, to whom our "vows ought always to be addressed," have no more name than Free Masonry gives him, S.·. A.·. D.·. L.·. U.·., he is without a name; and she is virtually teaching her children to address an ideal God. Until she gives him a name, it is no want of charity towards her to suppose him a mere fancy, and having no real existence.

A secret vastly prized, and deeply covered with mystery; a secret lauded to the skies, *able to make one wise*, bringing "alle comfortes to the wylde and comfortlesse;"† which

* Our author gives plates of all his emblems.

† Book of Cons. p. 16. Preston, b. 3. s. 1. F. M. Library, p. 9. Calcott, Hutchinson, Greenleaf, p. 86.

resolutely conceals itself; mocking the patient Master Mason with a substitute, and lying still beyond the ninth arch, before it is unveiled to *perfection;* and, as if afraid to trust itself even there, at perfection, mounting away from the pursuer to the height of unknown degrees, is, my reader, *no ordinary secret;* but this is Free Masonry.

"And what does it *pretend* to be?"—Even the true name of the only true God. Such conduct, and such a claim!

Now, brother Jew, lend me attention; for you are interested in this part of the argument; and so, also, are Mahometans and Deists, without being invited.

Let Free Masonry's claim be allowed; *to teach the right pronunciation of the true name of the only true God.*

Her *masters* are put off with a substitute for it; her *most excellent* masters (sixth degree) have it not yet; her *perfect* masters (fifteenth degree) have it not *perfect* yet; her *grand pontiffs* (twenty-ninth degree) must still make their sacrifices without knowing precisely to whom; the "prince of the royal secret, prince of Masons," covering degrees forty, forty-one, forty-two, has a sovereign inspector general above, and cannot yet see, eye to eye, the great secret of Free Masonry.

Is it not to be inferred, that the God of Free Masonry has no name; and that, in setting her pupil on a chace in pursuit of it to *perfection, and far beyond,* she is practically teaching him so? Professing to make manifest the true God, does she not, by a devious path, and an endless renewal of disappointment, effectually impress upon the panting bosom of her deluded pupil, there is no God? Say, brother Jew, (for I waive here all Free Masonry's contempt of the Messiah,) when, *with a blinder over his eyes, and a cable tow about his neck,* she leads her pupil into the realms of darkness, *in pursuit of light,* and into the regions of night in pursuit of the *true name* of God, leading him about and about, until he is giddy, down deep arches, and up high degrees; if the humbled, degraded, and confounded soul should stumble

and fall into the abyss of Atheism, would she hold fast the cable tow, brother Jew, or loose it from her hand? What think you, would she gently draw him out, remove the bandage from his eyes, tenderly condole with him for the tremendous hazard he had run, and advise him to return home, and to pursue his inquiries after the true God, and the way to happiness, in the midst of his family, morning and evening, with the Bible in his hand, at the feet of Immanuel? Or would she send after him a peal of curses, to make the horrible abyss ring, and, if it might be possible, to sink him two-fold deeper in wo!

Those who believe in a protecting Providence, need not fear to believe in the reality of evil angels; those who do not believe in a protecting Providence, have every thing to fear; and, if there exists in Christian lands a single specimen of the handy work of God's adversary, and man's, Free Masonry has high claims to be that one.

The reader who meets this conclusion, without arriving at it through the argument, may think it uncharitable; if so, this common sense will meet him: the friends of a doctrine which studiously conceals itself, only showing its features more boldly, as people become more hardened to them, have no right to complain, and cry, charity, charity, upon honest efforts to hasten the monstrous birth, and fully to learn its character, before the time for easily strangling it has elapsed.

CHAPTER XLII.

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle; and the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one."

Zechariah, ch. xiv.

It is not to be demanded of one attempting to ferret out a treasonable conspiracy, that he should be *perfect* in judgment; he must seize upon persons whose guilt is quite doubtful even in his own poor judgment, and hold them prisoners for the examination of the court and jury. This is his duty; and no man who is unwilling to run a small risk of being suspected as accessary to the crime, and as a party to the treason, will dare to reprove him for want of charity in the honest discharge of that duty.

The writer may sometimes build an argument on small premises, may attach undue importance to minor truths, may draw conclusions little satisfactory to the deeper penetration of some, and may extend his inferences beyond the easy apprehension of others. Upon all these, and similar points, he is ready to plead to the reader's compassion and better judgment. But let not the *glorious doctrine which conceals itself, profane the name of charity, upon a resolute attempt to discover its bearings and tendency;* that were insufferable.

Esprit du Dogme, p. 41.—"The pot of incense.

"This reminds us, as it did the Levites, of the fire of virtue which ought to inflame the heart with a masonic zeal. The censor used by the ancients was in the form of a per-

fuming pan, with a perforated lid, whence came the smoke of the incense. The Greeks called it thymiaterion, and the ancient and modern Romans, thuribulum." He exhibits learning to grace his masonic zeal.

"THE CRUISE OF GOLD, OR POT OF MANNA. (p. 41.)

" Moses placed this in the tabernacle to instruct the priests, that in the proper exercise of their ministry, they ought to feed on the spiritual manna shut up in the sciences, which they were explicitly charged to study."

Our expositor quotes neither the priests of the god onion, nor masonic tradition, in support of this assertion; it must rest entirely on his better authority, called by the Greeks anaisquintia,* by the ancient Romans impudentia, and, (by the help of a dictionary,) impudence, in the vernacular.

" THE MITRE WITH THE INDENTED TOP. (p. 41.)

" The ornament of the priests of Isis and Osiris, was also adopted by the magi, or priests of Mytra in Persia, and by the priests of Jupiter at Athens, and at Rome. It afterwards served for the head dress of the Roman females, who sold their favours at the foot of the temple of Fortune, to the parties of Cicero and Cataline. *This same mitre*, in time, was adopted by the Christian pontiffs at Rome, and by those of Mahomet, and by the ancient and modern templars. *This mitre had a plate of gold covering the front, with these words:* 'Holiness to the Lord.'"

This is more than a match. To meet the crocodiles of Egypt, the Persian magi, the priests of Jupiter, Cataline, Mahomet, and the knights templars, arrayed in support of Masonry's claim to the mitre, is an overmatch for common learning. But one thing "the art of demonstrating divine and moral truth by geometrical solutions" enables me to do; which the reader shall see.

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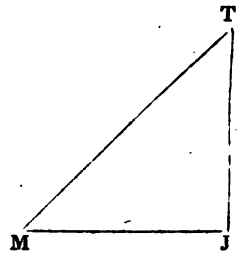
* Αναισχυντια.

To make out the Spirit of Masonry, two Masons being given, in the manner of making a right-angled triangle, two legs being given.

Suppose the leg M. J., Mahomet the Impostor, and the leg J. T., Judas the Traitor.



From J. erect a nocturnal and secret society to T., the Traitor; draw the line M. T., the *Miser* Traitor; and we have the *selfish spirit of the Masonic imposture.* Quod erat inveniendum.

To those who are unacquainted with the higher branches of Mathematics, this demonstration may appear somewhat obscure; but its geometrical accuracy will stand the test of any professor, at least on this side of the Atlantic.

This is an extraordinary science, and the reader will find it amusing; the kaleidescope not furnishing more unexpected variety, than *Masonics*, or moral geometry, furnishes to the mental eye; one turn of the instrument throwing out, "Herod, a most excellent grand master;" and the next, perhaps, "Cataline, Sovereign Inspector General."*

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* The author gives notice, that measures are taken to secure his right to this application of geometrical solutions to the demonstration of moral truth, and until the patent is sealed, it seemed good to give only a specimen of Masonics, showing the value of the science; otherwise he could have interested the reader with difficult moral questions, easily solved in Trigonometry, by the rule of proportion, or by natural sines, when the necessary sides and angles are given.

"THE BOOK OF THE TRUE LIGHT.

"(The law and the prophets.) Upon this book we see a lamb resting, which holds, with one foot advanced, a flag of triumph, [but on turning to the plate, the figure represents a lifeless mutton,] the *Stekenna*, that the Coptic priests regarded as the symbol of the resurrection——"

And here I pause, follower of the Lamb, inquiring whether to give circulation to the words of this blasphemy. The same emblem, a book with a lifeless lamb upon it, is given in ∴ ∴ ∴ ——————* among the emblems of ∴ ∴ ——— degree. No doubt it is capable of some inoffensive explanation, which is common to the Chapters of this country: yet it may do them service to see what can be exhibited by speechless symbols, which God has not ordained to teach moral or religious truth, in the mysteries of a nocturnal society.

The Spartans, by intoxicating their miserable slaves, and placing the disgusting creatures before the youth, taught them to abhor intemperance and excess. *Esprit* is intoxicated with hate against "*the Lamb of God that takes away the sin of the world;*" (John, i. 29.) against "*the Lamb slain from the foundation of the world.*" (*Rev.* xiii. 8.) Truly it was prophesied of the ever blessed Lord, "they hated me without a cause." (*John*, xv. 25.)

And are men taught by Free Masonry to despise ——— "Not in this country: no, no."

But are *men taught* by Free Masonry *any where;*—for if she can be brought to do it in Europe, she is not made of so stubborn stuff that she might not be persuaded to do it even in America;—*are* they taught, that "*the Coptic priests regarded this emblem, as a symbol of the resurrection, or regeneration of the Sun, by his victory over the cold, which he obtains in the sign of the Ram,*" i. e. the month of March? So says the "Spirit of the Doctrine of Free Masonry." (p. 42.)

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* The editions of 1816 and 1819 are not within reach; and that of 1826. to the credit of American Free Masonry, omits this emblem.

Hear this emblem explained to the end, and remember, that one who had seen the Lord and heard his voice, said, "if any man love not the Lord Jesus Christ, let him be anathema, maran-atha;" (1 *Cor.* xvi. 22.) i. e. accursed in the day of judgment.

"This book could be read among the Jews only by the priests, because of the allegories, mysteries, and symbols it contains, the knowledge of which could only be obtained by the study of the seven sciences, figured by the *seven seals*, which confined them; and, in particular, by astronomy, represented by the triumphant [lifeless] lamb, which the book supported. These seven seals, in some rites of Masonry, have reference to the seven sacraments of Rome; as also the book of the true light has to the Apocalypse, which is adorned with a triumphant lamb and seven seals." —(*Esprit du Dogme, Spirit of the Doctrine of Free Masonry*, p. 43.)

"This is unqualified wickedness; Free Masonry is a moral institution, keeps the Bible open in the lodge, and supplicates the Deity for the increase of charity; she does not sanction the impiety of *Esprit*."

Let the doubter bear in mind, that in presenting these high claims of Free Masonry to rank as the very tabernacle of the tempter upon earth, I arraign her at the public bar, and present the accounts of her misdemeanor and infernal practice for her conviction, *if guilty*, and for her entire acquittal if *not* guilty: the public have the decision in their own hands, and the innocent need not tremble. As counsel for the commonwealth, I have a right, without cause of reproach, and it is my duty, at the hazard of being considered negligent, to vary the counts of indictment in such manner, that the prisoner, if guilty, shall not escape by fault of the pleadings. That she is not unnecessarily harassed with charges; that she is not maliciously indicted without evidence, the witnesses already called are sufficient to testify. But most important ones remain to be introduced.

CHAPTER XLIII.

"He that believeth on the Son of God hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son."—1 *John*, v. 10.

We have been furnished by the grand chapter with a specimen of Free Masonry's *reasoning* in support of a doctrine possessing some part of the mighty influence it ought to possess over those who cordially receive it, viz. the mode of divine existence expressed by the term Trinity; the reader may find instruction in observing how she can also attack that doctrine, and in assisting, punish her folly.

She is giving a store of traditional knowledge, all as true as Free Masonry, with respect to the foreign trade of the Jews in India and Persia, Greece and Arabia, where they carried their mysteries and their dogmas, receiving in turn many opinions before unknown in Judea, "*whence sprung*," she says, "*the sects of the Sadducees, the Herodians, the learned Pharisees, and the virtuous Essenes.*"

"Under these circumstances, the worship of the great Jehovah, with its mysteries and allegories, was nigh being destroyed, and even forgotten, by the introduction of new systems, and in particular by that of the *Trinitarians*, which was introduced from Persia. In that country the sages adopt the belief of one God, with two elements, *light and darkness.*"

"To strengthen these false principles brought by the Jews from Persia, there came from Greece the allegories and reveries of Plato, by the aid of which that philosopher

had figured his opinions, and which had a great analogy to the Persian innovators' doctrine of the Trinity. Plato supposed three *personalities*, or forms of the divinity. The first constituted the *Supreme*, the second the *Logos*, or Word, begotten by the first God, the third, the *Spirit*, or soul of the world."

"The Trinitarians increased in Judea, and afterward added to this new dogma the sound doctrine of Jesus Christ, which was the enemy of every religious dispute."—(*Esprit du Dogme de la F. Maçonnerie*, pp. 85, 86.)

She exhibits several pages of her traditionary lore upon this subject, without making the slightest inference from any part: "*Critics* assure us," she says, "that Jesus never spoke of the doctrine of the Trinity." She would seem to hide her own modest opinion, and, with a bewitching timidity, considering the stores of her learning, she only repeats what the *critics* say. It is to her usual credit, that the name she banishes from her devotions, is here quoted under the authority of the *critics*, for her own purposes, to vilify the holy name unto which we are baptized, and sacredly dedicated.

Whether supporting the doctrine by the aid of the grand chapter, and the argument of the three pillars, and of the three lights of a lodge, or opposing it by the pretence of its Persian original, with some Grecian refinement, her object is always the same—to heap up contempt against the Majesty of heaven; and although the difference in the motives of her instruments is immense, it is difficult to tell which serves her best, the *profound* argument of the pillars, or the affectedly modest insinuations of *Esprit*.

These are considerations of awful import, not suggested by enemies of Masonry, but by her pupils and friends. Messrs. Barruel and Robison, whose honourable names have for thirty years been the standing butt of reproach and scandal to eke out a masonic oration, never charged Free Masonry with greater impiety than is *claimed* for her by *Esprit*. We have seen, that her origin, and her morals,

and her manners, forbid not his claims, but rather consent to them. In continuing to show her blasphemies, let the doubter bear in mind, that in copying them here, I only assent to her claim.

"*The Egyptian priests never believed in the reality of the assassination of Osiris, nor that a calf and an onion could be Gods; they never believed in the reality of devils, and of angels, nor in a God who was born, and died, and rose again.*"—(*Esprit du Dogme*, p. 32.)

It is worthy of the reader's notice, that Hutchinson, with the sanction of the Grand Lodge of England, Smith, Lawrie, the learned historian of Free Masonry, and many others, represent Egypt and her priests as largely connected with Masonry and *Esprit*, giving the masonic tradition of what the Egyptian priests did, and did not believe, is within the record, no brother can call him to order.

(P. 75.) *Esprit* informs us that the legend of Hiram and his assassins is a Jewish *substitute* for the Egyptian representation of the murder of *Osiris;* and again, (p. 77.) that the legend of Hiram is an allegory of the Saviour; so that the representation of the death of Hiram is a middle link, connecting the death of the Cross to the death of Osiris. Now we see the use of knowing what *the Coptic priests believed with respect to the death* of Osiris; and how artfully our lady insinuates a falsehood, that openly asserted would fail of all impression, from the notorious character of the asserter. "The Egyptian priests never believed in the reality of the assassination of Osiris;" and the legend of Hiram being an allegory of the death of the cross, and, previously, the allegory of the death of Osiris, which is *the allegory of a falsehood*, the death of the cross becomes no better to Free Masonry, than the ancient Masons' WORD, "which," says the Sovereign Inspector General, "is *not* a word, but a mere jumble of sounds without meaning."

"Neither did the Egyptian priests believe, that a calf or an onion could be gods;" she will pawn her word for it.—When they bowed down before them in worship, invoking

their mercy and aid, and offering costly sacrifices, it is plain they did believe in the divinity of the calf and of the onion, or in some *Free Masonry*.

"*They never believed in the reality of devils and of angels.*" Next to the denial of the God of revelation, it is important to the devil to persuade men of his own non-entity: no devil, no hell, no wicked. This is a doctrine most fearful, all will allow, in the masonic connexion: *neither did they believe in the reality of angels;* no angel, no heaven, no God! As men may learn wisdom by observing the fools, and doing just the contrary way; so they may learn from the doctrines of Free Masonry, what to shun and what to hold fast. If *she* make men *perfect without the help of fear and hope*, then our heavenly guides will more confidently ply *both* fear and hope, in the work of Christian perfection.

"*Neither did they believe in a God who was born, and died, and rose again;*" saying distinctly in French, what is only shadowed forth in the English books of constitutions; confessing with the lips, in Europe, the infidel creed which is the rule of her conduct in America.

Men who reject the dectrine of the incarnation, the belief in the reality of devils and of angels, and who strive to become perfect without the help of fear or hope, are surely they, who, in making the world, would have made the sturdy oak bear the pumpkin, while the acorn should have hung on the feeble vine; and would have secured to themselves, perhaps, four legs, with a broken head for the falling fruit.

Free Masonry pretends to any thing, good or bad; and is believed to be only Deism. But she has great claims to be considered, as having taken the next step: it is a wonder, if she stops short of Atheism. She pretends to be a great friend to the *Deity*, *to the Unity*, and to the God of the patriarchs; that is certain. She mocks at the patriarchs, the servants of God; at the revelation, which in the

midst of a world sunk in idolatry, singly sustained the doctrine of the Unity against every foe; and her priests do not believe in the God who was born, and died, and rose again; that is certain; although *the devils believe and tremble.*

"But this is not American Free Masonry."

Can the objector be sure of that? Free Masonry is a secret: does he know that secret? Men climb to a giddy height, and yet the thing is beyond them.—Suppose it is not *American*, yet it is Free Masonry; and the day our lodges are sufficiently trained, to receive the odious impiety which has gone over France like a flood, that day will make this *infidelity*, American Free Masonry. It is right to know what fruit she has produced in other countries, whether of doctrine or example, that we may form some reasonable expectation of the harvest to be reaped from her unprecedented expansion (I will not say *growth*) in this country.

And what is the harvest we are to expect from her instructions in the two thousand lodges of this country, being once made acquainted with her falsehood, her doctrine of temporal expediency, her acknowledged Deism, her perfecting men without the aid of fear or hope? In other countries she has trifled with the holiest rites of religion; has burlesqued its sublimest mysteries; has despised the blood which was shed for the remission of sins; and it is in the character of this people, and not in the character of Free Masonry, that the same things remain to be done here.

"The Word that was made flesh, and dwelt among us, (and we behold his glory," says the apostle,* "the glory as of the only begotten of the Father, full of grace and truth,") is uniformly rejected by the Books of Constitutions of our *lodges.* Let none attempt to evade this charge, by calling up to mind the doctrines of the higher degrees. I do not undertake to say *what* is taught in them, but within the two

* John, i. 14.

thousand lodges of Master Masons in these States, in all the *lodges* of Master Masons in the world, *the Books of Constitutions* reject "Christ, the power of God, and the wisdom of God."*

"The foolishness of God is wiser than men, and the weakness of God is stronger than men."† But Free Masonry, which is less than man, puts forth her Coptic priests to instruct pupils not to believe in *a God that was born*, presuming to be wiser than the apostles of Immanuel, than the teachings of the Holy Spirit. "When the fulness of the time was come, God sent forth his Son, made of a woman;"‡ and "the sign" eight centuries before, promised of God through Isaiah: "Behold, a virgin shall conceive, and bear a son, and call his name Immanuel,"§ was manifested in the coming of "God with us;"‖ whose name was called Jesus, because he should save his people from their sins.¶

"*Not to believe in a God that died.*" Notwithstanding the inspiration of the Almighty speaks in this wise, "Christ was once offered to bear the sins of many," having appeared in the end of the world, "to put away sin by the sacrifice of himself;"** the Lord himself, in glorious vision, declaring to his disciple, that had fallen at his feet as one bereft of life: "Fear not; *I am the first and the last: I am he that liveth, and was dead*, and am alive for evermore."††

And by his *death*, "Christ is the end of the law for righteousness to every one that believeth;"‡‡ He who was glorified with the Father before the world was;§§ "Who is the image of the invisible God, the first born of every creature; (for by Him were all things created, that are in hea-

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* 1 Cor. i. 24.
† Idem, i. 25.
‡ Gal. iv. 4.
§ Isaiah, vii. 14.
‖ Mat. i. 23.
¶ Mat. i. 21.
** Heb. ix. 26. 28.
†† Rev. i. 17 and 18.
‡‡ Rom. x. 4.
§§ John, xvii. 5.

ven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him, and he is before all things, and by him all things consist;"*) even "Christ hath redeemed us from the curse of the law, being made a curse for us;"† He it is "in whom we have redemption through his blood, even the forgiveness of sins,‡ He it is by whose agony and *death* on the cross, "mercy and truth are met together; righteousness and peace have kissed each other."§

This is a true mystery; in view of it we may all prostrate ourselves before Him who has given us reason, and its first dictate, confession to God that we are blind and sinful.

Blind because sinful; and, if reason be in her right mind, her requirement is, that we submit our will, our all, to Him who gave us reason, and who sees the end from the beginning; knows how to make wrath praise him, and who *chooses* the foolish things of the world to confound the wise; yea, and chooses "*things that are not, to bring to nought the things that are.*"

> "To whom no high, no low, no great, no small;
> "Who fills, who bounds, connects, and governs all."

Does the enemy of all truth enlist Free Masonry into the war with sound doctrine? Make her pretended mysteries *real teachers of infidelity?* Introduce her claims to antiquity for the purpose of contradicting the inspiration and divine origin of the holy scriptures? And through her absurd traditions of the priests of calves and leeks, *her prophets*, deny the God who died and rose again?

This conduct puts me in possession of an argument for

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* Col. i. 15, 16, 17.
† Gal. iii. 13.
‡ Col. i. 14.
§ Psalms. lxxxv. 10.

the truth, which it were wrong to overlook. The scandal of some is highest praise; and the secret assault of the adversary once fairly detected, proves to a certainty where lie the foundations of truth and of holiness. Having the premises, to wit, the existence of a spiritual foe, and this conduct of Free Masonry, the conclusion is irresistible, that the point laboriously attempted to be undermined, is of high import.

And for the accommodation of some, we will in the argument, refuse with them and with the Egyptian priests of *Esprit, to believe in the reality of evil angels:* we will only believe there are very bad men, aiming, like *Esprit*, by falsehood, insinuated and asserted, to corrupt both male and female; to break down the barriers of divine revelation for the enjoyment of the sweet liberty of unsanctified reason: the determined assaults of such *men*, certainly indicate the citadel of holiness and of truth. In all unholy wars there are feints; but a resolute attack, or a secret mine, are only made where a principal battery, or a commanding angle of the fort, may be the reward of the victors. The argument is irresistible.

"Not too fast: may they not attack weak points; attempt to enter through a self made breach?"

The *weak* points of religious faith, my friend, are no points at all: the enemy will never be careful about them. Self made breaches, to some extent, no doubt there are.

But if this be one, that Immanuel, God with us, *died and rose again*, it can never be filled up; the builder of the fortress made it so, and we have only to discharge our part manfully, to fall, if we must fall, in the very breach.

"Christ Jesus, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (*Phil.* ii. 6—9.)

This is a true and a wonderful mystery, *into which the*

angels desire to look: (1 Pet. i. 12.) a mystery full of import to immortal souls: and Free Masonry dares to insinuate through her pretended Egyptian priests, that this mystery of the gospel is incredible.

"Go, wondrous Creature! mount where science guides,
"Go, measure earth, weigh air, and state the tides;—
"Go, teach eternal wisdom how to rule,
"Then drop into thyself, and be a fool!"

But the apostle's exclamation is to the point: "without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory." (1 *Tim.* iii. 16.)

CHAPTER XLIV.

Abbé Barruel and Professor Robison.

"Whom will the Lord permit to dwell
"Near to his throne of grace?"

"The men that walk in pious ways,
"That work with righteous hands;
"That trust their Maker's promises,
"And follow his commands;
"That speak the meaning of their heart,
"Nor slander with their tongue;
"Will scarce believe an ill report,
"Or do their neighbour wrong."

This work commenced with the consideration of some ancient pretensions of Free Masonry; with a view of her

Book of Constitutions, and her emblems. It next discussed her scientific claims in the fellow craft's degree, and then the faithfulness of her tradition in her *sublime* degree of Master Mason; and gave a summary view of her contradictions, and arts, and absurdities within the lodges, with the royal arch for the climax.

A claim trumpeted through her chosen works, and by her numerous orators, to be the teacher of religion among the arts, has attracted our notice, and the manner in which she has performed that part of her duty through the Grand Chaplain and the Grand Chapter of New-York, has been fully examined. What has followed since that, I leave to the recollection of the reader.

"Is it, therefore, to be supposed that the Free Masonry of our country, our lodges, grand lodges, &c. aim at the diffusion of infidelity?" I believe no such thing. This age and country could not bear it. But if the emptiness of Free Masonry has been in other countries, and in other times, filled to the brim with all that is hostile to revelation, and to sound principles, it will be no recommendation to its general use here; better throw it away, as a vessel more used to dishonour, than to honour, whatever it might have been made for.

Not to multiply words, it is my object in this work to lay before the public, facts and authorities illustrative of the nature of Free Masonry, and its capacity for abuse. My quotations have been, hitherto, almost confined to the writers who are admirers of Free Masonry. If, from their statements, the reader is ready to be provoked with its ridiculous vanity, and excessive ostentation, he may prepare to be further disgusted with the impiety and folly which remains to be discovered. It does not concern the writer what inferences men draw from the character of these documents. It is his duty to put them in these pages; let the reader judge. If it seem unfriendly to the great masonic body of our country, that is wrong; I

am not unfriendly. Having entered the lodge in pursuit of light, and finding none, is it unkind to be instrumental of sending a ray there?

"Perhaps the writer is the blind man, who supposes the rest of mankind to have lost their vision, while he himself sees clearly?"

Once it might have been so feared, but times have changed. Many doubt the excellence of Masonry, who, not long since, were partially attached to it, and they will be glad to see what will settle their doubts.

Messrs. Barruel and Robison wrote at the same era, without mutual consultation, not having the same sources of information, one a French clergyman, the other a Scottish professor, and both Free Masons. They came, with manifest reluctance, both to the same conclusion: that there then existed a conspiracy against all government and religion; that this was mighty through the false guise it assumed, and that a principal instrument of its operations was Free Masonry, especially the higher degrees.

Perhaps these were very *foolish* men, Messrs. B. and R., but surely they were learned men, candid men, lovers of their country, who had a reverence for truth and religion. They give the reasons of their opinions; they quote their authorities, naming the author and page, like honest people; they both had a wish to rescue British Masonry from the condemnation and fellowship of continental Masonry, and appear to be sincerely actuated with the desire of doing good, by giving their labours to the public.

Nevertheless, for thirty years last past, their honoured names, through the influence of Free Masonry, have been made to stand for every thing that is base; and so far was even the writer of this article carried away by the flood of vituperation poured after *Barruel* and *Robison*, (it is with shame, and grief, and indignation, I confess it,) that their title-pages were fearful to him; that wishing calmly and candidly to investigate the character of Free Masonry, he refused, for months, while in the investigation, to call for

their volumes, lest the purity of truth, in its sources, might be contaminated with the streams of falsehood; and it was not until an advanced stage of the inquiry made him bold, that he ventured to drink at their fountains; professor Robison's work never coming into his hands until December, 1827, and the Abbé Barruel's, then the first time for perusal; and he was astonished to find they show a manifest tenderness toward *Free Masonry*, levelling their shafts mainly at her abuses in the higher degrees. Then was remembered the proverb of the *spaniel*, which no respect for *Free Masonry* prevents repeating here.

Oh, it should make one weep to know how the pure motives of these men have been blackened; how the arduous labours of these patriotic men have been calumniated; how these honourable names have been slandered by honourable men; these learned names have been traduced by learned men, and these pious names have been depreciated by pious men; that the upright have often been constrained to number them with the offscouring of the earth.

"And what has persuaded just men to do so foul wickedness?"

My reader, without malice, it is Free Masonry; it is Free Masonry who has jaundiced the eyes, has dipped the arrows in gall, and sent them in flights that have darkened heaven.

Rejoice over her, ye righteous! Be glad, Barruel and Robison! faithful servants of your generation; let your hearts exult upon earth; your pure spirits *triumph*, if martyrs to the truth, ye have ascended to heaven! Your adversary is brought low; the sun of Free Masonry declines in the west, and soon your names shall shine, and shine for ever, beautiful stars in the firmament of truth!

The reader shall have a taste of their style. In testifying upon this subject, the Abbé will begin, and he shall speak for himself. One entire chapter from his work, treating of the higher degrees of Masonry, will serve to declare his opinion, and to exhibit his interesting manner and amiable

spirit. He will say some things not relevant to the Masonry of this country; something which the wickedness of "the reign of terror" could better justify; but let him not be interrupted or despised. He is not a man to declare, as undeniably true, what he knows to be a gross error;* nor to mistake Free Masonry for evangelical truth.

CHAPTER XLV.

"The world is in pain
"Our secrets to gain,
"And still let them wonder and gaze on;
"They ne'er can divine
"The word or the sign,
"Of a Free and an Accepted Mason;

"'Tis this and 'tis that,
"They cannot tell what,
"Nor why the great men of the nation
"*Should aprons put on*,
"And make themselves one
"With a Free and an Accepted Mason."—*Old Song.*

Abbé Barruel's Memoirs of Jacobinism, vol. ii. p. 152.

CHAP. IX.—"During the last twenty years it was difficult, especially in Paris, to meet persons who did not be-

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* Sovereign inspector general; tradition of the master's degree, p. 97. of this volume.

long to the society of Masonry. I was acquainted with many, and some were my intimate friends. These, with all that zeal common to young adepts, frequently pressed me to become one of their brotherhood. As I constantly refused, they undertook to enrol me, notwithstanding my refusal. The plan settled, I was invited to dinner at a friend's house, and was the only *profane* in the midst of a large party of Masons. Dinner over, and the servants ordered to withdraw, it was proposed to form themselves into a lodge, and to initiate me. I persisted in my refusal, and particularly refused to take the oath of keeping a secret, the very object of which was unknown to me. They dispensed with the oath, but I still refused. They became more pressing, telling me that Masonry was perfectly innocent, and that its morality was unobjectionable; in reply, I asked whether it was better than the Gospel. They only answered by forming themselves into a lodge, when began all those grimaces and childish ceremonies which are described in books of Masonry, such as *Jachin and Boaz.** I attempted to make my escape, but in vain; the apartment was very extensive, the house in a retired situation, the servants in the secret, and all the doors locked.† I am questioned, and answer most of the questions laughing. I am received *apprentice*, and, immediately after, fellow craft. Having received these two degrees, I was informed that a third was to be conferred on me. On this I am conducted into a large room. There the scene changes, and takes a more serious appearance. And though they dispensed with my undergoing all the more toilsome tests, they, never-

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* Morgan's is said to be only a second edition of this.

† "Trusty brother, take care; of eves-droppers beware;
"'Tis a just and a solemn occasion;
"Give the word and the blow, that workmen may know,
"There's one asks to be made a Free Mason."

Book of Constitutions, &c. p. 258.

theless, were not sparing in a multitude of tiresome and insignificant questions.

"On finding myself obliged to go through this farce, I had taken care to say, that since they had cut off every means of retreat, I was forced to submit; but that if I perceived any thing, either against honour or conscience, they should soon find with whom they had to deal.

"As yet I had only perceived a mere childish play and burlesque ceremonies, in spite of all the gravity which the brethren affected: but I had given no offence by any of my answers. At length the* venerable, with the utmost gravity, put the following question: 'Brother, are you disposed to execute all the orders of the grand master, though you were to receive contrary orders from a king, an emperor, or any other sovereign whatever?' My answer was, '*No.*' —'What, *no*,' replies the venerable with surprise! "Are you only entered among us to betray our secrets! Would you hesitate between the interests of Masonry, and those of the profane? You are not aware, then, that there is not one of our swords but is ready to pierce the heart of a traitor.' Notwithstanding the gravity with which this question was put, and the menaces which accompanied it, I could not persuade myself that he was in earnest; but I still continued to answer in the negative, and replied, as may easily be imagined, 'that it was rather extraordinary to suppose that I, who had only been brought in by force, could ever have come there in order to betray the secrets of Masonry. You talk of secrets, and you have told me none. If, in order to be initiated, I must promise to obey a man that I know not, and if the interests of Masonry can be a bar to any part of my duty, good day to you, gentlemen.

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* The most worshipful master. All this scene shows the licentiousness of French Masonry; but they used it for its worth; the game of the gay, and the tool of the selfish.

It is not too late as yet. I know nothing of your mysteries, nor do I wish to know more of them.'

"This answer did not disconcert the venerable in the least, and he continued to act his part perfectly well; he pressed me more earnestly, and renewed his threats. I certainly believed the whole to be a farce; but even in joke I would not promise obedience to their grand master, especially on the supposition that his commands could ever be contrary to those of the sovereign. I replied once more, 'Gentlemen, or brethren, I told you before, that if there was any thing in your games, either against honour or conscience, you should learn whom you had to deal with. We are now come to the point. You may do what you please with me, but you shall never make me assent to such a proposition; and once more I say, *no*.' Every one kept the most profound silence, except the venerable, though they were much amused with the scene.

"It at length grew more serious between the venerable and me. He would not give up the point; and, renewing his question over and over again, he was in hopes, by tiring my patience, to extort a YES. At length I found myself quite wearied out. I was blindfolded. I tore off the bandage, threw it upon the ground, and stamping my foot, called out No, with every sign of impatience. Immediately the whole lodge clap their hands in sign of applause, and the venerable compliments me on my constancy.—'Such are the men for us, men of resolution and courage.'—'What,' said I, 'men of resolution! And how many do you find who resist your threats! You, yourselves, gentlemen, have not you all said YES to this question; and if you have said it, how is it possible that you can persuade me that your mysteries contain nothing against honour or conscience?'

"The tone I assumed had thrown the lodge into confusion. The brethren surrounded me, telling me I had taken things too much in earnest, and in too literal a sense: that they never had pretended to engage in any thing contrary to the

duties of every true Frenchman, and that in spite of all my resistance, I should nevertheless be admitted. The venerable soon restored order with a few strokes of his mallet. He then informed me that I was passed to the degree of *Master*, adding, that if the secret was not given to me, it was only because a more regular lodge, and held with the ordinary ceremonies, was necessary on such an occasion. In the mean while he gave me the signs and the pass-words for the third degree, as he had done for the other two.* This was sufficient to enable me to be admitted into a regular lodge, and now we were all brethren. As for me, I had been metamorphosed into *apprentice*, *fellow-craft*, and *master*, in one evening, without having ever dreamt of it in the morning.

"I was too well acquainted with those who had received me, not to believe their protestation sincere, when they declared that they had never pretended to engage in any thing contrary to their duty. And in justice I am bound to declare, that, excepting the venerable, who turned out a violent Jacobin, they all showed themselves loyal subjects at the Revolution. I promised to be present at a regular meeting, provided the oath was never mentioned to me. They promised that it never should be insisted on, and they kept their word. They only requested that I would inscribe my name on the list, that it might be sent to the Grand Lodge of the East. I refused again, and asked time to consider of it; and when I had sufficiently attended to see what these lodges were, I retired, without even consenting to inscribe my name.

"On my first appearance in a regular lodge, I was quit for a fine speech on Masonry, of which I knew but little at

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* "Here's words, and here's signs, and here's problems and lines,
"And here's room too for deep speculation;
"Here virtue and truth [!!] are taught to the youth,
"When first he's called up to a Mason."

Book of Constitutions of Mass. ed. 1792. p. 258.

that time, so dwelt chiefly upon fraternity, and on the pleasure of living with brethren.

"They had agreed on that day to receive an apprentice, who was to have the secret given him with all the ordinary forms, in order that I might learn it, though only a spectator. It would be useless to swell this chapter by describing the ceremonial and the trials on such occasions. In the first degrees, they appear to be nothing more than childish play. I may refer my readers to the Key of Masonry, (La Clef de Maçons,) or to the Free Masons' Catechism, and some other books of the sort, which are perfectly exact as to the ceremonial of the three degrees, which I received, and saw conferred upon others, excepting in some small points of no consequence.*

"The grand object for me was to learn the famous secret of Masonry. The moment at length comes when the postulant is ordered to approach nearer to the venerable. Then the brethren who had been armed with swords for the occasion, drawing up in two lines, held their swords elevated, leaning the points toward each other, and formed what, in Masonry, is called the *arch of steel.* The candidate passes under this arch to a sort of altar, elevated on two steps, at the farthest end of the lodge. The master, seated in an arm chair, or a sort of throne, behind this altar, pronounced a long discourse on the inviolability of the secret which was to be imparted, and on the danger of breaking the oath which the candidate was going to take. He pointed to the naked swords, which were always ready to

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* "Hail, mystic art! by heaven designed
"To cultivate and cheer the mind;
"Thy secrets are to all unknown,
"But Masons just and true alone.

Chorus. "Then let us all their praises sing,
"Fellows to peasant, prince, or king."

Book of Constitutions of Mass. ed. 1792. p. 272.

pierce the breast of the traitor, and declared to him that it was impossible to escape their vengeance. The candidate then swears, "that rather than betray the secret, he consents to have his head cut off, his heart and entrails torn out, and his ashes cast before the wind.' Having taken the oath, the master said the following words to him, which the reader may easily conceive have not escaped my memory, as I had expected them with so much impatience, 'My dear brother, the secret of Masonry consists in these words, *Liberty and Equality: all men are free and equal: all men are brethren.*' The master did not utter another syllable, and every body embraced the new brother, *equal and free.* The lodge broke up, and we gaily adjourned to a masonic repast.

"I was so far from suspecting any further meaning in this famous secret, that I could scarcely refrain from bursting into a fit of laughter on hearing it; and with the greatest simplicity, told those who had introduced me, if that was all their secret, I had known it a long time.*

"And certainly there was no occasion for being a mason, to learn that man is not born for slavery, but to enjoy a *true liberty*, under the empire of the laws; or if they understand by *equality*, that as we are the children of one common parent, the creatures of the same God, we are to love and help each other as brethren; such truths certainly are better taught in the gospel, than by the childish rites of Masonry. I must say, that though the lodge was numerously attended, I did not see a single craftsman who gave any other interpretation to this famous secret. The reader will see that it was necessary to go through many other degrees, before they were initiated into a very different liberty

* The Abbé's surprise and mirth at *the secret* are perfectly natural; yet that adopted by the French was so much added to our Free Masonry. They desired to have *a secret;* and Free Masonry furnishing none except its senseless *words* and *pass words*, it would seem that the political reformers of France artfully seized upon this: "Liberty and Equality."

and equality; and even that many who rose to higher degrees, were never initiated into the ultimate sense of their famous secret.

"Let not people be surprised that English Masonry should be chiefly composed of good and loyal subjects, whose main object is mutually to help each other on the principles of equality, which with them is nothing more than fraternity. Few English craftsmen are acquainted with more than the three first degrees already mentioned; and the reader may rest assured, that with the exception of the imprudent question* on obedience to the grand master of the order, there is nothing which can render the secret dangerous, were it not for the Jacobin interpretation. The English good sense has banished such an explanation. I have even heard of a resolution taken by some of the chief craftsmen, of rejecting all those who might seek to introduce the revolutionary liberty among them. I have read most excellent discourses and lectures on the avoiding of abuses in the history of Masonry. I have there seen the grand master telling the brethren, that the true equality of the craft does not authorize the brother, when out of the lodge, to derogate from that respect and deference due to the rank which any person bears in the world, or their different political degrees and titles. I have also remarked, in the secret instructions of the grand master, many excellent lectures, to conciliate the liberty and equality of the craft with fidelity and submission to the laws, in short, with all the duties of a loyal subject.

"Hence it arises, that though the English have every thing in common with the craft of other nations, as far as the degree of master inclusive; though they have the same secret,† the same word, and the same signs to know each other by, yet as they generally stop at this degree, they

* That is a question not put in the lodges of America.

† Do the lodges of England generally use "Liberty and Equality" for their secret? I had supposed this originated in revolutionary France.

never are initiated into the grand mysteries, or we should, perhaps, be more correct, if we said they had rejected them. They have found means of purifying Masonry. We shall soon see how little grand mysteries could agree with the character of a nation which has given so many proofs of its wisdom."*

CHAPTER XLVI.

Abbé Barruel's Memoirs of Jacobinism, vol. ii. p. 158.—*Of the Grand Mysteries, or Secrets of the Occult Lodges.*

"WE comprehend, under the designation of occult lodges, or the higher degrees of Masonry, all Free Masons in general, who, after having passed the first three degrees of *apprentice*, *fellow craft*, and *master*, show sufficient zeal to be admitted into the higher degrees, where the veil is rent asunder, where emblematical and allegorical figures are thrown aside, and where the two-fold principle of liberty and equality is unequivocally explained *by war against*

* The Abbé wrote in London, and felt grateful for English hospitality to himself and to his fellow exiles.

Christ and his altars, war against kings and their thrones!!!"* In demonstrating that such is the result of the grand mysteries of the craft, it will not be the want, but the multiplicity of proofs, that will embarrass us. These alone would fill a large volume, and we wish to comprise them in this chapter. The reader will at least dispense with the emblems, oaths, ceremonies, and trials, which are peculiar to each of these higher degrees. To show their last object, and to develope their doctrine, is the essential point, and what we shall always have in view. We shall begin by general observations, which will enable the reader to follow these mysteries more accurately, according as they are explained.

"Notwithstanding that in the first degrees of Masonry every thing appears to partake of puerile inventions, they, nevertheless, contain many things which the sect have thrown out, merely to observe the impression which they made on the young adepts, and to judge from thence to what lengths they may be led.

"1st. It declares the grand object it has in view, to be at one time *the raising of temples to virtue*, and the *excavating dungeons for vice;* at another, to bring the adepts *to light*, and deliver them from the darkness with which the *profane* are encompassed, and by the *profane* are understood the remainder of the universe. This promise is contained in the first Catechism of the craft, and none will deny it. Nevertheless, this promise alone sufficiently indicates that the craft acknowledge a morality, and teach a doctrine which brands Christ and his Gospel with error and darkness.

"2d. The masonic and Christian era do not coincide.

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* The use made of Masonry to disseminate the doctrines whose practical results were mournfully exhibited in the French revolution, justify this extraordinary language, as applied, at that day, to the leaders of French Masonry.

The year of light dates with them from the first days of the creation. This, again, is what no Mason will deny. But this custom clearly demonstrates that their *lights*, their *morality*, and their *religious doctrines*, are anterior to the Evangelical Revelation, or even to Moses and the prophets; they will, in short, be, whatever incredulity may please to style the Religion of Nature.

"3d. In the masonic language, all their lodges are but one temple representing the whole universe; the temple which extends from the *east to the west, from the south to the north.* They admit into this temple, with equal indifference, the Christian or the Jew, the Turk or the idolator; in fine, without distinction of sect or religion. All equally behold the *light*, all learn the science of virtue, of real happiness, and all may remain members of the craft, and rise in its degrees up to that where they are taught, that all religious tenets are but errors and prejudices. Though many Masons may view this re-union in no other light than that of universal charity and benevolence, which ought to extend to all mankind, whether Jew, Gentile, Idolator, or Christian, it is, nevertheless, much to be feared, that this re-union of error and falsehood, only tends to infuse an indifference for all religious tenets into the mind of the adepts, as a preparatory step to the denial of all, in the higher degrees.

"4th. It is always under the most dreadful oaths of secrecy, that the Free Masons communicate their pretended lights, or their art of building temples to virtue, and dungeons for vice. When both truth and virtue had every thing to fear from the reigning tyrants, it may be conceived that they taught their lessons in *private;* but, so far from exacting an oath of secrecy, they condemned silence as criminal, when their lessons could be made public, and commanded that what had been learned under the shadow of the night, should be preached openly at noon day. Either the doctrines of the craft are conformable to the laws of Chris-

tianity, to the peace of states, and conducive to virtue and happiness; (and then what has it had to fear from kings and pontiffs since Christianity was established?) or, their pretended science is in opposition to the religion and the laws of the Christian world, (and then we have only to say, that the evil-doer seeks to hide himself.)

"5th. Most certainly the Free Masons do not make a secret of what is praiseworthy in their association. It is not that fraternal affection for their neighbour which they hide, and which they only have in common with every religious observer of the gospel. Neither do they make a secret of the sweets of that convivial equality which accompanies their meetings, and their fraternal repasts. On the contrary, they are perpetually extolling their benevolence, and nobody is ignorant of the conviviality of their entertainments. Their secret must, therefore, contain something widely different from this fraternity, and something less innocent than the mirth of the masonic table.

"Such language, in general, might have been held to all masons; such reasonings might have made them suspect that the higher degrees of their association contained mysteries, which it was far more interested in hiding, than their fraternity, their signs, and pass-words.

"That affected secrecy on the first principles of Masonry, liberty and equality, the oath never to reveal that such was the basis of the doctrines, premised that there existed such an explanation of these words, as the sect was interested in hiding, both from the state and church. And in reality it was to attain to this explanation of the last mysteries, that so many trials, oaths, and degrees, were necessary.

"To convince the reader how much these surmises are realized in the occult lodges, it is necessary for us to go back to the degree of master, and relate the allegorical story, of which the successive explanations and interpretations form the profound mysteries of the higher degrees.

"In this degree of master Mason, the lodge is hung round

with black. In the middle is a coffin covered with a pall; the brethren standing round it in attitudes denoting sorrow and revenge.* When the new adept is admitted, the master relates to him the following history or fable.

"Adoniram† presided over the payment of the workmen who were building the temple by Solomon's orders. They were three thousand workmen. That each one might receive his due, Adoniram divided them into three classes, apprentices, fellow-crafts, and masters. He intrusted each class with a word, signs, and a grip, by which they might be recognised. Each class was to preserve the greatest secrecy as to these signs and words. Three of the fellow-crafts, wishing to know the word, and by that means obtain the salary of master, hid themselves in the temple, and each posted himself at a different gate. At the usual time, when Adoniram came to shut the gates of the temple, the first of the three met him, and demanded the *word* of the masters: Adoniram refused to give it, and received a violent blow with a stick on his head. He flies to another gate, is met, challenged, and treated in a similar manner by the second: flying to the third door, he is killed by the fellow-craft posted there, on his refusing to betray the word. His assassins buried him under a heap of rubbish, and marked the spot with a branch of Acacia.

"Adoniram's absence gave great uneasiness to Solomon and the masters. He is sought for every where; at length

* This is not the manner of American lodges generally; but that is no reason why it may not have been the manner of the French. The whole strength of the degree lies in its effect on the mind of the candidate: the room dressed in mourning would strengthen that which is weak at the best.

† The hasty spirit may be ready here to triumph in the error of the Abbé; but he was a shrewd man, and an observing Mason. It is not easy to find him mistaken in a fact. The French lodges vary from ours in many particulars; and the Abbé represents them as using this name in common with that of Hiram, to exemplify the doctrines of the third degree. So does Webb in the ineffable degrees.—*Free Masons' Monitor*, part ii. c. 1. 1802.

one of the masters discovers the corpse, and, taking it by the finger, the finger parted from the hand; he took it by the wrist, and it parted from the arm; when the master, in astonishment, cried out *Mac Benac*, which the craft interprets by '*the flesh parts from the bones.*'

"Lest Adoniram should have revealed the *word*, the masters convened and agreed to change it, and to substitute the words Mac Benac;* sacred words, that Free Masons dare not pronounce out of the lodges, and there each only pronounces one syllable, leaving his neighbour to pronounce the other.

"The history finished, the adept is informed, that the object of the degree he has just received is to recover the word lost by the death of Adoniram, and to revenge this martyr of the masonic secrecy. The generality of Masons, looking upon this history as no more than a fable, and the ceremonies as puerile, give themselves very little trouble in searching farther into these mysteries.

"These sports, however, assume a more serious aspect when we arrive at the degree of elect.† This degree is subdivided into two parts; the first has the revenging of Adoniram for its object, the other, to recover the *word*, or rather the sacred doctrine which it expressed, and which has been lost.

"In this degree of elect, all the brethren appear dressed in black, wearing a breast-piece on the left side, on which is embroidered a death's head, a bone, and a poniard, encircled by the motto of *conquer or die*. The same motto is embroidered on a ribbon which they wear in *saltier*. Every thing breathes death and revenge. The candidate is led into the lodge blind-folded, with bloody gloves on his hands. An adept, with a poniard in his hand, threatens to

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* This is the word of the *ancients*.

† Dalcho gives two degrees of elect. One, Elect Knights of 9, the other of 15; and a third, called Sublime Knight Elected.

run him through the heart for the crime with which he is accused. After various frights, he obtains his life, on condition that he will revenge the father of Masonry in the death of his assassin. He is shown to a dark cavern. He is to penetrate into it, and they call to him, strike all that shall oppose you; enter, defend yourself, and avenge our master; at that price you shall receive the degree of elect. A poniard in his right hand, a lamp in his left, he proceeds; a phantom opposes his passage, he hears the same voice repeat, strike, avenge Hiram, there is his assassin. He strikes, and the blood flows. Strike off his head, the voice repeats, and the head of the corpse is lying at his feet. He seizes it by the hair,* and triumphantly carries it back, as a proof of his victory; shows it to each of the brethren, and is judged worthy of a new degree.

"I have questioned divers Masons whether this apprenticeship to ferocity and murder had never given them the idea, that the head to be cut off was that of kings, and they candidly owned, that the idea had never struck them until the revolution had convinced them of the fact.†

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* The reader may easily conceive, that this corpse is no more than a mannikin containing bladders full of blood.

† Observations on the degree of elected knights.—*Webb's Monitor, New-York*, A. D. 1802, p. 236. *Degree of Dalcho*, No. 9. Of *F. M. L.* No. 19. on the list of degrees.

"The master represents Solomon seated in the east with a table before him *covered with black*. All the brethren must be dressed in *black*, and their hats flapped, with a broad black ribbon from the left shoulder to the right hip, on the lower part of which are nine red roses, four on each side, and one at the bottom, to which is suspended a poniard. The aprons are white, lined with black, speckled with blood; on the flap a bloody arm, with a poniard, and on the area a bloody arm, holding by the hair a bloody head." [Daughter of the night! what is next?]

"Near to the lodge is a small, dark place, representing a cavern, in which is placed a lamp, a place representing a spring with a basin to hold water, and a table on which are laid a poniard, and a representation of a bloody head, as just severed from the body. Near the table a large stone to sit on, and below the lamp, in capital letters, VENGEANCE."—*Vide Abduction of William Morgan.*

"It was the same with respect to the religious part of this degree, where the adept is at once pontiff and sacrificer with the rest of the brethren. Vested in the ornaments of the priesthood, they offer bread and wine,* according to the order of Melchisedec. The secret object of this ceremony is to re-establish religious equality, and to exhibit all men equally priests and pontiffs, to recall the brethren to natural religion, and to persuade them that the religion of Moses, and of Christ, had violated religious liberty and equality by the distinction of priests and laity. It was the revolution again which opened the eyes of many of the adepts, who then owned that they had been dupes to this impiety, as they had been to the regicide essay in the former part.†

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* "The *Most Perfect* then presents the candidate with bread and wine, saying, eat of this bread with me, and drink of the same cup," &c.—*F. M. Monitor*, 1802, p. 263.

† "Were we less rigorous as to our proofs, we should treat in this place of the degree called the *Knights of the Sun*. But we are only acquainted with it through the medium of the Voile Levé, (the veil raised up,) a work of the Abbé Le Franc, certainly a man of the greatest virtue and undoubted veracity, and one of those Ecclesiastics, who preferred falling under the butchering poniards of the Septembrizers, to betraying their religion. But this author has neglected to inform us from what sources he had drawn his documents on the Masonic degrees. Beside, we can remark, that he was not sufficiently acquainted with the origin of Masonry, which he only traces back to Socinus. His knowledge also of the Scotch degrees, appears to have been acquired from inaccurate translations, which our French authors had vitiated, according to their respective purposes.

"On the other side, we know for certain, that this degree of *Knight of the Sun*, [28th of Dalcho,] is a modern creation. Its author is to be known by his Teutonic style. If we are to believe what we have been told, it owes its origin to one of those philosophists of very high life, who was too much attached to the high rank which he enjoyed, to adopt any other equality, than that which applied to the Masonic feasts and their impiety. And nothing is to be found in this degree, which militates against the throne. It is much too perspicuous for many Masons, who would have been disgusted with any thing but emblematical figures, susceptible of various explanations. Nevertheless, we were acquainted with several of these *Knights of the Sun* in France. This degree was only given to such of the adepts whose impiety was unequivocal. It was rather a degree of modern

"These mysteries are not sufficiently explained in the degree of elect for all to comprehend them. The generality of Masons initiated in this degree, give themselves little

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philosophism, than of ancient Masonry. Under that point of view it is worthy of notice; but we only give the following account, as an extract from the Abbé Le Franc's work.

"'When initiated into this higher degree, it was no longer possible for the adept to dissemble with himself how incompatible the Masonic code was with the slightest remnant of Christianity. Here the master of the lodge is styled *Adam*, whilst the introducer takes the name of *Veritas*, (Truth.) The following are part of the lectures which brother *Veritas* repeats to the new adept, while recapitulating all the allegories which he has seen in the former parts of Masonry.—[See *Robison's Proofs of a Conspiracy*, pp. 34. 101. 123.] "Learn, in the first place, that the three implements with which you have been made acquainted, the Bible, the Compasses, and the Square, have a secret signification unknown to you. By the Bible, you are to understand, that you are to acknowledge no other law than that of Adam, the law which the Almighty had engraved on his heart, and *that is what is* called the LAW OF NATURE. The Compasses recall to your mind that God is the central point of every thing, from which every thing is equally distant, and to which every thing is equally near. By the Square we learn, that God has made *every thing equal*. The Cubic Stone, that *all your actions are equal with respect to the sovereign good*. The death of Hiram, and the change of the master's word, teach you, that it is difficult to escape the snares of ignorance, but that it is your duty to show the same courage as our master Hiram, who suffered himself to be massacred, rather than hearken to the persuasions of his assassins.'

"The most essential part of this discourse, is the explanation which brother *Veritas* gives of the degree of Elect. Amongst others we read the following lines:

"'If you ask me what are the necessary qualities to enable a Mason to arrive at the centre of real perfection? I shall answer, that in order to attain it, he must have crushed the head of the serpent of worldly ignorance, and have *cast off* those prejudices of youth concerning the mysteries of the predominant religion of his native country. *All religious worship being only invented, in hopes of acquiring power, and to gain precedency among men: and by a sloth which covets, under the false pretence of piety, its neighbour's riches;* in fine, by gluttony, the daughter of hypocrisy, who, straining every nerve to restrain the carnal senses of those who possess riches perpetually offer to them, on the altar of their hearts, holocausts, which voluptuousness, luxury, and perjury, have procured for them. This, my dear brother, is what you have to combat, such is the monster you have to crush

trouble to understand the real signification of them; and as long as they have any sentiments of religion, or attachment to their prince, they reject with indignation, all interpretations which militate against either. Many of them are disgusted with the multiplicity of trials, and are content to remain in the inferior degrees, which suffice to give them the title of Masons, admit them to all masonic repasts, and even entitle them to the alms and benefactions which the lodges bestow on their indigent brethren. Those whose zeal is not cooled by this multiplicity of trials, are generally admitted from the degree of *master*, or from that of *elect*, to the three Scotch degrees. We shall not seek for the history and tendency of these three degrees in books which have been written to discredit the craft. The German adept who translated them into his language for the instruction of his brethren, is one of the most zealous knights for the doctrine therein contained. His whole genius is exerted in their defence, nor could we follow a more unexceptionable author. His object was to infuse light into his brethren; and we, profane beings, may draw the fol-

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under the emblem of the serpent. *It is a faithful representation of that which the ignorant vulgar adore under the name of religion.*

"'It was the profane and timid Abiram, who, transformed by *a fanatic zeal into a tool of the monkish and religious rites*, struck the first blows on the breast of our father Hiram; that is to say, who sapped the foundations of the celestial temple, which the ETERNAL had himself erected upon earth to sublime virtue.

"'The first age of the world witnessed what I assert. The most simple law of nature rendered our first fathers the happiest of mortals. The monster Pride appears on earth, he bellows, he is heard by men, and by the happy mortals of those days. He promises them happiness in another life, and persuades them by his mellifluous words, that he *taught men to adore the Eternal Creator of all things in a more extensive and more special manner*, than any person had done before on earth. *This hydra* with an hundred heads, misled and misleads those men who are subject to its laws, and will continue its deceptions until the moment when the true *Elect* shall appear to combat and crush it entirely.'" (*See the degrees of Knights of the Sun.*)

"Such doctrine needs no comment."

lowing conclusion from his lectures. (*See the Scotch Degrees, printed at Stockholm*, 1784.)

"Every Mason who wishes to be admitted into the Scotch degrees, and even into all other degrees of Masonry, is first taught that, until that period, he has lived in slavery, and it is on that account only, that he is admitted into the presence of the other brethren with a rope about his neck, praying that he may be delivered from his bonds. But when he aspires at the third Scotch degree, or at becoming a knight of St. Andrew, he must appear in a far more humiliating costume. The candidate is shut up in a dark cell, a rope with four slip knots is twisted round his neck, he is stretched out upon the floor; there, by the dull light of a twinkling lamp, he is abandoned to himself to meditate on the wretched state of slavery in which he exists, and to learn properly to estimate the value of liberty. At length one of the brethren comes and introduces him to the lodge, leading him by the rope, holding a drawn sword in his right hand, as if meant to run him through the heart, in case he made any resistance.* After having undergone a long examination, and particularly after having sworn on *the salvation of his soul*, never to reveal the secrets with which he is intrusted, he is declared free. It would be useless to enumerate all the different oaths; it is sufficient to say, that each degree, and subdivision of degree, has its peculiar oath, and that they are all frightful; all call the vengeance of God and of the brotherhood on the unhappy man who shall betray their secret. In future, then, we shall only treat of the doctrine of these secrets. (*Vide Morgan.*)

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* "Once I was blind and could not see,
"And all was dark around;
"But Providence did pity me,
"And soon a friend I found;
"Through secret paths my friend me led;
"Such paths as babblers never tread."

Book of Cons. of Mass. 1792. p. 278.

Copied from Ahiman Rezon.

"In the first degree of Scotch knighthood the adept is informed, that he has been elevated to the dignity of *high priest*. He receives a sort of benediction in the name of the *immortal and invisible Jehovah*, and in future it is under that title that he is to adore the Deity, *because* the signification of JEHOVAH *is far more expressive than that of* ADONAI.

"In this first degree he receives the masonic science only as descending from Solomon and Hiram, and revived by the Knights Templars. But in the second degree he learns, that it is to be traced to Adam himself, and has been handed down by Noah, Nimrod, Solomon, Hugo de Paganis, the founder of the Knights Templars, and Jaques de Molay, their last grand master, who, each in their turns, had been favourites of *Jehovah*, and are styled the masonic sages. At length, in the third degree, it is revealed to him, that the celebrated *word*, lost by the death of Hiram, was this name of Jehovah. It was found, he is told, by the Knights Templars, at the time when the Christians were building a church at Jerusalem. In digging the foundations in that part on which the holy of holies of Solomon's temple formerly stood, they discovered three stones, which had formerly been parts of the foundation. The form and junction of these three stones drew the attention of the Templars; and their astonishment was extreme when they beheld the name of Jehovah engraved on the last. This was the famous word lost by the death of Adoniram. The Knights Templars, on their return to Europe, took great care not to lose so precious a monument. They carried them into *Scotland*, taking particular care of that which bore the name of Jehovah. The Scotch sages, on their part, were not forgetful of the respect due to such precious monuments; they made them *the foundation stones of their first lodge;* and as these first stones were laid on St. Andrew's day, they took the name of Knights of St. Andrew. Their successors are intrusted with the secret, and are at this day the perfect masters of Free Masonry, the high priests of Jehovah.

"If we lay aside the hermetical part of the science, or the transmutation of metals, such will be, in substance, the whole doctrine which is revealed to the adept initiated in the grand mysteries of the Scotch degrees.

"In a sort of catechism, to which he answers, to show that he has remembered every thing that he has seen, and all that has been explained to him in the lodge, or, as it is then called, in Solomon's temple, the following question is asked: *Is that all you have seen? To which he answers, I have seen many other things, but, like the other Scotch masters, I keep them secret in my heart.* This secret henceforth cannot be difficult to understand. It is only to view the *Scotch master* in his new character of *High Priest of Jehovah*, or of that worship, that pretended Deism, which we have been told was successively the religion of Adam, Noah, Nimrod, Solomon, Hugo de Paganis, of the Grand Master Molay, and of the Knights Templars, and which, at this day, is to constitute the religion of the complete Master Mason.

"These mysteries might have sufficed for the adepts. All who had obtained the Scotch degrees were declared free in future, and all were equally priests of Jehovah. This priesthood ridded them of all the mysteries of the Gospel, and of all revealed religion. That liberty and happiness, which the sect declares to consist in the revival of Deism, sufficiently instils into the mind of the adept what he is to think of Christianity, and of its divine Author. Nevertheless, the grand mysteries are not exhausted. The adepts still have to discover who was the person that wrested the *Word*, the famous name of Jehovah, from their predecessors; that is to say, who it was that destroyed their favourite worship of Deism. It was but too evident, that the whole fable of Hiram, or Adoniram, and of his assassins, was no more than an allegory, the explanation of which must naturally answer the question, who is the real assassin of Adoniram? By whom was the Deistical form of worship destroyed? Who was it that wrested the famous word

from the sect? He is the person against whom the vengeance and the hatred of the sect is directed; and it was necessary to instil the same spirit into the minds of its profound adepts. To effectuate this, we ascend to a new degree, called the Knights *Rosæ Crucis*, or the Rosicrucians.*

"It is, certainly, a most atrocious blasphemy, to accuse Christ of having destroyed, by his religion, the doctrine of the unity of God; when, on the contrary, the most evident and the most attested of all facts is, that to his religion we owe the banishment of thousands and thousands of false gods, which the idolators had made to themselves. The gospel, in declaring the unity of God, teaches us the trinity of persons; but this mystery, like all others which we learn from revelation, humbles the sophisters in their own minds. Fraught with ingratitude against him who has cast the idols in the dust, they have sworn an eternal hatred against the eternal Word, because he reveals a God, whom in their madness they are not able to comprehend. *Christ himself*, in their eyes, is the destroyer of the unity of God; he is the great enemy of *Jehovah;* and to infuse the hatred of the sect into the minds of the new adepts, constitutes the grand mystery of the new degree, which they have called Rosicrucian.

"As the adept was seldom initiated into this new degree before he had passed through the Scotch degrees, he is already aware, as the reader must observe, that *Jehovah* is no longer the word sought after; and here we shall see every thing relate only to the author of Christianity. The ornaments of the lodge appear to be solely intended to recall to the candidate the solemn mystery of Mount Calvary. The whole is hung in black, an altar is to be seen at the bottom, and over the altar is a transparent representation of the three crosses, the middle one bearing the ordinary inscription. The brethren, in sacerdotal vestments,

* Eighteenth of Dalcho.

are seated on the ground, in the most profound silence, sorrowful and afflicted, resting their heads on their arm, to represent their grief. It is not the death of the Son of God, who died the victim of our sins, that is the cause of their affliction; the grand object of it is evident by the first answer which is made to the question, with which all lodges are generally opened.

"The master asks the senior warden, what o'clock is it? The answer varies according to the different degrees. In this it is as follows: 'It is the first hour of the day, the time when the veil of the temple was rent asunder, when darkness and consternation was spread over the earth, when the light was darkened, when *the implements of Masonry were broken*, when the flaming star disappeared, when the cubic stone was broken, *when the word was lost.*'*

"The adept, who has attended to the progressive discoveries he has made in the different degrees, needs no further lessons to understand the meaning of this answer. He thereby learns that the day on which the *word* JEHOVAH was lost, is precisely that on which the son of God, dying on a cross for the salvation of mankind, consummated the grand mystery of our religion, destroying the reign of every other, whether Judaic, natural, or sophistical. The more a Mason is attached to the *word*, that is, to his pretended natural religion, the more inveterate will his hatred be against the author of revealed religion.

"Neither is this *word*, which he has already found, any longer the object of his researches; his hatred has further views. He must seek for a new word, which shall perpetuate in his own mind and that of his brethren their blasphemous hatred for the God of Christianity; and for this they adopt the inscription of the cross.†

"Every Christian knows the signification of I. N. R. I.,

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* See the degree Rosæ Crucis.

† See Robison's Proofs of a Conspiracy, pp. 121. 128.

Jesus Nazarenus Rex Judæorum, (Jesus of Nazareth, King of the Jews.) The Rosicrucian is taught the following interpretation: *The Jew of Nazareth, led by Raphael into Judea;* an interpretation which, devesting Christ of his divinity, assimilates him to a common man, whom the Jew Raphael conducts to Jerusalem, there to suffer condign punishment for his crimes. As soon as the candidate has proved that he understands the masonic meaning of this inscription I. N. R. I., the master exclaims, *my dear brethren, the Word is found again*, and all present applaud this luminous discovery, that He whose death was the consummation, and the grand mystery of the Christian religion, was no more than a common Jew, crucified for his crimes.

"It is thus that the sect have blasphemously adopted the very word which recalls to the Christian all that love which he bears for the Son of God expiring on the cross for the salvation of mankind, as their watchword of hatred. They repeat it to each other when they meet, and I. N. R. I. is to perpetuate their spite against him who loved them even unto the death of the cross.

"It is not on the authority of persons strangers to the craft, that we have disclosed this atrocious mystery of occult Masonry. What I have already said respecting my initiation to the first degrees, put me in the way of conversing with those whom I knew to be more advanced, and in many of these interviews it happened, that notwithstanding all their secrecy, some unguarded expressions escaped the most zealous adepts, which threw light on the subject. Others lent me their books, presuming that their obscureness, and the want of the essential words, or the method of discovering them, would baffle all my attempts to understand them. I nevertheless discovered some of these words, such as *Jehovah*, by uniting several pages, and only taking the bottom letter of each. This famous word discovered, I soon got knowledge of that of I. N. R. I. I then combined all that I had seen, all that I knew of the diffe-

rent degrees, with what I had collected from divers conversations I had had with certain Masons, whose philosophism was otherwise unknown to me. I afterwards conversed with the most candid men whom I knew to be in the same degrees. I reprobated particularly those ceremonies so evidently in derision of religion, and which they had never beheld but as games without any object. I never met with one who denied *the facts* as I have stated them. They owned the different reading of the *word* I. N. R. I. in the degree Rosæ Crucis, but they denied the most distant idea of the consequences which I had drawn. Some, on reflection, acknowledged them to be well founded, while others considered them as vastly exaggerated.

" At the time when the revolution took place, I combined my preceding discoveries, the decrees of the National Assembly, and the secret of the first degree, and no longer doubted that Masonry was but a society formed by men who, on the first initiation of their adepts, gave them the words liberty and equality as their secret, leaving to well meaning and religious Masons, to interpret them according to their own principles; yet reserving to themselves to interpret (in their occult degrees) these same words according to the full extent of the French revolution.*

" One of these brethren, who had long since been admitted to the degree of Rosæ Crucis, but who was, at the

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* Perhaps the reader would like to see remarks upon these initials by the " Spirit of the Doctrine of Free Masonry."

" In a high Degree, and even in different rituals of Free Masonry, there is a ceremony in which the ministers have a reed in their hands, and, after the love feast and ceremonial embrace, *they burn the four initial letters* I. N. R. I., *which are the base of the mysteries of this degree;* at the same time there appears, drawn upon the symbolic table, broken columns, the veil rent, the cubic stone overturned, and covered with drops of blood, as if the destroyers of the widow's son had poured darkness, ignorance and disorder upon the earth, and had caused to disappear, and had destroyed the sound doctrine that Jesus had combined with that of Zoroaster." [The widow's son, is commonly, Hiram Abiff.]—*Esprit du Dogme*, p. 139.

same time, a very virtuous and religious man, was much concerned at seeing me in this opinion. He tried every means to give me a better idea of the society in which he was proud of having filled the most honourable posts. This was a topic on which we had often conversed; and he wished much to make me a convert to Masonry. He was, indeed, almost affronted with me for saying that he was not initiated into all the mysteries of Masonry, though a Rosicrucian; or else that this degree had its subdivisions, and that he was only partially acquainted with them. At length I convinced him of the fact, by asking the explanation of some of the masonic *hieroglyphics;* he owned that he had asked their meaning, but the explanation of them had been refused him; yet he had no doubt of their being as innocent emblems as the square, the compass, the trowel, and many others. I knew that he had but one degree more to take, and the veil would be rent asunder. I proposed, or rather marked out the means by which he might acquire that degree; and then, I told him, all illusion as to the real object of the occult Masons would vanish. He was too eager for being initiated not to make a trial of the means I proposed; but he was convinced that it would prove ineffectual, and only furnish him with new arms to combat my unjust prejudices against Masonry. A few days after, I saw him enter my room, but in such a state of agitation that his lips could scarcely utter, 'O, my dear friend, my dear friend—you were in the right—Oh, how much you were in the right!—Where have I been? My God! where have I been?'

"I easily understood these exclamations; but the poor man could scarcely recover himself so as to continue. He threw himself into a chair, as if he were exhausted, perpetually repeating, 'Where have I been? Oh, how much you are in the right!' I earnestly desired him to give me some particulars with which I was acquainted. 'Oh, how much you were in the right!' he repeated again; 'but that is all I can tell you.'—'Oh, unhappy man,' I exclaimed,

'you have then taken that execrable oath, and I am the person who has exposed you to that rash deed; I sincerely ask your pardon, but I protest, upon my word, that I never reflected on that execrable oath, when I suggested the means by which you might convince yourself, and learn to know those detested beings who have so horribly abused your credulity. I know that it had been better for you to have been for ever ignorant of that fatal secret, than that you should learn it at the expense of so horrid an oath. I really did not reflect on it, or I should never have exposed you to it; no, I could not, in conscience.' It was really true, that I had never reflected on this oath. Without examining whether such wicked oaths are binding, I feared being indiscreet. But it had been sufficient for me to have shown this gentleman that I was acquainted, at least in part, with these occult mysteries. He saw clearly by my questions, that he had taught me nothing new by an avowal which alone proves the very essence of these occult degrees.

"His fortune had been ruined by the revolution; and he declared to me, that it would from that moment be retrieved, provided he accepted of a proposal which had been made to him. 'If I choose,' said he, 'to go to London, Brusselles, Constantinople, or any other town I please, neither I, my wife, nor my children, will ever want for any thing.'—'Yes,' I replied, 'but on condition only that you go there *to preach Liberty and Equality; in short, all the horrors of the Revolution.*' '*You are right*,' replied he, '*but that is all I can say.* Oh, my God, where have I been! I beg you will not question me any farther.'

"This was sufficient for my present purpose; but I hoped in time to learn further particulars. Nor were my hopes vain. The following is what I have gathered from various Masons, who, finding me acquainted with the major part of their secrets, spoke the more openly to me, till at length, feeling how much they had been duped by this occult sect, they would willingly have revealed all its myste-

ries, could they have done it without exposing themselves to danger.

"The explanation which was given to an adept of all that he had before seen, on his admission to the degree of Rosæ Crucis, depended entirely on the disposition they observed in him. If they had to do with a man who was proof against their impiety, they sought to divert him from the church under pretence of regenerating his faith; they represented to him, that there existed an infinity of abuses in Christianity at present, with respect to the liberty and equality of the children of God. With them the word to be recovered was, a wish for a revolution which should revive those times, when every thing was common among Christians; when the distinctions of rich, of poor, or of high and mighty lords, were unknown. They were taught to look forward to the most happy regeneration of mankind, and almost to a new heaven and a new earth. [See *Town's Speculative Masonry*, for the masonic millenium, p. 171.] Credulous and simple minds were caught by such magnificent promises. They looked upon the revolution as that sacred fire which was to purify the earth; and these credulous adepts were seen to second the revolution with the enthusiastic zeal of a holy cause. This may be called *mystical Masonry*. Such was the craft of all those fools for whom the occult Masons set up the Prophetess La Brousse, so famous in the beginning of the revolution. Such, again, was that of the weak minded Varlet, the Bishop *in partibus* of Babylon. I never could conceive where he had gathered his religious opinions, when with the greatest simplicity he complained, that I had combated them. I was informed of it by a guest of his, whose reputation of great knowledge in Masonry had acquired him a seat at the masonic repasts, which the poor simple man used to give; and even at those dinners the difference was observable in the adepts, though of the same degree, each having received an explanation of the mysteries coinciding with his own disposition. Our simple Bishop viewed

the whole science of the craft in no other light, than as the perfection of the Gospel; and even in his repasts he was ever mindful of the precepts of the church, keeping abstinence on days appointed, &c.

"The apostate Dom Gerles, on the contrary, was a Mason of a quite different system or explanation. He already sung those verses which, in a letter since found among Robespierre's papers,* he declares to have addressed to truth alone:

"Ni Culte, ni Pretres, ni Roi,
"Car la Nouvelle Eve, c'est toi."†

"It was at these repasts that the Doctor La Mothe, a learned Rosicrucian, behaved with a modesty which seemed to prognosticate that one day he would equally hate both the craft of Varlet and of Dom Gerles. The latter paid his revolutionary debt to the guillotine; the other two are living, and I name them because I am not afraid of being contradicted, and because these sorts of anecdotes carry strong proof with them, and explain how many persons of the most pious and charitable dispositions have been misled; how a Princess, the sister of the Duke of Orleans, was so blinded as even to pant after the revolution, which in her eyes was to be nothing less than *the regeneration of the Christian world.*

"Such explanations of the Rosicrucian degree were only for those dupes in whom they remarked a certain bias towards mysticity. The generality were abandoned to their own interpretations; but when an adept testified a great desire of acquiring new lights, and was thought able to undergo the necessary trials, he was admitted to the degree of *Kadosch*, or of the *regenerated man*, where all ambiguity ceases.

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* Proces Verbal, No. 57.

† Neither worship, nor priests, nor king, for thou art the new Eve.

"It was to this degree that the adept of whom we have before spoken, was admitted. Nor was the exhausted state in which he found himself, after having undergone those trials, to be wondered at. Adepts have told me, that no physical art is spared; that there is no machinery, spectres, terrors, &c. &c. which are not employed, to try the constancy of the candidate. We are told by Mr. Montjoye, that the Duke of Orleans was obliged to ascend, and then throw himself off a ladder. If that were all, he was most kindly treated. A deep cave, or rather a precipice, whence a narrow tower rises to the summit of the lodge, having no avenue to it but by subterraneous passages replete with horror, is the place where the candidate is abandoned to himself, tied hand and foot. In this situation he finds himself raised from the ground by machines making the most frightful noise. He slowly ascends this dark vault, sometimes for hours together, and then suddenly falls, as if he were not supported by any thing. Thus mounting and falling alternately, he must carefully avoid showing any sign of fear. All this, however, is a very imperfect account of the terrors of which men, who had undergone these trials, speak. They declare that it was impossible for them to give an exact description of them; they lost their senses; they did not know where they were. Draughts were given them, which, adding to their corporal strength, did not restore them to their mental faculties; but rather increased their strength, only to leave them a prey to fury and terror.*

"Many circumstances relating to this degree made us believe, at first sight, that it was connected with Illuminism; but, on examination, we find it to be only a further explana-

* The ceremony of admission into the three first degrees, is, in America, of a less brutal character than it was some years ago. But probably the Revolutionists of France have surpassed others in the severity of their trials of the candidate, as they certainly have in the number and atrocity of their degrees.

tion of the masonic allegory. Here again the candidate is transformed into an assassin. Here it is no longer the founder of Masonry, Hiram, who is to be avenged, but it is Molay, the Grand Master of the Knights Templars, and the person who is to fall by the assassin's hand is *Philippe le Bel*, King of France, under whose reign the order of Templars was destroyed.

"When the adept sallies forth from the cavern with the reeking head, he cries, *Nekom*. (I have killed him.) After this atrocious trial he is admitted to take the oath. I learned from one of the adepts, that at the time when he was about to take the oath, one of the Knights Kadosch held a pistol at his breast, making a sign that he would murder him if he did not pronounce it. On my asking if he believed that he was in earnest, he said that he certainly did believe so, though he could not be sure. At length the veil is rent asunder. The adept is informed, that till now he had only been partially admitted to the truth; that liberty and equality, which had constituted the first secret on his admission into Masonry, consisted in recognising no superior on earth, and in viewing kings and pontiffs in no other light than as men on a level with their fellow men, having no other rights to sit on the throne, or to serve at the altar, but what the people had granted them, and of which they had the power of depriving them whenever they pleased. They are also informed, that princes and priests have too long abused the goodness and simplicity of the people; that the grand object of Masonry in building temples to liberty and equality, is, to rid the earth of this double pest, by destroying every altar which credulity and superstition had erected, and every throne on which were only to be seen despots tyrannizing over slaves.

"These documents concerning the degree of Kadosch, are not merely taken from the works of Montjoye and Le Franc, but from the adepts themselves. Besides, it is easy to perceive how exactly this account corresponds with the avowal of the adept, who was obliged to own that I was.

quite in the right when I told him that this was the final object of Free Masonry.

"Oh how profound the combination of these mysteries! their progress is slow and tortuous; but how artfully each degree tends to the grand object!

"In the two first degrees, that is to say, in those of *apprentice* and *fellow craft*, the sect begins by throwing out its *liberty and equality*. After that it occupies the attention of its novices with puerile games of fraternity, or masonic repasts; but it already trains its adepts to the profoundest secrecy by the most frightful oaths.

"In that of *mas er*, it relates to the allegorical history of Adoniram, who is to be avenged; and of the *word* which is to be recove ed.

"In the degree of *elect*, it trains the adepts to vengeance, without pointing out the p rson on whom it is to fall. It carries them back to the time f the patriarchs, when, according to them, men knew no religion but that of nature, and when every body was equally priest and pontiff. But it had not as yet declared, that all religion revealed since the time of the patriarchs was to be thrown aside.

"This last mystery is only developed in the Scotch degrees. There the brethren are declared free; the word so long sought for is Deism; it is the worship of Jehovah; such as was known to the philosophers of nature. The true Mason becomes the Pontiff of Jehovah, and such is the grand mystery by which he is extricated from that darkness in which the profane are involved.

"In the degree of Rosæ Crucis, he who wrested the *word*, who destroyed the worship of *Jehovah*, is Christ himself, the author of Christianity; and it is on the gospel and on the Son of Man that the adept is to avenge the brethren, the Pontiffs of *Jehovah*.

"At length, on his reception as Kadosch, he learns that the assassin of Adoniram is the king, who is to be killed to avenge the grand master Molay, and the order of the Masons, successors to the Knights Templars. The religion

which is to be destroyed to recover the *word*, or the true doctrine, is the religion of Christ, founded on revelation. This word, in its full extent, is liberty and equality, to be established by the total overthrow of the altar and the throne.

"Such are the incipient degrees, the process, and the whole system of Masonry; it is thus that the sect, by its gradual explanation of its two-fold principle of *liberty and equality*, of its allegory of the founder of Masonry to be revenged, of the word to be recovered, leading the adepts from secret to secret, at length initiates them into the whole Jacobinical code of the revolution.

"We are not to lose sight of the extreme care with which the adept is questioned on all that he has seen before, whenever he is initiated to a new degree, lest he should overlook the intimate connexion subsisting between each; and thus, in the first degrees, liberty and equality are given to him as the secret, while the complete explanation and application of them form the mysteries of the last.

"The more frightful these hidden mysteries of the lodges shall appear to the historian, the more strenuously it becomes his duty to insist on the numbers of honest Masons, who never partook of these horrid mysteries. Nothing is more easy than to be duped in Masonry. Such may have been the lot of those who only seek to make acquaintance in the lodges, or to pass their leisure hours with men apparently intimate at first sight. It is true, that this intimacy seldom extends beyond the walls of the lodge; but the days of their meeting are often days of festivity. These repasts are certainly heightened by the temporary equality, which adds much to the mirth of the meeting; and all cares subside for the day.

"What has been said of certain assemblies where decency was not respected, is most certainly the invention of calumny. The extreme order and morality of these meetings, has often proved a snare to captivate those who are to be caught with outward appearances; and Cagliostro's

infamous behaviour would have made many desert the lodges. This monstrous Adonis disgusted all Strasburg, and was betrayed by the cries of the Egyptian sisters. It was no longer the age when the mysteries of the Adamites could be approved of. He was driven from that town for having attempted to introduce them. He would, in like manner, have ruined the craft, had he continued to confound his lodges with those of the east. Such was not the behaviour of our modern Masonry. On the contrary, it appeared, that it had neither religion nor government in view; and they were seldom mentioned in the generality of lodges. It was only on the day of initiation, that the reflecting adept could surmise that it had *any* future object; but even on those very days, the trials were rather a subject of diversion than of reflection; and so far from meditating on the allegorical emblems, they were rather diverted from it by the sect, until favourable dispositions had been discovered in them for their farther initiation. The sect well knew, that a day would come, when a small number of the Occult Masons would suffice to put all the inferior multitude of adepts in motion. It is thus that it may be easily explained, how there have existed so many honest Masons, and how so many are still to be found, who have never surmised any thing in their games, but the mysteries of an innocent liberty and equality, no ways alluding either to religion or to the state.

"In defence of English Masonry, we may add, that they allow only of the three first degrees. Prudence and wisdom have made them reject the wish of avenging the death of Adoniram on his pretended assassin, a wish that we have seen converted in the occult lodges into a desire of revenging the Masons, and their founder, Molay, and then into a wish of avenging the masonic liberty and equality by the extinction of all kings. Nothing of this is to be found in the English Masonry. Nor is that mysterious pursuit of the *word* which was lost by Adoniram, to be traced. You are immediately informed that it is *Jehovah*. [Vide p. 160.

of this volume.] He who could wish to draw certain inferences from this, would have a long course of reasoning to run through, none of which appear to have ever been thought of by the English Masons. With them, *Jehovah* is no more than the universal God of human nature; it is, to be sure, rather extraordinary, that they should pretend to be the only people who have any knowledge of that God; but their conclusion is, that all mankind, and particularly the Free Masons, ought to live with, and succour each other, like brethren. Nothing appears in their mysteries tending towards the hatred of Christianity, or that of kings.

"Their laws and institutes, with respect to religion, are comprehended in declaring, 'That a Mason will never be a stupid Atheist, nor an irreligious libertine. That though, in former times every Mason was obliged to profess the religion of the state or nation he lived in, at present, leaving every one to enjoy his own private opinions, they are only bound to follow the religion in which every body agrees; a religion which consists in being good, sincere, modest, and men of honour.' Certainly such laws do not oblige the English Mason to be a Deist, but only to be an honest man, whatever may be his religion.

"With regard to the civil powers, a part of their laws are expressed as follows: 'A Mason shall be a peaceable subject, and cheerfully conform to the laws of the country in which he resides. He shall not be concerned in plots or conspiracies against government; and he shall pay proper respect to the civil magistrate. Should a brother be implicated in rebellion against the state, he shall not be supported in his rebellion.' Such are the laws to be found in Thomas Wolson and William Preston, the one full of contempt, the other full of zeal for English Masonry; both, nevertheless, agree as to the laws of the lodges. We are not, therefore, to confound English Masonry with the occult lodges, which they have prudently rejected.

"We perfectly well know, that many English are initiated in the occult mysteries of the Rosicrucians and Scotch de-

grees; but it is not their *occult science* which constitutes them English Masons; for the first three degrees are all that are acknowledged in England." [Vide p. 160.]

This is the view the Abbé Barruel takes of the occult lodges of French Free Masonry. To our ears his language is occasionally severe; but then we forget that he lived in the darkest scenes created, not merely by the irreligious principles of Brother Frederic, Brother Voltaire, and Brother Robinet! but by the active labours of Brother Orleans and Egalité, Brother Condorcet, and Brother Mirabeau!!*

The lodges were the schoolrooms, these were the teachers, and 600,000 men of France were the pupils. It is astonishing to what extent they carried the use of Free Masonry. Paris alone contained 150 lodges. Good men and bad met there to prosecute the schemes of revolutionary reform. The result showed what principles predominated in the schools of the political reformers; and the Abbe, who observed the working of the elements, who laboured to avert the threatened destruction, and who, finally, saw every Christian altar in France demolished; the throne overturned; and was himself banished by the factions which had mutually torn each other, and deluged Paris with blood —may be pardoned for the indignation he expresses against those nocturnal fraternities, in which all this evil was hatched.

"We live in free America, and not in despotic France. We live under a constitution securing liberty of conscience, and not under the terrors of Papacy. Shall we fear the machinations of corrupt politicians? the doctrines of impiety? the schemes of selfish reformers?" No, reader;

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* "On! On! my dear brethren, pursue your great lecture,
"And refine on the rules of old Architecture;
"High honour to Masons, the craft daily brings,
"To those Brothers of princes, and Fellows of kings."
Book of Cons. ed. 1792, p. 244.

for one, I say no. We desire to fear God. But there are some it is prudent to watch against. And whom more than one already found very treacherous? Whom more than one that works by night? Whom more than one that professes to be light, and dwells in concealment with a deadly weapon, and a more fearful oath, to guard the approach to her dark lodge?

I am not afraid for Christianity; not for the free institutions of my country; not for the integrity and purity of brother Masons. The cause of religion will continue to advance; the cause of liberty is in a state of prosperity; and the intelligence and morality of this people, and of the world, is daily improving.

And what is Free Masonry, that we should fear it? A swelling bubble. Professor Robison was well acquainted with it; hear him. And do not be surprised, if, under his hands, it appears more justly contemptible than it has yet done.

CHAPTER XLVII.

Containing General Views of Free Masonry, and of French Masonry.

INTRODUCTION to "Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the secret meetings of Free Masons, Illuminati, and Reading Societies; collected from good authorities, by John Robison, A. M. Professor of Natural History, and Secretary to the Royal Society of Edinburgh. [New-York, A. D. 1798.]

"IN my early life I had taken some part in the *occupations* (shall I call them) of Free Masonry; and having chiefly frequented the lodges on the continent, I had learned many doctrines, and seen many ceremonials, which have no place in the simple system of Free Masonry, which obtains in this country. I had also remarked, that the whole was much more the object of reflection and thought, than I could remember it to have been among my acquaintances at home. There I had seen a Mason Lodge considered merely as a pretext for passing an hour or two in a sort of decent conviviality, not altogether void of some rational occupation. I had sometimes heard of differences of doctrines or of ceremonies, but in terms which marked them as mere frivolities. But, on the continent, I found them matters of serious concern and debate. Such, too, is the contagion of example, that I could not hinder myself from thinking one opinion better founded, or one ritual more apposite and significant, than another; and I even felt something like an anxiety for its being adopted, and a zeal for making it a general practice. I had been initiated in a ve-

ry splendid lodge at Liege, of which the Prince Bishop, his Trefonciers, and the chief noblesse of the state, were members. I visited the French lodges at Valenciennes, at Brussels, at Aix-la-Chapelle, at Berlin, and Koningsberg; and I had picked up some printed discourses delivered by the brother orators of the lodges. At St. Petersburgh I connected myself with the English lodge, and occasionally visited the German and Russian lodges held there. I found myself received with particular respect as a Scotch Mason, and as an Elevé of the *Lodge de la Parfaite Intelligence* at Liege.* I was importuned by persons of the first rank to pursue my masonic career through many degrees unknown in this country. But all the splendour and elegance that I saw, could not conceal a frivolity in every part. It appeared a baseless fabric, and I could not think of engaging in an occupation which would consume much time, cost me a good deal of money, and perhaps excite in me some of that fanaticism, or, at least, enthusiasm, that I saw in others, and perceived to be void of any rational support. I

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* In 1774, Professor Robison was invited by the magistrates of Edinburgh to the Professorship of Natural Philosophy, in the University of Edinburgh. In 1786, he was elected a member of the Philosophical Society in Philadelphia, over which Mr. Jefferson long presided. In 1797, he was elected a member of the Royal Society of Manchester. In 1799, the University of Glasgow, where he had received his education, conferred on him the honorary degree of Doctor of Laws. In 1800, he was unanimously elected a foreign member (of which they admit but six) of the Imperial Academy of Sciences at St. Petersburg, Russia.

"His character in private life," says one writing from Edinburgh, "is so well established among those who know him best, that it would be ridiculous, here, to call in question *his veracity or abilities*."—*E. Smith.*

His work, first published in the autumn of 1797, produced a powerful effect in Britain, and was a principal cause of the act of Parliament of 1799, which topped the light of Masonry in Great Britain.

Few intelligent gentlemen have had the intercourse with the lodges of the various capitals of Europe, which has fallen to the lot of Professor Robison. His Masonry was his letter of introduction; and he honoured it.

Shall not such a man know its worth?

therefore remained in the English lodge, contented with the rank of Scotch Master, which was in a manner forced on me in a private lodge of French Masons, but is not given in the English lodge. My masonic rank admitted me to a very elegant entertainment in the female *Loge de la Fidelité*,* where every ceremonial was composed in the highest degree of elegance, and every thing conducted with the most delicate respect for our fair sisters, and the old song of brotherly love was chanted in the most refined strain of sentiment. I do not suppose that the Parisian Free Masonry of forty-five degrees could give me more entertainment."

Ten years had elapsed, and the interest of Professor Robison in Free Masonry had subsided, when the continental disputes of the German Masons, their meetings of delegates, their mystical doctrines, and open charges of corruption, copiously furnished in the German papers, aroused, in 1795, his attention to the subject anew.

"My curiosity was now greatly excited. I got, from a much respected friend, many of the preceding volumes of

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* "The ladies claim right to come into our light,
"Since the apron, they say, is their bearing."
Book of Cons. p. 258.

Brethren may start at the mention of a female lodge: we shall hear more of them in the sequel.

Smith, in his treatise upon Free Masonry, is ardent for the extension of masonic privileges to females: so are others of that period, A. D. 1784. The celebrated Dr. Dodd, who was executed at Tyburn, 1777, for forgery, had this matter much at heart.

Whether this has been accomplished in England, is doubtful: but on the continent it is no longer a problem, whether a woman can be a Mason. Dr. Dalcho, the Sovereign Inspector General, in a note (p. 29.) to his oration, "23d Sept. 5801," says: "Although in the symbolic lodge, no woman is admitted into a knowledge of their mysteries, yet in the superior degrees, there is a *female lodge*, handsomely calculated to interest the delicacy of a female mind. In this lodge none but females are admitted, and their officers are selected from among themselves."

the *Religions Begebenheiten*, in hopes of much information from the patient industry of German erudition. This opened a new and very interesting scene; I was frequently sent back to England, from whence, all agreed, that Free Masonry had been imported into Germany.* I was frequently led into France, and into Italy. There, and more remarkably in France, I found that the lodges had become the haunts of many projectors and fanatics, both in science, in religion, and in politics, who had availed themselves of the secrecy, and the freedom of speech maintained in these meetings, to broach their particular whims, or suspicious doctrines, which, if published to the world in the usual manner, would have exposed the authors to ridicule, or to censure. These projectors had contrived to tag their peculiar nostrums to the mummery of Masonry, and were even allowed to twist the masonic emblems and ceremonies to their purpose; so that, in their hands, Free Masonry became a thing totally unlike, and almost in direct opposition to the system (if it may get such a name) imported from England; and some lodges had become schools of irreligion and licentiousness."

Having spoken of the complaisance of the French, and their ambition to govern the fashions, and to control the opinions of Europe, he adds:

"I know no subject in which this aim at universal influence on the opinions of men, by holding themselves forth

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* "It is to be particularly remarked, that all our brethren abroad profess to have received the mystery of Free Masonry from Britain. This is surely a puzzle in the history; and we must leave it to others to reconcile this with the repeated assertions in Anderson's Book of Constitutions, "That the fraternity existed all over the world;" and the numberless examples which he adduces of its exertions in other countries; nay, with his repeated assertions, that it frequently was near perishing in Britain, and that our princes were obliged to send to France, and other countries, for leading men, to restore it to its former energy among us. We shall find by and by that this is not a point of mere historical curiosity, but that much hinges on it."—*Robison*, p. 26.

as the models of excellence and elegance, is more clearly seen, than in the care that they have been pleased to take of Free Masonry. It seems, indeed, peculiarly suited to the talents and taste of that vain and ardent people. Baseless and frivolous, it admits of every form that Gallic refinement can invent to recommend it to the young, the gay, the luxurious; that class of society which alone deserves their care, because, in one way or another, it leads all other classes of society.

"It has accordingly happened, that the homely Free Masonry imported from England has been totally changed in every country of Europe, either by the imposing ascendancy of French brethren, who are to be found every where ready to instruct the world, or by the importation of the doctrines, and ceremonies, and ornaments of the Parisian lodges. Even England, the birth-place of Masonry,* has experienced the French innovations; and all the repeated injunctions, admonitions and reproofs of the lodges, cannot prevent those in different parts of the kingdom from admitting the French novelties, full of tinsel, and glitter, and high sounding titles.†

Were this all, the harm would not be great. But, long before good opportunities had occurred for spreading the refinements on the simple Free Masonry of England, the lodges in France had become places of very serious discussion, where opinions in morals, in religion, and in politics, had been promulgated and maintained with a freedom and a keenness of which we in this favoured land have no adequate notion, because we are unacquainted with the re-

* The proof of this is no less satisfactory than surprising. It is wonderful how men are duped with the pretended origin and antiquity of Masonry. From the creation! And framed by Solomon!—There was never any thing so absurd. But men declare it boldly, and are not contradicted; the simple, yea, and the wise, believe there is some truth in it.

† Parliament, however, have found a way to prevent it, by a statute with ample penalties.—*George* III. 1799.

straints which, in other countries, are laid on ordinary conversation. In consequence of this, the French innovations in Free Masonry were quickly followed in all parts of Europe, by the admission of similar discussions, although in direct opposition to a standing rule, and a declaration made to every newly received brother, "*that nothing touching the religion or government shall ever be spoken of in the lodge.*"

"But the lodges in other countries followed the example of France, and have frequently become the rendezvous of innovators in religion and politics, and other disturbers of the public peace. In short, I have found that the covert of a Mason lodge had been employed in every country for venting and propagating sentiments in religion and politics, that could not have circulated in public without exposing the author to great danger. I found that this impunity had gradually encouraged men of licentious principles to become more bold, and to teach doctrines subversive of all our notions of morality—of all our confidence in the moral government of the universe—of all our hopes of improvement in a future state of existence—and of all satisfaction and contentment with our present life, so long as we live in a state of civil subordination. I have been able to trace these attempts, made through a course of fifty years, under the specious pretext of enlightening the world by the torch of philosophy, and of dispelling the clouds of civil and religious superstition, which keep the nations of Europe in darkness and slavery. (p. 14.)

"It was in the lodges held at St. Germain's that the degree of Chevalier Maçon Ecossais was added to the three SYMBOLICAL degrees of English Masonry. The constitution, as imported, appeared too coarse for the refined taste of our neighbours, and they must make Masonry more like the occupation of a gentleman. Therefore, the English degrees of apprentice, fellow-craft, and master, were called *symbolical*, and the whole fraternity was considered, either as typical of something more elegant, or as a preparation

for it. The degrees afterwards superadded to this, leave us in doubt which of these views the French entertain of our Masonry. But at all events this rank of Scotch Knight was called the *first* degree of the *Maçon Parfait.*

"In 1716, this, and still higher degrees of Masonry, were much in vogue in the Court of France. The refining genius of the French, and their love of show, made the humble denomination of the English brethren disgusting; and their passion for military rank, the only character that connected them with the court of an absolute monarch, made them adapt Free Masonry to the same scale of public estimation, and invent ranks of *Maçons Chevaliers*, ornamented with titles, and ribbons, and stars. These were highly relished by that vain people; and the price of reception, which was very high, became a rich fund, that was generously applied to relieve the wants of the banished British and Irish adherents of the unfortunate family who had taken refuge among them. [The Stuarts, who carried Masonry to France, as Mr. Robison supposes.] Three new degrees of *Novice*, *Eleve*, and *Chevalier*, were soon added, and the *Parfait Maçon* had now seven receptions to go through, for each of which a handsome contribution was made. Afterwards, when the first beneficent purpose of this contribution ceased to exist, the finery that now glittered in all the lodges made a still more craving demand for reception money, and ingenuity was set to work to invent *new baits for the Parfait Maçon.* More degrees of chivalry were added, interspersed with degrees of *Philosophe*, *Pellerin*, *Clairvoyant*, &c. &c. till some Parisian lodges had forty-five ranks of Masonry, having fifteen orders of chivalry.* For a knighthood, with a ribbon and a star, was a *bonne bouche*, given at every third step. (p. 29.)

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* We are running the same race in this country. In 1730, Free Masonry was first introduced among us. No authority was then exercised by any body of Masons above a Master's Lodge and the Grand Lodge. In

"Thus accustomed to allegory, to fiction, to finesse, and to a sort of *innocent* hypocrisy, by which they cajoled themselves into a notion that this child's play had at bottom a serious and important meaning, the zealous champions of Free Masonry found no inclination to check this inventive spirit, or circumscribe its flights. There can be no doubt, that in those hidden assemblies, a free communication of sentiment was highly relished, and much indulged, while the lodges became schools of scepticism and infidelity. (p. 30.)

"But it is not a matter of mere probability, that the Mason lodges were the seminaries of libertine instructions. We have distinct proof of it, even in some of the French degrees. In the degree called the *Chevalier du Soliel*,* the whole instruction is aimed against the established religion of the kingdom. The professed object is the emancipation from error, and the discovery of truth. The inscription in the east is *Wisdom*, that in the north is *Liberty*, that in the

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1797, the first Grand Chapter was organized; by which several objects were attained:

1. Initiation fees from the noviciates.

2. Prodigious high offices and sonorous titles for the active members of the new establishment.

3. And an opportunity for the wealthy and ambitious to step over the heads of the herd of master Masons, and to have a more honourable place, and a more splendid equipage, on all public occasions.

There were one hundred Chapters in the state of New-York alone, in 1825. A. D. 1797, the first Grand Encampment of Knights Templars of North America, was constituted at Philadelphia. Now we have many Grand Encampments, and a *General Grand* Encampment.

Within the last few years a new Masonic Princedom has been received among us. Its name is *Council*, and, considering the frivolity of Masonry, its spread has been like madness. The number of Councils is already great.

Besides this, we have divers new degrees; late inventions. I hear them called "Beautiful." If gentlemen will be pleased with such things, the more is the pity.

* 28th of Dalcho.

south is *Constancy*, and in the west is *Caution;* terms which are very significant. The *Tres Venerable* is Adam; the senior warden is Truth, and all the brethren are children of Truth. The process of reception is very well contrived: the whole ritual is decent and circumspect, and nothing occurs which can alarm the most timid. Brother Truth is asked, What is the hour? He informs Father Adam, that among men it is the hour of darkness, but that it is mid-day in the lodge. The candidate is asked, Why he has knocked at the door, and what is become of the eight companions. (He is one of the *Elûs*.) He says, that the world is in darkness, and his companions and he have lost each other; that *Hesperus*, the star of Europe, is obscured by clouds of incense, offered up by superstition to despots, who have made themselves gods, and have retired into the inmost recesses of their palaces, that they may not be recognised to be men, while their priests are deceiving the people, and causing them to worship these divinities.

"This shape given to the plastic mysteries of Masonry, was much relished, and in a very short time this new path was completely explored, and a new series of degrees was added to the list, viz. the *Novice*, and *Elect of the Truth*, and the *Sublime Philosopher*. In the progress through these degrees, the brethren must forget that they have formerly been *Chevaliers de l'Orient*, *Chevaliers de l'Aigle*, when the symbols were all explained as typical of the life and immortality brought to light by the gospel. Indeed, they are taught to class this among the other clouds which have been dispelled by the sun of reason. Even in the *Chevalerie de l'Aigle*, there is a two-fold explanation given of the symbols, by which a lively imagination may conceive the whole history, and peculiar doctrines of the New Testament, as being typical of the final triumph of reason and philosophy over error. And perhaps this degree is the very first step in the plan of ILLUMINATION.

"We are not to suppose that this was carried to extremity at once. But it is certain, that before 1743, it had become

universal, and that the lodges of Free Masonry had become the places for making proselytes to every strange, obnoxious doctrine, *Theurgy*, *Cosmogony*, *Cabala*, and many whimsical and mystical doctrines, which have been grafted on the distinguishing tenets, and the pure morality of the Jews and Christians, were subjects of frequent discussion in the lodges.

"These facts and observations fully account for the zeal with which all this patch-work addition to the simple Free Masonry of England was prosecuted in France. It surprises us Britons, *who are accustomed to consider the whole as a matter of amusement for us young men, who are glad of any pretext for indulging in conviviality. We generally consider a man, advanced in life, with less respect, if he shows any serious attachment to such things.* But, in France, the civil and religious restraint on conversation, made these secret assemblies very precious; and they were much frequented by men of letters, who there found an opportunity of expressing in safety their dissatisfaction with those restraints, and with that inferiority of rank and condition to which they were subjected, and which appeared to themselves so inadequate to their own talents and merits.

"*The Avocats de Parlement*, the young men of no fortune, the unbeneficed Abbés, and the *soi-disant* philosophers, formed a numerous band, frequented the lodges, and there discussed every topic of religion and politics. Specimens of this occupation appeared, from time to time, in Collections of Discourses delivered by the brother orator. I once had in my possession two volumes of these discourses, which I now regret that I left in a lodge on the continent, when my relish for Free Masonry had forsaken me. One of these is a discourse by Brother Robinet, delivered in the *Loge des Chevaliers Bienfaisants de la Sainte Cité* at Lyons, at a visitation by the Grand Master the *Duc de Chartres*, afterwards *Orleans*, and *Egalité*. In this discourse we have the germ and substance of his noted work, the *Systeme de la Nature, ou l'Homme moral et phy-*

sique. In another discourse delivered by Brother Condorcet in the *Loge des Philalethes*, at Strasburg, we have the outlines of his posthumous work, *Le Progres de l'Esprit humain:* and in another, delivered by Mirabeau, in the *Loge des Chevaliers Bienfaisants* at Paris, we have a great deal of the levelling principles, and cosmopolitism,* which he thundered from the tribunes of the National Assembly. But the most remarkable performances of this kind are, the *Archives Mystico-Hermetiques*, and the *Des Erreurs, et de la Verité.* The first is considered as an account historical and dogmatical, of the procedure and system of the *Loge des Chevaliers Bienfaisants* at Lyons. This was the most zealous and systematical of all the cosmopolitical lodges in France. It worked long under the patronage of its Grand Master the *Duc de Chartres*, afterwards *Orleans*, and at last, *Ph. Egalité.* It sent out many affiliated lodges, which were erected in various parts of the French dominions. The daughter lodges at Paris, Strasbourg, Lille, Thoulouse, took the additional title of *Philalethes.* There arose some schisms, as may be expected, in an association where every man is encouraged to broach, and to propagate, any the most singular opinion. These schisms were continued with some heat, but were, in a great measure, repaired in lodges which took the name of *Amis reunis de la Verité.* One of this denomination at Paris became very eminent. The mother lodge at Lyons extended its correspondence into Germany, and other foreign countries, and sent constitutions or systems by which the lodges conducted their operations.

"The book Des Erreurs et de la Verité must, therefore, be considered as a classical book of these opinions. We know that it originated in the Loge des Chev. Bienfaisants at Lyons. We know that this lodge stood, as it were, at

* Citizenship of the world, from the Greek words *Cosmos*, world, and *Polis*, a city.

the head of French Free Masonry, and *that the fictitious order of Masonic Knights Templars was formed in this lodge, and was considered as the model of all the rest of this mimic chivalry.** They proceeded so far in this mummery, as even to have the clerical tonsures. The duke of Orleans, his son, the elector of Bavaria, and some other German princes, did not scruple at this mummery in their own persons. In all the lodges of reception, the brother orator never failed to declaim on the topic of superstition, blind to the exhibition he was then making, or indifferent as to the vile hypocrisy of it. We have, in the lists of orators and office-bearers, many names of persons, who have had an opportunity at last of proclaiming their sentiments in public. The Abbé Sieyes was of the lodge of Philalethes at Paris, and also at Lyons. Lequinio, author of the most profligate book that ever disgraced a press, the *Prejuges vaincus par la Raison*, was warden in the lodge *Compacte Sociale*. Despremenil, Bailly, Fauchet, Maury, Mounier, were of the same system, though in different lodges. They were called Martinists, from a St. Martin who founded a schism in the system of the *Chevaliers Bienfaisants*, of which we have not any very precise account. Mercier gives some account of it in his *Tableau de Paris*, and in his *Année*, 1888. The breach alarmed the brethren, and occasioned great heats. But it was healed, and the fraternity took the name of *Misa du Renis*, which is an anagram of *des Amis Reunis*. The bishop of Autun, Abbé Perigord, the man so bepraised as the benevolent citizen of the world, the friend of mankind and of good order, was senior warden of another lodge at Paris, established in 1786,

* This is the favourite order of knighthood with American Masons; and its ritual, as published in 1821, claims for it an origin in Jerusalem, A. D. 1118; and the order of the Red Cross, in the court of Darius, during the Babylonish captivity!—*Templar's Chart*, pp. 9 and 28. When will this contempt of truth and of common sense receive proper chastisement?

(I think chiefly by Orleans and himself,) which afterwards became the Jacobin club. In short, we may assert with confidence, that the Mason lodges in France were the hot-beds, where the seeds were sown and tenderly reared, of all the pernicious doctrines which soon after choked every moral and religious cultivation, and have made the society worse than a waste; have made it a noisome marsh of human corruption, filled with every rank and poisonous weed.

"These lodges were frequented by persons of all ranks, and of every profession. The idle and the frivolous found amusement, and glittering things to tickle their satiated fancies. There they became the dupes of the declamations of the crafty and licentious Abbés, and writers of every denomination. Mutual encouragement in the indulgence of hazardous thoughts, and opinions which flatter our wishes or propensities, is a lure which few minds can resist. I believe that most men have felt this in some period of their lives. I can find no other way for accounting for the company that I have seen in a Mason lodge. The lodge *de la Parfaite Intelligence*, at Liege, contained, in December 1770, the prince bishop and the greatest part of his chapter; and all the office-bearers were dignitaries of the church; yet a discourse given by the brother orator was as poignant a satire on superstition and credulity, as if it had been written by Voltaire. It was under the auspices of this lodge, that the collection of discourses which I mentioned above was published; and there is no fault found with brother Robinet, nor brother Condorcet."

CHAPTER XLVIII.

Giving some account of German Masonry, and of the embassy in pursuit of the Masonic secret to the caves of Old Aberdeen.

(P. 53.) "But it is now time to turn our eyes to the progress of Free Masonry in Germany, and the north of Europe; there it took a more serious turn. Free Masonry was imported into Germany somewhat later than into France. The first German lodge that we have any account of, is that at Cologne, erected in 1716, but very soon suppressed. Before the year 1725, there were many, both in Protestant and Catholic Germany. Those of Wetzlar, Frankfort on the Maine, Brunswick, and Hamburg, are the oldest, and their priority is doubtful. All of them received their institution from England, and had patents from the mother lodge in London. All seem to have got the mystery through the same channel, the banished friends of the Stuart family. Many of these were Catholics, and entered into the service of Austria and the Catholic princes.

"The true hospitality, that is no where more conspicuous than in the character of the Germans, made this institution a most agreeable and useful passport to these gentlemen; and as many of them were in military stations, and in garrison, they found it a very easy matter to set up lodges in all parts of Germany. These afforded a very agreeable pastime to the officers, who had little to occupy them, and were already accustomed to a subordination which did not affect their vanity on account of family distinctions. As

the ensign and the general were equally gentlemen, the allegory, or play of universal brotherhood, was neither novel nor disgusting. Free Masonry was then of the simplest form, consisting of the three degrees of apprentice, fellow craft, and master. It is remarkable, that the Germans had been long accustomed to the word, the sign, and the grip of the Masons, *and some other handicraft trades.* In many parts of Germany there was a distinction of operative Masons into Wort Maurers and Schrift Maurers. [*Word Masons, and Writ Masons.*] The Wort Maurers had no other proof to give of their having been regularly brought up to the trade of builders but by the word and signs; the Schrift Maurers had written indentures to show.

"There are extant, and in force, borough laws, enjoining the masters of Masons to give employment to journeymen who had the proper word and signs. In particular, it appears, that some cities had more extensive privileges in this respect than others. The word given at Wetzlar, the seat of the great council of revision for the empire, entitled the possessor to work over the whole empire. We may infer, from the processes and decisions in some of those municipal courts, that a master gave a word and token for each year's progress of his apprentice. He gave the word of the incorporated imperial city or borough on which he depended, and also a word peculiar to himself, by which all his own pupils would recognise each other.

"This mode of recognizance was probably the only document of education in old times, while writing was confined to a very small part of the community."

(P. 56.) "The Germans have always exhibited a strong hankering after every thing that is wonderful, or solemn, or terrible; have always furnished partisans in the foremost ranks of gross absurdities, listening with greedy ears to the nonsense and jargon of fanatics and cheats; and though they every day see examples of many ruined, or rendered ridiculous by their credulity, new pretenders to

secrets find numbers ready to listen to them, and to run over the same course.

"Free Masonry, professing mysteries, instantly roused these people, *and the lodges appeared to the adventurers who wanted to profit by the enthusiasm, or the avarice of their dupes, the fittest places in the world for the scene of their operations.* The Rosicrucians were the first who availed themselves of the opportunity. This was not the society which had appeared formerly under that name, and was now extinct; but a set of Alchymists, pretenders to the transmutation of metals and the universal medicine, who, the better to inveigle their votaries, had mixed with their own tricks, a good deal of the absurd superstitions of that sect, in order to give a greater air of mystery to the whole, to protract the time of instruction, and to afford more room for evasions, by making so many difficult conditions necessary for perfecting the grand work, that the unfortunate gull, who had thrown away his time and his money, might believe that the failure was owing to his own incapacity or unfitness for being the possessor of the grand secret."

(P. 64.) "The German Masons, however, did one sensible thing; they 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, as they thought, merited some confidence, for they had remitted annual contributions to their unknown superiors, to the amount of some thousands of rix dollars. But, alas! their ambassadors found the Free Masons of Old Aberdeen ignorant of all this, and equally eager to learn from the ambassadors *what was the true origin and meaning of Free Masonry, of which they knew nothing but the simple tale of old Hiram.*"

(P. 58.) "In 1756, or 1757, a complete revolution took place. The French officers, who were prisoners at large in Berlin, undertook, with the assurance peculiar to their nation, to instruct the simple Germans in every thing that

embellishes society. They said, that the homespun Free Masonry, which had been imported from England, was fit only for the unpolished minds of the British; but that in France it had grown into an elegant system, fit for the profession of gentlemen. Nay, they said, *that the English were ignorant of true Masonry, and possessed nothing but the introduction to it; and even this was not understood by them.* When the ribbons and stars, with which the French had ornamented the order, were shown to the Germans, they could not resist the enchantment. A Mr. Rosa, a French commissary, brought from Paris a complete wagon-load of Masonic ornaments, which were all distributed before it had reached Berlin, and he was obliged to order another, to furnish the lodges of that city. It became for a while a most profitable business to many French officers and commissaries dispersed over Germany, having nothing else to do. Every body gaped for instruction, and these kind teachers were always ready to bestow it. In half a year Free Masonry underwent a complete revolution all over Germany, and Chevaliers (Knights) multiplied without number. The Rosaic system was a gospel to the Masons, and the poor British system was despised. But the new lodges of Berlin, as they had been the teachers of the whole empire, wanted also to be the governors, and insisted on complete subjection from all others. This startled the Free Masons at a distance, and awaked them from their golden dreams. Now began a struggle for dominion and for independency. This made the old lodges think a little about the whole affair. The result of this was a counter revolution.

"*Though no man could pretend that he understood the true meaning of Free Masonry, its origin, its history, or its real aim,* all saw that the interpretations of their hieroglyphics, and the rituals of the new degrees imported from France, were quite gratuitous. It appeared, therefore, that the safest thing for them was an appeal to the birth-place of Masonry. They sent to London for instruction. There

they learned, that nothing was acknowledged for genuine unsophisticated Masonry, but *the three degrees;* and that the mother lodge of London alone could, by her instructions, prevent the most dangerous schisms and innovations. Many lodges, therefore, applied for patents and instructions. Patents were easily made out, and most willingly sent to the zealous brethren, and these were thankfully received and paid for. But instruction was not so easy a matter. At that time we had nothing but the Book of Constitutions, dawn up about 1720, by Anderson and Desaguilliers, two persons of little education, and of low manners, who had aimed at little more than *making a pretext, not altogether contemptible, for a convivial meeting.* This, however, was received with respect. We are apt to smile at grave men's being satisfied with such coarse and scanty fare. But it was of use merely because it gave an ostensible reason for resisting the despotism of the lodges of Berlin. Several respectable lodges, particularly that of Frankfort on the Maine, that of Wetzlar, and the Royal York of Berlin, resolutely adhered to the English system, and denied themselves all the enjoyments of the French degrees, rather than acknowledge the supremacy of the Rosaic lodges of Berlin."

Professor Robison is qualified to speak of Free Masonry. He was a scholar, had taken its higher degrees, had taken a part in its lodges in the various capitals of Europe, enjoyed its privileges of introduction to a high degree, and sometimes speaks of it with a weakness scarce pardonable: "*innocent* hypocrisy;" "a pretext for a convivial meeting *not altogether contemptible;*" yet how frivolous and vain he makes it appear! His passing thrusts, "*The occupations* (shall I call them) *of Free Masonry;*" "*System of Free Masonry*, (if it may get such a name,)" speak a contempt of the thing not to be counterfeited or mistaken.

Professor Robison next traces the history of the German lodges in their conversion to be schools of French philoso-

phy. The particulars are numerous and interesting, but we must come at once to the conclusion.

(P. 75.) "And thus it appears, that Germany has experienced the same gradual progress from religion to Atheism, from decency to dissoluteness, and from loyalty to rebellion, which has had its course in France. And I must now add, that this progress has been effected in the same manner, and by the same means; and that one of the chief means of seduction has been the lodges of the Free Masons. The French, along with their numerous orders of knighthood, and stars, and ribbons, had brought in the custom of haranguing in the lodges; and as human nature has a considerable uniformity every where, the same topics became favourite subjects of declamation that had tickled the ear in France: there were the same corruptions of sentiments and manners among the luxurious or profligate, and the same incitements to the utterance of these sentiments, wherever it could be done with safety; and, I may say, that the zealots in all these tracts of free-thinking, were more serious, more grave, and fanatical. These are not assertions *a priori*. I can produce proofs. There was a Baron Knigge, residing at that time in the neighbourhood of Frankfort, of whom I shall afterwards have occasion frequently to speak. This man was an enthusiast in Masonry from his youth, and had run through every possible degree of it. He was dissatisfied with them all, and particularly with the frivolity of the French chivalry; but he still believed that *Masonry contained invaluable secrets;* (poor man.) He imagined that he saw a glimpse of them in the cosmo-political and sceptical discourses in their lodges; he sat down to meditate on these, and soon collected his thoughts, and found that those French orators were right without knowing it; and *that Masonry was pure natural religion and universal citizenship, and that this was also true Christianity.*"

This is the same Knigge who personated Philo in that fraternity where Weishaupt appeared as Spartacus, and

Zwack assumed the name of Cato. He appears to have been well fitted by his Free Masonry for the highest degrees of Illuminism.

And so, indeed, were a multitude of the fraternity in Germany in 1776, when Weishaupt appeared as the founder of a new school of mystical philosophy.

(P. 81.) "The spirit of innovation had seized all the brethren. No man could give a tolerable account of the origin, history, or object of the order, and it appeared as a lost or forgotten mystery.

"The symbols seemed to be equally susceptible of every interpretation, and none of these seemed entitled to any decided preference. This rendered it a fit instrument for the Illuminees, who commenced operations at Munich, in Bavaria, in the *Lodge Theodore of Good Counsel.* Of this sect it will be proper to take especial notice."

CHAPTER XLIX.

Free Masonry's Base Service to the Illuminati.

"So spake the enemy of mankind, enclosed
"In Serpent, inmate bad! and toward Eve
"Addressed his way: not with indented wave
"Prone on the ground, as since; but on his rear,
"Circular base of rising folds, that towered
"Fold above fold, a surging maze!"

Milton, 9th book.

"WHY introduce the Illuminati into a treatise upon Free Masonry? To burden Masonry with sins not her own?

The Illuminees were a hateful race of demoralizing philosophers, who sought the entire abolition of every form of government, religion, and civil polity; who aimed, under the delusive hope of an Age of Reason, to reduce man to the primitive state of lawless simplicity, 'when each father should, like Abraham and the Patriarchs, become the priest and absolute sovereign of his own family, and reason be the only book of laws, the sole code of man.'—What has Free Masonry to do with them?"

Not so much, gentle reader, as they had to do with Free Masonry. They wanted a cloak to cover their schemes; "For," say they, "in secrecy our strength principally lies. On this account we should always conceal ourselves under the name of some other association. The inferior lodges of Free Masonry are the most convenient cloaks for our grand object; [why?] because the world is already familiarized with the idea that nothing of importance, or worthy of attention, can spring from Masonry." Free Masonry was their chosen servant, and this will not recommend her as an inmate to the mansions of the just.

The chiefs were learned men, practised in the ways of the world, and possessed infernal cunning beyond compare. They chose their measures with much foresight, and prosecuted them with singular address. They studied Free Masonry, what it was; they proved its convenience by a free use. Their knights swore, among other things, "to labour at rendering the ancient Free Masonry triumphant over the false systems which have crept into it."—"I will dedicate my life to the discovery of the true religion and real doctrines of Free Masonry, and I will impart my discoveries to my superiors." (B. p. 84.) And a part of the knight's duty was to obtain the control of the masonic lodges. "In every town of any note situated within their district, the secret chapters shall establish lodges for the three ordinary degrees, and shall cause men of sound morals, of good repute, and of easy circumstances, to be received into the lodges. *Such men are much to be sought*

after, and are to be made Masons, even though they should not be of any service to Illuminism in its ulterior projects." "Spare no pains to gain the ascendancy in those lodges which are established, either to reform, or to destroy." (B. vol. iii. p. 91.)

The investigations of such men into the origin of Free Masonry, and their speculations upon its character and design, will be worth having. If they were utterly at a loss to tell whence it sprung, we shall not be sure *it was the gift of God to the first Masons*, as both editions of the Book of Constitutions of Massachusetts, Preston, Calcott, Hutchinson, and others, declare; if they deemed it a medley of puerilities which the craft themselves do not understand, we shall doubt whether *it teaches the seven liberal arts and sciences*, as Webb, and Cross, and Preston, and Tannehill, and Dalcho, and a host, maintain. If they describe it, and use it, as the fittest of all instruments for the accomplishment of their diabolical purposes against every form of religion and every system of civil government, we shall doubt, reader, shall we not, whether it does rest, according to Mr. Town, and the Grand Chapter of New-York, "*on the same co-eternal and unshaken foundation, contain and inculcate, in substance, the same truths, and propose the same ultimate end, as the doctrines of Christianity taught by divine revelation!*"

These impious self-worshippers, to effect their monstrous designs, entered into Free Masonry as Satan in Paradise entered into the serpent. The ruin they wrought in the French revolution, is enough to make every considerate man shudder, and to be jealous of the means by which it was effected. Why should we embrace this modern serpent, court it, honour it? Why not rather shun it with abhorrence, if not with dread? Say to it as of old:

> "Because thou hast done this, thou art accursed
> "Above all cattle, each beast of the field;
> "Upon thy belly grovelling shalt thou go,
> "And dust thou shalt eat all the days of thy life."
>
> *Milton*, 10th book.

It is difficult to conceive that men can be so abandoned to all sense of virtue and of piety—learned men, cunning men, observing men, be so absolutely blind, and stupid, and ignorant, as to seek the subversion of every city, and town, and form of government, and semblance of religious worship. But the proof is indisputable.

I charge not Free Masonry with this guilt; nor yet is her character quite untarnished in the work. She was their willing and faithful servant. (B. p. 158.) "Let the laughers laugh, the scoffers scoff; still the day will come when princes and nations shall disappear from the face of the earth, and when each man shall recognise no other law than his reason. *This shall be the grand work of secret societies.*"

(B. p. 111.) Again, speaking of the *means* by which to gain his wicked ends, the chief, Weishaupt, says: "these means are *the secret schools* of philosophy. These schools have been in all ages the archives of nature and of the rights of man. These schools shall one day retrieve the fall of human nature, and princes and nations shall disappear from the face of the earth, and that without any violence. Human nature shall form one great family, and the earth shall become the habitation of the man of reason."

"The inferior lodges of Free Masonry are the most convenient cloaks for our grand object," &c. And not a cloak merely. Weishaupt understands how to *moralize* upon the meanest implements of handicraft, equal to the fabled Solomon himself. Hear him. (B. p. 125.) "*The rough stone* of Masonry represents man in the primitive state, *savage, but free: the stone split, or broken*, is the state of fallen nature, of mankind in a state of civil society, no longer united in one family, but divided according to their states, governments, or religions. The polished stone represents mankind reinstated in *its primitive dignity and independence.*"

Hear him address one of his *polished stones*, (those who had ascended to the top degrees of Illuminism.) (B. p. 156.) "All we have done for you hitherto, was only to prepare

you to co-operate with us in the annihilation of all magistracy, all governments, all laws, and all civil society; of every republic, and even of democracy, as well as aristocracy and monarchy. If you ask how it is possible for men assembled in towns to live in future without laws or magistrates, the answer is clear—desert your towns and villages, and fire your houses. Did men build houses in the days of the patriarchs? They were all equal and free: the earth belonged to them all: each had an equal right," &c. Weishaupt is mistaken.

Now, a society which was an excellent cloak for such as these, ought to form no part of the habit of an honest man. Weishaupt like the devil,

> ——————" With inspection deep
> "Considered every creature, which of all
> "Most opportune might serve his wiles, and found"
> In Masonry, what Satan in serpent,
> "*Fit vessel, fittest imp of fraud, in whom*
> "*To enter, and his dark suggestions hide*
> "*From sharpest sight.*"
>
> *Milton*, 9th book.

The sin of Masonry was, that it basely received and faithfully served the destroyer; for that alone it deserves to perish, with the reprobation of every honest man.

CHAPTER L.

Weishaupt, Zwack, and Knigge: and the Brother Insinuator, or Recruiter.

"Now he appears almost divine,
"Like innocence and love;
"But the old Serpent lurks within,
"When he assumes the dove."—*Watts.*

In giving some account of Illuminism, as connected with Free Masonry, I shall confine myself for the facts, at least, to the original letters and papers of the fraternity, published, with every mark of authenticity, in the works of Barruel and Robison. The writings are generally so plain as to require little comment, and so extraordinary as to force the reflections of the reader. They will serve to show the danger of abusing reason, while we seem most to use it; and the madness of attempting to reform the world by the overthrow of religious worship in the fear of God. They will show the nature and dangerous tendency of all secret associations, and particularly the flexibility and emptiness of Free Masonry.

I cannot enter upon this subject farther, without expressing my high consideration of the Abbe Barruel's treatise upon the Illuminees: to him I am most indebted. His plan is perspicuous, his documents are copious, and every one authenticated in such manner that no reader can rise from the perusal of his work without an irresistible conviction, both from the sentiments and from the designs of the Illuminees, that they are justly entitled a sect, "the most disastrous in its principles, the most extensive in its views,

and the most atrociously cunning in its means," that ever disgraced the earth.

Every member of the fraternity had a name peculiar to himself as an Illuminee, in which name he acted on all occasions of the society. Every considerable town, too, had its name of Illuminism; and every kingdom. They wrote also in cipher, the different degrees having different hieroglyphics. Their papers were seized by the different governments of Germany and published; and their whole aim was completely detected and exposed by these, and by the confessions of the disappointed of their order.

In speaking of the principals, I will give both their own name, and their name of adoption. It is worthy of remark, that the names they affected were such as honest men would hate. The founder and builder, Adam Weishaupt, took the name of Spartacus, a gladiator of ancient Rome, who, in a desperate rebellion of three years, caused scarcely less danger to the commonwealth than Hannibal had done. It would be odious to place this man before the reader in the depravity of his private life, with the full blaze of proof upon his countenance. And to call him by the epithets he deserves for his base immorality, would unnecessarily disfigure the page. It is enough to say, that he gave full proof, in his own life, of the detestable nature of the false principles which guided him, and which he zealously communicated to others.

Though of mean birth, his talents and acquirements were sufficient to gain for him the Professorship of Laws in the University of Ingolstadt, in Bavaria, his native country, before he had attained his twenty-eighth year; and before he was thirty he had plans in operation for the reformation of the world, *by the destruction of all religious principles.*

Zwack, a German lawyer, who adopted the name of Cato, without so much as temperance or chastity to entitle him to the appellation of that stern and virtuous Roman, was the second grand officer in this fraternity.

And Knigge, a man of fashion, and of the world, a famous

Free Mason, and lover of good cheer, surnamed himself *Philo*, and by his epistles and services, seems entitled to the third rank in this brotherhood of smooth-tongued impostors.

Their plan of operations divided the sect into two grand classes; these were again divided into many degrees.

The first class was that of preparation, and the three first degrees of this class were the three first degrees of Masonry, unless we say, that novices in Illuminism were always selected from masters in Free Masonry. Then four degrees brought them to the second class, or mysteries; of the mysteries there were five degrees.

Illuminism, proper, had nine degrees, grafted on the three first degrees* of Free Masonry: all the remaining degrees of Masonry were used as occasion required; and served the disciples of Weishaupt as the twenty collateral degrees serve the sublime sovereigns: "which they generally communicate free of expense to those brethren who are high enough to understand them."—(*Dalcho's Orations*, p. 80.)

Every degree had one member, who was, by the code itself, entitled, from his official duty, "Brother Insinuator," and, sometimes, "Brother Recruiter." The Free Mason lodges were the pools in which the Brother Recruiter angled for novices in Illuminism, and the manner of baiting and taking his prey will be best understood from the following directions, furnished by the statutes of the order.

(B. p. 30.) "He must begin by descanting on the supreme felicity of being versed in sciences which few can approach; of walking in the paths of light, while the vulgar are groping in darkness. He must remark, that there

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* Barruel, who best understood the *plans* of the Illuminees, makes all Free Masonry only collateral to Illuminism; Robison, who was better skilled in their *practices*, makes the three first degrees of Masonry the stock, and Illuminism the scion.

exist doctrines solely transmitted by secret traditions, because they are above the comprehension of common minds. In proof of his assertions, he will cite the Gymnosophists in the Indies, the priests of Isis in Egypt, and those of Eleusis, and the Pythagorean school in Greece."

(P. 32.) "Let your first care be to gain the affection, the confidence, and the esteem of those persons whom you are to entice into the order; let your whole conduct be such, that they shall surmise something more in you than you wish to show—hint that you belong to some secret and powerful society—excite little by little, and not at once, a wish in your candidate to belong to a similar society—certain arguments, and certain books, which the insinuator must have, will greatly contribute to raise such a wish; such are, for example, those which treat of the union and strength of associations."

(P. 33.) "To sound the very bottom of his mind, the insinuator will pretend to consult him, as if he had been intrusted with certain secrets; he will make objections on the secrecy of these societies; but should they make too much impression, he will resolve them himself. At other times, to stimulate the curiosity of his pupil, he will hold a letter in his hand written in a cipher, or he will leave it half open on his table, giving his candidate sufficient time to observe the cipher, and then shut it up with all the air of a man who has important correspondences to keep secret."

This claim of the Brother Insinuator to *the sciences*, and to the *light*, while the rest of mankind are in *profane darkness;* this claim to *valuable doctrines transmitted by secret traditions*, and this attempt to excite curiosity, and magnify self-importance, by evident attempts to conceal a mystery, are all in the very image of Free Masonry. Few will admire them in the professed *insinuator*.

CHAPTER LI.

Illuminism: The end sanctifies the means: Reason their Religion.

"With tract oblique,
"At first, as one who sought access, but feared
"To interrupt, side-long he works his way.
"Oft he bowed
"His turret crest, and sleek enamelled neck,
"Fawning, and licked the ground whereon she trod."
Milton, b. 9.

The innocent aspect assumed by this fraternity, is worthy, in fraud, of the Tempter himself. The novice is made, at his introduction, to say, "I subject myself the more willingly to the secrecy required, as my introducer assures me that nothing is ever transacted in this society *hurtful to religion, morals, or the state.*" (B. p. 38.)

These words are put into the mouth of the novice, and prepare him with confidence to receive the following introduction to the statutes of his degree, which are now placed in his hands.

(B. p. 41.) "For the tranquillity and security of all the brethren, whether novices, or active members of the society, and to prevent all ill grounded suspicions, or disagreeable doubts, the venerable order declares, that it absolutely has *in view no project, enterprise, or undertaking, hurtful to the state, to religion, or to good morals; and that it savours nothing of that nature in any of its members.* Its

designs, all its toils, solely tend to inspire men with a zeal for the perfection of their moral characters, to impregnate them with humane and sociable sentiments, to counteract the plans of the wicked, to succour oppressed and suffering virtue, to favour the advancement of men of merit, and to render those sciences universal, which are as yet hidden from the generality of men. Such is not the *coloured pretext*, but the real object of the order."

To attain this "real object," the sect were instructed fearlessly "to employ the same means for a good purpose, which impostors use for an evil purpose." If bad men will lie to gain their ends, it is hard, according to Weishaupt, if *good* men may not have the same privilege, employ a lie to defeat a lie. *Good* men, and yet *liars!* This is worthy of the Illuminees; a doctrine fit for the night, proper to be inculcated in a secret society.

He carries it, in the following maxim, one step further: "The end sanctifies the means." To this precept of their moral code they commonly referred in their writings, and its value they amply proved in their wretched lives, making it their apology for every species of wickedness not fit to be named. The sect, in a summary made by Barruel, speak as follows: "If, to overturn Christianity and every religion, we have pretended solely to possess true Christianity, the true religion, remember, *the end sanctifies the means; the sage must make use of all those means for good purposes, which the wicked do for evil.* The means we employed to rid you, and which we continue, to rid mankind of all religion, are but a pious fraud, which we always meant to reveal to you, when capable of understanding it." O, how deceived! They become imps, the better to oppose the Prince of the power of the air! They use the weapons of blackness and of despair, to maintain the throne of heaven! They would become gods, by foul transgression. How plainly this manifests "*the spirit that now worketh in the children of disobedience.*" (*Eph.* ii. 2.)

Their lessons profess to treat of morality, and morality

alone. Weishaupt says, "Not that morality which, adding to the miseries of the miserable, throws them into a state of pusillanimity and despair, by the threats of hell and the fear of devils." (B. p. 120.) He is a true Free Mason, and would make men better without the help of fear. Let others learn from his success, and beware of appearing wise above what is written.

It is a remarkable definition they give to the word morality. "True morality," they say, "is no other than the art of teaching men to shake off their wardship, to attain the age of manhood, and thus to need neither princes nor governments." They say, "man is wicked, because religion, the state, and bad example, perverts him." They form liberal opinions of human nature, and labour indefatigably to inculcate their sentiments; their *lives* all the while giving them the lie. With fervour they exclaim, "May our principles become the foundation of all morals! Let reason, at length, be the religion of men!"

"This exhortation," says the Abbe Barruel, "will enable the reader to solve the problem of the altars of worship, and the festivals of Reason, in the French revolution; nor will he be any longer at a loss to know from what loathsome den their shameless goddess arose." (B. p. 119.)

It is sickening to contemplate this exhibition of depravity; but meeting with it in this connexion, it is good to present it here, that all may be admonished. They would have their principles the foundation of all morals, and reason their religion. Nothing seemed to them more reasonable than this, notwithstanding the chosen basis of their moral code was that very principle which the inspired apostle repels with indignation,: "as we be slanderously reported, and as some affirm that we say, Let us do evil that good may come;" and notwithstanding their lives were the reverse of that required by reason instructed in the scriptures, and made obedient to the revealed will of God.

CHAPTER LII.

Requisitions of Illuminism; Weishaupt's impressive Views of the nature of Secret Societies.

"The wretch that deals in sly deceit,
"I'll not endure a night;
"The liar's tongue I'll ever hate,
"And banish from my sight."

Watts.

The statutes of the order furnish four and twenty formal questions to be put to the novice, each of which he is expected to answer in the affirmative. Several of them, in the likeness of Free Masonry, I copy here, to see how they look in the hands of the Illuminees.

(B. p. 47.) "Ques. II. Have you seriously reflected on the importance of the step you take, *in binding yourself by engagements that are unknown to you?*"

Were this question fairly put to every candidate for Masonry, the number of the fraternity would diminish.

(B. p. 48.) "Ques. XI. Do you moreover grant the power of life and death to our order? On what grounds would you refuse or recognise in it such a right?"

Though Free Masons are not called upon to recognise such a right in their order, circumstances render it too certain, that some have, in this favoured land, *assumed* the power demanded by Illuminism, of life and death over the members of the fraternity.

"Ques. XII. Are you disposed, on all occasions, to give the preference to men of our order, over all other men?"

This is so nearly like the requisitions of Free Masonry, that the difference is not worth naming. And it is an im-

portant requisition; one that leads many an idle brother to ruin. Calculating on the custom, the employment, or the vote of the craft, as in a measure secured to him by the laws of the institution, he does not always make that effort to deserve patronage, which those must make, who rely solely upon their own merits to secure public esteem and support; and while he is attentive at the lodges, and ready to teach at the lectures, and decorated with the badges of Masonic honours, upon the festivals of Free Masonry; his shop, and trade, and profession, and family, are all mourning his absence and neglect.

It is important, too, as it gives the Free Mason an undue advantage over his fellow citizens not masons. Two men of a trade or profession, *equally* deserving public favour, but one a Free Mason and the other not, *the fraternity are bound by their Masonic obligations, to employ and prefer the brother Mason.* The Mason may think this is quite right; but the honest mechanic, who is left with a bare support, to contend both against the hardships of poverty, and the secret influence of a selfish fraternity, will most certainly complain.

The known advantage of the patronage of the craft, is undoubtedly the reason why thousands of young men, feeling about them for supports in the first part of the duties of life, have entered into the fellowship of the lodges; and the countenance and support they have received from acquaintances formed there, will be, perhaps, the most powerful bond of attachment to the interests of this mysterious association.

But to return to Weishaupt. The novice in Illuminism promises, in the conclusion, "to be faithful to all the laws of his order, and to support it with his counsels, his fortune, and all other means;" subjecting himself "to forfeit his honour, and even his life, should he ever break his promise."

How like Free Masonry is this obligation! Only it is horribly surpassed in the forms of the forfeiture of life, which the hoodwinked candidate is called solemnly to repeat after the clear sighted master.

I said that Free Masons are not called upon to recognise the power of life and death in the order; and so I understand it. Others understand it differently. It is true, the candidate *invokes* a cruel death, which would make a common executioner shudder to inflict; but if one acknowledges any power short of the Supreme, adequate to inflict that death, he errs.

This would be effectually clearing a transgressor from all danger of the precise death invoked; but it is leaving the case with Him who will not suffer the wicked to go unpunished, and who, "after he hath killed, hath power to cast into hell."—(*Luke*, xii. 5.)

The novice is now ready for promotion. He is caused by his introducer to *request the protection* of the order.

(B. p. 52.) "Your request is just," replies the superior. "In the name of the most serene order from which I hold my powers, and in the name of all its members, I promise you protection, justice, and help. Moreover, I protest to you once more, *that you will find nothing among us hurtful either to religion, to morals, or to the state;*" (here the initiator takes in his hand the naked sword which lays upon the table, and, pointing it at the heart of the novice, continues,) "but should you ever be a traitor or a perjurer, assure yourself that every brother will be called upon to arm against you. Do not flatter yourself with the possibility of escaping, or of finding a place of security. Wherever thou mayest be, the rage of the brethren, shame and remorse, shall follow thee, and prey upon thy very entrails." (He lays down the sword.) "But if you persist in the design of being admitted into our order, take the oath."

The oath contains promises of inviolable secrecy, of obedience to the orders of superiors, and of *resistance to the enemies of civil society;* the Illuminee is not far enough advanced at the second degree, to understand the mysteries of the higher degrees, but is made to swear hostility to the very aims which at length he is expected to support. No doubt the higher degrees of Masonry are free of this sin,

and yet it is to a giddy height they ascend. At the rate Preston, Webb, Cross, and a host, pretend they learn in the three first degrees, if Masons do not begin to *unlearn* by the time they reach the twelfth or fifteenth degree, they must get out of all known materials of acquisition. This fact will be very plain, when it is recollected, that in the single degree of fellow craft, if we may believe these renowned Free Masons, are taught *the five noble orders of architecture, and the seven liberal arts and sciences*, to perfection.

In the second degree of pure Illuminism to which the novice is now admitted, he takes the name of *Minerval;* and this lodge assumes the character of a learned society or academy, as was recommended to the infidel philosophers by Voltaire, in his letter to D'Alembert. Letter 85. A. D. 1761. "Let the real philosophers unite in a brotherhood like the Free Masons. This secret academy will be far superior to that of Athens, and to all those of Paris."

The days in which the academy met were called Holy, and the place of meeting a church. At the commencement of each sitting, the president is always to read some chosen passage from the Bible, or Seneca, or Epictetus, or Confucius; and to comment in his own way. "The care he takes to give all these works the same weight and authority, will be sufficient to make the pupils view the Bible in a similar light with the works of pagan philosophers."

So, in Free Masonry, the effect of the prayers, the scripture passages, and the Bible itself, placed with the square and compasses, constituting "the three great lights of Masonry," and carried in solemn pomp with the Book of Constitutions, is not unlike that produced by the readings of the Minerval Academy, if the power of the laws of association in the human mind be not, this once, mysteriously suspended.

"Now the Bible, *square*, and *compass*,
"Shine as lights with brilliant ray;
"Then the *chisel* and the *mallet*
"Take excrescences away."

Mas. Mir. 1826, p. 16.

Also, the disposition which some good Masons discover to imitate Dermott, Hardie, and others, in calling the royal arch, "the *holy royal arch*," is too nearly resembling the Minerval church to be encouraged or countenanced.

Should the Minerval retain what the chiefs call *religionist opinions and inclinations*, he is never permitted to advance higher, but receives a *Sta Benè*.* Those who improve under their tutors, have yet seven degrees to climb. We will not follow them in their mad ascent, nor yet leave unnoticed their frequent assertions, and ample proofs, that "they make use of secret societies *as the only and indispensable means* of accomplishing their unhallowed ends." (B. 101.)

It is astonishing what clear views Weishaupt takes of the advantages offered to his schemes by mysterious associations; it requires only a small share of sense to perceive, that associations ministering largely to the wants of this fiend, can have no inherent difficulty in serving a multitude of spirits less disciplined to vice.

"Here," says the Abbé Barruel, (p. 126.) "let magistrates, the chiefs of nations, every man who still retains any regard for the support of laws and empires, and of civil society, let them, I say, read, and meditate on these advantages. The lesson is of the utmost importance. Whoever you are; all honest citizens, whether *Free Masons*, *Rosicrucians*, *Mopses*, *Hewers of Wood*, *Knights*;† all you who thirst after the mysteries of the lodges, cease to accuse me of conjuring up chimerical dangers. I am not the man who speaks; it is he who of all others has been the *best acquainted* with your associations, and has known what advantages could be drawn from them by able and patient conspirators.—Read, and tell us which is the most impressive on your mind, the pleasures you may find in your lodges,

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* Stop, my good fellow.

† Names of secret fraternities in Europe.

or the dangers of your country. Read, and if the name of citizen be still dear to you, *reflect whether yours should remain inscribed on the registers of a secret society.* You were ignorant of the dangers; the most monstrous of conspirators will lay them open to you, and he will call them ADVANTAGES.

He literally says, "that though these mysterious associations should not attain our object, they prepare the way for us; they give a new interest to the cause; they present it under points of view hitherto unobserved; they stimulate the inventive powers, and the expectations of mankind; *they render men more indifferent* as to the *interests of governments;* they bring men of divers nations and religions within the same bond of union; *they deprive the church and state of their ablest and most laborious members;* they bring men together, who would never otherwise have known or met each other. *By this method alone they undermine the foundation of states, though they had really no such project in view.* They *throw them together, and make them clash one against the other.* They teach mankind the power and force of union; they point out to them the imperfection of their *political constitutions*, and that without exposing them to the suspicions of their enemies, such as magistrates and public governments. They *mask* our progress, *and procure us the facility of incorporating in our plans, and of admitting into our order, after the proper trials, the most able men, whose patience, long abused, thirsts after the grand ultimatum.* By this means they weaken the enemy; and though they should never triumph over him, *they will, at least, diminish the numbers* and the zeal of his partisans; they divide his troops *to cover the attack.* In proportion as these new associations, or secret societies, formed in different states, shall acquire strength and prudence at the expense of the former ones, (that is to say, of civil society,) *the latter must weaken, and insensibly fall.*"

The lovers of Free Masonry will not reject the testimony of Weishaupt, as they might that of a clergyman or of a patriot. He was not a religionist whose attachment to

the church made him hostile to the covert attacks of the adversary; he was not a lover of his country, that he should describe the influence and tendency of secret associations in the terror of his soul, for its civil rights and political liberties. This old fox, descanting upon them with the coolness of an impartial philosopher, says: "They undermine the foundation of states, though they had really no such project in view. They throw them together, and make them clash one against the other."

Here I am reminded of a fact worthy of the reader's consideration. What more unstable than New-York politics? The nation know, and it is the reproach of the state, that on any question of great public interest, the decision of New-York cannot be calculated from her past expressions at the polls, within any definable limits; a difference of 20,000 votes sometimes occurring in a very short period.

Again, Connecticut, on the eastern border of New-York, is not less celebrated for her steady habits. None can fail to have observed this, who notice the events of past times.

Connecticut has a soil proverbial among the fraternity for the stinted growth of Free Masonry; and in New-York, this society has pushed deeply its roots, enlarged its trunk, and spread abroad its branches, flourishing and towering like a plane tree in the rich vale of the Ohio.

It is not only in mechanics that *action and reaction are equal.* The habits of Connecticut and New-York have not been inert under the action of Free Masonry, nor has Free Masonry failed to exert a powerful influence on the morals and politics of the chief state of the union.

The contests of Clinton and Tompkins for the chair of the grand master were parallel in the fraternity to the political struggle of the same candidates for the office of governor of New-York. And the later strife between Clinton and Jackson for the influence of the office of some general grand commander, or general grand high priest of the union, had a direct reference to the presidential election then next coming. *Verbum sat sapienti.*

CHAPTER LIII.

Weishaupt's Views of the Unknown Origin of Free Masonry.

"Though some may pretend we've no secrets to know,
"Such idle opinions their ignorance show;
"While others with raptures, cry out '*they're revealed*,'
"In Free Masons' bosoms they still lie concealed."

CHORUS. "We always are free,
"And forever agree;
"Supporting each other,
"Brother helps brother,
"No mortals on earth are so friendly as we."

Book of Cons. of Mass. A. D. 1792. p. 241.

A FEW extracts from the correspondence of the chiefs, throwing light upon Free Masonry, will prove interesting to the reader.

And let no man think in his heart, that there is base art in connecting this notice of Illuminism with an examination of Free Masonry. Fidelity to the truth, and an honest desire to lay the true value of Free Masonry before the public, compel me to show, in their own language, the use made of it by these champions of a new morality independent on religion.

(R. p. 90.) "I declare," says Weishaupt, "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.

"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. [1717.] *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 that he brought from the East? *These too are burnt.*—What is the Chapter of Old Aberdeen, and its holy clericate? *Did we not find it unknown, and the Mason lodges there the most ignorant of all the ignorant, gaping for instruction from our deputies?** Did we not find the same thing at London? And have not their missionaries been among us, prying into our mysteries, and eager to learn from us *what is true Free Masonry?* It is in vain, therefore, to appeal to judges; they are no where to be found; all claim for themselves the sceptre of the order; all, indeed, are on an equal footing. 'They obtained followers, not from their authenticity, but from their conduciveness to

* See Robison, p. 64, extracted in this volume.

the end which they proposed, and from the importance of that end.' It is by this scale that we must measure the mad and wicked explanations of the Rosicrucians, the Exorcists, and the Cabalists. These are rejected by all good Masons, because incompatible with social happiness. Only such systems as promote this, are retained. But, alas! they are all sadly deficient, because they leave us under the dominion of political and religious prejudices; and they are as inefficient as the sleepy dose of an ordinary sermon.

"But 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.*"

I have been ready to indulge a hope, that some rational account of the origin, history, and object of Free Masonry, might be given; but, as much as Weishaupt's principles are to be contemned, *his penetration* in the knowledge of history, of human institutions, and of character, is such as to command respect; and though coming in an age after him, with some efforts to understand the subject, few will be ready this day to take up his gauntlet. But let us hear no more from those simple men who state matters of fact in masonic history beyond the sixteenth century, beyond the Christian era, beyond the flood.

Weis-haupt, i. e. *wise-head*, he was rightly named. Profound in research, he declares, that "all the systems of Masonry have sprung from the blue lodge of three degrees;" i. e. the master's lodge. Whence *that* sprung he is ignorant, and his ignorance frets him. He can trace it to the lodge self-constituted in London, A. D. 1717, but no fur-

ther. "Ask for their archives! They tell you *they were burnt.*"

Britons and Germans, with eager interest inquire, "What is true Free Masonry?" Weishaupt's answer will never be improved; which he applies to the authenticity of the different rituals, but the reader applies to Free Masonry itself. *Free Masonry obtains followers, not for its authenticity, but for its conduciveness to the end they propose.*

CHAPTER LIV.

Weishaupt's Plan for the Dissemination of Light.

"Fools in their hearts believe and say,
"That all religion's vain;
"There is no God that reigns on high,
"Or minds the affairs of men.

"From thoughts so dreadful and profane,
"Corrupt discourse proceeds,
"*And in their impious hands are found*
"*Abominable deeds.*"—Watts.

Spartacus to Cato, Feb. 6, 1778.—*That is, Weishaupt to Zwack.*

*"*Mon but est de faire valoir la raison.* As a subordinate object, I shall endeavour to gain security to ourselves,

† It is my aim to exalt reason.

a backing in case of misfortunes, and assistance from without. I shall, therefore, press the cultivation of science, especially such sciences as may have an influence on our reception in the world, and may serve to remove obstacles out of the way. We have to struggle with pedantry, with intolerance, with divines and statesmen, and, above all, princes and priests are in our way. Men are unfit as they are, and must be formed; each class must be the school of trial for the next. This will be tedious, because it is hazardous. In the last classes, I propose academies under the direction of the order. This will secure us the adherence of the literati. Science shall here be the lure. Only those who are assuredly proper subjects, shall be picked out from among the inferior classes for the higher mysteries, which contain the first principles, and means of promoting a happy life. No religionist must, on any account, be admitted into these; for here we work at the discovery and extirpation of superstition and prejudices. The instructions shall be so conducted, that each shall disclose what he thinks he conceals within his own breast, what are his ruling propensities and passions, and how far he has advanced in the command of himself. This will answer all the purposes of auricular confession. And, in particular, every person shall be made a spy on another, and on all around him. Nothing can escape our sight. By these means we shall readily discover who are contented, and receive with relish the peculiar state, doctrines, and religious opinions, that are laid before them; and, at last, the trust-worthy alone will be admitted to a participation of the whole maxims and political constitution of the order. In a council composed of such members, we shall labour at the contrivance of means to drive, by degrees, the enemies of reason, and of humanity, out of the world, and to establish a peculiar morality and religion, fitted for the great society of mankind.

"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 *Systeme de la Nature—Politique Naturelle—Philosophie de la Nature—Systeme Social, the writings of Mirabaud,** &c. Helvetius is fit only 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. Marius, [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 apposite. LET THERE BE LIGHT, AND THERE SHALL BE LIGHT. This is my motto, and is my fundamental principle. The degrees will be *feuer orden*, parsen orden; all very practicable. In the course through these there will be no STA-BENE. For I engage, that not one shall enter this class who has not laid aside his prejudices. No man is fit for our order who is not a Brutus or a Cataline, and is not ready to go every length. Tell me how you like this?"

"Truly," he said, "this is a ticklish project, and needs the utmost circumspection." It is to the credit of his wisdom, that he did not expect its immediate accomplishment.

(B. p. 116.) "Serve, assist, and mutually support each

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* Among the infidel arts practised by Voltaire's school, this was one; to publish scandalous books under cover of honest names. Robinet's Systeme de la Nature was issued from the press, A. D. 1770, in the name of honest Mirabaud, dead ten years before. Read, "The writings of Mirabeau are fit only for the strongest stomachs," and the sense is complete.

other," he says, "augment our numbers, and leave to time and posterity the care of doing the rest." (B. p. 127.) "The seed is sown whence shall spring a new world; the roots extend themselves; they have acquired too much strength; they have been too industriously propagated for the day of harvest to fail us. Perhaps it may be necessary to wait thousands and thousands of years; but, sooner or later, nature shall consummate her great work, and she shall restore that dignity to man for which he was destined from the beginning."

Few schemes have yielded a more speedy or abundant harvest, than this of Weishaupt; but the fruit is of a quality not likely to be stored with pleasure by any people. *The seed sown, the roots already extended, and too far strengthened, too industriously propagated, for the day of harvest to fail*, was altogether proved true in the tremendous events, and unexampled immoralities of the French revolution.

CHAPTER LV.

Weishaupt's Priest Degree; and Masonry a frivolous business.

"To all that's good, averse and blind,
"But prone to all that's ill;
"What dreadful darkness veils the mind,
"How obstinate the will."—*Watts.*

Spartacus (Weishaupt) to Cato (Zwack.)

(R. p. 11.) "SPARTACUS says," speaking of the priest's degree, "One would almost imagine that this degree, as I have managed it, is genuine Christianity, and that its end was to free the Jews from slavery. I say, that *Free Masonry is concealed Christianity.* My explanation of the hieroglyphics, at least, proceeds on this supposition; and as I explain things, *no man need be ashamed of being a Christian.* Indeed, I afterwards throw away this name, and substitute *Reason.* But I assure you this is no small affair; a new religion, and a new state government, which so happily explain one and all of these symbols, and combine them in one degree. You may think that this is my chief work; but I have three other degrees, all different, for my class of higher mysteries, in comparison with which this is but child's play; but these I keep for myself, as General, to be bestowed by me only on the *Bene meritissimi.* The promoted may be Areopagites, or not. Were you here, I should give you this degree without hesitation. But

it is too important to be intrusted to paper, or to be bestowed otherwise than from my own hand. It is the key to history, to religion, and to every state government in the world. [The key to their destruction.]

"There shall be but three copies for all Germany. You cannot imagine what respect and curiosity my priest degree has raised; and (which is wonderful) a famous protestant divine, who is now of the order, *is persuaded that the religion contained in it, is the true sense of Christianity.* O MAN, MAN! TO WHAT MAYEST THOU NOT BE PERSUADED. Who would imagine that I was to be the founder of a new religion?"

When describing to Cato the Christianity of the priest degree, as he had manufactured it, he says, "It is all one whether it be true or false; we must have it, that we may tickle those who have a hankering for religion."

I dare say the *order* of high priests, and the most excellent high priests, and grand high priests, and grand deputies, &c. in this Christian land, are free from all connexion with this degree of Illuminism. But it is a modern thing,* this order of high priests; and the German so artfully contrived his, as to make it his boast, it will do no harm for the members to search it to the bottom. It may be that the famous protestant divine of Weishaupt, is not the only one that has mistaken the doctrines of Illuminism for the true sense of Christianity.

Having dwelt at length upon the great objects of his association, enumerating the obstacles to be overcome, and the supports to be derived from various sources, Weishaupt, in view of the necessary coadjutors in his work of moral reformation, exclaims:

(R. p. 93.) "But where are the proper persons, the good, the generous, and the accomplished, to be found? And how, and by what strong motives, are they to be induced

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* The 19th of the Sublime Sovereigns.—*Dalcho's Orations*, p. 77.

to engage in a task so vast, so incessant, so difficult, and so laborious? This association must be gradual. *There are some such persons to be found in every society.* Such noble minds will be engaged by the heart-warming object. The first task of the association must therefore be, to form the young members. As these multiply and advance, they become the apostles of beneficence, and the work is now on foot, and advances with a speed increasing every day. *The slightest observation shows that nothing will so much contribute to increase the zeal of the members as secret union. We see with what keenness and zeal the frivolous business of Free Masonry is conducted, by persons knit together by the secrecy of their union.* It is needless to inquire into the causes of this zeal which secrecy produces. It is a universal fact, confirmed by the history of every age. Let this disposition of our nature, therefore, be directed to this noble purpose, and then all the objections urged against it by jealous tyranny and affrighted superstition, will vanish. The order will thus work silently and securely; and though the generous benefactors of the human race are thus deprived of the applause of the world, they have the noble pleasure of seeing their work prosper in their hands."

In his remarks upon *the keenness and zeal with which men conduct the frivolous business of Free Masonry, Weishaupt speaks like a man of sense.*

CHAPTER LVI.

It was the plan of the Illuminees to represent Free Masonry as true Christianity: then easily showing Free Masonry to be a bladder of wind, they entirely abolished all regard for the gospel from the hearts of their pupils.

"Shall atheists dare insult the cross
"Of our incarnate God?
"Shall infidels revile his truth,
"And trample on his blood?

"What if he choose mysterious ways
"To cleanse us from our faults;
"May not the works of sovereign grace
"Transcend our highest thoughts?"—*Watts.*

Philo (Knigge) to Cato (Zwack.)

(R. p. 121.) "We must consider the ruling propensities of every age of the world. At present, the cheats and tricks of the priests have roused all men against them, and against Christianity. But, at the same time, superstition and fanaticism rule with unlimited dominion, and the understanding of man really seems to be going backwards. (This was right in him.) Our task, therefore, is doubled. We must give such an account of things, that fanatics shall not be alarmed, and that shall, notwithstanding, excite a spirit of free inquiry. We must not throw away the good with the bad, the child with the dirty water; *but we must make the secret doctrines of Christianity be received as the secrets of genuine Free Masonry.** But, farther, we have

* The Grand Chaplain, and the Grand Chapter of New-York, could have had no suspicion, that, in publishing "*A System of Speculative Masonry,*" they were most effectually aiding the schemes of Illuminism.

to deal with the despotism of princes. This increases every day. But, then, the spirit of freedom breathes and sighs in every corner; and, by the assistance of hidden schools of wisdom, liberty and equality, the natural and imprescriptible rights of man, warm and glow in every breast. We must, therefore, unite these extremes. We proceed in this manner.

"Jesus Christ established no new religion; he would only set religion and reason in their ancient rights. For this purpose he would unite men in a common bond. He would fit them for this by spreading a just morality; by enlightening the understanding, and by assisting the mind to shake off all prejudices. He would teach all men, in the first place, to govern themselves. *Rulers would then be needless, and equality and liberty would take place without any revolution, by the natural and gentle operation of reason and expediency.* This great teacher allows himself to explain every part of the Bible in conformity to these purposes; and he forbids all wrangling among his scholars, because every man may there find a reasonable application to his peculiar doctrines. Let this be true or false, it does not signify. This was a simple religion, and it was so far inspired; but the minds of his hearers were not fitted for receiving these doctrines. 'I told you,' says he, 'but ye could not bear it.' Many, therefore, were called, but few chosen. To these *elect* were intrusted the most important secrets; and even among them there were degrees of information. There was a seventy, and a twelve. All this was in the natural order of things, and according to the habits of the Jews, and, indeed, of all antiquity. The Jewish Theosophy was a mystery; like the Eleusinian, or the Pythagorean, unfit for the vulgar. And thus the doctrines of Christianity were committed to the *Adepti*, in a *Disciplina Arcani*. By these they were maintained like the vestal fire. *They were kept up, only in hidden societies, who handed them down to posterity; and they are now possessed by the genuine Free Masons.*"

N. B. "This explains," says Professor Robison, "the origin of many anonymous pamphlets which appeared about this time in Germany, *showing that Free Masonry was Christianity.* They have, doubtless, been the works of Spartacus and his partisans among the Eclectic Masons. Nicholai, the great apostle of infidelity, had given very favourable reviews of these performances, and having always shown himself an advocate of such writers as depreciated Christianity, it was natural for him to take this opportunity of bringing it still lower in the opinion of the people. Spartacus, therefore, conceived a high opinion of the importance of gaining him to the order, and exults exceedingly in the acquisition, saying, "that he was an unwearied champion, *et quidem contentissimus.*" [He took the name of Lucian, the ancient scoffer.] Of this man, Philo says, "that he spread this Christianity into every corner of Germany."

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

This Philo-Knigge is the famous Free Mason mentioned by Professor Robison. (p. 332.) He subdivides the adepts of Illuminism into two classes; those who scoff at revelation, and those who need a revealed religion to fix their ideas. To explain this he writes to Cato, (that is Zwack,) in the following terms.

(B. p. 121.) "To unite these two classes of men, to make them concur and co-operate towards our object, it was necessary to represent Christianity in such a light, as to recall the superstitious to reason, and to teach our more

enlightened sages not to reject it on account of its abuse. This should have been *the secret of Masonry*, and have led us to our object. Meanwhile despotism strengthens daily, though liberty universally keeps pace with it. It was necessary then to unite the extremes. We therefore assert here, that Christ did not establish a new religion, but that his intention was simply to reinstate natural religion in its rights; that by giving a general bond of union to the world, by diffusing the light and wisdom of his morality, and by dissipating prejudices, *his intention was to teach us the means of governing ourselves, and to re-establish, without the violent means of revolutions, the reign of liberty and equality among men.* This was easily done by quoting certain texts from scripture, and by giving explanations of them, *true or false is of little consequence, provided each one finds a sense in these doctrines consonant with his reason.* We add, that this religion, so simple in itself, was afterwards defaced; but that *by means of inviolable secrecy, it has been transmitted in purity to us through Free Masonry.*" "Spartacus (Weishaupt) had collected many materials for this, and I added my discoveries in the instruction for these two degrees. Our people, therefore, being convinced that we alone are possessed of *the real secrets of Christianity*, we have but to add a few words against the clergy and princes. In the last mysteries we have to unfold to our adepts *this pious fraud*, and then by writings demonstrate the origin of all religious impositions, and their mutual connexion with the other."

(R. p. 169.) Again, Philo says, "I have been at unwearied pains to remove the fears of some, who imagine that our superiors want to abolish Christianity; but by and by their prejudices will wear off, and they will be more at their ease. Were I to let them know that our General holds all religion to be a lie, and *uses Deism, only to lead men by the nose* ——"

These things require no comment; the reader cannot fail to reflect upon them.

I copy them with a full persuasion that, if the projectors of Illuminism could see Mr. Town's Speculative Free Masonry, and know the reception it has met with, they would cry out, in the language of Weishaupt, with increased wonder, "*O, man, man! To what mayest thou not be persuaded!*"

This is the language of truth and soberness. The very aim of those dark conspirators of the old world, has been, in one essential feature, aided materially by the Masons in the New. I know, brethren, "that through *ignorance ye did it.*" But what induced that ignorance? what led to the unhallowed deed? what has so long concealed it from the searchings of conscience, and from the reproof of the just? A fond attachment to a nocturnal association, blinding the eyes, and perverting the heart, is both the source and the support of this singular delusion.

(B. p. 124.) "We must, first," says Spartacus, "gradually explain away all our preparatory pious frauds. And when persons of discernment find fault, we must desire them to consider the end of all our labour. This sanctifies our means, which, at any rate, are harmless, and have been useful, even in this case; because they procured us a patient hearing, when, otherwise, men would have turned away from us like petted children. This will convince them of our sentiments in all the intervening points; and our ambiguous expressions will then be interpreted into an endeavour to draw answers of any kind, which may show us the minds of our pupils. Second. We must unfold, from history and other writings, the origin and fabrication of all religious lies whatever; and then, third, we give a critical history of the order. *But I cannot but laugh, when I think of the ready reception which all this has met with from the grave and learned divines of Germany, and of England.*"

Benè meritissimè, yea, my countrymen, most deservedly.

What consummate art this man discovers in his attempts to remove every thing sacred in religion, and desirable in national policy, from the affections of his pupils! Repeat-

edly he assures them, that the *venerable order* has no concern with religion or politics; and makes the novice even swear to oppose the enemies of civil society. These things he calls *preparatory pious frauds*, which are gradually to be explained away; and then he unfolds, *from history*, the origin and fabrication of all religious lies whatever.

No, it is not *art;* it is depraved cunning, joined with inhuman malice; it is the serpent writhing his secret way to nestle in the open bosom. Free Masonry afforded a shelter for Weishaupt; she masked his batteries; she covered his attacks; she divided and distracted *his* enemies, *the friends of civil government and religion;* she enlisted his recruits; she disseminated his doctrines.

She did; and if this were all, we might forgive her; *but she has never ceased to do it.* Weishaupt is forgotten, but his doctrines and his disciples live. *Illuminism* is accursed, but it costs her pupils nothing to change the name, and retain the principles. They have done it. The name is abandoned, as the name of *Free Masonry* eventually must be; but the *principles* find a channel for themselves, and they will find one in every large community. Falsehood is their life; yet, to be current, they must appear fair and true. They, therefore, assume the form least to be feared or doubted; they attach themselves to morality and piety, as very important to screen them from suspicion, though quite in the way of their ulterior designs.

We have no reason to be anxious; we have abundant reason to be on the alert; and only one rule upon this head will always serve, i. e. *to punish Illuminism under whatever cloak we find it.*

CHAPTER LVII.

Female Lodges of the Illuminees.

"None shall untie my virgin zone,
"But one to whom the secret's known
"Of fam'd Free Masonry;
"In which the great and good combine,
"To raise with generous design,
"Man to felicity."

A Mason's Daughter.

"THE source of the passions," say the sect, "is pure; it is necessary that every one should be able to gratify his within the bounds of virtue, and that our order should furnish him with the means." (B. p. 80.)

(B. p. 24.) *Plan for an Order of Women.*—"This order shall be subdivided into two classes, each forming a separate society, and having a different secret. The first shall be composed of virtuous women; the second, of the wild, the giddy, and the voluptuous, *ausschiveifenden.*

"Both classes are to be ignorant that they are under the direction of men. The two superiors are to be persuaded that they are under a mother lodge of the same sex, which transmits its orders; though in reality these orders are to be transmitted by men.

"The brethren who are intrusted with this superintendance, shall forward their instructions without making themselves known. They shall conduct the first, by promoting the reading of good books; but shall form the lat-

ter to the arts of *secretly gratifying their passions, durch begnugung ihrer liedenschaften im verborgenen.*"

A preliminary discourse prefixed to this plan points out the object and future services of these illuminized sisters. 'The advantages which the real order would reap from this female order, would be, first, the money which the sisterhood would pay at their initiation; and, secondly, a heavy tax upon their curiosity, under the supposition of secrets that are to be learned. And this association might, moreover, serve to gratify those brethren who had a turn for sensual pleasure."

I will not insult the reader with a comment upon this specimen of the morality of the worshippers of reason; but Paul charges the licentious, that "this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence." (*Thess.* ch. 4.)

Minos to Sebastian, 1782.

[It does not appear to whom these names belonged: they were no mean Illuminees.]

(R. p. 137.) "The proposal of Hercules to establish a Minerval school for girls, is excellent, but requires much circumspection. Philo and I have long conversed on this subject. *We cannot improve the world without improving women.* But how shall we get hold of them? How will their relations, particularly their mothers, immersed in prejudices, consent that others shall influence their education? We must begin with grown girls. Hercules proposes the wife of Ptolemy Magnus. I have no objection, and I have four step-daughters, fine girls. The eldest, in particular, is excellent. She is twenty-four, has read much, is above all prejudice, and in religion she thinks as I do. They have much acquaintance among the young ladies their relations. It may immediately be a very pretty society, under the management of Ptolemy's wife, but really under *his*

management. You must contrive pretty degrees, and dresses, and ornaments, and elegant and decent rituals. No man must be admitted. This will make them become more keen, and they will go much farther than if we were present, or than if they thought we knew of their proceedings. Leave them to the scope of their own fancies, and they will put us to the blush, and create an enthusiasm, which we can never equal. They will be our great apostles. Reflect on the respect, nay, the awe and terror inspired by the female mystics of antiquity. [Think of the Danaids—think of the Theban *Bacchantes.*] Ptolemy's wife must direct them, and she will be instructed by Ptolemy, and my step-daughters by me. We must always be at hand to prevent the introduction of any improper question. We must prepare themes for their discussion—thus we shall *confess* them, and inspire them with our sentiments. No man, however, must come near them. This will fire their roving fancies, and we may expect rare mysteries. But I am doubtful whether this association will be durable. Women are fickle and impatient. Nothing will please them but hurrying from degree to degree, through a heap of insignificant ceremonies, which will soon lose their novelty and influence. *To rest seriously in one rank, and to be still and silent when they have found out the whole is a cheat, is a task of which they are incapable.* [*Hear, hear, hear.*] They have not our motives to persevere for years, allowing themselves to be led about, and even then *to hold their tongues, when they find that they have been deceived.* Nay, there is a risk, that they may take it into their heads to give things an opposite turn, and then, by voluptuous allurements, heightened by *affected* modesty and decency, which give them an irresistible empire over the best men, they may turn our order upside down, and in their turn will lead the new one."*

* There was found in the hand-writing of Zwack, a project for a Sisterhood, in subserviency to the designs of the Illuminati. In it are the fol-

No form of folly in Free Masonry remains to be introduced into this country, except that of female lodges. We may expect it; and it is good to see how it appears at home, that we may know how to receive it coming abroad. To this end I further present an account of ceremonies in a lodge of French dames at the funeral of a sister; and it possesses a double interest from the fact, that *no public ceremony is more frequently performed by Masonry in America, than that which she performs at the graves of her sons.* On no occasion does she pour greater contempt upon the Christian religion, and its glorified Author; on no occasion does she more outrage decency with her uncouth trappings, and mummery, and ornaments, than in assuming, with pomp and circumstance, to bury her dead; lifting up her eyes to heaven, unmindful of our Advocate there; depositing the marble dust in the tomb without praise, or hope, or the slightest mention of Him who is the Resurrection and the Life, "the Judge of quick and dead."—(*Acts*, x. 42.)

"Funeral ceremony which took place in S. Chap. M. of the Ladies Ecossais of the Knoll of Mt. Tabor, 5th Dec. 5811. In memory of Madam Sister *Adelaide Girous*, daughter of Elmillac, Grand Almonress of this Chapter, who died fifth morning of the tenth sign of 5811, E. D. [The reader must expect a good deal of Free Masonry in these rites; they are much above the master's degree.]

"DECORATION OF THE CHAPTER.

"The transparency of Asia, and of Tabor, covered with

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lowing passages.—"It will be of great service, and procure us both much information *and money*, and will suit charmingly the taste of many of our truest members, who are lovers of the sex. It should consist of two classes, the virtuous, and the freer hearted. They must not know of each other, and must be under the direction of men, but without knowing it. Proper books must be put into their hands, and such (but secretly) as are flattering to their passions."—*Robison*, p. 110.

black crape. Bands of crape upon the emblems upon the wand of the grand mistress, upon the triple triangle of the general of the order, upon the wands of the grand mistresses of the secret, and of the ceremonies, and upon the baskets of the flower girls. The canopy, and the curtains of the chapter, black and white, with ermines between. At the centre was a pedestal with a funeral urn, upon which was written *S. Adelaide;* the ornaments of the deceased sister were appended to the urn. Upon the throne the torch of benevolence was lighted.

"Costume of the Ladies Ecossais; white, a girdle of black ribbon, a black crape veil upon the head, bare or covered, ruff in diamond.

"Costume of the commanders Ecossais; (particularly invited,) full suit of black; boots expressly prohibited.

"ARRANGEMENT OF THE HALL.

"Madam the grand mistress occupied the throne; the commander in chief of the order at her right; the master of the mother lodge of France at her left; the Master of the G.·. Sphinx by his side. The dames of eloquence, by their altar at the east of Tabor. The dames, secretaries, by the sec. general.

"The two grand dames of the secret in Asia, with the dames standard bearers. The grand treasurer, at her altar, with her assistant. The place of the almonress is vacant by the death of Sister Adelaide.

"The grand mistresses of ceremonies, at their stations, with their assistants. The dame G.·. I.·. sword bearer, seated upon an arm-chair with a sword before the urn; the flower girls by her side upon crickets. The sister dames upon elevated seats. The good demoiselles by the side of the grand assistants. The dames assistants of the first and second rank, at their altars with their aids.

"The invited commanders and visiters, upon the elevated seats, the lower seats, and in the gallery. The music in America.

"The scrutators of Mount Tabor tiled the visiters, and examined their letters of invitation, and their costume.

"CEREMONY BEFORE THE CELEBRATION OF THE FUNERAL.

"The sister dames (with the exception of those to be received into the lodge) were first arranged, having with them only the officers of their chapter, and those of the temple of Tabor. Madam the grand mistress, attired in the apron of a novice. [They are about receiving some apprentice Masons.]

"One grand mistress of ceremonies, and one grand mistress of the secret, went to conduct in the candidates for admission. (The music took their station.) Having kneeled, they took the oath of the first degree, and were received by madam, the grand mistress, and seated in the front row of elevated seats in Europe and Africa.

"This finished, the two grand mistresses of ceremonies went into the inner room, and called thus: *The Commanders of Mount Tabor, with the Ecossais of the order.*

"The two mistresses of ceremonies entered with them, and seated them. They then returned to the outer apartment, and called with a loud voice. *The respectable presidents of the elements of the order, with the master of the mother lodge of France at their head.*

"At their entry all the chapter rose, the grand mistresses of ceremonies conducted them to their places, and these illustrious Masons being seated, the chapter also sat down.

"The mistresses of ceremonies returned to the outer apartment, and cried, with a loud voice, "The brothers visiters, Masons, whatever may be their creed or ritual." The mistress of ceremonies allowed to enter only the number necessary to fill the empty places, without interruption to the ceremonies; the rest were placed in the gallery.

"DISCOURSE OF MADAM THE GRAND MISTRESS.

"*My dear Sisters*—A funeral garb, a deep obscurity, and continued groanings! What misfortune, then, threatens

the Knoll of Tabor, lately so smiling? My companions, the altar of benevolence is deserted; what has become of the sister who served it with a heart so tender? Her seat is empty. The friend of the unfortunate, the mother of the poor, the good Almonress Adelaide; where is she?"

Recitative. [This is in French rhymes, and is conducted by the brother orator, by one of the dames of eloquence, by two sister dames, and by the full choir. *I substitute an extract from our funeral ceremony*, as published F. M. Library, p. 108. and Book of Const. of Mass., *performed at the grave.*]

"Where is now our brother?*

"*He sojourneth in darkness.*

"Can we redeem our brother?

"*We have not the ransom. The place that knew him shall know him no more.*

"Shall his name be lost? [Here a roll is unfolded.]

"*The memory of a brother is precious. We will record his name.*

"Write it here! [Viewing the roll.]

"*We will write it in our hearts.*

"How will it then be known?

"*It shall live in his virtues, which shall live in us, and in every brother.*

[Here strew flowers or evergreens.]

"Was he worthy?

"*Like him we will be brethren, and our last end shall be peace.*

"He was, indeed, our brother, but who hath done this?

"*The Lord gave, and the Lord taketh away.*

"Let us, then, bless the name of the Lord."

As cobwebs and the dust of years, are beautiful on bot-

* The reader may change this, for the occasion, to *sister*; but I refuse to corrupt the purity of the original text.

tles of wine, so is the rust of antiquity which covers the ritual of our Grand Master Solomon; but the funeral rites of the lady lodge are furbished with modern improvements of surprising taste. See the following:

"Madam the grand mistress :-: [this character signifies a stroke of the mallet,] and, plucking the leaves from a rose, said: My sister, my first grand assistant; sisters and brothers, *this rose was beautiful.*

"The guard of the temple, supported upon her sword, replies: *Sister Adelaide is no more.*

"The first grand assistant :-: [whack,] *My sisters we are roses.*

"The guard of the temple: *Sister Adelaide is no more.*

"The second grand assistant :-: [whack,] *My sisters, we are short lived as the roses.*

"The guard of the temple: *Sister Adelaide is no more.*"

Next is a funeral chant from the full choir, in French rhymes, and the reader will accept as a substitute *from our ceremonies at the grave*, the following—

"EJACULATION.

"What is our life! It is a shadow! a dream!

"We once were—but, what were we!

"Whither are we going! what shall we become!

"Who is poor! who is rich! The king and the beggar lie down together!

"Our brother hath forsaken us!

"He is no longer one of ourselves!

"Every connexion of life has ceased!

"The form is no longer beautiful!

"He stretcheth not his hands to us!

"The hour of death has overtaken him!

"*Shall not some friend comfort us?*"

"Alas, me! and is this mummery said at the grave of a Christian?" The Free Mason's Library, p. 108., declares it is said at the grave of a Free Mason. So does the Book of Cons. of Mass., word for word.

But attend the :·: of madam, the grand mistress, who sorrowfully exclaims: "*The treasury of the poor flourished in her hands.*"

"Guard of the temple: *Sister Adelaide is no more.*

"The first grand assistant :·: *All her life she devoted to charity.*

"Guard of the temple: *Sister Adelaide is no more.*

"Second grand assistant :·: *She comforted the unhappy.*

"Guard of the temple: *S. Adelaide is no more.*"

[Here follows a chant from a brother and a sister, to which the chorus subjoin:]

"*She is no more.*"

I substitute again a part of our *funeral service at the grave*, as given by the Free Masons' Library, p. 118; Free Masons' Monitor, 1802, p. 127; Preston's Illustrations of Masonry, Richard's edition, p. 104.

"Invocations by the master; responses by the brethren, the usual honours accompanying each.

"M. May we be true and faithful; and may we *live and die in love!*

"Answer. So mote it be.

"M. May we profess what is good; and always act agreeably to our profession.

"Answer. So mote it be.

"M. May the Lord bless us, and prosper us; and may our good intentions be crowned with success.

"Answer. So mote it be."

But to return to the sister dames, in whose lodge the *First Grand Assistant* corresponds to our Senior Grand Warden, and the *Second Grand Assistant* to our Junior Grand Warden.

"Madam, the grand mistress :-: (turning up a light and extinguishing it.) *So the good Adelaide has ceased in the midst of her course.*

"The first grand assistant :-: (turning up a light and extinguishing it.) *An invisible breath has extinguished her life.*

"The second grand assistant :·: (turning up a light and extinguishing it.) *You see how frail is our life.*"

And here they chant again; after which, Madam, the grand mistress, repeatedly smites the desk with a sensibility of feeling, and a grace in the manner of wielding the mallet, which may quite dishearten the grand masters of America. There are abundance of ceremonies yet to pass through, justifying the penetration of *Minos*, when he says, "*Leave them to the scope of their own fancies, and they will put us to the blush: they will be our great apostles.*" But lest our masters' cheeks crimson dangerously, we cease from the funeral rites, entirely omit the ceremony of installing a new Almonress, and entreat Madam, the grand mistress, to close the lodge.

"Madam, the grand mistress :·: [whack.] *Dames and Commanders, life is a swift dream; beauty is a frail flower; happiness is a light perfume. Let us love, let us assist our companions; let us weep for our friends!*

"Having discharged our duty, let us retire in peace—"

:·: So mote it be :·:

Hermes, ou Archives Maçonniques, Paris, 5818. Tome i. p. 65.

CHAPTER LVIII.

Illuminism in the Higher Degrees.

"The lips that with deceit abound,
"Shall not maintain their triumph long."—*Watts.*

After ten years of mischievous action, this order was exposed by the discovery of some of their papers, in 1786, and in 1787, by the capture of all Philo-Knigge's correspondence, papers, receipts for deadly potions, sympathetic ink, a method of filling a bed-chamber with pestilential vapour, a receipt *ad excitandum furorem uterinum*,—many for procuring abortion; a dissertation on suicide; and a method of falsifying seals, with some hundreds forged upon princes, nobles, clergymen, merchants, &c. The counsels of mischief were in the hand writing of Zwack.*

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* These are the men of whom we learn by observing their manner, and doing just the contrary way. *They glorified reason.* "My aim," says Weishaupt, "is to exalt reason." Reason was their code of laws, by which they thought to dispense with rulers and magistrates. Reason, too, was their religion, by which they reject divine revelation. Reason was their guide to prepare deadly potions, forge seals, and justify suicide.

"No, that will never do."

Nor will it *ever* do, my friend, to exalt reason independent on the word of God. Erect reason *on that word* to the heavens, and the work will stand secure: but the moment reason would stand by herself; would turn a deaf ear to *thus saith the Lord;* would refuse the precept, because she cannot admire its propriety; that moment reason runs mad: reader, she becomes no better than the Syrian, who in a rage exclaimed, "Are not Abana and Pharpar better than all the waters of Israel?" She becomes no better than those Jews, who, when Jesus said, "Before Abraham was, I am," took up stones to cast at him; she becomes an *Illuminee.* Trust her not an hour; correct her at once; for though she have not led you to villany, she has others, and watches for the stumbling of the just.

Knigge also fell out with Weishaupt, and the correspondence connected with their quarrel is all published; "in which," says Professor Robison, "Weishaupt's superiority is very manifest." But Knigge, in the end, acted the part of state's evidence, and assisted to discover the papers, and elucidate the mysteries of the order, which was formally suppressed in Bavaria and Wirtemberg by the government.

It is not so easy to suppress the principles of the order, nor to bind the activity of its members. These assume new forms with the facility of Free Masonry, and are active under a new organization.

I hope the higher degrees of Masonry have no connexion with this corrupt association: those above the eighteenth of Dr. Dalcho. It is with pleasure I hear the Doctor say, "In New-York, the highest degree which is held at present, (A. D. 1803,) is the 18th." (*Dalcho's Orations*, p. 75.) Those above that degree have names of a fearful complexion, after this glance at the German school of Illuminees.

The names of the first eighteen are as follows:

1. Entered Apprentice.
2. Fellow Craft.
3. Master Mason.
4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Building.
9. Elected Knights of 9.
10. Illustrious Elected of 15.
11. Sublime Knight Elected.
12. Grand Master Architect.
13. Royal Arch.
14. Perfection.
15. Knight of the East.
16. Prince of Jerusalem.
17. Knight of the East and West.
18. Sovereign Prince of Rose Croix de Heroden.

The remainder deserve particular notice.

19°. Grand Pontiff, i. e. High Priest.

Weishaupt says of his: "You cannot conceive how much my degree of Priest is admired by our people. But what is the most extraordinary is, that several great protestant and reformed divines, who are of our order, really believe that that part of the discourse which alludes to religion, contains the true spirit and real sense of Christianity. *Poor mortals! what could I not make you believe?* Candidly I own to you, that I never thought of becoming the founder of a religion."

Cross's Chart treats of the order of high priesthood from page 129 to page 167. These pages contain much to excite the reader's surprise; but I will quote only the scripture passages "made use of, during the ceremonies appertaining to this order." Whether it is solemn mockery thus to use them, every reader will judge for himself.

"*Gen.* xiv. 12—24."

From the 12th to the 17th verse, the account is given of Abraham's pursuing and overcoming the Assyrian conqueror, and recovering Lot and the other captives, with their goods.

17th v. "And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that were with him) at the valley of Shaveth, which is the king's dale. And Melchisedeck, king of Salem, brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, [possessor of heaven and earth: and blessed be the Most High God,] which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take any thing that is

thine, lest thou shouldst say, I have made Abram rich." (p. 130.)

I cannot divest myself of the fear, that this account of Abraham's generous conduct is read in the ceremonies of the masonic order of high priesthood, for the insinuation of a belief that the masonic order has some mysterious connexion with the order of Melchisedeck. This fear is increased by the following, read during the same ceremonies.

(*Heb.* vii. 1—6.) "For this king of Salem, priest of the Most High God, (who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all,) first being by interpretation King of Righteousness, and after that also, king of Salem, which is, King of Peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And, verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham."

[Verse 17.] "For he testifieth: Thou art a priest for ever, after the order of Melchisedeck."

[Verses 20, 21.] "And inasmuch as not without an oath he was made a priest.

"For those priests (under the Levitical law) were made without an oath; but this with an oath, by him that said unto him, the Lord sware and will not repent; thou art a priest for ever, after the order of Melchisedeck."—*Cross's Chart*, p. 132. *F. M. Library*, p. 257.

Language applied by inspiration to the priest of the Most High God, and to the only begotten Son of God, is here perverted to hallow the High Priest of Free Masonry.

Reader, tell me if the hand of Weishaupt is not in all this? There cannot be a doubt of it, except what arises

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17th v. "And the king of Sodom went out to meet him (after his return from the slaughter of Chedorlaomer, and of the kings that were with him) at the valley of Shaveth, which is the king's dale. And Melchisedeck, king of Salem, brought forth bread and wine: and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, [possessor of heaven and earth: and blessed be the Most High God,] which hath delivered thine enemies into thy hand. And he gave him tithes of all. And the king of Sodom said unto Abram, Give me the persons, and take the goods to thyself. And Abram said to the king of Sodom, I have lifted up my hand unto the Lord, the Most High God, the possessor of heaven and earth, that I will not take from a thread even to a shoe latchet, and that I will not take any thing that is

thine, lest thou shouldst say, I have made Abram rich." (p. 130.)

I cannot divest myself of the fear, that this account of Abraham's generous conduct is read in the ceremonies of the masonic order of high priesthood, for the insinuation of a belief that the masonic order has some mysterious connexion with the order of Melchisedeck. This fear is increased by the following, read during the same ceremonies.

(*Heb.* vii. 1—6.) "For this king of Salem, priest of the Most High God, (who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all,) first being by interpretation King of Righteousness, and after that also, king of Salem, which is, King of Peace; without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And, verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham."

[Verse 17.] "For he testifieth: Thou art a priest for ever, after the order of Melchisedeck."

[Verses 20, 21.] "And inasmuch as not without an oath he was made a priest.

"For those priests (under the Levitical law) were made without an oath; but this with an oath, by him that said unto him, the Lord sware and will not repent; thou art a priest for ever, after the order of Melchisedeck."—*Cross's Chart*, p. 132. *F. M. Library*, p. 257.

Language applied by inspiration to the priest of the Most High God, and to the only begotten Son of God, is here perverted to hallow the High Priest of Free Masonry.

Reader, tell me if the hand of Weishaupt is not in all this? There cannot be a doubt of it, except what arises

from the pious men belonging to the masonic priesthood; and when they know that the crafty Weishaupt was merry at the reception his degrees met from the grave and learned divines of England and Germany, they will know what to do; they will make haste to clear their skirts of this perversion of the scriptures, and this defamation of the Lord, who alone is *a priest for ever after the order of Melchisedeck.*

"20°. Grand Master of all Symbolic Lodges."

It was a part of Weishaupt's plan, "Make your inferiors believe, that all other secret societies, particularly that of Free Masonry, are secretly directed by us." (B. p. 204.) This order of grand masters may, or may not, have connexion with the plan of Weishaupt; but, *certainly, it has none with the symbolic lodges* of North America.

"21°. Patriarch Noachite, or Chevalier Prussian."

I am very sorry to suspect evil of any thing pretending to purity; probably this degree has an object better than that of introducing Weishaupt's *patriarchal state*, "when each father shall, like Abraham and the patriarchs, become the priest and absolute sovereign of his own family, and princes and nations shall disappear from the face of the earth, and that without any violence."

"Or Prussian Chevalier," or knight. If this degree of Free Masonry has been rightly named *Prussian*, Frederick is certainly intended, and it is prudent to doubt its being founded in evangelical truth.

"22°. Prince of Libanus."

"23°. Chief of the Tabernacle."

"24°. Prince of the Tabernacle."

The tabernacle was constructed by Moses for the covering of the ark of the covenant; it was the holy dwelling place of the Divine glory.

It were better not to trifle with its sanctity, by constituting masonic chiefs and princes over it.

"25°. Prince of Mercy."

"26°. Knight of the Brazen Serpent."

" So did the Hebrew prophet raise
" The brazen serpent high;
" The wounded felt immediate ease,
" The camp forebore to die,"

All know this; and common men neither know any other brazen serpent, nor what proper or honest connexion this can have with Free Masonry. This emblem Christ has appropriated to himself, *the true Prince of Mercy*, in a way that it cannot be common to a nocturnal fraternity.

" As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life."—(*John*, iii. 14 and 15.)

" 27°. Commander of the Temple."

Not good; Masons may build the temple.

" 28°. Knight of the Sun."

This is the degree called by Barruel and Robison *Chevalier du Soliel.* It is down very deep in the *arcana* of Free Masonry; and, by their account, it is properly placed. Weishaupt prepared his pupils by long trials, and passed them through many degrees before he fully unveiled his design against every form of civilized society, as well as against revealed religion.

" 29°. K.——H."

The Free Mason's Library, p. 317, unlocks this mystery. What do you think it can be, reader?—*Knight* of that Holy Name, which, to blaspheme, is unpardonable by infinite mercy; " it shall not be forgiven; neither in this world, nor in the world to come." Surely this ought to be the last of the black catalogue of masonic degrees. But now comes the *royal* secret, and *Prince of Masons.*

" 30, 31, 32. Prince of the Royal Secret, Prince of Masons."

" 33. Sovereign Grand Inspectors General."

Grand Circular of the Sublime Sovereigns, *Dalcho's Orations*, p. 78.

I hardly know what to make of these things. They do

not appear well; and yet the sublime sovereigns may be innocent of the connexion. They are strangers to the writer; this evidence of their anti-Christian character is of a higher tone, but by no means so full as that exhibited in the work of Mr. Town; who, with his sponsors, and the grand chapter, was undoubtedly innocent of any evil *intentions* against the institutions of religion, and of our country.

The guilty one is Free Masonry; let her be taken and condemned, while her poor dupes escape.

The reader well recollects the degree, called, by the Abbé Barruel, *Kadosch*, the horrid blasphemies of which so shocked and overwhelmed his pious friend. That degree he places next after *Chevalier du Soliel*, where the sublime sovereigns place the degree K.——H.

Now, observe, that *Kadosch* is a Hebrew word, meaning *Holy;* and K. H., initials of *Knights Holy*, are explained, in 1816, by "Knights of the Holy Ghost." The inference would seem to be, that the twenty-ninth degree of the sovereigns, and Kadosch, are the same. The steps of Free Masonry are lofty, but *her* ways are not past finding out.

CHAPTER LIX.

"We are not of the night, nor of darkness; for they that sleep, sleep in the night, and they that be drunken, are drunken in the night; but let us, who are of the day, be sober."—1 *Thess.* chap. v.

THE words of Professor Robison are now to my purpose. Familiar with the truths of natural science, largely versed in the knowledge of mankind, acquired by intercourse with various nations in their polite circles; a favourite Mason in the lodges of Britain, France, Germany, and Russia, read and practised in the higher degrees of the craft, Secretary of the Royal Institution in Edinburgh, of irreproachable life, and of a patriotic spirit, *his opinion is entitled to great weight.*

(P. 353.) "The above accounts evince, in the most incontrovertible manner, the dangerous tendency of all mystical societies, and of all associations who hold secret meetings. We see that their uniform progress has been from frivolity and nonsense, to wickedness and sedition. Weishaupt has been at great pains to show the good effects of secrecy in the association, and the arguments are valid for his purpose. But all his arguments are so many dissuasive advices to every thinking and sober mind. The man who really wishes to discover an abstruse truth, will place himself, if possible, in a *calm* situation, and will by no means expose himself to the impatient hankering for secrets and wonders; and he will always fear, that *a thing which resolutely conceals itself cannot bear the light.*" [i. e. Free Masonry.]

"All who have seriously employed themselves in the discovery of truth, have found the great advantage of open communication of sentiment. And it is against common sense to imagine that there is any thing of vast importance to mankind which is yet a secret, and *which must be kept a secret in order to be useful.* This is against the whole experience of mankind. And, surely, to hug in one's breast a secret of such mighty importance, is to give the lie to all our professions of brotherly love. What a solecism! a *secret* to enlighten and reform the *whole* world." [That is Free Masonry.]

"If there be a necessity for secrecy, the purpose of association is either frivolous, or it is selfish." [i. e. Free Masonry.]

"Now, in either case, the danger of such secret assemblies is manifest. Mere frivolity can never seriously occupy men come to age. And, accordingly, we see, that in every quarter of Europe where Free Masonry has been established, the lodges have become seed beds of public mischief. I believe that no ordinary brother will say, that the occupations in the lodges are any thing better than frivolous, and very frivolous indeed. [So mote it be.] The distribution of charity needs be no secret, and it is but a very small part of the employment of the meeting. This being the case, it is in human nature, that the greater we suppose the frivolty of such association to be, the greater chance of its ceasing to give sufficient occupation to the mind, and the greater is the risk that the meetings may be employed to other purposes which require concealment. When this happens, *self-interest alone must prompt and rule.* [i. e. Free Masonry.] *And, now, there is no length that some men will not go, when they think themselves in no danger of detection and punishment.* The whole proceedings of the secret societies of Free Masons on the continent, have taken one turn; and this is perfectly natural. In all countries there are men of licentious morals. Such men wish to have a safe opportunity of indulging their wit, satire, and

sarcasm; and they are pleased with the support of others. The desire of making proselytes is in every breast—and it is whetted by the restraints of society. And all countries have discontented men, whose grumblings will raise discontent in others, who might not have attended to some of the trifling hardships and injuries they met with, had they not been reminded of them. To be discontented, and not to think of schemes of redress, is what we cannot think natural or manly; and where can such sentiments and schemes find such safe utterance, and such probable support, as in a secret society? Free Masonry is [not] innocent of all these things, but Free Masonry has been abused, and at last totally perverted; and so will, and must, any such secret association, as long as men are licentious in their opinions, or wicked in their dispositions.

"It were devoutly to be wished, therefore, that the whole fraternity would imitate the truly benevolent conduct of those German lodges *who have formally broken up*, and made a patriotic sacrifice of their amusement to the safety of the state. I cannot think the sacrifice great or costly. It can be no difficult matter to find as pleasant a way of passing a vacant hour; and the charitable deeds of the members need not diminish in the smallest degree. Every person's little circle of acquaintance will give him opportunities of gratifying his kind dispositions, without the chance of being mistaken in the worth of the persons on whom he bestows his favours.

"But not only are secret societies dangerous, but all societies whose object is mysterious. The whole history of man is a proof of this position. In no age or country has there ever appeared a mysterious association which did not in time become a public nuisance.

"The object remaining a secret in the hands of the managers, the rest simply put a ring in their own noses, by which they may be led about at pleasure; *and still panting after the secret*, they are the better pleased the less they see of their way. A mystical object enables the leader to shift his ground as he pleases, and to accommodate himself

to every current of fashion or prejudice. This, again, gives him unlimited power; for he can make use of these prejudices to lead men by troops. He finds them already associated by their prejudices, and waiting for a leader to concentrate their strength, and set them in motion. And when once great bodies of men are set in motion, with a creature of their fancy for a guide, even the engineer himself cannot say, "thus far shalt thou go, and no farther.'"

And here I would stop, fearing to weaken the force of the appeal of this enlightened and just man: but I have a word to say to my brethren.

CHAPTER LX.

CONCLUSION.

"Let love be without dissimulation. Abhor that which is evil, cleave to that which is good: be kindly affectioned one to another with brotherly love, in honour preferring one another."—*Romans*, xii. 9, 10.

For you, brethren, I commenced this work; to you have I dedicated it; and, if you have accompanied me through its pages, your heart will testify with me, that it is *not* an effort to seize the present excitement for the worship of Mammon; but a collection of documents, selected with labour and arranged with care, having in its aim solely the illustration of Free Masonry, without the fear of man, or the hope of earthly reward, to turn aside the shaft of truth.

And what, my brethren, do we find Free Masonry?—

When men that have never been behind the curtain, attempt to describe what is done there, your patience fails; your indignation finds not how to restrain itself. But Messrs. Stearns, and Barruel, and Robison, with ten thousand more who are beginning to speak, have been behind the scenes. You will not refuse to *hear* them; otherwise the world will hear them, and the retort *ignoramus*, will set home effectually.

Again, you have not known much about Free Masonry. It is a fact. You compared the little you saw with the character of the upright men in the lodges, and with the purity of your own intentions, and thus *Free Masonry* has been concealed from you. To make an inspection of her volumes, an examination of her peculiar principles, and to note the downward course of her tendency, as seen in her European history, you have had neither the means, nor the leisure, nor the inclination.

I have done it for you, rising early and watching late, sparing neither labour nor pains, but bringing what knowledge and what powers I possess, cheerfully and unremittingly to the task, in the exercise of that faithfulness which looks towards immortality. It is not in the hearts of my countrymen to condemn me unheard, or, having heard, to doubt what I say.

And what do we find Free Masonry?

This interesting question is yet difficult satisfactorily to answer. To reply negatively is not difficult: "It is not what it pretends to be:" but to tell what it *is*, you can see, brethren, is scarcely possible.

It is undoubtedly an imposture; but not on this account do men, on their death bed, request its funeral honours. It is a fearless hypocrite; but not for this do men bestow its charities upon the widow and the orphan. It is the enemy of divine revelation; but not on that account do men of piety hallow its mysteries with their prayers, and fill its husks with the bread of heaven.

What is Free Masonry? Who can tell?

None doubt that it is *very frivolous;* (Professor Robison;) but then what have men of sense to do with it?—None doubt that it is a selfish institution; but why have generous souls a share of its honours? None can doubt that its pretended origin, antiquity, and universality, are false; but then *why do men of truth clothe in aprons on St. John's day?*

Ah! I fear we have all been deceived in this scheme of darkness, but the old adversary. We have thought it empty, while he has known how to fill it: we have thought it *innocent hypocrisy*, while he has *proved* that *no hypocrisy is innocent.*

What is Free Masonry? I reply freely, brethren.

The mother we know; there can be no doubt of that; she yet wears her apron and trowel like an honest woman. But, how, when, or by whom she was defiled to bring forth the monster Free Masonry, does not appear. Many circumstances fix the birth in the beginning of the 18th century: certainly that was the time when the child first began to run to and fro in the earth; and the mother lodge which nourished and clothed the bantling, and sent her forth into the four quarters of the earth to deceive mankind, came herself into being A. D. 1717; indeed it is so; and in 1720, "to the irreparable loss of the fraternity, several valuable manuscripts concerning the lodges, regulations, charges, secrets, and usages of Masons, were too hastily burnt by some scrupulous brethren, who were alarmed at the intended publication of the masonic constitutions."

These important facts are stated by *Preston*, p. 171, Grand Mastership of George Payne, by *Hardie*, p. 27, and by *Tannehill*, p. 29. They are contradicted by no one.

The Book of Constitutions which occasioned the above alarm and loss, came to the light three years after, A. D. 1723, and modestly claimed all those heavenly things and names in support of Free Masonry, which thousands since have been so simple as to repeat. And that book was the

first book, so far as my knowledge extends, in any language, treating of *Free Masonry*.

Now, for what was the fire three years before kindled by the scrupulous brethren, except, by destroying the records, to throw an air of mystery over the monstrous birth they were hatching? It is but too plain: for Preston, Lawrie, Smith, and others, agree to state, that Free Masonry first went from this same mother lodge to India, in 1728–9, and to America, in 1730; to *Gibraltar* and *Madrid*, 1727, and to Saxony, 1730. "From this period," says "the renowned historian of Free Masonry," Mr. William Preston, *from* 1730 "*we may date the commencement of the consequence and reputation of the society in Europe*, as daily applications were made for constituting new lodges, and the most respectable characters of the age desired their names to be enrolled in our records." (*Illustrations of Masonry*, p. 180. Duke of Norfolk, Grand Master.) And Smith gives, at great length, the names and dates of the patents, including some for every people in Europe, Germans, Russians, Swedes, Prussians; for the East and West Indies; Africa and America; Boston and the Cape of Good Hope; the most distant parts of the earth, where Britain had colonies, or commercial relations.

For these facts, as for most others in this volume, I am indebted, not to the enemies of Masonry, but to her standard authors; and they indisputably prove the very modern extension of the society, whatever was its origin. To this same point the testimony of most diverse men, Robison and Weishaupt, fully accords.

I will not cloud these singular facts with one conjecture, but leave them to the supposed descendants of Solomon to chew upon, as I have done; and, if at length, brethren, they find the true story of old Hiram and the temple is wholly a lie, and that they have been abused with solemn and multiplied asseverations of *divinity*, *universality*, *and excellent antiquity*, while the bastard is scarcely a hundred years old, and no better than she should be, I hope they

will sympathize with the writer in the full expression of indignation and abhorrence; that they will be heartily glad to mock at her, who, by her numerous Books of Constitutions, professes to teach the seven liberal arts, and also *the black art;* who proffers to give one a wonderful secret, which is that she has none; who sprung from the *clouds*—formed by the smoke of her own records, *which were burnt for the honour of the mystery;* who stood the shock of ages, and the revolutions of time, on the reputation of King Solomon; who is always and unchangeably the same glorious fraternity, whether of three degrees, of seven degrees, of thirty-three degrees, or forty-three degrees, or fifty-three degrees, or *of ninety degrees!*

Yes, brethren, I hope you will feel no kindness of heart towards one who has so abused your confidence, mocked your credulity, and trifled with your good sense. Pay her double for all her indecencies. The shameless harlot! she has palmed herself upon us for chaste virtue. Full of all subtlety and craftiness, she would seem as simple and plain-faced as a trowel. Promising to bring us to the light, she first put a thick bandage over our eyes. Seeming to honour the Bible, she makes it *one light, where the square and the compasses are the other two:* pronouncing charity with ten thousand tongues, she is careful how she extends it beyond her own. She can read "mystic chronicles long since forgotten in tradition, and lost in history." She can hold converse with the spirit of other times, while she peruses the mossy stones of dilapidated walls. She can speak the language of Eden, "which has come down uncorrupted from the plains of Shinar;" and she who employed Ham in the ignoble office of Tyler, to the disrespect of his own mother and sisters, now admits sisters to have their tyler and lodge!

"Your zeal, my friend, carries you beyond the bounds of modesty. You say tough things that are true; but you have added to the extravagance of Free Masonry, giving

her ninety degrees, thirty-seven more steps to her ladder than she ever thought of."

Stay; but why may not Free Masonry have the other thirty-seven degrees? Where, brethren, are the ancient land-marks? In 1730, the limit in America was *three*. In 1797, a push was made to *seven*. In 1801, the sovereign inspectors announced *thirty-three in direct ascent, and twenty collateral degrees*. (*See Dalcho's Orations.*) In 1816, the number in direct ascent was increased to *forty-three*. (See *F. M. L.*) And now why not go to ninety? It is done. I have before me, in fair type, the names, and the numbers against the names, of *ninety degrees* of Free Masonry as given in Europe in 1825. They are in French, divided into four series; the first of thirty-three *symbolic* degrees; the second of thirty-three *philosophic* degrees; the third of eleven *mystic* degrees, and the fourth of thirteen *hermetic and cabalistic* degrees. The four series are again divided into seventeen classes. The last I copy for the satisfaction of the brethren; but let me not attempt to translate the universal language.

" 17th Class. 87°. SS.·. GG.·. P.·. P.·. G.·. G.·. MM.·. Constit. Rep. Legit. de l'Ord pour la première série.
88°. Idem pour la deuxième série.
89°. Idem pour la troisième série.
90°. Et dernier dégré SS.·. GG.·. MM.·. Abs. Puiss. Sup. de l'Ord.
Esprit du Dogme, p. 262.

" Whatever we tell
" Of Trulla that's improbable,
" Shall be deposed by those have seen't,
" Or, what's as good, produced in print:
" And if they will not take our word,
" We'll prove it true upon record."

Thus, brethren, such a flood of innovation has gone over the *ancient land-marks*, that Free Masonry's own science,

Masonics, could never again run the lines and establish the corners; without a very free use of *her faculty of Abrac.*

It has not fared better with our *ancient customs and usages.* Time was when men disabled in body or limbs, men of mean parentage, and without some reputable mode of obtaining a living, were excluded from our privileges. But the licentiousness of modern times makes little account of these wholesome regulations, admits the halt, the maimed, and the disreputable alike; and this to an extent that we are sometimes pinched for want of honourable men to sustain the dignities of the society; our very grand masters being lifted up by their station. And, if only *men* were admitted, we might yet hope, that some Napoleon in Masonry, by a complete overthrow of the temple, would remodel it upon the ancient foundation, according to the usages of antiquity; but with the admission of ladies, all hope is lost. Once a Mason always a Mason; the ladies have their lodges, their fetes, *their funerals;* the ship is lost, we cannot hinder it; we have only to seize a plank, and save our own lives.

Again, our emblems were our boast. We learned to circumscribe our passions by *the compasses;* to do as we would be done by, upon *the square;* and freedom, fervency, and zeal, were deeply instilled into our minds with *chalk, charcoal, and clay.* We could see the very image of innocence in our *white aprons*, the frailty of mortal hopes in a *broken column*, and the truth of history in the *death of Hiram.* But another has robbed us of our art; an infernal grand master has entered into our schools, takes our master's gavel to knock off all religious *prejudices*, the trestle-board of Hiram to draw schemes of infidelity, and the Mason's trowel to spread the cement of hatred to the cross. It is high time for common men to forsake the school.

In view of these things, brethren, it had been my duty *as a master Mason*, to confer with you plainly upon this subject; (Vide Master's Charge;) my duty as *one appointed* "*to correct irregularities*," "*to preserve unsullied the reputation of*

the fraternity," *and to whom* "*the ancient land-marks of the order are intrusted;*" *as one charged* "*never to suffer a deviation from the established usages and customs of the fraternity*," and to "let no motive make me swerve from duty, violate my vows, or betray my trust;" to address you, brethren, freely, as I have done in this volume, upon the subject of Masonry. None can deny it: but I renounce the harlot, I serve a better master, obey a holier commandment, and address you in the name of your country, and of your religion, your children, and your immortal hopes.

I have no apology to make for disrespect to Masonry; but if, in the heat of the battle, or in the ardour of the pursuit, I have once been unkind toward brethren, my countrymen, and my friends, I regret it. Lodges and grand lodges with their seals, authors and orators with their efforts, are her organs, and have necessarily shared more or less with her in condemnation. As organs of Free Masonry, I can proffer no apology to them; but, if at any moment, sentiments have been uttered disrespectful to them, except as the organs of Free Masonry, I regret it.

You, reader, may be free to laugh at *Free Masons*, but the writer is not. He was lawfully made, in a legally constituted lodge of Free Masons, and has never openly signified to his lodge, nor to any lodge, that he should have no more concern with the Daughter of the Night. Until he has so signified to his lodge, *his name supports the fraternity;* and he will not revile the men who compose it. He will respect and honour them. They have been led in by a good motive, and have not yet seen cause for so extreme measures as attend a public disavowal of Free Masonry. But the writer has seen cause, and will take an early opportunity, formally to withdraw his name from the lodge. Others, having studied the subject, as he has studied it, will revolt from it too: even reading the result of his labours, they will have less relish for the lodges, less zeal for the chapters, less eagerness in pursuit of the secret, less ambition to become great Masons, less love of Masonic pomp, aprons, and sashes, and titles.

The glory of its darkness has departed from Free Masonry, and none is left it save the honour of the gentlemen who support it; men more honouring than honoured The present state of things will not long continue. The sober part of the members will secretly or openly forsake the nocturnal assembly; the more sensible will avoid being seen in public, childishly girt with a feminine badge, "more ancient than the golden fleece, or Roman eagle, more honourable than the star and garter, or any other order which can be conferred by any king, prince, potentate, or other person, except he be a Mason," viz. *a white leather apron.*

The society will fall entirely into the hands of the ignorant and selfish. And who will have the courage to rescue it from their hands? What good man will enter its dark vaults to control the spirits who will assemble there? Not one who prizes his good name enough to avoid bad company; not one who is unwilling to countenance dark delusion, at the risk of being accounted simple, or deeply designing; not one who has understanding to perceive, that in supporting a hypocritical mystery, he will stand convicted before the public of some base purpose, some pursuit of darkness, some selfish aim, which, to succeed, must, like the fallen angel, "be cautious of day."

Such there are, and will be. To them Free Masonry is suitable; they are welcome to it. But the virtuous and upright, the pious and faithful, the just and true, have no proper connexion with Free Masonry; those who revere the testimony of the Amen, the faithful and true witness, "Whosoever shall be ashamed of me, and of my words, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father, with the holy angels:" to them I call, in the language of the prophet, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

THE END.

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