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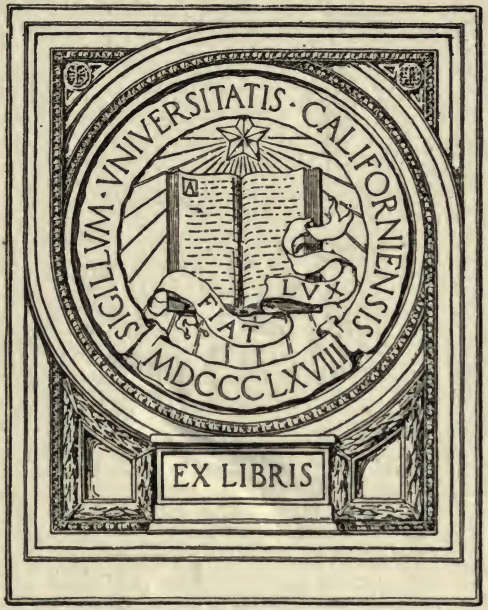
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PREFACE.

This book is the very cream of years of gleaning and research; a vast mine of valuable information; a great store-house of overwhelming evidences; a regular arsenal of astounding facts; a magazine of unanswerable testimony; a wonderful symposium of public opinion; a tidal wave of expression of surprising magnitude; a whirlwind of independent thought; a perfect cyclone of radical criticism; a complete documentary compilation, powerful and convincing; an all-round exposition of an organized, aggressive and widespread movement; every item a text, and every chapter the outline for a powerful sermon, speech or lecture. The compiler surrounds himself with public opinion as with a wall of adamant. Cumulative proofs show up the blackest and foulest conspiracy ever in America, to startle the nation like a thunderbolt from a clear sky. It embraces the opinion of more than 100 papers, as found before the public, and men and women high in church and state are thrown on the witness stand. The attitude and expression alone of such an array of powerful newspapers, eminent statesmen, learned divines and noted reformers as are introduced to the reader, would herald any publication and insure a wide hearing on any national theme. Ministers, editors, teachers, lecturers, writers, and students of the American system are not posted until they have studied thoroughly this remarkable book; they will read its startling chapters again and again. It is especially by the encouragement and co-operation of that public spirited patriot and Christian, Elder Rufus Smith, of Wheaton, Ill., that this timely volume is sent on its mission of enlightenment. Influential journals, whole churches, and strong organizations are interested in its successful career and extended circulation. Any chapter is worth many times the price of the book and every citizen should have a copy for constant use and ready reference. Over 200 pages of close print—more matter than many works of twice or thrice the size with larger type, pictures and broad margins. Every book sold will call for a dozen for friends and neighbors; will sell ten to one over any costly dollar print. Live agents wanted in every congregation, public school, college, town and neighborhood. Enquire for the book of your local news dealer, at the book stores, of any train boy, or to receive a copy, paper cover, postpaid, remit forty cents to

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CHAPTER I.

THE BIBLE AND SECRETISM.

"*And I heard a voice from Heaven saying unto me write.*" *Rev. xiv. 13.*

Judgment must begin at the house of God, but it don't end there. The Church will carry a fearful responsibility to the final judgment. The Christian citizen and praying voter will give a strict account of his stewardship, and answer alike for sins of omission and commission. For the benefit of religious people and the edification of the professed followers of Christ we have arranged some Scripture that will bear reading and re-reading.

CENTRAL THOUGHT: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ."

COMPETENT TESTIMONY: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works. Knowing this first, that no prophecy of the scripture is of any private interpretation. If any man speak let him speak as the oracles of God."

SECRECY CONDEMNED: "The secret things belong unto the Lord our God: but those things which are re-

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vealed belong unto us and to our children forever, that we may do all the words of this law. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. But if our gospel be hid, it is hid to them that are lost. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestations of the truth commend-

ing ourselves to every man's conscience in the sight of God. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

All Worldly Brotherhood Forbidden: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. Enter not into the path of the wicked, and go not into the way of evil men. Avoid it, pass not by it, turn from it and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partaker of the Lord's table and the table of devils. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. Ab-

stain from all appearance of evil. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

LODGE OATHS: "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you, swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, Yea; Nay, Nay: for whatsoever is more than these cometh of evil. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord. And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity. Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

WORSHIPFUL MASTER: "No man can serve two masters: for he will hate the one, and love the other;

or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. Be ye not called Rabbi: for one is your Master, even Christ; and all ye are brethren. Neither be ye called masters: for one is your Master, even Christ. My brethren, be not many masters, knowing that we shall receive the greater condemnation."

TRUE AND FALSE SERVICE: "God's Word prohibits the believer from forming alliances with the ungodly in society. Whenever the Christian surrenders himself to the society of the unbelieving world, his heart will be led away from God. This is especially true of thousands of Christian men who have deliberately yoked themselves up with unbelievers in all manner of secret societies. This course of false alliance is doing more mischief to individual Christian men by turning their heart away from God and his service, and to the church by depleting and robbing her of her male membership, *than any other one enemy of Christ.* There never was a time when the cry, 'Come out from among them and be ye separate, saith the Lord,' was more needed than now."—*From Dr. George Pentecost's Bible Studies, 1889, p. 389.*

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, Ill.*

RELEVANT SCRIPTURES: "This know also, that

in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. For among my people are found wicked men: they lay wait, as he that setteth snares: they set a trap, they catch men. A naughty person, a wicked man, walketh with a froward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. For many de-

ceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. They profess that they know God but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. Ye hypocrites, well did Esaias prophesy of you, saying, this people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me."

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord."

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so, and what will ye do in the end thereof? Because ye have said, We have made a covenant with death, and with hell are we at agreement: when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. And more-

over I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. Therefore hell hath enlarged herself, and opened her mouth without measure, and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it. And mean men shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled. Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail. Thou art wearied in the multitude of thy counsels. Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee. Wherefore, as I live, saith the Lord God; surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I diminish thee; neither shall mine eyes spare, neither will I have any pity. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and

the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and the profane, neither have they shewed difference between the clean and the unclean, and have hid their eyes from my sabbaths, and I am profaned among them. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven images with fire. At that day shall a man look to his maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall he respect that which his fingers have made, either the groves or the images. Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

CHAPTER II.

MASONIC RELIGION.

In view of the increasing discussion of secret societies and especially of Freemasonry it might be interesting to enter into a candid, careful examination of this influential order. And in the beginning we hasten to assure the reader that we do not propose bring forward the testimony of non-Masons or of anti-Masonic publications. We do not propose to beg the question in any way, manner or shape, and if the reader should have ever been made a Freemason, we ask and hope that for the time being he will forget that fact, and having divested his mind, if possible of prejudice, will look at the subject from a common-sense standpoint, neither accepting nor rejecting a point or proposition until all the bearings are duly weighed. You are not responsible for the present form, character, religion, and government of Freemasonry, neither is the writer, because we had nothing whatever to do in originating, molding or shaping the system. However, we do have a right to look at the facts in the case, intelligently draw our conclusions therefrom, and then to "mark and govern ourselves accordingly," no man or set of men daring to lawfully molest us or make us afraid.

Now it is plain to every one that if anybody really knows what Freemasonry is, Freemasons themselves certainly must know; and if any Masons know, it is not necessarily the embryo, three-degree, pinfeather, Blue Lodge Masons, who perhaps do not know enough to visit a strange lodge without a brother along to vouch

for them, but it is self-evident that if any Masons know what the principles, doctrines and practice of the order are, it is the men who have gone from the "ground-floor" clear through the "pictures," who have made Freemasonry a life study, who are even now occupying the highest positions of honor and power in the craft, and who have been put forward by the institution to write its great standard publications, including its rituals, its monitors, its manuals, its lexicons, its dictionaries, its digests of Masonic law, together with its works on Masonic jurisprudence, its histories, its guides, its trestle-boards, and many other valuable works issued for the sole benefit of the "Worshipful Fraternity." The great Masonic works and documents herein quoted were written by the learned rulers and teachers of Masonry and are protected by the seal of the United States in copyright. They were written by high Masons, copyrighted by Masons, published by Masons, sold by Masons, sold to Masons, and openly endorsed and used by the Masonic Fraternity all over the land. Not only endorsed and used by well-posted individual Masons, but subordinate and Grand Lodges have officially fathered and are using them. With this understanding, reader, we will meet upon the "level" and part upon the "square." Is there not some legitimate method of arriving at a correct knowledge without trespassing on forbidden territory? Let us see.

"It is a duty incumbent on every Master of a Lodge, before the ceremony of initiation takes place, to inform the candidate of the purpose and design of the institution;" etc.—See Webb's Freemason's Monitor, p. 19.

Thomas Smith Webb was the first standard Masonic author in this country: he is the father of American Masonry. Very well, we will see what this assurance is.

"It is the duty of the Master of the Lodge, as one of the precautionary measures of initiation, to explain to the candidate the nature and design of the institution; and while he informs him that it is founded on the purest principles of virtue, that it possesses great and invaluable privileges; and that, in order to secure those privileges to worthy men, and worthy men alone, voluntary pledges of fidelity are required; he will at the same time assure him that nothing will be expectedof him incompatible with his civil, moral or religious duties." —Sickels' Freemason's Monitor, p. 31.

Dan Sickels is the great Masonic publisher of New York City and a Secretary General of the Supreme Council.

"Masonry includes within its circle almost every branch of polite learning. Under the veil of its mysteries is comprehended a regular system of science. Many of its illustrations, to the confined genius, may appear unimportant; but the man of more enlarged faculties will perceive them to be, in the highest degree, useful and interesting. To please the accomplished scholar and ingenius artist, Masonry is wisely planned; and, in the investigation of its latent doctrines, the philosopher and the mathematician may experience equal delight and satisfaction."—See Ibid, p. 62. Ahiman Rezon, p. 116.

Would it not be difficult to frame a stronger invitation to join any order than the above? But the question naturally uppermost in the mind of every Christian student would be, Does Freemasonary teach religion and morality, or is it an immoral, irreligious organization?

"No Lodge can be regularly opened or closed without religious services of some sort."—Webb's Monitor, by Morris, p. 13.

Perhaps they simply sing, or chant, or take up a collection.

"No Lodge or Masonic assembly can be regularly opened or closed without prayer." —Webb's Monitor, p. 284.

Then it must be prayer. Why do Masons pray?

"All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in God."—Mackey's Lexicon of Freemasonry, p. 369.

That is just the reason every one should pray if they are consistent in the prayer. Albert G. Mackey is the Past General Grand High Priest of the General Grand Chapter of the Masons of the United States. Again we read:

"But the order of Freemasonry goes further than did the Ancient Mysteries; while it embodies all that is valuable in the institutions of the past, it embraces within its circle all that is good and true of the present, and thus becomes a conservator as well as a depository of religion, science and art."—Pierson's Traditions of Freemasonry, p. 14.

A. T. C. Pierson is Grand Captain General of the Grand Encampment of the Masons of the United States.

"And, finally, we shall discover that our Rites embrace all the possible circumstances of man—moral, spiritual, and social—and have a meaning high as the heavens, broad as the universe, and profound as eternity."—Sickels' Ahiman Rezon or Freemason's Guide, p. 57.

This Masonic religion, it seems, is grand and comprehensive. There are many kinds of religion in this world, one true, and many false.

"The truth is, that Masonry is undoubtedly a religious institution—its religion being of that universal kind in which all men agree," etc.—See Mackey's Jurisprudence of Freemasonry, p. 95.

Do all men agree in the Christian, the Mohammedan, or the Mormon religion? What are the doctrines of this religion in which all men agree?

"The religious tenets of Masonry are few and simple but fundamental. The candidate must profess a belief in Deity before initiation."—Webb's Monitor, p. 284.

"The creed of a Mason is brief, unentangled with scholastic subtleties, or with theological difficulties. It is a creed which demands and receives the universal consent of all men, which admits of no doubt, and defies schism."—Mackey's Lexicon, p. 100.

"A BELIEF IN GOD. This constitutes the sole creed of a Mason—at least, the only creed that he is required to profess."—Mackey's Masonic Ritualist, p. 44.

"Ye believe in God ye do well; the devils also believe and tremble." Is the Mason obliged to subscribe to this lodge religion?

"Though in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."—Mackey's Jurisprudence, p. 94.

Is there no other test ever required?

"In our opinion, any further religious test is not necessary; and to require that a candidate profess a belief in the 'divine authenticity of the Bible,' or a 'state of future rewards and punishments,' is a serious innovation into the very body of Masonry."

"It is anti-masonic to require any religious test, other than the candidate should believe in a God, the Creator and Governor of the universe."—Chase's Digest of Masonic Law, p. 206.

Every Grand Lodge in America is represented in this great book of decisions. But why this peculiar creed?

"Under the shelter of this wise provision, the Christian and the Jew, the Mohammedan and the Brahmin, are permitted to unite around our common altar, and Masonry becomes, in practice as well as in theory, universal."—Mackey's Jurisprudence, p. 95.

This religion is practical and not mere theory.

"So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew, and the Moham-

medan, in all their numberless sects and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshiper of Deity under every form."—Webb's Monitor, p. 285.

We read in the Bible of a wide gate and a broad way. What do Masons mean by morality?

"Every Mason," say the old Charges of 1722, "is obliged by his tenure to obey the moral law." Now, this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturæ*, or the law of nature."

"This is the 'moral law,' to which the old Charge already cited refers, and which it declares to be the law of Masonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an institution whose prominent characteristic is its universality. The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses; and a disciple of Zoroaster would have turned from all to the teachings of his Zeud Avesta. The universal law of nature, which the authors of the old Charges have properly called the moral law, because it is, as Conybeare remarks, 'a perfect collection of all those moral doctrines and precepts which have a foundation in the nature and reason of things,' is therefore the only law suited 'in every respect' to be adopted as the

Masonic code."—Mackey's Masonic Jurisprudence, p. 502 and 503.

But hold on, says some one, Masonry is founded on the Bible. Is it? Revealed religion is not natural religion.

"The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry, it would be something else."—Chase's Digest of Masonic Law, p. 207 and 208.

There is nothing obscure or ambiguous about that. Now what is this strange religion? Past General Grand High Priest Mackey will tell us.

"The religion, then, of Masonry, is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."—Mackey's Lexicon, p. 402.

Of course it is not founded on the Bible. It would be hard to find a better name for natural religion. Does Freemasonry propose to set natural religion up against Christianity? IS IT A SAVING RELIGION?

"Masons are called moral builders. In their rituals they declare, emphatically, that a more noble and glorious purpose than squaring stones and hewing timbers is theirs—fitting immortal nature for that spiritual

building not made with hands, eternal in the heavens."—Sickels' Ahiman Rezon or Freemason's Guide, p. 71.

"In the investigation of the true meaning of every Masonic symbol and allegory, we must be governed by the single principle that the whole design of Freemasonry as a speculative science is the investigation of divine truth. To this great object everything is subsidiary. The Mason is, from the moment of his initiation as an Entered Apprentice, to the time at which he receives the full fruition of Masonic light, an investigator—a laborer in the quarry and the Temple—whose reward is to be Truth, and all the ceremonies and traditions of the Order tend to this ultimate design."—Mackey's Manual of the Lodge, p. 88.

Is not that about the mission of Christianity and the Church? Does Masonry teach regeneration from sin?

"There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the vail which conceals divine truth from his uninitiated sight."

"The world is left behind—the chains of error and ignorance which had previously restrained the candidate in moral and intellectual captivity are to be broken —the portal of the Temple has been thrown widely open, and Masonry stands before the neophyte in all

the glory of its form and beauty, to be fully revealed to him, however, only when the new birth has been completely accomplished."

"The shock of entrance is, then, the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Masonry. It is the symbol of the agonies of the first death and of the throes of the new birth."—Mackey's Masonic Ritualist, pp. 22, 23 and 24.

How does Masonry, natural religion or pure theism propose to do all this? Is it by and through the atonement?

"The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds, as living stones, for that spiritual building—that house not made with hands—eternal in the heavens."—Sickels' General Ahiman Rezon or Freemason's Guide, p. 70.

Simply obey the behests and teachings of Masonry and all is well.

"But in the Third Degree, the veil is removed; we are admitted to the Holy of Holies; we view the Cherubim in all their brightness; and are blessed with a foretaste of heaven, through the resurrection of the dead."—Oliver's Signs and Symbols of Freemasonry, p. 41.

Pretty thorough work to get a foretaste of heaven.

"We now find man complete in morality and intelligence, with the stay of religion added to ensure him of the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires."—Sickels' Freemason's Monitor, pp. 97 and 98.

Once in Masonic grace always there. Complete Salvation.

"Master Mason.—The third degree in all the different rites. In this, which is the perfection of symbolic or ancient craft Masonry, the purest of truths are unveiled amid the most awful ceremonies. None but he who has visited the holy of holies, and traveled the road of peril, can have any conception of the mysteries unfolded in this degree. Its solemn observances diffuse a sacred awe, and inculcate a lesson of religious truth—and it is not until the neophyte has reached this summit of our ritual, that he can exclaim with joyful accents, in the language of the sage of old, 'Eureka, Eureka,' I have found at last the long sought treasure. In the language of the learned and zealous Hutchinson, somewhat enlarged in its allusion, 'the Master Mason represents a man under the doctrine of love, saved from the grave of iniquity, and raised to the faith of salvation.'"—Mackey's Lexicon, p. 295.

Wonder if Freemasonry don't teach sanctification?

"Acacian.—A term derived from akakia, 'innocence,' and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin."—Mackey's Lexicon, p. 16.

Beat that if you can. Here is the strangest part of all.

"It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism, that the Mason is ever to be in search of truth, but is never to find it."—Mackey's Manual, p. 93; Ritualist, p. 106; Sickels' General Ahiman Rezon, p. 169.

"Ever learning, and never able to come to the knowledge of the truth." 2 Tim. iii. 7.

Albert Pike, Sovereign Grand Commander of the Supreme Council of the Sovereign Grand Inspectors-General thirty-third degree Scottish Rite, says in his book, "Morals and Dogma," page 819: "*The Blue degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the princes of Masonry.*"

We come now to the most important fact. CHRIST REJECTED. The words bracketed in the following quotations are entirely omitted in the Masonic Prints. See 2 Thess. iii. 6 and 12.

"Now we command you, brethren, [in the name of our Lord Jesus Christ,] that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."

"Now them that are such, we command and exhort, [by our Lord Jesus Christ,] that with quietness they

work, and eat their own bread."—Webb's Monitor, p. 120: Macoy's Monitor, p. 157; Sickels' Monitor, part 2nd, p. 51; Mackey's Ritualist, p. 348. See 1 Peter ii. 5 and 6.

"Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God [by Jesus Christ].

"Wherefore, also it is contained in the Scriptures, Behold, I lay in Zion, [Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded] for a foundation, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not make haste to pass it over."—Webb's Monitor, p. 73; Macoy's Monitor, p. 86; Sickels' Monitor, part 2nd, p. 5; Mackey's Ritualist, p. 271. See Rev. xxii. 18, 19; Deut. iv. 2, also xii. 32.

Thus briefly have we step by step reviewed the religion of Freemasonry. These learned men do not make Masonry, they simply state what it is. We put no construction on the language. It is plain, positive and authoritative. We simply comment on it as it stands. Masonry cuts the Bible in two to please the Jew, and rejects it altogether to please the Buddhist, Parsee, Turk and Confucian. It being *pure theism* destroys the trinity. Every section of this book will be a startling chapter in modern history for future generations. This especially should open the eyes and quicken the conscience of all church people to the awful system of false worship operating throughout the length and breadth of our land. The discussion of this lodge false worship strikes bed-rock on this the

greatest question of the hour. Other phases may interest the patriot and ordinary student, but this chapter should set every sincere Christian on fire with enthusiasm and holy zeal for the salvation of American citizens from lodge thralldom. It proves beyond all cavil that Freemasonry is a religion, that it claims to save men, save them completely and keep them saved. Freemasonry has its odes, chants, prayers and funeral dirges; its stewards, deacons, worshipful masters, priests and most excellent grand high priests; in the higher degrees, lodges of sorrow are held for the dead, and infant baptism is practiced. It is an awful state of affairs when a religious organization in this boasted age of civilization and gospel light, rejects the Bible, mutilates Scripture quotations by turning the Lord Jesus Christ out of his own blessed volume, ignores the Mediator entirely, and deliberately desecrates and appropriates every sacred rite of Christianity and the Church to false worship, with over one-half million zealous devotees bowing to its Worshipful Masters and Most Worshipful Grand Masters. Papal Rome has never denied that Christ has come in the flesh; but this Masonic religion ignores Christ and utterly fails to confess that there is or ever was the Christ; and this is plainly the antichrist so clearly described in Holy Writ. Sins of omission are as black and damning in the citizen and churchman, as are sins of commission. Failing to own Christ as the only Saviour is to stamp the religious pretender as an idolater. For he that climbeth up any other way, the same is a "thief and robber." To give aid and comfort to rebels against

God and righteous government is as much an act of treason and disloyalty as to openly march under the rebel flag. To all true men and women, the religious or political "copper-head" is more loathed and despised than the regular enemy. Some reformers style the simple Mason as the open enemy, and the Masonic church members as religious copper-heads, because, as the professed followers of Christ, the latter are actually bowing to avowed antichrist. They are the Judases that cry, "Hail, Master," and kiss, only to betray him. And these Masonic church communicants, as a rule, are harder to reach and redeem than the non-professor. But let the reader now study "Masonic Sun Worship" if he would know the practical nature of this abomination that is making Zion desolate.

CHAPTER III.

MASONIC SUN WORSHIP.

In the last chapter it was seen that Freemasonry is *pure theism.* It possibly might be of further interest to look a little into this natural religion and learn its general character and make-up.

"One important question, which appears to have been almost wholly neglected by Masonic writers, is: Whether Freemasonry be a servile imitation of certain ceremonies in the ancient idolatrous mysteries, as is asserted by some writers; or whether it be the great original from which the mysteries themselves were derived."—Oliver's Signs and Symbols of Freemasonry, p. 2.

Dr. Oliver is the greatest English authority on Masonry.

"The fact is, that the philosophic system of Freemasonry is exceedingly comprehensive in its character, and bears a close connection with the general literature of all preceding ages. The history of the origin of the institution, and of its rites and ceremonies, will bring the student into a profound investigation of the manners and customs, and the astronomy, the theology, and the mythology of antiquity. The ancient mysteries present a fertile field for inquiry, and without a very intimate acquaintance with their history and character, it is impossible profitably to value the legendary instructions of Freemasonry."—Mackey's Mystic Tie of Freemasonry, p. 43.

Very well. If the Past Grand High Priest, and

these other learned men will lead out, we will be very glad to follow.

"It is an extraordinary fact, that there is scarcely a single ceremony in Freemasonry, but we find its corresponding rite in one or other of the idolatrous mysteries; and the coincidence can only be accounted for by supposing that these mysteries were derived from Masonry."—Oliver's Signs and Symbols of Freemasonry, p. 76.

So then Masonry is the mother of these ancient heathen mysteries.

"Learned Masons have been, therefore, always disposed to go beyond the mere technicalities and sterotyped phrases of the lectures, and to look in the history and the philosophy of the ancient religions, and the organization of the ancient mysteries, for a true explanation of most of the symbols of Masonry, and there they have always been enabled to find this true interpretation."—Mackey's Masonic Ritualist, pp. 41 and 42. See Mackey's Manual of the Lodge, p. 37.

All right, gentleman, we are at your feet ready to learn. Lead on.

"Accepting the symbol, have we lost its sense? Our Rites will be of little value to us if this be the case. It is our duty, then, to make Freemasonry the object of a profound study. We must consult the past. We must stand by the sarcophagus of the murdered, but restored Osiris, in Egypt, enter the caverns of Phrygia, and hold communion with the Cabiri; penetrate the 'Collegia Fabrorum' of ancient Rome, and work in the mystic circles of Sidon."—Sickels' General Ahiman Rezon, or Freemason's Guide, p. 56.

Right back to the palmiest days of ancient idolatry.

"The identity of the Masonic institution with the Ancient Mysteries is obvious from the striking coincidences found to exist between them."—Pierson's Traditions of Freemasonry, pp. 13 and 14.

"These Mysteries were all religious institutions; but they were Masonic also. Their members were initiated by a solemn ceremonial; they had various progressive degrees, in which the light and truth were gradually diffused; and the recipients were in possession of certain modes of recognition, known only to themselves."—Mackey's Mystic Tie, p. 99.

"HOURS OF WORK.—In this selection of the hours of night and darkness for initiation, the usual coincidence will be found between the ceremonies of Freemasonry and those of the Ancient Mysteries, showing their evident derivation from a common origin."

"The reason given by the ancients for this selection of night as the time for initiation, is equally applicable to the system of Freemasonry."

"Death and the resurrection were the doctrines taught in the ancient mysteries; and night and darkness were necessary to add to the sacred awe and reverence which these doctrines ought always to inspire in the rational and contemplative mind. The same doctrines form the very ground-work of Freemasonry, and as the Master Mason, to use the language of Hutchinson, 'represents a man saved from the grave of iniquity and raised to the faith of salvation,' darkness and night are the appropriate accompaniments to the solemn ceremonies which demonstrate this profession."—Mackey's Lexicon of Freemasonry, pp. 204 and 205.

"And hence, again, darkness, like death, is the symbol of initiation. It was for this reason that all the ancient initiations were performed at night. The celebration of the Mysteries was always nocturnal. The same custom prevails in Freemasonry, and the explanation is the same. Death and the resurrection were taught in the mysteries as they are in Freemasonry. The initiation was the lesson of death. The full fruition, or autopsy, the reception of light, was the lesson of regeneration or resurrection."—Mackey's Symbolism of Freemasonry, pp. 157 and 158.

WHY MEET UP STAIRS?—"Lodge meetings, at the present day, are usually held in upper chambers—probably for the better security which such places afford."—Sickels' Freemason's Monitor, p. 40.

"The reason assigned in the lecture for this assembling on high places is the modern, but not the true one. The fact is, that mountains and other high places were almost always considered as holy," etc.—See Mackey's Manual of the Lodge, p. 44.

"Hills and mountains were always considered the peculiar abode of Deity; and hence the Masonic tradition, that our ancient brethren held their Lodges most frequently on the highest of hills. The veneration for hills or secret caverns induced the construction of temples for divine worship in such situations."—Sickels' Ahiman Rezon, p. 75.

WHY EAST AND WEST?—"The orientation of Lodges, or their position due east and west, is derived from the universal custom of antiquity. 'The heathen temples,' says Dudley, 'were so constructed that their

length was directed toward the east, and the entrance was by a portico at the western front where the altar stood, so that the votaries, approaching for the performance of religious rites, directed their faces toward the east as the quarter of sunrise.' The primitive reason of this custom undoubtedly is to be found in the early prevalence of sun worship, and hence the spot where that luminary first made his appearance in the heavens was consecrated, in the minds of his worshipers, as a place entitled to peculiar reverence."—Mackey's Rituallist, p. 60.

Say some, the Temple at Jerusalem was so situated. Well hardly.

"On the contrary, the very situation of a lodge is the exact reverse of that of the Temple. The entrance of the former is at the west, that of the latter was at the east. The most holy place in a lodge is its eastern end, and that of the Temple was its western extremity."—Mackey's Manual, p. 26.

Is FREEMASONRY SUN-WORSHIP?—"The number twelve was celebrated as a mystical number in the ancient systems of sun-worship, of which it has already been said that Masonry is a philosophical development."—Mackey's Manual, p. 100.

Not something like sun-worship but a development of sun-worship.

The same as described in the viii. of Ezekiel, verses 5 to 18 inclusive. Read it.

"It is evident that the sun, either as an object of worship or of symbolization, has always formed an important part of both the mysteries and the system of

Freemasonry."—Pierson's Traditions of Freemasonry, p. 87.

"The Worshipful Master himself is a representative of the Sun."—Morris' Dictionary of Freemasonry, p. 296.

Robert Morris, Past Grand Master of the Grand Lodge of Kentucky, a Grand Inspectors General and the poet Laureate of the Masonic Order.

"The master and wardens are symbols of the sun—the Lodge, of the Universe or the World; the point also is the symbol of the same sun, and the surrounding circle of the universe, while the two parallel lines really point, not to two saints, but to the two northern and southern limits of the sun's course."—Mackey's Ritualist, p. 63.

"In the ancient mysteries these three pillars represented the great emblematical *Triad of Deity*, as with us they refer to the three principal officers of the lodge."—Pierson's Traditions, p. 55.

"The three lights, like the three principal officers, and the three principal supports, refer undoubtedly to the three stations of the sun—its rising in the east, its meridian in the south, and its setting in the west—and thus the symbolism of the Lodge, as typical of the world, continues to be preserved."—Mackey's Manual, p. 51.

THE CABLETOW.—"In the mysteries of India, the aspirant was invested with a consecrated sash or girdle, which he was directed to wear next his skin. It was manufactured with many mysterious ceremonies, and said to possess the power of preserving the wearer from

personal danger. It consisted of a cord composed of *three times three* threads twisted together and fastened at the end with a knot, and was called *zennar.* Hence comes our Cabletow."—Pierson's Traditions, p. 29.

HOODWINK.—"He maintained the same character in the ancient mysteries. Emphatically *a profane, enveloped in darkness, poor and destitute* of spiritual knowledge, and emblematically naked. The material darkness which is produced by the (hoodwink) is an emblem of the darkness of his soul."—Pierson's Traditions, p. 39.

THE APRON.—"All the ancient statues of the heathen gods which have been discovered in Egypt, Greece, Persia, Hindoostan or America are uniformally decorated with aprons. Hence is deduced the antiquity of this article of apparel."—Pierson's Traditions, p. 46.

WHY KNEEL THE CANDIDATE TOWARD THE EAST? —"An oath taken with the face toward the east was deemed more solemn and binding than when taken with the face toward any other cardinal point. Oaths were variously confirmed: by lifting up the hands to heaven, by placing them on the altar, or on a stone, or in the hands of the person administering the oath, etc.; and a most solemn method of confirming an oath was by *placing a drawn sword across the throat* of the person to whom it was administered, and invoking heaven, earth and sea to witness the ratification."—Pierson's Traditions, pp. 34–5.

THE ILLUMINATION.—"The Rite of Illumination is a very ancient ceremony and constituted an important feature in all the mysteries of the early ages.

In the Egyptian, Cabirian, Sidonian, Elusinian, Scandinavian, and Druidical Rituals, it held a prominent place, and in them all represented the same ideas. It marked the termination of the mystic pilgrimage through gloom and night, and was emblematical of that moral and intellectual light which pours its divine radiance on the mind after it has conquered prejudice, and passion, and ignorance, with which it has so long been struggling."

"Yet this Rite does not commemorate that event simply as an historical, material fact, but rather because it symbolizes the release of the soul from darkness, and ignorance, and sin—from the chaos and confusion of a sensual and selfish life—and its establishment in the light and glory of virtue and knowledge."—Sickels' Ahiman Rezon, p. 64.

THE BLAZING STAR.—"The *Blazing Star* is said by Webb to be commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity. This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of the Grand Lecturers in Baltimore, in 1842."—Mackey's Manual, p. 50.

Thus was eliminated the last remote reference to the Lord Jesus Christ. Freemasonry is as Christless as the tomb of Joseph after the resurrection, or the Mecca of Mohammedism. So bitterly anti-Christian is Masonry that it must needs insult our Christian civilization by doubly dating its official records and lodge documents

from the Christian Era, A. D., to A. L., or the "Year of Light." But we hasten to examine two more points.

HIRAM ABIF.—"A very limited knowledge of the history of primitive worships and mysteries is necessary to enable any person to recognize in the Master Mason Hiram, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Atys of the Phrygians, of which these people celebrated the passion, death and resurrection, as Christians celebrate to-day that of Jesus Christ."—General History of Freemasonry, by Emmanuel Rebold, Past Deputy of the Masonic Grand Orient of France, p. 392.

"One thing, at least, is incapable of refutation; and that is, that we are indebted to the Tyrian Masons for the introduction of the symbol of Hiram Abif. The idea of the symbol, although modified by the Jewish Masons, is not Jewish in its inception. It was evidently borrowed from the pagan mysteries, where Bacchus, Adonis, Proserpine, and a host of other apotheosized beings play the same role that Hiram does in the Masonic mysteries."—Mackey's Masonic Symbolism, p. 20.

"The legend of the third degree has been considered of so much importance that it has been preserved in the symbolism of every Masonic rite. No matter what modification or alterations the general system may have undergone—no matter how much the ingenuity or the imagination of the founders of rites may have perverted or corrupted other symbols, abolishing the old, and substituting new ones, the legend of the Temple Builder has ever been left untouched, to present itself

in all the integrity of its ancient mythical form. The idea of the legend was undoubtedly borrowed from the Ancient Mysteries, where the lesson was the same as that now conveyed in the third degree of Masonry."—Mackey's Manual, p. 99.

"The ceremonial of the Degree of Master Mason is unquestionably the most important, impressive, and instructive portion of the Ritual of Ancient Freemasonry."

"That portion of the Rite which is connected with the legend of the Tyrian Artist, is well worthy the deep and earnest study of thoughtful men."

"Against the notion that it is the representation of a scene that actually occurred in the Temple, it may well be urged that, outside of Masonic tradition, there is no proof that an event, such as is related in connection with the Temple-Builder, ever transpired; and, besides, the ceremony is *older*, by more than a thousand years, than the age of Solomon. There are characters impressed upon it which cannot be mistaken. It is thoroughly Egyptian, and is closely allied to the supreme rite of Isianic Mysteries."—Sickels' General Ahiman Rezon, p. 195.

THE RITE OF CIRCUMAMBULATION.—"The circumambulation among the Pagan nations was referred to the great doctrine of Sabaism, or sun-worship. Freemasonry alone has preserved the primitive meaning, which was a symbolic allusion to the sun as the source of physical light, and the most wonderful work of the Grand Architect of the Universe. The reason assigned for the ceremony in the modern lectures of Webb and

Cross is absolutely beneath criticism. The Lodge represents the world; the three principal officers represent the sun in his three principal positions—at rising, at meridian, and at setting. The circumambulation, therefore, alludes to the apparent course of the solar orb, through those points, around the world."—Mackey's Manual of the Lodge, p. 24.

GENERAL SUMMARY.—This chapter demonstrates that the "pure theism" or "natural religion" of Freemasonry is practical deism, i. e.,—devilism." See 1 Cor. x. 20. What could be more conclusive. Volumes might be given showing that *pure theism* is unadulterated sun-worship. And such it will go down to all history. A temple of idolatry within the shadow of almost every church and cathedral; temples of paganism in nightly session, and men bowing in adoration and worship of the Sun, Moon and Stars; incense rising from thousands of altars to Osiris, not amid the twilight of antiquity in Samaria, or Ancient Egypt, but in the United States and in the Nineteenth century, amid the full blaze of Gospel light, and wonderful popular evangelization.

The Young Men's Christian Association, the Chautauqua Movement and the Society of Christian Endeavor are doing all in their power to popularize religion and Bible study, but how long at the present rate, with their vast multitudes of workers, will it take to convert America from idolatry, or overthrow any of the giant evils of the day? And where are the great religious journals, the popular churches and learned doctors of divinity, amid all this revived heathenism? It will be a

standing astonishment to all future generations that such false worship should flourish so long in a nation that is raising vast sums to send missionaries to evangelize idolaters in foreign lands.

The church, ministry and laity, will carry an awful responsibility to the judgment for their criminal silence and comparative inactivity, at this late hour, amid this mad carnival of pagan idolatry and lodge heathenism.

You need not go to India, Africa, or China, or some far away isle of the sea to find heathen to missionate among. What America most needs to-day is one grand "Home Missionary Society" to purify our own nation and country of the filthy, obscene worship of old Osiris and Isis, and all the gods of benighted paganism. The man or woman has little moral heroism who must be driven by sheer force of public opinion to espouse and push forward a grand cause. What could be more degrading and demoralizing to true religion and real piety than this Sun-worship? All Christendom should stand as one man against these God-defying, Christ-rejecting, man-degrading and soul-destroying orders.

Washington (D. C.) Star: "While we are sending missionaries to convert the heathen on the other side of the globe, would it not be well to look after the heathen nearer home?"

When you have read this chapter with its terrible indictment of the Masonic order, please remember that this is only the beginning of the end, and that the half has not been told.

For years these facts and damaging evidences have been accumulating and are now ready for the public.

"Tell ye your children of it, and let your children tell their children, and their children another generation."

And now a few plain thoughts, and we turn to other most important phases of this question. Many believe with Elder Rufus Smith, that a house divided against itself, not against the outside world, cannot stand. That the church of Christ should be one in fact, as well as in theory. That sectarianism, schisms, and divisions should and doubtless will dissolve before a riper Christianity. That the "orthodox churches" should lay aside their denominational differences, and come together on common Bible grounds. Then, with more Christ, and less creed, the gospel will become a mighty, irresistible power for the salvation of the world. All of one spirit and of one mind, heart to heart and shoulder to shoulder, unity of purpose, harmony of action, led by the word, and filled with the Holy Ghost, what a splendid army all true believers will form. Not one for Paul, another for Apollos, but all for Jesus. No condoning of evil, no fellowshiping with error, no mere ritualistic formalism. A gospel that will separate, and cleanse, and purify. A living faith, a working devotion, a burning zeal—a Christianity that means something—a religion that can be recognized, seen and felt. Not in long prayers, broad phylacteries, great religious feasts, and gaudy temples like that over which Christ wept. But like that which led Jesus to trial before the high priests, and to a death on the cross; that led Stephen, Peter, Paul, and the early martyrs; that led Luther, Calvin and Wesley; that is now lead-

ing reformers as grand as the world ever saw. Reformers like Elijah, Josiah, and Hezekiah, who are to destroy the false worship, altars, images, abominations and detestable things in these United States. Great multitudes in all the denominations are ready to echo back these sentiments; they have not in their hearts bowed the knee to Baal, or adored idols, and their constant prayer is that the gospel may cover the earth as the waters do the great deep.

CHAPTER IV.

GOVERNMENT OF FREEMASONRY.

A little common sense is not a bad thing to have around in a discussion like this, and a very little of the article goes a great way in investigating Masonry. We will go at this just like we would at any other business matter, and see how we shall come out. Did we wish to know the religious tenets of the Methodist, Baptist, Presbyterian, Roman Catholic, or any other church, would we be likely to pass around and interrogate this brother, that sister, the pious deacon, the learned preacher, or even the aged bishop, who has grown grey expounding the theology of his faith? You, as an intelligent person, answer emphatically: "No! because they each and all disagree as to many of the definitions of their doctrinal points; therefore, the most reliable mode of procedure is to secure the authorized discipline or catechism of the particular church, read it together, and then we will know for ourselves the doctrine and creed as authoritatively interpreted by the church itself." Correct. And now suppose we wish to learn what the federal and the state laws are, shall we question the justice of the peace who has just been inaugurated into his important office, or shall we interview those old attorneys who have been quibbling over the interpretation of law since youth? Shall we necessarily appeal to the veteran jurist who has been for lo! these many years on the bench, rendering wise and just decisions? Not a bit of it! That noted judge simply renders his rulings by the statutes, and we as honest, sensible men

can read the general or local statutes, and know definitely what are the laws of the land. When a man says that he is a Mormon, Mohammedan, or a Christian, we as intelligent men simply test the matter by placing the person along side the Mormon bible, the Koran, or the Christian Scriptures, as the case may be, and if he measure up, well and good; if not, he is pronounced a hypocrite. A man who questions the correctness of his own creed is really its worst enemy, because he is practically playing the hypocrite. So, too, in politics, the man who harps loud and long about liberty, democracy and republicanism, while doing homage to despotism and imperialism, is a worse enemy to the American republic than the foreign invader, landing on our shores with musket and cannon. Any anti-American institution, that tends to the destruction of public morals and American principles, must be suppressed, or eventually bring about public discord, anarchy and ruin. Freemasonry must stand or fall by its own testimony, practices and utterances. It has made that record, and we shall proceed with this investigation without fear or favor:

THE GOVERNMENT OF THE FRATERNITY.

"The mode of government observed by the Fraternity will best explain the importance, and give the truest idea of the nature and design of the Masonic system."—Webb's Freemason's Monitor, p. 3.

"The mode of government observed by the fraternity will give the best idea of the nature and design of the Masonic institution."—Sickels' Freemasons' Monitor, p. 10.

Very well; it is the BEST explanation that we are after, so we will examine into Masonic government.

SYNOPSIS OF MASONIC LAW.—"The system of Masonic law has little of the republican or democratic spirit about it."—Rob Morris, in Webb's Freemasons' Monitor, revised edition, p. 195.

Well, that is not very encouraging to patriotic men, but perhaps all will be satisfactorily explained as we progress.

"We may not call in question the propriety of this organization; if we would be Masons we must *yield private judgment.* 'To the law and to the testimony —if any man walk not by this rule it is because there is no light in him.'"—Pierson's Traditions of Freemasonry, p. 30.

That certainly is not republicanism or democracy, because they are inclined to give a man increased liberty and privileges instead of calling for the surrender thereof. But let us see how far this surrender of personal liberty is demanded of the Mason.

"That this surrender of free-will to Masonic authority is *absolute*, (within the scope of the landmarks of the order,) and *perpetual*, may be inferred from an examination of the emblem (the shoe or sandal) which is used to enforce this lesson of resignation. The esotery of the Masonic rituals gives the fullest assurance of this; 'once a Mason always a Mason,' is an aphorism in our literature conveying an undeniable truth." Morris' Dictionary, p. 29.

Then the surrender of personal, private judgment and free-will to Freemasonry is complete and binding

for all time. Well said, indeed; for surely that is anything except Americanism, as either republicanism or democracy.

"A Mason should know how to obey those who are set over him, however inferior they may be in worldly rank or condition."—Macoy's Masonic Monitor, p. 14.

What is this authority set over the Freemason to which he has bound himself, and what will be the result of disobedience?

"Disobedience and want of respect to Masonic superiors is an offense for which the transgressor subjects himself to punishment."—Mackey's Masonic Jurisprudence, p. 511.

Superiors and inferiors—queer government that—Americans are all equals. How severely will an offender be punished?

DISOBEDIENCE.—"Under the head of Discipline is given a catalogue of fifteen prime classes of un-Masonic acts, of which this is one. It is so subversive of the groundwork of Masonry, in which obedience is most strongly inculcated, that the Mason who disobeys a due summons subjects himself to severe penalties."—Morris' Dictionary of Freemasonry, pp. 91, 92.

This no doubt was the punishment meted out to William Morgan and many others for their disobedience. Who is the representative of Freemasonry, wielding such extraordinary authority?

"As a presiding officer, the Master is possessed of extraordinary powers, which belong to the presiding officer of no other association."—Mackey's Masonic Jurisprudence, p. 344.

Indeed! His Majesty must be quite a privileged character, having such wonderful powers that are possessed by no other presiding officer.

"The powers and privileges of the Master of a lodge are by no means limited in extent."—Chase's Digest of Masonic Law, p. 380.

Not limited means unlimited, and that is just about as much as an ordinary mortal can comprehend.

"The power of a Master in his lodge is absolute."—Mackey's Lexicon of Freemasonry, p. 296.

There it is, a system of absolute masters; and an absolute master cannot exist without abject slavery; one is necessary to the other, so who are the miserable Masonic slaves? Let the reader answer that all-important question.

"Hence, we find that the Master's authority in the lodge is despotic as the Sun in the firmament, which was placed there by the Creator, never to deviate from its accustomed course, till the declaration is promulgated that time shall be no more."—Oliver's Signs and Symbols of Freemasonry, p. 142.

Where, in all the annals of history, ancient or modern, describing all the monarchies, despotisms and tyrannies from the dawn of creation down to the present time, will you find a better description of an irresponsible, absolute despot, than the above synopsis of the power of the Master of a subordinate Masonic lodge? To whom, or to what, is this Masonic nabob beholden?

"The Master is responsible for his official acts not to his lodge, but to the Grand Lodge, or (which is

the same thing) to the Grand Master for the time being."—Webb's Freemasons' Monitor, p. 271.

What is the nature and power of the Grand Lodge? is the next question staring us in the face for adjustment.

GRAND LODGES—JURISDICTION OF: "A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the Supreme Court of Appeal in all Masonic cases, and to its decrees unlimited obedience must be paid, by every lodge and every Mason situated within its control. The government of Grand Lodges is, therefore, completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate lodges."—Mackey's Lexicon of Freemasonry, p. 183.

A Masonic case is one in which either a Mason or Masonry is interested. The Grand Lodge being COMPLETELY despotic, therefore the Worshipful Master of a subordinate lodge is as much a slave to it as are the poor deceived and deluded victims over whom he lords it with such pomposity.

"It is true that the rule of the Grand Master is despotic, and that the Grand Mastership is a despotism. It is true that no despot that ever swayed the sceptre of his authority could be more despotic than the Grand Master, but there are circumstances that ameliorate the despotism of the Masonic Grand Master."

"The Grand Master is despotic in the power he possesses. He has no peer,—there is none that has the

right to question his rule. Once in his seat, there is no power that can displace him,—there is no tongue that can ask him, What doest thou? There is no arm that can reach him that has the prerogative of doing him harm. And the propriety of this absolute rule of the despot is clear."

"The Grand Master looks upon the members of his jurisdiction as a father looks upon his children. Over them he exercises unlimited control. The right is not reserved in the Masonic compact to question his authority, nor to dispute his will."

"Never was there an act contemplated that had in it more of the power of the despot, or the affection of the fondest father. It was an act that plunged the knife of the father into the heart of the child."

"Such a patriarchate as that of the family of Abraham, is the brotherhood of Masonry."—Masonic Grand Lodge Report of Iowa.

But suppose, as is often the case, that some conscientious man who has been inveigled into the order should object and rebel against some mandate or edict of the Grand Lodge that he is fully convinced and persuaded is not right and proper; will he be coerced into a compliance therewith?

"The first duty of the reader of this Synopsis, is to obey the edicts of his Grand Lodge. Right or wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him. Failure in this must infallibly bring down *expulsion*, which, as a Masonic death, ends all. The one unpardonable crime in a Mason is *contumacy*, or disobedience."—Webb's Freemasons' Monitor, p. 196.

What is the one unpardonable crime in a Freemason? Is it lying, stealing, murder, or a violation of civil law? Nay, verily, but it is simply to disobey *Masonic* law. That law must be obeyed, right or WRONG. Does this low-down slavery run through every department of Freemasonry, or only in the "Blue Lodge" and not in the higher grades?

"The principle of submission and obedience runs through the whole system and constitutes one of the greatest safeguards of our institution. The Mason is obedient to the Master, the Master and Lodge to the Grand Lodge, and this in its turn to the old landmarks and ancient regulations of the order. Thus is a due degree of subordination kept up, and the institution preserved in its primitive purity."—Pierson's Traditions of Freemasonry, p. 30.

This is a most galling system of human slavery, a hundred-fold more degrading than ever was African bondage, in that both soul and body are the property of Freemasonry, leaving the individual member a mere machine in the hands of Masonic superiors. Do Masons, deep down in their souls, endorse and revere such a vile system as Freemasonry? The Masonic lodge is held together by obligations. Without the horrible oaths, backed by the awful penalties of death, the authority of the order would be only a rope of sand. Destroy the obligation and you free the Masonic slave. The man who does not consider his lodge oath sacred is not a Mason. "Where were you first prepared to be made a Mason?" "In my heart."

PREPARATION—BLUE LODGE MASONRY.—"If an

applicant is not first prepared in his heart, he will never make a Mason, no matter what dramatic exercises he may be put through, or what discipline exerted upon him.—*Morris' Dictionary of Freemasonry, pp. 243, 244.*

What is it that binds a man to this "Invisible Empire" or to this secret despotism? We go to the above named Masonic dictionary for "more light."

COVENANT [BLUE LODGE MASONRY].—"The obligations of Masonry are, in the sense of the definition, covenants, and so are the Constitution and By-Laws."—*Ibid. p. 76.*

The complete covenant, then, is the oath that binds the novitiate to the constitution and by-laws, and the constitution and by-laws to which he is bound. "What is it makes you a Mason?" "My obligation."

"It is 'the obligation which makes the Mason,' and the difference between one Mason and another consists simply in the fact that *one keeps his obligations better than another.*"—*Morris' Dictionary of Freemasonry, p. 218.*

Every patriotic American is interested to know what is the nature and form of the Masonic obligation. Is it simply a promise or affirmation, or is it construed to be an oath with all the binding force of the same? Turning again to our friendly dictionary we learn this:

"An affirmation is not esteemed equivalent to an oath in Masonry, however it may be in common law, and is not legitimate in the workings of the lodge."—*Morris' Dictionary of Freemasonry, p. 13.*

"Upon the question as to whether a candidate who

entertains conscientious scruples about swearing, but is willing to affirm, is thereby stopped from taking the degrees of Masonry; your committee are of opinion that so far as the legal aspect of the matter is concerned, that an affirmation made under the same solemn forms in which an oath is administered, is just as binding on the conscience as an oath, but the decision of the Most Worshipful Grand Master is based upon the ground that our ritual does not permit the substitution of the word 'affirm' for the word 'swear.'"—*Texas Masonic Grand Lodge Report for 1879. Also Missouri Report, 1880.*

Now, does Freemasonry consider and teach its devotees to consider the so-called Masonic oath equal or superior in binding force to the civil oath?

COVENANTS. [SEE ALSO DISCIPLINE; OBLIGATION.] —"The Covenant is irrevocable. Even though a Mason may be suspended or expelled, though he may withdraw from the Lodge, journey into countries where Masons cannot be found, or become a subject of despotic governments that persecute, or a communicant of bigoted churches that denounce Masonry, he cannot cast off or nullify his Masonic covenant. No law of the land can affect it—no anathema of the church weaken it. It is irrevocable."—*Webb's Freemasons' Monitor, p. 240.*

This accounts for many strange and mysterious proceedings in our would-be courts of justice and in the churches. NO law of the land (that is, civil law,) can even affect this lodge oath or covenant. No anathema of the church (that is, divine law,) can so much as WEAKEN it. Is it any wonder that criminals go scot-free when the sheriff that empanels the jury, enough of

the jurors impaneled to bring in a divided verdict, enough witnesses drummed up to make the evidence appear contradictory, the attorneys of the prosecution and of the defense, and the judge on the bench, are irrevocably bound to the prisoner at the bar as sworn brethren, by an obligation considered paramount to all others, civil or divine?

In the Philadelphia *Press* of Sept. 4, 1891, appears a despatch, the story of ex-letter carrier O. A. Gardner, who was recently on trial at Minneapolis, Minn., for abstracting money from mail-matter entrusted to him, again attests the truth of Anti-masonic statements made over and over again and confirmed too frequently by the records of the courts. The evidence of Gardner's guilt seems to have been well established before the trial began, for although he had been acquitted on one charge, he stood indicted on a second one. The defense, by F. F. Davis, Gardner's attorney, charged that he had been persuaded to confess his guilt by Inspector-General Gould, of Chicago, on the promise that Gould, as a fellow Mason, would see that he should be acquitted. Gardner himself, the reporter continues, was then put on the stand, and told the story in detail. Gould, he said, had made known to him the fact that both were Freemasons, and urged him to confess on the promise that his acquittal was assured. Gould, he said, went further, and declared that had he known Gardner was a Mason before his arrest, he (Gould) would have warned him. This testimony, continues the report, "made a big sensation," as Davis (Gardner's attorney) is himself a Freemason. "In fact," says the same authority, "the

judge, the lawyers on both sides, and most of the jury on the first trial, were Masons." The Los Angeles (Cal.) *Times* says: "The skilled practitioner, who has a client to defend before a jury, will always ascertain whether the accused is a member of any secret organization. An effort is then made to secure one or more jurymen who are members of the order, after which care is taken that the accused prominently displays a badge of the order on his person, where the jury can see it. There are lawyers who boast that they can always save a man from conviction under such circumstances, whatever his crime."

We call attention to the proper swearing of lodge men in our courts to make it legally binding on them. Revised Statutes of Missouri, Vol. second, Chap. 119, Sec. 7115, page 1662, reads: "Officers shall adopt most binding on conscience when: Whenever the court or officer by whom any person is about to be sworn, shall be satisfied that such person has any pecular mode of swearing connected with or in addition to the usual form of administering oaths, which is to him of more solemn and binding obligation, the court or officer shall adopt that mode which shall appear to be most binding on the conscience of the person sworn."

Thus, according to law, no lodge man is legally sworn unless "duly and truly prepared" and sworn in the peculiar form adopted by the lodge. That is, to swear a Masonic preacher, he should be stripped as a Master Mason, kneeled on his naked knees, and prepared just as when taking the Master's oath, the officer administering about three words at a time, and no Ma-

son is legally sworn unless in that way. The top of our ambition is to become a justice of the peace. Then we want to swear a Masonic preacher according to that statute. We will deputize constables enough to divest him of his coat, vest, boots and pants; both drawer-legs will go up above the knees, both sleeves above the elbow, both breasts be made bare, a rope put three times around his body, and a hoodwink over his eyes, then one Freemason will be sworn according to law. And friends in other states will find this statute allows lodge men to slip out of telling the whole truth, and nothing but the truth, and they do it legally. Look it up. Is there no escape from Masonic thralldom? is the now all-important question.

"No method is provided for in the Masonic jurisprudence of modern times by which a member can withdraw himself from the authority of the society. He may resign his membership in the lodge, deny its government, even repudiate the ties by which he is bound to the institution, yet that authority remains unbroken A 'due summons' from the lodge or Grand Lodge is obligatory upon him; should he refuse obedience he will be disgracefully expelled from the society with public marks of ignominy that can never be erased."—*Morris' Dictionary of Freemasonry, p. 29.*

What arrogant system is this, that proposes to take a man's manhood from him by imposing upon him an obligation that defies both the civil as well as the divine law? It even declares vengeance on all who dare to think and act as free men without first consulting the Masonic covenant. No wonder seceded Masons and

out-spoken non-Masons are abused, vilified, slandered and hounded down by Masonic minions. "Public marks of ignominy that can never be erased." The American people will provide a way. Joseph Cook, in his lecture, goes straight to the core of the whole business. See it in *Our Day*, Boston, Mass., for August, 1891. These obligations are illegal, unlawful, treasonable, and the remedy is to punish all who impose or invoke them. Nothing short of this will protect society and government.

"The expulsion of a Mason, while it deprives him of every privilege with which his Masonic attachment endowed him, leaves him bound by every part and point of his Masonic covenant. Of this no act of his own or of the lodge can ever divest him. The tie of Masonry is perpetual."—*Webb's Freemason's Monitor, p. 257.*

That certainly is a queer government if there ever was one. The mystery of the whole business is to discover how under the sun a man can be a loyal citizen of any civil government on earth and at the same time uphold this system of secret despotism that boldly and openly defies all governments.

"There is no charge more frequently made against Freemasonry than that of its tendency to revolution and conspiracy, and to political organizations which may affect the peace of society, or interfere with the rights of government."—*Mackey's Mystic Tie of Freemasonry, p. 35.*

Well does this great Masonic ruler and law-giver speak the truth in the above, for time and again different governments have been compelled to suppress Free-

masonry because of its incompatibility with the peace of society and with the laws of the land in that it harbored criminals and perverted the equitable administration of civil law.

"There is no duty more forcibly enjoined in Masonry than that of warning a brother of danger impending to his person or interests. To neglect this is a positive violation of obligation, and destroys any person's claim to be entitled a Mason."—*Morris' Dictionary of Freemasonry, p. 325.*

Are Masons obliged to give this warning to affiliates only, or must they always warn and aid one another indiscriminately?

"We are to give aid in imminent peril when Masonically called upon, not lest injustice may be done if we pause to inquire into the question of affiliation, but because the obligation to give this aid, which is reciprocal among all Masons, never has been, and never can be, canceled."—*Mackey's Masonic Jurisprudence, p. 270.*

Shall the Mason pause to inquire as to ANYTHING when Masonically appealed to for aid?

"If a person appeals to us as a Mason in imminent peril, or such pressing need that we have not time to inquire into his worthiness, then, lest we might refuse to relieve and aid a worthy brother, we must not stop to inquire as to anything."—*Albert Pike, in Masonic Grand Lodge Report of Arkansas: also Mackey's Masonic Jurisprudence, p. 270.*

Ex-Confederate General Albert Pike, who led a brigade of Indian Savages against the flag of his country at the battle of Pea Ridge, Arkansas, where the

dead and wounded boys in blue were scalped and tomahawked, and even mutilated in a manner too barbarous and obscene for description, by his followers, and whose rebel hands are dyed crimson by the blood of loyal American citizens, is now the most honored man in Freemasonry. He has since been very appropriately placed at the pinnacle of the system, where he sits supreme ruler; and to him every Freemason, knowingly or unknowingly, yet nevertheless truly, does honor and homage when he throws a due-guard or sign at a Blue Lodge Master; for "the principle of submission and obedience runs through the WHOLE system," while in giving the sign he acknowledges himself to be under death-penalty to obey this Masonic superior. Such is Freemasonry, a hot-bed of disloyalty and treason, according to our deductions thus far.

"Treason and rebellion also, because they are altogether political offenses, cannot be inquired into by a lodge; and although a Mason may be convicted of either of these acts in the courts of his country, he cannot be Masonically punished; and notwithstanding his treason or rebellion, his relation to the lodge, to use the language of the old Charges, remains indefeasible."—Mackey's Masonic Jurisprudence, p. 510.

This makes plain why perhaps the blackest-hearted rebel in the land is very appropriately placed at the head of treasonable Masonry in this country. Thus a saint in Freemasonry may be the worst citizen in this government.

"The Mason who is at home and the Mason who comes from abroad are considered on an equal footing

as to all Masonic rights; and hence the brother made in Europe is as much a Mason when he comes to America, and is as fully qualified to discharge in America all Masonic functions, without any form of naturalization, as though he had been made in this country. The converse is equally true."—Mackey's Masonic Jurisprudence, p. 200.

What a remarkable array of Masonic testimony! and yet the half has not been told, as we might go on almost indefinitely showing the foul, treasonable and anti-republican nature, as legibly portrayed under the systematically arranged headings of the great copyrighted standard Masonic publications. The above Masonic quotations are complete sentences and not garbled. The language is so concise and plain that a child can easily analyze each sentence. The quotations are authoritative; Masonic superiors never argue Masonry with subordinates. And now we proceed to nail the above synopsis of Masonic law and government by home testimony. We will let every affiliated Freemason in the Missouri Masonic Grand Lodge jurisdiction testify through their Grand Lodge Reports, three copies of which must be filed away year by year in every subordinate lodge throughout the jurisdiction. The members of all subordinate lodges are fully represented in Grand Lodge by the superior officers of the several lodges, as they are delegates thereto, and no document emanates from any Masonic Grand Lodge without its endorsement and approval. We will call our neighbors, and see how cheerfully they accept or reject the testimony of the brightest men in the order:

(Part of a report on foreign correspondence rendered by a full committee consisting of Brothers J. P. Little, Jno. Dove, Wm. B. Isaacs, Wm. L. Maule and T. P. August:)

"The conclusion of the report breathes such a pure air of Masonic truths that we incorporate it herewith. It says: 'Once a Mason, always a Mason—once a Mason, everywhere a Mason. However independent either as individuals or as lodges, whether Grand or subordinate—and we are each and all truly free and uncontrolled by anything save our ancient laws and constitution—yet no Mason can be a foreigner to another Mason. We are all equal citizens of one common government, having equal rights, equal privileges and equal duties; and in which government, thank God, the majority does not govern. For our order in its very constitution, strikes at the root of that which is the very basis of popular government. It proclaims and practices, not that the will of the masses is wise and good, and as such to be obeyed,—not that the majority shall govern—but that the law [i. e., above mentioned "ancient law"] shall govern. Our tenet is not only that no single man, but that no body of men (however wise or numerous) can change in any degree one single landmark of our ancient institution. Our law is strictly organic; it cannot be changed without being destroyed. You may take a man to pieces, and you may take a watch to pieces, but you can not alter his organs and put him together again as you do the time-keeper. Masonry is the living man, and all other forms of government mere convenient machines, made by clever mechanics, for regulating the affairs of state.

Not only do we know no North, no South, no East and no West, but we know no government save our own. To every government save that of Masonry, and to each and all alike, we are foreigners; and this form of government is neither pontifical, autocratic, monarchial, republican, democratic nor despotic; it is a government *per se*, and that government is Masonic. We have nothing to do with forms of government, forms of religion or forms of social life. We are nation of men only, bound to each other by Masonic ties as citizens of the world, and that world the world of Masonry—brethren to each other all the world over, foreigners to all the world beside.'

"The above is a Masonic address in a nutshell—it is the compressed essence of Masonic life."—Grand Lodge Report for 1867.

How does that sound to a loyal American? Freemasons therein positively affirm that they are not controlled by "ANYTHING" save Masonic law; they THANK GOD" that in their government the "MAJORITY does NOT govern;" that Freemasonry "STRIKES at the very base" of free government; that it "proclaims and PRACTICES that the will of the MASSES should not be obeyed;" that the United States is a "mere CONVENIENT MACHINE" only: together with many other treasonable doctrines that the Missouri Masonic Grand Lodge emphatically declares are the "compressed essence of Masonic life." Later reports all breathe the spirit of double-dyed treason. We would gladly prolong this discussion, but we will briefly consult another Grand Lodge Report or two and rest the case.

"For ourselves, we deny as Masons that any civil government on earth has the right to divide or curtail Masonic jurisdiction when once established. It can only be done by competent Masonic authority and in accordance with Masonic usage."—Grand Lodge Report.

Rebold's History of Freemasonry, p. 62, says: "The Freemason receives not the law, he gives it;" and a late Grand Lodge Report puts on the cap-sheaf by adding: "In all this we must not forget that 'Masonry is a law unto itself.' Its perpetuity is dependent upon the force of its own influences. It never demands affiliation with any other humanizing agencies."—Grand Lodge Report of 1880.

The above is gleaned from copyrighted standard Masonic publications now in our possession. The high Masonic standing and character of the officers here mentioned is fully sustained by Grand Lodge documents reposing on the table before us as we indite these lines. And at this moment there is a grave conspiracy against civil liberty and popular government in the United States. It is a powerful organization of able bodied men, near five hundred thousand strong, banded together by horrible oaths and awful death penalties for the perversion, destruction and eventual overthrow of American principles, doctrines and institutions. Every member of this great conspiracy is bound and pledged to life itself to royalty, imperialism and despotism. It is an organized government in our Republic. The Constitution of the United States positively prohibits titles of nobility, but this daring conspiracy con-

fers almost every title known to the baser monarchies of the Old World. The fundamental law of our land forbids "cruel and unusual penalties;" this organized usurper of governmental prerogatives imposes the most appalling and terrifying death penalties. The Federal Constitution declares that the rights of "free speech and free press shall not be abridged;" this conspiracy puts a padlock on the mouth and a shackle on the hand of every man who has crossed its corporate threshold, obligating him to perpetual silence as to its diabolical workings and recreant plottings. The right of trial by impartial jury is made almost an impossibility, because of the unauthorized and unlawful oaths administered by the officiary of this self-constituted absolute despotism. To show the gravity of the situation, it is only necessary to refer to the vast standing army in our midst, armed, officered and equipped, drilling at the dead hour of night, under its Eminent Commanders, Captain Generals, Generalissimos, and Most Puissant Sovereign Grand Commander, the latter being the notorious rebel general, Albert Pike, who volunteered to lead yelling Indians against his race and color, as well as the flag of his country at the battle of Pea Ridge, Arkansas. Every soldier in this foreign army, on American soil, has pledged and sworn his life, character and honor, that he will draw his sword at the call and in defense of this foreign government, with its Most Worshipful Grand Masters, Sublime Princes, Kings, and Grand Kings. These conspirators are neither fools nor children, but men of mature age, who, in their secret councils, call God and their companions in conspiracy to

witness their sincerity and willingness to forward the base work in which they are so zealously engaged. Men high in church and state are secret supporters and abettors. Sworn emissaries are in every state. The treasonable teachings, disloyal character and criminal make-up, as herein stated, is fully substantiated by the civil affidavits and testimony of a multitude of patriotic citizens who have gained a complete and correct knowledge of it all, and "know whereof they speak." Where is the man who has one drop of patriotic blood coursing through his veins that does not abhor, loathe and hate Freemasonry as the arch enemy of free government? And is he not ready, if he be a slave to this system of despotism, to declare his independence, and maintain his rights through the pulpit, the press and the polls? Let all true Americans rally to the American movement that is so rapidly coming up, the object of which is to wrest church and state from the usurpation of oath-bound foreigners who are openly endorsing and upholding a system that is treason to the government. Let us, as Americans, stand for civil and religious liberty before the bristling bayonet or the cannon's mouth ere we bow the knee to any despot or hail any man as MASTER. God save our country from the further encroachments of secret despotism!

CHAPTER V.

UNWRITTEN HISTORY.

ANTIMASONRY SAVED THE REPUBLIC.

At one time this nation was startled by the astounding intelligence that a citizen of the United States had been abducted and murdered by a secret society. The Morgan tragedy, of 1826, shook this government from center to circumference. Public indignation meetings were held; legislative enactments were passed, outlawing Freemasonry; governors and other state officers were elected by what is known in history as the Great Anti-Masonic Party. John Quincy Adams, President of the United States, at that time, after observing that dastardly affair from beginning to end, declared: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land." President Fillmore, J. C. Spencer and others, affirmed: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control." Daniel Webster, Secretary of State in the cabinets of Harrison, Tyler and Fillmore, avowed: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together un-

der popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

The lodge went down before free discussion in the north. An Iowa Masonic Grand Lodge report chronicles the fact that forty-five thousand out of fifty thousand Freemasons in the United States left the lodge never to return, and that fifteen hundred lodges threw up their charters and ceased to exist. Nearly all the old Abolitionists were bitter Antimasons. John Brown left the lodge, exposed its secrets, and Masons threatened his life, so that he armed himself against them. Lewis Tappan, private journal, 1814:—"Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." Letter, January 21, 1829:—"I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution." Myron Holley, of New York:—"Such a rebellion Freemasonry has raised. It has violated the dearest rights of nature, and the most sacred enactments of our laws, and this in a spirit manifestly treasonable, for it has done this in pursuance of solemn, deliberate and voluntary obligations to a foreign government,—I mean its own—a government far more alien to that which claims our allegiance than any which has ever afflicted mankind." Gerritt Smith in an address, 1870:—"Masonry murdered Morgan. If it could not conceal his murderers, it nevertheless protected them. It overrode the laws of the land and ruled the courts and the ballot-boxes. More-

over, it is capable of repeating the crimes. Why then should we not dread secret societies, and do what we can to bring them to an end?" James G. Birney, Horace Greeley, the great Republican editor, and many might be cited as avowed Antimasons. Greeley said: "Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths, at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not." *Harper's Magazine* says: "As the larger portion of the Whig party was merged in the Republican, the dominant party of to-day has a lineal descent from the feeling aroused by the abduction of Morgan from the jail at Canandaigua." Hon. S. C. Pomeroy, for many years a popular Republican Senator, speaking of the border troubles, writes: "Then the *Blue Lodges* sent out their circulars. I copy from one:—

'We have been heavily taxed in both money and time in fighting the battles of the South in Kansas. Lafayette county alone has expended one hundred thousand dollars in maintaining the rights of the South. Come before the cause is lost.'

This started Col. Buford with his regiment from South Carolina, and many others. All entered Kansas in the spring of 1856."

Freemasonry went south where free speech was largely forbidden, became a southern institution and the

sworn ally of negro slavery. In its very nature, with its Worshipful Masters, Kings and Grand Kings, its lodge rooms became the council chambers of treason, and Jefferson Davis, a reputed Royal Arch Mason, led the armies of rebellion, his late declaration to the contrary notwithstanding. Thurlow Weed, the president maker, and for fifty years the Warwick of American politics, was perhaps the strongest Antimason in America. In 1860 he went to the Chicago Convention to secure if possible, the nomination of Seward. Contrary to his expectation Abraham Lincoln was nominated. One delegate afterwards explained their going back on Seward by saying that they did not know till they got to Chicago that this was the "Antimason Bill Seward." The evening before the convention Mr. Philo Carpenter heard two Freemasons talking on the sidewalk. "Well," said one, "I suppose we are to have that Antimason Seward as our Republican candidate to-morrow morning." "Not a bit of it," replied the other. "The lodge has seen to that. Seward will have a large complimentary vote, to satisfy his friends; but he will not receive the nomination and never will be president."

The Masons of Cincinnati threatened not to vote for Lincoln because he would not join the lodge. Rumor says that Lincoln had at one time sent in his petition for membership in a Masonic lodge, but before the night for initiation came, he changed his mind (supposed to have been from reading a copy of Morgan's expose, loaned him by a neighbor, who heard of his purpose,) and he was ever afterward the bitter and avowed enemy of Overseers, Worshipful Masters, and

Most Worshipful Grand Masters. Hence he placed at the head of his Cabinet that uncompromising foe of lodgery, William H. Seward, who said, "Before I would place my hand between the hands of other men in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men." Charles Francis Adams was United States minister to England under President Lincoln, and at a time when a true patriot was needed there. He declared: "Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God." Bitter opposers of Masonry were directing the legislation of the nation during those perilous years. That eminent American statesman, Charles Sumner, in 1854, penned these words: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it." Thaddeus Stevens, the Great American Commoner, held: "By Freemasonry trial by jury is transformed into an engine of despotism and Masonic fraud." Henry Wilson, another outspoken

Antimason, was Chairman of the War Committee, and introduced bills abolishing Slavery in the District of Columbia, for abolishing the black code, and for enrolling colored militia. There, too, was Samuel C. Pomeroy, the Old Abolition Senator from Kansas, the man that Freemasonry has tried so hard to smirch and malign. He was at one time a student under William H. Seward, and hence his antipathy to the lodge. He was the first man who had the grit to stand up in Congress and call the late war "The Slaveholders' Rebellion". He moved the first pension and land bounty bill. He moved and carried a bill for a disabled soldiers' home, and procured the passage of a soldiers' relief bill. Although he is under a cloud, mayhap the scapegoat of Colonel York and other Royal Arch Masons, yet he is dealing telling blows at lodge despotism. Wendell Phillips, the silver-tongued orator of Emancipation, wrote to one of our popular American lecturers: "I wish you success most heartily in your efforts to arouse the community to the danger of Secret societies. They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them. Considering the great forces which threaten the welfare of our nation in the next thirty years, and how readily and efficiently they can use any secret organizations, such should not be allowed to exist." J. G. Whittier, the Quaker poet, wrote the songs of freedom, and who but one brought up an Antimason could have conceived such soul stirring measures. He says: "As regards secret societies, I have always kept aloof from them." And again: "I suppose thee knows that the society of Friends do not

allow any of their members to join secret societies or take any oaths. I wish other sects would take the same ground." George W. Clark, the sweet liberty singer, whose anti-slavery songs so fired the northern heart, has compiled an Antimasonic song book and is going through the land singing against lodge slavery. General Grant, the victorious leader of the Union forces to the close of the war, it is said, belonged to no secret society. In his autobiography he says: "All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives or principles which first bring them together."

General Eli H. Murray, private secretary of the late Gen. W. T. Sherman, was asked, "Do you not rank frankness as chief among his virtues?" Gen. Murray said: "Yes, he never had a secret in his life. When any one wanted to make Sherman a confidant, he would exclaim, 'Don't tell me a secret; I'll give it away to the first person I meet. I don't want any secrets. Devilment begins with secrets.' The General's life was an open book."

Andrew Johnson was a Royal Arch Mason, sworn to the very life to espouse the cause of a companion so far as to extricate him from all difficulty whether right or wrong. How essential then that Lincoln should be removed prior to the trial of Jeff Davis. The intention was to remove Seward, Stanton, and others obnoxious to the treasonable fraternity. The attack on Johnson was only a blind. E. E. Flagg, Wellessly, Mass., speaking of the supposed antagonism of Roman Catholicism and Freemasonry, says: "The papal ori-

gin of the higher degrees, the use made of them in the last century by Jesuit priests, the fact that John Wilkes Booth, who shot Abraham Lincoln was both a Mason and a Catholic, besides a host of other facts that could be adduced; show how false is the claim." Sergeant Boston Corbett, the patriot soldier who shot John Wilkes Booth, the lodge emissary, is an outspoken Antimason, residing near Concordia, Kansas. Hon. Fred. Douglass, the Gladstone of his race, said: "I never would join a secret society; not even that military concern." "I am opposed to secret societies." And such were the men who stood for liberty and republican government when mad treason was plotting ruin on every hand and loyal blood was flowing in rivulets. The Chicago *Daily Times* avers: "One statement which has been made in praise of Freemasonry is really an argument against it—namely that the late war of the rebellion did not interrupt for a moment the cordial relation which existed between northern and southern Masons, either as a body or as individuals. If the ties of Freemasonry are stronger than love for country, and lead men to forgive the crime of rebellion while the rebel still has arms in his hands which he is using to attack the state, Freemasonry is clearly pernicious and opposed to public policy."

Benedict Arnold, the first traitor to our government, learned his patriotism in Hiram Masonic Lodge, No. 1, New Haven, Conn. Aaron Burr was a high Mason and plotted his treason in Royal Arch cipher. Gen. Robert Toombs, of Ga., to the day of his death was a zealous affiliate to the Supreme Council of Scottish

Rite Masonry, and the lodge journals and Masonic bodies are sounding the Masonic virtues of this rebel leader and unrepentant traitor from the rivers to the ends of the earth. The Masonic order officially laid the corner-stone to a monument in honor of that brilliant rebel, Gen. R. E. Lee, at Richmond, Va., in the presence of fifteen thousand ex-confederate soldiers. The very air was heavy with Masonry and the old rebel war spirit while doing homage to the leader of the rebel forces. Stephen A. Douglass, "Brick" Pomeroy, Gen. Joseph E. Johnson, and their ilk were Masons.

FROM THE CHRISTIAN CYNOSURE AND ITS EDITOR:

Tom Corwin in the United States Senate said: "Put one slave-holder with forty-nine non-slave holders, and the one will find means to control the forty-nine in nine cases out of ten." So one Freemason will hang a jury or corrupt a church.

A member of the Masonic lodge, formerly a reputable citizen of Oak Park, Ill., and a government official in this city, is our authority for the statement that a Freemason, formerly from Naperville, Ill., was engaged in forming Masonic lodges in both the Union and rebel armies. He had passes which took him within the lines of both, and passed back and forth freely in his nefarious business.

If Lincoln, Chase and Seward in the Cabinet, and Stevens in Congress, C. F. Adams and Thurlow Weed in England, and Grant in the army had not been Antimasons, slavery would not have fallen, and the Union

would have fatally sunk. Putting our war government in anti-lodge hands was a marvelous act of God.

When sick once I spent a day in a pleasant home between Galesburg and Knoxville. On the stand near my head lay Rob Morris' *Voice of Masonry*. I opened a number and read an editorial denunciation of our Union soldiers, then fighting to save popular government, because they obeyed their officers and disobeyed the signs of rebel Masons who were fighting to destroy it. The *Voice of Masonry* which thus gave "aid and comfort" to treason, is still, in other hands, published in Chicago. I have since conversed with the Secretary of Federal Lodge No. 1, D. C. He told me he left the lodge at the opening of the war because "the lodges all went for secession."

The Blue Lodges of Missouri did not even change their names or vary their ritual, but as simple Masons, *eo nomine* raised, enlisted, and armed the bloody raids on Kansas, and informed Senator Pomeroy that if he would join the Masons they would protect him, but if not, "if he attempted to go up the Kaw river he would be killed."

Pike initiated fifty leaders of the Indians in Federal lodge No. 1, in Washington and swore and frightened them into obedience before they would fight against the Union, and by such means the lodges of the South became the drill-camps of the rebellion.

Mr. Ferguson who was secretary of Federal lodge No. 1, and aided to initiate Pike's Indians, informed the writer that the ten lodges of the District all went for

secession, and Lincoln's assassination was one of the Masonic exploits of that District.

Gen. Howard informed the writer that even the butcherly night-riding Ku-klux kept their disguises in the Masonic halls.

Brother Butler some time since sent to the ex-rebel Jeff Davis a circular which mentioned the name of the latter as a Mason. Davis takes the pains to deny the allegation through some Grand Lodge official.

The denial of his Masonry by the ex-confederate leader published last week has refreshed the memory of Deacon O. M. Brown, one of the oldest citizens of Oberlin, and among the most reliable of men, who met just at the close of the war, a wealthy slave-holder, Master of Oglethorp lodge near Andersonville prison pen, Georgia, who told him in good faith that Jeff Davis was a Freemason, and that he had met him frequently in the lodge, and at Masonic gatherings.

We remember how Mr. Davis has repeatedly and emphatically denied the well-proven incident of his capture. If he never was a Mason any more than he was a rebel, as his own letter indicates, his denial goes for nothing, so that the public may reasonably still believe that he was a Freemason with Toombs and others of the Southern leaders. His own and the denials of the lodge aside, the evidence is in favor of such a conclusion. Of course the lodge denies any association with him as they always do with Arnold.

In an interview at Richview, Ill., W. E. Toomis, formerly of Vicksburg, Miss., said: "I was personally

acquainted with Jeff Davis, and know him to be a Mason. I was standing within six feet of him when he said:

'Fellow Citizens, the North is so hostile that we, in order to sustain our institution (slavery), will in the near future (God hasten the time) have to plunge the dagger up to the hilt in blood.'

This was in 1850, the crowd took off their caps and cheered."

READ THIS.

The mission of the American movement is a higher, nobler, grander one than the Republican ever had. The negro had a Master, but the poor white Masonic slaves have a "Most Worshipful Grand Master." No negro in the darkest days of slavery ever addressed his owner as "Worshipful Massa!" To rid our Republic of this deeper, darker, deadlier system is well worthy the persistent, united effort of the Christian, the patriot and the philanthropist. Col. George R. Clark, founder of the Pacific Mission, and a Masonic Sublime Prince of the Royal Secret, in a late public address said: "I was a 32-degree Mason in Chicago before the fire; I also belonged to the Blue Lodge and other intervening orders." In his speech he declared: "The third point that addressed itself to me was the unlawful oaths that I was required to take. I saw that these oaths of themselves were blasphemous. These oaths, some of them, bound people to do unlawfnl acts; unlawful so far as the laws of the country are concerned, and unlawful so far as the laws of God are concerned. I saw that these

organizations were harmful. They placed these oaths above the laws. These oaths bind people to unlawful acts without regard to the laws of the country."

Edmond Ronayne, a late Chicago Royal Arch Mason, in a recently published letter thus boldly challenges and arraigns the *Voice of Masonry*, and Freemasons of that city, to-wit: "Dare the *Voice* answer these simple questions? Dare the Rev. Dr. Thomas, or ex-Mayor Cregier, or Henry G. Perry, answer them? How is it, gentlemen? are you, in this evening of the nineteenth century, in these United States, and in the very face of our grand civilization—are you sworn, and do you swear others when conferring your Masonic degrees, under such horrible butchery of the body as might justly bring the blush of shame to the cheek of a savage? Have you got these death penalties in the oaths of your lodges? I say you have, and that I have administered them myself in Keystone Lodge, No. 639, in Cashman Lodge, in D. C. Cregier Lodge, and in other lodges in this city, and you dare not deny that you are bound under the most terrible and inhuman death-penalties which it is possible to express in language. Furthermore, the public are coming to know this; and were it not for the miserable hypocrisy of the preachers you have got among you, your lying legends and pagan humbuggery would to-day be a by-word and a stench in the mouth and nostrils of this American people. But the day of Freemasonry is certainly doomed, notwithstanding its present apparent popularity; and the time will come when every one who passes

by shall laugh in patriotic derision at your empty parades and your twenty-story monstrosity."

The National View, Washington, D. C., says: "Reform will come. It may be slow; nevertheless, sooner or later, it will be sure to do its perfect work. More still, it will come in a voice that there will be no mistaking in the aroused conscience of an awakened people; in the unequivocal manifestation of the public will; in the alarmed sense of public security; in the stern conviction of the outraged moral sentiment of the nation; in the spirit of that sense of justice and patriotism which always inspires the American mind, and dominates in the genius and spirit of our free institutions. We may have to wait a little, but order will come out of confusion. The ideals for which we contend will take form, and shape public opinion into coherent, intelligent, demonstrative, successful action. Bear in mind that the age is rife with originality, curiosity, and investigation. The range of ideas and plans of amelioration o'erleaps all ordinary barriers, and men strike out in every direction to fathom the intricate and the abstruse. The press furnishes immense facilities for their easy communication with the great public, and through it the world is marching on to freedom and the general illumination of the human mind. Let it come."

CHAPTER VI.

GRAND LODGE MASONRY!

EVERY AFFILIATE TESTIFIES.

We shall deal almost exclusively with the official reports of the Grand Lodge of Missouri, emanating directly from that body and fully endorsed by it. Not only is the whole business backed by every adhering, affiliated member in Missouri, but all regular sister Grand Lodges endorse the Missouri Grand Lodge through their Grand Lodge representatives. These reports contain none of the so-called secrets although got up for the sole use and benefit of the craft, and it should be borne in mind that non-masons have nothing whatever to do in making these statements and declarations, and that they are amenable to the law for anything that would injure the order or the individual members of the same by falsification or slander. We challenge any adhering Mason from the Most Worshipful Grand Master down to the youngest Entered Apprentice to show a single quotation that is incorrectly given. The individual members of the order, as well as many of the teachers of its would-be mysteries, are most deplorably ignorant of its nature and principles.

READ AND STUDY THE LAW: "The great trouble, however, is to get the Craft to read and study the law. In the language of one of my distinguished predecessors, 'If the Brethren would read more, and ask less questions, all would be well.' "—Missouri Masonic Grand Lodge Report, 1878.

"Another large share of correspondence is about matters upon which every Worshipful Master of a Lodge should be posted—that is, about things that are plainly written. It is wonderful how many questions are asked about matters that have not only been settled for years, but have been affirmed, and reaffirmed." —Ibid. 1881.

We always rather excuse affiliates on the score of gross ignorance than dishonesty when they extol the virtuous make-up of Freemasonry. A tree is known by its fruits. Let Freemasonry stand or fall by its own record. Certainly if it is tried by its own voluntary testimony no member can challenge the fairness or correctness.

PRACTICAL MASONRY: "The Social Mission of Masonry, however, is not for the individual only: in the community and in the State, the Craft has work to do."—Grand Lodge Report, 1878.

In reading the Address, we struck a mine of thought, richer in practical suggestions, and fruit-bearing truths than anything found in print for years. That this rich deposit of rare gems may not escape notice, or be overlooked by our readers, we give it a large heading, PRACTICAL MASONRY. Hear Grand Master Browne, and then reflect and inwardly digest: 'In my administration it has been aimed to bring your attention to practical Masonry—every-day, actual Masonry—that which is feasible—rather than to please your senses in reciting the beauties and grandeur of theoretical Masonry; for experience has determined that there is a great interval between written theory and real practice,

and that much of the possible in theory is impossible in practice. Let us ask this question: Of what use is Masonry unless it be made practical? Why expend time, labor, and money in perpetuating the impracticable? Practical Masonry is the application of its knowledge to the experiences of life, to our surroundings, to our social, business, and civic relations."—Ibid. 1880. Also see California Report, 1879.

"Have you not noticed the prominence of Masons in deliberative bodies, in business enterprises, in social and religious affairs? Is not this prominence largely the result of the discipline and training of the Lodge? The qualities which fit men to become leaders in all these enterprises are developed here in a marked degree. What higher tribute could be paid our organizing and conserving power than the fact that all secret organizations of high and low degree have borrowed from us. I was struck with this fact even before I was made a Mason."—Missouri Report, 1881.

Let us look into this practical business a little. First we will examine its boasted benevolence and charity.

"LANDMARK EIGHTEENTH." "Certain qualifications of candidates for initiation are derived from a Landmark of the order. These are that he shall be a man—shall be unmutilated, free born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry."—Mackey's Masonic Jurisprudence, Great Law Book of Masonry, pages 31 and 32.

"Whenever Freemasonry gets so far down that it resolves its lodges into hospitals for the halt, deaf and

blind, and starts out as a humanitarian institution, to throw its mantle of relief over the profane world and bring in beggars and cripples with a drag-net, then it is time for it to throw aside its standard as a Royal Art and bury its landmarks out of sight."—Missouri Masonic Grand Lodge Report for 1867.

"Are we, as Masons, what we profess to be? We opine the unknown thousands of money expended every year in displays, hilarities, and convivial indulgences, would do more to dry the tears of the sorrowing and hush the cries of distress, than the hollow profession of charity, 'Be ye warmed and be ye fed'"—Missouri Report, 1878.

"The Masonic institution is not a hospital for the reception of persons however excellent their character, who are not hale and sound at the time of the making, and I know of no authority, not even that of a Grand Lodge, which should induce any Grand Master to violate one of the most ancient and most settled of all our Landmarks."—Missouri Report, 1878. Also New Jersey Grand Lodge Report, 1878.

"Thousands of our Brethren have but little to leave the loved ones when called hence. Leaving them to the care of the lodges, in the great majority of cases, is to lean upon 'a broken reed,' for many of these Lodges never have enough money to bury a Brother. When a widow needs clothes, or orphans cry for bread, all these Lodges can do is to 'go down into their pockets.' We have seen this 'go down,' business that never 'brought up' or out anything."—Missouri Report, 1881.

"A grand Hall enterprise was inaugurated. To

carry it forward, money was borrowed and a mortgage given on the property. A second loan was secured and a second mortgage given. Failing to pay the first mortgage, the property was sold, and the second mortgagee was left out in the cold to the amount of four thousand dollars. The worst feature of the case was, the second mortgagee was a woman and the widow of a Master Mason. Five members of the Lodge subsequently became the owners of said property, which is worth $25,000 and yields an annual rental of $1,800. Still the widow was not paid. There seems to be a disposition on the part of some in said Lodge, to evade payment, on the ground that the widow, since making the loan, has married a man not a Mason."—Ibid. 1878. Also see Indiana Grand Lodge Report, 1877.

MASONIC GAMBLING: "From what I have been enabled to learn as regards existing evils in matters of games of chance indulged in by members of our order, I am decidedly of the opinion that this appeal comes to you, my brethren, freighted with human sorrows, mingled with the widow's wail and the orphan's cry, calling aloud for such relief at your hands as may be necessary to arrest the flood-tide of evil by which, it is to be feared, that some even of our own number, are going down into the depths of hopeless despair and utter ruin. We endeavor by precept at least, to make the impression that one of the leading objects we have in view is to inculcate sound morality, as founded upon the great moral principles set forth in the sacred volume, ever found upon our altar, which we receive as the rule and guide of our faith and practice, and with-

out which no lodge can have a legal existence. We publish abroad and proclaim to earth's remotest bounds, and call upon all men to witness our sincerity in the professions we make, that our mission in the world is nothing less than the inculcation of a better, purer, higher life among men. But after all, my brethren, profession alone, by whatever high-sounding title dignified, may be nothing more than sounding brass or a tinkling cymbal, for the truth still remains that the uninitiated will judge of the institution by the conduct of its individual members."—Florida Masonic Grand Lodge Report, 1881. Also Missouri Report, 1881.

Freemasonry itself is a game of chance, and buying it is like buying a pig in a poke. Behind its tyled doors gamblers and confidence men find fraternity and congenial fellowship. The thinking, observing conscientious men, roped into the order, are astounded and stand aghast at the widespread gambling, immorality and dissipation fostered and practiced in lodge circles and associations. We often hear of immense schemes.

"A fraud was perpetrated in the name of Masonry. The circulars and tickets issued contained the emblems of the Craft and a seal bearing the inscription of the 'Masonic Temple Association,' by which members of the Fraternity and the public were deceived, many of the former supposing they were supporting a worthy enterprise, the latter accepting the symbols of our ancient and honorable Order as a guarantee of good faith in the management of the scheme."—Ibid., 1879. Also Indiana Grand Lodge Report, 1879.

So much for the Fort Wayne lottery fraud, and as it

is only one of the many, the public should be warned, mark and govern acordingly. Freemasonry gets caught frequently at low-down political sculduggery and POLITICAL BRIBERY: "Through the public papers we learned, that in a recent investigation before a committee of our State Legislature, the fair name of Freemasonry was dragged through the dirty, slimy pool of political bribery and corruption."—Missouri Report, 1880. Also Pennsylvania Report, 1879.

The "strict business principles" enunciated below plainly advise roping in outsiders to pay for legitimate MASONIC RASCALITY: "I am of the opinion that the practice of insisting upon bonds from our financial agents should be discontinued. They are valueless, because never enforced. If you think otherwise, I would advise that sureties should not be of the Craft. Have these matters conducted upon strict business principles, and then if we meet with disaster we shall have the consolation remaining to us, that we have not acted like children."—Missouri Report, 1880. Also Illinois Report, 1879.

Civil affidavits and testimony that hangs Chicago anarchists, Ku-Klux and Bald Knobbers proves Freemasonry to be an awful system of criminalty with its horrible blasphemous oaths and barbarous mutilating death penalties. It is also a school of organized swindling. A young man takes three degrees in Masonry, and some one places a sworn exposition under his nose and will sell him for forty cents all the information the lodge sold him for thirty dollars, word for word, as near as the human mind can remember, thereby in its

organized capacity swindling him out of twenty-nine dollars and sixty cents on a square deal, and swearing him to keep secrets when the Masonic order has no secrets to keep. See "Freemasonry Illustrated," National Christian Association, 221 West Madison Street, Chicago, Illinois. No Freemason can make a lodge dueguard or sign, or see one given, without bringing to his remembrances a blasphemous obligation, or a murderous death-penalty. Can any man living constantly familiarize his mind with murder and blasphemy and oranized swindling, and not come to look upon crime with complacency? Wm. M. Tweed, of New York City, one of the greatest rascals of modern times, learned his honesty in Perfect Ashler Masonic Lodge of that city. MaGarigle, the notorious Chicago Boodler and the sheriff that let him go were both high Freemasons sworn to each other to the very life. The leading Star-Routers were Masonic graduates, and hence their acquittal.

EVADING THE LAW: "I have lately given this subject some examination, and the conclusion to which I have arrived is, that the incorporation of Masonic bodies is subversive of the true principles of Masonic government, and inimical to the prosperity and perpetuity of our Institution. It sweeps away the appellate jurisdiction of the Grand Lodge and Grand Master, and subordinates the Masonic to the civil authorities upon questions strictly Masonic."—Missouri Report, 1879. Also Kentucky Report, 1878.

The lodge is pre-eminently the National Sabbath-breaker. We have written W. F. Crafts concernin8

lodge Sunday picnics, parades, excursions, funerals, lodges of instruction and other wholesale lodge Sabbath-breaking from one end of the land to the other. From Maine to California the press teems with the continuous Sabbath desecrations of these secret orders. Until they are outlawed the hallowed day of Christian Sabbath is an utter impossibility. To them Sunday is an indispensable holiday for gala display. These pagan societies have as little use for the true Sabbath, as they have for the blessed Christ himself. How a professed minister of the gospel can cross the continent five times, from the Atlantic to the Pacific, in the interest of the Sabbath, amid this mad carnival of lodgery, and not thunder a protest against these high-handed Sabbath breakers is a conundrum in moral philosophy past finding out. Col. Elliott F. Shepard, Hon. G. P. Lord, Rev. J. H. Knowles, and their co-workers are not ignorant of the wide-spread lodge Sabbath-breaking. Men who read the *Cynosure*, *Free Press*, and other literature in this line betimes know these things. Why don't they cut a clean swath for the Christian Sabbath?

MORMON MASONRY: Utah Mormonism is Freemasonry gone to seed. Joseph Smith was a Freemason, and died giving the sign of distress, "O Lord, my God, is there no help for the Widow's son?" Brigham Young was a high Mason, and used the Masonic Hall in Nauvoo as a rendezvous. Fifteen hundred of his followers were initiated, passed and raised in the Masonic lodges of Illinois, and were Masons in good and regular standing in that jurisdiction, Brigham

Young simply took his fifteen hundred Illinois Freemasons to Utah, and set up a Grand Lodge jurisdiction of his own. The second year of Lincoln's administration, when Antimasons were at the helm of legislation, a Republican Congress decreed the destruction of Utah Mormonism. The change of administration from Antimasonry to Masonry through Andy Johnson gave Mormonism a lease of life. The continued existence of Mormonism under twenty years of Republican supremacy, will go down to history as a black spot on the grand old party of moral ideas. Antimasonry is again after this scion of the lodge, and Mormon Freemasonry trembles, not at oath-bound legislators, but at the rising public sentiment no longer to be diverted or kept down by lodge ledgerdemain.

WASHINGTON A SECEDED MASON: George Washington once joined the Masonic Order, but attended the lodge only once or twice during the last thirty years of his life. His Farewell Address warns the American people against all such associations and combinations in language explicit and pointed. He says: "The very idea of the power and right of the people to establish government presupposes the duty of every individual to obey the established government. All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle and of fatal tendency." Did Freemasonry steal Washington's coffin in repay for his speech?

MASONIC GRAVE ROBBERS. "Rev. and W., Henry W. Rugg, on behalf of Brother R. H. Tilley, of Newport, R. I., presents to the Grand Lodge a gavel made of hard wood and ornamented with wood from the coffin of Gen. George Washington. This gavel was made more than a quarter of a century ago by Brother Stewart, and given to the Grand Lodge, and passed from the hands of Past Grand Master Gray to Brother Tilly, in 1860, and he, after due enquiry, found it belonged to the Grand Lodge, to whose care he has returned it."—Missouri Masonic Grand Lodge Report, 1880. Also Rhode Island Report, 1879.

Well may the blood of the loyal American boil with righteous wrath and holy indignation against this un-American Order which completes the cup of treason unsurpassed in thus stretching forth its crime-stained hands and daring to pillage and rob—not the grave of that good Freemason Benedict Arnold, the traitor, but the grave of our beloved General George Washington has been ransacked, and Masonic Grand Lodges appropriated the wood stolen from the coffin holding the sacred dust of the Father of our country to use for ornamenting little wooden mallets."

WHOLESALE MASONIC PERJURY: "But for those lodges that will not make Annual Reports, justice and judgment ought to be invoked. No one thing in all the business of Grand Secretary is so provoking as this sublime indifference to making out and forwarding the Annual Returns. We do not prize the moral worth of such lodges, as thus commit perjury, in violating the law of the Grand Lodge, which they have promised to

support and maintain."—Missouri Grand Lodge Report, 1880.

BOGUS MASONRY: "It is known to many of you that for something like twenty-five years this Grand Lodge has been engaged in an effort to discover and establish a correct standard of work of the several degrees of Ancient Craft Masonry under its charge, and to promulgate the same to all the lodges in its jurisdiction."—New York Masonic Grand Lodge Report, 1880. Also see Missouri Report, 1880.

Thus since the revival of Masonry just before the war New York Masons have been selling bogus Masonry. Morgan knocked their ritual into smithereens.

"Brother Lewis says: 'We remember a case in point. An individual was initiated, passed and raised, not many years ago, in a lodge within a jurisdiction where we were acquainted. Scarcely had he assumed the perpendicular when he was discovered to be the brightest Mason among them, which was possible in that lodge without his learning producing disease of the brain. Inquiries were set on foot as to where he had gathered his remarkable lore. The general supposition was that he had consumed the midnight oil over the literary labors of the renowned Morgan, or had held ghostly communion with the shade of that individual."—Missouri Grand Lodge Report, 1868, page 112.

FEMALE MASONRY: "Masonic Lodges, as such, should neither encourage nor discourage the organization of Chapters of the Order of the Eastern Star. They are doubtless useful to the families of Masons,

and the Order is a benevolent one, but it is no part of Masonry, and should not be regarded as such. Masons, as individuals, may encourage them by becoming members and active workers therein, as they may in any other secret benevolent order."— Missouri Masonic Grand Lodge Report 1879.

"The ruling that Masonic Lodges, as such, should have nothing whatever to do with the Organization of Chapters of the 'Eastern Star,' on the ground that the Order of the Eastern Star is no part of Masonry, is approved by this Grand Lodge."—Ibid, 1879.

"By the immutable laws of our institution, no woman can be made a Freemason. It follows, therefore, as a matter of course, that lodges which admit females to membership, can never legally exist in the order."—Mackey's Lexicon of Freemasonry, Article "Adoptive Masonry," by Albert G. Mackey, Past General Grand High Priest of the General Grand Chapter of the Masons of the United States of America.

"The only Masonic privilege denied to you is that of visiting the Lodge, and this would be of no advantage to you, even if it were possible to grant it, but it would awaken the voice of scandal against you from a censorious world, and thus produce far more pain to your kind and amiable hearts than it could possibly afford you pleasure. Females cannot be made Masons. This is a rule that has been handed down with the other rules of Masonry for a thousand of years."—Manual of the Eastern Star, page 16, by Robert Macoy, National Grand Secretary.

THE MORGAN AFFAIR: "Fifteen hundred lodges

went down in the strife! The ranks of the craftsmen were reduced in numbers from rising fifty thousand to less than five thousand. The songs of the temple builders ceased. Grass grew in the quarries."—Iowa Masonic Grand Lodge Report, 1858.

FREEMASONRY IS DOOMED:

"Who shall predict the moment when this terrible crisis shall come upon us. The darkness of the atmosphere, the low murmuring of distant thunder, and the oppression with which all nations seem troubled, are so many indications of a coming storm which the wise man will not disregard. The crumbling of the walls predict a speedy end to the edifice and the wise man hastens to vacate it. The gaining leak, and the settling of the keel into deep water threatens a speedy submersion of the gallant ship and the mariners hasten to their boats and pull for life, for dear life. But we, although we may see the impending danger cannot fly from it. As Masons we are the edifice—we are the ship and we cannot fly. The distant signals are visible. Mark them, my intelligent brethren. To the critical eye they are manifest in the withdrawal, by demission of thousands of Masons, embracing much of the intelligence and moral worth of the order; in the carelessness with which the institution is regarded by many of its votaries; in the lengthy catalogues of suspensions and expulsions, announced year by year by all our Grand Lodges; and in the springing up of fungus societies all around us, in which shame to say, many Masons are found, to the proportionate neglect of their proper calling. These signs point to the crisis which has been

predicted. They are unerring indicia of a day and an hour when the craft will be rent to pieces as with the whirlwind of God's wrath, unless measures speedy and effectual are adopted to cement the institution together." —Iowa Masonic Grand Lodge Report, 1858.

The Rebellion was the measure planned and carried out to divert attention from Masonry and replenish its diminishing ranks. It succeeded at fearful cost of blood and treasury, but under God and antimasonic leaders the destruction of the Republic was averted. Although foiled the lodge is still plotting conspiracy and treason. But the American people are again on track of the lodge, and the men who are now leading the discussion of the system will follow it to the ends of the earth.

The Masonic *Trowel*, a zealous lodge journal comparing the present organized, wide-spread opposition to the Morgan excitement says: "It is a sign of weakness to manifest alarm; it is a worse sign to disregard the monitions around us. Other journals have sneered at the manifestations; some have joked, and some have put on an air of defiance and our pugnacious brother at St. Louis intends to fight them. We saw enough of that in our boyhood days. We remember distinctly the entire antimasonic fight. Honest, hard-working mechanics were turned out of employment; suspicion dogged the steps of every Mason; adhering Masons were swept from places of public trust; the foulest, blackest, and most repulsive charges were brought against Masons collectively and individually; the boys were taught to hoot at them as they passed their dwellings; they were debarred from juries, and criticised in

the witness box; insulted from the bench; arrayed before legislative committees, and by sheer force and abuse were driven from the polls. Wives left their husbands, children denounced their fathers, fathers disinherited their sons, and the silence of a Mason in the midst of such awful frenzy, was denounced as obedience to the great dragon of Masonry. Ministers were hurled from their pulpits, members of churches were expelled." "Many zealous Masons attempted to breast the storm and allay the tempest. They might have as well attempted to stay the eruption of Vesuvius or the simoon of the desert."

Such was the merited disgrace that settled down upon the criminal brotherhood, but it is nothing to what is in store for the throat-cutting and tongue-pulling, breast-tearing and heart-plucking, body-severing and bowel-burning fraternity with its accumulating years of treason, conspiracy, rebellion and crime. A storm of public opinion will soon burst, that will clear our land of this pestilential brood. The Montana and Missouri Masonic Grand Lodges in their reports for 1879 and 1880, declare "Greater dangers threaten Masonry to-day than ever before. We occasionally hear the alarm sounded by some faithful 'watchman upon the tower' who descries with clearer vision the coming storm, and warns us to be prepared for its approach."

Yes, thank God, the storm gathers thick and fast. The God of Liberty, Justice and Judgment is marshaling His army against the Anti-American and Antichristian oath-bound Lodgery. The sword of Jehovah's justice is unsheathed and hanging poised above this vast

System of infidelity and secret despotism. The agitation is telling heavily on the lodge of late years. The *Voice of Masonry* affirms: "From all jurisdictions comes the cry of non-affiliation, lack of interest, apathy, and neglect of Masonic duty. Why? The craft are not edified. They go to lodge, or chapter, or council, or commandery, only to see and to hear a formal opening, a formal attention to business, a formal working of a degree and a formal closing. Not a word of actual information is gained, nothing interesting or edifying transpires, and disappointed and unfreshed they depart No wonder is it then, that quorums are hard to get and non-affiliation increases."

The fear and intimidation that has held men so long in the loathsome coils of lodgery is dissolving before increasing agitation and discussion. The better class of men who have been drawn into these dark dens of iniquity are coming out by the multiplied thousands. The criminal elements are drawn the closer together, and the courts, the militia and all good people will have their hands full, to remove the criminal, midnight combinations so long schooled in outlawry, assassination and despotism.

When we "read and study the law" of Freemasonry so "plainly written," we learn to a certainty that "practical Masonry" does affect the good Freemason in "social, business, and civic relations," and that IT does give Freemasons PROMINENCE "in deliberative bodies, in business enterprises, in social and religious affairs." Every outsider can see plain exemplifications of this legitimate Masonic discrimination at all political deliber-

ations and many church conferences. Practical Freemasonry causes enormous expenditure of "unknown thousands of money," worse than squandered while "orphans cry for bread." Nay, more! it cheats the widows of dead Master Masons after robbing the husband of hard earnings prior to his decease. What boasted and unsurpassed "benevolence and charity!" A school of gambling, bribery, perjury and grave-robbery. And altogether perhaps no other institution on this sin-cursed earth has ever made so diabolical and damning a record as this little volume proves for Freemasonry and oath-bound lodgery. Yet the unwritten criminality of the foul craft in thousands of counties would darken every page of this book. The recording angel alone has an enumeration of it all, only to be revealed in the judgment-day, when lost souls will call for rocks and mountains to fall on them. When all the Herods, Neroes, Judas Iscariots, Benedict Arnolds, Aaron Burrs, Jeff Davises, rebels, assassins and traitors to God and humanity will stand unmasked in their naked deformity, condemned, despised and abhorred by all that is manly, noble and true ; then Freemasonry, and the Beast, and the false prophets, and all the children of darkness, will be turned into hell with the nations that forget God.

CHAPTER VII.

PUBLIC OPINION AND SIGNS OF THE TIMES.

This chapter shows conclusively that the agitation against the heathen, monarchy-aping secret orders, is already national and hourly becoming more extended. Able men in every state, county and neighborhood, are searching as with lighted candles for the hidden forces of intrigue and conspiracy. The newspapers even to the great dailies are beginning to pulsate the movement in earnest. The tide is fully setting in, "and the hail shall sweep away the refuge of lies, and the waters will overflow the hiding places."

THE AMERICAN PRESS ON SECRET SOCIETIES.

North American Review:—"Incorporation is a privilege granted associations on the ground of public utility. It follows logically that it is an abuse and a fiction to incorporate a Secret Society of any kind." *Washington.* (*D. C.*) *Post:*—"Secrecy is neither in accord with the spirit of the Constitution, the genius of our institutions, nor the methods of our political system." *Rochester* (*N. Y.*) *Herald:*—"A Secret society in this land of freedom should be shunned as treasonable to American institutions and principles." *New York Century:*—"The Constitutions of Secret Societies are generally valuable only as illustrations of human cupidity." *Pittsburg United Presbyterian:*—"Secret Societies are not suited to American society, nor indeed to any society." *Nashville Christian Advocate:*—"Secret political societies in a really free republic are both absurd and dangerous." *Religious Herald:*—"We

are always suspicious of any interest, be it moral, religious, political or personal, that seeks by a secret association rather than by an open advocacy of its aims to secure its ends." *New Orleans Times Democrat:*—"Darkness and secrecy are the fit companions of fraud, bribery and corruption." "*Brick*" *Pomeroy's* (*N. Y.*) *Advance Thought:*—"Secret societies have for ages been used to advance the interests of a very few at the expense of the very many." *St. Louis Times:*—"The history of all Secret Societies is written in the last page in blood. Somehow or other their action and proceedings sooner or later culminate in crime." *New York Catholic Review:*—"It is becoming apparent that Secret Oath-Bound Societies are, in principle, un-American; are contrary to the whole spirit and meaning of our institutions, and are therefore dangerous to the Republic." *Western Catholic News:*—"Secret societies are dangerous to the common-wealth. We are surprised to see an article over a column long quoted from the *Globe-Democrat* in the *Catholic Knights of America News* portraying the benefits of secret societies. The writer of that article says those societies 'do not plot against the peace and welfare of the community.' What is the necessity for a secret, then? Let the community be the judge whether they plot against it, or any portion of it, or not. We have the *positive* evidence that some, at least, if not all of these star-chamber concerns do plot against the community." *Philadelphia Public Ledger:*—"The danger arising from such conspiracies is not imaginary but real. If the truth were known we are suffering from nothing so much as from this evil. And the worts

of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream." *North Chili* (*N. Y.*) *Earnest Christian:*—"Secret Societies. These are becoming so dangerous to civil institutions that some nations of Europe suppress them by law. In this country their influence is fast becoming all-controlling in both Church and State." *Lutheran Standard:*—"Secret Societies of all sorts are multiplying so rapidly that their name is legion. They are getting into politics and into the management of industrial-concerns, and the newspapers of the day are beginning to see some of the evils, and are speaking out against some of the evil although as yet quite timidly. These societies are getting to be public nuisances to such a degree that they are attracting the attention of thoughtful men." *Christian Instructor:*—"Verily the signs of the times are similar to those, that preceded the French Revolution, when secret factions met and blood flowed like water as a result." *Dayton* (*O.*) *Religious Telescope:*—"The volcano upon which the nation and the church are sleeping to-day is oath-bound secrecy, which is in every case both atheistic and revolutionary." *Chicago Daily Times:*—"Secret Societies are dangerous because young men and others who are not for the moment fully mindful of their public duties may be led by persuasion under the influence of the peculiar solemnity and impressiveness of an initiation, which unseats their judgment, to take oaths which are inconsistent with their duties toward the State and society, and which they may regret, in moments of reflection, that they have taken." *Toledo Blade:*—"No man has a

right to place himself where he has no moral control of his own actions; yet this is what he does when he joins a Secret Society and binds himself to blindly obey all orders from headquarters without hesitation or thought of whether they are right or wrong. Indeed he dares not question the mandates of these persons whom he does not know. He must simply do as he is bidden, even though it makes him a partner in the most atrocious crimes, when he has no intention of committing a moral wrong. The lesson these disclosures teach is to become a member of no society whose purposes are not openly declared, to take no oaths to obey persons whose names are unknown." *Chicago Free Methodist:*— "The supremacy of secret oaths and obligations, of secret laws and orders over all other obligations and allegiance, is a principle which permeates and pervades the multiplied and multiplying orders of secretism which fill every nook and corner of our land. Secret law is but secret treason against all other law, which may develop into open rebellion whenever a secret combination or combinations deem themselves strong enough to ignore the laws of the land in the assertion of the supremacy of their own secretly devised and oath-sworn codes. Until such a time comes, the principle of treason against all law in the recognized supremacy on the part of the clan of secret oaths and enactments, works under cover of night to subvert law in carrying out, to as perfect a degree as possible, the higher law of secret traitorism." *Syracuse (N. Y.) Wesleyan Methodist:*— "Secret Societies are the natural hot-bed of 'murder and treason not excepted.' No matter how pious their pre-

tensions, keep clear of the whole tyled and curtained clan." *Brighton* (*Mich.*) *Wesleyan Advocate:*—"When will the people arise and condemn to the silence and oblivion of past ages all Secret Societies as the mask-visaged foes of society and good government." *Harper's Weekly:*—"In this country, however, secret political associations are unnecessary and suspicious. What cannot be done openly in such matters should not be done at all, and the man who proposes secrecy presumptively means mischief." *Utica* (*N. Y.*) *Daily Herald:*—"The excitement produced by the interference of Masons with politics is a matter of history." *Journal*, *Indianapolis*, *1880:*—"The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings, and by grips and pass-words." *Hastings* (*Neb.*) *Weekly Gazette Journal:*—"The day for cliques and rings has gone by. Open and frank methods in politics are the only kind that will win. Fair dealing and honest action will go further than craft, cunning, and underhanded scheming. Democrats, republicans, and anti-monopolists will do well to learn the fact. Combinations and cabals are resorted to only by those who have not the public confidence necessary to successfully land them in official positions." *Chicago Tribune:*—"A ring is synonymous with theft. If partisan purposes were honest there would be no occasion for a ring. Any clique or organization in politics of which the people are not members, and of whose operations they are not cognizant is dangerous to the community, and doubly dangerous when it has the saloon interest and criminal classes

at its back." *Kansas City (Mo.) Journal:*—"We believe that the recognition of the right or power of any organization outside of the law to regulate the affairs of this country by a secret and despotic agency would sound the death-knell of this Republic, and pave the way for anarchy and then despotism." *Philadelphia Press*:—"The influence of Secret Societies upon the politics of this country has in every case gone to support the judgment of President Washington, who in notable terms warned the people against them." *New York Witness*:—"Men love to be in bondage, provided it be of their own seeking. They submit voluntarily to the bondage of trade unions, Masonic societies, or political parties. To leave the first is to become a scab; to leave the second is to be deserving of death; to leave the third is to be a traitor. These are most extraordinary doctrines, which practically deny the right of private judgment or even submission to the law of God." *New York Mail and Express*:—"After the courts and juries have done their work there should be a general uprising and expression of American sentiment against oath-bound organizations like the Clan-na-Gael. It should be made a criminal offense to belong to them. In their origin, purposes and methods, they are hostile to American ideas and institutions, and they should be held up to American scorn and contempt and righteous wrath that no like organization shall ever again be able to acquire any considerable power." *Christian Conservator, Dayton, Ohio:*—"So of secrecy. It is not the outbreaks in strikes, the throwing of bombs at the haymarket, the murders, the protection of

criminals, but the prime cause is back of all this in what makes these possible, which is organized secrecy. Thaddeus Stevens penetrated the covering and laid bare the evil to the bone. He said that organized secrecy in a voluntary society is the evidence of iniquity. Long before it is applied to anything good or bad, the simple method is an evil." *Pittsburg (Pa.) Evangelical Repository*:—"The same thing may be said of all Secret Oath-bound Societies. Their oath-bound secrecy itself puts them out of harmony with our American institutions, and also brings them under the condemnation of the law of God." From the *Boston Traveler*:—"The New York *Mail and Express* urges that laws should be enacted making it a penal offense to make any oath, promise or pledge of obedience, loyalty, submission or co-operation to or with any officer or authority, not recognized and instituted by law, or any party claiming to be such officer or authority, whether of any voluntary society, corporation or association. The amendment should also abolish every such secret oath, promise or pledge heretofore made, and render it null, void, and of no effect." "It should also render it a penal offense for any such office, party or association, or any person whatever, to ask for, receive, permit or suffer any person or party to make or take such oaths, promise or pledge; and the receiving, permitting, suffering or making of any such oaths, promise or pledge, should be evidence of conspiracy on the part of both of those making and those receiving the same." "The majesty of our institutions and the allegiance which every citizen owes to our country and her laws are being trodden

under foot by the freedom and impunity with which designing misleaders of classes of men have heretofore been permitted to bind their followers and dupes to the blindest obedience to their dictates, with most heavy and outrageous penalties for disobedience." "All such oaths, both on the part of the officers to whom they are made and of those making them, are treason; and the country should wake up and look after its liberties by passing the necessary laws for the protection of the body politic." *Atchison* (*Kan.*) *Champion*:—"No good cause, no true principle, no just system, no honest purpose needs secret machinery and oath-bound midnight organizations to maintain it. Righteous causes and correct principles grow best and prosper most in the full glare of the sunlight of publicity. The American citizen who does not know this to be true, has a very weak and improper idea of the American system and institutions. The fact that any cause seeks darkness and secrecy for organization is the best possible evidence that it is a bad cause." *Omaha* (*Neb.*) *Midland*:—"There are millions of people in this country who pay taxes to build court houses, custom houses and all sorts of public buildings, as well as the Washington Monument, who are conscientiously opposed to Masonry on the grounds of its anti-Christian character." *Catholic Examiner*:—"There does not exist, and there never has existed, any reason why this organization, with its ridiculous trappings, its be-aproned members, and absurd ceremonies should be singled out to take charge of the dedication of buildings which are the property of the general public." *Chicago Interior*:—"A vast

number will not inquire into, nor care about the significance of those 'mystic rites' but a vast number do care, when they are made parties to them; ask them what they understand by the scattering of corn and pouring libations upon the ground, and they will promptly answer—'Devil worship.'" *Knoxville (Tenn.) College, Aurora*:—"But our objections to the lodge are serious. It makes men false, blind, blasphemous, it turns them aside from the worship of God to the worship of devils. What more wicked system can be conceived than that which dresses under the same badge of 'brotherhood' the common church member, the skeptic, the preacher and the blackguard? It is no surprise to us that even in God's sanctuary such a company should have in its number those whose breaths are hot with liquor." *Saint Louis Vanguard*:—"Masonry is a stupendous sham. The wonder is such a despicable farce could find support." *Primitive Christian*:—"The influence of secretism, once in the church, will be hard to eradicate. Brethren, beware of the baneful influence of secretism." Chicago *Evening Post*—"The esteemed *Congregationalist* is deeply, not to say mournfully, concerned with the increasing influence of the 'lodge,' or secret society, as a competitor with the church for the time, attention and money of men." "How far reaching this secular agency has become may be guessed from 'recent figures, carefully compiled, which show that Boston has 243 churches to 599 lodges; Brooklyn, 355 churches to 695 lodges; Washington, 181 churches to 316 lodges; Chicago, 384 churches to 1,088 lodges, and the same proportion obtain in other cities.'" New

York *Christian*:—"A church in one of the eastern cities is gradually decaying while the minister seems to be quite popular with the general public. On inquiry we find that he is a member of the order of Masons, of the order of Odd-fellows, of the order of United Workmen, of the order of Grangers, and of the Grand Army of the Republic, attends the meetings of all of them, and is active among them. No wonder his church decays. He has a split-up-mind, and probably it was not big enough for the Christian ministry, to begin with. Still there is a colored minister of our church in one of the Southern States who belongs to seven secret societies." *Boston Transcript*:—"Winsted, Conn., has among its citizens a man who belongs to twenty-four secret societies." *Boston Herald*:—"In communities not divided up by any secular or social fraternities, the Christian church as one great, permanent, omnipresent organization will have a much stronger hold on every class than any other attraction. But when Masonry and Odd-fellowship and the Club and the numberless other associations make their advent, the church loses its grip, and no wonder, on considerable numbers of every class." *Cincinnati Christian World*:—"There is no use in denying that the leading secret societies are in their practical workings, essentially deistic." *Springfield (Mass.) Republican*:—"There is not a moral, political or social purpose which secrecy can aid more than openness." *Cleveland (O.) Universe*:—"When Masonry enters public American life, we have the right to question its origin, aims, and affiliations; its record in the past and present, and its outlook in the future."

Buffalo (*N. Y.*) *Telegram:*—"Is Freemasonry the established religion of the United States? Or are the secrets of it the real esoteric and mysterious abracadabra of American politics? Who or what do they represent? Certainly not the whole people, for a majority of the people are not Masons, and millions of people, whose rights and opinions are as sacred as those of their fellow citizens, look upon their organization with disfavor." *New York Baptist Weekly:*—"There is no union which men can form, making an inner circle of self-interest and tyrannically dictating to those without it, which is not the grossest violation of every true principle of human brotherhood." *The Armory:*—"Surely the presence of a multitude of secret lodges bodes little good to the church of Christ." The *American Missionary:*—"We unite with the *Congregationalist* and other influential journals in deprecating the increase and dominating influence of secret societies." Brooklyn (N. Y.) *National Monitor:*—"Let your light shine said Jesus; but how can a man let his light shine when he is so terribly oath-bound that he dare not, under certain circumstances, testify to the truth? Jesus did nothing in secret and to all his disciples he says, follow me." *Our Record, Utica, N. Y.:*—"We are confident that the great objects of equality, fraternity and morality may be attained without resorting to the vail of secrecy." *Cincinnati Christian Standard:*—"We know of no good work for God or humanity to the success of which secrecy is essential; and we see danger in secret associations which every Christian should avoid." *Chicago Evening Journal:*

—"Assemble a party of young men together anywhere with all restraint removed and perfect secrecy enjoined, and the result will be pernicious." *Christian Cynosure:*—"The average American press which has so long been sealed to articles against secretism is opening. The Ohio *State Journal*, the Memphis *Appeal*, and the Washington *National Republican*, all large, influential dailies in political centers, have published the strongest possible utterances and articles against these national pests. Joseph Cook has repeatedly condemned the secret system in his world-read lectures."

OTHER STRONG WORDS: "The *Morning News* is opposed to oath-bound societies in politics." "The old vigilance committee of the West has been superseded, in turn by the Klu-Klux, the Molly Maguires and latterly by the White-Caps. If these so-called 'regulators' have stopped short of murder in many of their outrages, it is because there has still been a remnant of fear of the law of the land. The outrages upon person and property which such outlaws have perpetrated during the last quarter of a century, form one of the greatest blots upon American civilization." "There is no room upon American soil for any other form of 'regulators' than the tribunals of justice sanctioned by the law. All other societies, 'committees,' etc., are un-American and should be stamped out without mercy. The State or municipality that allows such organizations of outlawry to flourish, does not truly represent American institutions, and should mend its ways without delay."—*The Chicago Daily News.* "One good result will surely follow the Cronin murder: Irishmen of

good sense will see that secret societies are out of place in America, and are apt to affect men injuriously even in a worldly way."—*The Boston Pilot.*

"The fact that so many thousands of men should band together in this country in secret societies which are similar to this one, is a menace to our republican institutions."—*Signs of the Times.* "All secret orders where the members are bound together by extra-judicial oaths are un-republican and despotic in their very nature, and should be prohibited by law. No interest of government, humanity or religion requires their services."—*Christian Nation.* "That infamous opinion which justifies the most dastardly crimes against society, at the behest of a secret, partisan, and irresponsible tribunal, will never be tolerated by Americans, and if executions of men high in places of influence are necessary to stop such crimes the sooner they come the better."—*New York Tribune.* "The right of the State to look into such things can scarcely be questioned; or rather the right of a set of men to organize in such a way and for such a purpose that the State cannot know its principles and aims, is most seriously questioned."—*Christian Advocate.*

COLORED LODGERY: *Daily Appeal*, Memphis, Tenn:—"The secret society business has become a craze with the colored people, and one by which they often become the victim of designing knaves." *Sandy Lake News:*—"We heard a minister remark the other day that the colored people of the South had spent since the war no less than one hundred thousand dollars in secret societies." *Chicago Advance*:—"The *Inde-*

pendent mourns over the fact that the secret societies are on the increase among the negroes of the South. But if secret societies are a good thing, why should it be a calamity that the negroes join them? But perhaps the *Independent* will not allow that they are good." "It is stated on good authority that one of the greatest hinderances of missionary work among the colored people is the prevalence of secret societies. The way in which that race turns to anything mysterious, and is impressed with this foolishness of secrecy, is astonishing and discouraging. A colored minister of this city informs us that there is scarcely a negro family in Chicago that is not connected with from one to four or five secret societies. Into these societies go their money and their time. It is deplorable to have white people tricked out of their time and money by such devices, but their influence on this ignorant, emotional race is yet more pernicious." *Christian Weekly*, Mobile, Ala.:—"Too much money has left the South and flowed into the pockets of colored men in the North and West. Our wives, daughters, sisters and mothers have toiled over the wash-tub, burned over the ironing-table and cook-stove to keep in ease and luxury the wives and daughters of Northern bishops and big Northern B. Y. High Cockalorums of societies until we are tired of it. And 'Aunt Hagar's children' have got curious and won't drive any more worth a cent! The Knights of Wise Men swindle scooped thousands out of our people, and they justly owe one thousand dollars to a widow of one of our foremost men and will not pay her a cent." *Christian Voice:*—"The

colored people have gone into organizations to an extraordinary extent. One of our colored ministers in Texas informed a General Conference officer that he belonged to seven different secret societies. They have not been content with imitating those formed by their Caucasian fellow citizens, but have instituted a large number of their own. Not long ago a case was tried in Baltimore which is recorded on the docket as follows: William H. Perkins, Worthy Ruler of St. Thomas Lodge, vs. Augustus Thomas, Grand Royal King of the United and Consolidated Order of Brothers and Sisters and Sons and Daughters of the Knights of Four Men, and the members of the Supreme Grand Royal House! The suit in this case rose because the Grand Royal Knight became disgusted with the workings of St Thomas Lodge, placed it under the ban of excommunication, and said he would not take back one word of that decree, not even if President Cleveland, or even General Grant would come out of his grave to appeal to Him. St. Thomas Lodge brought suit to make the Grand Royal Knight take it back. Ludicrous as this may appear, it is not much more so than the proceedings and titles of many societies that are now formed among the Caucasian race."

THE FIGHT IS ON: It is said that the American Tract Society never issued a tract against negro slavery. Northern churches censured their minister, for praying at Abolition meetings. Thousands of men in the Federal army never waked to the business in hand until the war was all over, but they have been fighting desperately ever since. These hundred days men,

camp sutlers and general-hangers-on are always harping loudest and longest of how they fought and bled, and died for their glorious country. They load themselves down with badges, put all their spare change into uniforms and brass buttons, visit all the reunions and try, oh! so hard to get big pensions and post offices. To the old veteran all this is vanity, a travesty on war, valor and patriotism. Christian patriot, which record are you making in the great moral battle? Better win your glory in the front ranks. Edmond Ronayne's able arraignment of lodgery some time since in the Chicago *Interior*, D. C. Trumbull's telling articles in the Burlington (Ia.) *Hawk Eye*, The "Congress of Churches" in the First M. E. Church of Chicago, and Rev. Joseph Cook's strong lecture there against Masonry and all oath-bound lodgery; Pres. C. A. Blanchard's "Age of Lodges" in *Our Day*, Boston's great paper, of which Joseph Cook, the noted lecturer, and Frances E. Willlard are editors, and his scathing article on Masonic treason and disloyalty in the influential Chicago *Inter Ocean*; the entering wedge of this lodge discussion at the National Educational Convention in St. Paul (department of higher education); and the simultaneous opening of the columns of the Boston *Congregationalist*, Chicago *Advance* and San Francisco *Pacific* to lodge discussion, show the rapid growth of American sentiment. That such papers will admit column after column of the most radical articles against oath-bound lodgery, is only a reflection of an awakening public opinion and an index to what is now going on the land over, are increasing monitions that the lodge

must go. It is almost impossible to estimate the power and influence of a faithful, fearless newspaper. The people must have line upon line and precept upon precept, here a little and there a little. This is essentially true in all reformatory effort. The work begins in this world and reaches to eternity. The press may be thrown into the river, a Lovejoy shot down, the paper suspended, but the seed sown in weakness is raised in power. The editor, all on fire with patriotism, breathes his very soul into his writings and sends his loftier ideas, and better thoughts throughout the length and breadth of the land. His paper is read in the cottage and the mansion. The minister, merchant, banker, teacher and day laborer, ever on the alert for information, read, think and ponder. Heart speaks to heart, and ere the week goes by thousands, mayhap tens of thousands, are influenced to higher, nobler, grander lives. The writer of ability and tact, governed by principle and honor, by perseverance can and will win a hearing. How men of integrity and brain are drawn to such a writer. The invisible acquaintance thus happily begun ripens into good fellowship. The reader finds himself looking for the name. His friend is speaking and he listens. Confidence is established and with all the cleverness of the experienced writer, he gives bent to a thousand lives, molding the thoughts, emotions, opinions and principles over to his own. Don't try to tell the limit of that one's power. God and eternity alone will tell. With such papers and such writers no lover of political, religious or social reform need hesitate. Do they voice your sentiments and principles, then

back them up. Is your time occupied with business or professional duties, back them up. Perhaps you cannot go out and meet these great questions face to face, but that does not lessen your bounden duty to your God, your country and your fellowmen. With such papers you can send truth and light to hundreds and thousands of influential people. The papers and writers are doing all they can —God will hold you responsible for their success or failure. Able men, willing men, are giving their time, their energy, their very life force to the reforms for which you pray and in which you claim to believe. The liberal man deviseth liberal things. We are told that the Lord loveth a cheerful giver. Jesus said, "It is more blessed to give than to receive. Freely ye have received, freely give. The silver is mine, and the gold is mine, saith the Lord of hosts. Unto whomsoever much is given of him shall be much required. Every man according as he proposeth in his heart, so let him give, not grudgingly or of necessity. Provide yourselves bags that wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupteth. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room

enough to receive it. Honour the Lord with thy substance, and with the first-fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." You are face to face with the responsibility and the recording angel is making the minute of the result. Shall it be, "Well done, thou good and faithful servant. He that knoweth his master's will and doeth it not shall be beaten with many stripes."

PUSH AHEAD: This chapter carries the question to the conservative classes—educators, editors, professional and business men, who should be informed as to the magnitude of the present active organized widespread agitation. It shows to some extent the mammoth proportions of this movement and the mighty uprising against organized secret knavery, proving that the system is on trial and will be sifted to the very dregs. The man who imagines that all the antisecrecy in the country is in his own neighborhood, if he don't mind kicking a contemptible ignoramus, should kick himself up and down a flight of stairs, stand on his head in the flour barrel, and when he stands behind the door and sucks his thumbs should only suck one at a time. Lodge men are not so numerous as many suppose. Count the membership of the Masonic lodge and you have counted a very large part of all the other orders. Masonry makes it a rule to amalgamate with and control every other secret society. When it is remembered that many lodge men belong to from three to six of these neighborhood rings it will diminish lodge membership at an astonishing rate. Powerful agencies

are moving in solid columns against the secret empire of conspiracy and despotism.

REGULAR HEADQUARTERS OF ANTILODGE AGITATION: Aside from our headquarters and work we take pleasure in mentioning some of our many co-workers who are conducting successful and aggressive war on lodgery at their several centers of operations: The National Christian Association with headquarters in Chicago, is directing and conducting a strong war on Freemasonry and other kindred evils. It has some seventeen State auxiliaries, and its official organ the *Christian Cynosure*, a large 16-page weekly, is ably edited, and sustained by Antisecretists of all religious persuasions. The association owns substantial buildings in Chicago and Washington, D. C. The American Antisecrecy League at 221 West Madison Street, Chicago, is warming up the political candidates on the lodge question. It publishes the views and secret society relations of all aspirants for office, as far as possible, and how some of the sons of Hiram do squirm. Go in, Brother Phillips, with your sleeves rolled up, and may the American movement give us candidates worthy the votes of all true patriots. Elder H. H. Hinman and S. F. Porter are doing a grand work for Christianity and good government in the Southern States. They are successfully enlisting the southern schools and churches in the great crusade for the overthrow of oath-bound lodgery. The sunny south may yet lead in the emancipation of white slaves from Masonic "Worshipful Masters," and "Most Worshipful Grand Masters." The blackman was an unwilling slave. But

Masonry has so subdued these poor white galleys that they voluntarily and willingly submit to mastery and despotism, more degrading than the Jeff Davis system. One half million white Masonic slaves, not so many as Lincoln liberated, but enough to touch every drop of loyal blood in the nation. W. B. Stoddard, in the Admiral Rowan Building within three blocks of the National Capitol, and now the property of the movement, Washington, D. C.; Rev. J. P. Stoddard, New England headquarters and office of the *Home Guard*, the womens' antisecrecy paper, Boston, Mass.; Pacific Agency, M. H. Nichols, San-Francisco, Cal.; Wm. Fenton and his *Liberator*, St. Paul, Minn.; Students' Antisecrecy Bureau, Pres. C. S. Bullock, Evanston, Ill.; Sec. G. A. Conrad, Chicago, Ill.; Treas. E. A. Lovett, Normal Park, Ill.

Workers and speakers not elsewhere given—E. J. Chalfant, York, Pa.; I. Bancroft, Everly, Iowa; J. A. Conant, Willimantic, Conn.; George W. Needels, for ten years editor and publisher of the *American Freeman*, Albany, Mo.; C. F. Hawley, Wheaton, Ill.; Elwood Hanson, Minneapolis, Minn.; S. C. Kimball, New Market, N. H.; J. T. McMichael, Philadelphia, Pa.; G. M. Elliott, Selma, Ala.; J. K. Glasford, Carthage, Mo.; D. A. Richards, Brighton, Mich.; H. H. Hinman, Oberlin, Ohio; N. Callender, Montdale, Pa. Floating Chapel and superb stereoptician lodge scenes and initiation views, I. R. B. Arnold and family.

OTHER ANTI LODGE ELEMENTS.

The following denominations are committed by vote

of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day); Baptists—Primitive, Seventh-day, and Scandinavian; Brethren (Dunkers or German Baptists); Christian Reformed Church; Church of God (Northern Indiana Eldership); Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge; Disciples (in part); Friends; Lutherans, Norwegian, Danish, Swedish and Synodical Conferences; Mennonites; Methodists—Free and Wesleyan; Methodist Protestant (Minnesota Conference); Moravians; Plymouth Brethren; Presbyterian Associate, Reformed and United; Reformed Church (Holland Branch); United Brethren in Christ. Individual churches in some of these denominations should be excepted, in part of them even a considerable portion. The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as THE ASSOCIATED CHURCHES OF CHRIST: New Ruhama Congregational, Hamilton, Miss.; Pleasant Ridge Congregational, Sanford County, Ala.; New Hope Methodist, Lowndes County, Miss.; Congregational, College Springs, Iowa; College Church of Christ, Wheaton, Ill.; First Congregational, Leland, Mich.; Sugar Grove Church, Green County, Pa.; Military Chapel, M. E., Lowndes county, Miss.; Hopewell Missionary Baptist, Lowndes County, Miss.; Cedar Grove, Miss. Baptist, Lowndes County, Miss.; Simon's Chapel, M. E., Lowndes County, Miss.; Pleasant Ridge, Miss. Baptist, Lowndes County, Miss.; Brown-

lee Church, Caledonia, Miss.; Salem Church, Lowndes County, Miss.; West Preston Baptist Church, Wayne County, Pa. LOCAL CHURCHES adopting the same principles are—Baptist churches: N. Abington, Pa.; Menomonee, Modovi, Wanbeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill.; Esmen, Ill., Strykersville, N. Y. Congregational churches: 1st. of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass. Independent churches in Lowell, Countryman school-house near Linden, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kansas; State Association of Ministers and Churches of Christ in Kentucky. Then vast multitudes of patriots in the Presbyterian, Congregational, Baptist, Methodist Episcopal, and other powerful denominations, are personally and actively opposed to these powers of darkness and spiritual wickedness in high places.

EMINENT WITNESSES: A. M. Sullivan, *Irish Leader:* "I had not studied in vain the history of secret, oath-bound associations. I regard them with horror." Charles Francis Adams: "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived." Disraeli, British Premier: "Secret societies are hurrying

the civil governments of the world to the brink of a precipice over which law and order will ultimately fall and perish together." Wendell Phillips: "History shows them perverting justice, stopping at no crime to protect and conceal their mummeries; controlling politics for selfish and personal ends, and interfering with great danger in national emergencies. Every good citizen should make war on all secret societies, and give himself no rest until they are forbidden by law and rooted out of existence." Charles P. Sumner, father of the Senator, and a renouncing Mason: "Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed." Gov. John A. Martin, of Kansas: "Popular government is doomed wherever secret political societies control our political system. It does not matter what object such societies have in view, nor what principles they advocate—they are wholly and irredeemably obnoxious to the genius of American institutions and dangerous to a government of the people and by the people." Mayor Abram S. Hewitt, of New York City, to the Democratic Club of Brooklyn: "Unless the Democratic party shall now and at once absolutely disown and condemn all organizations which seek to place the individual under any other control than that of the laws and deprive the citizen of his rights of free action, it will perish as it ought to; and I desire on this occasion to emphasize the issue as one to which you and

your fellow members will direct your attention in the hope that the next State convention and the next national convention will condemn, as Washington condemned, all secret organizations which undertake to usurp the functions of the law and destroy the free agency of the citizen." Henry Dana Ward says: "The Masonic fables are told to cover the meanness of Freemasonry's origin; for it too sprung from a confederacy of lawless plunderers; and it mortifies the pride of the High priests, it taps the vanity of the Grand Masters, and makes the puissant sovereigns of Freemasonry tremble for the security of their thrones, to be told that their boasted order sprung from the mire of the Rosicrusians, and spread over the face of the earth upon the licentious cupidity of its speculative fathers—that it originated in the 18th century among men capable of the most atrocious falsehoods, and base enough to sell their reputation for money, and to barter a good conscience for the delusion of a lodge-room."

ANTIMASONRY IN CANADA:—Hon. Edward Blake, leader in Canadian Parliament, March, 1884: "I am not in favor of State recognition of any secret societies. I have never joined one, though many of my best friends are members of secret societies. But I believe the tendency of secrecy itself to be injurious. I believe that it brings with it the possibility of evil. I believe that it involves a certain amount of sacrifice of individuality and independence, and gives very great facilities for the misleading of members by designing leaders—very great and mischievous facilities for that purpose." "I believe that a great deal of the trouble

social and political, that has occurred in those countries [Europe and America] is due to secret societies."

The above is strong for a leading politician. There is a radical movement in the Dominion against oath-bound secretism. That popular paper the *Toronto World* says: "An opinion is becoming widely prevalent that the Secret Society business is considerably overdone, and there are well informed persons in this city who do not hesitate to say that the influence of these societies is becoming decidedly pernicious, if not absolutely dangerous to the public weal. Such remarks as these are made, not by cranks, or by those claiming to be suffering from chronic grievances, but by liberal-minded persons of the highest intelligence, who are not given to talking at random or making extraordinary charges without having facts to support them."

NOTED CHURCHMEN: William Otterbein, founder of the church of the United Brethren in Christ:—"A Freemason cannot be a Christian." Peter Cartwright:—"Masonry originated with the devil and will end with the devil." Howard Crosby, Chancellor, University of New York, 1870:—"We have no hesitation in writing secret societies among the quackeries of the earth." Richard S. Storrs, D. D., pastor of the Church of the Pilgrims, Brooklyn:—"My judgment and feeling are both strongly opposed to the secret lodge system. I heartily agree with what Dr. Howard Crosby has so forcibly said about it." Dr. Thomas Scott, the great commentator:—"Rash oaths are above all things to be avoided; but if men are entangled by them, they ought rather to infringe the sinful oaths

than to add sin to sin and ruin to their own souls.' Rev. B. T. Roberts, General Superintendent of the Free Methodist Church:—"For us to keep silent respecting Masonry, and thus tacitly endorse the idea that a man can both accept Christ and deny him— that is, be a good Mason and a good Christian at the same time, would be treason to Christ." Rev. Dr. James B. Walker, author of "Philosophy of the plan of Salvation":—"There is probably not one in a thousand who enter the lodge, who know, when blindfolded they take the terrible oaths, that Masonry is an anti-Christ and one of the most powerful enemies of Christ that exists. But this is put beyond the possibility of a doubt by the highest Masonic authorities." L. L. Hamline, Bishop M. E. church, in his diary, 1848:—"North Ohio Conference has progressed very rapidly till this time, but Masonry and Odd-fellowship have arrested us." At another time: "I have enjoyed and suffered much during its session. Masonry and Odd-fellowship, is a bane in the midst of us, have done us much evil."—Life, pp. 323, 4. Bishop Simpson just before his death wrote:—"I have never belonged to a secret society, not even a division of the Sons of Temperance." Rev. J. E. Roy, D. D., Secretary American Missionary Association:—"A man is not fit to be a juryman who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man." John

Wesley, June 1798:—"I went to Ballymena and read a strange tract that professes to 'discover the inmost recesses of Freemasonry,' said to be 'translated from the French original lately published at Berlin'. I incline to think it is a genuine account. Only if it be, I wonder the author is suffered to live. If it be, what an amazing banter upon all mankind is Freemasonry."—*N. Y. Christian Advocate*, February, 1884. Alexander Campbell:—"I know no Temperance, Odd-fellow or Freemason fraternity that does not recognize a brotherhood with the world. 'They are of the world, they speak of the world and the world heareth them'. Christians, though in the world are not of it. Any union, then, for moral purposes with the world that brings us to commune religiously with it, by the laws and usages of the institution itself, is opposed to the law and kingdom of Jesus Christ." George F. Pentecost, D. D., pastor of Tompkins Avenue Congregational church, Brooklyn, editor of "*Words and Weapons*":—"I would do almost anything in my power to help on the work of rescuing Christian men from the 'grip' of Masonry and all other secret and unchristian societies. I believe that Masonry is an incalculable evil and essentially anti-Christ in its principles and influence." Dwight L. Moody:—"Give them the truth anyway, and if they would rather leave their churches than their lodges the sooner they get out of the churches the better. I would rather have ten members who were separated from the world than a thousand such members. Come out from the lodge. Better one with God than a thousand without him. We must walk with God and if

only one or two go with us it is all right. Do not let down the standard to suit men who love their secret lodges or have some darling sin they will not give up." David R. Kerr, D. D., editor of the *United Presbyterian:*—"How can any man in good conscience swear to keep secret what, for anything he knows, ought to be exposed? How can any man in good conscience swear to obey a code of laws yet unknown to him, and what for anything he knows, may be in conflict with the law of God? Such oaths are in their very nature essentially immoral." Rev. George T. Dissette, himself a seceded Master Mason, writes of this agitation: "The reform harp is pitched to the symphony of heaven; struck with a strong hand, it will make sinners quake on earth, devils tremble in the pit, and all the golden streets of the new Jerusalem resound with the glory of our Christ and the song of the redeemed. If a believer has been sanctified or a sinner converted anywhere, at any time under any other than reformatory preaching, we should be glad to hear of it." The popular churchology and placid evangelization that does not save men from their lodgery and denounce its pagan heathenism is a failure. "For they have healed the hurt of the daughter of my people slightly, saying peace, peace, when there is no peace." This is truly the gospel harvest age. The tares and the wheat have been growing together but the separation is going on. The lodges are binding into bundles all whose names are not written in the Lamb's book of life. The more advanced Bible students agree that oath-bound lodgery is the Image of the Beast so vividly portrayed in the

thirteenth of Revelation. See Horton's "Image of the Beast," Wesleyan Publishing House, Syracuse, N. Y. Let all who are of the light see to it that they worship not the Beast, or his image, neither receive his mark nor the number of his name.

CHAPTER VIII.

LODGE AND SALOON.

SIAMESE TWINS AND AFFILIATED EVILS.

Many were disappointed in the Prohibition vote and at the remarkable triumph of the Republican party. Before the election the Chicago *News* affirmed: "It has already ceased to be a case of Prohibition tail attempting to wag the Republican dog. It is now a question of whether the Prohibition party will accept the Republicans or affiliate with them as an organization under any circumstances. Nothing now remains for the Republican organization but unconditional surrender." Another Chicago paper, the *Herald*, added: "All that has been heretofore said concerning the straits of the Republican party, the fears of such leaders as Senator Palmer, of Michigan, and the constant growth of the prohibition contingent gain force with events and become almost doctrinal with reiteration. Where St. John polled 151,000 votes in 1884, Fisk will count on twice as many in 1888. His party has swallowed the Republican organization in Kansas, Iowa and other Western States; it has 41,000 votes in the pivotal state of New York, where the national contest of 1884 was settled by a plurality of only 1,047. Whosoever would court such a power must come like the Greeks, loaded with gifts." The New York *Herald* declared: "You had better be on the lookout for those Prohibitionists. They are snow ball fellows of American politics—that is, they double in size every time they roll over, and they roll over every year. They have the millennium

by the coat collar and purpose to make it impossible for a citizen of this Republic to moisten his vocal chords with rock and rye and sleep in the gutter." One week after the Republican nominating convention the *Union Signal* said: "Thursday June 21st, 1888 the Republican party committed suicide by adopting a platform utterly ignoring the most living issue of the day."

And such was the tenor of the press during the oncoming campaign of 1888. Prohibitionists claim that the burning of St. John in effigy, the twenty years backset, the tardy enforcement of State and county prohibition, the high license policy, the "Plumed Knight's" perpetual tax on whisky, and tobacco as a necessity—all paved the way out of the dilemma. The Republican party would go over soul and body to the rum power. That the surrender was absolute and unconditional. That a whisky platform with a liquorite at the head of the National Republican committee and plenty of liquor campaign literature elected Harrison. The *Christian Advocate*, published in Pittsburg, of affairs in the White House at Washington, says: "We confess to very great disappointment in the religious features of President Harrison's administration. He is a Christian man, an officer and for years a Sabbath-school teacher in the Presbyterian church. Much was expected of him in the way of proper example in his high office, and of respect for the Christian principles and sentiment of the country. But in some respects we have not seen them. Intoxicating liquors have been served on his table on state occasions, and lately a 'ger-

man,' one of the most offensive and disgusting of all public dances, was given in the White House. It was a full dress (rather undress) affair, such as few thoughtful persons would suffer their daughters to attend!" The *Indiana Bugle* declares: "It is high time for the sober part of American citizens to call a speedy halt, when the occupant of the second highest office in the gift of the people opens a hell hole in the capital city, and the first officer of the nation allows such work; and then again, the party that controls the largest number of votes selects such men to rule and ruin us, we are made to cry out, How long, O Lord, how long wilt Thou suffer these things to be so?" M. M. Estee, a Masonic Grand Orator, and a leading wine grower of California, presided over the National Republican Nominating convention. Horace Waters, of New York city, issued over a million of a tract prior to the election in which he stated that the Republican party was dead and that in '88 the Prohibition party would nearly sweep the land. He counted on over a million, three hundred thousand votes, only fell short a little over a million. So much for a party which promised so fair and yet so signally failed. What is the matter? It begins to look as if the supreme moment for a national reform party was fast approaching. That powerful magazine, the *Century*, of New York declares: "The political need of this country at the present time would seem to be a party of progress, a party that would pursue a policy of reform from love of reform itself, and not merely in obedience to popular clamor. Reforms of various kinds are now urgently needed, and

they can be properly dealt with only by a party earnestly devoted to the work."

However, the cause of prohibition has advanced in spite of opposition and duplicity, and it is with heartfelt gratitude to Almighty God that we have year by year beheld the rapid growth of public sentiment on the great temperance question. The prosperity of the cause has been most sanguinary, and the growing demand for county and State enactment proves that absolute national prohibition will eventually prevail. Already in many places the open saloon is a thing of the the past, and may the day speedily dawn when liquor-selling and drunkenness will be outlawed, and the strong arm of the law protect the community morally, socially and financially from the blighting curse of rum. It is a grand thing to enact a righteous and beneficial law: it is a costly experiment to sustain and enforce it without an officiary in heart sympathy with its objects and purposes. Especially should all officials be absolutely free from any affiliation with the evil to be suppressed. And this brings us to the question, can the Prohibition party, as now organized, grapple with the giant evil and give us real prohibition? Mary B. Willard, sister-in-law to F. E., and the first editor of the *Union Signal* said to Dr. Blanchard: "When my husband joined the Masonic lodge I thought I should die." The *Union Signal* of Dec. 22, 1887, defending the W. C. T. U. from the charge of friendship for secret societies, says: "We refer our brother [Rev. Joel Martin] to Miss Willard's Annual Address for surance that the W. C. T. U. has no intention of

affiliating with secret societies." Miss Mary Allen West, editor of the *Union Signal*, official organ of the National Woman's Christian Temperance Union, declares: "I was brought up to believe secret societies wrong; graduated under Pres. J. Blanchard, and have never swerved from his teachings and those of my father, on this subject. I never belonged to any secret society and never shall." Sandy Lake, Pa., *News*, says: "The evidence is cumulative that, so far from promoting the cause of real, permanent temperance work, secret temperance orders have done more to hinder than to help the cause." And it rightly adds: "The sooner the Prohibition party cuts loose from such secret orders, and works entirely through open, daylight organizations, the sooner will its reformatory work be successful." Los Angeles, Cal., *Censor*: "James Russell Lowell aptly says:

'Once to every man and nation
Comes the moment to decide,
In the strife of Truth with Falsehood
For the good or evil side.
Some great cause, God's New Messiah,
Offering each the bloom or blight,
Puts the goats upon the left hand
And the sheep upon the right;
And the choice goes by forever
'Twixt that darkness and that light.'

When the choice was presented to the W. C. T. U. they chose the light and they live. The secret orders have chosen the darkness. And if the choice has not gone by for ever, it will soon, unless they obey forthwith the law of progress." John B. Gough said: "I was once persuaded to be initiated in a Good Templar's

Lodge, put on its regalia, and ride in a procession. While in that carriage I looked down on my horse collar and toggery, and I stripped the stuff off in disgust and rammed it under the carriage seat; and I have never worn it from that day to this." Rev. Justin Edwards, D. D., author and head of Andover Theological Seminary, declared: "Whenever the cause of temperance is veiled in darkness and secrecy, it must lose its hold on public confidence and sympathy." General A. W. Riley, the veteran temperance orator, second only to Gough, has been a delegate to and addressed anti-secrecy conventions. Hon. Neal Dow, in his speech before the National W. C. T. U convention in N. Y., points out the failure and mere shams of the secret Temperance Orders. Read his address. D. L. Moody, in Altoona, Pa., said publicly: "The Saviour says, 'In secret have I said nothing.' I do not see how a Christian can join a secret society. The command is, 'Be not equally yoked with unbelievers.' If you join hands with the enemies of Christ in *such* associations, they will outvote you and lead you into sin. Years ago I thought of joining a secret temperance society and about that time they decided on having a dance. That was enough for me. I determined never to have anything to do with such societies." Joseph Cook at Chicago Conference, April 23, 1890: "Two millions of the voters of the country belong to secret societies, and they are brothers of the whisky rings and gamblers, who obtain help from the lodges whenever they need it. Three-fourths of the public officials are members of secret societies because it is essential for office-

holders to have the support of these orders. The danger from these oath-bound organizations is great and growing into frightful proportions."—*Chicago Herald*, April 24, 1890. And Mr. Cook is surely correct: "A clergyman in Bath, Me., was urging the prosecution of a notorious saloon. He applied to an attorney, who said to him, 'Are you not a Mason?' The minister replied that he was. 'Well,' answered the attorney, 'that saloon keeper is a Mason and you had better let him alone.' The case was dropped. The clergyman was too good a lodge man to violate his 'obligation.'"—*Home Guard.* Rev. M. A. Gault writes: "Dr. John A. Brooks says he has gone back on Masonry and never expects to go inside the lodge again." Ex-Gov. J. P. St. John, in a published letter of April 1st, 1885, virtually secedes. He says: "I was once a Mason, having passed to the Royal Arch degree. I have not been in a lodge for about sixteen years; have paid no dues, and am in no manner connected with the order, and, never shall be again. I have made this statement to at least a hundred different persons and supposed my position touching the matter was thoroughly understood." Matilda J. Gage, a leader in the Woman's movement, declared: "Masonry excludes women, not for any great secrets it may have, but because of shame for its indecent ceremonies."

The little secret orders are to the larger criminal organizations what wine and champagne are to gin, beer and forty-rod whisky. The professed anti-secret people who fondle the minor cliques, rings and cabals are just about as consistent as the temperance orators

who are "as good a temperance man as you are"—but as Dr. Howard Crosby, would cure drunkenness with the "milder harmless" drinks. A fair sample:

"The Sons of Veterans belong to the families, many of them Christian, of the country, and have not been exposed to the temptations, vices and looseness of soldier life; and yet falling in company with less than a dozen of them at Chapin, as they were returning to their homes, we were pained, mortified, and disgusted with the profanity and free talk of the lads as to Jacksonville harlots, etc. And when mildly suggesting the discontinuance of the disgraceful talk, we were given to understand by a fine-looking young man with shoulder straps and bars, that our meddling was not called for. Alas for the progress of the world purity-ward!" *Banner of Holiness*, Jacksonville, Ill. We could write a chapter on the baseness and depravity of these youthful orders that would make every Christian mother blush scarlet, and every honorable father hang his head for very shame.

Frances E. Willard, President of the Woman's Christian Temperance Union of the United States, en-route to the Minneapolis Convention, said: "I do not like secret societies, and have no use for them." And in her annual address at the National Convention in Nashville, she declared: "I have always been opposed to secret societies, and never more so than to-day." Then she begins another article on the subject, with the positive statement: "My whole record is against secretism." Yet the National Woman's Christian Temperance Union, with its forty departments and such a

leader, has not the courage to attack even the major orders. The college orders are no better, the declaration of any apologist to the contrary notwithstanding. True Americans and real patriots should keep their sons and daughters out of lodge schools and lodge temperance deception. It is entirely too late in the nineteenth century for posing as apologist for oath-bound secret rings, large or small. The *Lutheran Standard*, of Columbus, O., commenting on the college secret societies says: "Those who permit college secret societies to flourish among them, while they claim to be opposed to other kinds of secret societies, are really hatching and nursing the cuckoo that will eventually throw the lawful brood out of the nest and master both young and old. Nor does it matter much what name the secret fraternities may bear, whether Greek, Latin, Hebrew, German, French or English. We are opposed to the secrecy of such societies under whatever name they may flourish. What is good and useful in college work need not be kept secret, and should be open for inspection to all concerned. By maintaining their secrecy college fraternities are able to gain great strength in undermining discipline, in obtaining unfair advantages for unworthy students and in plotting mischief against innocent parties in the form of hazing and other barbarous practices." At a Board meeting of the National Christian Association at Chicago, that active aggressive organization representing the anti-secrecy churches of America and thousands of temperance voters, voiced the following: "In our judgment the recent overwhelming reverses met by the prohibi-

tion cause in Pennsylvania and Rhode Island are due to its alliance with the secret lodges which are not true to Christ and will fail every good cause in the day of trial."

Many people are ignorant of the widespread and increasing opposition to oath-bound secretism. Let all such read the words of that strong journal, The *Independent*, of New York City: "It will be a surprise to many to learn that about half of all the Christian communicants in the United States, including the Roman Catholics belong to denominations opposed to secret societies." Thus the growing expression is against secret societies. Especially are the temperance people coming to believe that the Lodge and Saloon are affiliated evils. All true believers in the anti-secret churches will welcome a party embodying their principles, as a child of Providence, and will hail a discussion of oath-bound lodgery as an answer to prayer.

LODGE AND RUM—RULE OR RUIN:—We ask the careful and prayerful perusal of this chapter by all praying temperance people. It is high time the real nature of the lodge was made known to the general public. The Prohibition party is hourly becoming more and more sadly honey-combed and paralyzed by lodgery. In fact, the lodge has determined to rule or ruin its machinery. The *Voice* is yielding more and more space to lodge mention and laudation. W. Jennings Demorest and other leading men in the movement are said to be high Freemasons, and to attack lodgery is to nip their liberal cash contributions. These millionaire Masonic Prohibitionists know but too well how to manipulate the temperance agitation for the

final benefit of the worshipful fraternities. Some hundreds of leading Prohibitionists and W. C. T. U. workers have been receiving installments of American literature, and many are beginning to see more clearly. But it is a pity that the splendid temperance movement is to be palsied and hampered by the lodge barnacles. The labor and sacrifice of real reformers against the saloon must be neutralized and turned aside by the sworn minions of oath-bound lodgery. The Syracuse (N. Y.) *Bible Standard*: "The outlook is not as encouraging as we could wish, because the inlook reveals the stealthy hand of the lodge dropping poison into the food of Prohibitionists. The *New York Voice* has given vastly more space for two years to lodge news and applause, than to church news and the applause of Christ. Prohibitionists everywhere need to arm themselves against all that is anti-Christ." The Lodge and Rum powers are kindred evils. To combat one is to antagonize the other, and the suppression of one means the destruction of the other. The lodge with its mixed society, questionable asssociations, low twelve suppers, banquets, libations, late hours, and dissipations generally, is a standing stepping-stone and active feeder for the saloon, gambling hell and brothel. The open ball-room and theatre are not so corrupt and demoralizing as these gregarious lodge orgies, dances and debaucheries. Ministers, blackguards, class-leaders and scoffers, temperance orators and whisky drinkers, Good Templars and beer sellers, ladies and the *demimonde*, what a spectacle for gods and men! The riff-raff of all humanity, the scum and wrecks of society

morally, socially and physically, militate to the encampments, conclaves and lodge assemblies, and the newspapers publish, and every observing person knows that the saloons, theatres, dance-houses, and other places of questionable resort reap a rich harvest at these lodge gatherings. All lodgery tends to vice and moral dissipation, some in one direction, some in another, and not a few in every possible direction of selfishness and passion. The Masonic order is a hot-bed of intemperance and dissipation. Freemasonry was born in a grogshop, Apple Tree Tavern, London, England, in 1717.

"The 'fearful vice' of intemperance is in the Lodge." Missouri Grand Lodge Report, 1880.

"That drunkenness and gross profanity are not unknown among Masons cannot be denied; nay, we may truthfully declare that one or the other of these vices is quite common in some places."—Missouri Report, 1879.

"Brethren, there is another evil indulged in by some of our members—the intemperate use of ardent spirits. It causes the finger of reproach to be pointed at our beloved Institution."—Ibid. 1881. (Also Indian Territory Report, 1880.)

"The Grand Master characterized in strong terms profanity and intemperance as the two great and heinous offenses commonly committed by Masons."—Ibid. 1881.

Masonry is builded on oaths and blasphemy. It takes in every moral off-scouring of creation and the very existence of a lodge is moral contagion.

"Much ado is made about some slight physical defect, while many are received into, and retained by

lodges who are burdened with moral enormities sufficient to sink character into deeper damnation than Dives, with all except those who are like them."—Ibid. 1881.

"Our Grand Lodge will not permit a man with one eye to be made a Mason, while there are Masons by thousands in Missouri, who are as morally impotent as the man found at the pool Bethesda. The difference being that our moral cripples seek not a cure, and go not to the pool of renovation, but revel in weakness, and glory in their own shame. A well dressed athlete in vice, festering with corruption, deodorized by money, can take many degrees, pay his dues, and go on a 'triennial' bum, while the poor Craftsmen, hard-handed and toilworn, must be suspended for want of means to maintain a precarious standing in the Lodge."—Ibid. 1881.

"No Mason will question the declaration that thousands of the Craft in these lands are constantly violating the moral law. 'A Mason is obliged by his tenure to obey the moral law; and if he rightly understand the ART, he will never be a stupid atheist nor an irreligious libertine.' To such an extent is the moral law disregarded that there are thousands of professed Masons who are practical atheists. The only difference between them and the 'stupid atheist' of the 'Old Charges,' is this: The 'stupid atheist' says 'there is no God.' The profane Mason says 'there is a God,' and professes to put his trust in Him; is obligated in his presence and name, and goes from the 'place representing' the dwelling of God, and acts as if there is no God. Often

he does not wait to leave the 'place representing the Holy of Holies,' where he was made a Mason, before belching out profanities that would make the devil blush, or cause the cheek of darkness to turn pale. We have heard such oft repeated."—Missouri Grand Lodge Report, 1878.

"Since engaged on this Report we attended Lodge, and witnessed the work of the Third Degree. The Lodge closed, and the Brother who conferred the degree—an old Master—swore most profanely in the presence of the newly made Brother, and within a few feet of the holy altar. He then said, socially, 'let us go round to the "Monkeys' ". We did not know what the 'Monkeys' meant. Always giving ourselves the benefit of a doubt, we thought home a better place than 'Monkeys' especially after a long, laborious Lodge session. Taking the street car we went a little distance, thinking the while, Masonry leads men at a late hour to see their ancestors, the 'Monkeys'. Soon all was explained. There, over a brilliantly lighted, gilded palace of death, was a sign, 'The Monkeys'. Within the well-named place were those who resembled men, and once had been men, chattering and evidencing all the silly affinities possible to our supposed ancestry. The saloon was making 'monkeys' out of human beings, and reversing the development theory. To that 'monkey'-making shop our Brethren went, at a very late hour, when wife and family were wondering why does the 'Lodge hold so long.' "—Ibid. 1878.

"A lady whose husband stands suspended for unmasonic conduct, said to us: 'My husband never drank a

drop of liquor until he joined the Masons. They led him astray by their conviviality, and he fell into deep dissipation and ruin.' We know all the circumstances. This is only one of thousands, especially about the cities. Many Masons think the Order was intended just to afford its members a 'good time,' and they go in for fun. Numbers are led off by the influence and example of older and more prominent brethren. Being less used to such dissipation, and less stable in character, these younger Brethren take a downward course, and soon fall into utter disgrace. Then some of those who wrought this ruin, will sit in judgment upon the fallen one, belching whisky fumes from a drunkard's stomach, while they vote aye, for the condemnation of him whose greatest fault was that he could not carry as much steam as others."—Ibid. 1878.

"To those who never attended a Grand Lodge, and never studied certain aspects of its make up, the above extract will be strange and startling. But we have, for twenty years, been observant of such conduct, and cognizant of such conditions on the part of Grand Lodge Representatives as to bring reproach upon the Craft, and the blush of shame to the cheeks of good men and true. Some visit haunts of vice and dissipation during the session, engaging in the low sensualities of brute beasts, spending means and time that should be devoted to the relief of distress, the service of God, or in refreshment and sleep. The next day finds them stupid and dozing during business hours in the Grand Lodge. Such Representatives are better patrons of saloons and brothels than any other place, while misrepresenting

Masonry during the sessions of Grand Lodge. We have seen such, in their Representative character, so full of whisky, that a good shake would cause a slosh to be heard like a barrel. We have heard prominent (?) men in Grand Lodge deliver grand homilies upon morality and virtue. We have heard them indulge in profanity before leaving the room, and heard them propose a visit to the houses of vice, in thirty minutes after leaving the Lodge. We have seen them start to the very places where virtue and purity never dwell. We have known of their return to the hotel at the most unseasonable hours, and heard their licentious rehearsals of brothel scenes. Yes, these Representative (?) Masons do some strange things during the sessions of our Grand Lodge."—Ibid. 1878. An earnest Boston pastor, Rev. J. M. Foster, says: "On pain of having 'their throats cut from ear to ear,' they [Freemasons] are sworn to 'conceal and never reveal' the secrets of the lodge, good or bad. On this account the lodge rooms, above a certain degree, are made drinking saloons, in which men who move in the highest social circles get beastly drunk. On this account they invade widows' houses, and virgins' too, and lead their victims astray."

But let us now notice a very respectable and large class of zealous Masons rightly termed in plain English

MASONIC MURDERERS: "Bro. Stedman thinks there is no room in Masonry for 'human vampires who fatten upon the life-blood of their fellow men.' We should say not, and yet we have plenty of 'human vampires,'

called Masons, who fatten upon our Brethren, growing rich by impoverishing Masons, their wives and children. And after they have widowed and orphaned helpless ones, these 'vampires' will vote for resolutions of condolence and sympathy tendered the families of those Masons whom they have robbed and murdered; yes, and they will wear mourning for thirty days, turn out in funeral procession and help bury those they have destroyed."—Missouri Grand Lodge Report, 1880.

Only think of a pious classleader so full of whisky, "that a good shake would cause a slosh to be heard like a barrel." Imagine a pious old Bishop indulging in "profanity before leaving" the conference room. Picture these learned divines going "to the very places where virtue and purity never dwell," then hearken to their "licentious rehearsals of brothel scenes." What would be the moral status of such a church, and what are honest, conscientious, decent, temperance men and women to think of an immoral, anti-American institution whose "prominent representatives" have been indulging in such things for "more than twenty years?" How every pure wife, mother, sister, and daughter should loathe, hate, and abhor the institution that will put up drunkards, blasphemers, and libertines and dub them "Worshipful Master" and Most Worshipful Master," to lead and decoy true husbands, kind fathers, loving brothers and manly sons on to "deep dissipation and ruin." Is it not the DEVIL'S own morality that such leaders do teach? Think of preachers stooping to compare Freemasonry with the church of the living God. The *Canada Craftsman* declares that the Ma-

sonic square and compass is found in Canada "Over not a few bar-room doors." The New York *Voice*, organ of the Prohibition party, begins to see men as trees walking. July 4th it declares: "First, a *private* pledge means that somebody is to be cheated. If not, why a *private* pledge. And it is the invariable experience as far as our observation goes that the somebody cheated in such agreements is never the liquor men. Our fights should all be open and above board."

A temperance compact made behind tyled doors and blinded windows will betray any effort to down the liquor men and their business. To be sure it will. It always does. The mother of Roderick Dhu Gambrell assured Elder H. H. Hinman that she and her husband were in hearty sympathy against the lodge evil. No wonder the man, the lodge minion who murdered their son went scot free. Rev. M. A. Gault, western secretary of the National Reform Association visited Sioux City, Iowa, and conversed with the widow of Rev. George C. Haddock. He writes: "The martyred Haddock was a member of no secret society, and had expressed his opposition to them. If he had been a member he doubtless would have been living to-day. The city is a stronghold of the lodge more than any city of the State, and the saloons are intrenched in the lodge." Arensdorff the man tried for this foul murder was a zealous lodgeite and the whole lodge machinery it seems was brought to bear to clear him and Hamilton. Thousands of voters believe that the lodge ridden Prohibition party as now organized is not a safe agency to supplant either old party. Had the Repub-

licans been defeated there would have been a land slide to the Prohibition ranks. As it is Republican temperance men are intoxicated with victory and filled with hope, and it will require plenty of time to convince them of their error. The liquor men were wiser in their generation than the praying Republicans. Democracy was already pickled in rum and beyond all redemption. It will be far more difficult now to get temperance Republicans to bolt their party than when the party was out of power with such odds against it. Take up the cry for "American prohibition," and pass it down the line. May God open the eyes of praying men and women to see things as they are. The following from an influential paper will very appropriately close this chapter.

[From the Worcester, Mass., Daily Telegram.]

"MIGHTY LORD, HEAVENLY KING."

MEN IN NIGHT SHIRTS AND SOBER, PERHAPS, THUS HAIL HEWETT.

"Installation of George F. Hewett, 32nd degree, T. P. Gr. Master.

" 'Mighty Lord! Heavenly King.'—Choir."

The above appeared in the order of ceremonies at the installation of the recently-appointed officers of the Masonic lodge of Perfection, which occurred Thursday night.

It makes funny reading, doesn't it? George F. Hewett, "thrice potent, grand master," T.·. P.·. Gr.·., with three fly specks in pyramid form, hailed as

"Mighty Lord, Heavenly King." Of course, it's all right. If the city contains a "Mighty Lord and Heavenly King," he cannot be hailed any too quickly. It is probably safe to say that the majority of people, if it was left to them to hail a "Mighty Lord and Heavenly King," would not hail as above. A good many people would demur if they imagined their "Mighty Lord and Heavenly King" ran a wholesale liquor establishment at the corner of Foster and Waldo streets. This is the first instance, probably, in which a mighty Lord and Heavenly King" has been in the rum business.

This "Mighty Lord" part of the title every one will understand, for Mr. Hewett to-day is by far the most powerful of all rum lords in the city. The "Heavenly King" is a trifle obscure. The two don't appear to dovetail together. There may be some potent influence in three fly specks in pyramid form (T.·. P.·. Gr.·. Master) between the letters following Mr. Hewett's name, which harmonizes the "Mighty Lord and Heavenly King."

In the way of remarkable things, probably nothing has been quite so striking, since Morgan disappeared, as that a gathering of gentlemen clothed in their right minds should stand up in night shirts and hail George F. Hewett as "Mighty Lord, Heavenly King." It is a peculiar proceeding for such gentlemen to choose for their thrice potent grand master" and "Mighty Lord and Heavenly King," a man who through the rum traffic is squeezing every cent he can out of the city, and who climbs up the ladder of Masonry that he may get a still more potent grip for his business. When

Mr. Hewett can go Rev. J. F. Lovering fourteen degrees better, and be hailed as "Mighty Lord and Heavenly King," it looks a little queer to people who do not understand the mysteries of Masonry, and if there is any inference to be drawn from it, it is that Rev. Mr. Lovering, if he wishes to advance in the order, should resign his pastorate to-day and start a wholesale liquor store. Thirty-two degrees must, of course, indicate greater perfection than eighteen degrees. Give the Gospel a chance! The gentleman who preaches peace is apparently of little account, relatively, while the man who is the main stay of the unlicensed rum-sellers, and who has reduced to a science the study of how to get the last possible cent out of Worcester in exchange for rum, is hailed by men in sober senses, perhaps, by such salutations as "Mighty Lord! Heavenly King!" If he could fix it so that he could rob twice the number of families of comfortable food and clothing, would these people who sang to him the other night put a crown on him? Perhaps that is why nature or rum usually keeps his visage decorated with most strangely mottled colors—royal purple, the brightest yellow and heavy green being often scattered about his face in irregular spots. These, it seems, are kingly emblems.

CHAPTER IX.

THE AMERICAN MOVEMENT.

REAL PROHIBITION.

Were lodgery a religious evil only its righting could be left with the churches, but it is as despotic and anti-republican as it is pagan and anti-Christian. Its teachings, philosophy and practices are as destructive of real patriotism as of true piety. Its royal technique, high sounding titles of nobility and monarchy aping makeup stamp it as thoroughly un-American, treasonable and dangerous. Its mid-night plotting and clandestine proceedings are a standing menace to personal liberty and popular government. A standing army, sworn to the very life to kingcraft and priestcraft omens the downfall of our beloved Republic unless promptly met and grappled with. Did all Christians and patriots realize the plans now maturing in the higher lodge circles for the overthrow of our free institutions there would be such a popular uprising as would sweep the whole lodge progeny back to the bottomless pit, from whence it came. Already a mighty tide is rising, and the men in the lead simply mean civil and religious liberty is worth contending for. We know many of them and they have the devotion and courage for the occasion. In a temperance speech at Plattsburg, Mo., Rev. Samuel Small said: "You Republicans need not build yourselves up and say the Democratic party is the whisky party. You had absolute control of the Government for twenty-four years, and when you left it

the country was drenched, and doomed and damned with liquor from Maine to California."

The stealing of the *Voice* list for campaign purposes and the exposure of that rascality has widened the breach between the Republicans and the Prohibitionists. The triumphant Republicans will successfully hoodwink the temperance men in that party. The Prohibitionists can hope but little from disgruntled Democrats in the next few years. Lodge-ridden prohibition for the time being has been weighed in the balance and found wanting. Perhaps the brainiest man in the Republican party at this moment (1891) is at the head of Harrison's cabinet. We do not by any means say the best or most patriotic man, but the ablest politician. He was "the power behind the throne" in Garfield's administration, and the present one reflects his presence. To Blaine, more than to any one else, is the Republican party indebted for its recent triumph. Especially was his tobacco and whisky policy the *Hoc Signo Vinces* that led to glorious victory. It was the real Shibboleth of the campaign. Under it the National Republican Committee and the saloonatics worked in harmony. Blaine, it seems is not a lodgeite. He has his weaknesses, but has he as yet sworn away his personal liberty and independence to any lodge despotism? The lodge did not want the "plumed knight" for president, and it had more to do with his defeat than "Rum, Romanism and Rebellion." But he is once more nearest the chief executive and again the cynosure of all eyes. We do not believe all this is mere accident. Neither the lodgeites nor the Prohibi-

tionists are pleased at the re-instatement of J. G. Blaine at the head of civil affairs. And just now wild chaos is visible in the political heavens. A storm is gathering that will ere long burst with terrific fury. Everything points to a day of reckoning that will call the rising oppressor to account. Bible scholars are conjuring up a most fearful war to which all former commotions are as nothing. We are not looking up prophecy on the matter, but from the signs of the times we are on the eve of a great political commotion that will lay judgment to the line and make millionaires and men in palaces tremble with fear. Let the poor people organize openly and above board for justice, law and order. Listen to the words of the noted T. Dewitt Talmage who, in an able sermon says: "The Republican party was formed to kill slavery. Slavery is dead and damned. The Republican party having achieved what it started for had better pass out of existence. The Democratic party was formed by Thomas Jefferson to oppose the adoption of laws primogeniture by which the eldest son got all of the inheritance, to drive out of the land all foreign titles, and to give equal rights to all classes of people. Having accomplished that work, its mission seems ended. We are now ready for a party organized for new, particular, supreme, God-given work." The influential Chicago *Times* remarks: "There is one party in the country which has, or imagines it has a reason to be, that is something different from that of getting possession of the offices and enjoying the spoils thereof. This party with an object in life calls itself the Ameri-

can party." The Sandy Lake (Pa.) *News*, asserts: "No other party takes such broad, comprehensive, statesman-like position on the living issues of the times." The *Free Methodist*, organ of that denomination in this country, volunteers: "We see in it substantially the platform that must be adopted to save this nation from moral ruin and miserable overthrow. It ought to have the hearty support of the thinking, independent, honest voters of this Republic." The *Christian Worker*, Chicago, speaking for the Quaker (Friends) church of America: "The party embraces some of the strongest, purest and most courageous men in the nation, and in the convention which met here there was exhibited much ability, and great sincerity and earnestness."

The *Evangelical Repository*, of Pittsburgh, appealing to the Christian voter, says: "Have they not the power if they will use it to bring forward a Christian statesman and elect him—one who will give the whole influence of the executive officer against Sabbath desecration by the several departments of the government; against Mormonism or rather Mormon polygamy; against all those secret anti-republican organizations which are now a potent factor in American politics; and who would stand fairly on such a platform as has been adopted by the American party? If the Christian people will demand such a platform as the above and back their demand by the power they are capable of wielding, this will be the platform of the grandest political organization that has ever sought the control of the government."

The Christian Statesman, Philadelphia: "It must

not be forgotten that the American party which protests against the secret orders, and which in 1884 endorsed the Prohibition candidates and voted for them, has maintained for years the following declarations in its platform: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government. 2. That the Bible should be associated with books of science and literature in all our educational institutions. 3. That God requires and man needs a Sabbath."

Every Christian should ponder well the principles of the American platform and especially opposition to rings, cliques, clans and midnight cabals. *Free Press*, Birmingham, Ia.: "In our opinion the grandest platform ever brought forward for the approval of the American people is that presented by the American party. It endorses all those principles of righteousness and truth which are the foundation of good government." *Washington Sword:* "We congratulate the Anti-Secrecy Reform movement in its acquisition of a valuable and substantial edifice in this city, to be used as the 'headquarters' of this branch of the work. Thus a 'battery' is planted in the national capital, which we trust will vigorously open and continue its fire upon the 'enemy' until an unconditional surrender is forced upon them."

FROM THE CYNOSURE AND ITS EDITOR:

Why not postpone the grapple with the lodge till the saloon is disposed of? Because the lodge shelters the saloon.

But some excellent men tell us that the American party is dead! They are mistaken. It cannot die, so long as there are ten men who vote for its principles.

If the Prohibition party swallowed up the American, it will come out of its stomach as Jonah did out of the whale's belly, alive and kicking. We think in this case Jonah is more likely to swallow the whale.

The Prohibition party must shake off its secret barnacles or God will shake it off. A party made up in part of secret temperance lodges, pledged or sworn to conceal their proceedings from the open temperance alliance is a monster, like a calf with two heads, one black and the other white: and the black head will suck all the milk and starve the other.

"The American party" was formed and its platform adopted in 1872. Prominent prohibitionists have disliked the name of their party, and desired a change. The name American is so national, so appropriate to a national party, and our platform is so exactly a reproduction of the principles of the founders of the United States, against priestism, aristocracy, monarchy, regalia, and titles that everybody likes it, and two attempts have been made to filch it from us.

The party has already accomplished much. Its platform was declared by the late able, learned and popular Professor Sloane in the Philadelphia *Christian Statesman*, "Altogether the best platform ever put before the American people." The Prohibition party paid us the compliment of adopting our first article almost "*ipsissimis verbis*." We hold that God is the Author of civil government, etc., which is a platform

in itself. And that "God requires and man needs a Sabbath" is now pressing its way to the front.

The whole American platform is already proved to be American by the sanction of the American people.

We have one great advantage over the Liberty party. That was sectional. We are not. Our speakers can now speak. Mr. Hinman has spoken all through the South, where the first Liberty candidates would have been lynched if they had attempted to address the voters.

Will the Prohibition party succeed? We answer "No; but its principles will." For a national party the name is narrow and unpopular. If a vote were to be taken now, the name Prohibition would not be adopted. The *Voice* and the *Lever* have received many letters, desiring a change.

What now are we to do? We have Hon. Halleck Floyd, who has been a State Senator and skillful politician with a fearless integrity and a pleasing and impressive address. He is now holding conventions against the lodge minions and their attempts to secretize. He is a better speaker for a crowd than was Senator Chase. F. W. Capwell has in him the elements of an able statesman, and if pushed to it can speak. J. W. Wood, of Wisconsin, M. R. Britten, of the same State, Wm. Pitt Norris, of Iowa, not to mention many others whose names are familiar as laborers in our cause, each of whom is fit to drill American voters and enlist volunteers.

The American party meets lodge swindling in its own families and households. The lodge ruin works

as silent as chloroform, and is as fatal both in church and state.

The Morgan anti-Masons were ignorant of the nature and power of the lodge. J. Q. Adams puzzled over it as "a phenomenon." Webster censured it as "wrong in the principle of its formation;" Seward, in magnificent sentences showed it "hostile to every government it cannot control;" and Stevens, though with clearer understanding and bitter hatred, had none but political opposition to give. So these great men let the lodge hide behind the slave-pens of the South; and Satan hid his worship under the smoke and blood of the civil war till slavery fell; and is now ready to renew the fight against God and man.

Nothing is more awful than the stillness which precedes storms, unless it be the storm itself. For a time before the volcanic upheaval of our slavery war, which filled eighty-two Southern graveyards with Northern dead, there was a season of tranquility underneath which churches prospered, and politics were comparatively peaceful. But the moral atmosphere was growing heavy with the miasms which breed pestilence, to be dispensed by social storms and earthquakes, as thunder storms clear and purify a murky atmosphere.

Death held high carnival. And Bull Run, the battle of the Wilderness, Vicksburg and Gettysburg, looked to the beholders as if wrath would end the United States in ruin. But, all the while, amid the roar and shrieks of battle, the herald angels' song was descending,

"On earth peace and good will to men."

The Bible gives no place for presumption or despair.

The Chief Justice of the United States sold his own nephews and nieces, born of his brother's slave woman, on the auction block with their mother, and with mules, horses, hogs and cattle. A constable dragged a Methodist preacher from his knees while praying for slaves, and the Methodist General Conference voted to censure the same good man (George Storrs) for the same act. Abolitionists were in personal danger while silent in stage coaches or walking the streets.

Yet, Presbyterian and Congregational ministers once closed every pulpit door against Charles G. Finney from Oberlin to Boston; and in 1836 the Methodist General Conference met in Cincinnati, censured two of their best men—George Storrs and Orange Scott— for praying at an anti-slavery meeting in that city. And in 1868, at Chicago, the same General Conference rescinded that censure "for the honor of the church," after Storrs and Scott were dead and slavery had fallen. That wicked and merciless censure had stood on their records thirty-two years. Popular opinion was now changed, and that unpopular record was wiped out, but no regrets expressed for their wicked treatment of two Methodist preachers who were prophets of God and goodness.

When slavery fell, almost all the devils which run the slave system went into the secret lodge, and the orthodox and evangelical clergy are repeating the blunder of their fathers.

Slavery lifted up its snake crest and rushed between the lodge and its assailants. The lodge being false

worship, is worth more to Satan's kindom than slavery. The devil, therefore, threw slavery in as a breastwork to defend the lodge from the dashing waves of public opinion and popular discussion. It was swept away, and we are now face to face with lodgeism, which presents the simple issue, worship Christ or worship Satan. The lodge is therefore the last hope of the devil.

The lodge difficulty is identical with that of slavery. Freemasonry is to-day unpopular with the great mass of good men; and yet there are Masons in all the prominent Congregational, Presbyterian, Methodist, Baptist, and especially Episcopalian, churches.

The need of educating the people to vote against the lodge is, if possible, greater than was then the need of instruction in anti-slavery voting.

And as ex-Senator Pomeroy says: "If there had been no lodges, there had been no rebellion."

Slavery was local; the lodge girdles the globe. And the auction block, crying off hogs, horses, men, mothers and children, to the highest bidder, was not so fatal to American principles and free institutions as socialism, which is the atheism of Masonry gone to seed.

In short the lodges are to-day everywhere unpopular and growing more so. Let us

> "Pour in light on Pluto's drear abode,
> Abhorred by men and dreadful e'en to gods."

Let us launch our ship and man it, with our platform nailed to the mast, and the whole loathsome progeny of darkness will speedily disappear with the cobble-chains, hand-cuffs, fetters, whips and auction blocks of slavery.

The United States of America swears its president

on the Bible; and its courts swear by the God of the Bible. All parties countenancing other oaths countenance treason, and are un-American.

Now the American party proposes to withdraw these lodge-charters, and prohibit their oaths by the votes of the American people; and the *Cynosure* believes it can and will be done. God is everywhere "raising up a standard" against these dreary abodes of darkness and moral death.

Prohibitionists who are such from conviction, ten to one are opposed to secret societies. Mrs. Mary B. Willard, Mary Allen West, and almost every woman speaker at the Washington Woman Suffrage Convention loathe the secret orders and make no secret of their loathing. Why cannot steps be taken to form one great American party under the American name, and speedily?

The devil himself, by his lodge-progeny, the secret temperance lodges, has turned reformer and prohibitionist! All know that Masons are sworn to have their throats cut, or stand by and back their brother Masons who are distillers, brewers and saloonists. What is the matter with St. John? What with Frances E. Willard and others? Neither of these leaders have any doubt that the lodge is an accursed thing. St. John took enough Masonry in two or three years to make him forsake and despise it for twenty. He knows that secret societies, the litter of the lodge, sunk him some fifty thousand votes, and defeated him as governor, while his whole ticket was elected except himself. Why then does he not publicly thank us Americans for

our vote last fall? The reason is there are enough devil worshipers among the Prohibitionists, as there were among the Kansas Republicans, Prohibitionists to single him out and wolf him down. We are not censuring St. John. He is brave and good; and may yet turn on the lodges as Lincoln did on slavery, though he quailed before it for awhile. So Miss Willard and her sister were taught by godly parents that the lodge spoiled such great and good men as DeWitt Clinton, and was red with murder and black with treason. If either Frances or Mary B. Willard were forced to the oath they would swear their lives against the lodge.

The *Voice* editor is personally opposed to secret societies, but does not put his opposition in the *Voice*.

The *Western Good Templar*, published in this city, [Chicago] has its eyes open at last to the harm of secrecy in the temperance work, and has been urging the entire abolition of the "unwritten" or secret work, and large changes in the ritual. Of course the old office-holders and "moss-backs" in the order hotly object. They have everything by way of perquisites, titles, lodge dignities and juggleries to lose if the organization is made open as the day, a place for Americans and Christians to work together against the rum power. But let the good work go on. "Orders" should be out of date, secret obligations outlawed, and bombastic titles made the ridicule of the street in this free country.

We would suggest now the plan of putting a ticket in the field as soon as the pending election is past as a means of creating public sentiment for 1892.

Let us emulate the zeal of the Prohibitionists, raise

money; form clubs; in short "*push things.*" And long before the next Federal election, we can form a sort of "Lewis Tappan agency," which will show every man's standing to his family and the world, and then every man who skulks behind a tyled door, to "brother" with whatever he finds behind it, will be despised by the sensible, and pitied by the good. That has been done once. And what has been done, can be done again.

Rev Arthur Pierson, D. D., says: "The fulness of the times has surely come for the last great crusade against the powers of darkness. Everything is providentially ripe and ready." And he adds: "All around, the signs are appearing which indicate to him who watches, that a more momentous era is at hand than historic pen ever chronicled or artistic pencil ever illustrated."

THE ARMAGEDDON: It begins to look as though the last great moral conflict of the mighty ages would undoubtedly be fought in the valley of the Mississippi. Are the combined evils of all other lands here deploying their sable forces for the final struggle of the great day of God Almighty? Are the armies of the living God, led by him whose name is called "The Word of God," going up against Gog and Magog, and will fire from heaven devour the children of Satan from off the earth? Read and study those startling scenes unfolded to mortal man in the book of Revelation, and let him that readeth understand.

CHAPTER X.

THE POOR MAN'S BIBLE.

"In the sweat of thy face shalt thou eat bread." From Adam to the present, from now to the judgment, from the cradle to the grave, life has been and will be a battle for bread. Other questions may claim our attention at times, but every father and mother, every son and daughter of the Republic must fight this battle daily, unless, perchance, some one else has fought and won for them a competence. The man and woman who inherits position and wealth are fortunate to be sure, yet they deserve no particular credit therefor, and often this luxury represents usurpation and misfortune for others. There are many such in all countries. There are times in all ages and in every land when the struggle for bread is tremendous, and warring elements, socially and politically, yea, and religiously, contend for precedence and power. Upon the result human weal or woe depends. America is drifting to such a crisis. Never before in the history of our country have all classes become so absorbed in adjusting this matter. Statesmen, sages, politicians, demagogues, parties, legislatures, newspapers and organizations are swallowed up in the agitation. Labor and capital is the watch-word everywhere. Good, bad and indifferent movements are busily engaged in pushing forward the labor discussion. And if Christianity and the Bible are of any use to humanity it is at such hours as this when national upheaval is visible on every hand. It is at such critical moments that the Church should raise a

standard and point to the source of all wisdom in determining the true relation of man to his fellow-man. This chapter is sent forth to Christian citizens and Bible believers, and especially to set our American reformers to reading and studying the issue as set forth in God's revealed will to man. All other plans will prove misleading, unsatisfactory and disastrous. To the decalogue, the golden rule, and revelation, then, let the nation turn for instruction and the knowledge which cometh from God alone.

God's Plans and Methods.

BY RAY RAND, THE COUNTRY PHILOSOPHER.

The rich are certainly welcome to all the consolation they can find in the Bible. Our Saviour was born in a stable, cradled in a manger, and had not where to lay his head. When a rich man came to Jesus, the command was, Go sell what thou hast and give it to the poor. The rich man and Lazarus, together with the passages in this reading, paint an awful looking for in store for the capitalist and money-changer. A minister to-day would hardly dare read some of these Scriptures to a wealthy congregation. The laboring man has God, the Bible and the Christian religion on his side, and this is of vast importance in a discussion like this, if rightly brought to bear. This great labor question has got to be settled, and, if not settled right, America will pass through a conflict unparalleled in all history. The professed Christian people of the United States carry a weighty responsibility in this matter. The gospel, the church, and the ministry, to

deserve the confidence of the poor, should not hesitate or falter in a struggle for the oppressed and down trodden. Is the church too narrow, or God's arm shortened, that His church can not espouse the cause of the humble, or lead the struggles of the lowly? God help every Bible believer to do his whole duty in these perilous times. God's word is truth, the declaration of any skeptic to contrary notwithstanding; stand by the truth and the truth will make us free.

GOD'S TRUTH.

"The rich and the poor meet together: the Lord is the maker of them all."

The fundamental doctrine of the American Commonwealth is—We hold these truths to be self-evident: That all men are created equal; that they are endowed by their Creator with inalienable rights; that among these are life, liberty, and the pursuit of happiness. And this brings us to the great fatherhood of God and the brotherhood of man, and every good citizen practically recognizes this human equality.

"The righteous considereth the cause of the poor: but the wicked regardeth not to know it." How many in our land ever think of this, much less act religiously and politically in harmony therewith? "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies." Not only is it a blessed privilege for the more fortunate citizens to remember the less fortunate, but it is their bounden duty as well. The command is—"De-

fend the poor and fatherless. Do justice to the afflicted and needy. Deliver the poor and needy, rid them out of the hand of the wicked." But says one, I am too busy looking after other questions to take any hand in this labor agitation. Are you? "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself and shall not be heard." The Bible goes even still further. "If there be a poor man of one of thy brethren within thy gates in the land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. For the poor shall never cease out of the land, therefore I command thee saying, Thou shalt open thine hand wide unto thy brother and to thy poor, and to thy needy in thy land." That of course refers to the worthy poor, the unfortunate, the Lord's poor. "He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, that shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure." Men who have given their lives to the ministry, to teaching, to science, to the promulgation of patriotism in the state, to the propagation of righteous but unpopular principles; many such have given their whole mind, might, and energy to some ennobling, but unremunerative work for the honor of God and the elevation of humanity, have battled with poverty and died in penury.

"Better is the poor that walketh in his righteousness, than he that is perverse in his ways, though he be rich. A faithful man shall abound with blessings; but he that maketh haste to be rich shall not be innocent. But they that will be rich fall into temptation and a snare and many foolish and hurtful lusts, which drown men in destruction and perdition." There is a mad rush for wealth and everything is swallowed up in money-making. All the finer instincts are being rapidly absorbed by the sordid grasp for property. But consider, and when you see a man begin to accumulate wealth and become miserly and heartless in his dealings with his fellow men, do not follow in his footsteps. "Envy thou not the oppressor and choose none of his ways. He that oppresseth the poor to increase his riches and he that giveth to the rich shall surely come to want."

For a time the world may frown on the poor and fawn at the rich. "The poor is hated even of his own neighbors; but the rich hath many friends. The poor useth intreaties, but the rich answereth roughly." The rich and powerful rejected the lowly Nazarine, and on the day of crucifixion declared his life a failure; so said Pope and priests when Luther was hidden in the Wartburg; so said the persecutors of John Bunyan as he lay chained in Bedford jail; and so said the proud and wealthy and the First Families of Virginia when old John Brown swung between earth and sky at Charleston. But, redeemed believer, was the work of the despised Nazarine and the gospel he gave the world a failure? The Word of God, the angels, and the blood-washed throng that no man can number, answer:

"That at the name of Jesus every knee should bow of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Every protestant on his knees thanks God for Luther and the great Reformation, while hundreds of thousands have lived nobler, grander, better lives for having read Pilgrim's Progress. The Church Advocate says: "John Brown at Harper's Ferry was the prince of fanatics only to be canonized afterward. William Lloyd Garrison, John G. Whittier and Wendell Phillips, a half century ago, were the crazed and erratic spokesmen of the dispensation of fool-hardiness, and now their fanaticism is part of the national Constitution. Time has shown that they were wise while the public was crazy." Governor Wise, of the Old Dominion, with all his pomp and power, has returned to mother earth unhonored and unsung. But the soul of poor John Brown is still marching on, and millions of freedmen and multiplied millions of patriots cherish the memory of that grand old man who was hanged as a malefactor, an outcast and an outlaw. "Be thou not afraid when one is made rich, when the glory of his house is increased, for when he dieth he shall carry nothing away. His glory shall not descend after him." Rothschild, Vanderbilt, and Jay Gould, with all their ill-gotten gains, will soon be forgotten. They have swayed courts and manipulated legislatures here, but in the great hereafter, and sometimes in this life, the tables are turned. The recording angel can be neither bought nor bribed. "He that oppresseth the poor reproacheth

his Maker: but he that honoureth Him hath mercy on the poor. The Lord executeth righteousness and judgment for all that are oppressed. The Lord will be refuge for the oppressed, a refuge in times of trouble. He shall judge the poor of the people, he shall save the children of the needy and shall break in pieces the oppressor. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper. I know that the Lord will maintain the cause of the afflicted and the right of the poor. Rob not the poor because he is poor, neither oppress the afflicted in the gate: for the Lord will plead their cause and spoil the soul of those that spoil them. What mean ye that ye beat my people to pieces and grind the faces of the poor? saith the Lord of Hosts." Nothing in this struggle escapes the All-Seeing Eye. "If thou seest the oppression of the poor and the violent perverting of judgment and justice in a province marvel not at the matter; for he that is higher than the highest regardeth, and there be higher than they. There is a generation whose teeth are as swords and their jaw-teeth as knives, to devour the poor from off the earth and the needy from among men." And then the spirit of the prophet seems to have looked far down the vista of time to our own day and generation. "So I returned and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter, and on the side of the oppressor there was power, but they had no comforter. Some remove the landmarks. They violently take away flocks and feed thereof. They drive away

the ass of the fatherless, and take the widow's ox for a pledge. They turn the needy out of the way. The poor of the earth hide themselves together. They cause the naked to lodge without clothing and they take away the sheaf from the hungry. The people of the land have used oppression and have exercised robbery, and have vexed the poor and needy. Yea they have oppressed the stranger wrongfully." This is being literally fulfilled on every side at this hour. And now let the professed Christian listen. Here is a command direct to the church. "O house of David, thus saith the Lord, Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest my fury go out like fire, and burn that none can quench it, because of the evil of your doings. For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him. For the needy shall not always be forgotten, the expectation of the poor shall not perish forever. For thou hast been a strength for the poor, a strength for the needy in distress, a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is a storm against the wall." What a grand leader! He that led Israel out of Egyptian bondage. A leader who never lost a battle. And the day of reckoning is coming. "Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages and giveth him not for his work, that saith, I will build me a wide house and large chambers, and cutteth him out windows, and it is ceiled with

cedar and painted with vermilion. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or of the strangers that are in thy gates. At his day thou shalt give him his hire, neither shall the sun go down upon it, lest he cry against thee unto the Lord, and it be sin unto thee." Let the poor take courage. Their cause is in safe keeping. And when the rich fall into the hands of the Almighty they have indeed a hard road to travel. Hearken! "But woe unto you that are rich! for ye have received your consolation. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven." Who says this? Emmanuel, the Shiloh, the Blessed Messiah, our Mighty Counsellor, our Saviour and Redeemer, the Lion of the Tribe of Judah, the Prince of the House of David, Jesus Christ the King of kings and Lord of lords; he who was born in a stable and cradled in a manger, the son of the mechanic Joseph, and who, as a youth, worked at the carpenter's trade with his father, and who, as a man of sorrow and acquainted with grief, footsore, hungry and weary, tramped the rocky roads and heated sands of Palestine, only to die on the cross between two thieves. What a wonderful career, and what tremendous results! All history pointing forward to his advent, all time commemorating his humble birth, the salvation of every soul between two eternities depending on this sublime and august being.

Every human birth and death recorded, dating to the Christian era. Every letter posted, every bank draft, dollar, dime, law enacted, legal account and document acknowledging Him whose chosen companions were fishermen, tanners, tent makers and sewing women, and the proof of whose ministry was that the poor have the gospel preached unto them. Poets, sages and bards have vied in doing him homage. His teachings and precepts are in every civilized home in Christendom. The ministry, the laity, the multitudes of Sabbath-school children, proclaim his divinity, call upon him and sing his praises. All humanity, heaven, earth and hell are at his command. "For there is none other name given under heaven or among men, whereby we must be saved. He that climbeth up any other way, the same is a thief and robber." He who drove the buyers and sellers out of the Temple, and overthrew the tables of the money changers, has little adoration from the rich, and little chance, indeed, have they of heaven. But what a grand friend and leader for the poor, the needy and the oppressed! Their help in ages past, their hope in years to come. "This country boy of Nazareth, came forth to atone for the sins of the world, and to correct the follies of the world, and to stamp out the cruelties of the world, and to illumine the darkness of the world, and to transfigure the hemispheres," spake Dr. Talmage in a recent sermon. "So it has been the mission of the country boys in all ages to transform and inspire and rescue. They come into our merchandise, and our court-rooms, and our healing art, and our studios, and our theology. They lived in

Nazareth before they entered Jerusalem. And but for that annual influx our cities would have enervated, and sickened, and slain the race. Late hours, and hurtful apparel, and overtaxed digestive organs, and crowded environments of city life, would have halted the world, but the valleys and mountains of Nazareth have given a fresh supply of health and moral invigoration to Jerusalem, and the country saves the town. From the hills of New Hampshire, and the hills of Virginia, and the hills of Georgia, come into our national eloquence the Websters and the Clays and the Henry W. Gradys. From the plain homes of Massachusetts and Maryland come our national charities, the George Peabodys, and the William Corcorans. From the cabins of the lonely country regions come into our national destinies the Andrew Jacksons and the Abraham Lincolns. From the plowboy's furrow, and village counter, and blacksmith's forge, come most of our city giants."

The wealth, fashion, and folly militates to the towns and cities. Bankers, speculators and capitalists generally reside in the commercial marts of a nation, and concoct schemes for swindling the rural population. Their plans are skillfully laid and heartlessly carried out. Let him that readeth understand. "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. For he bringeth down them that dwell on high. The lofty city, he layeth it low, even in the dust. The foot shall tread it down, even the feet of the poor and the steps of the needy." Are we living in the last days? The picture of Babylon in Revelation is but a reflection of New York, New Orleans, Boston,

Chicago and San Francisco, and other commercial marts of America, and her doom is theirs. Turn to and read. "The merchants of these things, which were made rich by her, shall stand afar off for fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught. And every shipmaster, and all the company in ships, and sailors, and as many as traded by sea stood afar off, and cried when they saw the smoke of her torment, saying, What city is like unto this great city? And they cast dust on their heads, and cried, weeping and wailing, saying: Alas, alas that great city wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. The wicked have drawn out the sword and bent their bow, to cast down the poor and needy and slay such as be of upright conversation. Their sword shall enter their own heart and their bow shall be broken." He that taketh the sword SHALL perish by the sword, is the divine fiat. "Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat; ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them." How does that strike the nabobs in their palatial residences? "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are cor-

rupted, and your garments, are motheaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth and been wanton: ye have nourished your hearts as in a day of slaughter. Ye have condemned and killed the just, and he doth not resist you. Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, when will the new moon be gone that we may sell corn? and the Sabbath that we may set forth wheat, making the ephah small and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver and the needy for a pair of shoes; yea and sell the refuse of the wheat? The Lord hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall come up wholly as a flood, even it shall be cast out and drowned as by the flood of Egypt. And it shall come to pass in that day saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day; and I will turn all your feasts into mourning, and all your songs into lamentations; and I will bring sackcloth upon all loins and baldness upon every head; and I will make it as the mourning of an only son, and the end thereof as a bit-

ter day." What a terrible indictment. Here is medicine for our Boards of Trade, with their banquets, the Arbuckles and the Spreckles, and the Congressmen, who make the value of the dollar great and the pound and the bushel small. Old Hutchinson, and Allerton might profit by this. They have been squeezing but they will get squeezed. "This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword: and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death; and his widow shall not weep. Though he heap up silver as the dust and prepare raiment as the clay, he may prepare it, but the just shall put it on and the innocent shall divide the silver." This is not the ravings of some socialist, anarchist, professional labor agitator or walking delegate. It is God's dealing with rich oppressors, and justice will be dealt to the uttermost farthing. Every tear, and sigh, and groan, and insult from oppression will be amply atoned for. But let the haughty oppressor read on; he must drink the bitter cup to the very dregs. "Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged let him be condemned, and let his prayer become sin. Let his days be few and let another take his office. Let his children be fatherless and his wife a widow. Let his children be continual vagabonds and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the stranger spoil his labor. Let there be none to extend mercy

unto him; neither let there be any to favor his fatherless children. Let his posterity be cut off and in the generation following let their names be blotted out. Let the iniquities of his father be remembered with the Lord: let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because that he remembered not to show mercy but persecuted the poor and needy man; that he might even slay the broken hearted." If that is not total annihilation, then what is it? Well may mortal man stand in awe before such tremendous judgments soon to be visited upon those who are causing so much poverty, want and suffering. Father, you who are on a rented farm, or whose humble home is hopelessly mortgaged, who find it hard to make ends meet, and whose wife and little ones even in health must often go without proper food and sufficient clothing, God is your book-keeper, and he makes no mistakes. It will all be right by and by. It is difficult for sober, industrious men in the country, with health and fair property, to clothe and educate a family and live comfortably; it is far worse in the cities and towns for the mechanic and day laborer. And to all human appearance matters are rapidly going from bad to worse, the rich are becoming richer, the poor poorer. The demagogues, disgruntled politicians and designing agitators are in the labor ranks in full force. Every good citizen should be ready for action. The church should not be idle at a time like this. As an educator it should take advanced ground and heartily espouse the cause of the honest toiler, not shunning to declare

the whole gospel on this great issue. Let every pastor instruct his congregation and point them to the Word of God as the great standard and compass chart that is to lead onward and upward. If the church stands by the gospel, stand by it. Christ was a mechanic and wielded the hammer, the saw and the plane. He was poorer than the poorest, and possessed no earthly home. His Apostles had neither script nor purse, while teaching the doctrines of salvation and human equality. They were not tramps, paupers or beggars. Are the servants of to-day greater than the Master? He who drove the money changers, buyers and sellers out of the Temple will never leave nor forsake the worthy poverty-stricken and down-trodden. And if His church shall live up to its high privilege, it will come out of this great battle fair as the moon, clear as the sun, and terrible as an army with banners. Run out the scriptural references, and make the most of them as this is only a few of the many on this tremendous theme. Above all let no one, whether church communicant or not, think for a moment that he can ignore God, discard the Bible, spurn Christ's example and teachings, and yet hope to succeed.

PITH AND POINT: "What is the use of preaching the Gospel to men whose whole attention is concentrated upon a mad, desperate struggle to keep themselves alive?"—*General Booth.* To harmonize our social compact with the gospel means evolution, and mayhap revolution. Let us get onto gospel ground as fast as possible. The *Arena* says: "According to a leading New York daily, there are 40,000 women and

girls in that city whose wages are so low that they must embrace vice, accept charity or starve; while one clergyman receives $25,000 a year and others receive $20,000 a year for preaching the Gospel to the rich."

New York is no exception, and all of our larger cities show a like lamentable state, so that we do not need to turn to "Darkest England" or even Stanley and his Africa, but on our own shores is blackest Egyptian night to dispel. An excerpt from a sermon by Rev. Dr. Carlos Martyn of the First Reformed Church, Newark, N. J., is to the point just here. He said: "In all our larger cities there is a class who esteem themselves too good for common folk. Having made money by packing pork or brewing beer, they now ape the lilies, and toil not, neither do they spin—save in the dance. McAllister tells us how they occupy themselves. It seems then, that they have reduced eating to a fine art. Life is elegant gluttony. Dressing, too, is another employment of the 'Four Hundred.' The men suggest Beau Brummel, who threw his whole soul into the tie of his cravat. The women undress, and then by a strange abuse of language call their nudity 'full dress.' Decollete is a foreign way of spelling indecency. Having dressed and dined, the 'Four Hundred' proceed to dance. Their only events are learning a new waltz step, or the changing fashion. Augustus Fitznoodle and Florinda Ta-ta are not prolific in ideas. He sucks the head of his cane for a living, and she does nothing more useful than to ogle and flutter and cry, 'Oh, how nice!' Such are the serious employments of beings calling themselves rational and Christian. There is a

strife among them in ostentatious vulgarity. According to a recent critic such a society should have for its coat of arms, a gilt shield, with an empty champagne bottle, couchant, a knife and fork, rampant, quartered with a greenback and a fiddle, and bow, with the motto, 'Whose god is their belly.' This is the class who assume to set the social pace, to give or withhold the social entree, and to decide who shall be in the 'swim.'"

The *Twentieth Century* delivers the following monologue on "Society's Two Extremes," the very rich and very poor: "When you read Ward McAllister's book you have a picture of what our civilization has done for the rich. If you will walk through the Mulberry Street (New York), district, you will see what it has done for the poor. Between the two extremes you will find people of brains, of heart, of virtue. But among the four hundred and in Mulberry Street you will find two classes of people who are the counterparts of each other. With all their differences they are marvelously alike. One is rich, the other is poor. One class is respectable, the other is despised. One class is polished, the other is boorish. One class is clean, the other is filthy. But both are brainless, both are heartless, both are sensual. One class eats *pate de foie gras*, the other garlic, but both live to eat. One class drinks champagne, the other bad whisky, but both live to drink. One class dances at Delmonico's, the other in dives, but both live to dance. One class is brutalized by poverty, the other is sensualized by luxury. The elegant Mr. McAllister, filled to the chin with six kinds of wine, trying to get into his carriage;

and the filthy loafer soaked with stale beer, sleeping on a lumber pile, are brothers. Both are idlers, both are triflers, both are supported by the labor of others, both are useless, both are barnacles. One has been lifted to the top by our social system, the other has been kicked to the bottom."

DESPOTISM AND DICTATION: The lodge is throttling the labor forces as rapidly as possible. The temperance element of the nation is largely in the rural districts, and the lodge is swearing in the farmers and working-men, and directing attention from the saloon and prohibition into other channels. Men who are not posted will doubt this, but our best informed anti-secretists see but too plainly the trend of political affairs. Powderly and his bodyguard of well-kept, well-fed walking delegates, with their questionable methods and dark lantern fraternity, are hourly sinking lower and lower in the estimation of all independent American workingmen. Free labor, not oathbound minions of plotting conspiracy, are to receive the esteem and sympathy of the American public. Business done in dark garrets amid cobwebs and suspicious surroundings, in the very nature of things, can be productive of nothing but evil, and that continually. No honest cause needs to sneak off in the dark to transact any respectable, legitimate business. Shame to any workman who will kiss the hand of a heartless labor boss, and then whine like a whipped cur because the public do not sympathize with him in his degradation. The farmers in some sections are to learn a lesson, and a costly one, in this same line. The Chicago *Inter Ocean* says:

"On the other hand, the use of secret machinery by any political party to compel men to vote this way or that is clearly illegal. It was tried in the case of the old Know Nothings, and failed because it was out of harmony with American independence of character. Men sworn to obey blindly the direction of a committee, or to vote as a committee orders are little better than slaves. If this is to be a feature of the new Labor party it will be opposed by a good many men who are classed as laborers."

The lodge idea is to absorb and destroy the individuality of men. It invests the authority and manipulation of government in the hands of a favored few. Like Bellamy, it drifts into classes and concentration of power. Personal ownership and merit is swallowed up in one great corporation. "Corporations have no souls", and the labor lodges are ready to destroy property and life at a moment's notice.

TRADE UNION TYRANNY: "The foreign nabobs who propose to rule the country, are full of curses and denunciations of the titled nobility of Europe, from whose tyrannical exactions they have fled. But as soon as they arrive here they set up a new style of nobility, and with a bit of ribbon, a linen horse-collar, a cocked hat with a feather in it, or some other sort of 'regalia', or *royal dress*, they pose as knights, commanders, princes, and what not; and when they have thus pulled away at their boot-straps till they have elevated themselves into knights, princes and noblemen, they become as self-important, as impudent, and as tyrannical as any of the old European nobility which they

so hate and denounce; and they would suffer an honest workingman to starve rather than give him a helping hand, and would if possible prevent his getting work, unless he was willing to swear allegiance to their gang, pay tribute into their order, and join hands with them in oppressing and tyrannizing over others."—*The Safeguard.* "If there is a more arrogant, and, at the same time a more un-American 'monopoly' than this, [Knights of Labor] we should like to discover it. In the first place its designation implies a title of nobility, and for these things we have no use in this country. Workingmen especially would do well to beware of them. They are monarchical and unrepublican. Our revolutionary forefathers were jealous of all such imitations of royal technique and hence they inserted in the Constitution a clause prohibiting Congress from conferring upon anybody any order of nobility. It is, in addition to this a Secret Society, another circumstance which exposes it to suspicion."—*New York Commercial Bulletin.*

Not satisfied with demanding and dictating right and left, they must intimidate all free workmen. A "scab," in lodge parlance, is an independent American who refuses to support a lot of jaw-smiths, walking delegates and self-constituted bosses. Foreigners, saloon loafers and shiftless roustabouts take to lodgery as a duck does to water. All free labor must suffer because of these dark, suspicious, conspiracies. What must be the patriotism of the man who will bow the knee to King Powderly, and own him as Grand Master? The Farmer's and Laborer's Union is following in the same

wake, and the reaction will be even worse for honest toil than has been that of artificial knighthood. The late high-handed political lodge operation is arousing the nation and turning all eyes toward lodgery. Discussion will follow, and the damnable system from Masonry down to its youngest child will be sifted to the dregs. "An exchange says that the Farmer's Alliance, which is a secret order, has now at its head, the ex-rebel Colonel Polk, who captured a Pennsylvania company at the opening of the battle of Gettysburg. Being pushed by the Union forces so that he could not get away with the prisoners, he ordered them shot. A special from Wichita, Kansas, states that he was governor of the Salisbury prison during the war, and that the old soldiers are vowing vengeance against him for his many cruelties to the Union prisoners there confined. The vice-president of the Alliance is B. F. Clover, an old member of the Knights of the Golden Circle, who was arrested in 1863, with Vallandigham. Masonry is the mother of the Farmers' Alliance, and what more natural than that it should bear her image and superscription?"—Boston *National Home Guard.*

All patriotic loyal citizens will detect the rank odor of rebel secesh in the secret Alliance. The color line in the order is a quarter of a century behind the age, and is an ear mark of the Jeff Davis system. No political or religious reformatory movement that draws the color line at this time deserves the indorsement or support, but rather the contempt of true Americans. What a sweet state of affairs for old soldiers and northern people to tolerate.

Kirwin (*Kan.*) *Chief*: "Senator Harkness of Clay county has been instructed by the Alliance to vote against Senator Ingalls, and he replies as follows: 'When I surrender my citizenship and my manhood and enter an oath-bound society which is to control my every thought and acknowledge the right of any ignorant or bigoted supreme chief to dictate to me, then, perhaps I might pay some attention to such resolutions as were adopted in Dickinson county. But not until that unfortunate hour shall have arrived will I submit to such a degradation. I am always willing to pay due attention to the wishes of my constituency as expressed as the wishes of American citizens, but cowls, hoods, grips, signs and passwords do not enter into my conception of the rights and duties of an American public officer, nor will I give them the slightest attention.'"

"Labor may be unreasonable, brutal, even mad at times, but it has ceased to be afraid. It has attained the dignity of self-respect. Why does not capital see the handwriting on the wall and meet labor in the spirit of Christ? Why this church-going if it lead not to the golden rule?"—*Kate Field's Washington.* That is true, Katie, but there is no "golden rule" or "dignity and self-respect" in lodge labor. The great multitude of workingmen, however, do not take kindly to lodgery. The salvation of America is to withstand and remove the saloon and the secret lodge.

"Ignorance may be enslaved, but one might as well undertake to bind a whirlwind as to enslave a thinking, intelligent people."—*Weekly Arbor State.* It is the

ignorant, vicious and designing that compose the vast lodge army in this country. Men of independence, thought and patriotism will surrender their personal liberty and individualism to no cabal or neighborhood ring. Spread the light and truth. Intelligence and serfdom are utterly incompatible. The life of one is the death of the other.

WORSE THAN THE SALOON: The multitude of lodges with their constant drain of fees and dues are not only beggaring the working people in the cities and lodge-ridden towns, but the designers are roping in the rural population, and the farmers are now to dance to the ruinous music. An able writer says: "No wonder that business cannot flourish in the vampire clutches of the endowment orders, for so far as sucking the life-blood out of legitimate trade is concerned they are even worse than the saloon, for unlike that they take the money of the sober and industrious instead of the vicious and improvident classes." The Springfield (Mass.) *Republican*, of such orders, says: "The effect on the town is very much what the effect would be of a yearly investment of thousands of dollars by citizens in the Louisiana lottery wheel at New Orleans."

And these lodges are a vast octopus absorbing the hard earnings of thousands whose cash should go to pay the merchant, miller, grocer, gardner, printer, teacher and minister. Store bills unpaid, mortgages over due, insufficient food and clothing are as nothing that the head of the household may hold high carnival once or a half dozen times a week, with questionable associates and boon companions. Yet many so-called

reform papers are patting these humbugs on the back and feeding them taffy. Dr. David C. Kelly, Prohibition candidate for Governor of Tennessee, as reported in the Chattanooga *Times:* "I am irreconcilably opposed to any oath-bound, secret, star-chamber organization, such as the Farmers' Alliance acknowledges itself to be, coming into control of the affairs of this state. Any organization that excludes from membership, or from any knowledge of its internal affairs, a large portion of the best citizens of this state, has no right to demand that it be intrusted with the government of those citizens. The affairs of government and the motives and principles that are the mainspring behind them, should be open and above board, free to the inspection of every body."

Following close on the heels of the Rev. Mr. Carradine's powerful sermon against Christless Masonry and other oath-bound lodgery, before an immense audience in the Centenary M. E. church of St. Louis, comes an open letter from the Mayor of that great city hitting political lodgery a heavy blow right between the eyes. In it he says: "I have an absolute contempt for political secret societies and for the men that join them. I think that the oaths that the pirates of old took to stand by each other in the scuttling of ships, the pilfering of property and the taking of lives were highly respected compared with oaths taken for secret political purposes." The letter in full as printed in the dailies is one of the hardest shots at political lodgery that has appeared lately, and it is fired at city lodgery, and not at the unfortunate handicapped lodge Alliance. The

action of rural lodgery and its success has emboldened the Masonic wire-workers in the cities, and the end is not yet.

LODGE AND LABOR: If there is any element in the United States to-day more dangerous than another it is oath-bound lodgery. The whole system is intensely anti-Christian and anti-Republican. All such affiliations are absolutely forbidden by the word of God, and are antagonistic to every principle of freedom and popular government. Every lodgeman is out of harmony with American doctrines and institutions, laws and regulations. The unlawful oaths and obligations of a secret, dark-lantern fraternity destroys personal independence and individual manhood. The latest and most treacherous move originated and manipulated by Masonry and Odd-fellowship, is hoodwinking and enslaving many farmers and workingmen. The Alliance and the Farmers' and Laborers' Union, is only the Masonic Odd-fellow cat's paw to rake the political chestnuts out of the fire. At one bound the lodge question outstrips all others and stands unmasked before the American people. Already the grip and sign hold conventions, candidates, parties and legislatures in obeyance. The farmers are only the tools, and we must go into higher lodgery to find the plans and designs, and see the end from the beginning. What do Masons and Odd-fellows care how bad the innocent farmer is singed, or for the dire reaction that must inevitably fall on the head of the misguided producer and toiler. If there ever was a time when every true American should throw his very soul into the agitation

it is now. We are on the threshold of a campaign that may well appall the stoutest heart. The lodge is massing its forces for a gigantic struggle. Church and state were never in greater need of trusty level-headed men and women than now. Thousands of citizens would flee from oath-bound lodgery, as from the deadly pestilence did they know the nature of the serpent they are taking into their bosoms and warming into life.

Joseph Cook, the greatest lecturer perhaps of our nation avers: "Secret societies in the field of politics and labor, in a Republic like ours, are unnecessary and perilous." "I do abhor the selfish, clannish spirit of secret societies."

CHAPTER XI.

ALL-ROUND REFORMERS.

NOT ONE EVIL BUT A COMBINATION.—AWAY WITH THE COMBINATION.—PUT YOURSELF ON RECORD.—FORWARD, MARCH!

That "every man has his price," is a favorite lodge axiom. A lodge obligation, grip and sign makes it possible and safe to approach and bribe or intimidate its members who are legislators, judges, sheriffs, jurors and witnesses. In joining any lodge the novitiate becomes a damaged article. Piety, patriotism and personal independence are bartered for studied deception, double dealing and unmanly associations. Once in the lodge he will bear watching. Pity the outsider who trusts him in friendship, in business or in politics. If you do not want to defend your property titles years hence, don't employ lodge men. If you don't want to be fleeced in open court, don't trust lodge men. If you don't want to be sold out politically at the last moment, then don't follow lodge leadership. That every man has his price, is a slander on the hundreds of thousands of non-lodge men, honest, sincere, incorruptible men, men of principle, and sterling integrity. Some non-lodge men might, perchance, be bought and sold, but *every* lodge man stands before the public in a compromised position, and may well be suspected and constantly watched. If there is a crime abhorred by all civilized, christianized people, next to cold-blooded murder, that crime is grave robbery. Where do the Knights Templars, Freemasons, Odd-fellows, and other lodges that use them, get their human skulls and skele-

tons? How many loved ones of families of non-lodgemen have been torn from their graves to serve as ghastly furniture for lodge buffoonery? To suppress such inhuman ghoulishness is work for the strong arm of the law. See the Chicago *Legal News*,—"Some societies even use the skeletons of the dead to terrify the living. The skeleton of one of the sons of John Brown, who lost his life at Harper's Ferry, was used by the Knights of Pythias in Indiana to bring candidates to a realizing sense of their danger if they revealed the secrets of the order. Several ribs of the skeleton were broken in the ghastly encounters with candidates. The skeleton was rescued from the gallant Knights, and taken by Mrs. John Brown, and his brother, and buried by the side of his father.—J. B. B."

If there are honorable men in lodgery, they are such in spite of their training and surroundings, are untrue to the lodge and should set themselves right before the people by renouncing and denouncing it, and that speedily. Every hour they remain nominal members is damaging their reputation and endangering their good character in the eyes of intelligent, reading people. It will be little comfort to their families and friends to see them driven from such dishonorable affiliation by popular sentiment. It is eminently more credible to leave now. By so doing and taking an active stand, as many seceders are doing, they may, to a large extent at least, redeem their personal responsibility to their fellow men, their country and their God. Neglect it and the opportunity will soon be gone forever. For the growth of sentiment against the lodge

is phenomenal. The nation needs their services now. And in seceding they place themselves where they can do effective work for the great moral and social reforms now pending. May God give them grit and grace for the hour and occasion.

Wise, indeed, is the American who studies the trend of public sentiment for better or worse, on the great questions of the day. It tells the public spirited citizen where to put his effort and influence to accomplish most for the present and future good of our great free commonwealth. The successful student must go beneath the surface and examine underlying principles and unseen forces, often far-reaching and powerful. The emotional and casual, or superficial observer, is often misled. The demagogue sees only one question and one side of the question at a time. The statesman sees all sides of every question, and his comprehensive knowledge and broad views enable him to determine unerringly the real from the apparent issue. Small minds cannot grasp and weigh great questions. Stupendous themes and tremendous issues call out the giant intellects and best talent of a nation. It was so during the slavery struggle. The careless multitudes failed to comprehend the height and depth, width and breadth of that appalling evil. They saw only the popular, superficial movements soon to be swallowed up and lost in the one great problem. As in the slavery agitation other questions were persistently pushed to the front to postpone the inevitable, so in this. But no power can stay the oncoming tide. A momentary check only swells the volume of waters that override

all obstacles. God and the angels in heaven, Satan and his sable minions, good men and bad men (the whole moral universe), are intensely interested in this last great battle between light and darkness, liberty and slavery, right and wrong. And after years of acquaintance and association with all kinds of reformers it must be conceded that antisecretists, as a rule, are a well-posted, thorough-going, broad-minded class of people. They are constant readers, conscientious Bible students, close observers, deep thinkers and intensely patriotic. They are deeply interested in all moral, economic and political themes. If you doubt it, glance at the names through this book. What a grand array of talent, ability and influence!—statesmen, jurists, journalists, scholars, evangelists and theologians—first and foremost in the nation. It is not one evil afflicting this Republic, but a combination of evils, and the American Movement is after the combination. None of the great questions occupying the attention of the country should be overlooked. Space will allow a mention of only a few in this connection.

It is not less foreign protection that is needed, but vastly more home protection. It is little protection to plead tariff year in and year out while foreigners, working at starvation wages, are crowding American operatives from these long protected factories. The money matter is an important one. The circulating medium is the life-blood of trade and commerce. The currency should be ample and sound. Will the sub-treasury scheme cure the national bank evil? Are we to have a landed aristocracy in America? Should not

the public domain go to actual settlers rather than to capitalists and corporations? Are the mechanics and corporation employes to have eight hours, while the farm hand and farmers must toil twelve to sixteen hours a day? Should not United States Senators be elected by a direct vote of the people? Is our grand and beneficent public school system to be assailed and destroyed by an arrogant, dictatorial hierarchy, whose stock in trade in all ages has been ignorance and superstition? Should the confessed enemies of the public school be allowed to preside over American children, or draw public pay? Will reformers gain power by fighting one evil and affiliating another? Should they go down into Egypt for help? Is it not better to take the right side of all vital issues?

Equal suffrage is another question that is surely coming to the front. No class of men fear this matter more than the liquor venders. The great temperance crusade that comes rolling higher and higher, sweeping over the moral and political ocean, was originated and is largely promulgated by the noble women of the land. As it gains momentum time-serving politicians quake and tremble. Curses loud and long go up from the bar-rooms and grog shops, against the brave mothers who would protect their noble sons from the curse of rum. Whether female suffrage is exactly the proper thing or not, may be agitating the minds of some old time thinkers, but that the movement will finally prevail is foreshadowed by many points of law and usages of society that will eventually solve the problem and bring it about. The times are changing: "Twenty

years ago women could not vote anywhere. To-day they have full suffrage in Washington and Wyoming; municipal suffrage in Kansas; municipal suffrage (single women and widows) in England, Scotland, Ontario and Nova Scotia. In Croatia, Iceland, Denmark, Tasmania, and Madras they also have suffrage. Women have school suffrage in fourteen of the United States—New Hampshire, Vermont, Massachusetts, New York, New Jersey, Kansas, Colorado, Nebraska, Minnesota, Kentucky, Indiana, Michigan, Oregon, and Wisconsin. In Kansas women are eligible to any municipal office. Whatever our opinion, it is well enough to keep informed as to facts." The names of Susan B. Anthony, Elizabeth Boynton Harbert, Julia Ward Howe, and Mary A. Livermore, will stand out on the pages of history only to grow brighter as the years go by. Women are leading in thought and action. They have ruled on thrones; they will help shape Republics. The Civil Rights question is not yet settled in the South and an element that will not count my vote will miscount yours, as it has done in the North. Foreign pauperism and illiteracy is flooding our shores. Can this element be civilized? It is bringing with it socialism, anarchism and nihilism. Can schools be multiplied sufficient to enlighten and Americanize? Shall we continue to send missionaries abroad while heathenism, superstition and idolatry are taking our own land and country? Shall the government take hold of and manipulate the telegraph and railroads, giving us minimum rates as it has with the postal department, thereby increasing travel and facili-

tating trade? But over and above all these looms up dark and black the Secret Empire, as the all-pervading, overshadowing question of the hour. Upon its proper settlement depends the adjustment of the others. The lodge makes the same heathen distinction against womanhood as does Mohammedanism and Brigham Youngism. Freemasonry classes woman with idiots, cripples, atheists and negroes, and confines the licentiousness of the craft to the non-female relatives of Master Masons. Here is a ripe field for the social purity workers. The *Woman's Voice*, *Woman's Tribune*, *Union Signal*, *Woman's Journal*, and other like papers should not overlook this serious matter. Progressive thinkers hesitate about government ownership of telegraph and railroads until the Civil Service is purged of lodge favoritism and discrimination. In fact vastly more centers in this lodge issue than could be epitomized in several such volumes as this. In many places it has been difficult to buy or sell without the "mark of the beast". So thoroughly has this evil permeated the political and commercial affairs, that intrigue and double-dealing have been at a premium. The lodge that can cut the Bible in two and replace it with the Koran, would burn that blessed volume in bonfires, if for the good of the order. An influence that will threaten my life, will take yours, if you get in its way. An organization that will lock churches, halls and courthouses against all discussion of its nefarious principles and workings, would not hesitate to Morganize its enemies, if it dared to. A fraternity that ignores and denies a world's Redeemer, in the end will write above its Christless

lodge, "There is no God," as has the Masonic Grand Orient of France. The picture is not pleasant to look upon. It is awful reality; enough to make cowards tremble; sufficient to turn men and women of principle into heroes and heroines, as the world never saw. No wonder there is roll call, and marshaling of righteous forces against the combined hosts of evil. The academies, colleges and universities unite with the pulpit in molding our civilization, and many of the leading educators are already on record, and active in this great crusade. Powerful journals that are not prepared to enter into specific discussion of the several secret orders are nevertheless ready to push the sale and circulation of so valuable a documentary publication for the public good alone. For a dozen years, and in many states, the compiler of this volume has fought the lodge system, and much of the time almost single-handed and unaided. He has learned that the people in the humbler walks of life carry forward all great reforms. They are the light of the world and the salt of the earth. As a rule there is little sympathy for struggling reforms, or pioneer reformers among the rich. Patriotism and Christianity are ever green in the hearts of the toiling millions, and it is they who are to rid our land of this worst evil. Some hundreds of the most wealthy, influential and representative people in the nation have been written, pressing upon their notice the claims and vast importance of this discussion. Many of them are patriots, and it is only a matter of time when their efforts and influence will be for the overthrow of oath-bound lodgery. However, the bur-

den of all reform devolves upon the humbler, obscure citizens, until the cause is fought up to public favor, then, and not till then, will any considerable help come from popular and wealthy people. Men who are giving their thousands to carry the glad tidings to benighted heathenism in some far off clime, shut their eyes, and their ears, and their pocket-books to the perishing human souls bowing to worshipful masters, stocks, stones and idols all about and around them. So it has been, and so it will be to the end of time. Men love to have their charity popular.

The lodges are running full blast, night and day dispensing their paganism and disloyalty. Men give their time and money freely and lavishly to establish this kingcraft and despotism in these United States. What are you doing to save our holy Christianity and defend our free government? The "American Hand-book" has an individuality of its own. It is not a literary dissertation or an elaborate opinion. The movement already had an ample supply of that character of reading. It is simply a collection and arrangement of facts and important truths for the general public. Its comprehensiveness; its convenience; its vast value for reference; and the fact that the compiler has been a co-laborer with so many anti-lodge speakers and writers, will tend to make it useful for all anti-secretists, not only to circulate on their various fields, but to mail direct to influential people. Its cheapness, single copy by mail or in quantities, meets a long-felt want. Lectures, conferences and conventions, however desirable, important and indispensable, are more costly and reach

comparatively few at most, so that the great multitudes must necessarily be reached by the cheapest and best possible literature. And arranging this volume especially for his own headquarters and field work, the writer will push its circulation, believing that thereby he can enlighten more people than in any other way. With it the farmer, the mechanic, the day laborer, the business man, and even the patriotic washer-woman can indoctrinate a community or change the views of a county by reaching the pastors, newspapers, educators, and leading citizens direct by fast mail at only a trivial cost. And once more, could the thousands of patriots and better citizens realize the schemes of plunder and outlawry evolving behind tyled doors, there would be no need of a second appeal in behalf of public safety. If you are not a public speaker or a ready writer, you can at least write your check to spread the gospel of good government and patriotism in your State or neighborhood; let the names and orders come, *and let them come.* In your orders do not forget the young people. The youth are the hope of the land.

"No reform can ever succeed if it does not appeal to the interest and enthusiasm of the young. Push the young men up to the front. Put them in places of responsibility and trust. Young men with warm blood in their veins, and with brains and hearts are plenty. They have none of the doubt and hesitancy and misgivings of age. They are not afraid of the new. They take naturally to innovations. It is time for 'the boys' to be up and doing. We want to hear from them".—*Milton* (*Ill.*) *Beacon.*

Wm. Lloyd Garrison, president of the Single Tax League, Boston, and a son of the noted Abolitionist, has fired a bombshell into Harvard College, against the secret college fraternities, that echoes to all the educational centers in America, and precipitates the discussion of the crying evil. Pres. C. A. Blanchard, of Wheaton (Ill.) College, who so ably discussed the evils of secretism before the students of Northwestern University at Evanston, the leading M. E. school of the country, on the unanimous invitation of the faculty of Union Park Congregational Theological Seminary, Chicago, addressed the students of that influential institution on the lodge curse. The expulsion of twenty-nine students of Heidelberg University for joining a college secret order, and many current omens indicate that higher American education is to be purged of this unmanly un republican element.

It is very desirable to reach and interest young men and women who have taken upon them the vows of a Christian life before the god of this world has blinded their eyes, and the Christless lodge blunted their discernment and religious sensibility. The lodge is ever active in ensnaring and leading astray the sons and daughters of Christian parents. The only safety is to enlist the young people in active aggressive reform work. Armed with the sword of the spirit and a thorough knowledge of the Masonic system any true disciple of Christianity may conduct an intelligent and effective campaign against the powers of darkness. The true church does not recruit its ranks from the saloon element, loafers and gamblers, but from that

better class of young men, whose time, money and attention the lodges are trying so hard to absorb in lieu of the older men who are dropping out by thousands. Active affiliation with lodgery destroys all inclination for church attendance, is incompatible with true piety, and totally unfits men for patriotic citizenship. Here is the enemy that is filling the church pews and prayer-meetings with women and grey beards, and here the great battle is to be fought between Christ and the world. Rev. Wm. Davis, Chelsea, Mass., and H. L. Hastings, 47 Cornhill, Boston, editor of the *Christian*, are stalwart Americans, who were jailed, not during the days of Cotton Mather, but recently, for preaching against priestism and secret iniquity on Boston Common. Mrs. H. L. Hastings reports: "A young man came into our mission in Chelsea who was an Odd-fellow. He neglected his lodge to attend our meetings. They took him to task about it, using very severe language. Last evening he told us he was convinced it was a sin; that it was making the work or the churches null and void."

Woman's Voice, Boston, Mass.:—"The anti-secret society meetings held Friday of each week at 218 Columbus avenue are proving of great interest and benefit to all who are aiming to remove hindrances in the way of the advancement of Christ's kingdom. Each week a paper is read on some particular phase of the work."

Illinois State Congregational Association convened in Farmington, Illinois: "Any organization which requires an oath or pledge to conceal its proceedings as a condition of membership, is thereby different from and opposed to a church of Christ and a republican State."

Some one has said: "The day is coming when the friends and relatives of dead Masons, to protect the departed from merited criticism and disgrace, will hire the marble cutter to go through the city cemetery and the country graveyard to remove the pagan emblems of heathen idolatry from the tombstones and monuments of those who while living bowed to vilest despotism and sun-worship. The cheeks of the children and grandchildren of Freemasons will yet tingle with shame and deepest regret that he who should have been a patriot and Christian, should have lived a cringing slave and died a pagan. How much more manly to secede now and join the ranks of progress than to leave that heritage of dishonor to the gaze of civilization. The three links and other heathen emblems will bear the same testimony of shame."

Reader, this is no time for glittering political generalities or theological hair-splitting. Even the timid can beat up volunteers and send them forward. Push the new recruits to the front and the "old guard" will show them how to do battle for Christianity and popular government. There is power in co-operation. There is something in human nature that demands affiliation and association. Evil elements combine and increase their power, and the good must unite or perish one by one. When the Saviour sent out his disciples, he sent them two by two. The Bible for it, "One shall chase a thousand, and two shall put ten thousand to flight." Every new soldier for God and righteousness means that nine thousand of the enemy are to sound retreat. There is no particular credit for able-bodied

men, at the rear, in a fight like this. And while we despise and loathe the strut, fuss, feathers and gewgaws of rings, cabals and little narrow contracted clans, yet we do believe in patriotic demonstration and display. There must be no selfishness or local sentiment about it. It should appeal alone to the love of God, of our glorious country, and that recognizes every son and daughter of the republic. The man who goes on the plan of "O Lord, bless me and my wife, my son John and his wife, us four, and no more," may wear a family badge or sport the regalia of a little neighborhood ring and parade his miserable selfishness before the world; but we, as Americans, should step out on that broader platform that recognizes every patriot man and woman, and that tolerates nothing in the way of insignia the significance of which is not broad as the nation. Let us speak to the world by wearing a miniature United States flag. There is nothing but Americanism represented in that emblem. It is an ensign of liberty. Under the Stars and Stripes Americans have fought, bled and died for civil freedom. It is necessary that every one show his colors and every flag worn would show to the public, there is an American. Let our trestle-board be the Holy Bible and the American Constitution; our motto "In God we trust;" our watch-word "*E Pluribus Unum*;" and our insignia a miniature United States flag made of metal and enameled red, white and blue, to be worn on the lapel of a gentleman's coat or on a lady's shoulder. Truth is the invincible power that goes forth to conqner or to die. Truth never dies; God is fighting the

battle and the tide of secret despotism hears the voice that once thundered from Mount Sinai—the voice of Him whom the winds, the waves, and the storms obey.

"Behold the sea brine leaping
High in the murky air;
List to the tempest sweeping
In chainless fury there.

What moves the mighty torrent,
And bids it flow abroad?
Or TURNS the RAPID current?
What, but the voice of God."

THE END.

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THE NATIONAL UNION AND AMERICAN FEDERATION OF VOLUNTEER WORKERS

Will lead an army of *willing workers*, men, women and children. Any person assisting in spreading the light and truth by contributions, or by ordering extra literature, will be enrolled.

SUGGESTIVE AND ADVISORY.

Let us hold public assemblies, picnics and celebrations; unfurl the United States flag, banners and mottoes; adopt an appropriate digest of principles and doctrine, expressing lofty sentiment and patriotism; arrange songs, speeches and orations, embodying the gist of the Federal Constitution with an emphasis on various sections, and weaving in the finest thoughts of men first and foremost in American statesmanship and jurisprudence. In a word, educate the people to a higher, nobler, grander citizenship; every star, stripe and streamer to express loyalty and equality; every word, line and sentence to ring with freedom and liberty; no caste, sectionalism or privileged classes: but equal rights, privileges, duties and protection to all. No organized cabals, neighborhood rings, oppressive trusts or corporate monopolies. A working platform broad as the American Constitution and Christianity itself. Free thought, free speech and a free press. Liberty under righteous laws. Thorough investigation, examination and discussion of all elements, organizations and combinations operating socially, religiously and politically; and especially all concerns that shun the public gaze and conspire behind tyled doors and blinded windows should be subjected to the most rigid examination and criticism. They breed jealousy, distrust and disturbance; they are the bulwark and support of the giant evils of the day; their ripest fruits are boycotts, riots, strikes and mobs; the legitimate outgrowth of

their despotic philosophy, vicious jurisprudence and questionable makeup is Clan-na-Gaelism, Bald Knobism, White Capism, Anarchism, and Mormonism. They are un-American, dangerous and entirely out of place in a Republic. Their charters should be revoked, their clandestine gatherings forbidden, and their oaths and obligations prohibited by law. Their kingcraft and priestcraft, pagan ceremonies and practical workings are a continual menace to Christianity and popular government: Therefore, our first, last and continuous endeavor will be to withstand and remove these dark conspiracies. To this end we cordially invite the aid and co-operation of all true Americans and Bible Christians.

The object of this department is to systematize and plan work to accomplish the most in arousing public opinion, searching out and listing friends, directing agitation in new channels, and in every way possible push forward the movement. It is altogether volunteer, and is designed to bring all Americans, without regard to age, sex, party, or church affiliations, closer together as compatriots for the defense of our holy Christianity and free government.

All can work together, but each in his or her particular way. Some are religious workers; others find it to their liking to meet the lodge in politics. All can find ample means and opportunity to grapple with this most dangerous foe. Governed by circumstances and local relations they can keep the question prominently before the people. At the same time through the Union they can keep in touch with the great company of fellow-American laborers. The volunteer plan covers every line of this reform, and will conduct an all-round continual campaign. Much has been done through this agency, and a glance at the membership list shows the names of the leading anti-secretists of the land. This happy plan of every one working his

or her own community, county and state, is proving eminently satisfactory and effective. Knowing the parties to be reached gives the most favorable hearing, and makes your local efforts count. All patriots and true Bible believers bid us a hearty God-speed, and thousands will count it a duty as well as pleasure to give material aid to this undertaking, so auspiciously inaugurated. Many can also contribute to the general fund for literature for free distribution. No man in America will print and mail it cheaper than the general superintendent. He has a roster of thousands of well selected names of leading people everywhere who should be reading. Means should be forthcoming, and at once, to reach them. The amount sent out will depend largely on the liberality and generosity of those who are able and willing. Pledges and orders are wanted, not to pay some one a big salary, but for literature to be mailed direct as ordered, no idle funds, but every penny placed to the best possible advantage by the contributor himself. It is thought best to systematize our effort, giving one, five, or ten dollars, as circumstances will allow or ability permit. It is important that we have your order at once, though you can send in the cash and names for literature as you may desire. In every place are ministers and Christian workers who would gladly sell and circulate the cheapest and best possible reading if they were stocked up. Secure and superintend placing a supply. Every man and woman should devote themselves to some righteous and needed reform. If you are a patriot ponder this matter, if you are a Christian pray over it, and then commensurate with your patriotism and piety pledge, and govern accordingly. This grand work will go on, and you cannot afford, as a loyal American, to lie idle. We can rely on the old guard, and there are thousands of splendid new recruits who should move to the front. If your name is not already en-

rolled on our list as a volunteer worker with us, send in an order and it will be. We very naturally turn first to the ministry, and reform religious press for co-operation and leadership; then to the secular press and public spirited citizens; appealing to their patriotism and loyalty; not forgetting the meanwhile to keep a complete register of all correspondence for reference a few years hence when these vile orders shall have become a hiss and by-word and a very stench in the nostrils of all good citizens. If you have not done as much in this grand cause as you should have done, act without delay; or if aged and infirm, don't forget the great work in your last will and testament. In the words of Horace Mann: "Be ashamed to die until you have won some victory for humanity." Here is your golden opportunity. Any funds left in trust for this volunteer work will be faithfully applied as you may direct, and in your own name.

Now is the time to identify yourself with the cause, and we bid you welcome, thrice welcome, to our ranks. Address all pledges and orders to the general superintendent. Also write to us for any information desired, in our line of investigation, as it always affords us satisfaction to give all the light in our power to the earnest inquirer after knowledge. We want workers in every school, lyceum, congregation, and company, to the remotest hamlet, to conduct an active campaign. And now we leave the subject with you trusting that an allwise, overruling Providence will lead, guide and direct you. Yours for right and light,

M. N. Butler, Gen'l Sup't, Avalon, Mo.

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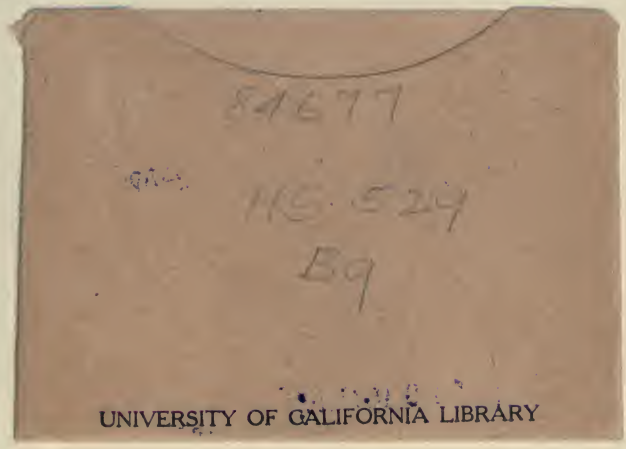

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