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MASONRY
PROVED TO BE A
WORK OF DARKNESS,
REPUGNANT TO THE
CHRISTIAN RELIGION;
AND
INIMICAL TO A
REPUBLICAN GOVERNMENT.

——
BY
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NEWARK, *September 28, 1830.*

DEAR SIR,—

A number of individuals who had the opportunity of hearing your discourse last evening, delivered in the meeting-house of the Second Presbyterian Church in this place, on the subject of Speculative Freemasonry, have expressed a desire that the same be published; in furtherance of the wish so expressed, we are of opinion that it will subserve the cause of correct principles, to give publicity to the same, by having the above stated discourse printed,—we therefore request that you will furnish the manuscript for publication.

Respectfully yours,

JAMES VANDERPOOL,
JOHN ALLING,
P. L. PLATT,
ELLISON CONGER,
LUTHER GOBLE,
EDWARD JONES.

Rev. LEBBEUS ARMSTRONG.

NEW YORK, *October 5, 1830.*

To Messrs. James Vanderpool, John Alling, P. L. Platt, Ellison Conger, Luther Goble, and Edward Jones.

GENTLEMEN,—In conformity to the above desire, with deference to the opinion expressed, and, especially in view of the reason which you have been pleased to assign in support of that opinion, I cheerfully comply with your request, and do hereby transmit a copy of the manuscript of my discourse, above alluded to, for publication.

I am respectfully,

Your most obedient servant,

LEBBEUS ARMSTRONG.



DISCOURSE.

EPHESIANS v. 11, 12.

Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret.

THE works of darkness comprise all that belongs to the system of moral evil. Opposition to God and holiness, characterizes their nature; the love and practice of them constitute the guilt, and lead to the destruction of mankind. Satan, the first great enemy of God, introduced them into this world, and it is by his special instigation and agency that they still prevail.

Every period of the world has been marked with some peculiar enormity, designed to dishonour God, and to ruin the souls of men. Before the flood, the wickedness of man was great in the earth. Subsequently, idolatry led mankind almost universally, to the violation of the first commandment of that great law of inspiration, "Thou shalt have no other Gods before me." Hence, the ancients worshipped their Apis and Crocodile, Baal and Moloch, Jupiter and Venus, and a host of inferior deities.

At the commencement of the Christian Era, the world was overspread with Paganism, and the various modes of heathen worship constituted the principal religion of mankind. Greece had long been the seat of philosophical literature, and the Eleusinian festivals were the most splendid and popular of all the heathen ceremonies. These were periodically celebrated by the Athenians, in honour of Ceres, the goddess of agriculture, and her daughter Proserpine, who according to the fabulous legends of heathen mythology, was stolen by Pluto from the plains of Sicily, and was transported to the infernal regions, where she became queen of the world of darkness. To prepare for the Grand Festivals was the principal object of the schools of philosophy, and the public celebrations were scenes of the most abominable wickedness. We are informed, in the history of the ancients, that there were secrets belonging to this heathen festival which were "so superstitiously observed, that if any one ever revealed them, it was supposed he called divine vengeance on his head, and the wretch was put to an ignominious death."

Such abominations were practised in the apostolic age, and to them the holy apostle, doubtless, had allusion, when he exhorted the Ephesian Christians to "Have no fellowship with the unfruitful works of darkness, but rather reprove them;" and to enforce his admonition, added, "For it is a shame even to speak of those things which are done of them in secret."

This apostolic admonition is of universal application, and mankind at this period, as well as in ages past, and especially all professing Christians, are bound to renounce the works of darkness which prevail in the world, of whatsoever kind they may be.

Among the various stratagems of Satan in opposition to God and holiness, and for the purpose of destroying the souls of men, the institution of Speculative Freemasonry holds a pre-eminent rank. Whatever may have been the circumstances of its origin, and the modes of its primary existence, the following are undeniable facts: That the claims of Freemasonry are very extensive; that the long boasted secrets of its nature are divulged to the world; and that the exposure has proved it to be a work of darkness. As long as Masonry could be kept concealed, the world was unable, successfully, either to dispute its claims, or to oppose its interest.

So deep laid, and strongly fortified by its own internal powers of concealment, was the institution of Freemasonry, that no earthly opponent could enervate its influence, derogate from its professed importance, nor impede the progress of its usurpation. During the years of its prosperity, it passed in the world as a boasted Mystery of Wonders, unsuspected of possessing means to control the energies of civil, military, and ecclesiastical governments; unsuspected of possessing power to take the lives of its members privately for the slightest offence; and unsuspected of being adequate to the work of forging chains to bind a nation in the tyranny of Masonic Despotism.

But the light of TRUTH has been permitted to shine into the dark recess, and discover to the world the enormity of the Masonic institution. The diabolical enchantment is broken. The mask of disguise which concealed the turpitude of its nature, has been rent asunder; and the fact is notorious, that Freemasonry has fallen before the TRUTH, like the Philistines' Dagon before the Ark of the God of Israel. Like the fallen idol, its head and hands are broken off and dashed to atoms. Like those of Judas, its bowels are gushed out; and instead of being the mystical wonder of the world, it has become the contempt of an enlightened public; an object of the special abhorrence of many of its once deluded votaries who have renounced it; and every class of community may possess the means of information, become acquainted with its nature and tendency, and judge for themselves whether it is good or bad.

From the revelation which is made of its principles, it is now proposed to prove that the institution of Freemasonry is a work of darkness, and that its adherents are bound by the authority of heaven to renounce it.

I. The institution of Freemasonry is a work of darkness, because

IT GROSSLY PERVERTS THE HOLY SCRIPTURES.

Many of the names of masonic signs, and pass-words, and tokens, and professed history of degrees, are taken from the sacred writings, and hence the doctrine is palmed upon the world that Masonry is founded on the word of God. Boaz and Jachin, Shibboleth and Tubal-Cain, Joppa, Markwell, Rabboni, Jah, Jehovah, and many other masonic terms are taken from the Bible, and candidates for masonic degrees are instructed to believe that masonry is hence of divine origin, and that its professed sublime principles are in accordance with divine inspiration.

That such premises and conclusion constitute a gross perversion of scripture, must be obvious to every person of serious reflection. By this rule scripture terms and phrases might be selected, and so managed as to support the doctrine of systematic infidelity, with all its complicated auxiliaries of falsehood, deception, libertinism, and epicurean revelry, in connexion with the unrestrained gratification of every vile propensity of fallen nature. To this use of scripture Satan resorted when he tempted our Saviour in the wilderness. And it would be no less preposterous to conclude, that Satan's principles, and doctrine, and motives were pure, and founded on the word of God, because he quoted a mutilated passage of scripture to prove that there would be no danger of falling to the rocks below, if Jesus should cast himself headlong from the pinnacle of the temple in Jerusalem, than, to conclude, that because masonic terms are taken from the bible, therefore, masonry is of divine origin.

Freemasonry perverts the holy scriptures by introducing masonic traditions, and interpolations, to supply pretended deficiencies of the bible. Of this description is the lamentable masonic tragedy of the assassination of Hiram the widow's son. It is well known to the public that every candidate for the Master Mason's Degree, is made to personify Hiram, the ingenious artificer who assisted in building king Solomon's temple. And because the scriptures are silent respecting the circumstances of his death, masonic tradition undertakes to supply this pretended deficiency of the bible, with a description of the doleful tragedy which constitutes a portion of the sworn secrets of the masonic institution. The amount of the story is, that Hiram was assaulted by three Fellowcraft Masons, who demanded of him the Master's Word, on pretence of a journey to some foreign land in quest of masonic

employment. But being refused the word which they demanded, each gave Hiram a blow, the last of which deprived him of life, and the body was concealed in an obscure place under ground. To detect the perpetrators, king Solomon, it is said, laid an embargo on all ships sailing from the various ports of his kingdom to prevent their escape, and by vigilant search the assassins were detected, brought to justice by suffering the penalty of their masonic obligation as an example to deter others from a violation of masonic rules; and the body of Hiram, when found, was taken from the place of its concealment, and masonically interred under the *sanctum sanctorum* of the Temple.

Every candidate for the Master Mason's Degree is taught this lesson of masonic tradition in a manner, the recollection of which is truly sickening, and must forever be disgusting to every pious mind. After the obligation is taken by which the candidate is masonically sworn to keep secret, forever, every point of the degree, a farce is introduced, in which the candidate is made to represent and personify Hiram in the various scenes of his pretended assassination, concealment; and subsequent masonic interment. Thus, he is hoodwinked and led round the professed "*Sanctum Sanctorum*," (the name of every lodge-room) for the proof of his fidelity. A masonic prayer is made for his success, and a portion of the scriptures read, to prepare his mind for the awful scene of falling a victim to the vengeance of aspiring disappointed villains. Unsuspecting any danger, the candidate is violently seized, and demanded to give the Master's Word on peril of death in case of refusal. Of this word, the candidate himself, is yet ignorant. His conductor pleads in vain for a postponement, until the word can be masonically obtained. The pretended assailant, (who is an officer of the lodge,) affects to be in a rage, and gives the candidate a blow with a masonic implement. Passing onward a little farther, the candidate is again assaulted by another wretch, who makes the same demand, and on refusal, gives him another blow. But the mortal wound is reserved for the assassin called Jubelum, who in a rage for the same cause as above, gives the blind candidate a blow on the head with a small leather mallet stuffed with wool, at which instant he is twitched backward into a sheet, wrapped up, and dragged into a corner of the room, thus personifying the death and burial of Hiram!!!

Who can describe the feelings of a person in this horrible situation, submitting to the degrading and wicked farce of personifying a dead body in the grave, until the scene is acted in the lodge-room of detecting the assassins, and in continuation of the farce, executing the penalty of their masonic obligations as the just reward of their crimes?

After this, the candidate is made to represent Hiram, in the removal of his dead body from the place of concealment by the assassins, to the place of deposit under the *Sanctum Sanctorum* of the temple. The place of its concealment is said to have been discovered by a sprig of cassia on a new made grave; to represent which, each mason casts a sprig of evergreen into the grave of a brother, in the ceremony of masonic funerals. A number of entered apprentice masons are commissioned to remove the dead body. They repair to the place; i. e. go to the candidate wrapped in his sheet personifying the dead. One of them takes hold of his hand, pulls a little, and lets the hand slip off. Returning to the East end of the room, they report to the Master of the Lodge, that such is the putrid state of the body, the entered apprentice grip, (Boaz,) will not raise him. A select number of Fellowcraft masons are next sent, and after the same unsuccessful manner, they return and report, that in consequence of the putrid state of the body, the Fellowcraft grip, (Jachin,) will not raise him. The Master of the Lodge, representing king Solomon, then goes himself, with a number of Master Masons, and by the grip of the "*lion's paw*," (a grasp round the wrist,) the candidate is raised upon his feet, and instructed to understand that when Hiram was raised from the grave, the first word spoken by the Master was, "There is marrow in the bone." From this is derived the Master's Word, "*Mah-hah-bone*," as a substitute for the word which was professedly lost at the death of Hiram. This word is never to be given but on the Five points of masonic fellowship: i. e. foot to foot, knee to knee,

breast to breast, hand to back, and mouth to ear, in which position the putrid Hiram of a candidate receives the Master's Word in a whisper from the Worshipful Master, all which ceremonies are illustrated in the following points of the oath on the Master's degree: "I promise and swear that I will never give the Master Mason's Word, but on the Five points of Fellowship, and then not above my breath." Foot to foot.—"I swear that I will go on a Master Mason's errand the length of my cable tow, when required, though barefoot." Knee to knee—"I promise and swear that I will never forget to pray for a Master Mason when on my knees." Breast to breast—"I promise and swear that a Master Mason's secrets shall remain as secure in my breast as in his own." Hand to back—"I promise and swear that I will support and promote a Master Mason's interest if in my power." And mouth to ear—"I swear that I will always apprise him of any danger to which I know him to be exposed."

Such are the five points of masonic fellowship, with their illustration; and whatever a mason communicates to his brother mason on the "*Five Points*," is considered a masonic secret, the preservation of which is inviolably secured by the oath and penalty of the degree. Such masonic tradition in relation to the death of Hiram, designed to supply the deficiency of holy writ, must be considered an unwarrantable assumption; a gross perversion of the word of God; and, consequently, a work of darkness.

Another specimen of a perversion of the Bible, is the Farce in the Royal Arch Degree, of the taking of Jerusalem by the Chaldeans, the carrying away of the Jews into the captivity of Babylon, and their return to Jerusalem.

In receiving the Royal Arch Degree, three candidates are hoodwinked, and bound together with a strong rope round the body, at the distance of about four feet apart. Thus prepared, a most tremendous *hue and cry* is raised by the fraternity, "The Chaldeans are upon us." Cannon balls, or other round substances, are rolled over the floor of the Chapter-room, to represent the rumbling sound of the pretended chariot wheels of the enemy. Horror fills the room. The sounding of horns, the rattling of bells, imitations of martial music, the clashing of arms, the discharge of pistols, accompanied by the most hideous cries, "*The Chaldeans are upon us*," are designed to fill the candidates with terror, while they are dragged away headlong to Babylon: i. e. huddled into a small adjoining room. Here they continue in a state of captivity *seventy years*: i. e. perhaps five or ten minutes, at the expiration of which, their liberty is proclaimed by the edict of Cyrus the Persian, and a proposal is made for volunteers to return and build up the waste places of Jerusalem. The candidates volunteer under the direction of a masonic officer, styled "*PRINCIPAL SOJOURNER*," representing an old experienced Jew, and thus, in the farce, a march is set out from Babylon to Jerusalem. A rugged road is now to be travelled—ropes are stretched across their path, and stumbling-blocks, benches, billets of wood, and a variety of obstructions are put in the way of the blind candidates bound together. A row of Masons are stationed on each side of their path, with hands joined to form the arch under which they are to pass, and a team of masons are forward tugging at the rope, sufficiently strong to drag them headlong, which is often done, when all the candidates have stumbled, and are prostrate on the floor.

Arriving at Jerusalem the several vails of the temple are to be passed, at each of which they meet with opposition, and are pretendedly suspected of being spies, and enemies, until the Principal Sojourner evinces the contrary, by an imitation of the signs and tokens which Moses wrought before Pharaoh to prove his divine mission. In this part of the Farce a crooked staff with the head in the form of a serpent, is thrown upon the floor, and appears like a serpent; is taken again into the hand and proves only to be a crooked staff. The hand thrust into the bosom and taken out, pretently, leprous, and thrust into the bosom again, and taken out fair; an imitation of water thrown upon the land and becoming blood; and other like imitations of the signs and tokens of the ancient Prophet of God, prove, at length satisfactorily to the Masters of the respective vails, and officers of the masonic

temple, that the candidates are true men; and they are admitted as masonic labourers in repairing the desolations of Jerusalem and the Temple.

All these limitations of scripture facts, exhibited in a masonic farce, together with the imitation of the vision of the burning bush, in which Jehovah is personified by a masonic officer in a chapter-room; the professed discovery of the ark of the covenant among the rubbish, containing a key of an alphabet to understand a mystical language, by which the long lost Master's word is found to be God, professedly expressed in three different languages, forming the Royal Arch Word, Jah-Buh-Lun; together with the fooleries of raising a living arch by three times three in the name of God, and in a manner highly profane and impious, all which are palmed on masonic candidates as traditions of the order founded on the authority of divine revelation, can be viewed in no other light, if truth is our guide, than a shameless and wicked perversion of the holy scriptures, and adds to the list of testimony to prove that Freemasonry is a work of darkness.

In the Mark Master's degree, the representation of a stone in the form of the key-stone of an arch, adorned with a mystic circular inscription of the initials "H. T. W. S. S. T. K. S." is presented by the candidate to masonic inspectors as a specimen of workmanship, and on account of its irregular form, is condemned as useless, and cast among the rubbish. Masonic tradition states, that such was the fact in condemning and casting away a refuse stone at the building of king Solomon's temple. In the Masonic Farce, the candidates are represented as finding this long condemned stone among the rubbish, and are masonically instructed to understand that it was to this very stone the Psalmist and Apostle had reference, when the former, evidently predicted the humiliation and exaltation of the Messiah to come; and the latter, applied that prediction as having been fulfilled in the sufferings, death, and triumphant resurrection of the Lord Jesus. Here is a bold specimen of the manner in which the name of Jesus is explained away by masonic theorists. Jesus, the Lamb of God, once despised, rejected and slain by the pretended Jewish builders of the Church of God—Jesus, who humbled himself unto death, and was exalted to be a Prince and a Saviour, the head of the corner, the foundation of the Church of God, the name which angels adore, and which is precious to all the saints on earth and in heaven, finds no place in the masonic temple. The institution of Freemasonry acknowledges no human depravity which needs a Saviour's stonement, and records neither the sufferings nor triumphant glories of the Saviour of men. Like the inn of Bethlehem, which afforded no room nor accommodation for his birth, masonry, prefers the key-stone of an arch, professedly wrought in the forest of Lebanon, and inscribed with masonic initials, signifying "Hiram, Tyrian, Widow's Son, Sent, To, King, Solomon." Yes, hearers, such a masonic key-stone is the masonic amount of the import of those impressive passages of holy writ, which declare that Jesus Christ, the great Redeemer, is the stone which the Jewish builders rejected, and that Jesus Christ is the foundation and chief corner stone of the Church of God. "The stone," said the pious Psalmist, in a prophetic strain, "which the builders refused, is become the headstone of the corner." And, "this is the stone," said the holy Apostle, addressing the unbelieving Jews, and applying the foregoing prediction to the crucified and risen Saviour, "this is the stone which was set at nought of you builders, which is become the head of the corner. Neither is their salvation in any other, for there is none other name under heaven given among men whereby we must be saved." To apply such passages to the key-stone of a masonic temple, is a perversion of scripture which affords great weight of evidence that the institution of Freemasonry belongs to the works of darkness.

II. The institution of Freemasonry is a work of darkness, because

IT MAKES PROVISION FOR THE COMMISSION AND CONCEALMENT OF CAPITAL AND OTHER CRIMES.

The provision alluded to, is comprised in masonic obligations. By the obligations of masonry, we are to understand the oaths and penalties which candidates for masonic degrees are required to take upon themselves, on receiving each and every

degree of masonry, by repeating the words after the Master, always concluding with, "So help me God, make me steadfast and faithful to perform the same." A violation of the least point of masonic obligation, subjects the perpetrator to the penalty of a barbarous death. This is evident from the express words of masonic obligations, each of which closes with a penalty, of which the following is a specimen. "Binding myself under no less penalty than to have my throat cut, my tongue torn out by the roots, my left breast torn open, and my heart and vitals taken from thence; my body severed in the midst, divided to the North and South, my bowels burned to ashes in the centre, my skull smote off." Such, are some of the penalties of masonic obligations, under which every mason swears that he will never reveal any part, or parts, point or points of the secrets of Freemasonry. The following words are found in masonic obligations generally: "Binding myself under no less penalty, &c., if I should ever be guilty of so great a crime as to violate ANY PART of this my solemn oath and obligation." This proves that a mason forfeits his life by the least deviation from his masonic oath. A disclosure of the masonic secret that the name of the grip of the Entered Apprentice degree is "BOAZ;" or a disclosure of the secret that the pass-word to the next degree is "SREBBOLETH," and the name of the grip "JACHIN;" or that the pass-word from thence to the Master's degree is "TUBAL-CAIN," and the Master's word is "MAH-HAH-BONE;" yes, hearers, the disclosure of a single point of the foregoing nonsensical secrets, would be a crime, in masonic estimation, worthy of death. If a mason wrong a brother mason out of twopence, or forget to pray for every brother mason when on his knees, or fail to attend a summoned meeting of a lodge, when it is in his power to attend, he violates his masonic obligation, and commits a crime worthy of death by masonic law. That such is the nature of masonic obligations is evident from the united testimony of Seceding Masons.

Two points are now carefully to be examined. First, to consider whether there is any proof before the public that the penalty of death has ever, in any case, been inflicted by masons on violators of masonic obligations? And, secondly, to consider whether such execution of masonic penalties, is justifiable by the laws of civilization, or whether it is to be considered a crime of murder.

The first of these points we affirm, and declare that there is proof before the public that the penalty of death has been inflicted by masons on violators of masonic obligations. William Morgan, a mason, wrote a book entitled "ILLUSTRATIONS OF MASONRY," which is proved to be a true and faithful revelation of the secrets of that institution, on its three First Degrees. For this masonic offence he was taken by masons, and forcibly transported from Batavia to Canandaigua, and from thence to fort Niagara, in the state of New York. That he is dead is evident from two existing facts. One is, that it is four years since his abduction by masons, and to this day, no one of the fraternity is found to give any account where he is, which they most assuredly would do, if he were alive, to save their institution from public impeachment.

Another circumstance that evinces the death of William Morgan is, that the body of a dead man was found on the beach of Lake Ontario, at Oak Orchard Creek, nearly a year after Morgan's abduction; and on the examination of a Coroner's inquest, in presence of hundreds of spectators, it was found to possess particular marks, which were previously sworn by his widow, and other creditable witnesses, to have been on the body of William Morgan in his life time. Much excitement existing at the time, to prevent all suspicions of imposture, a number of depositions were made in writing, subscribed and sworn to before the dead body had been seen by the deponents. In these depositions the following marks were identified for substance thus, that on the great toe of the left foot of William Morgan was a lump of considerable size and hard substance, occasioned by a sore some years previous. Another mark particularized in the deposition was, that the teeth of William Morgan were all double, that two of his teeth were missing, designating the jaw from which they had been extracted; and that the tooth joining the vacancy, on one side, was in part split off. On examination these very marks were found on that dead body, answering in all respects, the description previously given of them by the witnesses. Mrs. Morgan, the afflicted widow, in presence of a numerous

assembly, presented the identical teeth of her husband, which had been extracted, from his jaw years before, and which she had carefully preserved. The same physician who extracted them from the jaw of William Morgan in his life time, took these teeth from the hand of Mrs. Morgan, and applying them to the jaw of the dead body, found them to fit, and fill the vacuity, exactly forming a complete set of double teeth round, except the one which had been partly split off. Other marks specified in the depositions were also satisfactorily found to exist on the dead body, such as long white hairs in the ears, extreme hairiness of the body, with the height, and apparent age.

Objections arising from the improbability that a body would continue in such state of preservation so long time in water, were answered by the physicians then present, who united in testimony, that human bodies under water, and not exposed to air, might be preserved during such period, in as *good*, if not *better* state than the corpse before them. And although Mrs. Morgan acknowledged that the clothing on the dead body was not such as her husband had on when he went from home; yet, she hesitated not to declare under oath, that she verily believed *that* corpse to be the dead body of William Morgan, her husband, and so said all, or nearly all the witnesses then present. The whole assembly examined for themselves, the result of which was a general conviction that the object of examination was the dead body of William Morgan. Such, also, was the verdict of the jury of inquest, which was recorded and published under the signature of the Coroner, and with all the names of the jury inserted.

From such testimony we hesitate not to affirm, that William Morgan is dead, and that his dead body was providentially discovered on the shore of Lake Ontario, and was laid to rest in the grave. But who put him to death is the question? It is acknowledged that positive testimony has not been legally adduced, sufficient to convict any person or persons of taking his life, in a manner which would justify the execution of the penalty of the civil law against them. Four years have passed by; vigilant efforts have been made; much money has been expended; but this point has not been gained. The testimony to prove, identically, the circumstances of his last struggles, such as, the time when, the place where, the manner how, and the person or persons by whom William Morgan was put to death, together with all who were accessory to his death, depends entirely on masons. They are bound by oath, paramount, in their estimation, to that of the civil law, to keep the whole matter a secret for ever. Hence, when called to testify on the case, they have declared that they knew nothing about it, or they have obstinately refused to give testimony, and suffered the penalty of two hundred and fifty dollars fine, and from one to three months imprisonment, rather than testify the truth, and expose the enormity of masonry, as was the well known case of Orasmus Turner, Eli Bruce, and John Whitney, in the late trials at the west. But why would not these men testify on a case, the circumstances of which they well knew? Let Orasmus Turner answer for them all. "It will have a tendency to render me infamous or disgraced. It will furnish evidence against me in an indictment for murder." From their own admissions then, the proof is incontestable, that masons did put William Morgan to death. By considering masonic obligations paramount to the civil oath, and by suffering the penalty of the latter for contumacy of its authority, rather than incur the penalty of masonic law, which would cut their throat and smite off their skull, they have proved the very facts which we now positively and fearlessly affirm, that masons did put William Morgan to death, in the execution of the penalty of masonic obligation, for the violation of masonic law, and in conformity with the sworn requirements of Freemasonry. They are positive witnesses against themselves, both by their admissions, and obstinate refusal to testify on the case, that they, and all others who have equivocated or refused to testify, (and the Lord knows how many more,) were either perpetrators of the horrid deed of taking the life of William Morgan, or were accessories to the crime.

Another instance of the execution of masonic penalty, is the death of William Miller, of Belfast, in Ireland. Samuel G. Anderton, a well known, and respectable inhabitant of Boston, whose occupation for many years has been that of a sea-

faring man, and whose reputation has been publicly certified to be above the impeachment of slander, has declared upon his oath before John W. Quincy, a justice of the peace in the city of Boston, which deposition was made in the month of March last, and for substance is as follows: That in the year 1809, he was made a Mason in a lodge-room near Lymekiln dock, in the city of Belfast, in Ireland, and became acquainted with a mason by the name of William Miller, a miller by occupation, and resident of that place. That in the year 1813, he was taken prisoner of war on the high seas, and was transported to England, from whence, through masonic influence, he was liberated, found means of conveyance to Ireland, and on the morning of the 4th day of June, which was the king's birth-day, he was in Belfast, saw, and had conversation with his friend William Miller. That Miller then told him that "the masons had offered to make him a Knight Templar, free of expense, and that he had been strongly urged to attend that evening, which he had agreed to do." Mr. Anderton had agreed also to attend the same meeting. In the evening Mr. Anderton received several degrees of masonry, among which was the Knight Templar. Some time in the evening he was informed that there was to be a masonic execution that night; that a mason had violated his masonic obligation, by saying, "*that a book entitled Jachin and Boaz was a true book,*" in connexion with some other remarks, for which he deserved to die. Struck with horror, Mr. Anderton wished to leave the room; but was peremptorily denied permission to retire, being told, "*that is never allowed on such occasions.*" Lot was cast to decide who should be the executioners. The lot fell on a Dane, a Swede, and Mr. Anderton. Learning that William Miller was the person to be executed, by the most heart rending entreaties, Mr. Anderton was excused from the masonic duty of being an executioner of his friend. The others plead no excuse. A cap of coarse cloth to be drawn over the head, strung with a rope in the hem, to be drawn by the executioners round the neck, was the instrument which contained the machinery of death for the unsuspecting victim. The hour of midnight darkness arrived. The executioners took their stand near, and at the left hand of the presiding masonic officer. All things being in readiness, Mr. Miller, mistrusting no danger, but with expectation of receiving a degree of masonry, according to the promise made to him, was led into the room, hood-winked, with his coat off, and in a slow march was conducted near to the executioners. The question was asked and repeated, agreeably to masonic custom—"Who comes there? Who comes there?" The answer was bawled out, as the executioners seized him, "A damned traitor who has broken his masonic obligation." As the cap of death came over his head, he had just time to cry, "O my God! are you going to murder me? O my wife, my children!" when his cries were stopped short by the suffocating cord drawn round his neck, with the full strength of the undaunted executioners, and the victim fell to the floor in the agonies of death. The executioners, bracing their feet against his body, continued their tug at the rope with increasing violence, "while others of the fraternity fell upon the body, cut the throat, and then his left side and breast open, so as to show his heart;" during which horrid scene some of the thirty-five or forty persons in the room, exhibited signs of sympathy, but the greater part, to use Mr. Anderton's own words, "Using the most profane, revengeful language, with their fists clenched, grinned with horrid approbation!!!"

After the execution, they carefully conveyed the body from the lodge-room in the third story of a building, and threw it into Lymekiln dock, after which Mr. Anderton left the city as soon as possible, and embarked for America in a Russian ship. Mr. Anderton further states, that he had experienced instances of shipwreck, and had met the enemies of his country at the awful cannon's mouth, but never before had those feelings which he experienced on being a witness to the masonic execution of William Miller. Many particulars of Mr. Anderton's affidavit have been passed over for the sake of brevity, and the substance only of the whole has been given.

In corroboration of the foregoing statement, a Mrs. Agnes Bell, now resident of the city of Boston, has made oath before the same John W. Quincy, justice, testifying, for substance, as follows: "That she was born in Belfast, in Ireland, and

brought up within sight of Mr. Greenwood's house, where a tavern was kept in the lower story of the building at Lymekiln dock, over which, in the third story, was the masonic lodge-room described by Mr. Anderton. That she distinctly recollects seeing the dead body of William Miller, wet and muddy, before the hall of Mr. Greenwood, on the day after the king's birth-day, in a certain year of her life, which she particularly designates, and which exactly corresponds with the year 1813, and the 5th day of June in that year, which was the very day following the evening of the horrid execution, as testified by Mr. Anderton. And she further states, that Mrs. Miller was heard to say, that her husband went to the lodge the evening before in health, and that she hoped she should live to know who murdered him. And further, that the masonic fraternity assembled on the occasion, formed one of the most numerous processions of the kind ever known in Belfast, and interred the body with masonic honours! O horrid works of darkness! Masons assembled in large procession, clad in the habiliments of mourning, professedly to lament over, and perform the masonic ceremony of "*Into thy hands, Almighty Father, we commend the soul of our loving brother,*"—and thus inter the body of a professed worthy brother, whom they had masonically executed the night before, as a perjured wretch, and a violator of masonic obligations!!!

In farther confirmation of the masonic execution of William Miller, as testified by Mr. Anderton, there are also several gentlemen now residing in America, who were citizens of Belfast at that time, and have recently favoured the public with certificates of their knowledge of the excitement produced in Belfast, and that region, by the murder of William Miller, under circumstances corresponding with Mr. Anderton's affidavit.

Other instances of masonic execution are before the public, and might be brought into the amount of testimony on the point before us, if it were necessary. But let it suffice to say, in general terms, that there is little, if any room, to doubt that many of the numerous murders which have polluted this, and other lands, with blood, which horrid deeds have been palmed on some innocent, or unknown persons, have been really the bloody fruits of masonic executions, while, as at Belfast, the perpetrators themselves were mingled with the crowd, perhaps distinguished by masonic badges of mourning, and heard to say, "*alas brother!*" while the blood of vengeance was crying against them from the horrid place of execution. And it is awfully to be feared, that when the light of eternity shall shine on the deeds of darkness, and every secret thing shall be brought into judgment, it will then be found, that many of the sudden deaths in the world have been the result of masonic VENGEANCE, in the execution of penalty in a lodge-room, or personal dispatch by poison, or assassination, as the ghosts of the murdered Artemas Kenedy, near Boston, the poisoned Simmons, of Albany, and a host of others, would, doubtless, testify now, were they permitted to speak.

Let it next be considered, whether the laws of civilization justify the execution of masonic penalty, or whether such execution, in the eye of civil law, constitutes the act of murder.

The former position must be denied, and the latter affirmed, for this obvious reason, that the civil law makes no provision for the private trial, private conviction, private condemnation, and secret execution of any human being, in any case, or for any offence whatever. The civil law requires that all accusations, trials, convictions, and executions, shall be public, and subject to public investigation. But the whole process, which leads to, and terminates in masonic executions, are done in secret. If masonic law is violated, the accusation and trial of the offender are performed in the secret conclave of Freemasonry, and not a witness is admitted, even on the defence, unless he belongs to the fraternity. If masonic testimony convicts the culprit, no sacrifice can atone. Death is the penalty; and VENGEANCE never can be appeased short of execution. Either the laws of masonry must be totally disregarded, or offenders against the majesty of masonic laws must be put to death in the execution of masonic penalty. And the whole process from beginning to end, must be done under cover of midnight darkness, or with the most

profound secrecy. Hence, masonic executions, being conducted in direct violation of the requirements of civil law, must be pronounced unlawful.

In masonic executions the design is to take life. The act is premeditated. And in the performance, it may safely be concluded, that there is no want of the spirit of malice aforethought, and vengeance, in operation. The conclusion, on the whole, then, must be obvious, that the civil law does not, *cannot* justify the execution of masonic penalties, but condemns it *in toto* as an act of murder. This must be evident from the very nature of the crime. What is it that constitutes murder in the judgment of civil law? It is the taking of human life unlawfully, with design, and with malice aforethought. All these concomitants are comprised in every masonic execution. The life of man is taken *unlawfully*, because done in secret; with *design*, because premeditated; and with *malice aforethought*, because done in the spirit of vengeance. Consequently, every masonic execution constitutes an act of murder. This doctrine is virtually admitted even by masons themselves. Why did not the witnesses testify what they knew, when legally required so to do, in the case of the noted abduction in the state of New York? They tell us why. They were consciously dumb, and obstinately refused to declare the truth, for fear of implicating themselves in the murder of Morgan! How often is the question asked, "Must the whole masonic fraternity be impeached, because a few miscreants, or outlaw masons have *murdered Morgan*?" The import of this masonic question is an implicit acknowledgment, that those who did put Morgan to death, **MURDERED** him. If so, it is equally true, that all who advised, and aided knowingly, whether directly or indirectly, were accessaries to his death, and consequently were murderers in the judgment of civil law, and in the sight of God. This settles the point, that the masonic institution stands chargeable with the blood of all the victims who have fallen sacrifices to its vengeance, in the execution of masonic penalties. Although the horrid deeds of death may have been perpetrated by a few conscience-hardened, heaven-daring masons, of high sounding titles; and unknown to thousands of lower degrees, who would shudder at the thought of being accessory to an act of murder; yet such is the nature of the masonic institution, that it makes provision for the commission of the highest crimes, and all who know this fact, and have been voluntary accessaries to any instance of masonic execution, are guilty of the blood which is charged upon the institution, whose blood-stained laws they have sworn to support, and still determine to maintain.

The institution of Freemasonry not only makes provision for the commission of crime, but also for the **CONCEALMENT** of all crimes perpetrated under cover of masonic secrecy.

One clause of masonic obligation is thus expressed, "I promise and swear that a Master Mason's secrets, committed to me as such, and I knowing him to be such, shall remain as inviolable in my breast as in his own, Murder and Treason excepted, and they left at my own election." In this masonic oath, provision is made to conceal Perjury, Theft, Arson, and all other crimes, with the above conditional exception. Should any crime, except murder and treason be perpetrated, and the circumstances of the act be committed as a secret, to a brother mason, that brother is bound by his masonic oath, even in the Master Mason's Degree, to keep the secret for ever, on penalty of death. But in the oath of the Royal Arch Degree, masons are bound to keep the secrets of a companion without exception. The words are, "I promise and swear, that a companion Royal Arch Mason's secrets, committed to me as such, and I knowing him to be such, shall remain as inviolable in my breast as in his own, **MURDER AND TREASON NOT EXCEPTED.**" A modification of this oath, "to keep *all* the secrets of a companion, **WITHOUT EXCEPTION,**" amounts to the same import. For, as murder and treason are conditionally excepted in a lower degree of masonry, the oath of a *higher* degree to keep **ALL** the secrets of a Companion **WITHOUT EXCEPTION**, amounts to the very same, as, *murder and treason not excepted.*

Such provision is made by the institution of Masonry, to conceal enormous crimes. This awful truth has been verified to the shame, confusion, and guilt of our whole country. The crime of murder has been concealed, so far as to protect

the perpetrators from the hand of justice, by an accumulated amount of perjury. And as long as masons adhere, strictly, to the obligations of their institution, murder, and treason, and every other crime which may be perpetrated by masons, and known only to such as consider the obligations of masonry sacredly binding, will continue to be concealed, let the amount of perjury, or fines, or imprisonment, be what they may. If forty masonic offenders should be executed privately; forty widows be left in charge of two hundred and forty fatherless children, and forty thousand masons were executioners, or accessaries to the scenes of death, not a word of testimony could be drawn from one of them, to convict an individual of crime, so long as all concerned adhered strictly to the obligations of masonry. Subpœna the forty thousand men, put them under oath to declare the whole truth, strict adherence to their masonic obligations would induce them to remain obstinately silent on the stand, in contumacy and defiance of the power of civil law, or to testify confederately, that they knew nothing of the affair, and thus perjure themselves, to conceal the crime of murder, though each were fined two hundred and fifty dollars, amounting to ten millions, which should be drawn from the funds of Lodges, Chapters, and Encampments, to defray the expense of masonic fidelity.

The spirit of Freemasonry exerts every nerve of power to suppress the circulation of its enormities, even after their public disclosure. How carefully was the Morgan abduction, and all the abominations connected with that heaven-daring outrage, kept out of every newspaper in our country which was under masonic influence! Doubtless; the account would have been suppressed, and the public would have remained ignorant of the facts to this day, had not the independent spirit of FREE PRESSES broke the masonic enchantment, and set the awful truth before the public. And even after the dead body of Morgan was found, indisputably identified, and laid down to rest in the grave, what, but the spirit of darkness could have invented a stratagem equal to the masonic imposture which was played off upon the public, by the claims of a Canadian pretender to that body, for the purpose of disproving the death of Morgan, and to conceal the crime which had brought him to the tomb. On any other principle than artifice to conceal masonic crime, who can account for the facts, that a Mrs. Monroe, from Canada, should journey into the state of New York, in quest of the dead body of her husband, with witnesses to prove the claim, and after finding the body which had been so clearly proved to be the dead body of William Morgan, by incontestable marks, should lay claim to the same body, and prove the claim, by the colour and texture of the clothing only; yet, to the full satisfaction of masons far and near. And on any other principle than device to conceal masonic crime, which masons are sworn to do, who can account for the bountiful masonic reward of fifty dollars, which has been publicly declared, without confutation, was given to Mrs. Monroe, by a mason at the West, with whom had been deposited a large donation from Jerusalem Chapter, in the city of New York, together with sums of money from other masonic bodies, for the relief of the western sufferers, in consequence of the Morgan abduction? All the apparent mystery which veils any part of this subject, from the most obvious light of truth, is explained in a single sentence; *the works of darkness are always employed to conceal the works of darkness.*

With this self-evident position before us, we may examine all the newspapers in our country, which are edited by the square, compass, and cabletow rule, and see how many will be found to contain an insertion of the affidavits of Samuel G. Anderton, and Agnes Bell, in relation to the murder of William Miller. Not one it is presumed; while in many of their columns may be found masonic burlesque on a well authenticated account of the perpetration of a horrid murder, evidently designing to calumniate the character of the deponents, and disprove the truth of their disclosure. After such an example, how often are masons, or their abettors, heard to speak with a sneer on the subject of the *Belfast murder*, as though it were a mere ridiculous fabrication? But why is a subject of so much interest treated with so much contempt? Is the account of atrocious murders, in cases where masonry is not concerned, thus withheld from the public, or turned into ridicule? If Morgan and Miller had been executed privately, by Elders of Presbyte-

rian churches, for cheating their ministers out of the salary which they had promised, and the facts had afterwards been disclosed and sworn to by some of those revolting Elders who witnessed the scene, and confessed that they were under oath to keep the transaction a secret for ever, but conscience goaded them to a public disclosure, the circumstances of which were corroborated beyond a reasonable doubt; how long time would it have required to spread every item of the horrid transaction before the American public, and the world, till not a man, woman, nor child, that could read or understand, would be found ignorant of the facts? None would have been uninterested. The story would have been published in every paper; told in every house; and condemned as a deed of darkness by the whole community. But thousands of the American people are doubtless, to this very day, ignorant of the most horrid masonic murders, because they are under masonic influence, by which the publicity of such works of darkness is suppressed. Thousands are so consummately ignorant to this very day, as to believe that William Morgan is yet alive, speculating on his book of masonic illustrations; and that Mr. Anderson's account of the murder of William Miller is a mere Antimasonic story, to create public prejudice against masonry. Such ignorance is the result of masonic device, to conceal the atrocity of the institution. One important fact, however, is incontestably proved by the masonic power of concealment, which is, that all unsuccessful attempts to elicit testimony to prove the wicked acts which the oaths of masonry bind its votaries to keep secret, adds substantially to the list of testimony to prove that the whole masonic fabric, from the foundation to the topstone, belongs to the works of darkness. When God shall bring all these hidden things to light, then will be known to the world of intelligent beings, the secret murders, the perjury, and all the horrid deeds of darkness which the oaths of masonry have kept concealed.

III. The institution of Freemasonry is a work of darkness, because

IT SUBVERTS JUSTICE; IS BASED ON IMPOSTURE; AND HAS BEEN RENDERED POPULAR ONLY BY SELF EXALTATION.

IT SUBVERTS JUSTICE. The mystic power by which this is done, is in conformity to the following points of masonic obligations. "I promise and swear that I will obey all signs given, handed, sent, or thrown to me by the hand of a brother mason." And, "I promise and swear that I will aid and assist a companion Royal Arch Mason, whenever I see him engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if it be in my power, *whether he be right or wrong.*"

Strict adherence to these masonic oaths is capable of producing immense mischief in the subversion of justice. A masonic judge on the bench, receiving a sign from the hand of a culprit before him at the bar, is bound by his masonic oath to espouse that culprit's cause, "*right or wrong,*" and acquit him if possible. A masonic witness, seeing the same sign, is bound by his masonic oath, to favour the culprit's cause, "*right or wrong,*" and testify that he knows nothing about the affair, or obstinately refuse to give testimony, though it cost him a fine of two hundred and fifty dollars, and three months imprisonment. A masonic jurymen seeing the same sign, is masonically bound to bring in a verdict of, NOT GUILTY, "*right or wrong.*" A masonic civil officer, seeing the same sign, and having charge of a brother prisoner, is bound by his masonic oath to give the culprit an opportunity to escape from justice, "*right or wrong.*" A failure in any of these instances, would be a violation of masonic obligations, and subject the offender to the execution of the penalty of death. Doubtless, in the course of human affairs, many innocent persons have been condemned; the guilty, acquitted; and the rights of the just, given to the unjust oppressor, through the influence of the mystic power of masonry to subvert justice.

THE INSTITUTION OF FREEMASONRY IS BASED ON IMPOSTURE.

Many of its most boasted claims are found to be a mere imposition on the world. It claims a divine origin, while proof is plain before us that it is a work of dark-

ness. It claims antiquity in its present form, when it is evident that its antique form, if any such form existed, was merely a compound of Jewish ceremonies, and heathen mysteries, while the history of Freemasonry clearly proves that the degrees of its present form are the result of modern invention. It claims a superior degree of the light of science; but when its science is analyzed, it is found to be merely the science of hoodwinking candidates, and teaching them the meaning of *Boaz*, and *Jachin*, *Shibboleth*, and *Mah-hah-bone*, and a variety of ceremonies too silly to occupy the time of children, and too wicked ever to be practised by christians.

Masonry claims to possess, in a high degree, the virtues of morality, such as charity, honesty, truth, and good-will to mankind. But, on investigation of its moral principles by the test of truth, it proves to be a system of gross immorality. Its *benevolence* is mere selfishness, confining fraternal charity to the fraternity only. Its *honesty* consists merely, in being under oath not to defraud a brother mason out of two-pence. Its *truth*, when put to the test, is found to be an oath on penalty of death, to *conceal the truth*, even unto perjury, for the preservation of masonic secrets, and for the concealment of masonic crimes, let the amount of fines and imprisonment be what they may. And its *good will to mankind*, is found to exist in an oath to execute secret vengeance on members of the human family, for offences of the most trifling nature.

And, as the finishing stroke and topmost point of all its superlative arrogations, masonry claims an indissoluble affinity with christianity. It professedly combines the hope of the christian, and that of the mason, to one common centre. Its aim is to inspire the belief, that heaven itself is the superlative Grand Lodge of perfection; that God is the Great Grand Master Mason of the universe; that christianity and masonry united, will prepare mankind for the eternal celebrations of the upper Grand Lodge; and that all who are thus prepared, will be honoured with the chief seats, and be entitled to wear the most precious jewels of the heavenly temple, where the never ending employment will be to labour with imperishable masonic implements, and participate the sublime refreshments of an eternal meeting in the celestial "*Sanctum Sanctorum*." Such anticipations, doubtless, have made thousands of *masonic christians*; inspired them with hope, high as the throne of God; and filled them with expectations of future happiness, as expansive as the universe, while not a mallet was lifted, nor a stroke employed, nor a step taken, nor a prayer offered, nor a desire raised to the throne of mercy, for that purity of heart, that holiness of life, and that good hope through the grace of the Saviour, which alone can secure the blessings of a glorious immortality.

But the light of truth has disclosed the secret, that the masonic claim of oneness with christianity is altogether fallacious. No system can be correct which inculcates directly contrary principles. Masonry does this by a studied union with all kinds of religion. It perfectly accords with the religion of the Pagan, who worships the Apis and Crocodile, in Egypt. It conforms to the religion of the Hindoo, who kneels before the household earthen images which are to be annually offered for sacrifice, in consecrated waters to the gods of Neptune: or him who joins in the sacrifice of human victims on the funeral pile, or expiates for sin under the wheels of the temple of Jugernaut. Masonry perfectly accords with the religion of Mahomet, and holds the Alcoran in as high veneration as the christian's bible. And it equally harmonises with the religion of the infidel, who rejects the bible as a fabrication of human invention; who denies the necessity of a Redeemer; who pours contempt on the doctrine of Christ crucified; who ridicules the christian's fears and hopes, as the chimera of fanaticism, or the vision of a deluded imagination, and prides himself in the belief that reason, unassisted by divine revelation, is the all-sufficient guide to happiness, both here and hereafter. As a proof that Freemasonry is equally partial to infidelity, as to christianity, you are presented at one view with the emblems of each order at every masonic procession in the land of Christendom. The open bible is carried in masonic processions, as an emblem of the christian's rule of life; while the square and compass, *on the open bible*, are displayed with equal pomp, as emblematical of the governing

principle of REASON, the only rule of life acknowledged by the infidel. By this boasted union with various systems of religion, of directly contrary principles, Freemasonry proves itself to be antichristian, a system of imposture, totally destitute of the doctrine of salvation, devoid of a platform of correct moral principle, and fit only to be classed with the works of darkness.

THE INSTITUTION OF FREEMASONRY HAS BEEN RENDERED POPULAR ONLY BY SELF EXALTATION.

No institution has been so highly extolled as Freemasonry. Its favourite orators have exerted their highest stretch of power to proclaim its praises to the wondering world. Ignorant of its real character, which was masked in disguise, the world could not dispute its claims, and, consequently, its pathway to honour was unobstructed. Under such circumstances, it has been the policy of the prince of darkness to raise the popularity of the institution of Freemasonry, by enlisting the great, the learned, and nobles of the earth to become members of the fraternity. While of the religion of the Lord Jesus, it has been said, "Not many wise men after the flesh, not many mighty, not many noble are called:" of masonry, it has been the boast of its panegyrist, that great men, mighty men, nobles, kings of the earth, chief captains of hosts, great lords and counsellors, honourable rulers, chief judges and magistrates, great merchants, rich men, great heroes, great philosophers, learned prelates, dignitaries, bishops, elders, and many members of christian churches, have honoured the institution of Freemasonry with their membership. This has been the triumph of the institution; the theme of its orators, and the boast of all its powers of self-exaltation.

But the period has at last arrived when the mask of masonic disguise no longer obstructs the power of perception; and the wondering world is now able to understand the *manner* in which all these great, and mighty, and noble, and honourable, and learned men, were made masons. Every one of those great wonders of men, who, in his kingly, or pontifical attire, appears in a masonic procession like an inhabitant of some other planet than the earth, whose tinsel and tinkling robe, with golden bells and pomegranates, and whose apparently celestial mitre, with "*Holiness to the Lord,*" written in large capitals on the forehead, attracting the gaze even of the children and servants of the streets; yes, hearers, every such *great man*, in order to become a great mason, has submitted to be stripped of every article of wearing apparel, to the last article of decency, and *that* divested of pins and sleeve-buttons; and to be invested with the additional clothing of a pair of masonic drawers, tied on with strings, reaching a little below the knees; an old slipper on one foot, and the other bare; a tight bandage round the head to cover the eyes, and constitute a poor blind candidate, in search of masonic light; and a rope, called cabletow, about ten feet long, with one end noosed round the neck. Such is the mere preparation to enter a lodge-room. How dignified must a great man, or a minister of the gospel appear, in this pitiful plight! And yet every great man, to become a mason, has been thus prepared, in a little adjoining apartment, to enter the temple of masonic science, totally ignorant of matter, and form, and oath, and ceremony, which were there to be required of him. He saw nothing. He knew nothing, for he appeared to himself like a fool. But his friendly guide announced his readiness to go forward; and after a round of ceremonies, the door of the lodge-room was opened, and he was permitted to enter. As he passed the threshold of the "*Sanctum Sanctorum,*" to his sudden and great surprise, his left breast came in painful contact with the sharp point of a compass, held, and guided by a masonic officer. At the same instant he was, probably, almost shocked out of his wit, by the apparent thunder of a fraternal stamp on the floor with the foot, which every mason in the room performed with his might. After travelling awhile round the room, in darkness, he was directed to kneel on the floor, for the benefit of a prayer, which is usually a written form, without the name of Jesus in it. After further ceremonies, he was directed to kneel on his left knee, to place his left hand *under* the bible, and his right hand on the open book, square and compass, in which position he was required to take the oath of an entered apprentice, swearing to keep all the secrets of masonry, on penalty of death. Amidst the roar

of another fraternal stamp, the bandage from the eyes being suddenly removed, he was next brought to behold the *amazing* light of three burning candles, the almost dazzling brightness of which, he was instructed to understand represented the sun, moon, and *Worshipful* Master of a lodge. What most wonderful light! What sublime representations! Next, he was instructed to understand, that pressing his thumb nail hard upon the upper joint of the fore finger of a person with whom he shakes hands, is the grip, the sign, and the first token of a mason, and that its name is Bo-az, which name he was sworn never to reveal, on penalty of having his throat cut, and his tongue torn out by the roots. After a round of ceremonies of similar importance, to teach him the royal masonic art of keeping a secret, and bestowing *charity on worthy brother masons*, he was divested of his drawers and slipper, invested again with his own apparel, presented with a masonic apron, taught how to tie it on and wear it, and, he was masonically pronounced an **ENTERED APPRENTICE FREEMASON**.

Such is the manner in which men enter the door leading to all the honour and *greatness* to which a multitude of masonic degrees, equal in folly, and far superior in wickedness, can raise a human being. And now the world must be excused for deciding that Freemasonry has been transported into popularity by self exaltation without merit. For the light of truth has discovered, that all its accumulated greatness derived existence only from the profusion of its own praise. All its boast of wonder, has proved to be the empty sound of the trumpet of self-exaltation. This alone has rendered masonry popular in the world; and the public knowledge of this fact has tumbled the whole self-exalted fabric into the depths of degradation. It has become a proverb, a by-word, and a reproach among mankind. For, among other abominations, its subversion of justice, its deceptive pretensions, and its self exalted nothingness, have engraven it on the list of the works of darkness, never to be obliterated.

LASTLY. The institution of Freemasonry is a work of darkness, because **IT BEARS DECIDED MARKS, OF BEING ONE OF THE CONFEDERATE POWERS OF INIQUITY, PREDICTED BY THE APOSTLE JOHN, ON THE ISLE OF PATMOS, WHICH WOULD COMBINE THE WORLD IN ARMS AGAINST GOD, AND BE OVERCOME AT THE BATTLE OF THE GREAT DAY JUST BEFORE THE MILLENIUM.**

In the sixteenth chapter of the Revelation, and under the representation of the pouring out of the sixth vial, St. John declares a vision thus, "And I saw three unclean spirits like frogs proceeding out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, and going to the kings of the earth and to the whole world, to gather them together to the battle of the great day of God Almighty."

This vision, doubtless imported, that, in the latter days, there would arise a confluence of opposition to God, to the gospel of Jesus Christ, and to the interest of holiness, and that from various sources a combination of the powers of darkness would agree to form one vast and mighty phalanx to oppose, root out, destroy, and, if possible, exterminate true religion from the world.

By the "*Great day of God Almighty*," we may understand the period when there will be a signal display of omnipotence, in the total defeat of the combined powers of darkness, comprising the last dreadful conflict which will precede the dawn of millennial glory. The powers which would form this combination of opposition to holiness, and collect the world in arms against Jehovah, were represented by "three unclean spirits like frogs proceeding out of the mouths of the dragon, beast, and false prophet," and denominated "the spirits of devils working miracles."

Frogs are amphibious animals, that can live in air or in water; and it was a miraculous multiplicity of their number that once covered the whole land of Egypt, and constituted one of the dreadful plagues of that guilty nation. Probably, in allusion to that awful judgment of a whole kingdom covered with those unclean animals, St. John saw in a vision, that the world itself would be comparatively covered with an unclean host of opposition to God and holiness from three combined sources of the powers of darkness.

Let it not be considered arrogance in us, if we attempt to examine, whether any objects or events in the history of our world may be found to have existed, and to have been so combined in their efforts to unite the forces of the world in arms against God, as may answer in any measure to the inspired description of the foregoing vision of St. John, on the Isle of Patmos.

One of the unclean spirits like frogs, we are told, proceeded out of the mouth of the "FALSE PROPHET."

By the False Prophet of the Revelation may we not understand, Mahomet, the arch deceiver of the Eastern world, who commenced his career in the fore part of the seventh century, on the assumption of being the Great and only Prophet of God, superior to Jesus Christ himself.

By the "spirit like a frog," proceeding out of his mouth, may we not understand the great delusive system of Mahometanism, which was devised, and matured by Mahomet, until, by the power of the sword, a vast proportion of the Eastern world was brought into subjection to an established religion, in opposition to the kingdom of our Lord Jesus Christ, and which was calculated to bear down like the force of a mighty torrent, against every thing that would tend to favour Christianity. On this hypothesis, Mahometanism with all its false pretensions, and destructive delusions which have prevailed for more than a thousand years, deluging the Eastern nations with a flood of errors, may be considered as one of the spirits like frogs, which belong to the combination of the spirits of devils working miracles, and going to the kings of the earth, to gather the nations in battle at the great day of God.

Another of these unclean spirits like frogs, we are told, proceeded out of the mouth of the "BEAST."

By the "*Beast*," may we not understand that power of iniquity which arose out of the sea of national commotion, about the middle of the eighth century, called the Papal Power, comprising the supreme authority of a combination of Church and State, forming a civil and ecclesiastical polity, by which the nations of Europe were brought into subjection to the power of Anti-christian despotism.

If the Papal Power is the Apocalyptical *Beast*, may we not understand, the unclean spirit like a frog proceeding out of his mouth, to signify the exercise of that power, lorded over the consciences of men, prostrating all civil and religious liberty at the feet of an inflexible Tyranny; trampling under foot the laws of heaven; setting at open defiance the authority of God, and wielding the sword of persecution against the followers of Jesus to drive religion from the earth. This drama has been acted in the world for more than a thousand years. The abomination still exists, and will continue, until it is overthrown by the power of God. Such is the nature of the unclean spirit like a frog proceeding from the mouth of the *Beast*.

But there is still one spirit more to complete the Triple confederation of Anti-christian powers against the Almighty. This is the first mentioned by the Apostle, in his vision, and proceeded out of the mouth of the Dragon. By the Dragon we may understand Satan the Prince of darkness. An unclean spirit like a frog, is represented as going out of his mouth. It is now submitted to the good sense of all who read and understand the Bible, who are acquainted with the history of nations, and the providence of God, to determine, and show, whether there is any existing object or power in the universe, that will answer the description of the unclean spirit like a frog proceeding out of the mouth of the Dragon; as destined by the Prince of darkness, to close up the ranks of the allied powers of opposition, and complete the confederation against the Almighty, if the Institution of Freemasonry is not that object. From the nature of the institution as it now appears before the world, and is confirmed by incontestible authority, it will suffer nothing by a comparison with either of the other powers of the confederation, neither in relation to extent of dominion, force of demoralizing influence on the human mind, pointed opposition to all that is spiritually and experimentally good, and power to deceive and destroy immortal souls.

From such considerations the opinion is hazarded, that the Institution of Free-

masonry is the object designated by the unclean spirit like a frog which proceeded out of the mouth of the Dragon, agreeably to the vision of the holy Apostle on the Isle of Patmos. Admitting this to be the fact, the Grand Confederation is complete, comprising Mahometanism, Papal Despotism, and Freemasonry. Their number is Three, their nature is One, and their extent is equal to the inspired vision. They are three powers of iniquity. This is what constitutes their natures unclean, i. e. unholy. Their affinity consists, only, in their agreement to oppose God and holiness, to deceive mankind, and to destroy their souls. In this work of darkness their powers combine and concentrate. And thus they go unitedly to the kings of the earth and to the whole world, to gather them together to the battle of the great day. But, their combined forces will be broken, and triumphantly overcome. All opposition to the Gospel of Jesus shall be put down. The sun of millennial glory will arise, Satan will be bound, and the earth will be filled with the knowledge of God.

IMPROVEMENT.

If such is the nature of Speculative Freemasonry, then all lovers of God, lovers of mankind, and well-wishers to the best interests of community, are under special obligation to renounce it, to withdraw fellowship from all who adhere to it; to reprove it by precept and example; and, by every laudable effort, endeavour to exterminate its influence from the society of mankind. Such is the admonition of an inspired Apostle. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Particularly on a review of the foregoing subject, it may be remarked,

FIRST. THAT ALL MINISTERS OF THE GOSPEL OF EVERY DENOMINATION, WHO ARE MASONS, AND ALL MASONIC MEMBERS OF CHRISTIAN CHURCHES, ARE COLLECTIVELY AND INDIVIDUALLY BOUND BY THE AUTHORITY OF GOD'S HOLY WORD, TO RENOUNCE FELLOWSHIP WITH FREEMASONRY.

They are under no less obligation to renounce fellowship with *this work* of darkness, and to reprove it, than they are to renounce, abstain from, and reprove Adultery, Intemperance, Profanity, Sabbath-breaking, Theft, Perjury, Murder, or any other work of darkness that can be named. Adherence to the principles of an institution, combined in its efforts to maintain opposition to God, cannot consist with the maintenance of Christian character. As well may there be fellowship between light and darkness; as well may there be concord between Christ and Belial; as well may he that believeth have part with an infidel, as for a professed minister of the gospel, or any private Christian, to continue connexion and fellowship with Freemasonry, and still maintain an unblemished Christian character, and an holy walk with God.

One distinguished part of the device of the Prince of darkness, in promoting the institution of Freemasonry, has been to influence ministers of the gospel, and members of christian churches, to become members of the fraternity. Various measures have been adopted to accomplish this purpose. Ministers have been told, that the knowledge of masonry would enable them to understand their Bible better, and qualify them for more extensive usefulness to mankind. As a farther inducement, it has, of modern date, been the practice of the subordinate lodges, in conformity to the Constitution of the Grand Lodge, to give ministers of the gospel the degrees of masonry *gratis*. The devices of the adversary have so well succeeded, that no small proportion of the ministers of the gospel have become masons, and, as a matter of course, many of the members of their respective churches have followed the example of their Pastors. It would be rational to suppose that ministers, and all professors of christianity, after taking the first degree of masonry, in the degrading manner which we have before described, would be convinced that all the light they had received belonged to the works of darkness, and that they would have instantly withdrawn themselves from all fellowship with it, and humbled themselves by deep repentance before God, and unreserved confession before

men. Some, it is believed, have done this, but others have not. Should the question be asked *me*, why I permitted myself to take Twenty-one degrees of masonry before I renounced it, I could only answer, that such is the indescribable power of masonic infatuation, that one step into darkness prepares for another, and onward I pressed as others have done, in search for light, and science, and knowledge, and wonders, till Satan, the old infernal spider, has wound the web of masonic oaths and penalties, Five, Ten, Fifteen, yea, Twenty times and upwards round them, binding them by the penalty of death, to continue all their life time, in the fellowship and practice of the works of darkness. How deplorable would have been the condition of masonic ministers, and all the masonic members of Christian churches thus entangled, had there been no method devised by which they might lawfully escape the snare of the adversary, and obey the commandments of God!

Many imbibe the idea, that this is in fact the case; that their masonic obligations are perpetually and sacredly binding; and that to renounce Freemasonry, would be a crime of perjury. But, if masonry is a work of darkness, how can men be bound by its obligations, when God commands them to renounce it? The obligations themselves belong to the work of darkness, and to repent of the sin of taking masonic oaths, and to break them instantly, is the import of the divine command, when God says, "Have no fellowship with the works of darkness." A determination to adhere to masonic obligations, is, in effect, to proclaim open war with God and heaven, to set at nought the counsels of Jehovah, and pursue the road to destruction.

How perfectly absurd is the idea, that ministers of the gospel, and professors of christianity, who are entangled in the works of darkness, should be bound by oath under penalty of death, to continue in their sinful abominations during life! The amount is, We have sworn to serve Satan for ever, and the oath must be performed. What can be more preposterous? It is clearly proved that the oaths of masonry are unlawful and wicked, and that to adhere to them will lead men to destruction. It is the doctrine of common sense that unlawful oaths are not binding. If a man take an unlawful oath, he is bound by the authority of heaven to repent of that act, to break that oath, to humble himself before God, and seek for pardon. This is Bible doctrine. This is common sense. Were the Forty men of old bound to murder St. Paul, because they had rashly sworn to do it on penalty of death, in case of failure? And would they have perjured themselves, had they repented and publicly renounced their wicked oath? Was Herod bound to take the life of John the Baptist, because he had sworn to grant the request of a giddy young female? Suppose a man should rashly swear in the morning, that he would kill his neighbour before sunset, would he be bound to keep and perform that oath? Or would it be his duty to break the oath, and repent of the wickedness of malicious swearing to perpetrate the most horrid crime? Or, suppose a man should be decoyed to take an oath of partnership with a company thus bound by an oath of confederacy, and it should turn out that they were a band of highway robbers; would this man be bound by his oath to rob mails, pick pockets, break open houses, and plunder for gain, at the risk of life and expence of blood, because he had sworn thus to do? Or would it be his duty to break the oath which bound to perform such nocturnal depredations, in violation of all laws, human and divine, and to repent, forsake, and expose the wickedness of the combination? Who can hesitate a moment in deciding each of the above cases against the binding force of oaths to commit unlawful acts? Every such oath is wicked, and ought to be broken; and such are the obligations of masonry. Every mason is, hence, sacredly bound by the authority of heaven, to renounce all his oaths of allegiance to the institution of Freemasonry, because they bind to the performance of things, unlawful in their nature, absurd and ridiculous in their observance, and destructive in their consequences.

With such contamination, the churches of our Lord Jesus Christ are polluted. Many ministers are masons, and refuse to hear the admonitions and reproof of heaven. Many of their members follow their example. Doubtless Satan triumphs in such fidelity to his cause. A minister of the gospel, who renounces masonry,

can scarcely find the door of a church open to his labours among some denominations, for the reason that there are so many adherents to masonry in the church. Many ministers who are not masons, dare not unite in the fellowship of a seceding brother, for fear of offending some of their masonic hearers and supporters. General A, Colonel B, Doctor C, Esquire D, Lawyers E and F, Merchants G and H, and other Great men down to X, Y, and Z, are masons. Every eye is upon the minister. The least word or deed that might be construed against masonry, will ensure to the Pastor, what is termed by some a "*a walking paper*," i. e. some complaint must be preferred against him, and he must be dismissed (in disgrace if possible) from his congregation. Such is the influence of masonry in the church. Satan has planted his infernal standard in the centre. Many a church door is tyed with the drawn sword of masonic power. The ordinances of God are contaminated with the spirit of masonic vengeance. Many will profess to lament that it is so, and express a wish that it were otherwise. But under the banner of the works of darkness, who will dare to face the enemy, and boldly testify the truth of God! Not he, who is a mason, and holds to the binding force of its obligations; nor he who is awed to silence by masonic influence. Such watchmen will have fellowship with the works of darkness, when God commands them to renounce, be separate, reprove, and touch not the unclean thing. O when shall the sons of Levi be purified from the defiling powers of darkness! When shall the church be purged from the abominations of masonry!

SECONDLY. On a review of the foregoing subject, we remark,

THAT IT IS THE DUTY OF ALL THE MINISTERS OF RELIGION TO PREACH AGAINST THE ATROCIOUS NATURE OF THE INSTITUTION OF FREEMASONRY, WITH THE SAME PLAINNESS AND ENERGY THAT THEY ARE REQUIRED TO USE IN PREACHING AGAINST SABBATH-BREAKING, PROFANITY, INTEMPERANCE, OR ANY OTHER GROSS IMMORALITY.

One essential characteristic of God's faithful ministers in all ages of the world; has been to sound an alarm, when danger appeared; to point out, in detail, the prevailing sins of the times; and plainly warn, and admonish the people to repentance and reformation. Those, who failed to do this, forfeited the title of their commission, incurred the displeasure of God, and were held accountable for the guilt and blood of lost souls. Freemasonry, the once pretended "*Handmaid of Religion*," has proved to be in reality a work of darkness. And it may, with propriety, be termed Satan's Grand Master Piece, the very Cap of the Climax, of all his stratagems to accomplish the work of destruction. Perversion of God's holy word; a blasphemous use of his great name; a profanation of sacred and holy things; the subversion of Justice; abominable imposture, perjury, blood, and murder are found in its skirts. Can the ministers of the holy religion of Jesus be justified, then, in the practice of passing over, in total silence, the enormities of prevailing Freemasonry, which threaten destruction to all that is dear in life, hopeful in death, and blissful in eternity? Can they be justified, it is asked, on the ground of being masons themselves? Not, indeed, as long as the words "Have no fellowship with the unfruitful works of darkness" stand written in the book of God. Can they be justified in such neglect, for fear of offending some of their masonic hearers and supporters, or *their* friends? As well might they connive at Sabbath-breaking, Profanity, Drunkenness, Theft, Falsehood, Infidelity, and all other abominable wickedness, for fear of offending some of their immoral hearers and supporters, or *their* connexions. O how can the Watchmen on the walls of Zion clear their skirts from the blood of souls, while, for the love of praise, or to preserve a false peace, or for fear of losing some of their friends, and a portion of their salary, they shut their eyes and ears, and put a seal on their lips, by the plea, "We know nothing about masonry, and prudence leads us to say nothing about it; or we are members of the Institution ourselves, and will never violate its most sacred obligations!" Surely, such ministerial fidelity to the blood-stained Institution of Freemasonry, must be the result of "*DARKNESS VISIBLE*," as Milton

describes it; yea, Darkness incomprehensible issuing from the smoke of the bottomless pit.

In view of such considerations, I feel it to be my indispensable duty, arising from a sense of my own shameful experience of the knowledge of masonry, to entreat my brethren in the holy ministry, and add to my entreaty a solemn warning, especially to those who are masons, to renounce, come out, and be separate from masonic abominations. All others, I would entreat and beseech to lift up their voice, and be not afraid, but testify publicly, and privately, against the works of darkness. If masonic members of churches will cleave to masonry, and falsely deny the enormities of its nature, exclude them from the communion of the church, that the sanctuary may be purified from the foul contamination. Yea, I would entreat, and beseech the judicatories of the church, of all denominations of Christians, to unite their wisdom, their talents, and pious efforts, to withstand, suppress, and root out this formidable enemy of righteousness, with all its combined and complicated powers of deception, until it is exterminated from our land, and banished from the world. If ministers have been instrumental in promoting its popularity, let ministers humble themselves to be more instrumental in promoting its overthrow. Though it may cost them their good name, the hatred and opposition of Satan; the contempt and persecution of wicked men, and the vengeance of masons, yet God will not fail to reward them with his promised blessing. And as a seal of the testimony which I have borne, and now bear, against the institution of Freemasonry, I do now most solemnly protest against, and totally disavow, the prevailing usage of those churches of all denominations of professing Christians, who consider it no breach of gospel rule, to hold in their connexion and fellowship the avowed adherents of an institution which belongs to the works of darkness, firmly believing it to be my duty to renounce the fellowship of all professing Christians who denominate themselves Freemasons, who knowingly and sentimentally avow the usages, and professedly hold in sacred veneration the masonic binding force and virtue of the obligations of speculative Freemasonry.

TO CONCLUDE.

**IF THE INSTITUTION OF FREEMASONRY BELONG TO THE WORKS OF DARKNESS,
THEN OUR CIVIL INSTITUTIONS ARE IN JEOPARDY.**

The light of truth has disclosed the long concealed fact, that one of the principal objects of the institution of Freemasonry, is to secure the posts of office, the seats of honor, the ensigns of power, with all their emoluments, and thus sway the energies of civil government. To secure this march to the summit of elevation, is the clause in the oath of the Royal Arch Degree, which, it is well known, has been introduced in some lodges as a part of the *Master Mason's Obligation*: "I promise and swear that I will vote for a brother (or companion) mason, and promote his election to office, in preference to any other candidate of equal qualification." It is on this principle, and this only, that it can now be accounted for, that about two-thirds, if not three-fourths, of all the offices of our civil, military, and municipal departments of government have been filled with masons. Even from the responsible trust of the Presidential chair, to the most inferior town office throughout our wide spread Republic, a majority of masons, it is believed, still bear rule; and masonry, (with other things designated by Agur of old,) will never say "*It is enough.*" as long as there is an office within the bounds of the nation, which is not filled with a mason.

Secret societies are always dangerous to civil government; and none is in greater danger from their influence, than a Republican form of government. Its offices being filled by the elective franchise, public and individual

rights can be secured only by the suffrage of a free people. But the whole body politic cannot be free and independent so long as a part of the community are combined under oath of secrecy, and under circumstances to arrogate to themselves the power of confederate influence, to promote each others' elevation to office, honor, wealth, and power, in preference to members of the other part of community, who are acknowledged to possess equal qualifications. This is precisely the advantage, which Freemasons, under the mask of charity and good will to man, have exercised over the rest of community. By this advantage, it has evidently been their aim to secure the exclusive right of office, emolument, and government. And ere the Commonwealth was apprised of the imposture, or discovered omens of danger, the chains of masonic despotism were forging, and preparations fast making to bind the nation in its power. What the result would have been, had the works of darkness met with no repulse, is beyond the power of present calculation. Suppose the secret machinations of masonry had succeeded without molestation, until, by its mystic power of elevation, all the commanding officers of the military and maritime forces of our national defence, all officers of civil government, post masters, and directors of the various banking establishments had been masons; and all the financial sources of the nation had been brought within the compass of masonic grasp.

After all this preparation, suppose a plot had been formed to overthrow our dearbought Republican Government, to erect a throne in this western world, and place on it a Grand, Sublime, Royal, Ten Times Thrice Illustrious, and Absolutely Sovereign Masonic King. Suppose the "*Thirteenth day of the month Adar*" had been selected to blow the trumpet in Washington, and proclaim "GOD SAVE THE MASONIC KING," while all the members of the Grand and Subordinate Lodges, Chapters, and Encampments in the Union, having been notified by posts, to prepare themselves on the day appointed, were well harnessed, with Sword, Shield, and Buckler, and commissioned to kill, slay, and utterly destroy all who would not respond at the sound of the national trumpet, "GOD SAVE THE MASONIC KING." To defray the expense of all necessary force of arms, in securing the triumph of a Coronation, and unconditional submission to his Sovereign Masonic Majesty, suppose the grasp had been made on the vaults of the numerous Banks, and money offered in prodigality to all who would enter the field in support of the Revolution. Under such circumstances, what could have prevented the total overthrow of our national government, and the establishment of an absolute Masonic Monarchy? If the government of France was revolutionized in *three* days, might not the government of these United States have been changed to Monarchy in *one* day by the Mystic Power of Masonic Stratagem? Nothing could have prevented such a revolution, but the interposition of that Divine Providence which has broken asunder the strongly fortified enchantments of Freemasonry, and exposed its works of darkness to the world. The God of Israel has interposed. Glory be to his name; the Lord of Hosts has hitherto prevented our national ruin.

But even on the supposition that the exposures of the abominations of Freemasonry should terminate in civil war, as has been already insinuated, how many thousands of the miscreants of our land, would be found base enough, for the love of money, and rum, and war, to shoulder fire-arms, unsheath the sword, join the masons, and swear by the strength of the cable-tow, that they would conquer Anti-masonry or die?—This is no Chimera.

It is a measure that is comprised within the "*Compass, Square, and Angle*" of masonic effort. And who can calculate the result of such an outrage on the American government? The amount of the loss of blood and treasure, might be such as Vengeance itself might not be able to countervail, nor to sustain.

Our only hope is in God. Our prayer is, that under the Divine Protection, Americans, who have been taught the lesson of Freedom at the expense of the blood of their Fathers, and the widowhood of their Mothers, will still be FREE. The titles, and honors, and mottos of Masonry, savour hard of Royalty, Sovereignty, and Despotism. Let masonry prevail and prosper, and the deplorable results may be looked for of a Masonic Monarchy for our form of government; a masonic established religion; a masonic church; a masonic way to a masonic heaven; and blood and massacre, and destruction to all who subscribe not to support the Monarch, who sways the energies, and rewards the services of the works of darkness.

Then might be written with tears and blood, America is fallen! The last ray of her independence is covered with despotism and darkness! Her Hope is withered! Wo, Wo unfurls the banner of moral desolation over the length and breadth of the once happy land; while an unholy religion defended and nurtured by masonic VENGEANCE, shall lead millions of immortal beings from the masonic conclaves of darkness on earth, to the pit of eternal darkness below. O, my countrymen! my countrymen! beware of the enchanting, delusive adversary, and awake to secure the best interest of the nation! If Freemasonry is a work of darkness, engendering destruction to the morals, and happiness, and souls of men, and inimical to the very existence of our inestimable government, then to oppose its progress by every laudable measure, trusting in God for success, and praying for the promised brightness of his coming to destroy these works of the adversary, must be the indispensable duty of every lover of Righteousness, of Liberty, and Independence. This is the true spirit of Anti-masonry. Opposition to the masonic works of darkness, is the amount of its import. Hence, if Freemasonry is bad, Anti-masonry is good. To promote this cause, was the object of the late National Convention in Philadelphia. May God follow their deliberations with his blessing. May the measures which have been adopted, diffuse a savour of the knowledge of the evils of Freemasonry over the Republic of America, and to the remotest regions of earth. May the march of the destroyer be successfully and triumphantly opposed at every rallying point of defence, until its power and influence shall be so weakened, that there shall not even be strength enough to cry *Quarters!* And being banished to the land of oblivion, may the blessings of Freedom and Peace be guaranteed to the nation, by the suffrage of an independent people, and thus be perpetuated, without contamination, to the latest posterity.

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