

THE SECRET LODGE SYSTEM

A Unique, Comprehensive and Impartial Study
and Discussion of This Important Subject
in All its Phases

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and Author

Published for the Author

1909
THE GERMAN LITERARY BOARD
BURLINGTON, IOWA

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Copyright Entry
Feb. 24, 1909
CLASS 2 X.C. No.
231749

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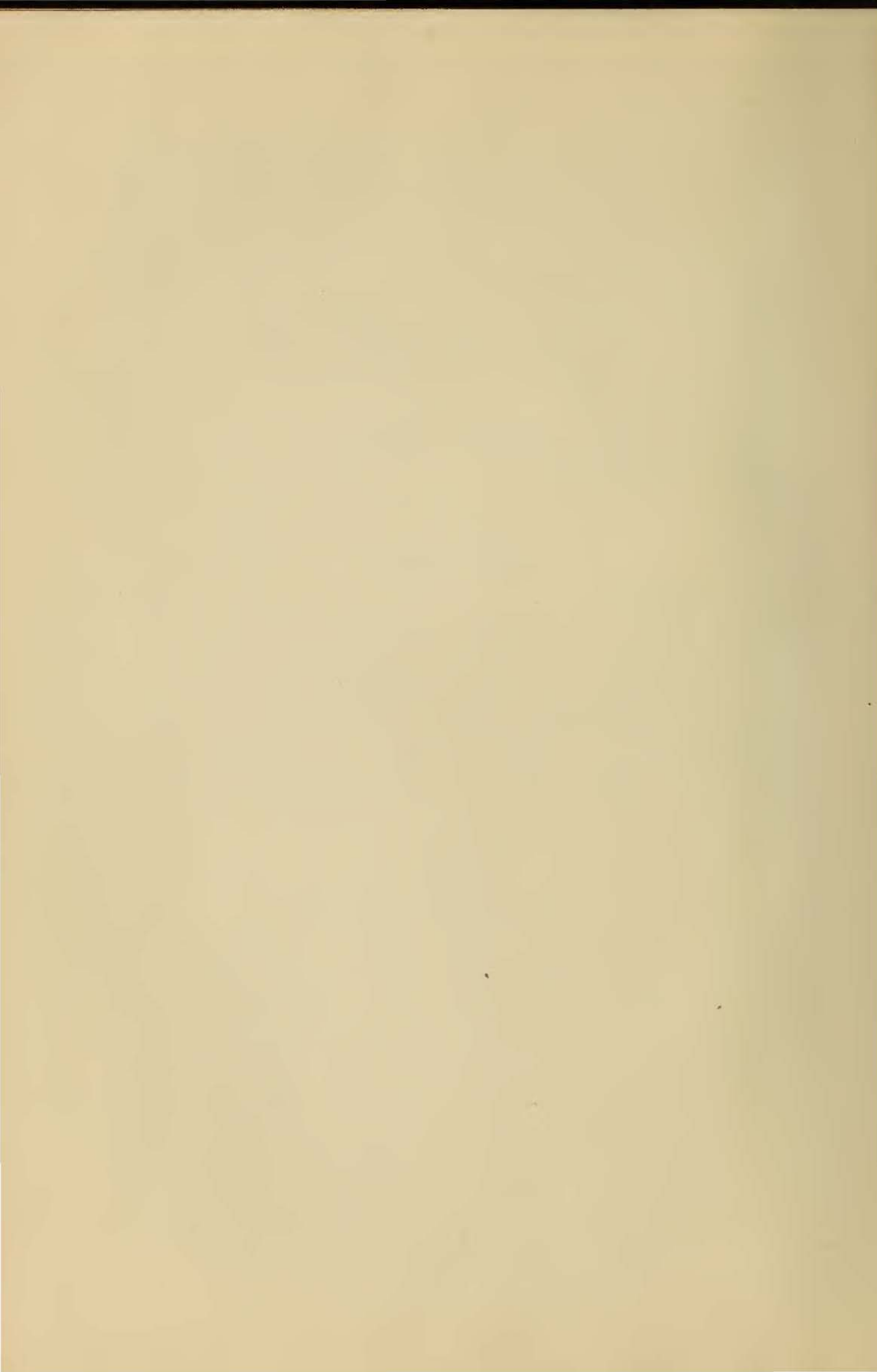
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PREFACE

Motive gives character to action. This is a settled principle in moral philosophy. A man may do a good thing for an evil purpose, or he may do an evil thing for a good purpose. In the first instance, the man's character is vitiated, though the action in itself is commendable. In the second case the man's motive is not to be impeached, but his judgment as to strict morality is to be condemned. In the Divine ethics, the lesson is, God forbid that we should do evil that good may come. In matters of necessity we must choose the less of two evils. The writer is not conscious of any evil feeling or motive in the composition of this work or in its presentation to the public for their consideration. He has laid aside all prejudice, ill-feeling, spite and malice, and has in no way permitted himself to indulge in a spirit of retaliation.

He is not here writing of men as men to men, but is dealing with truth, principles, institutions, conduct, organic forms, present and ultimate consequences, and tendencies. The author writes in defense of the Truth, and against the Wrong. Mere personalities do not convince the judgment. If principles and facts, and reasons and contrasts do not persuade men, then they are lost to hope and must be restrained by the power of civil law. But most men are amenable to reason, and the writer is confident of reaching and rescuing most of his readers. His aim is to show what large and serious results for good or evil arise from very small beginnings. A felon once confessed that his first theft was taking sweet cakes stealthily from his mother's cupboard. Another criminal on the gallows confessed that his first act of sin was picking a handkerchief from a man's pocket and then returning it for a reward. An eminent writer says that we must "condemn the sin, and yet

love the sinner." This is divine. Yet those who persist in sin, will in the end themselves be condemned. The writer would, if possible, save every one from this thralldom of iniquity. It is his sincere desire to have all his readers see this vital issue from the standpoint of the author, and to induce them to flee from the impending danger. He would have all those who are not in the toils of the system, to stay out of the snare, and not to be entrapped by association, or self-interest, or an over indulgence of curiosity, or the vain-glory of this world. These things all fade out in eternity. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." This is a fearful saying! How applicable in this case! "Seemeth Right;" but, alas, "the end, the ways of death." He would have those who are already engulfed in the chasm of darkness and the dubious ways that lead to sin to come out into the broad, clear sunlight of the Divine Day. No personal offense is intended by any severe terms that may be used in the progress of this work, or in the intensity of reasoning employed. Severe truths often demand severe terms to duly express the thought, and to produce conviction. Receptiveness of mind and intensity of interest often cause ordinary terms to cut like a keen edged knife. There are things "sharper than a two-edged sword."

The author has not written to toy with the fancy, or to tickle the ear, or to lull the conscience in sin. He leaves such work to those who write for mere gain. His is a more earnest work. A serious destiny is involved in this task. That destiny involves the individual, the family, all our educational institutions, the church of Jesus Christ, all civil governments, and the commerce of the world. The writer is impelled by a high, holy and unselfish motive. The whole discussion involves the questions of right against wrong, of truth against error, of life against death, of safety against ruin, of celestial light against the deepest, densest darkness, of present and future happiness against temporary and eternal misery. In this work these things stand out in the sharpest contrast, so "that he may run that readeth it."

There is much to be said in favor of the system which this work disavows. To be fair these things have been said: There is no condemnation here without reason. It will not be truly said by any candid reader that the author does not understand himself, or his subject, or that he is writing in the dark, or that he is writ-

ing about what he but dimly comprehends. He has taken pains to inform himself. This is not an exposition of the secrets of the secret orders. The author is not now nor was he ever in that business. The appeal is not to idle curiosity, but is to reason and judgment on the broader basis of that which is known. The work is for the benefit of those on both sides of the issue. The aim is to present the truth, not on a shifting basis, but on an enduring foundation. The work is the result of a long, careful, severe, wide investigation, carried on through years of toil. It is a slowly maturing conviction, and as we trust, based upon a clear comprehension of The Revealed Truth of God. It is not an exhaustive treatise, but fundamental in its character. Much remains to be said in the way of illustration and enforcement. It is written on the presumption that the members of the various lodges know something about the system which they have wittingly or unwittingly adopted, and that no one will be so abandoned as to say, "Once in error, always in error." There is hope for the man who is willing to learn, if, when his errors are pointed out, he is willing to embrace the truth.

The epithets used in the work are supposed to be characteristic and appropriate. Amusement and jocularities are one of the defenses of the system. But the question is a solemn one, altogether too serious for the writer to indulge in such lightness and frivolity, or even to make answer to such a trifling defense. The issue admits of no frivolity in justification or condemnation. It must not be said that the author is making the subject too serious. A thing which involves time and eternity can not be made too serious. And yet we would not condemn the cheerful consideration of any question. But cheerfulness and frivolity are different dispositions. Neither bitterness nor trifling are in place here, nor indeed anywhere.

The author has great respect for the eminent men and women who have been ensnared in this dreadful delusion. He sincerely desires their deliverance.

Some repetitions occur in the work. The Bible indulges in many repetitions. An eminent speaker once said that he found it necessary usually to say the same thing three times over in different forms to make sure that the hearers fully understood him. Yet he was a very lucid speaker and writer. Two reasons are here given for these repetitions: First, To complete the thought under

consideration at the time. Second, It is only by repetition that permanent impressions can be made on the human mind. But the author makes no reflections upon the judgment, understanding or perceptibility of his readers. It is thought that they will have no difficulty in comprehending the meaning of the author. Trusting that this disquisition may be received by all with the same spirit of kindness, good will and careful consideration with which it is offered, the author confidently submits the work to the conscientious, serious and devout attention of the public.

February 28, A. D. 1908.

PART I.

THE OPENING

CHAPTER I.—THE APPROACH.

I was very much interested, not long since, in reading an article in one of the Reviews recently published on "The Lodge and Men." This article set my mind to working on a problem which has engaged my attention for over fifty years, in which time I have had opportunities of studying the question in almost, if not all its phases. The writer above referred to states very fairly some important reasons why many men prefer the Lodge to the Church. But the author does not touch directly the basal reasons for this discrimination against the Church and in favor of the Lodge. That is a delicate and sensitive phase of the question, and one that writers are disposed to avoid in popular discussions. If men did not feel or think that the Lodge is better suited to their purposes than the Church, they would not very likely prefer the former to the latter. Many men have said to me that they find more in the Lodge to them than in the Church. It is very natural for the carnal mind to cling to that which is of most advantage in this life.

In my early life I was favorably disposed toward the Secret Lodge System. Though my religious teaching was the very converse of this attitude. I had large secretiveness, great caution, and small

self esteem, so that secretism was congenial to my nature, and appealed strongly to my sympathies and self interest. I saw many things in the Lodge which to my mind were commendable, and also very desirable to any one having ambitions in social life, in Church life, in the state government, or in the educational field, or in commerce. What harm, I said to myself, can there be in these advantages accruing to a young man by honorable association? The arguments advanced by Anti-Masons did not strongly appeal to me. If all said against the Lodges be true, there still remained sufficient reasons, I thought, to justify me in being a member of the Secret Lodge System. But it was a question as to the truthfulness of all that was said against the System.

The lodges were generally made up of intelligent men. They were social organizations. They trained men in business forms, and parliamentary usages. They acted together with unanimity. They protected their membership, and promoted them to positions of honor, emolument and trust. They could be depended upon as confidants. And among strangers a man was easily at home. All these things were most certainly commendable. I noticed also that many of the most excellent men belonged to the Lodges. If the Lodges were such exceeding bad institutions, would these men remain in them, and give them their time, money and influence? Certainly not.

As to the opposition, I said, there is nothing that some men will not oppose. Men oppose God, the Church, the Bible, Civil Government, Marriage, the Sabbath, and what not? Some men are so constituted mentally, their combativeness is so largely developed, that they can not live contentedly, unless they have something to fight. So they gratify their pugnacity by fighting the Secret Lodge System, a thing about which they, perhaps, know nothing. It is true, I said to myself, that they administer oaths. This I believe is not denied. They obligate or pledge their members. But, I said, the marriage ceremony is in the nature of an oath. The vows of baptism and in joining the Church are in the nature of an oath. The state government administers oaths. If the Lodges administer oaths, they have excellent precedents. Surely an organization has the

right to protect itself against imposition and fraud. It is no doubt true that the Masons killed Morgan, and that many others have suffered the death penalty for mala fide. Some Masons confess that they killed Morgan, and that he had forfeited his life. All this may be true, I argued. But then I may kill a man in self-defense; the civil law hangs a man for murder; the military law shoots a man for desertion; and for sufficient reasons, God has affixed the death penalty to sin. Why may not an order follow these examples in its own defense and protection? Thus to my mind the opposition was all swept away. The objections had no ground upon which to stand. The arguments of the opponents were irrelevant to the main issue. If there was any thing radically wrong in the Secret Lodge System, that fact had not as yet to my mind been brought out. I saw too that the more men oppose the Lodges along the lines indicated, the more they grew. There never was so wonderful a growth of the Lodge System, as there has been since the Christian Cynosure entered the field with its expository opposition. This Cynosure Movement has been a fine advertisement for the Lodge System. The defection from the Churches to the Lodges was rapid after the Advent of the Cynosure. Then in conning this question I concluded that the evil in the Secret Lodge System was in the abuse and not in the proper use of the System. But this did not altogether satisfy me. I thought the subject deserved farther consideration. So I put the question under advisement. It has been a habit of my life to put every subject I met in the crucible, and test it by the severest logical ordeal. I thought I could see the lameness of some of my own arguments. I desired to know the truth. It is of no ultimate interest to be in error. As this subject has been before me for over fifth years, it may be of some interest to my readers to know my attitude of mind, and how I reached my conclusions.

CHAPTER II.—THE TWO FORMS OF ORGANIZATION.

There are two systems or forms of organization among men. These are the open and the close.

The open form may be studied, investigated thoroughly, in all its parts and bearings, and fully known, without involving one's self in membership, or taking any secret oath, vow, pledge, or obligation, either actual or implied. We have instances of the open organization in the individual, the home, the Church, the civil government, the public school system, the American Bible Society, the American Tract Society, the American Sunday School Union, the Young People's Societies, the Missionary Societies, many, but not all, literary societies, and many of the business or commercial firms. These bodies are all instances of open organization. Many others of like character might be named as illustrating the open method. These and similar organizations may be known by personal or public investigation or study, and involve no secret vow, oath, pledge or obligation, and membership is not necessary to such study or investigation. Any one who wishes is free to study, investigate or learn about any open organization, without let, hinderance, objection or protest. And without personal complication. This is characteristic of all open organizations. There are secrets, it is true, in all open bodies, but they are discretionary, incidental, and temporary, and do not involve anything in the nature of a secret oath, vow or obligation. No secret pledge of any kind is ever a condition of membership in an open organization.

The close organization is a Secret Society, consisting of the esoteric and the exoteric as permanent features in the organic form. The characteristic which distinguishes the close from the open form is the permanent nature of the secret department. No one but the member can legitimately enter the esoteric or inner realm, where secretism reigns. This realm may be very meager, but it is shut off from the world. The secret is sacred to the society. By the terms of membership, public investigation is impossible. Only "a renegade" or "a perjured villian" will disclose that which is to be hidden from the public view. This is called the esoteric, and is a permanent feature in the close organization, which says, "If you wish to know the inner workings of the secret order, join the society, and be duly initiated." The secret is the predominant feature. Both forms have secrets, but this is the difference: in the open

form, the secret is subordinate, temporary, discretionary; in the close form, the secret is predominant, permanent, necessary, vital, characteristic. The open can and often does exist without any secret. The close can not exist without the secret. If the close order abandon the inner, secret, or esoteric department, then it ceases to be secret society, and becomes an open organization. In an open order, though there may be an occasional secret, yet it has no secret department. Its secrets are subject to investigation, when demanded. The close order shuns publicity. As a rule all its stated meetings are in secret, open to none but actual or prospective members. Their open meetings are exceptional and are usually for display. As illustrations of the close form of organization we have Masonry, Odd Fellowship, Sons of Temperance, the Grange, the Mollie McGuires, the Mafia, the Literati, the Grand Army, and a host of others, Major and Minor.

An order can not be both open and close. This is impossible in the very nature of the case. An order is either open or close; the one or the other. The open may have temporary secrets. This does not make it a secret order. But the close order always has its secrets. However few these secrets may be, in some form, they are always present and permanent. When you have learned all you can, from the outside, of a secret order, there is still something back that you do not know. These secret things are known only to the members, each in his own degree. The nearest and dearest friend on earth may not know the things spoken in the ear in the secret realm of the secret lodge, tho' it may be of the most trifling or solemn import. You may go to every ramification of an open order, search it out to the bottom and top, and tell all you have seen and heard to the next friend, and meet no embargo, secret oath, vow, pledge or obligation and need not be a member. In an open order the members are always admitted openly; in a close order they are always initiated in secret; and by this means the Secret Lodge System separates its membership from the rest of mankind. They are thus made distinct from others not on the basis of character, but by a secret ceremony.

It is a delusion to suppose that by revealing the secrets of the

Secret System, we can check their extension, or abolish them. It is but an educating and advertising force. It but heightens their power and influence. They can easily and readily make slight and unimportant changes in their esoteric, by which the benefits may accrue alone to the membership. They can thus hold together and act in concert as a secret order. The growth of The Secret Lodge System has been unprecedented since the commencement of the publication of their secret rituals. It is known to the writer that these exposes are bought largely by the orders, and used with slight changes, in committing the work. Others get these books, study them, and then join the lodges. The work carried on by a certain "Association" in this country is a fine advertisement for The Secret Lodge System. Thus the distinction is made clear between an open and a close order. There need be no confusion of mind. There can not, in the face of the foregoing discrimination, be any dispute or argument as to what is and what is not a secret society. No better definition of a secret order can be given than what is found in this section. Any one can easily tell where an order stands, whether it is secret or open. We have spent time on this point because we wish the difference distinct and clear. The secret order has permanent secrets; the open order has no permanent secrets. The secret order can not be fully studied without membership complication; the open order may be studied without becoming a member. The secret order involves a secret pledge or oath. The open order does not.

CHAPTER III.—THE CONCESSION.

In any argument there is no gain in denying a fact, or a series of facts. To concede the truth is always a gain. Otherwise the mind becomes confused, and the enemy gains an undue advantage. In itself considered, there is no sin in a secret. We may put sin into a secret. There is possibly a secret in everything. A secret is simply something not known. What is a secret to me, may not be so to some other person. God

has his secrets. "Secret things belong unto the Lord." Every man has his secrets. No man knoweth the mind of a man but the man himself. Every family has its secrets or privacies. It would be an odd family that made known to the public all its internal affairs. Every church has its secrets. They are discretionary matters, and no bond obliges them to keep these privacies from the public. Every civil government has its secrets. They belong to its diplomacy. Nature has her secrets. They exist in the very nature of the natural constitution. They are being brought to light by study, observation and invention as the ages evolve. We are not forbidden to look into the mysteries of the book of nature. Christ had his secrets. Some things he did not tell his most intimate disciples. It was best for them not to know. They may not have understood him, had he told them. Often he said, "Tell thou no man." Or, "It is not for you to know." He was speaking to the consciousness of his disciples, warning them and his followers not to misinterpret his character, motives or works. They must not think or say that because he said and did all these wonderful things that he was the temporal deliverer of Israel. This was the thought uppermost in the mind of the Jew, and the thing feared by the Romans. This thought Jesus always suppressed, "Tell no man" any such things as these. I am in no secret conspiracy against the Roman power. But the people always went out and boldly told what great things Christ had done for them. And he never rebuked any one for so doing. Their conduct was no violation of his command. Christ spake to the consciousness of his followers in this respect. They understood him and acted accordingly. Neither John the Baptist or Saint John ever belonged to the Secret Lodge System, in any sense. There is no veritable history to this effect. It is a trumped up tradition, reported for effect. We deny the whole averment. Every true Christian has his divine secrets. They are the terms of relationship between him and God. "The secret of the Lord is with those who fear him." The Holy Bible has its secrets. They are the things intimated, but not necessary to be revealed. The Bible itself is not a mystery, as is the Secret Lodge System, but a revelation of the mystery of God. It is a contradiction in

terms to call the Holy Bible a Revelation of God to man, and then assert that it is a Mystery not to be understood, or only by the few. A thing can not be a mystery and a revelation at the same time any more than a system can be both open and close. Comparatively there are mysteries in the Bible. They are comparative mysteries, not manufactured, artificial or permanent. The real mysteries are those outside of the Bible. They are things not revealed. Every thing in the Bible is for a purpose and has a meaning, and is to be understood by those who make the proper search, if there be sufficient capacity in the student. It is the same in the book of physical nature. The mysteries in the Bible are to those who lack the proper application or the ability, or capacity of understanding. "The wayfaring man though a fool, shall not err therein." He may not know, but he shall, as an honest man, not be led into error through the revelation of God's will to men. Those who have not applied themselves to the open divine teaching, to them it is a mystery. The Bible is not a sealed book as is the Secret Lodge System. Those who openly apply themselves to the divine precepts and teaching make progress in divine knowledge. The mysteries of the Bible are comparative, and not organic and of constraint. The same is true of Orthography, Reading, Writing, Arithmetic, Grammar, History and the whole circle of human learning. These departments are all secrets to those who have never studied these branches. So the Bible is a mystery to those who have not studied it. But the Bible is an open book. There is no embargo or restraint on its study, practice or benefits. There is no sin in a normal secret, unless we put sin into it. This is apparent on the very face of the question. The facts here stated are made the basis, the excuse and the justification of the whole Secret Lodge System. The argument is plausible, but not valid. We shall see. There is a vast difference between a secret, and a system founded on a secret or series of secrets.

CHAPTER IV—TWO CLASSES, OR, THE DISCRIMINATION.

Secrets vary in kind, character, revelation and use. Secrets

are natural or artificial; normal or abnormal; relative or absolute; legitimate or illegitimate; voluntary or constrained; comparative or complete; manufactured or real; of a good, evil or doubtful character; and they are put to all kinds of uses. We can never come to any just conclusion, unless we first learn to make proper discriminations. The leading distinction is that of natural and artificial secrets, as of sound and counterfeit money, as the difference between a man and a manikin. Natural secrets are those which exist in the natural order of the universe. No man by searching can fully find out God. This condition comes from the infinitude of the character of God, and the finite character of man. Many of the mysteries of nature are hidden from our view, because, as yet, we have not searched them out. Many things that Christ said to his hearers were mysteries to them because their minds were not sufficiently developed to comprehend his meaning. To the man who has given no attention to geometry, the whole science is a mystery. This is natural. The Greek is a comparative mystery to the man who has never studied this language. The appearance of the air, of electricity, of heat, cold, sound are mysteries to the human vision. We do not know how these things appear. The relative secret is one that may appear to me and not to another. I can see the stars, but the blind man can not. An absolute secret is one that no person can know, as how it appears at the center of the earth. Thus far in the history of man, the north and south poles have held absolute mysteries from man. The ice barriers have intervened. To hide my purse from the thief, and my person from the murderer, are legitimate secrets; a conspiracy of any kind is illegitimate. A voluntary secret is one that my conscience and better judgment induce me to keep, a constrained secret is one imposed upon me by compulsion, or one the nature or consequences of which I do not fully understand at the time, but am obliged under severe penalties to keep. A comparative secret is one that I partially know; a complete secret is one about which I know nothing. An artificial, manufactured or abnormal secret is one made up, devised or designed by the ingenuity of man for a special purpose. I may use certain intonations of voice,

gestures, words, attitudes, signs, grips, tokens, pictures and expressions, and then affix to these arbitrary meanings, and thus form a system of communication between myself and those only who have been let into my meaning of these things. This, then becomes a secret language to us. These are artificial, abnormal, manufactured secrets. They may be used for any purpose, good or evil, but are rarely used to subserve useful ends. These abnormal secrets are the basis of the whole Secret Lodge System. And while the system does many good things, it is nearly always abused to accomplish evil ends. The good that the System does do, is vitiated by the *modus operandi*; and might be far better accomplished by open forms of operation. The Secret System is most easily prostituted to the basest ends. The tendency is to degenerate. It is the method invariably used by villians to accomplish their base purpose, and is therefore to be discarded by all men. I here speak not of the legitimate secret in itself considered, but of the orgainzed form of the abnormal or manufactured series of secrets constituting the Secret Lodge System. The reason for this attitude will be farther amplified as we proceed.

CHAPTER V.—THE OPPOSITES.

The open and close, the natural and artificial in organization are opposites. They are diverse in character, form, methods of operation and tendencies. They are essentially different. They can not coincide or harmonize. They are constantly and essentially actually at war, or lying on tehir arms ready for the contest. They stand on different bases. Their methods are at variance. Different elements and motives prompt to action. The open method works in the day light and appeals to judgment, understanding, reason and conviction. The Secret Lodge System walks in darkness, treads stealthily, makes indirect approaches, uses the hidden hand, marks its pathway with secret signs, grips, pass words, vows and appeals to men's fears, weakness and selfishness. The one or the other will triumph.

Both can not control the field. When day comes darkness disappears. When night drops down its dusky wings on the hills and the valleys, day vanishes. When war comes, peace flees. When peace triumphs, then war puts by its armor. When the sun shines dimly from the south, winter reigns in the north. When the sun warms the breezes from the south, the rills are unbound, the earth is softened, and the buds put forth. We cannot have summer and winter at the same place, at the same time. They are the converse of each other. So a man, a family, a church, a society, a civil government can not be open and close, public and secret at the same time. "No man can serve two masters." The one or the other will predominate. If "The Secret Lodge System" prevails, then open dealing will be only a matter of sufferance. The only solution of open, honest, fair dealing is in the abandonment and abolition of the Secret System. The only solution of darkness is light; of ignorance, knowledge; of weakness, strength; of slavery, abolition; of vice, absolute prohibition; of Jesuitism, its banishment.

CHAPTER VI.—THE BASIS OF CHOICE.

Why shall we choose the open method of work, and discard the whole Secret Lodge System? This is a vital question. It deserves the most careful consideration. Since they are diverse, and are antagonisms, and can not co-operate and harmonize, both can not be right. How shall we determine? The only answer is on the basis of truth. 1. The open method is of God. This is manifest in many ways. 1) God has revealed himself to all men by his Holy Spirit, without respect to age, or race, or condition in life. "He is that light that lighteth every man." He has called all men from the rising of the sun to the going down thereof. A measure of faith, of spirit, is given to every man to profit withal. All are without excuse. He regards the halt, the blind, the lame, the deaf. He turns away from none. All are his children. His face is open to all his creatures. 2) The Holy Bible is an open book. It is a Revelation. It is not a secret system. Its pages are open to all

men. God puts no barrier in the way of its study. No secret vow, pledge or obligation is imposed as a condition of its study or of enjoying its benefits. 3) Nature is an open book to all mankind. All who will, may read. No one is hindered. "The heavens declare the glory of God. The nineteenth psalm is an eloquent tribute to the book of Nature and to the Written word of God. 4) The Family is an open organization. The family is not a secret society. No secret signs, grips, pass words or obligations are necessary to enter the portals of the home, and enjoy its hospitalities. The rap that all men know is all sufficient to introduce any one to the home. The ceremony of marriage is open and public, and involves no secret oath, promise or obligation. 5) The Church is no secret society. It is as open as the sunlight of heaven. Its organization, doctrine, discipline, reception of members, and forms of worship, are published in full and exhibited publicly before the world. Its members are admitted to fellowship in the open gaze of the public assembly. There is no essential element of organized secretism, in any way, connected with the Church of Christ. The Church is of the day, and not of the night. 6) The civil government is not a secret society. It is open in its form of organization. Its organization was effected in a public assembly. Its laws were discussed and passed under the gaze and in the hearing of the throng. The civil judges sit and decide in open court. The executive officers vindicate and enforce the laws before the eyes of the people. The citizens go openly to the polls and deposit their votes in the open polling place, and may, if they wish, tell the candidates for whom they cast their ballots. The civil enactments are published by the government and all who wish may have access to these records. Publicity is one of the essential elements of the civil government. In a well regulated civil form of government there is no Star Chamber Court. All the organizations referred to above are ordained of God. They are all open and there is not a secret conclave among them. They are illustrations of the forms we should follow. 7) There is no example or authority in the word of God, in nature or in reason for the organization of a Secret Lodge. History and experience are against the whole Secret Lodge

System. All the examples above are against the secret order, and favor in their form the open organization. Thus it is seen that the constitution of the individual, the operation of the Holy Spirit, the Christian home, the Church of Jesus Christ, all condemn the Secret Lodge System. They are all ordained of God and favor, illustrate and enforce the open method. Therefore we conclude that the open form is of God. It is the divine method of accomplishing his purposes. All those who follow the Secret Lodge System are running counter to the Divine order of the Great Architect of the Universe. They are acting in contravention of one of his primal laws, which is that of publicity. The conclusion is, therefore, inevitable that the Divine order is the open method of organization.

8) Another reason for rejecting the close method is, that it is of Satan. There is no instance in the Bible, in Providence, or in Nature where God ever organized a secret lodge. This being the fact the lodge must therefore be a device of Satan, and is of very ancient origin and of wide spread existence. The Secret Lodge very evidently arose at the time of the revolt of the angels from God under the leadership of Lucifer. It is not reasonable to suppose that Satan undertook to openly organize this revolt against God. Secret societies are not organized in that way now. They are devised in secret. They are organized in secret meetings. They convene in secret places. They do their work secretly. This is characteristic of the Secret Lodge. By a parity of reasoning we conclude that Satan began his work stealthily, quietly, cunningly, adroitly, secretly. It is irrational to suppose that one so eminent, so wise, so discreet, so cunning, so daring as Satan would commence his work any other way than by organizing in secret. He worked stealthily and guardedly at first. He approached those first whom he could most trust, and drew them into his toil, and put them under the most solemn obligations of secrecy. He and his have been working in this way ever since. It was only after he was able by his myriads of followers, to make a vast and impressible showing that he made public his determination to defy God. Then there was war of words in heaven. No, No, Satan began his infamous work insidiously, clandestinely, insinuating, artfully, care-

fully, cautiously, secretly, just as the Secret Lodge System works now, and always has worked. Satan did not sound a trumpet before him, and make public harangues to enlist followers. It was a dark Satanic scheme, devised in the dark. In the day light he would have had no showing. In the outcome of this contest Satan and his adherents were cast out into the darkness of this earth before the sun broke the dismal gloom. Satan has worked in darkness ever since. He claims this realm. He was on hand when the morning stars sang together. He heard the sons of God shout with joy with a diabolical laughter, knowing what sad havoc he could make of their high hopes. He entered clandestinely into the *Nachash* and met Eve alone in the garden. He won her over and initiated her into the secrets, and trusted to her to initiate Adam. They began at once to manufacture the regalia, and when the voice of God walked next time in the garden, they had the apron, and a secret lodge among the trees. Cain clandestinely enticed his brother Abel to the fields, secretly murdered him, and secretly hid him in the ground. But God heard the voice of Abel's blood. The Secret Lodge System is not only very ancient, but it is wide spread. It is found among all nations, ancient and modern, civilized and savage. The heathen nations had the mysteries in their religions, and men who did not coincide with their views on secretism were ostracised just as they are now. In about the eighth century after Christ, China was overran with the Christian religion, but the Secret Lodge System wiped it out and China became a closed nation for many centuries. It is said at this time there are more secret societies in China, than any nation on the face of the globe, unless it be the United States of America. The Boxer uprising in China was animated by a secret society. Evidently Solomon was deeply involved in the mysteries, and was no doubt a master in the system. Solomon though wise and great, was a tyrant in civil government, a libertine in social life, and an idolater in religion. His Proverbs are excellent, but his example is not to be followed by any man. There are indications that secret lodges existed in the days of Christ. There were suspicions that Jesus and his disciples were in a secret league to overturn the Roman power in Palastine. But Christ disavows

this charge. He emphatically affirms that he was in no such affiliation. Christ never organized a secret lodge, nor did he ever belong to any secret society. He spake and acted openly. He said nothing in secret that he was not willing to avow openly. He so testifies on his trial. Christ is separate from the Secret Lodge System. So were his followers, except Judas, Annanis and Sapphira. They tried to introduce the lodge into the Church. No one can be a true Christian and hold fellowship in any secret lodge, major or minor. The association is contrary to the spirit, teaching, and example of the Gospel of Christ. We are to come out from among them and be separate. We are not to be unequally yoked together with unbelievers, in marriage, business, or in secret associations or intimate relations in social life. It is even a shame to speak together of the disgraceful things done of them in secret. "My soul come thou not into their secret." In their rage they murdered a man. Blood is on their hands. The Secret Lodge System is Satan's Empire. It is not of God. All the evidences are that it is of Satan. This system is "the mystery of iniquity" spoken of by Paul in his second letter to the Thessalonians. This has puzzled many commentators. "The mystery of iniquity" is the converse of "the mystery in Godliness." The mystery of iniquity is of Satan. No description is adequate to the elucidation of this mystery of iniquity except the Secret Lodge System. This fits the character exactly. It is an abnormal, an artificial, a manufactured mystery, and its pathway is strewn with blood, and all iniquity. "The man of sin" is the unconverted, unregenerate, unsanctified, carnal, worldly man imposed on the Church, and upheld in the Church as a full member, which is effected through the secret manipulations of "the mystery of iniquity" or the Secret Lodge System. Then this carnal Church member or "man of sin," through this same secret influence, is promoted to positions of honor, enrollment, influence and trust, while the worthy and spiritual man is put in the back ground. The reason of this is that "the man of sin" or carnal, worldly Church member can be depended upon to be subservient to the dictates of the Secret Lodge System. Thus everything in the nominal Church of Christ is corrupted, defiled and degraded. We see

the effect upon the Churches in this day. The lodge system is not of God. It is too infamous to be of man, therefore, it is of Satan. It extends wherever his realm is found. It clothes itself as an angel of light and descends to the depths of Baalzebub, the god of filth or flies. It ascends to the borders of heaven, and descends to tartarous or the lowest hell. It assumes to sit in the seat of God, and rules in the realm of darkness. It has the sanctity of the Scribes and Pharisees, and the bloody heartlessness of the Thugs of India, who gave one third of their plunder and robbery to the goddess they worshipped.

CHAPTER VII.—THE MAJOR ORDERS.

The two leading secret orders in the world are Jesuitism and Masonry. All other secret orders are children or relatives of these noted orders. They are identical in form of organization, being close or secret. They are similar in elemental character, animus and methods. They are world wide in influence. These two orders are satanic masterpieces. They do not hesitate to do evil that good or advantage may come to the orders. Masonry is Protestant Jesuitism; and Jesuitism is Roman Catholic Masonry. They are both Machiavelianism. Their principles and practices are artifice and cunning intended to promote and uphold arbitrary power. They may appear to antagonize each other, and do so as rivals, but where their interests coincide, they are at peace and co-operate. They are children of the same father, and belong to the same family. The time is doubtless coming when they will be departments in the same league, and become sympathetic and co-operative. The purpose of Masonry and Jesuitism is a universal religion, and a universal empire. Both of necessity must be on a false basis, that of the close form of organization. The Secret Lodge System forms satan's great and universal church of false religion in antagonism to and contravention of the true and divine church of the Lord Jesus Christ. We conclude then that while the Bible, the Home, the Church and the State are of God, the whole Secret Lodge Sys-

tem is of Satan. To be in line, therefore, with God and truth and righteousness, we must choose God and his doctrine and method of work, involving openness, frankness, and honesty, and entirely discard the whole Secret Lodge System.

CHAPTER VIII.—THE EFFECT.

What is the effect of my joining a secret Lodge? 1. I give up my personal freedom into the hands of an irresponsible party, that may at any time demand of me that which is against my judgment, my conviction and my conscience. 2. It puts up a barrier of separation between me, my family and my friends who are outside of the Lodge. 3. It demands mind, time, money and influence that rightly belong to other interests, for if a man attends to his personal duties, his duty to his family, his fellow men, his church, his state government and to his God, he has no time or money to devote to the frivolities, and the debasements of the secret lodge. 4. It takes away an undue amount of time, money, attention and influence from the Church, which is of infinite importance above all the secret lodges in the world. 5. It interferes with my duties as a citizen, for the oath of the lodge, when the issues meet, contravenes my oath as a citizen. 6. It compels me as a Christian to give preference to the lodge members, instead of my Christian brother, in direct violation of God's word. 7. It obliges me to subordinate Christ to the interests of the secret lodge. This is done in several ways. I am, first, going into a form of organization which Christ does not approve, working in secret and under disguise and under cover, and not openly. Second, I choose associations Christ forbids, and demands me to "come out from among them." Third, it obliges me to give Christ a secondary place. The lodge and its methods, aims and purposes are primary. Christ and all pertaining to him are secondary. I am not asked to deny Christ, or any form of religion I may avow. But I must adopt the religion of the lodge "in which all men agree." The Lodge System, some say, denies Christ. This is a mistake. I may take Christ into the lodge, but I must make

him secondary and subordinate. He must take a back seat, and not come to the front, if any one in the lodge objects. In universal Masonry, consisting of the first three degrees, Entered Apprentice, Fellow Craft and Master Mason Christ is not known. In these primal degrees of Masonry Christ is simply eliminated, dropped out, put in obscurity, or given a secondary or subordinate place, because, as some say, Masonry is older than Christ, thus denying, in substance, the essential divinity of Christ, in which respect there is nothing older than Christ, who is from all eternity. The real reason is to adapt Masonry to all countries and to all religions, and unite, accommodationally, without any change of character or religion, all races in one common brotherhood. It contemplates unity and control without conversion or reformation. Farther on in Masonry, in order to adapt it to Christian nations in the Templar degrees, Christ is introduced and recognized, and members are pledged to even fight with the sword to defend Christ, a thing which Christ forbids. Thus, while with one hand they own Christ, with the other they deny him, putting their own doctrine in place of the doctrine of Christ, thus subordinating Christ, or giving him a secondary or subordinate place. All the degrees of Masonry except the first three are subordinate, accommodational, or aristocratic, though in some respects the upper degrees are more powerful, yet they are not essential to Masonry. But in the ultimate, in the whole Secret Lodge System, when it comes to the last test, Christ is simply a subordinate character. Even in Jesuitism, the Roman Catholic "Church" or system of religion, a corrupted form of Christianity, is made primary, the character, doctrine, form of organization, and practice of Christ are made secondary and subordinate. It is the system of Roman Catholicism first, then Christ afterward. So the Jesuit will do anything, lie, deceive, defraud, murder, to maintain that system of religion. Christ and his doctrine are subordinate. This predominance over everything else is characteristic of the entire Secret Lodge System. Its construction bears this impress upon its very face. It is dark visaged and cruel in its very countenance. There is a Masonic mien. Fourth, I am required to subordinate Christ in

another way. I am obliged to prefer my lodge brother before my Christian brother who is to have the first place in my affections, associations and preferences. Thus the lodge emasculates the whole Christian System. This accounts for the effeminacy of the present day Christianity. The lodge system is taking the original virility out of the true Christianity, giving us a soft, unmanly form of religion. This also accounts for so many men preferring the Lodge to the Church. Many men, most men, want Christ and his salvation, in the end, but many men want Christ in a subordinate place. In this respect the Lodge suits these men. The Church usually makes Christ preeminent, and this does not suit many business men. The Lodge gives Christ the place that suits these men in their personal and business lines. All the Lodges want Christ, but he must take a back seat, and not speak or be spoken about if there is any one, as a Jew, an infidel, a deist, or other unbeliever, who would object to or be offended by the use of the name of Christ. To affirm that Masons as a system deny Christ, shows that the objector has no adequate idea of the system of Masonry. Masonry simply denies to Christ the right to speak or to be named in their sittings, unless it suits the convenience and make up of the lodge. The lodge subordinates Christ to its ends, its purposes, its conveniences. Masonry is preeminent. The individual, the home, the Church of Christ, the civil government, and all other institutions and organizations are secondary and subordinate. They are organized, trained, drilled and armed to make this good. All the things indicated above are to be utilized to accomplish the end.

CHAPTER IX.—THE ULTIMATUM.

The dream of Masonry and of Roman Catholicism is a universal religion and a universal empire; and these things are to be brought about peaceably, if possible, otherwise if necessary, but not by the propagation of the truth as it is in Christ, but by secret, organic manipulation, and the propagation of definite forms and usages. Submit or be condemned to ostracism, financial ruin, tor-

ture and death. These things have been amply demonstrated in the life and death of Christ, in the death of the Martyrs, and in the death of the Captain Morgans. How does all this comport with the life and teaching of Christ, with the common humanity, and with the assurance at the lodge room door, that "you will find nothing in here to interfere with your duty to yourself, your family, your Church, your country or your God." An amazing assurance! Then why make a secret system of the thing? It is an antecedent, falsehood, a deception, a decoy to entrap innocent souls. I, therefore, conclude that no one can be a true Christian, an undoubted and faithful parent in the family, a worthy member in the Christian Church, or a true and trusted citizen of his country, if he be in any way affiliated, in sympathy or association, with the Secret Lodge System. This is amply demonstrated in the foregoing presentations and will be more amply demonstrated in what follows. The entire abolition of the System is demanded. Modifications, corrections and milder forms are out of the question, as will be manifest in the farther discussion. What God, and nature, and reason, and experience have given us in form and character and commendable results are all sufficient, without those which every rational consideration debars.

CHAPTER X.—MAJOR AND MINOR.

Some years ago we heard much about the necessity and importance of a discrimination between the major and the minor secret orders. Men stoutly insisted that we must discriminate, that it was unjust not to do so, that we must not condemn all these secret orders in one breath, that it was unwise and impolite to do so, that all these orders were not equally bad, that some of them are comparatively innocent, that some of them are very innocent, and that really some of the Minor orders are very good, and that it is very unjust to condemn them all indiscriminately. Thus without any argument these men sympathetically begged the whole question. Is poison harmless because it is diluted and sweetened to tempt the

taste? Enough will kill, though a little will sometimes cure, but the poison must not predominate, as the secret does in all secret lodges. Certainly there is a difference between the different secret orders. Any one with ordinary common sense knows this fact. But these secret lodges are all invariably based upon the same element of organized secretism. Openness is incidental and subordinate; secretism is essential. All normal homes and Churches are based upon the elements of organic openness, frankness, honesty, truth and right, as defined in a former chapter. These are the characteristic distinctions and the differences. The home, the Church, the state as diverse in essential character from the secret lodges, belong to different systems and forms of organization. The Secret Lodge System uses the Bible as a mere bait in Christian Countries; the Koran in Mohammedan countries; Confucius among the Chinese and their adherents; the Shastra among Hindoos; and the book of Mormon in Utah. The Secret Lodge System is accommodational. The true Christian Church uses the Holy Bible always and everywhere, in all countries and among all peoples.

The difference between the major and the minor secret orders is as the difference between pure poison, and poison highly diluted. Enough of either will kill. It is as the difference between mist invisible, steam, clouds, fog, rain, snow, ice, the well, the spring, the trickling streamlet, the majestic river, the lake, the bay and the mighty ocean. They are all water, composed of the same elements, and may be combined with foreign substances. The difference is in relation, locality, quantity, and condition. Enough will drown, or freeze or choke a man, and is very useful in its place, in a subordinate place, just as is the secret, but when water predominates, it is very dangerous and destructive. Just so is it with secretism, organized and predominant, as it is in all secret organizations, major and minor. All secret lodges, orders or societies are based upon the same element of organized secretism. This gives color, character and animus to every one of them. They all belong to the same class by distinguishing characteristics, which are the secret oath, vow, promise, pledge of honor or obligation, and by which they work under cover, in the dark, clandestinely,

in secret, in the shadows, and accomplish their purposes in these indirect and sinister ways, all of which are directly opposed to the openness, frankness, fairness, freedom and honesty represented by truth and righteousness in the open methods of work. The whole Secret Lodge System, composed of the major and minor orders, are all of a similar predominant character. The system belongs to the realm of darkness. The light in a measure shines into them, but there are nooks and chinks, and reserves where the light of day never falls, where the rays of the sun never gleam. The system is the reverse of the realm of light and truth and righteousness as set forth in the word, the works and the Church of the living God. The use of the Holy Bible in the lodges is for effect, and not that they intend to follow its precepts, only at their convenience. There is a threefold cord of unity, and identity running through all the Churches of God in the world. This cord is, first, Christ the head and the interpenetrating Spirit; second, the Holy Bible as the written Divine Revelation, the Text Book of Doctrine, Discipline, Experience, and Rule of Practice; third, openness in the form or organization. There is thus a network of Christian Churches in the world, differing in many respects outwardly, but in sympathetic unity and harmony, along these three lines—Christ, the Bible, open organization. They do not need the sword to exhibit, defend or prostrate any of these characteristics. On the other hand the Secret Lodge System is a network of secret orders, interlocking with each other, extending over the whole world, existing from time immemorial, of various secret regimes, different in many respects, externally and internally, but sympathetically and organically allied in this that many of the different orders, so that a single control runs through them all; they are all based on organic secretism; they all work behind screens and closed doors in a hidden manner, they move with a stealthy tread as the wild red man of the forest; they strike you with a deft unseen hand; they reach their end by any means. These secret orders are all allied. They belong to the same system. They are all identified by the same marks. They all have the same brand of the same Master. They are all of the same origin. They vary in age, size, density, color, sex and

strength, but they all belong to the same family. They are simply major and minor. This is all as it relates to characteristic differences. They grade down from the ancient mythological mysteries, through Jesuitism, Thugism, Russianism, Mafiaism, Masonary, Odd Fellowship, through the whole list, to the latest and most apparently innocent form. They are a network, interlock and are affiliated, and sympathetic at the base and in spirit. One day a small boy was found by his mother, with a club in his hands among a flock of goslings, striking right and left, killing the young geese. He was stopped, taken to task and asked why he was killing mother's goslings. His answer was that, "that there big gander chased, caught, bit and flopped me yesterday." But the mother replied, "My dear boy, what has that to do with my dear little goslings?" The boy grumly replied, "You let these goslings go, and they will all be big cross ganders after while." That boy was a philosopher, and had more common sense than some college professors who coddle and court, connive at, and apologize for the minor secret orders. A gosling is but a young goose. The boy who steals a penny, if left go on in that course, will by and by, steal a pound. If you want geese, raise goslings. If you want majors, breed the minors. The germ of the giant oak lies in the acorn hidden among the leaves of the forest. The destructive flood that sweeps the valley and destroys towns and cities lies in the trickling stream that flows over the breast of the dam. "Despise not the day of small things," though they be good or evil. Cherish the good, discard the evil. Some years ago I was conversing with a Mason in Marion, Ohio, on the subject of secret societies in connection with a certain religious denomination. He said I have no confidence in that Church as to its oppositions to Masonary. Formerly I thought they were sincere, but I have recently discovered that their opposition is a matter of mere policy, not actuated by principle at all. "I am a Mason," he said, and believe in Masonary. Sometime since one of the minor secret temperance societies was started in this town. After some months, I went up and joined and to my utter surprise, I found the leading members in that Church in the order. "Fighting Masonary and then joining a secret temperance order. It is inconsistent.

There is no principle in it. It is a mere policy. I have no confidence in such a Church. These orders are all based on the same principle. If one is right they are all right. If one is wrong, they are all wrong." This was the substance of what Mr. Dumble said. And he was right. He understood himself. A wrong method does not become right by exposing a good cause. You may have a hundred rings of different sizes and material, but they all agree in one particular, they are all circular, and they may be used for a hundred different purposes, but they will only fit circular objects. So you may have a multiplicity of secret societies of different material or persons, of different ages and for as many various purposes, they all agree in one thing; they are based on organic secretism. They are all secret societies. The size, material, age and uses do not change their essential organic character. Softening down clay to a flowing state does not change its essential characteristics. It is still clay. So you may have a hundred or a thousand, more or less, of secret societies, grading down from the fraternal college order, or national Grange, through all grades and stages, to the Italian Mafia, the Miner's Molly McGuires, the Klu-Klux-Klan, the Thugs of India, and the secret empire now trying to subvert the Russian civil government, and they all have the secret tie, the distinguishing characteristic which very distinctly classes them with the Secret Lodge System. The man lacks mental penetration who does not see this fact; and he who sees and knows this identity, and denies it is dishonest. I am not now speaking of the reputation of the men in these lodges, or of what they do, or do not do. I am not speaking of secrets in the abstract, existing in all the realms of nature, nor of secrets in the concrete as applied in a subordinate incidental, or temporary sense in the individual, the home the Church, the state, in education, social or business life. None of these. For they all have their legitimate secrets. I am not now speaking of a secret in itself considered. In this regard I have said, distinctly said, that there is no sin in a secret unless you put sin in it. But I am speaking of a system. The Secret Lodge System, a system of secrets in an organized form, in which it takes scores, or hundreds or thousands of men bound together under the

strongest ties to keep the secret, and where the series of secrets in some form, are made a permanent part of the order. There is a vast difference between a natural, personal, or incidental secret, and a Secret Combination. "Let not thy left hand know what thy right hand doeth" is a personal secret. It takes but one person to keep this secret. This is a caution against making a vain display or show of our gifts to the needy. It does not forbid the recipient from making the gift known to the public. But in the lodge it requires all the members to keep the secret, and none of them are of a benevolent character, but pertain to the form of the organization. The secrets of the lodge are of a selfish nature, so arranged that they may bestow their favors on their own. As a rule, the Secret Lodge System rejects all objects of charity or such as are likely to become so. Some of the minor orders admit women and children, but the major orders admit them only in the side degrees. A secret and secretism are two very dissimilar things. A secret is simply a thing not known. Secretism is a system of secrets in an organized form among rational beings. Secretism is always composed of two or more persons. The Secret Lodge System comprises all secret orders, major and minor. A standing objection against the Secret Lodge System is that it is secret, in a combined form as a permanent characteristic. The same objection lies against all secret orders of all kinds, and for every purpose whatever. They are dangerous in society, easily liable to the worst abuses. They are clandestine and unfair in their manner of work. Being hidden from public investigation, they are not subject to the restraints of public opinion, public investigation. Neither Church influences nor civil law can reach them. They suppress the convictions and expressions of their own members. They easily degenerate, and are liable to the worst abuses, and to be used for the most evil purposes. They arbitrarily divide society, tend to promote unscrupulous men, and create antagonisms and suspicions in society. Their tendency is to discard true merit in those outside of the lodge, and promote the members of the lodge even where equal merit is wanting. They engender class distinctions, strifes, strikes and wars. They are a secret conspiracy of the

strong against the weak, and against all those who are not members of the system. They separate between a man and his family, interfere with a man in his duties in the Church, and interfere with the full exercise of a free citizenship in the civil government. They abrogate and discard the Divine order of the universe by working and walking in darkness instead of Light. They are a form that good men do not need, and that bad men always abuse to evil purposes. It is not pretended that the Secret Lodge System never does any good. But the good they do could be better done in the open day light and not behind closed doors, in hidden recesses, and with a gloved hand. The secret clan is the method always chosen by bad men to accomplish an evil purpose. The Secret Lodge System is peculiarly adapted to that which is doubtful, dastardly, dangerous, deceitful, dark and devilish. Secretism is therefore always to be discarded. "Come out from among them and be ye separate" from all secret associations. They are not of God, nor of the Truth. They are all an abnormal state or condition of society. The evil far overbalances the good. Ultimately they are injurious to the individual, the home, the Church, the state government, to general business and to society in the aggregate. The proper thing to do is for all persons to entirely abandon the whole Secret Lodge System, and for all the Churches, and the civil government to prohibit their existence and organization. It is the only safe thing to do.

CHAPTER XI.—A RUINOUS BASIS.

The center of gravity must fall within the base, if a building is to stand. This is a principle in natural science. A ship that is lopsided from any cause will go over in the storm. Nature always seeks an equilibrium. A table can not stand on but one leg. Some animals have two lower limbs, others four. Most trees have the tap-root, but they all have other roots besides. In most, if not all things, there is a trinity. There are the Father, Son and Holy Spirit. There are Heaven, Earth and Hell. In man we have body,

mind and soul. As to life we have animal life, vegetable life and spirit life. It is a dangerous thing to base a system on a single predominating element. Such a course will always lead to disastrous or mischievous results. Of course paramount issues often arise, and must be urged till a just balance is secured. But paramountcy can not be permanent only in God, truth, righteousness and equity, and immortality. But even here there is seen complexity and variety, and equilibrium, and completeness. More than this, among none of these things is any one pre-eminent and paramount, or antagonistic. Most of the systems in vogue, have some one point predominant and all else subordinate. This is a point of great value and interest, and so far as the author knows is new in the presentation and admits of careful amplification.

1. Freedom is an element in human nature, and in all animal life. It is also an element in actual life. But freedom without any restraint is simply anarchy. It will not do to organize a government with absolute freedom. It would run to ruin. Freedom though right in itself must have the restraint.

2. Religion is ordained of God, and is elemental in every human being. If religion as a system of worship alone predominated a man's life, he becomes useless and insane, and will run to all extremes of fanaticism and superstition. We are cautioned in the word of truth against being too religious. Life demands equilibrium.

3. The relation of the sexes is ordained of God, and is imbedded in the nature of man and woman, and in all other animals and in plants. Suppose we make this element predominant and organic and we have the scandals of the ancient mysteries, polyandry, polygamy, lestiality, all forms of uncleanness, Mohammedism, and Mormonism as forms of religion. There must be restraint in the sex passion. We dare not make it a single and predominant issue. If we do we will have not only the above evils, but also adultery, fornication, and the clandestine or legalized house of ill-fame, and every form of the grossest sensuality, as exhibited in Paul's first letter to the Romans, and in Rollin's and other ancient histories.

4. Service and labor are divine elements in the economy of the universe. They stand in reason, righteousness and necessity. We must all render and receive service. But if we take out this single principle of service and base upon it a system and an organization, as has been done in the past, making all else subordinate, and servitude paramount, then we have the accursed system of slavery of the ancient nations; the serfdom of Russia; the slave trade of the British Empire and of other eastern nations; the slave system of Brazil; and the infamous slave system of the United States of America, that cost us the bloody war, of 1861-1865. So much for building a system on a single issue without the proper balance.

5. Liberality is a divine law, and belongs to the Christian System. Suppose we take this element out from proper relations and connections, make it pre-eminent and found a system upon it, making every other thing subordinate. The result will be disastrous. We have an illustration in the divine records found in Acts 2:37-47; 5:1-11. Rom. 15:25-28. 1 Cor. 16:1-3. In view of the Pentecostal outpouring of the Holy Spirit and the want of consideration on the part of the early church, everything was lost sight of but divine worship. All secular business was suspended. Daily services were held, and hospitalities were extended from house to house. Those who had gave to those who had not. Some did stop long enough to sell their property to give it away. This was a time of absorbing and continued liberality as a part of their divine worship. Funds disappear very rapidly under such conditions. In the nature of the case the thing could not last. We do not know exactly how long, possibly less than one year. There was a persecution, dispersion and scattering abroad. Acts 8:1-40. The means of carrying on business were squandered. Abject poverty ensued in the church at Jerusalem, and when Paul comes to the front as the apostle to the Gentiles, we find him making collections among his Gentile converts for "the poor saints at Jerusalem". So much for "the community of goods" as the absorbing element in divine worship, and of running wild on a single issue of all to everybody, and nothing to anybody.

6. Suffering meekly for the sake of Christ is a christian grace.

But this element had been made so prominent in the early Church, that when Mohammed arose and the Northern Tartars swept in upon Europe and Africa, and parts of Asia, the people were altogether unprepared for self defense, the Christian Churches were nearly all blotted out in those regions, the great Alexandrian library was destroyed and Islam reigned almost supreme in that whole territory while the land of the Christ is under Mohammedan rule today. Self defense is a law of nature, and of God. It is not safe to build a system in a single thought, or to make every thing subordinate to one idea. A man or woman may fight in defense of a natural right.

7. On the other hand, Alexander and Napoleon made war the predominating idea of their lives. They drenched the earth in human blood and made millions of desolate homes, and clad them in the dark pall of mourning.

8. Ardent spirits are of use in the arts and sciences and in exceptional cases in medical practice. But the infamous saloon is the result of making the sale of ardent spirits the absorbing and preponderating idea. It is one among the greatest curses of the age. And how to get rid of the octopus has puzzled the wisest statesmen. The simplest solution of the saloon incubus is to quit drinking. Nothing else will accomplish the work. Blot out the octopus.

9. Make self the absorbing idea, as many persons do, and the result is abandoned selfishness, which is idolatry, with the total loss of all the finer feelings of concern for others, a loss of all sentiments of humanity, and the development of the most amazing brutality.

10. Discard the divine order, and make organized secretism the absorbing and predominant element and you have "the Secret Lodge System," with its ramifications extending throughout the world, fastening its dark fangs on every thing, defying God and man, subordinating the individual, the home the Church, the state government, dictating its own terms with a sinister, snaky, defiant air, cowering the weak, misleading the innocent, betraying the confiding, ostracising those it can not intimidate, and dictating to all

those it can subordinate. It hushes discussion, dictates to the pulpit what it shall, and what it shall not preach, sits as censor over the press, revising the columns of the newspaper, establishes hours of work, and wages, and prices, says who shall sell and on what terms and who shall have work, guarding the avenues of social life, makes friends and enemies at its option, deposes men from office, and fills vacancies with their own choice, manages the banking institutions and monetary interests of the country, controlling the commerce of the world, accomplishing their ends by any means they may choose, defying the laws of God and man at their own option. The Secret Lodge System recognizes no authority but its own as an ultimatum. At this day in Russia the secret lodge power is a government in itself, distinct from and antagonistic to the civil government of that Empire. In the British Empire the Secret Lodge System is predominant. The civil government is in the hands of the secret empire. I am told that in Mexico nearly every civil officer is a member of the secret lodge, and that most if not all the Romish priests are Masons. In this case the laity are not forbidden to join the orders, as it does not interfere with the confessional. In Germany the Secret Lodge System does not exercise so much influence, as no society can be organized in the empire without the supervision and intimate knowledge of the civil government. Thus the nation protects itself against secret conspiracies. It is a wise thing to do. It is the only protection an individual, a family, a church, and educational institution, a business house, or a civil government can have against fraud, imposition or conspiracy, to know what is going on among its members, students, employes and citizens. What the legitimate are not permitted to know is to be looked on with suspicion and alarm. In the United States of America the Secret Lodge System is an empire in itself separate and distinct from the civil government, recognizing no power but its own, and exercises a significant and largely controlling influence in the social, civil, financial, educational and the religious life of the nation. The civil government in this country has but little, if any, protection against the machinations and movements of this secret combined power. It has passed some laws against conspiracies,

but these laws have but little chance or power of execution in the hands of those controlling the destinies of the nation. The three departments of the government are largely in the hands of the secret empire, which, in the Republic, is deadening the vitality, the energies, the spirituality of the Churches. This secret empire is controlling our educational institutions by the most insidious methods accustoming the young to adroit, clandestine, and close methods of operation, developing secretiveness instead of openness, frankness, freedom and honesty. The song of nearly all the schools is educate yourself, and then you can get a paying position, if not you will toil all your life. It is not "educate yourself" that you may be better and more useful, but that you "may get better pay," and the man of good education who does not get better pay is counted a fool. Through the teaching of the Secret Lodge System, we are educating and developing a race of sharpened rascals, who will not scruple at any thing for the sake of personal promotion. The secret system is adapted to this kind of work. Selfishness is the animus of the whole system. It is organized selfishness for personal promotion at the expense of others, and by the most clandestine methods. Through this dark medium the Republic is hastening on to an aristocracy of wealth, and unless the dark demon is cast out, we will end in an imperialistic regime, under the name of a Republic. But the Republic conceived by our fathers, instead of being realized, will be a ghost, a shadow, and ideal history, while the empire will be managed, directed and controlled by the power behind the throne, and the dream of the secret empire will have become a reality. It is now almost there. And nothing will save us from the impending doom hanging over us, but the utter abolition of the secret empire, in the home, the Church and the civil government. These three powers must act in concert to oust this monster, dark visaged, secretive and sinister. Other nations have forbidden Jesuitism. We must go farther and forbid the whole brood. We must cut the whole network, and abolish the system. This or we will repeat the history of all past Republics, only in a worse form. We will be under the control of a secret lodge power as heartless as Nero, carrying in its own right the death

penalty for non-submission. Lawson's "Frenzied Finance" clearly demonstrates, perhaps, without his intending it, that the controlling financial interests of this country are conducted clandestinely;— that the trusts, the banking system, the insurance companies, the railroad systems, the shipping, packing and manufacturing interests are largely a part and parcel of the secret empire. Labor, commerce and almost every branch of business in the country are organized under secretism. In many, many lines of employment men cannot get work unless they belong to some department of the Secret Empire. The financial magnates open their hands, and there is prosperity. They close their hands, and a financial crisis ensues. This power has even approached the president with defiant threats. They boast that they give the nation "object lessons." Without a qualm of conscience these men will clandestinely throw out their financial nets in the struggling sea of humanity, and when they have quietly drawn in millions of imperiled property, they will draw to shore with their ill gotten gains, crushing the hearts, lives, hopes and financial interests and living of tens of thousands of innocent victims. These things could not be done in open day light. They must be planned, organized and carried out secretly. There is always danger in the dark amid pitfalls, where voracious animals roam, or where dishonest men have pre-eminence. Even if all men were good angels, there would be danger in the dark or secret lodge, as the same scene might occur as did in heaven when the angels fell, or when a lodge was instituted in Eden. Sin and secrecy are closely allied. Only with God who can not do wrong, can secrets be indulged without restraint. Any man may enjoy an innocent secret. But there are secret personal sins, all of which must be confessed and abandoned. But combining in secret for any purpose is a dangerous thing. "The secret of the Lord is with those who fear him." But this is an open secret to all who love, fear, obey and commune with God. But the true people of God are not a secret order. They do all they can to make this known to the world. The attitude of mind on the part of the sinner is the barrier in the way of realizing the secret of the Lord. The same effort that is made

by the true Christian to let his divine secret be known to the world, if it were made by the members of the Secret Lodge System, to have his secret known, would break up every secret lodge in the world. There is no restraint on the Christian to prevent him from telling the divine secret to men. This is one of the contrasts between the Secret Lodge System and the Christian Religion. This Secret System is on a dangerous basis. Being cut off from public view it can do as it pleases. There is no restraint only at its own option, except that, like the thief, it must not be caught. It must be adroit. It works under cover so that no one outside has any opportunity of knowing what is being done, till the end is accomplished. The farmer plows, and sows, and cultivates his fields by daylight, before the eyes of his neighbors. The lodge does its work in some dark conclave, and works in daylight by signs, grips, and pass words, which none understand but the initiated. They are not amenable to public sentiment, as there is no basis upon which sentiment can work. The plans are laid in secret. They go out and deftly accomplish their work, or clandestinely make or control public sentiment. They may cry down a worthy man, or promote one unworthy of public confidence. They may with unanimity cry down a most worthy project, or commend one detrimental to the best interests of the community. The Church can not reach the lodge, because the Church is subordinate, and the movements of the lodge are in secret. I once knew a professed gospel minister who was for years a Mason, but denied the connection. The Church could not prove his lodge membership. But when this minister died, the Masons took charge of his body and buried him. I knew this man personally, very well. He had lived a lie, all these years, while preaching the gospel. Death revealed his falsehood. He died with the lie in his heart. This man was a minister in an antimasonic church. The lodge upheld, sustained and honored this man in his double life, his deceit, his falsehood, his hypocrisy. These men all acted according to the principle of the system, that of organic secretism. That this man was a member of the order was a secret to be kept. "Silence is golden, whether it be truth or falsehood," is an adage that applies to the lodge system. "To

deny the truth, or assert a falsehood," is another adage that may apply with equal force. The civil government can not reach these lodge men, because, where the lodge interests are involved, these men will not testify in open court. This was demonstrated in the Morgan case, and in many, many cases since. This fact is brought out in every court where the secret lodge is involved. These men will suffer the penalty, and perjure themselves before they will testify. When desired as witnesses, they may be absent, or if present they may not remember, or may refuse to testify and take their punishment. If you call a public meeting to discuss the question, they will pack the convention and turn it into a triumph for the lodge, keep the people away, if possible, or attend themselves with stated faces, or masonic grin. If you attend a college and are known to disapprove of the lodge, when the catalogue comes out your name may not be on the list. If you do good and faithful work in any line, the records may be destroyed. If you write a treatise and engage an ostensible anti-Masonic publishing house to issue the volume, you may find a Masonic proof reader revise your work, and make the book read the reverse of what you wrote. If you secure a room in a Biblical Seminary where young men and women are being prepared for the ministry, you may find your room entered clandestinely by some unknown person and everything turned topsy turvy, or wake up some morning to find your door tied with a rope on the outside and you confined till nine o'clock a. m., amid the jeers and laughter of janitor, students and professors. There is nothing infamous that some men will not do under cover of secretism. There are many men in the lodges much better than the system and will not stoop to any meanness. But the tendency of the whole Secret Lodge System is to viciousness, disorder, immorality and anarchy. Some men see no danger in all these things, because their eyes are blinded by present self interest. I am told by responsible parties, that in one of the secret temperance orders in a village in Ohio, the society was first a debating club, then a social gathering, then "a courting school," and finally disgusted with themselves they abandoned the whole work. In another village where I resided five years a secret

temperance society was organized. It divided the temperance forces in the place, ran a short time, and then ceased to exist. One of the members told me that by their secret meetings they failed to reach the persons who most needed the influences of temperance sentiment and association. In another village in Ohio some of the members went to the saloon to indulge in drink after attending the secret temperance lodge. Such things would hardly occur in open temperance meetings. There is something demoralizing in the very air of a secret lodge. Rev. Charles G. Finney of Oberlin, Ohio, was a Mason in his earlier years. But after his conversion he never attended the secret lodge but once. He said the atmosphere of the lodge was not congenial. In after life, Mr. Finney wrote a strong book against Masonry. The reason that so many men prefer the lodge to the Church is that atmosphere, associations, methods, influences, and spirit of the Secret Lodge System are all more congenial to their carnal, unregenerate natures than that of the Church. The lodge supplies a want in the un-renewed heart and mind. They find enough religious ceremony in the lodge to quiet, pacify or repress the religious craving of the human soul, while there is no special moral restraint put upon their carnal passions, desires, inclinations, ambitions or conduct. This restraint is at least ostensibly found in all the Christian Churches. A man once told me that he believed in God, the Bible and the Church. "Why then not a member of the Church," I asked. His reply was, "I am out to make money. There are certain things I dare not do, if I am a Church member." Yet this man was an active organizer in the secret lodge. To the carnal man the air of the lodge is congenial, the associations desirable, the cover of secrecy under strong obligations gives a sense of security, no special religious tests are demanded, discipline is private, plans are quietly promoted, appeals for help are usually heeded, and for these reasons men prefer the lodge. If the Church is embraced at all it usually becomes a secondary affair, and easily is left to the ladies. If it comes to a choice, the lodge is selected. The Church goes by default. Ministers and laymen have more than once affirmed to me that they get more out of the lodge than

the Church. And no wonder. They put more of themselves into the lodge. "Where your treasure is, there will your heart be also." It is said that in the early days of Christianity, on account of the activity, humanitarianism and helpfulness of the Christian Church the secret lodges almost died out, and that they arose again in the lapses of the Church. Men have often confessed to me that if the Church faithfully performed its functions, there would be no ground for the Secret Lodge System. My response is, "Then why not join hands, hearts, minds and lives and labors to bring up the Church to the Divine Ideal?" This would be more rational than keeping up two distinct and rival organizations, and both of them expensive and imperfect, and the one objectionable in its very form. There is a sinister motive in sustaining the Secret Lodge System. And that motive is based in a species of infidelity. The lodges do many commendable things. This is undeniable. For these things I do not condemn, but commend them. The worst of men do many commendable things. But these things do not commend a disreputable character. But I have pointed out the origin, character, form of organization, associations, and tendencies of the Lodge System. For these things I have no commendation. I have given substantial reasons for my attitude. I have no ill will toward the members of The Secret Lodge System. I wish them well. I am writing this work to win them to the truth, and to lead them away from their most serious errors. I pray that they may heed these warnings in time, and not be engulfed in the catastrophe which they will bring upon themselves if they persist in their present course.

CHAPTER XII.—THE TRUE BASIS.

It is useless to condemn a thing and offer nothing better. Some men are destructive, but they are not constructive. Wisdom advises us to be both. We would destroy the evil, and build the good. I propose an unfailing remedy for the evils of which we complain, and under which we suffer. The plan is practical and may be put

into operation in all places without partisan divisions. The System I propose is open and constitutes THE WAY OF LIFE. It is composed of easy stages, and may be enjoyed by men, women, and children of all races in all the world. Each point may be amplified into an extended discourse, but the writer cannot do so in this connection.

I. Let us all honestly seek after and sincerely endeavor to know the truth. You ask, "What is truth?" "Thy Word is truth." Nothing but the Divine Word is Truth. There are seven sources from which we derive the Truth. These are: 1) Instinct; 2) Intuition; 3) Reason; 4) Conscience; 5) Experience, including all human history; 6) Nature, including all the natural sciences, Physics, or Natural Philosophy; 7) The communications of the Divine Spirit, including the Written Revelation of God's Will to Man. These seven sources of the Truth, when properly understood, interpreted and applied, all agree and harmonize. In normal conditions there is no antagonism or discord in these things. They all speak with the same voice. In a true interpretation or exegesis, they speak the same language. In their true relations there is not a discordant note in all these seven realms of thought. They illustrate and confirm the same truths.

II. Believe or have Faith in the truth as thus brought to our minds and understandings. It is incumbent upon us not only to know but also to believe the truth, as truth. To doubt or deny the truth shows ignorance, dishonesty or perversity. The faculty of Faith is inherent in the human mind. Also strength of intellect is given to every one to exercise Faith. The object of faith is afforded us through the seven channels indicated above. The object of Faith is the Truth. No man is under obligation to believe a falsehood, an inconsistency or an absurdity. The act of Faith, which is the mental acceptance of the truth, is our own, and for this we are responsible. True Faith exists in these four facts or stages, the faculty, the strength, the object, and the act.

III. Obey the truth. We must know, believe and do. Truth demands outward action. It is elemental in our conduct. Know first, then believe, then do. Truth as mere mental furniture is of

little avail. Its best results are reached only by obedience. Of course, it is a mental development to search after, find out and believe the truth as a mental conception. But truth reaches after practical results. Theory is important, but action goes beyond the stage of theory. It is action that tunnels the hills, climbs the mountains, bridges the rivers, mines the metals, and discovers continents.

IV. Abandon all error, evil and wrong. The truth demands reformation. Our best efforts will be nullified or weakened or vitiated, if in any way we cling to error. The truth and wrong can not harmonize. There is no ultimate advantage in adhering to evil of any kind. All error in thought, disposition, sentiment, word and conduct must be abandoned. Every wrong theory, system, and association must be given up, because they do not comport with the truth. Truth in all its relations must be preeminent and interpenetrating. As long as evil, error, and wrong lie in us or among us, the truth can not be exhibited in all its fullness.

V. Seek the inward spiritual life, the regeneration of the soul effected by the truth and the gracious influences of the Holy Spirit. This is called in the sacred scriptures being "born again," "born of God," "born from above," "born of the water and the Spirit." This is a moral and spiritual change wrought in the thought, the spirit, the disposition, the words, the conduct in life. It is a conscious change. The Spirit of Christ is hereby inwrought into our nature. We are new creatures.

VI. Next comes confession of the truth, of our sins, of our faults, and of Christ as our Savior and Redeemer. This confession is necessary. Having a personal knowledge of Christ, the Truth and of our salvation we are competent witnesses.

VII. The next step in The Way of Life is that of Consecration to God. All that we have and are or may be we put upon the altar at the disposal of the Master. A readjustment is to come about in our relations in which nothing is to come between our souls and God. He is to direct our thoughts, our feelings, our disposition, our words, our conduct in all respects. We are to be co-partners with the Infinite Being. Satan is to be counted out as a governing element in our character and in the conduct of our lives.

Mere policy is no more to be our guide, but true principle is to reign. The sinister methods of secretism are to be forever abandoned. Our bodies, minds, souls, time, possessions, labors, influence are all to come under the new and Divine regime.

VIII. The next step is the inward cleansing. Sin defiles us in our souls, minds, spirits and bodies. We put away all outward sin as to our conduct in the act of reformation, but the inward defilement of sin remains, until the inward cleansing is effected by the operation of the Holy Spirit. In regeneration, or the new birth, the Spirit of God begins the new divine spiritual life in us. In cleansing this same Holy Spirit cleanses out of us the effects of the old life of sin. Sin defiles and this defilement must be removed. This is a distinct work of grace and is effected by the power of Divine Truth and the active operation of the Divine Spirit. It is to be definitely sought. This work takes out of us and away from us, the defilement of sin, the effects of sin, the love of sin, the desire of sin. It brings the heart, mind, soul and life into a state of quietude, rest, satisfaction in God. It brings to us the full consciousness of salvation. It removes all fears, misgivings and doubts as to our acceptance with God. We now know that we love God, and that God loves us. We now rest in God. The disturbing element of inward sin is taken out of us, the new element of the Divine Presence has taken full possession of us. We now fully know that we have passed from carnal death unto spiritual life. The defilements of sin, the desires of sin, the love of sin, the besetments of sin, the roots of sin, the tendencies of sin are cleansed out of us. Now God works freely in us to do his own good pleasure, and we cheerfully and willingly co-operate with him in his gracious work. The fruits of the Spirit appear without defect or deformity, and we grow in grace without obstruction.

IX. Then comes, in consecutive order the enduement of power. This is an enlargement and deepening of the work of grace in the mind, heart and life. It is effected by the same agency, the Holy Spirit, and by the same means, knowledge, faith, prayer, consecration, perseverance and obedience. The disciples, after the ascension of Christ, waited in earnest prayer in Jerusalem ten days be-

fore the wonderful pentecostal enduement of power came. But this abundant grace will always come if it be properly and persistently sought in the divine ways. The enduement of the Spirit gives power, and humility, and boldness. It removes timidity and slavish fear. It enables us to cheerfully do the will of God, to bear the burdens of life, and affords as a patient spirit to forbear in the ills and relations and provocations and temptations of life. This enduement enables us to have the victory over the world, the flesh and the devil. It makes duty easy, pleasant and joyous. It fills the soul with satisfaction and delight. It gives us power with God and men, makes life sweet, and puts divine things foremost in our minds, hearts, conversation and conduct. It puts us in hearty fellowship with all the true children of God, and makes their association desirable and agreeable. It is an antidote against all selfishness, and makes us liberal minded and benevolent. It prompts us to sincerely desire and practically manifest the welfare of all mankind, and is the sure precursor of everlasting life. Amen.

PART II.

THE CONTRAST

CHAPTER I.

This whole issue may be set in a clear and convincing light by a sharp, definite and truthful contrast between the Christian System and the Secret Lodge System. These two systems are diverse. They both have organic forms, but they are essentially different in form, spirit, origin, character, method, tendency and end. The difference is as distinct as that of day and night; as free and slave labor; as monogamy and polygamy; as marriage and promiscuous intercourse; as open and shut; as the drug store and the saloon; as temperance and inebriety; as peace and war; as health and disease; as distinct as the difference between the Causasian and the Hottentot; as heat and cold; as up and down; as east and west; as right and wrong. There need be no mistake. This distinction is apparent in different ways:

1. In their origin. The Christian System is of Christ. It is named after him. He is its author, soul, head and penetrating Spirit. Christ is the foundation and corner stone of the Christian System, and this is the only true Religion. Christ gave the whole outline of the Christian System, taught it by precept, and illustrated it in his life. He assured it by inspiration, and confirmed

the system by his death, resurrection and the Holy Spirit. Christ is the key note. It is of Divine origin.

The Secret Lodge System is of doubtful origin. It can not be said to be of God. Many think it is of Satan. At least it is of human origin. There has always been an obscurity about the lodge system. It did not have its origin in the light of day.

2. In the Christian System Christ is the center. He is at the heart. He animates by his spirit the whole system from first to last and always. Christ is subordinate in the Lodge System. He is not at the heart. He is a mere appendage. In some sections of the Lodge System Christ is not known. In some of the secret degrees Christ is eliminated at the behests of his enemies. Christ is merely accommodational in the Lodge System.

3. The Christian System is a Divine inspiration. It comes from God and leads back to him. Holy men spake as they were moved upon by the Holy Spirit. The Lodge System is not an inspiration from God. It has come by some other means. It is earthly, sensual, devilish, arising to the appearance of the "angel of light," and descending to the lowest depths of degradation and vice.

4. The System of Christ is open as the sunlight of day. It has nothing to hide, disguise or obscure in any permanent sense. All may see and enjoy. The Secret System is close, dark, hidden. It came in the dark, and stays in the dark. It refuses to come to the light.

5. The Christian System is "the mystery of Godliness" revealed in Jesus Christ, through the Holy Bible, the Holy Spirit, the Apostles and the "Church of the first born." The Lodge System is "the mystery of iniquity" hid from all the ages except the select few. It is shut out from the public view.

6. The Christian System is general and unrestricted. It is open to all nations, all races, all ages and sexes, and conditions in life—the young and old, the rich and poor, the learned and ignorant, the high and low, the lame, blind, deaf and dumb. None are excluded. The Lodge is narrow, partial, restricted. Only certain select parties may enjoy its privileges. It rejects the larger share of the human race.

CHAPTER II.—THE HOLY BIBLE.

The Book of the Christian is an Open Book. All who wish may read. Instinct, intuition, reason, conscience, experience, the works of nature, the influence of the Holy Spirit and the Written Word of God are awarded to all the children of men in their normal condition. There are no dark recesses arbitrarily shut out from our view. But the book of the lodge is a sealed book, shut out from all except the select few, who are initiated. The esoteric can be known only in organic secretism. The Book of God is a revelation, the book of the lodge is a mysticism. The contrast is sharp and clear. Christ disavows the Secret Lodge System. This is manifest. Christ was never in any way voluntarily entangled in the lodge. He never took or enforced any of its secret vows or obligations. When, in his trial in open court, he was asked of his disciples and his doctrine, he said, "I spake openly to the world; I ever taught in the temple in the synagogue, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them; behold, they know what I said." "I sat daily with you teaching in the temple." "And he taught in their synagogues." "Now about the midst of the feast, Jesus went into the temple and taught." "But, lo, he speaketh boldly." "Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am; and I am not come of myself, but he that sent me is true, whom ye know not. But I know him; for I am from him, and he hath sent me." Can any member of the Secret Lodge System go into public places and in open court and make such unqualified and open avowals as these? Certainly not. Such a course would break up every secret lodge in the world and preclude their existence. It would blot out the whole Secret Lodge System, which evidently is not of God. Christ says, "There is nothing covered that shall not be revealed; and hid that shall not be known. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops." The teaching of the lodge is the very converse. The lodge says, "What

I tell you in darkness, what is artificially hid, what ye hear in the ear as a secret, divulge not to the public under penalty of death, ostracism, social degradation, or financial ruin." Christ very definitely says, "Wherefore, if they shall say unto you, Behold he is in the secret chambers, believe it not." The lodge system says, "If you would find Christ, join, join yourself in fellowship with the secret chambers of "The Templars." Christ disavows the whole Secret Lodge System.

CHAPTER III.—TRUE BENEVOLENCE.

The Christian System is a benevolent institution in all its departments. This system comprehends God, physical and animal nature, all the revelations, the Bible, the individual, the home, the Church and the state government. The knowledge of God and all these things which follow are the gifts of our Heavenly Father. They are bestowed on his creatures. They are all designed, created, ordained and bestowed by the Supreme Author of the Universe for the most benevolent purposes. They are directed for the personal and collective benefit of all his creatures. These institutions of the Gospel are kept up by benevolent contributions. God graciously sends the seasons, the sunlight, the rains, the air, the heat and cold, and the varied productions of the earth for the good of his creatures. They cost us nothing but the effort to obtain them. The husband, wife and children benevolently toil and make sacrifices for each other. The dam risks her life for her young and asks no reward. The Church of Christ is a voluntary and benevolent association, and it confers its benefits upon the whole community. The Church is founded in love to God and man, as a primal, essential and interpenetrating element. "All the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself." The civil government is designed for the direction, protection, the advantage of all the citizens. Taxes are to be equitably assessed, impartially collected, and honestly distributed for the common good. The poor and the rich are alike expected to obey the laws and en-

joy their benefits. In normal conditions, all these things are done as openly as the unclouded noon day sun. Publicity is a standing rule in all well regulated civil governments. And there is no secret, oath, vow, pledge, or obligation in this whole series of benevolent associations of the Christian System. But the Secret Lodge System is a tale of organized selfishness. It is a palpable violation of the tenth commandment against selfishness or covetousness which is idolatry. The very structure of the lodge is of such a form as to give its members an undue advantage over those outside. The lodge is a conspiracy against the rest of mankind, and every one of them ought to be broken up. The main design of the lodge is the especial benefit of its own members. Its ultimate aim is the same. The whole system is interpenetrated with extreme selfishness. It is self first, others afterward, or not at all. The generous deeds of the lodge are exceptional and secondary. The revolt of Satan in heaven was selfish, egotistic, a desire for pre-eminence. He was puffed up with pride and fell into condemnation. His conceit led him to aspire to a position which did not belong to him. When Nachash and Eve formed a secret junction in Eden the appeal was to selfishness. The order of God was discounted. "Ye shall not surely die." "God surely knew." There is no danger. "Your eyes shall be opened." "Ye shall be as gods, knowing good and evil." "The tree was good for food." "It was pleasant to the eyes." "It was a thing to be desired to make one wise." All these things are personal and selfish considerations. There is not a single touch of generosity in the whole argument. It charges God with falsehood, insincerity and imposition and selfishness. Specious promises were made, in the fulfillment of which there was more loss than gain. "Their eyes were opened." "Thy knew they were naked." "They sewed fig leaves together." "They made themselves aprons." All was concentered in self. Then they heard the voice of God in the garden. They hid themselves, forming a secret lodge in Eden, among the trees. It is all self. Mark the answer. "I hear thy voice." "I was afraid." "I was naked." "I hid myself." "It is all I, I, I, and self." Then Adam excused himself, and Eve excused herself. The Nachash, like the Mason, was silent under

condemnation. Satan had accomplished his nefarious purpose. He knew all the charges were true. He was silent. Cain was not accepted. His selfhood was offended. He secretly took his pious brother to the fields. He secretly murdered him. He secretly hid him in the ground, as it is said that Captain Morgan's body was hid in lake Erie. Jacob and his mother formed a secret plot to deceive Isaac and steal Esau's birthright. They adopt a deceptive regalia, antecede Esau, practice deceit and falsehood, and thereby identify themselves with the Secret Lodge System. The transaction was extremely selfish, circumvented by secretism. Laban was secretive and selfish. He formed a lodge in his own family and imposed Leah and Rachel both on Jacob as his wives, and afterward by artful endeavor changed Jacob's wages ten times. David through a selfish and secret conspiracy, caused the death of Uriah, seduced that good man's wife, for the personal satisfaction of his own sensual desires. Absalom formed a selfish and secret conspiracy to dethrone his father David, and died in the attempt. The Secret Lodge System is the essential essence of organized selfishness. I do not mean to say that every one who belongs to a secret lodge is selfish. Many of them are very generous. But the lodge system in its concept, in its construction, in its tendencies, and in its influences is essentially selfish, and thus becomes the very opposite of the Christian System. Here is a fine description of a representative lodge man. "A naughty person, a wicked man, walketh with a forward mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers. Forwardness is in his heart, he deviseth mischief continually; he soweth discord." This is true. "He teacheth with his fingers" in signs, grips, gestures, and attitudes. In this way he "salutes his brethren only." The salutation is meant for none but the fraternity. The system is partial, preferential, selfish. It is for "the advantage," "the popularity," "the influence," that men usually join the lodge. The motive is not liberality. The contrast is distinct and remarkable. No one can be deceived in a fair consideration of the question. Much more might be said. But there is here enough to convince any considerate and honest man.

It becomes the duty of every individual to withdraw from the Secret Lodge System. The Home should cleanse itself from this leprous thing. It is the duty of every Christian Church to put under kindly and firm discipline every one of its members associated in secret lodge fellowship, and if possible, save them from this disastrous entanglement. In all associations in social and business life the secret form should be carefully discarded. Educational institutions should not permit secret associations to exist under their administration. No state government is secure that permits any form of the Secret Lodge System to exist under its realm. It is therefore the right and the duty of every civil government to strictly prohibit the existence of any such associations under its jurisdiction.

CHAPTER IV.—THE DEATH PENALTY.

The death penalty is not in the Christian System only as a consequence of transgression. It is not punitive, but resultant or consequential. A man may over work or over eat and die as a consequence. He may fall into the fire or water and lose his life. He may fall over a precipice or come in the way of a rail road train and thus be killed. This same law of resultant action holds in all spiritual, moral, mental or physical law. We are warned against all danger and excess. Death is never executed as a penalty by the Christian System. It comes to us to save life not to kill. It offers life and warns against death. The death penalty as a punishment for sin is never inflicted. "The wages or result of sin is death." Death is simply a consequence, not penal. The murders committed by the nominal Church in the age of the martyrs were all unwarranted and wicked in the extreme, and in direct contradiction to the spirit and teachings of the Gospel. The same law holds good in nature. All natural or physical death is a consequence of the disregard of natural law. This is very evident. If I enter a vacuum, I perish from want of air. If I am submerged in water,

I am drowned. If I am not rescued from a burning building, I am consumed with other combustibles. If I fall unprotected from a great height, my body is bruised and broken. If I swallow poison, and take no antidote, death ensues. And so on through the whole realm of Nature.

The same is true in the moral world. Adam sinned, and thereby separated himself from God. He became afraid of God. He fled from God and hid among the trees. And so of moral transgression always. Death is not in the economy of grace. God prefers that all would come unto Him and live. Death is the direct result of sin. Satan introduced sin and death. Satan holds the power of death. God has the power of life. It is true God says, "I kill and I make alive." But death with God is always consequential. He says, "Thou shalt not kill." He will not do what he forbids us to do. God inflicts death on no one. He warns us against death, and admonishes us against that course of conduct which will result in death. The right of the civil state to inflict the death penalty is doubted and denied. No man or body of men has the right to take that which they can not give. No human power can give life. Therefore we possess no power to rightfully take life away. All punishment in the family, the Church and in the state government, should be restraining, preventive and reformatory, and not mortuary. The time was when it was held allowable for one man to kill another, that parents might take the lives of their children, that a master might kill his servant, and that the Church might kill a man's body to save his soul. But those days are gone by in civilized countries, but we cling to the absurd idea that the civil officers are above God, that they may do what God forbids, and may, yea shall kill one man if that man kills another. How much better is the state than the murderer? Not a whit. And the Masons hold to murder for the violation of a shallow oath. The time was when they hung men for debt. God never takes life arbitrarily. Death is a result. This infamous doctrine of murder belongs to the Kingdom of Darkness, of sin, of Satan. The wars of the Jews and of all other nations show conclusively the folly, the absolute folly of killing men, women and children, to reform them,

or of deterring others from evil. War breeds disorders, and as an eminent man says, "War is hell."

Innocent men are sometimes hung. Better let a hundred criminals live, than to execute one innocent man. By executing the criminal you forever shut off from him the possibility of reformation, restitution or reclamation. It is criminal to kill any human being, even by any authority. God alone holds the right of death, for he alone has the power to give life, yet he does not exercise this right. He did not do so even in the case of Satan. God kills no man. He lets all men run their course, till they end their own lives, or are killed by accident or malice. God forbade the killing of the murderer, Cain. All wars are contrary to the will of God. Death is imposed on us by sin as a consequence or result of contingent circumstances. The Christian System which is the model and law for the individual, the home, the school, the Church, and the state, discards all killing of human beings. "Thou shalt not kill" is absolute law as applied to the human species. But in order to fairly present the question, let us concede the popular doctrine that an individual in self defense, the military and civil law may take life, does it follow that a secret lodge may also inflict the death penalty? Not at all. No such right follows. It is an arbitrary and wicked assumption. If this were so, then any organization, family, association, or literary society, or social organization, or mercantile club, or religious sect, might go into the killing business. Why make an exception in favor of a secret society?

But The Secret Lodge System blasphemously assumes the divine right of taking life for the transgression of its laws, and is therefore the converse and the arbitrary nullification of the whole Christian System. The Lodge is a dangerous element in society. It moves in the dark. Its dagger is at hand to strike down any offender. It is an Empire distinct from the civil government. It has its own laws, courts, executives and penalties, independent of all other governments. Under its reign there is no security to person, home, church, business, or civil government, only at its election. All these things exist only by the sufferance of the Lodge

System. This thing claims pre-eminence. It may at any time insidiously strike down the individual, a man's business, the gospel minister, the church organization, any government official, the president of a nation, the king on his throne, the Czar of an empire, and there is no protection or redress, except for the base criminal himself. He will be sheltered, protected, and defended by every dark device known to man or devil. Any social system carrying a claim to the right of the death penalty, ought to be abandoned, modified or abolished. This applies especially to the Secret Lodge System, which is a poisonous fungus growth imposed upon society by the devices of Satan and the satanic arts of evil men. The whole system, in all its multifarious forms, has the execration of God, and deserves the condemnation of angels and men.

CHAPTER V.—THE PLACE OF GOD.

God shuts out from us the definite knowledge of the future. This is his right. This state of mind as to futurity inheres in our nature. We cannot see tomorrow till it comes, and then it is today. It lies in the order of creation that we cannot peer into the years before us. This prerogative of God the lodge assumes and hides by oaths, penalties, and the device of degrees everything that is in the future of the candidate. He knows nothing, only as it may be revealed to him from time to time in the development of the various degrees. All the lower degrees are made absolutely subordinate to and dependent upon the higher degrees. In this respect they even outdo God, who is impartial and treats all men alike as to the mysteries of the future, except, perhaps, the prophets, and with them it is a general benefit for all races and individuals. God alone is absolute in truth and wisdom, and He alone has the right to demand absolute submission. In His infinite power, wisdom and goodness he never errs, never wrongs or imposes upon any of his creatures. He never misleads any one, nor does God ever go wrong. He may therefore be implicitly trusted. But the Secret Lodge System blasphemously assumes this divine prerogative of leading

men in the dark, blinded and blindfolded, with an abject submission, into its men-made, artificial, manufactured mysteries. That confidence which we owe alone to God, this iniquitous system impudently demands of us. It is a blasphemous assumption. "The revelations" made and published and for sale at a profit, of the different secret orders, do not and cannot reveal to us the demands that may be made upon us by the lodges in the course of our lives. We may be asked in the course of future developments, or be called upon to keep secrets, enter into associations, perform actions, to be parties to plans, schemes, and purposes, that may be utterly inconsistent with our judgment, our conscience, our convictions of truth and right, or contrary to church or civil law, but we will have no choice, redress, escape, or alternative, but to go forward and comply without question, even to murder, treason, robbery, piracy and slavery, and the protection of all forms of crime and iniquity. The System not only assumes the prerogative of God in shutting out futurity from us, but makes us abjectly subordinate, not intelligently subordinate as God does, but leads us directly into the realm of darkness, defection from truth, into corruption, and sin of every form, thus demonstrating that the whole system is of Satanic origin, which fact we have elsewhere amply proven. The Word of Truth, Reason and Righteousness forbids all such alliances: "O Corinthians, our mouth is open unto you, our heart is enlarged, ye are not straitened in us, but ye are straitened in your own bowels. Now for a recompense in the same, (I speak as unto my children) be ye also enlarged. 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? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. 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." 2 Cor. 6: 11-18. No one but him who is willfully ignorant, or uninstructed, or is an infidel in heart or life will deny the application of this passage to the Ancient Mysteries, and to "The whole Secret Lodge System." Argument will not convince those who are determined not to see.

CHAPTER VI.—THE HEAVEN OF HEAVENS.

There are no secret lodges in heaven. There is no excuse for them on earth. They are totally disallowed in the upper realm. There never was but one in that sacred country, and it was cast out of the celestial domain, with all its adherents, Satan and his cohorts. Every home, church and state should follow this eminent example and eliminate the lodge in all its forms from their midst. The Secret Lodge even in its mildest forms is a bane wherever it exists. Heaven will never gain the sway on earth till the whole Lodge System is utterly abandoned in principle, form, spirit, element and practice. "No man can serve two Masters." "Ye can not serve God and mammon." The kingdom of God is Light, Truth, Righteousness and Freedom; the kingdom of Satan is darkness, sin, error, deception, abject subordination. The kingdom of God on earth is represented by the Christian System; the kingdom of Satan by the Secret Lodge System. In the kingdom of God, Christ is pre-eminent; in the kingdom of Satan, Christ is subordinate, and Satan is pre-eminent. The Church is of God; the Lodge is of Satan. The Church is open, the Lodge is secret. Heaven is opposed to the Secret Lodge System. Heaven is a holy and pure place. I here speak of the place where God reigns supremely without a rival. It is the abode of the saints and the holy angels. It consists of those numerous worlds in space, where God manifests his personal presence, and where His will is perfectly done, where all evil is cast out. The Bible speaks of three heavens. These are: 1st. The atmosphere. Hence we read of "the birds of heaven," "the clouds of heaven," "the rains of heaven." 2nd. The place of the visible sun, moon and stars. Hence we read of "the

sun of heaven," "the moon of heaven," "the stars of heaven," "the hosts of heaven." 3rd. The place where God has his throne. The third heaven to which Paul was caught up. In this third heaven of heavens there are no secret leagues, cliques, lodges or schemes. All is open, fair and honest. In that pure land of the blessed, there are no devices to take advantage of one another. There are no secret oaths, vows, pledges or obligations in the upper and better world. The more this earth becomes like heaven, the more will the secret lodges die out. When Heaven becomes enthroned in any man's or woman's mind, heart and life, the secret lodge gets out. The two can not abide together. They are dissimilar and antagonistic. They are, as has been seen, in all their essential elements, dark, cowardly, underhanded, sinister; and secret schemes are not known in heaven.

CHAPTER VII.— THE ELEMENT OF JUSTICE.

Justice is against the Secret Lodge System. Just means that which is right, or law based in and conforming to equity. It is fairness in dealing between man and man, between God and man, and between man and God. The synonyms of Just are equitable, upright, honest, true, fair, impartial, proper, exact, normal, orderly, regular, tasteful. Justice is defined as the quality of being just, or the act of rendering to every one his due, in thought, word and conduct, or to act in conformity with truth and reality. Justice is opposed to all fiction, double-dealing, imposition, misleading statements, appearances or designs. All this definition and averment stand in the face of the whole Secret Lodge System in its condemnation. In its incipiency, its organization, its promulgation, in its conduct, and its influence it is unjust. The system can not bear the light of day. This is why it is hidden in the dark. The tender germ hides itself at first in the earth, but it soon emerges from its cell and reaches its arms toward the sun. But the stronger the Lodge becomes, the darker are its ways, and it forever remains in the dark. This is its characteristic, that the sun ne'er shines into

its dark cell, and you must be bandaged blind to enter in. Blind when you are out and blind as you enter in. This is not just. It is not equitable. It is not fair. It is an abnormal standard. For three or more men to join together under a secret pledge to rule a whole community by fair or foul means is not fair, honest, upright, impartial or equitable. It is a self-constituted authority, and is therefore abnormal, and not in good taste. It is a public imposition. It ignores merit, and puts a premium on chicanery. The tendency is to elevate the unscrupulous, and to degrade those who are conscientious, and scrupulously just, and loyal to truth and righteousness. It is not proper that there should be a secret power among men above the individual, above the home, above the Church of Christ, above the civil government. And this is the attitude the Secret Lodge System assumes. There is no doubt of this. No honest man who knows the facts in the case will dare deny this assertion. The lodge system even assumes the place of God over the human conscience, and essays to murder the man who revolts from the monstrous system. Christ and his Church are the embodiment of Justice. The Lodges, major and minor, are in their very form a manifestation of injustice to all those who are outside of them. They afford an undue advantage to all their members over and above, and beyond all other persons. They parcel out among themselves the places of honor, emolument and trust without any regard to the merit or demerit in their own members, and ostracise and injure others simply because they do not belong to the lodges. They favor quiescents in preference to men of outspoken honesty. It is a secret conspiracy against the rest of mankind. They accomplish their ends by stealth. They hide their movements from public view. Their purposes are perfected in the dark. The man or movement against whom they direct their darts has no means of defending himself, because the deadly poniard is hidden under the most spacious mask. It is utterly impossible to organize a secret society for any purpose whatever without doing an injustice to those who are excluded, or who do not choose to unite with the order, because it gives those who are within an undue advantage over those without. This is only relatively true

of any open organization. A Mason once confessed to me that if all men, women and children were made Masons, the system would be of no account. This can not be said of the Church or of any open organization. The very terms of membership in all the orders preclude the possibility of a universal membership. The degrees are designed to afford preferences and undue advantages even among the membership of the orders, and much more so toward those who are outside. The higher degrees work the lower degrees to their own personal interests, and the minor orders are simply branches of the major orders, and are manipulated to the advantage of the higher orders. The whole system from bottom to top is a most cunningly devised system of the grossest injustice. It is based upon and interpenetrated with injustice and unfairness. All Churches and well regulated civil governments provide for publicity as a means of justice and protection to the public. The Lodge system depends for its very life and existence on secretism, which is an enemy of civil government. The lodge perverts the very law of justice and comity, and is a standing menace to all who do not belong, and by the degrees is an artificial system of inequality among the members, even were it possible for all to belong. It supplants the civil government, or controls it to the selfish ends of the lodge, and destroys the antagonism of the Church. It produces friction, disorder, antagonism, strife and every evil work, as is seen in the strikes in civil society. It is an unseen wheel in a wheel, often turning in a contrary direction from the legitimate power, sometimes faster, sometimes slower, often delaying or perverting justice, or accelerating injustice. It is a social government based on secretism and favoritism. All legitimate governments in all departments of life are based on justice, truth, openness and publicity, and fair investigation. The lodge, in its multiplied forms, "ever conceals and never reveals." True civil government never permanently conceals, and ever reveals. As an act of justice, the thing for all governments, family, Church and civil, to do, is to forbid and abolish absolutely all forms of secret organization, and require that they all stand in the open light of thorough and impartial investigation, otherwise none are safe.

CHAPTER VIII.—THE PLACE OF WOMEN.

It is said that women may not become Masons. Except Eve only two have ever been initiated. There are side degrees for the ladies, and they may enter the minor orders. There is a reason for this restriction. It lies in the character of the Initiation Ceremony, which every duly constituted Mason knows. They deserve some credit for not admitting women, and deserve reprobation for not reforming the order. That they do not admit women, shows that at least ostensibly, they have left among them some sense of common decency. Some pretend that they are excluded from the mysteries because a woman can not, or will not, keep a secret. If this be so, it is to her credit. It shows that she is more like God than men are. God is communicative, and is always trying to tell us something. There is a reason. It is not given above. It is this: No woman but the most abandoned character will ever submit to the attitudes required in a Masonic initiation. And as all Masonic women are protected in their chastity by an oath, it stands to reason that the abandoned women for lodge use lie outside of the order. They need not be initiated, indeed must not be. So it is "will not" in one case, and "must not" in the other case.

But God makes great account of women of all classes, and Christ initiated a rather doubtful character at the well of Samaria, and she made a very efficient missionary. Nor did he reject Mary Magdelene, tho' she did have seven devils. She became a very devoted woman. Woman has an important place in the home, the Church and the state, and is debarred from no mystery except that of voting, and some think she might enjoy even this fancy without detriment. Woman stands out in bold relief in the old and the new Testaments, is better represented in the Church than the men, and is recognized as an important factor in all civil governments. She was last at the Cross, and first at the tomb, and carried the first message of a risen Savior. A Woman brought the Christ into the world, and earth is dependent on woman for its population, and the main agency in the redemption of the races to Christ is Woman. As she turns, so the whole world goes. And the only thing

that pours contempt on woman is the Secret Lodge System. The Church of Jesus Christ forbids uncleanness in all relations, and doubtless on this account some men at least prefer the lodge to the Church. Then the Church of Christ is exacting. The Church of Christ does not fit the carnal nature of men. The Church demands newness of mind, heart and life. The lodge fits the carnal nature without any change.

CHAPTER IX.—THE MYSTERIES.

Another contrast between these two systems lies in the mysteries. Both systems have mysteries. The Secret Lodge System has its mysteries. The System of True Religion has its mysteries. But they are diverse from each other. Essentially they have nothing in common on this score as to sense, application and use. The words are alike, but the sense is different in the two systems. In the Word of God the term refers to some truth revealed. In the lodges system it applies to something hidden, not revealed, kept in the dark, forbidden to be made public by the fraternity. In the Christian System all the mysteries are to be made as public as possible by all of God's people, as well as by any one who may wish to do so. They are to herald the mysteries of God abroad everywhere in all the world. Every member of the Church is encouraged to tell all he knows or can express about this Divine Religion. Every means possible are used in the way of language, illustration, printing, public meetings, books, papers, Sunday schools, religious services in public meetings, books, papers, Sunday schools, of all classes, ages, races and conditions. Men called Ministers of the Gospel are trained, appointed and employed on pay to publicly and from house to house, declare the mysteries of God. Any one who reads the Scriptures attentively will see that this is so. But the lodge system is the very opposite. Its mysteries are hidden under promises, vows, obligations, oaths, penalties of organized secretism. Their mysteries are not to be made known publicly. They are hidden in the lodges and in the minds, hearts and lives

of the members who dare not declare themselves abroad, under the severest penalties. Every device known to men is resorted to in order to keep these secrets hid from the public, so that they themselves may move in darkness and with cunning, and stealth, and craft. The difference is so glaring that all can see but those who are wilfully blind. The contrast is as clear as the unclouded noonday sun.

The Holy Bible, which is the text book of the Christian Religion, makes much account of the mystery. The Bible is a Revelation of the mystery of God, intended for all human beings, and for the benefit of the lower animals, vegetation and the earth. It is a book for the universe of God.

The Divine Word speaks of two disseverant kinds of mysteries. These are: 1st. The Mystery of Godliness. 2nd. The Msytery of Iniquity. They stand in open contrast, and dissimilar, and in antagonism to each other. The first is true, the second is false. The first is Divine, the second is Satanic The first is rational and natural, the second is irrational, unnatural, manufactured. The first is for a high, and holy, and Divine purpose, the second is for a low, sinister, sefish Satanic purpose, being a "mystery of iniquity." Their origin, character, methods, influence and aims are different. They lie in different plains of thought and activity. They can not coalesce, though they may mingle, as Judas did with Christ and the apostles. The first is to save, the second to betray, and murder the good. Anamas and Sapphira belonged to the mystery of iniquity. They had something to hide, to make a pretense over, and to lie about. "The mystery of iniquity" is a hidden evil, or an organized system of evils. It is something iniquitous covered up, and kept from the light. It is the moving in the dark to accomplish something that can not be accomplished by open and reputable means. It is something that involves a hidden villiany. This much in a general way.

1. But specifically, "The Mystery of Godliness," is a Revelation, something that was a mystery, but is now made known, but still carrying the name of mystery because it was once hidden. This may seem strange to the unthinking, but a little consideration

will make it very apparent. Jesus said to the disciples, Mark 4:1-24, when they were puzzled over the parable of the sower, "Unto you it is given to know the mystery of the kingdom of God." So it is possible for us to know a mystery. Then it is called the revelation of a mystery. Then Christ proceeded to fully explain this mystery that they might proclaim it publicly anywhere and put it upon the printed record for the whole world. The Secret Lodge Mysteries are different. They are to be kept eternally from the public by every device known to human ingenuity.

Messrs, S. D. Burlock & Co. of Philadelphia, Pa., in their "Index and Dictionary to the Bible, on page 254, define the word thus: "Mystery, that which was hid, or known obscurely, or darkly before, but is now clearly revealed; as the calling of the Gentiles, Eph. 3:3; Col. 1:26—the doctrines of the gospel, Mark 4:11; Rom. 16:25—some spiritual truth, couched or hidden under external representation or similitude, Rev. 1:20; 17: 7—truths which, after they are revealed, have something in them dark and unfathomable, 1 Tim. 3:16." Here are four phases of Divine Mysteries. They comprehend the most sublime truths that can claim the attention of devils, angels, men or God himself. All the mysteries of the Secret Lodge System, are the most puerile, insignificant, ridiculous and blasphemous in comparison. The Divine Mysteries refer to the calling of the Gentiles, the sublime Doctrine of the Gospel, the illustrations of truth by similitudes, and the unfathomable mind of the only everliving and eternal God. All the mysteries of the lodge system are of the most common, or trifling or infamous character. Tell all the secrets, fore and aft, of this abortive Secret System. (It is not impregnated with Divine Truth,) and there is nothing unfathomable in them. All there is in the mystery of the Secret Lodge System, is that certain words, signs, gestures, attitudes and performances, grips, plans, etc., are by trickery, organized secretism, and conspiracy are made to become Mysteries. They are all manufactured, abnormal, secluded mysteries. There is nothing natural, sublime or Divine about them. The attitude of two men coming together in the five points of fellowship, and the peculiar pronunciation of ma-hah-bone are

made mysteries. Edmond Ronayne in his "Master's Carpet" says that "the point within a Circle" is "the symbol of Masonic licentiousness." Mr. Ronayne ought to know. He was through it all, I suppose. The difference then between the two systems of Mystery is this: In the Mystery of Godliness, every possible, laudible effort is put forth to make the mystery known among men; in the Mystery of the Secret Lodge System, every possible effort known to the ingenuity of men, even to slander, falsehood, financial ruin, threats and murder are resorted to in order to prevent the mystery from being known by the public. This is "the mystery of iniquity." It is stained with the violation of every commandment in the decalogue. Count them one by one and the system stands condemned before them all, and of the whole conjunction.

The recent Bible Encyclopedia, (A. D. 1903,) edited by the Rt. Rev. Samuel Fallows, A. M., D. D., LL. D., comprehending the scholarship of the age, confirms the above view. In this work, on page 1202, under mystery on an article written by Rev. J. F. Denham, M. A., F. R. S., St. John's College, Cambridge, England, we have the following: "Mystery, (Gr. musterion, secret doctrine.) The etymology of this Greek word, which seems to be the simplest and most illustrative of its meaning, is that from the Hebrew to 'hide' or 'conceal,' whence a covert or secret place, a secret." He then gives five illustrations of the use of the word. These are:

1. A Revelation. A most unspiritual and dangerous sense is but too often put upon the word, as if it meant something absolutely unintelligible and incomprehensible; whereas in every instance in which it occurs in Septuagint or New Testament, it is applied to something which is revealed, declared, explained, spoken, or which may be known or understood." Then he speaks—(1) of the mystery of the parable. Math.13:3-9. Mark 4:11.—(2) of the mystey of the woman. Eph. 5:32. Rev. 17:3, 7-3—(3) of the Mystery of Doctrine. 1 Tim. 3:16. 1 Cor. 2:9-10—(4) the mystery of Faith. 1 Tim. 3:9. Rom. 11:25-32. Eph. 3:4-6. 1 Cor. 15:51-5. 1 Cor. 14:2-4. All these refer to things once unknown, but now revealed to the knowlegde and understanding of men, women and children without any sign, grip, pass-word, pay or pen-

alty to withhold them from the public. They are as free as the air and sunlight for all. On the mystery of iniquity this writer says: "And in the prophetic portion of Paul's writings concerning the mystery of iniquity (2 Thess. 2:7,) he speaks of it as being ultimately 'revealed,' (verse 8;) and to complete the proof that the word 'mystery' is used in the sense of knowable secrets, we add the words, 'though I understand all mysteries,' (1 Cor. 13:2.) The Greeks used the word in the same way." The distinction is plain. The Divine Mysteries are to be made known to all men, the Secret Lodge Mysteries, only to the select few. God is no respecter of persons in the sense of partiality. The Secret Lodge System is partial, narrow, bigoted and respects those only who come under the power and dominion of its invented system of secret, clandestine tyranny. And even in this case, the interpenetrating light of God's Truth shall ultimately be blown through all this pretensions mysticism, and its monstrous form shall stand out in the full glare of the Divine Sunlight, beneath the scorn of the universe. "The way of the ungodly shall perish." The Divine Mystery tries to make itself known; the Secret Lodge Mystery forever tries to hide itself away in the lodge realm. The mystery of God walks in daylight that it may be seen, read and understood; the Secret Lodge Mystery walks in the dark, meets behind tylered doors and drawn curtains, forbids public investigation, and always appears in public in a mystic covering impenetrable by the keenest human eye. If you wish light from the lodge you must go into the darkness. "If thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness?" I never knew any one initiated into the Secret Lodge System in the daylight. The System usually, if not always, selects the night time for its secret meetings.

CHAPTER X.—THE VOICE OF INSTINCT.

Instinct is against The Secret Lodge System. Instinct is born in all of us. It is that which we know without being taught. It

is common to brutes, insects and fowls, as well as man. I have said elsewhere in this work that instinct is averse to The Secret Lodge System. This is manifest upon a little consideration. By instinct the bird knows how and where to build her nest, how to hatch and feed her young. The male bird knows to sit upon the eggs while his mate is absent from the nest to gather herself food. All animals know by instinct their natural enemies, and to flee from them. They will shun all dangerous, mysterious, dark, strange or doubtful places, or approach them with utmost caution. They are afraid of anything unusual. They must be hunted and caught with art. They will shun the trap and must be led into it by a tempting bait, or a deceptive decoy. All the young know how to take nourishment and to exercise their limbs, and to perform all their natural functions. The chick knows how to break the shell of the egg in which it is encased. The child knows how to breathe, to open and close its eyes, how to throw out its limbs, how to nurse, to cry and laugh, and how to evacuate the draught of the body. All these things are known by nature. We shun naturally every thing that is dark, mysterious, doubtful, or that we cannot examine before embracing it. And so no one ever joins a secret lodge without some lure, decoy, bait, inducement, or imposition. The very reasons that we dare not investigate before joining and then are forever bound thereafter to keep secret its revealments, are sufficient for its utter condemnation. This is the voice or instinct, a divine principle in every human soul. The Secret Lodge System perverts, dwarfs, represses, outrages and corrupts and abuses, and hushes the voice of instinct, which is the voice of God in every sentient being. Hence the mere joining of a secret society is a sin. Secretism is in itself sin. By secretism I mean a secret or a system of secrets in an organized form. And more than this, the mere keeping of a secret is often a sin. Suppose I know that a man intends to murder or rob you. It may be a gang of desperate men, combined to accomplish the crime. But I say nothing. I never intimate to you your danger. I wonder if I am not guilty of a crime. And if they carry out their purpose, I am guilty of a double deed of sin. Suppose I stand hidden in a woods, and see

a man drowning in a river near by. I hear his cries for help, but I simply stand still in my unseen retreat, put on "the Masonic Grin," and do nothing. I could have rescued the man, but I do not do so. I wonder if I am not guilty of murder? How much more criminal, if a groupe of the most stalwart men, thus stood off in a close retreat, looking on, with a grin on their faces, and their finger on their mouths, in deathly inactivity and silence. How does this apply? Very plainly. Every intelligent and perceptive member of the Secret Lodge System not blinded by predudice and self-interest, knows that many persons, homes, the Churches generally, and the nations of earth are being drowned in the floodtide of iniquity, which has its fountain head in organized secretism, that this thing moves in the dark, like the unseen death messenger that floats in the air, and settles like a pall of eternal night upon the nations, while these night raiders cry to each other in secret signs, grips and pass-words, spoken in a whisper, "Let the wars and bloodshed go on, let the floods do their watery work, let the flames crackle higher." We will adroitly carry away the spoils, which others rescue from these disasters. There is not anything more damnable than the Secret Lodge System. It is Satanic in its origin, nature, character, tendencies and ends. The good the system has and does are but baits to lure the unwary on to final ruin. The voice of Instinct is stay out of all secret lodges, and if in, get out of them all, and at once. There is gold in this dark valley, but it is death to obtain it. There are advantages in the lodge, just as there are advantages in lying in stealing, in fraudulent dealing, and in some other forms of sin, but all these advantages are gained at the sacrifice of truth and right, and by the transgression of the Divine Law, and ends in eternal death, unless restitution be made. Thus temporary and unjust gain is an eternal loss.

Especially is the Christian Instinct against the Lodge System. Charles G. Finney had been a Master Mason. After his conversion he attended the lodge once. After that he never went back. He said the atmosphere of the Lodge room did not suit him. Rev. John Smith of Galion, Ohio, said to me, "It, the lodge, is no place

for a Christian to be." He had been a Mason. Another man by the name of Smith, who was instrumental in preserving Elder Bernard's "Light on Masonary" from destruction, said to Peter Eby of North Robinson, Ohio, "Masonry is a wicked institution." A Lutheran minister once said to me, "I once joined a secret lodge, but I got out as quick as I got in." The thing was repugnant to his Christian instinct. A man must stupify his instinct before he can be quiet in the Lodge.

All animals, including man, are afraid of that which is unknown, strange or mysterious. The child is afraid in the dark. This caution rarely ever leaves us. The horse shies at the dark bridge, at anything unusual, at the ditch which he thinks is unsafe, or which he has not crossed. The flock will frighten at the dark passage, and will refuse to enter. The wild inhabitant of the woods is fearful of any curious or unusual fixture. The screen behind which the adept hunter would hide himself must become familiar before he will approach or pass it. He thinks it is some hidden danger, and rightly judges by his very instinct. The bird is frightened away from the corn field by the dummy man. And so instinctively every man, woman and child instinctively shuns the Secret Lodge System. It is only by some deceptive allurements that any human being ever enters a lodge room. These allurements are false promises, curiosity, an appeal to self interest by imposition and false avowals. No unalloyed good can ever be accomplished by secretism, because it is against the instinct of every sentient and conscious creature in the universe of God. Instinct teaches us first to investigate before we embrace. The Lodge System demands that we first embrace and then investigate, thus reversing the order of nature. The system is an imposition upon and an insult to the instinct with which we are endowen.

CHAPTER XI.—THE REALM OF REASON.

The Lodge System in contrary to reason. It violates reason. It takes reason away, or ignores its claims. A man to join the

lodge must "be blindly led." He must not know before, but after he is involved in the system. He is to adopt first and reason afterward. And whatever may be the results of his after reasoning, may be he is under the most solemn obligations to keep to himself any adverse impressions he may have received, ceremonies gone through with, or any information that may have been imparted. In a general way he may speak approvingly of the thing as "a grand system," and laud its praises. No revelations are permitted. To all these things the man becomes "a dumb dog" to all the outsiders, and to those in the lower degrees he is forever muzzled. The Holy Bible, the system of nature, the Christian home, the Church of Christ, the civil government, all appeal to men's reason. Men are free to examine first and then reason out conclusions, and deliberate till you are satisfied, communicate to others impressions and information, and then adopt or reject without being implicated.

God has endowed every human and angelic being with the faculty of reason. He calls upon every one to exercise this power. It is a blessed endowment, and lifts us above the lower animals. Reason is that power in man which enables him to notice, remember, compare and deduce conclusions. By its exercise he reaches knowledge beyond mere instinct. Intuition, or that which we teach ourselves and reason are allied. We begin to reason at a very early age. We say this is so. This we know. Then we find that something else is also true. From these two facts we deduce a third as the result of our reasoning. I draw a straight line |, then I draw another |, thus. I join then thus V. I then see that there is still an opening at the top of the figure. I reason or conclude that if I draw a third line in the open space above, that the figure will be closed. Then I deduce a general truth, that an angular space can not be enclosed with less than three straight lines.

God makes use of reason in dealing with us, and He also demands that we use reason in our intercommunion with each other, and in the use of the things he affords us for our benefit. The term reason, in its different forms, is found in the Old and New Testaments over sixty times. He says "This is the reason," "Render a

reason," "Search the reason," "My reason returned," "It is not reason," "Give a reason of the hope," "Let us reason together," "Your reasonable service," "They reasoned," "He reasoned in the Synagogue," "Hear my reasoning," "Bring reasons."

Now, if the Secret Lodge System be a good thing, then it is selfish, unreasonable and wicked to hide it from the general public. If it be a wicked thing, then it is a threefold piece of wickedness, to organize, hide and uphold it. If it be a good thing it ought not to be a perpetual secret; if it be evil then it ought to be abolished. The extreme efforts made to conceal the organic elements, the doings and the obligations of the orders, very manifestly and reasonably indicate that there is something sinister in the system. If it were not so, why not let the day light shine into the thing. Even a horse knows enough by instinct not to plunge headlong into the dark. A blind animal is always cautious about his steps. How much more does it become a reasoning man to exercise discretion. But rational beings rush blindfolded into the Secret Lodge System, and then boast of the number and power of their dupes. It is amazing! This is the first point. In the next place it is contrary to the dictates of reason for any one to commit himself to any system by an irrevocable vow, oath or obligation before he is permitted to fully, fairly and openly investigate the foundation, principles, character, demands, tendencies, and possible tendencies and results of the system. Reason must have a basis upon which to act, and this basis is knowledge. An oath in the Court is based on what a man or woman knows, not on what the witness does not know. But the oath of the Lodge System is based on ignorance, not knowledge, and obliges the party to "ever conceal and never reveal," the information which may be afterward imparted. The object of an oath is to elicit, not conceal information. This is well known. The oaths, pledges, vows, promises of the lodges, pervert the very purpose of the oath. They reverse the order of nature and reason. They are abnormal, wicked and invalid, unlawful, and unreasonable. The marriage vow, the Church vow, the oath of civil alligiance, are all designed to bring out one's attitude, mind, purpose and fidelity; not to hide, conceal or deny some fact

or facts. No oath, vow, pledge or promise is valid which obliges anyone to do what is wrong, or that hinders one from doing right, or that makes a mere blind tool of a man, or that blindly leads one in a way he does not know. An oath of secretism is a palpable violation of the highest dictates of Reason. My family, the Church, the state government, society, my partner in business may sometime need the very information locked up in my bosom. But a secret oath forbids the revealment. Here I stand between two powers. One says, "Speak;" the other says, "Be Silent." Which power shall have the ascendancy? Which demand shall I obey? The Home, the Church, the Civil State, all ordained of God, or the lodge devised of man in his carnal state? Shall I obey the normal or the abnormal? Shall I cling to the judicial or the extra-judicial? Two directly antagonistic attitudes can not in reason both be right. God, and Home, and the Church of Christ, and the civil government after the Divine order are Right. Therefore the Secret Lodge System in its essential and basal elements is wrong, because it seeks to dominate the Divine order. "It is the Oath that makes the Mason." And so it is of all the secret orders. Reason, therefore, cries out against them.

A third reason is this: That the most eminent and best men of all ages have discarded the Secret Lodge System, while the very worst men have been its associates and defenders. This is notable and notorious. Moses, Joshua, Samuel, all the prophets, major and minor, Christ, Paul, Gregory, Nazianzen, Neander, Moshein, Rollin, the Wesleys, Otterbein, Alexander Campbell, and many others, all stood aloof from and denounced the Secret Lodge System. Robbers, thieves, murderers, the unclean, the dishonest, the covetous, liars, hypocrites, all seek the cover of Secretism. This will be set forth more clearly in eminent opinion.

CHAPTER XII.—A CASE OF CONSCIENCE.

The conscience is the window of the soul, as the eyes are the windows of the body. As the sunlight comes into our houses through

the glass in our window frame, so truth comes to our inward nature through the conscience. If the window glass be stained red, or blue, or yellow then every thing we look at through these windows will have to us the color of the glass through which we look. So if the conscience be stained with prejudice, or error, or selfishness, then what we look at will be stained with the same errors. Wrong may seem right to us, and right may appear wrong. If we would see aright the glass must be transparent and clear, and not colored. It is very important, yea, necessary, that the conscience be enlightened that it be clear and transparent. Conscience is the sense or faculty of the soul by which we judge between right and wrong. It is the monitor of the soul. It is given to every human being, and distinguishes him from the lower animals, and from material things as earth, and trees, and grass. It is the moral sense. The conscience is a subject of education. It may be made clear and sensitive, and just by proper teaching. The conscience in its normal state easily and quickly responds to the truth, but is warped by prejudice and self-interest, and misled by embracing error. It is like a clock which if set wrong will not tell the right hour of the day. The conscience is a sure guide only when set right and kept right. This is why a revelation from God became a necessity. Sin warped and beclouded men's minds, has distorted their understanding, so that the Revelations of the Divine Spirit and of the Written Word become a necessity to teach men the true way and to enlighten the conscience. The conscience does not discover truth, but recognizes and is made capable to receive the truth. The glass does not discover or create the light, but receives and transmits the light, in proportion to its transparency. If the window be blinded, it does not enlighten the room. So if the conscience be blinded or obscured by error, the truth does not enter the soul and mind to enlighten the heart. The man remains in utter darkness though the sun shines with great brilliancy.

A very important distinction between "The Christian Religion" as set forth in the New and Old Testaments and the Secret Lodge System relates to the conscience. This term is from the Latin words *con*, meaning together with, and *scio*, to know, and means

to know within ones self. Webster says that conscience means "the faculty, power or principle within us, which decides on the lawfulness or unlawfulness of our own actions and affections, and instantly approves or condemns them." The conscience is the medium of the voice of the Spirit of God in the human soul. Dr. Sshaff very forcibly says, that "conscience is the inborn sense of right and wrong, the moral law written in our hearts which judges of the moral character of our motives and actions, and approves or censures, condemns or justifies us accordingly. Rom. 2:15. This universal tribunal is established in the breast of every man, even the heathen. It may be weakened, perverted, stupified, defiled and hardened in various ways, and its decisions are more or less clear, just and imperative according to the degree of moral culture. John 8:9; Acts 23:1, 24:16; Rom. 9:1; 1 Tim. 1:5. Bible Cyc., Vol. 1, P. 451, Rt. Rev. Sam'l. Fallows, (1902, A D.) Ed. The Conscience is a sacred thing in man, and is not to be tampered with, suppressed or violated, but duly enlightened.

The Christian System makes much of the conscience. The Jews in John 8:3-9, after trying to entrap Christ, were "convicted by their own conscience, went out" from him "one by one." Acts 23:1. Paul says, "I have lived in all good conscience before God until this day," though he had been in great error in his opposition to the Christians. "And (Acts 24:16) herein do I exercise myself, to have always a conscience void of offence toward God and men." In Rom. 2:14-15 the writer speaking of the heathen, says, that they "shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 9:1. "My conscience also bearing me witness in the Holy Ghost." In Rom. 13:5 we are admonished to be subject to the civil power" not only for wrath, (or fear) but also for conscience sake." And thus we have at least thirty references in the Word to the conscience. In this list we read of a "good conscience," a "weak conscience," a "wounded conscience," "another's conscience," "every man's conscience," a "pure conscience," a "defiled conscience," a "perfect conscience," a "conscience purged from dead works," "hearts sprinkled from an

evil conscience," and of a state of grace wherein "the worshippers once purged should have no more conscience of sin."—Heb. 10:2.

Now can any human soul find in the whole Secret Lodge System anything approaching to this array of testimony as to the existence, sancity, importance and power of the conscience? In the lodge system the conscience is ignored. It is set aside. It is left behind or buried out of sight. It is a word not in the glossary or vocabulary of the lodge system. When a man enters the lodge he leaves conscience behind. He pledges himself to follow the lodge, to do its bidding, to abide by its directions. Even if he dimits, his mouth is sealed. He is under the Hidden Hand, thus assuming the place of God over the Human Soul. "Once a Mason, always a Mason." The judgment of the individual must forever be subordinate to the Secret Empire. Manhood is gone. The Lodge System takes no cognizance of the conscience. No honest man with an enlightened conscience can join or remain in any secret lodge. He compromises himself, and binds himself to an association and a ritualism and a course of life inconsistent with the free and untrammled exercise of the conscience. After joining the lodge, the initiate has no election but to submit. What ever may come he must submit, co-operate and put his finger on his mouth. What are said and done in the lodge are not subjects of publicity, outside protest, unless by express official permission. A man becomes a thing to move as he is moved upon. His real manhood is gone. His manhood and even his life are in the hands of the lodge, and at its disposal. He may withdraw, but his lips are sealed.

CHAPTER XIII.—THE CIVIL GOVERNMENT.

Civil Government is ordained of God for the punishment of evil doers, and for the praise of them that do well. Government was at first patriarchal, the father governing as long as he lived, and was then succeeded by the oldest son. Mostly nations were composed of single families and their descendents, and their fam-

illies and servants, and such as chose to unite with these tribes with all that may have been captured or bought. But subjugation soon took the place of these simple forms. Then we had the military monarch, large armies and vast empires. In later years there are fewer wars, and more liberality of government. But there are those who still cling to the idea of subjugation, and so no civil government is safe where the Secret Lodge System is permitted to exist. The civil government has the absolute right to know what is going on in its domain. It can not administer justice where its wheels are locked by some secret power which the administration cannot reach, as in the case of Captain William Morgan's murder. Where a civil power is debarred from getting testimony from members of a sworn secret combination, or from any other cause, then it cannot arrive at facts and is helpless in the protection of its citizens, in the administration of justice, in the execution of law, and in the punishment of criminals. It is a state of anarchy. And the civil superstructure exists by the mere sufferance of a mysterious, secret power. Innocent men will be condemned, and criminals will go free, or be let off with nominal punishment. It is a hidden hand constantly dictating, directing, controlling public affairs, profiting the few and burdening the many. The system tends to favoritism, regardless of merit or desert, and this leads to the corruption of public morals, and the subversion of the very ends of civil government. Any infamy can be perpetrated under the cover of secretism, as the revolt of the state in 1861, and the debasement of silver in 1873, and the treachery of Arnold in 1780, and the deliberate murder of Captain William Morgan in 1826, the murder of William McKinley in 1901, and the murder of King Charles I of Portugal in 1908. Jesuitism, one of the major secret orders, has been expelled from various nations on account of its dangerous character as a secret order. Secret disloyalty and anarchism belong to the Secret Lodge System. These wicked elements can not live in the open light of day. They must seek the dark conclave to carry on their disastrous work. A duplicate government in the home, the Church or the state, or in business, always works mischief. They are unnecessary and burdensome. What goes to the

Secret Lodge for its expenses and time, and attention, is always needed in the home, or the Church, or the civil government, or in legitimate business, or in common benevolence. It is a leech, and disturbing element, in the body politic. It is the scourge of society, and the covert of criminality. Whenever men work under the cover of permanent organized secretism, you may thereby assuredly know that there is some evil design at the bottom. A man who is honest and pure has no need of secrets, except to protect himself from thieves, rogues and liars, and in this case he has no call for the assistance of ten sworn men to help him keep the secret as to where he puts his purse at nights. The object of all secret orders is to get undue advantages over others that can not be secured in the ordinary course of legitimate life. Hence the very basis of the whole system in all its forms is that of dishonesty, favoritism and partiality, the very antagonism of the basal elements of all true civil government. In its very character the whole Secret Lodge System is an outlaw, and has no claims whatever on any civil government for its existence or protection. Being dangerous in their incipiency, form and tendency and character they ought, therefore, all of them to be abolished by the civil authorities in the legislature, judicial and executive departments of the government. They should be excluded from every Christian Church and religious society and denomination, and from all educational institutions. They are a menace to peace, prosperity and justice, and to the stability of government.

CHAPTER XIV.—THE HUMAN WILL.

The Will is the free element in God, angels, good and evil, and in man. It is something which belongs to all rational intelligences. It is that endowment which makes them accountable to law, order and the higher powers in this life and the life to come. It is the earnest of immortality. It is the instinct of freedom, accountability, of judgment to come and of restitution. It is the power which we possess of making choice in our minds and actions between different

things. It is an element of freedom. It is defined as "that faculty of the mind by which we determine either to do or forbear an action; the faculty which is exercised in deciding, among two or more objects which, one or more, we shall embrace or pursue. The will is influenced or directed by the judgment. The understanding or reason compares different objects, which operate as motives, the judgment determines which is preferable, and the will decides which to pursue. In other words, we reason with respect to the value or importance of things; we then judge which is to be preferred, and, if we act as reasonable creatures, we will to take the most valuable. If our information is inadequate, if our judgment is not properly directed, if our reason is clouded or defective, then we may be easily misled to take or choose that which is less valuable or essentially wrong. "These are all different operations of the mind, soul, or intellectual part of man, angels and God. If the mind or soul be directed by prejudice, passion, selfishness, covetousness or an arbitrary power, then it loses its normal attitude, and is in a state of subordination, as the slave who is robbed of his freedom. The true action of the Will lies in the highest sphere of intelligence to which any being can attain at the time of its action; and this depends on instruction, persuasion and the conviction of truth. The will is not normal when it is blindly led. The mind must know and be rationally convinced before the Will can properly act. To first blindfold a man and then ask him to choose, is an insult to human and divine intelligence. Noah Webster says in his unabridged dictionary, that "Great disputes have existed respecting the freedom of the will." And all these have arisen from the want of discrimination. Freedom is the normal condition of all the lower animals. But they do not always have their freedom. The normal condition of man is that of freedom, but man does not in all cases have his freedom. So the normal condition of the Will in man is that of freedom. But the Will is not always free. It is often under restraint. It is often in a state of abeyance, subordinated and led and controlled by some exterior force, as the slave driven to the fields, forests or mines. The Will is free, but the opportunity of choice, though made mentally, is prac-

tically taken away. The slave chooses, but the master obliges the slave to do something else. Now, God never subordinates the will of man. He has given to man the faculty of choice, the power of choice. God does not hinder man from making his choice, and does not arbitrarily prevent man from doing his best to act out that choice. Hence God does everything possible by instinct, intuition, conscience, reason, nature, judgment, understanding, experience and history, the influences of the Divine Spirit, and the Written Word to enlighten men, so that they may be enabled to exercise the Will in making a Wise Choice, and then he affords strength to carry out that decision of the soul. And man then must stand by the results. If man at any time finds that he has erred in his judgment he is left free to correct his mistakes. This is the characteristic distinction between the Divine System and the Secret Lodge System. The Divine maintains the Will in its normal condition. The lodge subordinates the Will and takes away from man the prime element of his manhood. God gives to man all his divine secrets first, and pledges him to fidelity afterward. The Lodge pledges a man first by the most horrid imprecations, and then afterward commits to him all its puerile, trifling, ridiculous and obscene mysteries, and he is pledged antecedently to eternal fidelity to whatever may follow, or that has been omitted. There is no room for repentance, correction of unwitting errors, or to exercise the power of choice. He must now do as the Lodge dictates at his peril. The will is in abeyance, and is absolutely subordinate to the Will of the Lodge. The subordination of the Will is always a long and tedious process. Among the Jesuits it often takes long years of training to bring the will under the mastery of the order. The celibacy of the priests has this in view. The different degrees in all the secret orders has in view the absolute subordination of the Will to the higher powers, without the exercise of reason or judgment. No new degree can be taken without a new and more abject submission.

God says, "Whosoever will, let him take the water of life freely." "Whosoever Wills to come after me let him deny himself, take up the cross and follow me." Blindly? No. But this way:

“And ye shall know the Truth, and the Truth shall make you Free.” “If the Sou therefore shall make you Free, ye shall be Fee indeed.” This word indeed is here emphatic, and means in reality, in truth, in fact, without doubt, actually, without reservation. It is among the strongest terms in the language. On the other hand, whom the lodge manipulates and controls and holds, will never know what true freedom is, only as he knew it before his initiation. As long as a man is bound by the Secret Lodge he will always find a foreign finger on his mouth, and a voice dictating to him what he shall say and do and what not. The lodge subordinates man’s Will, God maintains in his service the Freedom of man’s Will. Bearing this thought in mind the reader will be able to appreciate the poem, “We are Free.”

In the Revelations of God we find the following words of frequent occurrence in their different forms: “Free” occurs over 80 times; “liberty,” 20 times; “choose, chosen, choice,” etc., over 150 times, making these words in different forms and in their various occur, over 250 times, showing the high estimate God places on the freedom of the human Will. You will not find this wealth of language in the phraseology of the Lodge System. These words are scarcely if at all known to the lodge vocabulary, and never in the Divine sense. These words “free,” “liberty,” “choice,” and other terms of like sense as referring are with the lodge interpretation in the restrictive sense. “The Secret Lodge System” spells abject slavery to the soul, spirit, mind, heart and will of man. It is the rival of God on his throne, the defiance of his Divine Providence, the antagonist, dissimilarity and corrupter of the true Christian Church, and a travesty on true Religion. The Secret Lodge System and the Christian System are so diverse in origin, character, aim and tendency that you dare not consistently speak them together in the same breath only to condemn the one and approve the other. The Lodge is the hand maid of all false religions, in all the world. The Christian Church is the only and true repository and hand maid of the True Religion. And this is demonstrated in this contrast.

CHAPTER XV.—VARIETIES.

There is infinite variety in the works of God. It is seen everywhere in almost every thing. The angels in heaven differ in character, attitude, position and service. But they all agree in loving, obeying and serving God. The suns, moons and stars in the space above and beyond us differ in magnitude and distances, but in certain essentials they are alike. They all bear the impress of the Divine Hand. The sky differs at different seasons of the year, and the same season. Now it is overcast with clouds, then it is brilliant. Again it is covered with haze, but whenever you can gaze upon it with unobstructed sight it has the soft, blue tint, so restful to the human eye. In the vast forests no two leaves are ever found exactly alike. The spires of grass, fruits and flowers and vegetables all present bewildering varieties. What varied forms among the birds, fishes, insects and lower animals! In all the multiplied millions of men, women and children, who have lived, who live now and who will live to the end of time, no two, in the day of reckoning, will be mistaken, the one for the other. We are amazed and lost in admiration and wonder. And yet a man is never mistaken for a horse, nor will a saint, in the day of accounts, ever be mistaken for a sinner. Moses and Miriam, and Joshua, and Samuel, and David, and the prophets, and apostles, all had personal peculiarities that made them unlike each other. Paul was different from all the other early ministers of Christ, and he says that these different talents and graces were for the glory of God and the benefit of the Church of Jesus Christ and for the proper development of mankind. The same person has varied moods of mind, in joy, in sorrow, in labor and in rest. Storms and calms occur in the mental as well as in the material world. In the region of darkness there are varieties. Some are "dumb devils," some are "unclean devils," and even Satan transforms himself at times into the appearance of "an angel of light," and at others takes the form of a man as in Saul and in Judas. In the higher and holier kingdom of God these differences are always for an exalted purpose. In the realm of darkness and deceit

they are always for an evil purpose. Even when they are overruled for good they are defiled with a base intention.

The varieties in the realm of God form a complete whole, and manifest infinite wisdom, goodness, mercy, justice and a wonderful consideration for the welfare and happiness, and proper development of his creatures. They form a free and open field for the exercise of all human and angelic faculties. On the other hand, in the kingdom of darkness, the varieties are confusing, irregular, deforming, hindering, debasing and immoral. Their purpose is to mar the works of God, mislead men and dishonor the Supreme Being. Because they are hidden you never know what is their real purpose.

Like the chameleon they partake of the color of the object upon which they locate or fasten themselves. In Africa they are cannibals. In China they are Joss worshippers. Among the Hindoos they are Brahmans. In Turkey they are Moslems, and in Utah they are Mormons, and in Christian countries they are "Knights of the Cross" or any form of religion to suit the occasion. They were variable among the ancients in "the mysteries." They had 30,000 gods all agreeing in idolatry, and yet abnormal as to the true religion. They even went so far as to build an altar to "the Unknown God," and "him they ignorantly worshipped." The main characteristic of those who follow the Lodge System is that they are quiscent. There is always something back, something not said, something silent, not sounded, even on the witness stand in civil court, when certain conditions meet. They are sly, cunning, adroit, careful, guarded. The finger often touches the mouth, in indication of silence. It is the opposite of openness, frankness, honest simplicity. They differ in names, but they are a synomony, and Mason is a synonym for the Secret Lodge System. Jesuitism is another term that stands, not only for a particular form, but for "the system." They are leaders and characteristic. They all uphold or lead into a false form of religion. There are quiescent and quintessent Masons. The quiescents all are silent on the subject. They may or may not belong. They may or may not be members of the order. But they are silent. They never commit

themselves. They move in the dark. They may say "no," or "yes," or "I have nothing to say." They are models of discretion. These quiscent are of different classes:

1. Wilhelm Slotterwent is a quiscent. But he is peculiar. He is a Gospel minister, an eloquent man of influence, and a fine writer, very genial and companionable. He travels extensively. I am intimately acquainted with him. He is a member of a Church utterly opposed to the Lodge System. He is a member of the Masonic fraternity, but in a hidden way. He denies his connection. In a Church trial it could not be proven that he belonged to the order. He neither affirmed nor denied his connection with the order. In this respect he was quiscent. But beyond this he defended the orders. He lauded them to the skies. He ridiculed the Church for its attitude, and did all he could to break down the rule. He thus lived a double life, and acted a lie. When this man died the Masons brought him home and buried him with Masonic honors. This man never displayed a badge, never marched in the processions, never was seen associated in the public lodge meetings. He and the whole fraternity conspired together to keep his disloyal connection quiscent.

2. Simonton belongs to the Lodge. He does not deny his connection. He associates with the members. He meets with them in their open and close meetings. He marches in their processions. But he is quiet. He never introduces the subject. He never joins in any conversation on the question in any public way. He evades all questions in relation to his attitude or judgment as to the orders. He is quiscent.

3. Quaint does not belong, but it is inferred from his conduct that he favors the orders, for he is intimate in his associations and in social and business life, having evidently studied the system, he practices the Lodge Methods. He is sly, covert, hidden crafty, cunning, artful, underhanded, wily and stealthy as the weasel or the fox. But he is silent. He does not talk on the Lodge question. He does not condemn or acquit. He is quiscent.

4. Mr. Guy Timid is not a Mason, and is opposed to the system, in his mind and heart, but he is too cowardly to say any-

thing against the wrong. It is to his interest, so he thinks, to keep quiet. So he is quiescent.

5. Thomas Indifferent has no conviction in the matter. He doesn't care a fig whether they are right or wrong. He never looked into the question and doesn't intend to take the trouble to do so. He has no disposition to trouble himself in these affairs. He has enough to do otherwise. He is a jelly-fish. The lodges can use him as they choose. He never revolts at any thing unless it touches his self interest. He will never harm the system. He is a cypher and can be used any time to fill a vacant place to augment the value of significant Masonic figures. He gets places where a man of conviction, honesty and sincerity is designedly rejected. Place and pay are more to some men than principle. They are adaptable and adjustable and will fit any place assigned them. Like dough they always take the form of the vessel in which they are placed.

6. Mr. Jack Simplicity does not think deeply. He does not investigate for himself. He is attracted by outside appearances. He readily sees advantages and benefits coming from any source, or by any means. He is easily blind-folded and misled. He is guided, not by his own judgment, but by those whom he regards as his superiors. Numbers have a great influence on his mind. He yields easily to external influences. Like the innocent sheep, he follows his leaders, whether to the pasturage, the washing pool, the clipping table or the slaughter house. He is sincere, and simple hearted, and means to do no wrong, but his standard of equity and justice is the opinion and judgment of others. He is easily made to believe that wrong is right and that right is wrong. If the leader yells, without any reason, he is arrested and changes his course. He drifts with the current and can never be depended upon to stem a tide. He goes with the tide, and not against it.

7. Primrose Incipient. This man favors the Lodge System. He has studied the system. He understands its basis, characteristics, methods and purposes. He knows its deep infamy. And this is the reason he admires it. It is congenial to his base nature. The more you say against the Lodge, the more he is attached to

the system. He drinks in the condemnation with avidity. And this condemnation is to him, the chief, the primal indorsement. He is fitted for its depths already. He has just been hunting such a thing. He is ardently in favor of the form of organization, the methods of work, the principles upon which it is based, the ends to be attained, the obligations and the associations. He is enamored of the whole system and will scruple at nothing in the system or its developments. The more you array argument and logic against them, the more is he determined to join the orders. And he simply abides his opportunity to enter the domain of the Lodge. But it is all within himself. He is quiescent. He secretly gains admittance to the Secret Lodge.

8. Jonas Conservative. This is rather an exceptional character. He is careful and considerate. He thinks that all good in all things ought to be conserved with the vessels in which they are found. He does not approve of radicalism. "If any good at all is found in any system, then preserve the whole thing for the sake of the good that is in it." This is his doctrine. He says, "It is best to let well enough alone." His idea of "well enough" is always the present order of things. He is in the Lodge System for the good there is in it. The evil he avoids. He does not see that by his attitude, his association and his influence he is indorsing the evil. He assumes to be wiser than God who says, "Come out from among them, and be ye separate."

9. Finally, we have the Very Honorable Quintessent Mason. He is the Mason by name, nature and identity. He is a Mason in mind, heart and life. He is a Mason every day for good or for evil. He takes in with approval the whole system in all of its ramifications. The System is more to him than Soul, Home, Friends, Church or State. He is simply absorbed in the System. It is his hope for this life and the life to come. This thing is his hope, his home, his religion, his politics, his future. It is his all and in all, and everything else is subordinate and subservient. Every thing must be done through this channel, or in a way so as not in the least to disturb this affiliation. This is the test and the touch-stone. He will live and labor, and die and be buried by

these insignia. He is a Quintescent. He has passed all the above stages and has settled down in the heart of the system. It is his life, his health, his being. It is his absorbing thought. Under the most searching analysis he is Quiescent. He disdains to answer, but goes on his way confirmed in his folly. The Christian System has no such variety. Its variations are of a different character. They lie in different plains and subserve different ends. The Divine Varieties all harmonize with the Truth. They are conducive to the development of the truth. They all originate in the Divine comprehension, and lead to the most gracious results. They are based in fixed laws, and not on a sliding scale. They all lie on the plain of honesty, fair dealing, harmony, beauty and utility. They form a complete whole interpenetrated by the Divine Life. The progress of human and angelic life and character in the Divine plan is ever upward. From the lowest stage of society the subjects emerge more into the Divine image of Godliness, Righteousness and True Holiness. They are removed farther and farther from ignorance, sin and darkness into the state of Divine knowledge, obedience and light. Harmonic relations exist among the divergences. Where discordance is seen it arises from elements foreign to the Divine mind. There is no contradiction or inconsistency in the whole system which God has established. The varieties are natural and not artificial as in the Lodge System, with its degrees, preferences, exclusions, and partialities, and artificial mysteries, idle ceremonies, foolish imitations, paid promotions, secretive movements, its bald assumptions, its extra-judicial obligations, its blasphemous titles, and its clandestine assaults upon the pure Doctrine of God in Christ, and in its mongrel mixture of all religions. There is no Quiescent Christianity.

There is no remedy for this fatal delusion, except the teaching of Divine Truth, Radical and Racial Honesty, and the Divine Communion.

CHAPTER XVI.—THE OATH OF GOD.

The person, the lips, the word, the vow, the promise, the

obligation, the pledge, the oath are all sacred things. They are allied and all stand or fall together. They are cognate to truth, life and existence. They go up or down together. They are not to be lightly esteemed. To trifle with one of these things is to trifle with all of them. To misuse one or abuse one is to misuse or abuse all of them. To prostitute one of them is to prostitute all of them. The liberty of the person involves the liberty of the organs of speech. To bind one is to bind all. They are a groupe so affinitively related, that if you touch one you send a thrill through all of them. You enslave the tongue and you enslave the person, the life, the soul, the mind, the body.

There are only four powers in the universe that have any right to bind the soul under an oath. These are: 1st. The Almighty God. 2nd. The Person — him or her self. 3rd. The True Church of the Living God. 4th. The Properly Constituted Openly Constituted Civil Government. And in all these cases the Oath must be intelligently and willingly taken and administered, and with the utmost solemnity. And anything that interferes with the oath is to be discarded. Any thing that binds a person from telling the truth, the whole truth and nothing but the truth, is an abuse, a perversion, and a nullification of the character, aim, purpose and end of the oath. The oath is not admissible under the ordinary affairs of life. Yet everything that a man says in any relation should be the unalloyed truth. One is not permitted to lie because he is not under oath. The oath is the most sacred averment known to men, angels or God. From this word oath words grade down thorough the vow, the promise, the obligation, to the ordinary assertion and common conversation. But the thread of truth is to be predominant in all these relations. A man's word should always be as good as his oath, so far as that word reaches. The difference between a word and an oath is that a word may not tell it all, but an oath brings out every thing a man knows of the subject under consideration. The highest and most sacred form of attestation is that of the "Ho orkos" of the oath. This has been so considered by all nations and peoples, in all ages from time immemorial. "A false oath is called perjury."—Webster.

The oath is an appeal to God as to the truth of what we assert. All such appeals in the common affairs of life are blasphemy. God attests the truthfulness of his revelations to man, by an appeal to his own infinitude and perfection of character. We personally consecrate ourselves to God in mind, heart, life and property, in an irrevocable vow or oath, depending on and praying to God for wisdom or strength to fulfill the oath, and appeal to God for the rectitude of our motive and conduct.

In marriage we take an oath of fidelity to each other through life, under the sanction and administration and record of the Church and state. This oath is annulled by the infidelity of either party. If I annul my oath to God in consecration it eventuates in my eternal condemnation. Temporary relapses are forgiven on true Repentance and Reformation. The same is true in marriage. There is forgiveness in true Repentance and Reformation. But persistence in sin is persistent condemnation. The marriage of either party while the other is living precludes Repentance, Reformation and reconciliation.

The vow, promise pledge or oath taken on joining the Church of Jesus Christ, is an appeal to God as to the rectitude of our motives, desires and purposes, and conduct. It is divine and sacred. It is an outward expression of what has already taken place in our mind, heart and conscience. It is the public profession of the Christ ordained of God as a condition of our salvation, and attaches us formally to all of God's people, and obliges us to fidelity in all the duties of the Christian life. This oath is binding forever. By the Church here I mean the whole body of true believers in Christ Jesus. To bind any person by a vow, promise or oath, to any denominational form of faith is a foolish and criminal proceeding. Such an attitude precludes all possibility of progress, advancement or improvement, and is the essence of Judaism, Romanism and secretism. It would condemn Paul the apostle, the sainted John, the Evangelist, Zwinglius, Luther, Wesley, and all the progressive spirits of all ages, Moses, David, and the prophets would go down under such condemnation. "Once a Mason always a Mason," strikes a death blow to all human and divine free-

dom, and is the basis of eternal tyranny. God, while he remains the same in his essential character, is constantly making changes in the infinite unfolding of his wisdom, his power and his work. Truth takes or infinitude of forms, but is essentially the same. The civil government has the divine right to administer the oath in the evolution of truth and the administration of justice among men. The constant practice in the courts of civil justice of putting persons on oath, and then by questions, objections and prohibitions guiding witnesses along certain lines, is a sad perversion of the very purpose of an oath, which is to bring out the truth, the Whole truth, and nothing but the truth, in connection with the whole subject under discussion. The purpose of the oath is to bring out something and not to hide something or to keep something secret. Apart from these five powers, God, the person, the family, the Church and the state, there are none others endowed with the right to administer the oath. All other oaths are extra-judicial, and are therefore criminal and invalid, and are to be repented of, abandoned, and the injustice done by them restored, rectified and remedied.

Therefore the whole Secret Lodge System lies under condemnation. 1st. Because the system has no right to administer oaths, vows, pledges, promises. 2nd. They violate the essence of an oath which is to develop, bring out or develop the truth, or expose the falsity of the thing in hand, to set the thing in the light. 3rd. The oaths of the Lodge System are designed to hide, keep secret, cover up, promote something in the dark, in a hidden way. 4th. The object of the lodge oath is to oblige you to actually and absolutely refuse to tell what you know. It is the perversion and nullification of the sacred oath. It is abnormal, and is a monstrosity. The sacred oath obliges us to tell the truth, the whole truth, and nothing but the truth, the Secret Lodge oath obliges us, under the severest penalties to "ever conceal and never reveal." The two oaths are antagonisms. Every man, woman and child, therefore, who has taken the Secret Lodge Oath, has laid in himself or herself, or itself the basis of being "a perjured villian." He or she is already an incipient "perjured villian." The only

safety is in Repentance, Confession and Reformation. It is not the man who sees his error, repents of his sin, confesses his fault, and abandons his wicked associations, who is "the perjured villian," but the man who blindly or maliciously clings to his error. The latter is the incipient or the actual "perjured villian." The oath of God is open, true, just and honest. It looks to the development of the truth, to open hidden things to the eyes of men. The oaths of the Secret Lodge System are dark, hidden, damnable, designed to cover up, hide, conceal, never reveal and bind the soul to silence, to denial of the truth or perversion, or evasion. 'O Orkos (the oath) of God and the oaths of the Secret Lodge System are as wide apart as Heaven and Hell. They are from different sources, and have different and opposite purposes in view. The one is light, the other is darkness. The divine oath binds the soul to the utterance and action of Truth, the other binds the soul to silence, evasion, falsehood, deception and wrong doing. The Mason must keep the secrets of his lodge brother, murder and treason not excepted. The whole system from its incipiency in its mildest forms in the minor orders, to its ultimatum in the higher orders, as in Masonry, Jesuitism, Klu-Klux, Molly McGuires, Mafia and Thugs, tends directly away from God and Divine Truth. As the trickling rivulet in the mountain swells to the mighty Amazon on the plains, so the minor secret orders all merge into the mighty current of the major streams and become one in drifting the world on into the dark ocean of eternal darkness and ruin. Awake, O Zion! Put on thy strength, and stand on the solid Rock of Eternal Truth and Righteousness. Amen.

CHAPTER XVII.—THE SACRED SABBATH.

This is a basal question. It stands at the forefront of civilization, and is a necessity in all existence. The Day of Rest is a subject that can not be ignored with impunity. This theme is broad, and high, and deep. It touches every other question, and is of universal application to God, angels, men, animals, vegetation,

the ground and to machinery. The Day of Rest is fundamental, and inheres in the nature of all things. It touches time in its unfoldings, and enters into the vast eternity. It is basal in all true advancement in physics, metaphysics, morality and spiritual life, in civic and social relations. It touches personal health, integrity, prosperity and happiness. All these things in an elemental sense, lie in the Day of Rest. Argue as we may, debate long and loud, we must finally come to this conclusion. It is inevitable. If there were nothing in the Bible on the subject nature, experience and reason will teach us the absolute necessity of the Day of Rest. We are constantly reminded of the fact. It is wisdom in us to recognize this truth and act in obedience to the voice of experience, reason, nature and of God as they all speak with one accord with an emphasis that cannot be mistaken by the dullest mind. These all demand what the Day of Rest affords—rest of body, equilibrium of mind, Divine communion for the soul. This day points to the elevation of character, the building of a true moral character, just personal relations, physical recuperation, the deepening of spiritual conceptions, and a loftier contemplation of the work of Deity, than we can obtain in the drudgery of human life. These results can not be attained without the Day of Rest. Thus this day becomes vital and primal. To ignore this day is to ignore all that is valuable in existence. Hence the Sabbath Law, including Rest and Labor, stands in the heart of the ten commandments. The Day of Rest is allied to the six days of Labor. Rest and Labor are both placed in the Fourth Commandment. It is one Day's Rest, and six days of Labor. All rest and no labor, or all labor and no rest, are, in either case, ruin. This is not an absolute law, unless both parts are taken together. We must both rest and labor. But the Day of Rest admits of labor during this interval of respite. And the days of labor admit of rest at intervals during these days. There are to be intervals of labor in the rest day, and intervals of rest during the days of labor. Herein lies danger in both directions of excess of labor and excess of rest. This confuses many minds. The unthinking will say "If I can do something on the rest day why may I not do all things? Because this is not necessary,

and rest is an absolute necessity. If I must labor six days, why may I not labor on the seventh day? Answer: Because rest is a necessity." If I may rest at intervals on the six days why may I not rest continuously. Labor is necessary to gain a livelihood and maintain a healthy condition of the body. It is not honest to live at the expense and labor of others. Many find it difficult to answer these inquiries. Hence confusion reigns. Rest and Labor are both deep questions of philosophy, reason and experience. The Law of Rest and Labor is based on a deep physical, mental and moral principle. The solution has been the evolution of the ages. They are found to be the demands of nature, experience and reason. We may fly out in any direction we may choose, and if we do not fall on the wing we will always come back to the point that Rest and Labor in due proportion at stated intervals, are necessary to existence, prosperity, morality, health and happiness. The man who feasts always and to excess, or who does not eat at all, we know dies soon, and dies amid great suffering. The man who sleeps always, or who does not sleep at all becomes a sort of nonentity, or an inmate of the mad house. He who farms his land constantly without resting or enriching the soil, or who does not farm his land at all, comes to want. The heart takes rest between the pulsations. The earth enjoys rest in the recurrence of the seasons, and in its spheroidal revolutions around the sun. The water takes rest in solid bodies, in snow and ice, in the bosom of the lake, in serene of the quiet ocean undisturbed by the storms, and in the clouds that lie at anchor in the skies. Action is seen in the onward flow of the rivers, the rising and falling of the tides, the waves of the sea, the floating of the clouds, the exhalations of the mist and the down pour of the rain. Thus all through nature we see rest and action. This is Divine. It belongs to God. It is given to man. It is a boon of everlasting benefit—to Rest and to Labor in the proportion in which God has ordained.

The contrast between the Lodge and the Church on the Sabbath question is very sharp and distinct. With the Church of Christ the Sabbath is a distinct and Sacred Day; with the Lodge the day is merely accommodational. In many cases the day is dese-

crated with impunity. The Church regards the Sabbath as a sacred institution; it is not so regarded in the Lodge System. The religion of Masonry is of that nature in which all nations agree. In Jesuitism the doctrine is taught, "All things to all men that you may win some, and that one is justified in doing evil that good may come to the cause which Jesuitism espouses." These are the two leading orders in the secret system. All the rest follow suit, however far they may be off from the main trunks. In Christian countries, if any day at all is kept, it will be most likely the first day of the week, not because the system demands it, but from other considerations. The Greek Masons will most likely keep Monday. In Persia the Masons will observe Tuesday. In Assyria it will be Wednesday. In Egypt the day will be Thursday. Among the Turks, the Sacred day will be Friday. And where the Jewish religion prevails, then the Mason shifts himself to Saturday. Thus the Lodge is constructed on a sliding scale. No special regard is had to any one day, but any day to suit the exigencies of the occasion. Position, power and pay are more than piety or principle. The Christian System is not on an accommodational or sliding scale. It has a definite and distinct day for rest and Divine Worship and this is the First Sabbath, the Day God set apart at Creation, this was the first Sabbath, the Day God rested, the first full day of man's existence on the face of the earth, and the beginning of man's week, the beginning of human chronology, (changed to the 7th day among the Jews.) The first Sabbath was the day Christ arose from the dead. This was the day the Roman Idolaters worshipped the great luminary in the sky, from which we have the name Sunday to designate the first day of the week. This *mian sabbaton* of the Greek new Testament, was the day the early Christians worshipped the Son of God. Hence some advocate that the first day of the week should be spelled Sondag. The Lodge System says, "Any day, it does not matter." The Christian System says, the day to keep holy is "the First Sabbath." This one and same doctrine is taught always and everywhere in all ages, by all well instructed Christians. There is no sliding scale in morals, doctrine, or institutions among the children of the most High God. The Sab-

bath to the true child of God is the first day of the week in the longitude where he resides. It is the Day of the sun, it is true, but not the day to worship the sun in the sky, but the Son of God who was on earth and is now ascended into the heavens. Christians do not shift to any day in the week to suit national prejudices, but follow the divine order and keep the first Sabbath which is the first Day of the week. This doctrine will be more fully amplified in a work we hope to issue in the future.

CHAPTER XVIII.—ULTIMATELY.

Three things are averred in favor of the secret lodges:

1. That they incorporate a great deal of good in their organizations.
2. That many eminent men hold membership in the orders.
3. That the orders upon the whole, or in the aggregate, do a great amount of good.

We concede all this. Every fair minded man who has studied the subject will readily make the same concession. Does it, therefore, follow that we must embrace, defend or endure them? Not necessarily. There are other things more vital. The same three commendable things may be said of the Judaism, Polytheism, Mohammedanism, of Mormonism, and of other isms. Must we, therefore, embrace and uphold all these things on account of their commendations? No truly enlightened man will assume such an attitude. And yet any of the above systems, bating their secretism, is to be preferred to the Secret Lodge System, which vitiates all of them. Secretism is the worst thing in the universe of God. It is the Domain of the Infernal Spirit, whom some people worship. As much can be said in favor of Satan himself, as of the Secret Lodge System, yea more, for 1st, Satan had a high and holy origin, having come as a pure and holy being from the plastic hand of God. 2nd, Satan is of very eminent standing among the highest orders of angels. 3rd, Satan is a being of vast influence, having drawn with him from heaven legions of angels, and now commands the

major part of mankind. 4th, Satan has a massive intellect and marvelous knowledge, having had the opportunities of, perhaps, over 6,000 years for improvement in his devices and mechinations. 5th, Satan believes in God, and trembles, he knows and confesses Christ, he attends divine service and communicates with God. At least he did so in the days of Job and of Christ, and the evidences are that he does so yet. 6th, Satan has a fine appearance, a winning address, is very magnetic and approachable, and his regalia is in the richest style, even as "an angel of light," and he has great advantages to offer those who "fall down and worship him." "All these things will I give thee." And this was no idle boast as some are wont to assert. The story that Satan is a hideous monster with horns, and claws on his hands and toes, a tail with an arrow at the end, and is covered with hair, is all fiction, got up by corrupt priests, to frighten children, women, ignorant men, and to amuse the more intelligent of his followers. I think Satan himself had a hand in the invention so that he might approach all these people in a splendid guise, without detection, so that if possible he may "deceive the very elect." No one unless he has the divine intuitions awakened by the presence of the Holy Spirit, can detect his approach, disguised "in the livery of heaven," which was stolen from the courts above. The finest art of Satan is displayed in "the Secret Lodge System." He contemplates this device with a great swelling of pride. He is conscious of the fact that this system of darkness is "His Masterpiece." With it he intends, for a time at least, to outwit God. It is evident that he has thus outwitted the major part of mankind. It comprehends within the system, the essential essence of all wickedness. And however much good there may be connected with it organically, incidentally or practically, yet essentially and ultimately the system is evil, only evil, and that continually in its character and tendency. The system defiles everything it touches, nothing will cure this evil but the life giving element in the blood of Christ; and this implies Repentance, Reformation, Restitution and abandonment of the System. "He that covereth his sins shall not prosper, but he that confesseth and forsaketh them shall have mercy."

The Secret Lodge System is the hold and the method of every unclean and unholy and wicked thing in the universe. The hypocrite, the liar, the rogue, the thief, the adulterer, and all other forms of iniquity choose the secret method to accomplish their evil purposes. They shun the light of day. They work in a hidden way. They use craft, low art, sinister devices and indirect methods. The counterfeiter never does his work in the open. When men begin to hide, to work in the dark, to meet in secret, under vows, promises, oaths and penalties of secretism, you may be assured that there is something sinister in view, some undue advantage sought over others. Truth, honesty, fairness, uprightness, and righteousness never need the veil of organized permanent secretism. "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 reprov'd, or discovered. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." All works of darkness and sin seek a covering. The deeper the sin, the denser the covering is made. Secretism in all its phases belongs to the realm of darkness. It seeks undue advantage over others. Its very inception and construction betray unfairness, overreaching and selfishness. It is the badge and essence of soul slavery. The lower degrees are ignorant of and subordinate to the higher degrees. It is a system of arbitrary inequality. It is the dominance of the few over the many under the sacredness of an oath which the orders have no right to administer. All the minor orders are the dupes and the tools of the major orders. As all true Christians are under the headship of Christ who is their leader by his Spirit, His Word and his Divine Providences; so on the other hand all the members of the Lodge System are under the headship, leadership, subordination and dominance of Satan, his minions among men and his legions of angels. The militant Church of Christ is on earth. The triumphant Church is in the spirit realm. So Satan's realm is part on earth and part in the region of darkness. But his majesty's army is well organized and well drilled. He treads with the still-

ness of death, and hides his tracks wherever he can. He strikes with a deft hand from an ambush. He is alert where the work of God is going on. As in the days of the incarnation, so now they acknowledge Christ for effect, but they ask him to fall down and worship them and conserve their interests, to worship them and be subordinate to them. The defection of the churches from Christ, the deadness and formality in religion, the want of spiritual vitality, and the slow progress of the Church in bringing the world to Christ are due to the affiliation of the ministry and laity to the worldly elements of the Lodge System. It is paralyzing the power of the Church. Men and Gospel ministers are selling their Divine Birth-right for a mess of pottage. They are going after leasing vows, and have put themselves under the time-serving policy of Satan for the applause and rewards of the world. As Baalam loved the wages of unrighteousness and thus fell from the favor of God, so now the Church loves the same wages, and under her shadow grows up every species of iniquity. Drunkenness, fraud, uncleanness, Sabbath desecration, public plunder, blasphemy, greed, covetousness, perjury and murder go on in an increasing ratio.

No person, family, church, civil government, or honest financial business is safe so long as the Secret Lodge System exists in our midst. The fairest hopes may be blasted in a moment of time. When you least expect it, the secret avalanche may fall. A house divided against itself can not stand. This government could not exist half slave and half free. The Secret Lodge System is a Secret Monarchy. A Monarchy and a Republic can not continue to exist in the same territory. One or the other must give way. Which shall it be? It remains to be seen. We are verging toward a hidden Monarchy under the guise of a Republic. The financial system of this country is rapidly begetting a monied aristocracy which will rule this nation with a hidden, iron hand. It is becoming very difficult for a poor man to rise by honest methods and personal industry. The Gospel of Christ will never win the world as long as the Secret Lodge System prevails. The good in the System is but a bait to cover the essential evil.

It is said that there are Jesuits in all the relations in life in

all the countries of the world, that they are subordinate to the hidden Pope, or head of the order, and constantly report to him and get directions from him. I do not know how this is, but I am quite satisfied in my own mind that there is scarcely, if any, church organization in this country that does not have secretists on the rolls of the membership, and by this means the autonomy of the churches is destroyed.

Whatever there may be of intermediate good in the Lodge System, I am satisfied, from long study, observation and experience, that the whole thing in its character, form and tendency ultimately is evil, evil only, and that constantly, that the good it does do is vitiated by motive, form and association, that it is foreign to the Christian instinct, and is not acceptable to God, that it is deleterious to the individual, injurious to the simple atmosphere of the home, corrupting to the Church of Jesus Christ, unfair and dishonest in commercial relations, dangerous in the state government, and productive of arbitrary distinctions in social relations, and therefore deserves the deepest execrations of God, angels and men. It is an abnormal monster, adroitly trying to imitate the divine order, along certain lines as a decoy, while basely and unscrupulously nullifying the divine arrangement and purpose. It is a hideous monster clothed in the habilaments of Heaven to draw men in their minds, hearts, souls and lives away from God. It is so black with deeds of darkness that the life-blood of Christ cannot wash the stains away. The only remedy is its utter destruction, root, branch, leaves, flowers and fruit, and the utter wiping out of the last vestige of its whole influence.

PART III.

EMINENT OPINION

Introduction.

The author is not by any means alone in his thought, feeling, sentiment, opinion, expression, association and action on the question of the Secret Lodge System.

The Subject has been studied by many other persons, and substantially the same conclusions have been reached. Some of the finest and most comprehensive, and most acute minds of the ages have carefully canvassed this problem, and have ended where the writer has in discarding the whole system.

While mere human opinion does not permanently settle any question, yet it is wise to give attention to those who have given years of careful and conscientious and disinterested study and investigation to any topic. We reach the most definite and abiding, and rational results by thought, investigation, reason and judgment upon things under consideration.

In the former part of this work I have given abstract and concret reasoning based upon known facts. The arguments adduced may be responded to by those whose prejudices lead them to a contrary attitude of mind, but the position taken by the writer can not be successfully met nor overcome. The argument is laid in eternal Truth, and will endure when the heavens roll away, when the present form of all exterior things on earth are changed, and

when "the new heavens and the new earth appear." Quibblers may pick at the book, skeptics may ignore the work, and those with biased minds may arbitrarily refuse to be convinced, but nevertheless the Truth in its purity stands. It is not pretended that the book in the absolute sense is perfect. This can be affirmed only of God and of his perfected works. But the book basically and substantially is True. It is sincere and honest. There is no conscious appeal to prejudice, or bigotry, or partisan zeal, or unholy rivalry, or inhuman selfishness. The aim has been to view the question from a high and holy plain, not from a lone, narrow and selfish vale. In this part of the work we wish to present the views of some others who have given attention to the subject.

CHAPTER I.—MOSES, THE MAN OF GOD.

1. Moses was one among the most eminent men that ever lived, and had one hundred and twenty years of actual life and experience. He was educated in "all the wisdom of the Egyptians," was heir to the throne, was a military genius, was the founder of the most characteristic and enduring religion of his age, and composed five if not six books, yet existing and the wonder and admiration of all ages. It is the judgment of the writer that Moses is the author of the book of Job.

Now what is the attitude of Moses on the Secret Lodge question? His whole life is an open book. There is no evidence that he held membership in any secret order. When he killed a man he tells it. When he made mistakes he does not hide them. There is no provision in any of his writings for the organization or existence of any sort of secret society. When he took in hand to deliver Israel, he did not institute an "underground railway" or organize a secret lodge, but he went about the work openly before all the nation. He forbids the very foundations of all secret organizations. He says, "O my soul come not thou into their secret; unto their assembly, mine honor, be not thou united; for in their anger they slew a man, and in their selfwill they digged down a wall,"

or did a personal injury to their neighbors. The Secret Lodge System in its very nature and attitude does an injury to all who do not belong. They killed the man Capt. Wm. Morgan, and some of the orders make a business of murder, as the Thugs, the Nihilists and the Mafia, and they are all tinctured with that tendency. Take the Trades Unions as an instance. How many men have they murdered! "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 shall be hid from him; when he knoweth of it, then he shall be guilty in one of these." This precept cuts the foundation out from under every secret order in existence and shows distinctly and definitely the attitude of Moses on this subject. Moses permitted no secret order in his realm either "to do evil or to do good." If the thing be evil, then it is an evil to hide it. If the thing be good, then it is a good thing to make it known. Either good or evil, he is guilty in one or the other. If it be a good order, then why are you hiding it? If it be an evil order, we can see a reason for the secret oath, in the sinfulness of the thing. The idea of a good secret order, is an absurdity and a contradiction in terms. This was the doctrine of Moses.

CHAPTER II.—THE PSALMS OF DAVID.

These were written by different persons and agree in sentiment and doctrine. In describing the wicked the Psalmist among other things gives us the following: "He sitteth in the lurking places of the villages: in the secret places doth he murder the innocent: his eyes are privily set against the poor. He lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net." Here is a very fine and truthful description of the movements of the members of the Lodge System. "Lurking places," "secret places," "privily," and "secretly" are terms that apply most appropriately to the lodge, and to those who follow its secret methods.

CHAPTER III.—SOLOMON, THE SON OF DAVID.

He was a very wise and wealthy man, but his conduct in many ways is not at all commendable. He preached well, but he practiced very poorly. Yet the Proverbs he collected surpass the wisdom of all ages, so far as human ethics are concerned, and have the divine approval. There is no doubt at all but that Solomon was an active member in the secret orders of his day. There was nothing under the sun, good or evil, that he was not in. He says of himself, "I turned myself to behold wisdom and madness and folly." We believe him. His record demonstrates the fact. His personal description of the Lodge System is unique. He says, "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; frowardness is in his heart, he deviseth mischief continually; he soweth discord." The delineation is fearful, intensely so, and the picture is as apt as tho' drawn to-day. Notice, first, the character drawn—"naughty," "wicked," "froward in mouth and heart;" second, his conduct—he walks with a mouth and heart turned from the truth, he winks significantly with his eyes, he speaks with his feet, and teaches with his fingers in attitudes, signs, grips and gestures, he devises mischief and sows discord. Every secret lodge sows discord among friends, in families, in the Church, in business, in labor, and in state governments. The labor strikes, the trusts, and civil uprisings all originate in the Secret Lodge System. Trace them down to a final analysis as I have done, and you will find this to be so, if you do not know it now. Our late bloody civil war of 1861-1865 was precipitated by two secret societies. The basis of one was in the south and in the British Empire, the other was in the north. The Secret Lodge System profited by the butchery, and the poor people are largely paying the bill. Our whole national difficulty might have been amicably adjusted, had it not been for "the Hidden Hand," that "teacheth with his fingers."

CHAPTER IV.—THE CHRIST.

The Christ. The most eminent, distinguished, unique and dis-

interested character that ever appeared on the face of the earth, considered from the human standpoint, was that of the Christ. He was uncompromising in his adherence to the truth, being Himself the very embodiment of the truth, and the impersonation of the divinity. He was maligned with all the art and sophistry of Satan and sinners, but nothing wrong was ever proven against him. In morals he is the model of all ages. He was perfectly balanced and was master of humanity, master of the Satanic realm, and master of all the heavenly hosts. His attitude on any question settles it for time and eternity. It was suspected by his enemies that the Christ was in a secret conspiracy to overthrow the Roman government in Palastine and re-establish the Theocracy. This was evidently desired and expected by his friends. So much was this so that one at least of the twelve had already armed himself and began the initial onset. In his trial he was especially examined on this very point. They could prove nothing in this direction against the Christ, so they put him on the witness stand and he disavows the whole implication, insinuation and suspicion. He plainly testifies that he had no affiliation in any way with any secret lodge of any kind whatever. "The high priest then asked Jesus of his disciples and his doctrine. 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. Why asked thou me? ask them which heard me, what I have said unto them: Behold, they know what I said." In one of his sermons to his disciples he said, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house tops." "There is nothing covered that shall not be revealed; and hid that shall not be known." This is the attitude of the Christ, and the principle he taught on this subject, which if carried out will break up every secret lodge outside of the dark domains of the lost. As I have more fully discussed this same phase of the life of the Christ elsewhere in this work, I dismiss it here with the above remarks. All the early churches followed the spirit, teaching and example of the Christ. As a result, during the reign of a pure Christianity, nearly all the secret lodges were abandoned.

CHAPTER V.—PAUL THE APOSTLE.

He was the bright and shining light of the early Christian Church. He did more than any one man to set the Church of the Christ upon its true foundation. He was more abundant in labors than any of the early workers. He wrote more than any of them. Apart from the Gospels and Acts he wrote more than all of them put together. He was a champion worthy of the cause he espoused. He had a most keen and incisive perception of true inwardness of the Christian System. He settled questions with which none of the rest could successfully grapple. He held intimate divine communion. He was the most scholarly and logical of all the Christ's early followers. He preached to the Jews, and spread the Gospel among the Gentiles. He met without abashment the orators of the Grecian Schools. The opinion of such a man is worth the most careful consideration. Paul after his conversion on the way to Danascus, lived an open life. Paul understood "the mysteries of iniquity," but he took no part with them except to study their intricacies and condemn them in the most positive terms. He said, "Come out from among them." "Have no fellowship with them." They offer sacrifices to idols. They "sacrifice to devils." Paul foresaw the difficulty and warned the Church against the danger. He knew that "that man of sin," the carnal, unregenerate, sinful man in the Church and "the mystery of iniquity" would coalesce, work together, and aid each other in betraying the cause of the Christ into the hands of sinners. "The Mystery of Iniquity" is the Secret Lodge System, which meets every requirement of the designation. The Mystery of the Lodge, is not "the Mystery of Godliness." No sane man will aver any such thing. The man of sin can be no other than a sinner. "The son of perdition" is the man who betrays Christ. He who opposes the truth is the unconverted man. He who exalts himself is the unregenerate man. He who takes God's place in the worship, sitting as a controlling member of the Church, asking that all bow to him, is simply the carnal, unregenerate, sinful man in the control of the Church, and most of the Churches are now full of these characters, and most, if not all of them, are

actual, sympathetic and quiescent members of the Lodge System.

Cain was a man of sin, so was Esau and Saul after he forsook God. Men and women were born naturally into the Jewish Church without any reference to spirituality. Few of them ever got beyond the form of religion. For this reason they were constantly going after idolatry. Christ introduced the new order of things which was that all members of the Church "must be born again," and be brought into a newness of spiritual life. But there was an early disposition to Judaize the Christian Church by taking into the fold any person who might make a formal profession of Christ, and to accept all children of Christian parents as members of the Church as in the Judaistic system, and thus corrupt the whole body of Christian believers, by taking "that man of sin" into the Church. Judas was a man of sin, so were Ananias and Sapphira, "and certain false prophets" and others "who crept in unawares." All such persons when known were rejected from the early Church. Paul and all his compæers stoutly insisted on "a converted, spiritually regenerated membership." (*Lives of eminent Christians, Fleetwood's Life of Christ, P. 644.*) But "that man of sin" persistently pushed his claim. Hyppolytus in his rare work, "Against All the Heresies," vigorously maintained the true spiritual test of membership. But the struggle went on and "the man of sin" continued to creep into the churches. The quiet workings of the mystery of iniquity was back of the movement, till in A. D., 220; Calistus boldly advocated this corrupting doctrine, and after much resistance was confirmed by the election of Cornelius as pope in A. D., 251. Then the backward movement was rapid till Mohammedanism arose and the dark ages came on. All the Martyrdom, the bloody wars in the Church, Mohammedanism, the division, spite, envy, malice, jealousy and every other evil character and work in the nominal Christian churches are the direct progeny of "that man of sin," backed up, planned and sustained by the "mystery of iniquity," which can be none other than the whole Secret Lodge System to which Paul was entirely averse. But as I have spoken more fully of this subject under "Mysteries," we will not pursue the question any further in this place. Paul is among those who have "re-

nounced the hidden things of dishonesty," and walk in the open daylight of God. Seeing that such an infamous thing as deliberately corrupting the Christian Church could not be accomplished openly, resort would naturally be had to the mysteries, that the end might be accomplished in a hidden way.

CHAPTER VI.—THE CHRISTIAN CHURCHES.

The Apostolic and Post Apostolic churches in general were opposed to the mysteries. But even in Paul's day they commenced to insinuate themselves into the nominal body of Christ. The early Methodists were opposed to these mysteries. So were the United Brethren in Christ for over a hundred years. The Liberals still have a nominal rule against the orders, and the radicals hold to the old constitution which is prohibitory. The Quakers or Freinds generally stand aloof from the secret orders. The three branches of the Reformed Churches have in them a strong sentiment against secret orders. When I first knew the Ohio Synod, there were but twelve ministers out of one hundred holding membership in the orders. Many of the Baptist and Congregational Churches and ministers do not favor lodge connections. The higher sentiment of all the Presbyterian Churches is against the mysteries. The Wesleyan and the Free Methodist churches forbid connection with the lodges. The same is true of the German Lutheran churches. The sentiment in the English Lutheran churches is divided. Many of them belong, while others are nominal, and some think the mysteries unbecoming a Christian. The Evangelical Synod of North America forbid their ministers connection with the orders, and discourage, but do not forbid their lay members from holding membership in the orders. But I suppose there is scarcely a denomination in the world but has sympathetic or actual members of the mysteries among their membership. But I am satisfied if a consensus of opinion were taken in all the churches in Christendom the vast majority would be averse to lodge connection if an honest judgment were expressed. But by

their mechinations, their machiavelianism, their clandestine movements, their deception and trickery, this minority is now virtually controlling our homes, our educational institutions, our commerce, and our civil government. They are in the saddle and have the reins and the whip, and they drive where they please. The remedy will be given in the last part of this work. These diabolical ends are accomplished by chicanery, fraud, double-dealing, bribery, slander, false entries, favoritism, false swearing, refusing to testify, secreting witnesses, destroying records, false entries, murder, by every device and art known to unscrupulous and Satanic ingenuity, so that the very fountains of society are being vitiated and corrupted. Men and women laugh at villiany. The simplicity of the Gospel is being destroyed. The churches and ministry are being carried away by the infamous secret delusion, and religion is being made the merest sham to cover a carnal life, and hide the man of sin in a mock and unscrupulous sanctity put on at times to deceive the unwary. Men for a pretense teach one thing and do something else, and boast of its being "the philosophy of human nature." With heartless impudence and Satanic art laugh and wink and carol over their own shame and corruption. There is nothing infamous that men will not do under cover of Secretism or the organized mysteries. They walk in darkness under cover and defy all law and order, truth and righteousness, and even frame their infamy by law as in the present, 1908, existing banking law, by which the masses of the peoples in the nations are defrauded of countless millions of money and its substantial embodiment in all the materials of life, under the cry of over-production, while untold millions of helpless human beings are suffering for the want of the common necessaries of life. Panics are produced at the nod and beck of the Hidden Hands and Heads in financial circles. The Secret Lodge System corrupts the very strata of society at the fountain head, and men and women are born with the essential developments of dishonesty. There is an evil under the sun and it is clouded under the cover of a wide spread organic mysticism. And by this means every known vice is rampant in the broad day-light of the twentieth century civili-

zation. The Church is a thing to be conjured by. Religion is a mockery, virtue is a sneer, honesty is a subject of laughter, the day of rest is a day of toil for many and a day of dissipation for others. The most gigantic swindles are financial foresight. Criminal wealth is the way to honorable promotion in paying positions and the higher circles of so called honorable society, and the Secret Lodge System is called "a useful institution" in high class literature, while fiction is the reigning belle in the Home, the School, the social circle, the business mart, the Church, and the civil government, and in the fields of literature truth is an old, wrinkled, uncouth, unmarried maid, useful as a drudge in the lower walks of life, to provide the viands for the elite of society. She never gets beyond the side shows, the minor orders, and the lower degrees. The purest men and women of all ages have discounted the Secret Lodge System. The most vicious and unscrupulous have been its upholders and supporters and most persistent adherents and followers of the System.

CHAPTER VII.—JOHN QUINCY ADAMS.

John Quincy Adams, sixth president of the United States, and son of President John Adams, was an eminent scholar, statesman, jurist, possessing a clear and analytical mind, and was one of the purest men of the age in which he lived. He was some twenty-two years a member of Congress. Mr. Adams made an exhaustive study of Free Masonry and wrote thirty letters and an extended address on the subject. These are published in book form. An edition of 1875, has an Introduction of forty-one pages by his son Charles Francis Adams, a scholar, diplomat, author, member of Congress, and an arbitrator on the Alabama claims. He was a man of the highest moral and social standing. These letters and this address are the most keen and discriminating analysis of Masonry, applicable in principle to the whole system of orders, major and minor, ever presented, unless we except Ronayne's "Master's Carpet." Mr. Adams' book must be read to be appreciated. We

can not, for want of space, quote at large. To show the low trickery and easy evasion, and unscrupulous effrontery of the system, we give but one incident. In 1829 nearly 200 Masons met in the grand lodge of Vermont, made up charges in general and indefinite terms, that they, personally, as Masons had been charged by their enemies, with; 1—Being accessory to the abduction of William Morgan. 2—Shielding Masons from just punishment for crimes they might have committed. 3—Exercising a Masonic influence over legislative, executive and judiciary branches of the government. 4—Tampering with juries. 5—Exerting improper influence for the political preferment of the brotherhood. 6—Various blasphemous practices. 7—Causing the death of a distinguished Mason. 8—Sanctioning principles at variance with religion and virtue. 9—The assumption of a power to judge individual Masons by laws known only to the fraternity, and to inflict punishment corporally, even unto the pains of death. This was during the Masonic discussion incident to capture, seclusion and murder of William Morgan for exhibiting in printed form the secrets of Masonry. Every one of these charges had been made and indubitably proved by incontestable witnesses mostly in open courts, not against these Vermont Masons, but against the institution itself, and against the guilty party. Yet these men with the deliberate purpose of misleading the public and of covering up the infamy of Masonry, deny every one of these charges. They apply the charges to themselves and then deny them. The innocence of those 200 Masons of Vermont in no way proves the guiltlessness of all those infamous characters actually involved in the abduction and murder of William Morgan. The system is stained with blood. Its fingers drip with the red fluid of human life. And these Vermont Masons made themselves partners in the crime when they tried to shield the institution by the plea of their own personal innocence. The charges were brought against the order to which these men belonged. They cling to the infamous thing, cry, "We are innocent, the charges are false." But they never denounce the guilty parties. My innocence does not prove the innocence of any murderer or group of murderers. Upon these points Mr. Adams tersely says:

"The charges are against the plain, unequivocal import of the laws of Masonry. The charges are that those laws do in their own nature lead to and instigate the commission of all those crimes, and that they have led to and instigated the perpetration of them." This is a clean statement of the bitter fact, which has never been squarely met, nor have the charges ever been disproved. The evidence stands unimpeached. The only things that have been done are to unscrupulously, evasively or flatly deny the charges, or to raise doubts about them, or to treat them with "Dignified Silence." The silver salver of the Secret Lodge System is Dignified Silence, or golden mouthed orotund oratory, or the bitter, relentless, vindictive persecution and ruin of all those who in any way dispute its progress or sway.

CHAPTER VIII.—CHARLES FRANCIS ADAMS.

Charles Francis Adams vindicates the attitude of his father. He says, "I shall never disavow my old work or shrink from the attribution of it to my hand, whether in private or in public. Very truly yours, C. F. Adams, August 3, 1875."

He says, after a careful study of the subject of Masonry: "A more perfect agent for the devising and execution of conspiracies against Church or state could scarcely have been conceived." The same may be said of all secret lodges. Mr. Adams' introduction to the letters of his father is a masterpiece in English literature. It is clean, clear, elevated, logical, statesmanlike and unique. In describing the growth of the system, he remarks, "In all directions the materials have been collected for a secret combination of the most formidable character." He broadens his view in the discussion and says, "An obvious danger attending all associations of men connected by secret obligations, springs from their susceptibility to abuse in being converted into engines for the overthrow or the control of established governments."

CHAPTER IX.—ELDER DAVID BERNARD.

Elder David Bernard of Utica, State of New York, born in

1798, was an American citizen of high standing. In his earlier years his time was spent in clerkship, teaching school, reading law, and as a student in Columbian College at Washington, D. C. He became a prominent Gospel minister in the Baptist churches of New York State; and during the early part of his ministry he was made a Mason, going through the ineffable degrees in the Lodge of Perfection, during all of which he had administered to him sixty-seven, as he calls them, "profane oaths." He had reached this point about 1826, in the autumn of which year Captain William Morgan was kidnapped, carried away and murdered. Mr. Bernard, then a Mason in good standing and pastor of a church, condemned the procedure openly, and in the lodge, where he was abused, insulted, vilified and threatened and expelled for unmasonic conduct. Then he reviewed and studied Masonry in all its bearings and relations from top to bottom, and in 1829 he issued from the press, "Light on Masonry." The truth of this book was attested by hundreds of competent witnesses. It produced great consternation among the lodges. They determined on the ruin of the author. Failing in this, they undertook the quiet destruction of the book, by hiding away or destroying every copy. But a copy was put in the hands of Rev. Peter Eby, a local preacher among the United Brethren in Christ, living on a farm a mile south of North Robinson, Crawford Co., Ohio, by a man by the name of Smith, who had been a Mason, and had come out from the order during the Morgan revelation, and denounced Masonry as "a wicked institution." Mr. Smith said to Peter Eby, "Tell no one that I have given you this book. It will endanger my life. The Masons are destroying the work. Keep the book secreted till after I am dead. Then have it republished." Mr. Eby did as he was advised. The book was published again in 1859 "by a company," (the parties, Mr. Eby said, being afraid to assign their names) and was "for sale by Vonneida & Sowers, Dayton Ohio." A copy of this book is before me at this writing. The facts in this interesting history are from the Rev. Peter Eby's own mouth to me. Elder David Bernard gave years of careful and conscientious study to this subject, with a keen, penetrating and vigorous mind, and was still living when this

new edition was printed. In his introduction to the original work he says of himself, that, "In the peculiar providence of God, he was led to investigate the subject; he found Masonry wholly corrupt, its morality, a shadow; its benevolence, selfishness; its religion, infidelity; and that as a system it was an engine of Satan, calculated to enslave the children of men, and pour contempt on the Most High." And in the preface to the edition he says, "And Free Masonry is the same now, in the letter and spirit—in its nature and tendencies—in its objects and aims—that it was when I published its secrets to the world."

In 1874 Elder David Bernard delivered a lengthy address on "Reminiscences of Masonic Revelations" before an "Association in Syracuse, New York." This address was published by special request of the association, by a firm in Chicago. In this he confirms all that he had ever said before against Masonry. He says, "I was caught in an evil net." "Sixty-seven times I swore profanely in taking the first seven degrees of Masonry." "As we ascend the Masonic ladder we descend in degradation, moral corruption and death." "Free Masonry is the devil's trap." "It is a fell destroyer, whose enchantments are fatal and whose victims are many." "Free Masonry is the devil's masterpiece." "I have unwaveringly borne testimony for forty-eight years." "I gave to the world, Light on Masonry, chiefly because Masonry opposes the Gospel." Mr. Bernard instead of softening down with age, emphasizes and intensifies his attitude and convictions, the infamous system. It is the most fearful and deliberate arraignment of the Secret Lodge System I have ever heard or read. In its intensity and power of statement it surpasses Adams and Ronayne, though both of these authors are superior in logical acumen, analytical discrimination, and argumentative force.

CHAPTER X.—EDMOND RONAYNE.

Edmond Ronayne is a most remarkable man. He is of Irish extraction, and has all the wit and brilliancy peculiar to that nation.

He has the most marvelous memory of any man I ever knew. I formed his personal acquaintance some years ago, heard his debate on Masonry with a Lutheran minister, and saw him openly exhibit the initiation of a candidate into the first and third degrees of Masonry, or entered apprentice and master Mason. He was past master, Keystone Lodge No. 639, Chicago, Ill. He has written "Free Masonry at a Glance," "Masonic Oaths" and "The Master's Carpet." Mr. Ronayne has made a deep study of the Ancient Mysteries, the Roman Catholic Religion, the Masonic Institution, and of the Protestant Translation of the Scriptures. In "The Master's Carpet" he reviews the similarity between Masonry, Romanism and the Mysteries, and compares the whole with King James' Version of the Bible. The book is illustrated. It is a very lucid work, and is well written, and will carry conviction to any reasoning mind. This is the indictment which Mr. Ronayne brings against Masonry. It mutilates the Bible, handles the word of God deceitfully, and willfully ignores and dishonors the name of Jesus Christ, the Son of God. It is a miserable counterfeit, and by its Grand Masters and Grand Orators, it has the bold effrontery to prate of its noble 'tenets,' and to boast of the high moral tone of its monitorial teaching. It professes to exercise 'brotherly love,' but the 'brotherly love' of Masonry is nothing but the flimsy bond produced by wicked oaths, cemented by selfishness, and enforced by death penalties of which a cannibal might be ashamed. It lays great stress upon 'relief,' but the 'relief' of the lodge means 'relief' for a recompense, and to only him who is 'clear on the book,' and at the very best, is but the fulfillment of a sworn obligation. It unblushingly speaks of 'truth' while the whole vile system is nothing but one tissue of falsehood, from beginning to end; and if the term has any signification at all in Masonic text-books, it simply means that you must lie to parent, wife, child and friend, and even to God himself—falsifying his Word, and rejecting Divine truth in order to be true to Masonry. It alludes to 'temperance' in its monitorial teachings, but the 'temperance' of Free Masonry simply requires that a man must not get so drunk as to become foolish enough to reveal its mountebank jugglery. The 'fortitude' it recommends,

reaches only so far as to enable a Mason to resist the importunities of friends to quit the institution, or of the demands of God and of Conscience to denounce its hidden works of darkness. It alludes to 'prudence,' but it is only to be 'prudent' in all strange and mixed companies, never to let fall the least sign, token or word whereby the secrets of Masonry might be unlawfully obtained. And it refers to justice in its ritual, but, like all the rest of its moral code, it means favoritism to Masonry, to the lodge, and to a brother, but cunning trickery, deception and double-dealing towards the cowans and the 'profane' public." This man thus speaks after years of inside experience with the lodges, and a wide, and deep, and assiduous study of this subject, its cognate branches, and their opposites in the realm of thought and its activities. And what Mr. Ronayne says of Masonry is substantially true in the substructure, essential character and inevitable tendencies of "The Whole Secret Lodge System." The same black thread runs through every web and branch, and cordage of the system, and distinctively marks every secret order, major and minor. This I have unequivocally demonstrated, in my discussion, in this work of the major and minor secret orders. This dark thread everywhere, and always ultimately draws downward. Its uplifts are only temporary, or are due to other agencies, and not to the black bandage. The Christian System, on the other hand, has a distinguishing, but a diverse mark from that of the Lodge. The Christian thread in its many manifestations, differs from the above intexture, character, tendency and color. This will bear any weight and the tincture is blood-red, a symbol of the Life that was poured out among men for our eternal salvation. This red thread is never cut off to fill in elsewhere to meet emergencies. It is whole and undivided. Where you find a red thread in the Lodge you may be assured that it is a counterfeit, a fraud, an imposition. Christ is not essentially, organically or approvingly in the Secret Lodge System. Christ is in the heart and life of the true believer, in the truly Christian home, in the true Christian Church in all its forms, and in the considerate and open civil government in whatever adequate and righteous and progressive form it may take.

But Christ in the lodges is an alien, subordinate, a figure-head, and not an interpenetrating Spirit. "Wherefore if they shall say unto you, Behold, he is in the desert; (of Utah;) go not forth: behold, he is in the secret chambers; (lodges;) believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Christ does not work in, nor through the Secret Lodges, but through and in the churches and in the open daylight of heaven and under no dark pledges of organized secretism. The secret lodges are now and always have been a hindrance to the advancement of the true Christianity. And as long as they exist, and wherever they exist, they stand directly athwart the path of the Christ.

CHAPTER XI.—THE BOSTON ORATOR.

Joseph Cook, the Boston Orator. We here introduce in full the address of Joseph Cook of Boston, on "Disloyal Secret Oaths," delivered in Chicago in 1890. It was revised and corrected by the author. Mr. Cook needs no commendation from us. He has a world wide reputation as a thinker, a scholar, a Christian, as an untrammelled investigator of questions under his consideration, as an orator, and as an undaunted public speaker and writer, in the expression of his conviction. This is followed by some shorter testimonies with which we close this part of the work.

These are not a tithe of testimony we might adduce. To give all would not be possible in the limits of this book, nor is it necessary. If these produce no conviction, more will not effect any better results. There are those who are determined to believe a lie that they may be condemned. Nothing will reach such hardened souls but suffering. Only pain will penetrate their perverted understanding, and misery will make them see what is the mind of God.

DISLOYAL SECRET OATHS.

Address of Joseph Cook, Boston, at the Conference of Christians,
Chicago, 1890.

Revised and Corrected by the Author.

If I am not mistaken, Mr. Chairman, and ladies and gentlemen, there are two kinds of secret societies—the gilt-edged and the guilty edged. The former are made up chiefly of fuss and feathers, regalia and pewter swords; we are too much in earnest to pause to discuss them now. But the latter are dipped, sometimes not merely in sacrilege; they actually touch blood. My chief topics to-night are Mormonism, Clan-na-Gaelism and Jesuitism,—all of the disloyal species, so that I might say that my central subject is disloyal secret oaths. Every piece of cordage in the British Navy has a red thread running through its center. Disloyal secret oaths run through all the worst kinds of secret societies, and it is the worst kind that we are here to discuss chiefly.

There have happened lately three very important legal events: first, the exposure in this city of some of the secrets of the Clan-na-Gael society and its allies; next, the exposure in Salt Lake City of the secrets of the Endowment House oaths; and thirdly, the justification, by the decision of the Supreme Court of the nation, of the famous Idaho Test Oaths, disfranchising Mormons. The Supreme Court has gone so far as to assert that any one who is known to have taken the Endowment House oaths should not be naturalized, and, if he has been naturalized, should be disfranchised.

As our population grows, and political prizes in America become vaster, the danger from disloyal secret oaths will increase.

This nation is very small in numbers compared with what it must be in time. We have 65,000,000 of people governed by about 13,000,000 of voters. Of the 13,000,000 about 3,000,000 fail to vote in every closely contested election. They are stay-at-homes. When the margin is narrow these absentees easily determine the result. Now, what have you left? I hold up my hand to represent

the 10,000,000 voters of this country. Two millions of those are illiterates; and more than 2,000,000 are members of secret lodges of various sorts. I shut the two smaller fingers of my hand to represent the general effect of illiteracy and of the secret lodge system upon our national politics. In any closely contested presidential election, either of these forces alone might determine the result. Here you have the great Satanic thumb of the Whisky Ring, with its allies, the brothels and gambling dens. They clasp themselves over the illiterate classes, and have a good deal of help from various of the worst kinds of lodges, in spite of the entire freedom of some of our secret organizations from alliance with the Whisky Ring. I do not charge them all with such alliance, but in politics some lodges form such alliances frequently. Here you have the Democratic and Republican parties, the two great fingers of this hand. Here is this powerful combination, and you notice what power that combination may have upon these two fingers. Politicians are good arithmeticians. When the margin is narrow there is nothing for those fingers but to stoop down and get votes from this combination. It is over and under, and over and under, and over and under, and things are immensely mixed. This is the grip that is on the throat of every great municipality of the country. And here is your Republican party that has done wonders in some States for temperance and morality, but which, when it meets in this city as a national organization, forgets until the last day of its session to say anything upon the chief mischief of our time—the chief mischief that has more money behind it and has caused more trouble than ever slavery caused. On the last day of your Republican Convention it passed a timid resolution in favor of all judicious measures for the promotion of temperance and morality. As a national organization, it is not under that thumb; it is over it and under it, and over it and under it.

Now, the solemn truth is that already three-quarters of our public officials are members of secret societies. It is supposed to be very essential to the success of a politician that he have the support of the lodges. I am asking you to look at this combination of forces in national politics in order that you may make a calcu-

lation in your thoughts of the ultimate danger of disloyal secret oaths. This topic should be discussed, not only for tonight, tomorrow, next week, next month, and the next year, but for the next century. If these are the postures of our parties and politicians in the present hour of a thin population, what will be their postures when we have a hundred and fifty and two hundred millions, and when the national grab-bag is a thousand times broader and deeper than at the present hour?

If, at this hour, it seems somewhat dangerous to a man's popularity and influence to oppose the system of lodges or disloyal oaths; if I, for instance, run considerable risk in uttering myself candidly to-night on this topic, what will be the risk if we allow the deadly upas tree to grow until it has attained its full height? In the present combination of forces and politics, so much force and power can be exercised by secret combinations that almost no politician dare oppose them. What may be the power exercised by them ultimately in a population compared with which our present masses altogether on this Continent are a mere sprinkling? If it is already impossible for any one to speak out on this topic without being shot at, or shot into by the arrow of slander in ambush, then it is high time to draw out the fire of the enemy and know where we are.

It was my fortune in Salt Lake City some years ago to speak very candidly on the mischiefs of Mormonism. I made some attempts to discover the secrets of the Endowment House. Of course, I could not enter that great Bastille. There it stood with its walls twelve and nine feet thick, with its narrow windows and its guarded doors. The building was not finished when I was first in Salt Lake City, and yet it had the appearance of a structure intended to be a fortress as well as a place of secret asylum. I was told by some judges of the United States Courts that the Mormon Endowment House oaths contained distinctly disloyal pledges. Various pamphlets had been issued on this topic. I gathered everything I could put my hand on that was in print. I cross-examined a parlor full of gentlemen one evening, some of whom were seceded Mormons, as to the character of these oaths. In short, I obtained

from various sources almost the information which has now come before the public as a result of judicial proceedings of the most careful kind in Salt Lake City.

What could I do with that information? It was not official, it was not legal; it was information gathered by travel. I personally credited it, but you can say of a seceding Mormon that he has been embittered by his experience, and is not to be trusted. You can say, as Mormons did say, that rightly interpreted, the oaths were all loyal. You can say that the seceding Mormons have been misled, and that they have not gone through the whole scale of Mormonism and do not understand it to the top, and that real loyalty abides at the summit, however much disloyalty might be in the roots of the tree. I found I could not do anything with that information, and yet I had as much information as I have now.

You cannot get a hearing for hearsay on the subject of secret societies in this country. You must have actual, legal evidence, and that is the reason why to-night I have resolved to put my foot down on nothing but absolutely legal evidence received in the courts. When I come to the topic of Masonry I mean to say nothing that has not been justified over and over by investigations conducted in legal manner in our courts of law. As to the Endowment House at Salt Lake City, we have now obtained full information through the courts, and the public is convinced that there is no longer any doubt about the disloyal character of the Mormon oaths. The very highest judicial tribunal has settled the question once and for all that a man who has taken these Mormon Endowment House oaths should not be naturalized, and that if he already calls himself a citizen he should be disfranchised.

It has been shown that the public information on this subject, gathered from the best sources, none of it likely to be authoritative to the whole public, was after all correct, and that what we heard from seceding Mormons was the truth. What we gathered from judges, who had shrewd surmises as to the character of these oaths, was correct. We ought to take a lesson from this as to some other subjects connected with secret societies where we are rebuffed by being told we know nothing about the matter. We knew

something about Mormonism before this legal evidence came to us, and I maintain that we know something about the vaunted secrets of some societies amongst us. We have other good evidence to produce from sources outside the courts; nevertheless, I mean to stand on the legal evidence. Let us not allow ourselves to be intimidated by being told that we have never been members of secret societies. Some of us have been. But there has never been any great secret society in this land that has any secrets it can keep long. The reporters of this country are an omniscient class, and not under any oaths to keep secrets. I am convinced that our impression of the oaths taken in secret societies of the land is about right, and yet I will not assert that this is the case, for I wish to stand on strictly legal evidence. Our experience with the Mormon Endowment House oaths should convince us that the shrewd surmises of our best scholars, our best legal minds, our best editors, are after all very near the truth, and that legal investigation will probably justify our position.

Let me take up next this topic with which you are so familiar in Chicago, the murder of Dr. Cronin. I want you to look at the atrocity of such proceedings as were brought out in detail before your court, the atrocity of the conspiracy hatched in a hot-bed of faction in a vast organization extending across the Continent. Let our population be doubled and trebled; let political prizes be increased; let the attempt to bring on a contest here between factions and a war there between sections of some secret organization be increased in virulency in proportion to the increase of the size of the prizes, and you can imagine that many a secret murder might occur, traceable to just such organizations. The Death of Dr. Cronin was probably providential. The absolute infernality which lies in the principles that led to the murder of Dr. Cronin may grow to a serpent twining around our Republic as the serpent twined around the Laocoon of old. Our duty is to seize that serpent by the throat while he is young, and unwind his coils from the body politic and social and religious, and then hurl the viper back into the chaos where he belongs.

Many ministers have gone into secret organizations. Numbers

of our best citizens are in them. I am not assailing any man's motive. An organization is one thing, but the men in it are another. There may be good men in it. I suppose there are a multitude of really excellent men in the different secret organizations of this country that really do not know the characters of the organizations or have not reflected on them. If they find themselves deceived after they join a society, sometimes for fear of trouble they do not leave it. Very often, however, they do leave. There are very many secret organizations in this country with thoroughly good men in them who rarely attend the meetings, but pay their dues. Only about one out of five of the Freemasons, it is said, is regular in attendance. I am not classing the Freemasons with Clan-na-Gael people, because I believe they are on a much higher plane; but I shall have enough to say about the possible abuses of Masonry.

Your Clan-na-Gael people have been proved to be dangerous to society. In view of some of their principles it is not improper to affirm that those who are loyal to them are disloyal to the Republic. I mean by a disloyal secret oath, an oath that is not authorized by the public law, or that tramples on the authority of the state or of the church, or of both together. I maintain that a secret oath of that sort ought to be illegal, and ought to be regarded by the church as reprehensible.

The statutes of Vermont up to 1880,—I suppose up to the present hour—made such oaths illegal. I am discussing Clan-na-Gaelism, and you will not think that Vermont is narrow or bigoted because she puts a penalty of \$50 to \$200 upon every secret oath not authorized by public law. Here, I say, is the red thread in the center of the cordage. Put an end to secret oaths and you put an end to all societies founded upon them. Vermont has made secret oaths, not provided for by her statutes, illegal and punishable by fine, and so has actually uprooted all societies founded upon such oaths. In the Revised Statutes of Vermont, as published here in the edition of 1880—a friend of mine very kindly obtained this law book for me this afternoon—is the following:

'A person who administers to another an oath or affirmation or obligation in the nature of an oath, which is not required or

authorized by law, or a person who voluntarily suffers such oath or obligation to be administered to him, or voluntarily takes the same, shall be fined not more than \$200 and not less than \$50; but this section shall not prohibit an oath or affidavit for the purpose of establishing a claim, petition or application by an individual or corporation, administered without intentional secrecy (this shows that where secrecy is intentional the oath is illegal) by a person authorized to administer oaths, or an oath or affidavit for the verification of commercial papers or documents relating to property, or which may be required by a public officer or tribunal of the United States, or of any state, or any other country, nor abridge the authority of a magistrate."

That is the law of Vermont, and I beg you to notice that the penalty here mentioned has been doubled since 1833.

You say the excitement at the time of the murder of Morgan naturally caused competition between politicians to catch the Anti-mason vote, and that in the swirl of public excitement Vermont was ready to pass this law. That law was originally passed in 1833, but the penalty was only \$100. In 1839, six years after, Masonry had been superseded by anti-slavery as a topic of great prominence in politics. Vermont doubled the penalty, and here she has kept the penalty on her books fifty years—\$200 the highest fine for taking an oath or administering an oath not provided for by the laws of the commonwealth.

Now, I maintain that in Mormonism, in Clan-na-Gaelism and in Jesuitism, it is high time that we carry the Vermont principle, of making secret oaths illegal, through all our States; and in fact, through Freemasonry also, if you please, for the Vermont scythe would cut up Freemasonry. To use the admirable metaphor of the eloquent gentleman (Dr. Wallace) who has preceded me, Here is a scythe that mows through the whole swamp of the pestilential growth of oath-bound secret organizations. The keen blade of the Vermont revised Statutes I wish to see in use everywhere.

I brought to the platform a legal opinion from no less a man than Daniel Webster, given when Massachusetts had passed a law

like that which is now in force in Vermont. It is astonishing what weight Webster could put into a few sentences, and how a whole topic would be covered on its many sides by half a dozen of his judicious clauses.

“All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among men living together under public institutions, and are dangerous to the general cause of civil liberty and justice. Under the influence of this conviction I heartily approve the law lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations.”

Webster, according to that opinion, would justify this Vermont law, and all I stand for here tonight is just that principle in its entire natural application. If Webster was a fanatic, if the legislators of Vermont for fifty years have been fanatics, then we are fanatics for justifying this central principle.

I now come to Jesuitism, and I beg leave to say that I do not wish to attack any man's religion. I would speak of Catholicism as a religion with all due respect. I am not here to discuss that topic to-night. But Romanism as a polity is another matter. Political Romanism is under the management of an oath-bound secret organization called the Jesuit body. Now, as cool an authority as the *Encyclopedia Britannica* says, in its last edition, that Jesuitism at the present hour, as a secret oath-bound organization, is a naked sword with its hilt at Rome and its point everywhere. That sword has been drawn of late for the destruction of the American common-school system. Our Republic rests its chief weight on a tripod, of which the three supports are a free church, a free school, a free state. The tripod is of such a nature that when you break either of the supports, the whole tumbles. It is beyond controversy that the arm of the most powerful ecclesiastical organization known to history is lifted with that Jesuit sword in its hand for the purpose of cutting to pieces the historic, absolutely price-

less American common-school system. I say, paralyzed be the arm that is lifted for such a purpose!

The power of Jesuitism is in its secret oaths. It is said that ten men with an understanding with each other can manage a hundred men in almost any assembly. Jesuitism in this country is like the ten men who have an understanding among the hundred who have not. You say it is not very powerful in this Republic. It is supposed at the present time that the majority of the Jesuits are here. They have been driven out of France, out of England, out of Germany. Of course they have tried to return and recover their supremacy, but they are here in larger numbers because they have been expelled from other countries. They have been driven out of large parts of South America. Near my blessed summer home in the Adirondacks, at Lake George, there was an immense fire last summer and rattle-snakes and other inhabitants of the woods were driven into a ravine. So much territory was burned that all the wild things in that region were frightened away to a certain quarter to which they naturally fled as the flames followed. Now, Europe has been burned over again and again; many South American states have been burned over again and again by flames of indignation against the political intrigues of the Jesuits, and the exiled serpents have come to the United States. Their power is in their secret organization.

You are told that it is dangerous to discuss this topic. It is dangerous not to discuss it. Many newspapers have Catholic editors and reporters. I thank God that the great dailies here in your noble city of Chicago, however, have lately been telling much truth about Jesuits, and have been defending our public school system in a manner for which I make by best bow to the public press. I have been known to criticise the press, but I praise your Chicago Inter-Ocean and your Chicago Tribune for discussing the relations of political Romanism to our common schools, and for defending distinctively American ideas in that connection. But the Jesuits are not disheartened; they know the power of secret organization.

What have we done in Boston? We have gone back to Daniel

Webster's principle. We have gone back to the underlying thought of the Vermont law. We have gone back to the old doctrine of Massachusetts, that every official shall take an oath that he renounces all allegiance to every foreign prince, prelate, state or potentate. We want every Jesuit in the land to take an oath of such renunciation, and any Jesuit or any citizen who will not take an oath affirming that the civil law is in his opinion superior in authority to any ecclesiastical law or to the mandates of any secret organization, shall be disfranchised or shall never be naturalized. In this way we may disencumber ourselves of real aliens. We think there is reason for returning to the view of our forefathers. The Massachusetts people are beginning to see that their fathers were none too cautious.

There is a Boston Committee of One Hundred that has been doing highly valuable work in connection with the defense of the common school system. I hold in my hand a pamphlet which they have just issued and of which the Secretary of the Association, Dr. Dunn, a very scholarly gentleman, is the author, in which the doctrine is published with the full concurrence of the Boston Committee of One Hundred, embracing many distinguished names, that a man who cannot take such an oath as that should never be admitted to the right of suffrage. We stand here on the principle that disloyal oaths should disfranchise the taker. The judge who gave the decision concerning these Endowment House oaths would give, I believe, a similar decision as to the famous—I might have said infamous—oaths of Jesuitism. No man can be a good Jesuit and also honest and take the oath once in use in Massachusetts to renounce allegiance to foreign potentates and prelates. I fear, however, the Jesuits will take that oath and violate it as often as the interests of their order require.

There was issued, not many months ago, an encyclical by the Pope of Rome in which he says that it is the duty of every good Catholic to be guided by the political wisdom of the Vatican. I have the language here before me. When the church has spoken on any matter of faith and morals, the church members obey; but Cardinal Manning says that that "morals" includes the field

of education and politics. Jerome Bonaparte, a relative of Napoleon Bonaparte, married in Baltimore. A descendant of his, Charles Jerome Bonaparte, made a speech at the recent convention of Roman Catholic laymen in that city. In it occurred this sentence: "The Pope of Rome may be a prisoner or an exile, but he can never be a subject." That Baltimore convention of Roman Catholic laymen adopted a platform of principles, and in the last paragraph asserted that any government which passes any law affecting the interests of the Pope acts without authority, and that convention denied the right of any government to pass any such law without the Pope's full previous consent.

What has all this to do with secret societies? The Jesuit order at this moment is supreme in Rome. The Jesuit order is an oath-bound organization, and its oaths are actually disloyal in substance and form. I make myself responsible for that statement, without making myself responsible for asserting, that this or that pretended text of the Jesuit oath is the actual text; there is great debate about what the text is. But I maintain that no Jesuit can honestly take the oaths required of him by the clerical party and remain loyal in the American sense to our institutions. I maintain that Jesuitism does divide the allegiance of the Jesuit who takes those oaths honestly.

The proverb in Rome is that there are a Black Pope and a White Pope. The Black Pope is the head of the Jesuit order, the White Pope the head of the Roman church. Whenever they disagree the Black Pope has his way, and whenever they agree they rule the world. The Black Pope is the more important pope, and the Black Pope is the head of an oath-bound secret order. I am for applying the Vermont statute to that organization. I am for applying that principle of Webster and of the Boston Committee of One Hundred to the whole range of the pestilential, disloyal oaths. Vicar-General Preston said, in New York City, not many months ago, "The Catholic who will take his religion from Rome, but not his politics, is not a good Catholic." There are a multitude of good Catholics who resent this. I am not bringing

this as an imputation of disloyalty against good Catholics, but I will not vouch for the loyalty of the clerical party as a class.

Enlightened Catholic parents know very well that our schools are better than parochial schools, and that the attack upon our schools is organized chiefly by this Jesuit society. The Roman Catholic laymen themselves will be grateful to us for leading in an onset which will deliver them at last from bondage. South American Catholics have shaken off the Jesuit yoke. In Chili there is a fine for sending a child to a Jesuit school for instruction. In the Argentine Republic the parochial schools are put under close supervision. That republic is so filled with the modern spirit that it will not submit to Jesuitism for a moment. In all the republics of South America the yoke of political Romanism has been shaken off, although the Catholic faith of the people has remained. Many of our Roman Catholics, devoutly attached to their faith, are still ill at ease under the power of this secret society in clerical form; and if we raise a huge wave of popular indignation, I have no doubt will take advantage of it to assert their own liberties in the United States as they have in South America and in Mexico. Parochial schools are abolished in Mexico. In this foreign attack on your common schools you have an exhibition of disloyal secret oaths setting up a power within a power and introducing here actual alien authority. Cardinal Manning, of London himself well understanding the power of the secret organization of the Roman Catholic church, says,—and he said this in public to Roman Catholic ecclesiastics—“It is your mission, Holy Fathers, to bend and to break the will of an imperial race.” I say from Chicago here, the city of the Great Lakes, to Cardinal Manning, that we have now, thank God, no slave and no king on this continent, and that we shall never go into bondage to any king or prelate on the other side of the sea. But you are in danger of having a struggle on that matter, because you underestimate the power of the Jesuit oath-bound secret organization.

In the few minutes left me, what shall I say of Freemasonry? It is an oath-bound secret organization. There are many good men in it. It has not been guilty of high crimes and misdemeanors

as Mormonism or Clan-na-Gaelism or Jesuitism has been; and yet it was asserted at the time of the Morgan excitement that the skirts of Freemasonry were dipped in blood. I think we know pretty well what Freemasonry is. I am not a bit curious about its secrets that are said not to be discovered. There is a certain childishness about the pretense of secrecy in Freemasonry that amuses us. We understand thoroughly well what Freemasonry is, and many of us who have friends in the organization dislike to hear the full mischief of secret oaths discussed. But where does our Vermont scythe swing? Vermont repealed the charter of one of these grand lodges. She took away from each chapter of that State all power to hold property. The law was aimed at Freemasonry as well as at other organizations; and aimed chiefly at Freemasonry in 1833. That law, if carried out everywhere, would sweep Freemasonry out of this country.

Well, you would say a good deal of good would thus be struck off. It is a benevolent society. It takes care of a good many many people. Freemasonry confines its benefactions to its own members, and unless you pay up your dues and take three degrees you do not get a handsome burial; and it is not certain that your widow will get much attention. On the whole, the benefactions of Freemasonry do not amount to a third part of the fees paid in by the different members. It is said that the Oddfellowship is a more expensive institution than Freemasonry. I think, on the whole, that each of these organizations can afford to be tolerably benevolent to its own members. They take in so large an amount that they may well give out a small amount. I do most solemnly believe that all the good that Freemasons and Oddfellows do might be better accomplished without any secrecy at all. I have no objection to their benevolent purposes. I have no objection to several of their minor principles. But hear the facts ascertained on legal evidence. One of the Masonic authorities—a leading member and sometimes called the Poet Laureate—is quoted by Prof. King as having said that, in 1830, 45,000 out of 50,000 Masons then in the land abandoned their lodges, and by so doing substantially confessed that Morgan's account of the oaths and ceremonies was correct. Think of forty-five

out of every fifty abandoning the lodges after that exposure! That was one of the most stupendous pieces of testimony ever given concerning the oaths of Freemasonry. I do not care what the special phraseology is—there may be dispute about that. Here are actions that speak louder than words,—honest men going out of Freemasonry because it has been practically admitted that certain revelations concerning it were correct. We have had adhering Masons three or four times give testimony in the courts as to the character of their oaths. We have had seceding Masons do this again and again, so that there is in existence good legal evidence as to these oaths. It is uncontroverted and incontrovertible that the Masonic oaths are such as the law does not call for. They would be all forbidden by the Vermont test. Swing that scythe and you cut down all these oaths, because they are secret and illegal.

You now and then obtain very frank expressions from some Masonic official. You find, for instance, an official of a Grand Lodge in Missouri saying in his report of 1867:

“Not only do we know no North, no South, no East, 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. We are a nation of men bound to each other only 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 besides.”

Now, if that is not buncombe and braggadocio, it is treason. Perhaps it is both. It would not mean much if an ill-balanced man, some unauthorized writer, were to utter sentiments of that sort; but every now and then sentiments of that kind crop out and they are not repudiated. They are adopted and printed and scattered all over the land. The time has come when we must notice such threats as these. If disloyalty of this sort is anything but mere brass, it might lead to blood.

What I maintain emphatically is that Masonry in itself thus sets up certain standards which cannot safely be recognized by loyal men. I do not say the Masons are disloyal. A great many of them take the first oaths without knowing what comes with the other

oaths. The idea of that double kind of humiliation! Taking an oath that you do not quite understand, and taking an oath not to reveal secrets that have not been revealed to you! That is tying a noose around your own neck with your own hands. It is a degree of humiliation that I cannot conceive of a person of manliness submitting to. How men do it I do not know; but they do it.

Take the religious side of Masonry. It is said, and it is denied, that the name of our Lord is excluded from the reading of the Scriptures in the Masonic lodges and from prayers in the presence of Masonic saints. It is affirmed distinctly that the name of Christ is always shut out on these occasions. Here I hold in my hand the order of exercises for initiation of a member in a Chicago lodge, and among hymns which are given here you have some with distinctly Christian titles: "My Faith Looks up to Thee," "Near the Cross," "Lead, Kindly Light," and one entitled, "Christ, Our Pass-over." The pill is gilded; and by opening the mouth wide and shutting the eyes tightly enough, you can swallow it, even if you are a minister. But, for one, I do not envy the condition of the stomach that is filled with medicine of that kind. I cannot think that the breath of the Gospel would be sweet when the Gospel is preached after a mass of those nauseating ingredients have been swallowed by the pastor.

Of all I wish to say of secret societies, this is the sum:

Secret oaths—

1. Can be shown historically to have often led to crime.
2. Are natural sources of jealousy and just alarm to society at large.
3. Are especially unfavorable to harmony and mutual confidence among men living together under popular institutions.
4. Are dangerous to the general cause of civil liberty and just government.
5. Are condemned by the severe denunciations of many of the wisest statesmen, preachers, and reformers.
6. Are opposed to Christian principles, especially to those implied in these three texts:

"In secret I have said nothing."

"Be not unequally yoked together with unbelievers."

"Give no offense in anything, that the ministry be not blamed."

7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.

8. Are forbidden to church members by some Christian denominations, and ought to be by all.

The following denominations are committed by vote of their legislative assemblies, or by constitution, to the exclusion of Freemasons from church membership: United Presbyterians, United Brethren, Seventh-Day Adventists, Christian Reformed Church, Primitive Baptists, Seventh-Day Baptists, Scandinavian Baptists, German Baptists or Dunkers, Friends, Norwegian Lutherans, Danish Lutherans, Swedish Lutherans, German Lutherans of Synodical Conference and General Council, Mennonites, Moravians, Plymouth Brethren, Associate Presbyterians, Reformed Presbyterians, Free Methodists, Wesleyan Methodists, Hollanders of the Reformed Church, and various state and local Associations of Baptists and Congregationalists.

Mr. Emerson says that the creed of Episcopacy in England is that by taste you are saved. Now, I fear that there are some people, some very excellent people, who believe that by the good things in Freemasonry we are saved. That is an immensely unsafe creed. I do not say that Freemasonry teaches nothing but deism. Freemasonry claims that it does not deny Revelation; but, I suppose, it eliminates some things from the New Testament when it uses Scriptural extracts before a lodge. "It cannot be denied," says the impartial Encyclopedia Britannica, "that the German, Dutch, Belgian and French magazines of the craft occasionally exhibit a tone which is not favorable to Christianity, regarded as a special revelation."

Many will say, "Go into a lodge. There are a hundred in that lodge who are not church members; you may do good there. The more church members of you who are there, the less likely the lodge

is to do mischief," But you may be bound hand and foot in the lodge to measures that you detest, and your oaths make it important for you to submit to the majority. How are you to maintain there your Christian standards? Many of you leave when you find the lodges going in unchristian courses. Why cannot you help keep young men from going into paths you find so rough? Why cannot you open your lips and say to all who are out, Stay out?

If Euripides, who was once nearly torn to pieces by an Athenian audience because supposed to ridicule certain mysteries of ancient secret societies, were here, he would advise those who are outside of secret societies to stay out. If Socrates were here, he would advise you to stay out. If the Apostles were here, they would say: "Be not unequally yoked together with unbelievers." "Give no offense, that the ministry be not blamed." If Christ, our Lord, were here, he would say, "I spake ever openly. In secret I have said nothing."

The experience of many generations justifies those Churches which oppose secret oaths, and those commonwealths which have made them illegal, and the scores of eminent statesmen, preachers and reformers who have warned the world against them. As Wendell Phillips used to say, "A secret society under our free government is not needed for any good purpose, and can be used for any bad purpose." Let those who are outside of oath-bound secret societies stay out. I exhort you to stay out in the name of personal independence; stay out in the name of patriotism; stay out in the name of Christianity. And to those who are inside oath-bound organizations, I say, Come out as patriots; come out as Christians; come out as unmanacled men.

CHAPTER XII.—BRIEF TESTIMONIES.

Socrates, Diogenes, Agesilaus, and Epaminondas, eminent men among the ancients, never partook of the mysteries. They condemned them for their methods, their principles and their associations.

George Washington, having an inside knowledge of Masonry, in his farewell address to his countrymen, warns them against the character, workings and danger of all such associations to civil government.

Dr. Howard Crosby, Chancellor of the University of New York: "Secret societies are pretenses, and thus at war with truth, candor and manliness."

Dr. Thomas Arnold, of Rugby: "These half-heathen clubs, including, above all, Freemasonry, are, I think, utterly unlawful for a Christian man."

Bishop Hamline of M. E. Churches, Diary, 1848: "North Ohio Conference has progressed rapidly till this time, but Masonry and Odd-Fellowship have arrested us. They are a bane in the midst of us, and have done us much harm."

John Hancock: "I am opposed to all secret associations."

Samuel Adams: "I am decidedly opposed to all secret societies whatever."

Thaddeus Stevens: "By Freemasonry, trial by jury is transformed into an engine of depotism and Masonic fraud."

Wendell Phillips: "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."

Edward Everett: "A secret society so widely diffused and connected as this, puts a vast power, capable of the most dangerous abuse, into hands irresponsible to the public."

General U. S. Grant: "All secret oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

Chief Justice John Marshall: "The institution of Masonry ought to be abandoned as one capable of much evil, and incapable of producing any good which might not be effected by safe and open means."

President Millard Fillmore, John C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it cannot control."

John Quincy Adams: "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."

Disraeli Lord Beaconsfield: "In conducting the governments of the world there is not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

Charles Sumner: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Fræemasonry and slavery; and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

Gerrit 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 ballot-boxes. Moreover, 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?"

Dwight L. Moody: "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. They are unequally yoked with unbelievers. 'But, Mr. Moody,' some say, 'if you talk that way you will drive all the members of secret societies out of your meetings and out of your churches.' But what if I do? Better men will take their places. 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."

L. W. Munhall: "I belonged to two secret societies, have bumped against nearly all of them, and I know what I am talking about. Their sociability and benevolence may be all well enough, but they belong to the world. In one to which I belonged, it was voted to hold a banquet with champagne and a dance. I protested, but was overruled by the majority, and therefore came out from among them. Another got up a theatrical performance, and I left it. A man came to get me to go back. I told him why I left, and that I belonged to the church and would not have fellowship with such ungodly performances. He said, 'Don't you know bad people who do wicked things in the church?' I said, 'Yes, but when the church votes to approve their wickedness, I will get out of the church as quickly as I left the lodge.' When a man belongs to two or three lodges and attends their weekly meetings, he hasn't got any time to go to the prayer meeting, and generally very little money to give to the cause of Christ."

George F. Pentecost: "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 hearts 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."

Ex-President Chas. G. Finney: "We have then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God de-

mands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."

This is but a tithe of the testimony that can be adduced. A large volume can be filled with like testimonies. They are all of undoubted character. They would be heard in any impartial court of justice. These testimonies and the preceding facts and arguments ought to convince any unbiased mind open to the reception of truth.

Many otherwise sincere, truthful and well-disposed persons have been unwittingly drawn into this network of Satanic snares. The inducements have been many. The allurements are often very captivating, especially to the carnal heart. The appeal is made to curiosity, self-interest, association, society, the enlargement of one's acquaintances, increase of usefulness, the hope of help, promotion, popularity, good-will, false representations, the motive of fear, and of approbation. Every avenue of the human soul is approached, in order that the barriers may be broken down. The secretive element in human nature is fed, and nurtured and cultivated. Most of these persons never study the principles, methods, influences or tendencies of the secret orders. They are carried along with the tide. They remain active or nominal members, and accept what good comes along these lines, and omit or excuse what evil they may see, or become corrupted by contact with or indulgence in wrong. They may quietly drop out and live a trammelled life, bound by their obligations, too weak or indifferent to testify against the iniquity. If these men were to speak out what they know and feel, or if they were to study their own real attitude and relation, the testimonies would be increased many-fold against the system. It is the mission of this book to multiply in a constantly accelerating ratio, the verbal and practical testimony against all darkness, and in favor of truth, light, and righteousness.

PART IV.

THE SPIRIT OF THE MUSE

Introduction.

There is a poem in everything which God has made. We may not see the picture, but it is there. Everything in nature is not only "very good," but very beautiful. Like the uncouth rock, or the barky trunk of the tree, it needs but the hand of the artist to bring out the hidden beauty. We may sing of the stars or the dull clods of earth, or any intervening object, and they are all redolent with a divine aroma and glory. Evil things may be set in contrast with the beautiful images in the Kingdom of God, and thus men and angels may be warned and charmed away from error and attracted to the true and the good.

What is poetry? Not all verse.

1. Poetry is elevated thought. It is not common or ordinary. It is above the common. It is tho't in a higher, purer realm.

2. It is choice expression, not low or vulgar language. It is refinement in the use of words, and phrases and sentences and paragraphs. It is beauty in word pictures.

3. It is rhythmical expression. It is stately, and regular in its steppings. Its feet are in measured tones. It glides along in its words like water over the pebbles in the brooks. It rises and falls

like the billows on the ocean, or the undulations of the country so pleasant to the eye. It is not flat, or monotonous, or jagged, but rises to beautiful views, and falls in graceful cadences.

4. It is the outward and highest reach, and play, and excursion of the fancy and imagination. It delves in the earth, it mingles with the mines, it sails over the waters, it dives to their depths, it floats on the air, it traverses ethereal heights, it enters the dome of blue in the sky, it mingles with the stars, and takes views of the Deity and his abode, and listens to his hosts, and brings back their songs to earth. It stands on the verge of the abyss, and sends a plaintive and persuasive voice into the deep darkness of that dismal abode.

5. Poetry is an original conception. The Greeks called it an invention, a creation of the imagination. The word poetry means to make. Existing material is taken and something new is made. It is not a novel, but a novelty, something new. It is a coin fresh from the mint of mind. It is the crop of a new year, a new age, a new thought. It may be saying the same thing over in a new rhythmical form.

6. It is an appeal not only to the fancy and imagination, but also to the emotions. Some of the most touching strains that move human hearts are the verses recited or set to music. There is no heart proof against the power of song. The strains of the poet excite the wildest passions of love or hate. The one is use, the other abuse.

7. Poetry is also an appeal to and a gratification of the sense and taste of the beautiful, in form, in thought, in expression. The true poet dwells in the world of beauty. He sees, admires and expresses and recommends beauty. He calls out this element latent or active in every soul. Beauty primarily refers to what is pleasing and attractive to the eye. But by an easy transition it is applied to all the senses and to the understanding. Percival says:

“So beauty, armed with virtue, bows the soul with a commanding, but a sweet control.” It is a vehicle of Truth. This is the primary office of Poetry. Its mission is to present the

Truth in an attractive form, and by its rhythm and rhyme to aid the memory and impress the heart. Hence Job, the Psalms, Proverbs, Canticles and much of the prophets are in the form of Hebrew poetry. The finest strains in all languages are found in the realm of Poetry. The conception has been known from the earliest historic ages.

Poets are not made, but born. The gift may be cultivated and improved, but it cannot be mechanically imparted. It requires special natural endowments in large development. These are acute senses, ideality, imagination, time, constructiveness, language, ardent love of the pure and beautiful, memory, and a fine discrimination.

There are three forms of the poem. These are the Prose Poem, the Blank Verse, and the Rhymes. These all meet the above conditions, when they fulfill the proper ideal.

Poems are intended to be read, studied, recited, chanted, acted or sung. Their purpose is the pleasure, the happiness, and elevation of mankind in thought, feeling, motive, morals, and action. Their tendency is to develop the better nature in the human races. It is never the true purpose of poetry to degrade or corrupt the mind, heart or life. It is the very reverse. The true poet always aims to please, interest, elevate, profit and improve his readers and hearers. It is the abuse and perversion of the poetic gift and spirit of the Muse to degrade, defile or demoralize any subject or person. The Spirit of Poetry is a Divine Benediction, and in its proper development, allies the soul more closely to the Deity.

March 6, A. D., 1908.

1. AN EDEN LIFE.

I.

How blest the man whose wish and care,
A few paternal acres bound
Content he breathes the native air,
On his own ground.

II.

The herds give milk, the fields give bread,
The flocks his family attire;
The trees in Summer umber shed,
 In Winter fire.

III.

With happy, honest face we find
His hours, days, years glide sweet away,
In health of body, peace of mind,
 Without affray.

IV.

His soul is undisturbed at night.
He sleeps, and reads, and thinks and prays;
In all these things he takes delight
 In open ways.

V.

A recreation is his life;
His meditations have no thorns;
His home is free from every strife,
 And life adorns.

VI.

Thus let me live, tho' little known;
Thus dearly loved, Oh, let me die!
Tho' to the world no single stone
 Tells where I lie.

VII.

This will be more than earthly crown,
Or all that secret lodges bring;
For when I lay my service down
 I shall be king.

VIII.

Then in the better home above,
I shall a happy transport tell;
And in the atmosphere of love
 For ever dwell.

II. TRUE FRIENDSHIP.

I.

In Friendship pure is envy's cure.
Who owns this sacred treasure
Has certain, lasting pleasure.
Not bo't with wealth, nor bound to health,
Nor like the changing weather
It warms the heart forever.

II.

When Fortune's urn at every turn
Pours joy and happy greetings,
And brings oft social meetings,—
When summer friends, for sordid ends,
Are lavish in their praises,
The Friend shows common phases.

III.

When adverse storms, misfortune's forms
Mark gloom upon tomorrow,
And bring lean want and sorrow,—
When most, indeed, kind friends we need,
And fickle friendship falters,
True Friendship never alters.

IV.

Should foes arise, that cheat espies
Our failings with the rabble
And o'er them all will gabble.
But this will stand tho' friends may band
All hope from us to sever,
And prove the Friend forever.

V.

If space arise and dim our eyes,
That we see not each other,
Nor meet at all together,
Yet memory brings upon her wings
The images we cherish.
Thus friendships never perish.

VI.

If mortal Fate should ope' the gate

Through which we all must travel
Before we can unravel
The mysteries which no one sees
This side the mystic river
Which makes the stoutest quiver;

VII.

Then 'round the bed which hides the dead
Sad forms may often wander,
And there in sorrow ponder,
There Friendship may its tribute pay
Mid tears from souls true hearted,
To loved ones—the departed.

VIII.

'Tis hard by arts to sever hearts,
If love be cord and token.
True Friendship ne'er is broken
Where Virtue grows above all woes.
Forms may apart be riven,
But meet again in heaven.

IX.

Death's icy hand the heart can stand
Where every recollection,
And tombs increase affection.
For grief refined exalts the mind,
And death his claim releases,
Where Friendship but increases.

X.

True Friendship know, will truly grow,
Outside the secret lodges,
Without dishonest dodges;
For Christ the Lord, his name adored,
Will dwell in us for ever
And from the lodges sever.

III. THERE IS A HELL.

I.

There is a Hell the Word asserts.

But if it did not so announce,
 Each soul would still have its deserts.
 Then why the Truth of God denounce?
 It is a fact,
 Tho' we detract,
 That there's a hell as a result
 Of those who in their sins exult.

II.

If Hell itself were blotted out,
 A Hell historic still would be.
 A Hell prospective none can doubt,
 Since sin itself brings misery.
 I view with threne
 The awful scene!
 The mind portrays the dreadful sight,
 And pictures sin's eternal blight!

III.

It cannot be, there is no Hell
 Where evil spirits doomed shall dwell;
 Since spirits down from heaven fell
 Where they abide is surely Hell.
 I leave the heat
 In my retreat
 And I emerge into the cold
 Where arctic frosts eternal hold.

IV.

You ask me where the lost shall dwell?
 In the Cesspool of the universe.
 'Tis this that constitutes the Hell
 Where evil only is the curse
 No good will go
 Into that woe.
 The loss of all the joy and bliss
 Awaits the souls who heaven miss.

V.

Philosophy the truth proclaims
 In tones so clear that all may know;
 That we may not mistake our aims;
 That sin entails upon us woe;
 That joy and pain
 Will e'er remain;

That fire burns and frost congeals
That fire burns and frost congeals—

VI.

Hell simply is a consequence
Resultant from the lives we live;
The place assigned of God; and thence
The soul shall go as fugitive,
 He ran from God,
 Beneath the rod,
And now in deepest anguish yearns
Where fiery passion ever burns.

VII.

The dark domains of all the dead
Shall yield the hosts on times great scroll,
And in that day there shall be read
The destiny of every soul.
 Two hosts appear:
 This joy, that fear.
As Satan did the Lodge create,
His kingdom is a doomed estate.

IV. THE FORRESTER.

I.

The sky is clear
The eve is here
And I am near
The hour of rest.
A letter came,
I know the name,
It is from Mame
Love gives it zest.

II.

The week is past
Its hours are cast
With all the last,
For worst or best.
And now I come
To take the sum

Of every crumb,
And I am blest.

III.

In passing hours
Amid the bowers
I spent my powers
In honest toil.
How blest to find
A quiet mind
Of human kind,
Free from turmoil!

IV.

The wind blew hard
That 'woke the bard
Who wrote this card
In forest wide.
Fear not the breeze
Among the trees,
These lines will please
Those where I bide.

V.

The Lodge wins not
From every cot.
Love is my lot.
A wife and child
Have more for me
Than I can see
In midnight glee
Or revels wild.
What e'er betide,
At home I bide.

 V. THE CONTRAST.

I.

There is wrong below
Oh my heart, I know,
There is no wrong above.

II.

There is sickness here
And it oft is near
There is healing balm above.

III.

There are clouds in life
Mid the gloom and strife.
But, the light shines aye above.

IV.

There is sorrow now,
Oft in grief I bow
All joy is full above.

V.

Often doubt is dark
And I miss my mark.
Blest assurance reigns above.

VI.

There is want in time,
Often want brings crime.
Great abundance springs above.

VII.

Here dark fears abound
And our paths they hound.
But there are no fears above.

VIII.

There are foes on earth
They are found from birth,
All, all are true friends above.

IX.

All have seen deceit
With a smile it will cheat
Deceit is not found above.

X.

Earth is stained with sin
O'er the best it may win.
It is free from sin above.

XI.

There is wrath below
 In the angry glow
 There is only good will above.

XII.

There is death on this earth
 For the greatest worth.
 There is life, life above.

XIII.

Here dark schemes await
 At our very gate
 There are no schemes above.

XIV.

Here the lodges wear
 A face that is fair
 There are no lodges above.

XV.

There are no hidden signs
 Where the daylight shines
 In all the bright worlds above.

XVI.

In the depths of the lost
 All the lodge men are tos't
 No lodge men are found above.

XVII.

And my song is true;
 The Word brings this to view.
 In its precepts from above.

Dec. 31, 1907.

 VI. IN THE LIGHT.

I.

Oh, do not join the Lodge,
 The secret Lodge
 For it is made to dodge
 A secret dodge.

II.

The Lodge misleads the soul
The honest soul.
And those the Lodge controls
Are on death's rolls.

III.

There is the higher light
Of truth and right.
Those need no secret screen
Whose lives are clean.

IV.

To purest thoughts arise
Born of the skies.
And in the light of day
Pursue your way.

V.

Abhor the secret vow
Nor vainly bow
To any altar made
In dark parade.

VI.

Soon will earth's race be run,
Life's work be done.
Will you in light and love
Then live above?

VII.

If now you love the night,
And shun the light,
How can you hope to gain
The blest Domain?

VIII.

The Lord is in the light
In Him is might;
And whom the Son makes free,
In joy His face shall see.

VII. THE WISER WAY.

I.

The world of men should wiser grow,
As it is growing old in years,
For age should wisdom bring, we know,
As Autumn brings the golden ears.

II.

By all mistakes that men have made,
By all the knowledge they have gained,
A broader basis should be laid
For Righteousness to be maintained.

III.

That Truth and Right for years have gained
Increasing sway, we must admit,
Now shall we lose what is attained,
And hoary error Truth outwit?

IV.

All human learning earth now owns,
And may command the Law Divine;
Then may we not in clearer tones
The Way of Truth for all define?

V.

I say by errors men commit,
By all the failures they recount,
Some lessons for the world are writ,
To add to Wisdom's true account.

VI.

In every channel Truth may flow
To sweep out error, bring in right.
That Heaven may have the sway below,
And lead the world in Freedom's light.

VII.

The noblest heroes in our ken,
As Moses, Christ, impetuous Paul,
As Luther, Goodyear, Morse and Penn
Enforce the lesson I would call.

VIII.

A Washington and those who clung
Around the banner then unfurled,
Severest truths from ages wring
And cast them out to free the world.

IX.

The God of Justice is our trust,
As we strike boldly out for Right;
We rest not till wrong trails in dust
And it is buried out of sight,
And floats the Flag in Freedom's light.

X.

When Earth has won the golden day,
And equal rights are owned by all,
Then Truth and Justice shall have sway
And tyranny shall have its final fall.

XI.

I hail with joy the gladsome day,
When every soul will be a lord;
When, pride and passion done away,
No one but Christ will be adored.

XII.

Then boasted wealth will not be known
To buy and sell the souls of men,
Nor will it ever then be shown
That men will congregate in secret den.

XIII.

All will be open, free and frank,
And none the other will undo;
Then Honesty will mark each rank
And each to all will then be true.

XIV.

The Secret Lodge will die away,
Where no advantages are sought;
For none the other will betray,
But all our works in love be wrought.

VIII. IN THE RIGHT.

I.

Graceful yield when in the wrong
 Never cling to error long,
 Hasten to be in the right
 In this vesture take delight.

II.

Only fools in error go,
 When the Truth they fairly know.
 Wisdom always chooses truth,
 In our manhood or our youth.

III.

When in Right then do not yield;
 Bravely keep the open field
 Constant, press the covert foe,
 Steadfast, onward, upward go.

IV.

Surely you will win at last,
 Holding Truth in honor fast.
 Keep your armor clean and bright,
 Fighting treason in the light.

V.

If you dally in the dark,
 Then you're in the villian's bark;
 In the light the Lord directs,
 And the angel host protects.

VI.

"In the light" is meant the right,
 Truth and Duty win the fight.
 Moral darkness stands for wrong,
 Which, alas, has triumphed long.

VII.

Onward go with keen delight;
 God will guide you in the right.
 Oh, avaunt all ways of wrong,
 None in error can be strong.

IX. THE REIGN OF CHRIST.

I.

The first of all the secret lodges,
The first of all Satanic dodges,
Was first set up above in heaven
Where he devised this evil leaven.

II.

It is not reason to suppose
That Satan would at once expose
 To public view,
 As something new,
The scheme he formed against the Lord,
To draw the Angels from God's Word.

III.

At first he broached with craft his plan,
Admitted few his scheme to scan,
And only such as he could win,
And hold to work his secret sin.

IV.

Until some headway they had made,
Had a sufficient force arrayed,
To be successful in their raid,
And then their dark domain enlarge,
Then he would authorize the charge.

V.

But as the atmosphere above
Did not accord with this dark move,
There was resistance to his scheme.
He failed in this, his highest dream.

VI.

So all his host were put to rout,
And were together all cast out;
Cast out to dwell in lower realm
Where darkness would the host o'erwhelm.

VII.

This habitation was the earth,
And thus the lodges had their birth.

Here Satan plies
 In dark disguise
 By open and by covert means
 The plots devised behind the screens.

VIII.

He mingles good and evil things,
 And thus he gives to evil wings
 To fly in earth and fly in air
 And plant dominion everywhere.

IX.

He spoils the home, he spoils the church,
 And every state he does besmirch.
 He enters schools
 With his dark rules
 And often makes the wisest fools.

X.

The Lodge is Satan's masterpiece,
 Tho' his domain is but a lease,
 Which will expire when Christ shall reign,
 In splendor thro' the whole domain.

XI.

The basis of this kingdom lies
 Where darkness clouds e'en angel eyes.
 But where the Christ his love imparts
 The Secret Lodge at once departs.

XII.

The two will not together dwell,
 The day will always night dispel,
 The only way to rid the earth
 Of evil is through the new birth.

January 1, 1908, North Robinson, Ohio.

 X. BUILD ON "THE ROCK."

I.

In the kil
 There stood a mill

At the owner's will.
But when the storm was past
It was a wreckage of the flood and blast.

II.

In the ken
Of foolish men
True Wisdom may not, then,
With them have primal place;—
And then a sad disaster wins the race.

III.

Wise alarms
Are safety's charms
And doubtful fear disarms.
True Wisdom builds on high
And thus will all the floods and storms defy.

IV.

Then rejoice
In Wisdom's choice,
For certain is her voice;
Thus we our hearts assure,
And make a happy destiny secure.

V.

Let us not
Our record blot
With any darksome plot.
For if we build aright
We shall insure our lives in God's great might.

VI.

For, indeed,
They would mislead
The soul by their dark creed;
For you must take the vow
Before you at the inner altar bow.

VII.

You know not
Your future lot
For all the farther thought
Is hidden from your sight
And you are made to walk by a future light.

VIII.

Then beware!
 It is not fair
 To thus the soul insnare
 And place it where the sin
 Adroit an easy victory will win.

N. Robinson, O., Jan. 1, 1908.

XI. WE ARE FREE.

I.

The myriad insect voices of the night,
 That fill the autumn air with joy and glee,
 The birds in forest, field or Southern flight,
 The beasts untamed that in the wildness roam,
 Or serve submissive, man in every home,
 All join their voices crying "We are free."

II.

The grass on upland, hill, or mount or plain,
 The boll, and branch and leaf on every tree,
 The field and forest plants, the golden grain,
 The flowers bright with coronals so fair,
 Whose sweet aroma fills the passing air,
 All waft the chorus onward, "We are free."

III.

The winds in merry morn or evening mirth,
 While sweeping thro' the woods or o'er the lea,
 Or caroling around the rolling earth,
 In cheerful song and prelude low and high,
 Oft mounting upward in the open sky
 Sing loud and long and often, "We are free."

IV.

The varied streams through many an avenue,
 'Mid flowers and grass roll onward to the sea,
 Oft tinkling like a bell hid from our view
 Of drowsy herds among the forest trees
 All quiet resting on their weary knees,
 In laughing strains trill out that "We are free."

V.

The precious gold in every mint and mine,
The silver ore in art or coinage free
The iron belting earth in many a line,
All other metals in their varied tones,
The rocks that rib the earth in all the zones,
Ring out in unison, that, "We are free."

VI.

The maddened storms in rushing to and fro,
Across the land, across the wide, wide sea
In raving wrath, lay all before them low—
They hurry on their way as mad as bold,
And spread their miseries unscared, untold,
They laugh in mockery that "We are free."

VII.

The vapors rising in the deep blue sky.
Or dripping moisture down on you and me,
Or floating swan-like as on winds they fly.
Or standing crystals on the growing grass
To kiss our feet as on our way we pass,
All float, and shine and sparkle, "We are free."

VIII.

The King of Day, resplendent, glowing sun,
The Queen of Night in smiles of silver glee,
Fixed stars, and those that all their circuits run
The vivid lightning's quick and fiery flash,
The loud tremendous thunder's awful crash,
All speak in unmistakable voice "We are free."

IX.

The Souls of men in every race and clime,
What e'er their state or character may be,
Expressing tho't in prose, or verse, or rhyme,
They may be white, black, yellow, red or brown
All by an instinct claim the Royal Crown
That every human soul on earth is Free.

X.

The saints around the throne of God on high,
And angel hosts in every degree,
In heaven or hell, in men, beasts, sea or sky

Who fly on works of mercy from above,
Or moved with malice, only evil love,
But all insist with vehemence that "We are free."

XI.

But touch the Realm of Nature anywhere,
Upon the orbs, the sky, or land, or sea,
One voice in all the Universe is there,
From the great throne where the eternal reigns
Thro' every sphere down to the dark domains,
Every tone asserts that Mind is Free.

XII.

Then why is it that Tyranny has found
An active sphere on earth in Hell to be?
Why are so many souls in darkness bound?
The case is plain, the Secret Lodge has won
The most of men in ways of sin to run,
So that the hosts are slaves and are not free.

XIII.

The boast of Freedom oft with men is vain,
Tho' Reason, Instinct both assert the truth,
Man's Normal state to which he may attain.
Is that of Liberty for age and youth.
This tho't in men and angels ne'er will down,
That mind was made to wear a royal crown.

XIV.

This will not down, whatever man may be,
That all the beings God has made are free,
But still we find Oppression's iron hand,
With crown and scepter ruling every land.
We still assert, that we are free, in heart
And yet we know that this is true but in part.

XV.

How shall we change this dark and dreadful state?
How shall we change this doubt to certainty?
Or shall we always bear this double fate?
There is but one who can to freedom lead,

For whom the Son makes free, is free indeed,
Christ Jesus has a balm for every need,
Through Christ the races all enslaved may be made free.

Jan. 2, 1908.

XII. IN ALL LIFE'S LINES.

I.

The man whose fight
Is in the right
Can take delight
That in the deepest strife
No scar shall mar his life.

II.

But if his fight
Is not for right,
Then all his might,
Tho' he may win a strife,
Brings darkness o'er the life.

III.

In Eden fair,
A happy pair
Had pleasure rare;
But through Satanic art
They lost the better, nobler part.

IV.

A world renowned,
To ruin bound,
Were sadly drowned;
But Noah's wiser way
Bro't blessings in his day.

V.

The brothers sold
In sin untold
A son for gold;
But in the hunger rife
They came to him for life.

VI.

The tyrant king
With despot sting
Great gain would bring
By taxing Hebrew life,
But drowned amid the strife.

VII.

The seers of old,
In wise words bold
Their story told.
But in the angry strife
Truth won in every life.

VIII.

The Rising Star,
Is seen afar
Where Magi are,
They fled away from strife
And saw the Sacred Life.

IX.

The Son of God
As earth He trod
Endured the rod,
But now enthroned in life
He is above the strife.

X.

Beloved John
Went nobly on,
And now we con,
The messages of life
He wrote amid the strife.

XI.

With good intent
Wher e'er he went,
Paul was the sent;
He lived "The Higher Life"
Amid the keenest strife.

XII.

Throughout all time

In every clime,
Where free from crime,
Men 'mid e'en martyr strife
Won trophies in their life.

XIII.

In all life's lines,
No honor shines
Where dark designs
Are wrought to win the strife;
In Sin stained secret life.

XIII. QUEER, IS HE?

I.

I do my best
And so invest
In what I test.
When I attest
Some of the rest
Call me in quest.

II.

The Truth I con;
And will go on
Her vestments don.
But it is so,
Where e'er I go,
I meet the foe.

III.

I may look queer,
But do not fear,
For God is near.
I will be true
In every view
My whole life through.

IV.

The current strong
Would lead me wrong
Amid the throng.

I walk in light,
And take delight
In doing right.

V.

If any rise,
And ill advise,
Let me be wise,
Tho' all my life
Be but a strife
With evil rife.

VI.

Come words of cheer
And greet my ear,
For they are very dear.
But words of cheer
I never hear
From Darkness drear.

VII.

But Heaven knows
Of all my woes
And favor shows.
I shall arise
Among the wise
To brighter skies.

Oct. 18, 1893.

 XIV. THE DARKEST THING.

I.

The darkest thing upon the earth,
In Heaven above of nothing worth,
Is that which takes away from men,
By shutting up the human ken,
The opportunity
Of being fully free.

II.

They swear you first then tell the tale
Although it may be very stale,

That you must ever, ever hold,
What is to you thereafter told,
 A secret in your heart
 And never with it part.

III.

If I shall ever dare impart
To others any of this art,
Except upon conditions given
That I shall never be forgiven
 But most malignant woe
 Shall in my pathway go.

IV.

An open speech is hence denied,
The secret must in me abide,
My soul is in the Lodge's hands
They bind me with their iron bands.
 And I am no more free
 To speak as I may see.

V.

Now I am doubly, doubly cursed
In all in secret I rehearsed.
It may be right, it may be wrong,
In either case, why hold it long?
 If it be right, 'tis well,
 If it be wrong, then tell.

VI.

The Truth all have the right to know,
The wrong should not in secret go,
Who hides the truth wrongs me and him,
Who hides the wrong is in the crime.
 In either case 'tis plain
 A secret oath is vain.

VII.

To bind me with a secret oath,
So that to break it I am loth.
Takes from me Manhood's noblest part
And puts me in the open mart,
 To be bid off by those,
 Who higher forms have chose.

VIII.

Alas! that this should come to pass
 In any realm, in any class,
 That any one should be betrayed
 By artifice so deftly laid,
 To sell his very self
 For but an earthly pelf!

IX.

That any one who knows the facts
 Will shadow all his future acts,
 And give away the conscious ray
 Of that eternal inborn day
 Intuitive to soul,
 And barter self control,

X.

Is past belief, did not our eyes
 The very fact our souls apprise.
 But we behold the world gone mad,
 In tinsels of the lodges clad,
 And giving faith and fame
 To what should be our shame!

XI.

Come out! Come out! Oh wealth of men!
 Each be the open denizen;
 No more the doubtful lodges man
 To carry out this dark Satanic plan.
 Pursue the open way,
 And let the Light and Truth have sway.

January 3, 1908.

 XV. VILLAGE RHYMES.

(A Scene in Real Life.)

I. True and False Religion.

The most mistaken man in town
 Is he who by his feelings goes,

And takes them for religion's gown,
To save him from his earthly woes,
And win him an immortal crown.
Religion is a true delight,
Is based in knowledge, love and right,
And is free from prejudice and spite.

II. The Backbiter.

The meanest man in all the town
Is he who to a stranger goes,
And tries for spite to cry him down
Whom all the village fully knows
Is fit to wear a martyr's gown.
Tho' he is made a shining mark,
He stands above the dogs that bark,
And bite and pillage in the dark.

III. The Unclean.

The lowest man in all the place
Is he who slyly wanders 'round,
That he may drag to deep disgrace
Some woman he has wanton found
Or he can start the downward race,
From innocence and virtue's way
Ensnared by his magnetic sway,
And then the trusting heart betray.

IV. The Falsefier.

The dangerous man in all the town,
Or woman it perchance may be,
Who fearing not Jehovah's frown
All thoughtless of eternity,
And higher impulse basely drown,
Will lie for gain, will lie for spite,
Will lie for fun, and lie outright,
Will lie by day, will lie by night.

V. The Slanderer.

Beware of him who slander starts.
Who with his tongue a friend maligns.
That tongue is whetted by the arts
Of darkness; and its deep designs

Have broken many tender hearts
Have separated constant friends
Have brought about unholy ends
For which there may be no amends.

VI. Tale Bearing.

In many ways a troublous one
Is he or she who carries tales;
From door to door, behold her run
To scandal spread, she never fails,
And with address the work is done.
With fuel scarce the fires burn low,
Where tattling dies, strife will not grow,
But peace, good will and love will flow.

VII. Sabbath Desecration.

Oh, what a wicked man is he
Who disregards the Sabbath Day.
In other sins you will him see
Who does this sacred trust betray
To God he does not bow the knee,
But worships at the shrine of earth;
He disregards the heavenly birth,
And makes his life a moral dearth.

VIII. The Dance.

A foolish crowd are those who dance;
Here men and women join in play,
And oft late hours will pass away.
No higher good do they advance,
But oft the snares of sin entrance.
True exercise is better found,
In works which will bring good around
Where Conscience never will be drowned.

IX. Night Lounging.

Much better be at home at night
Than lounging in some public place,
Indulging smut, or making light
Of those who err, or those who grace
The better ways, and seek the right.
All persons err, but he is best,

Who honors, helps and loves the rest,
And rises high above low jest.

X. Idleness.

The day is lost if idly spent,
And Satan leads the idle soul;
Of sin the idler must repent,
If he would win the happy goal.
All time is gold. To us 'tis lent.
Once gone, time never comes again
It passes far from human ken,
Oh never waste the moments, then.

XI. Drunkenness.

Oh, what a misled man we see,
Who follows up from day to day,
While boasting often, "I am free,"
The drunkard's dreadful downward way!
The world together must agree
That myraids are doomed to woe,
That troops on troops still onward go,
To fill the dark domains below.

XII. Theft.

And what a worthless wretch we name,—
The man who pilfers things at night.
By day he marks with stealth his game,
And then when eve shuts out the light,
All heedless of the sin and shame,
He carries off his ill got spoils,
Rewards of other's honest toils,—
Thus honest industry he foils.

XIII. Blasphemy.

Take not the name of God in vain.
Thus voices out the law divine.
The statutes of the state are plain.
They place upon the oath a fine.
To swear is rude. It is no gain.
The wit's a wretch who swears an oath,
The habit's an abnormal growth,
Condemned by Truth and Reason both.

XIV. Vulgarity.

The Vulgar tongue defiles the souls
 Of all who hear th' indecent voice;
 The language shows what him controls,
 And what the man has made his choice;—
 That he is drifting on the shoals,
 A wreckage on the sea of time,
 A guilty soul enchained in crime,
 Condemned by law the most sublime.

XV. Sectarianism.

There is a struggle for the sect,—
 Far more than for the love of God.
 Their utmost efforts they direct
 To prove they're with the gospel shod.
 While many priceless souls are wrecked.
 They cry, "Our church must not go down,"
 Tho' many souls may miss the crown,
 And in confusion Conscience drown.

They watch each other earnestly,
 They watch each other more than sin,
 They each the other's foibles see,
 And shout if they a convert win
 From other rank their own to be,
 More than they do to gather in
 The wayward souls from ranks of sin
 And thus confuse the people with this din.

XVI. The Hidden Hand.

The secret oath so many take,
 And do not know before they vow,
 The nature of the pledge they make,
 The altar at whose shrine they bow,
 Should all to conscious guilt awake.
 For every secret oath beguiles
 The human soul with doubtful smiles,
 And brings it under Satan's wiles.

The Lodge is an abnormal state,
 In which the minds of men are bound;
 And speech but shares an equal fate,

And Freedom is an empty sound,
Which here in sadness I relate.
For all degrees above the rest,
Are for the upper class a nest
Where they the lower class invest.

The Lodge puts up a hedge between
The father and his family.
He cannot now himself demean
As when his conscious soul was free.
Now he must guard the world unseen
With utmost care from wife and child,
Must check the questioning most mild,
Lest he be "perjured villian" styled!

The Church is now a second mate,
And as it were a concubine,
And stands at an inferior rate,
The love for Christ will hence decline.
A new love now claims the estate,
The secret oath will bear the sway;—
No more the radiant beam of day
Can shine with undiminished ray.

And Civics now are but the means
To circumvent some selfish ends.
The laws of state are second leans,
The Lodge's claim he first attends.
The Secret Lodge from all else weans.
It claims in man the highest place;
All other claims it will efface,
If it thereby may win the race.

"The Hidden hand" in all the land
In many a concert, many a band,
All drill by day, and drill by night
That they may make a final fight,—
To make a false religion one,
And rule the earth without the Son,—
Then darkness will the earth o'er spread
And all by Satan's power be led.

XVI. THE MYSTERY OF INIQUITY.

2 Thess., 2:7.

I.

I am free from the breakers that men in stealth build,
Which but curb the true spirit or lead it astray
I am free from the arts in which many are skilled,
That make man not a man but a tool in the fray.

II.

I am small and obscure but withall I am free,
For I can not be true, if my mind is controlled,
By a System, Jehovah, not nurtured by Thee,
Be it born but of late, or descending of old.

III.

A Thermusis I love for the care she has shown,
But this crown she so queenly has placed on my head,
I will moodily tread in the dust, and be known
As the son of the mother so dear who my infancy fed.

IV.

Tyrant Gesler with tyranny ruled o'er the Swiss,
And with artfulness toiled that he might crush out Tell;
But my soul, oh base king, if the apple I miss
A deft arrow reserved will thy tyranny quell.

V.

The whole System of tyranny is a base fraud.
And misleads every soul that it wins in the dark;
Though the men of the earth to the heavens may laud,
Yet it has of "The Mystery" surely the mark.

VI.

But the Right in True Wisdom will better defend,
Than revenge we may take in defeating our foes;
Let us then on the arm of the Master depend,
While in Faith and in Righteousness error oppose.

XVII. RESISTANCE DEFINED.

I.

A man or a woman may fight
In defense of a natural right;
This is taught to the world in the word—
In the voice of the soul this is heard.

II.

The same truth in the Reason is taught
In the web of all things it is wrought.
All the trees of the forest swing back
When the storm has passed by in its track,

III.

And the steel springs again and again,
When disturbed by the power of men,
But if anger incite the misdeed,
Or if malice impassionate lead.

IV.

Or if selfishness prompt to the fight,
Then the soul is misled from the right.
Be assured all unfairness is wrong,
And the right is not always the strong.

V.

If ambition should make the demand,
That dread carnage lay waste any land,
Causing loss of the labor of years,
This is revel in blood and in tears.

VI.

If a burglar attack you at home,
Or assassin lie wait as you roam,
Then the law of defense in the right,
Is that man, as a man, may make fight.

VII.

But the best, if we may, is to wait,
Till we can in the case arbitrate,

On the base of true justice and law,
And detect where there may be a flaw.

VIII.

But a generous thought for the foe,
Should inspire every heart here below.
For our end in defense of the right,
Is not wrath, tho' we win in the fight.

XVIII. THE LIVING TEMPLE. (In three parts.)

PART I.

I.

How sweet to roam in solitude,
To wander in the ancient wood,
Where strong in Nature's hardihood,
This Living temple long has stood,
In grandeur all the cycling years.
The ages past are all of yore,
Their waves are wasting every shore,
As nations sweep the dismal door,
As dies the cannon's loudest roar;
But this weired temple still appears.

II.

These forests win the 'wilderer's eye,
High up on cliffs they pierce the sky,
They jut o'er rocks and hang awry,
Amazed their numbers I would try
While musing in their mystic shade.
The fan-like ferns enshroud my knees,
The mosses fringe the rocks and trees,
The grass and herbs my senses please
The boom low murmurs with the bees,
While all in beauty God has made.

III.

The cawing crow from yonder tree,
The jabbering jay so blithe and free,

The wren and robin near me,
In all their warbling notes agree,
And fill this court with wondrous song.
High o'er the scene the hawk floats by,
And sends its scream from out the sky.
The winds in voice now low, now high,
Bear far away a pensive cry,
And all the symphony prolong.

PART II.

IV.

I sit entranced amid the scene,
My soul is lit with heavenly sheen,
My heart-pulse quickens, in the mean,
And I with awe myself demean,—
My soul assents that God is near.
I climb upon a solid rock,
And bow to neither stone or stock,
But with my Maker interlock,
And feel the impulse of a sacred shock,
And thus am conscious God is here.

V.

I hear the streamlet's purling sound,
I see its waters whirl around,
From giddy heights, with awful bound,
It wildly leaps to lower ground.
And lashed to foam it flees away.
The mists arise in splendor high,
And from a rainbow in the sky,
They fall in spray on what is nigh
And the baptismal rite apply,
Thro' all the night, and all the day.

VI.

Oft would I to this court repair.
To hear the songs and offer prayer,
To free my soul from earthly care,
To breathe a pure and healthful air,

And with the Infinite commune.
 This temple is a blest retreat,
 Where I may hosts of angels greet,
 The purity of Nature meet,
 Find "holy ground" beneath my feet,
 And all my life with God attune.

PART III.

Reflections.

VII.

Here I may bring my wife and child,
 And all my friends, and in this wild,
 Together share joy undefiled,
 And no objection will be filed,
 And no discordant note annoy.
 The lame, the blind, the poor of earth,
 Those clad in sorrow or in mirth,
 Are estimated at their worth,
 And freedom gives an ample berth,
 And none the secret art employ.

VIII.

This temple has an open door,
 Its port is guarded never more,
 It is all free from shore to shore,
 And offers all its varied store
 Without a pledge, or oath, or vow.
 You pay not when you enter here,
 It is wide open all the year,
 There is no guard you need to fear,
 The Hand of God is always near,
 And freedom will to all allow.

IX.

I'd rather this than all the dens,
 With tylered doors and mock amens,
 That men may masquerade in pens,*
 That they may be lodge denizens,

And worship in a dark domain.
The voice of Nature ever cries
To men to open be and wise,
To seek the truth with open eyes,
And all deception to despise,
And from all secret oaths abstain.

May 7, 1893. Jan. 8, 1908.

*Degrees.

XIX. SELLING SECRETS.

By Rev. P. B. Williams.

Secrets to sell, secrets to sell!
Secrets no human tongue dare tell!
Come pay the fees and gain the prize;
No fraud is seen by "hoodwinked" eyes.

Come march around this "sacred" hall,
And hearken to the "Master's call;"
From "west to east" your pathway lies,
In search of light with "hoodwinked eyes."

From "west to east, from east to west,"
The new "hoodwinked" Masonic guest,
Around, around in search of light,
Doth travel in a sorry plight.

Low he bows before the altar,
Cable towed with hempen halter;
Then sware upon his naked knee
To keep the things he cannot see.

And now to close this bargain dear
They bid the "hoodwinked never fear;"
For soon from darkness into light
They will restore his blinded sight.

And now they form upon the square,
And with profanity they dare
To use the living words of God,
Not fearing his avenging rod.

The Master says, let there be light;
They clap and stamp with all their might,
And give the Grand Masonic shock,
Like blasting some tremendous rock.

And now the "hoodwinked" sees too late
The hardness of his fettered fate;
His money's gone, his conscience bound;
But not a secret has been found.

He sees at once he has been cheated;
All search for light has been defeated,
And find, to him, 'tis not so funny
Thus to be swindled of his money.

'Tis true, they say, your light is little,
And what you've paid is a mere tittle;
But mount the ladder higher still,
And you with light we then will fill.

He pays his fees and higher rises,
In search of all Masonic prizes,
Until his senses, steeped in night,
All darkness he imagines light.

'And then he struts around the earth,
Proud of his new Masonic worth,
And hopes by his Masonic love,
To gain the blest Grand Lodge above.

And thus deluded on he goes,
Proud of the steps by which he rose,
Not knowing that those steps do end
Where hope and mercy never blend.

And when he stands in judgment great,
Filled with all his secret hate,
He will find in that convention
He's been sold at a mock auction.

Secrets to tell, secrets to tell!
Will then ring through the deepest hell,
And the shriek of utter despair
Forever disclose the secrets there.

Secrets to tell, secrets to tell!
Resounding through the depths of hell;
We've paid the fees and gained the prize;
The "hoodwinked" soul forever dies.

XX. THE REAL REMEDY.

I.

When all are open, free and frank,
And none the others will outdo,
When honesty marks every rank,
And each to others will be true,
Then Christ will reign in every heart,
And to each he will his joy impart.

II.

The Secret Lodge will die away
Where no advantages are sought;
Then none the other will betray,
And all our works in love be wrought.
Then will the smiles of Heaven rest
Upon the earth and all be blest.

III.

When all our hearts are free from guile
When none will use unholy art,
When every home enjoys heav'n's smile,
When none will take the Lodge's part,
Then we'll be free from its Domain,
And in the Light of Heaven remain.

Feb. 6, 1908.

XXI. THE NEMESIS.

I.

There is a noble element,
Which is to man from Heaven sent.
We sometimes call it dire revenge

When malice does a wrong avenge,
And is Satanic in its ends—
To degradation always tends.

II.

But in the higher "realm of thought"
Where all in truth and love are wrought
We vindicate the truth by right,
And never simply by our might,
Or mechinations in the night.

III.

To nobly rectify the wrong
By all the Wisdom Heav'n imparts
In life, or argument or song
In all the world's great, open marts,
This, this is holy and Divine,
And this Revenge alone is mine.

IV.

Nor in Retaliation's garb
Would I in this my task appear,
But with the Truth's most pointed barb
Would I attract each listening ear,
Conviction stamp on every heart,
So fast that it will not depart.

V.

Yes, I have cast a net of love,
How ever harsh the web may seem;
I recognize the Power Above,
And have not written in a dream;
Long years of toil have brought me facts,
And love for souls prompts all my acts.

VI.

No spite shall taint the work I've done,
Nor anger spoil this structure fair.
Then when the victory is won,
I shall a crown of glory wear—
A crown with many stars beset,—
Where joy supreme will not be let.

VII.

Come, then abandon darksome ways,
And walk in truth and heavenly light.
There's danger deep in doubt's delays;
There's safety in the path of right.
Then linger not where Satan reigns,
Come out upon the Open plains.

XXII. THE FASTNESSES OF FREEDOM.

Adapted From Wm. Cullen Bryant's *Antiquity*.

Behold these trees, tall oaks and waving pines!
They stream with mosses green and gray, and vines.
Here, here, the ground was never touched with spade.
The flowers spring up in mountain, vale and glade.
They die ungathered by the hand of man.
The pearling waters over pebbly bottoms ran,
Where bounding deer, and cat-like panther came,
And untaught savages and dusky dame,
All came alike betimes to quench their thirst,
In winter time or when the spring buds burst.
How sweet to linger 'mong the fitting birds!
The joy of soul can not be told in words!
The merry squirrel, sighing winds and babbling brooks
The fragrant air that visits all the crooks,
The ferns and berries growing every year,
Without the touch of hoe or hand or shear,
Entrance the soul and captivate the eye and ear.
All, all these undisturbed and quiet shades
Old, peaceful thro' unnumbered past decades,
Of which no record on the scroll appears,
Of all the mystic scenes of countless years,
Point back to primal days of Liberty,
Implanted in the heart of man by Deity.

O Freedom, thou art not an idle dream,
Nor fearful dame who at a mouse will scream,
Light-hearted, delicate in every limb,
With wavy tresses, dressed all neat and trim,
As Roman masters trigged their tutor'd slaves,
To put them in the market, or their graves.

Thou art a stalwart man armed to the teeth
Wearing before the world the victor's wreath;
Thou art by all humanity adored.
Mark, this hand grasps the shield and that the sword.
Thy brow is glorious with beauty rare;
Thou are among the fairest of the fair,
It matters not that thou art marked with wounds of war.
Thy massive limbs are strong, and will be so for evermore.

The powers of earth and hell at thee have cast
Their bolts and lightnings oft and thick and fast,
And they have sorely smitten thee at times,
And have committed 'gainst thee horrid crimes,
But they can never quench the life from heaven—
Thy life remains, and will the whole earth leaven.
Dark foes have dug the dungeons deep,
That they might Freedom mercilessly keep.
Lo, they have built a thousand, thousand fires
That they with flames might satisfy their ires.
They have with arduous toil forged mighty chains,
With hosts they've guarded mounts and vales, and plains,
They boast that Freedom ne'er shall freedom gain,
That Freedom shall by earth and hell be slain.
But when they deem thee dead the caverns open wide,
The chains are broken by the sweeping tide,
Thy wounds are healed, thy flag the Nation's pride,
And Freedom's hosts upon the earth abide.
Thy prison walls fall outward to the ground,
Thou springest forth in strength with vigorous bound;
As leaps the flame above the burning pile,
While shouting to the nations "All in file,"
The struggling nations answer back the cry,
While pale and disconcerted tyrants fly.

Thy birth-right was not given by human hands,
Nor was thy throne set up by midnight bands.
Thou wert twin-born when time began with man,
When angels sang with joy the mighty plan.
In pleasant fields while yet the race was few
Thou sat'st with man the wondrous stars to view,
To tend the quiet flocks by day and night,
To dress and keep the garden with delight,
To teach the reed to utter simple airs,

To comfort man in all of his affairs,
To wander with him in the tangled wood,
To meet him in his ways in every mood,
To teach his hands to war upon the beast,
That after sin was wont on man to feast,
To draw the furrows on the mountain side
When waters of the deluge would subside.
O Freedom, best companion man e'er knew,
To thee let every soul be constant, firm and true.

Bold Tyranny himself was later born,
Tho' loud and long he blow his winding horn,
Altho' of reverend look and hoary years,
And far obeyed by wrong, and blood, and tears,
He meets the mild defiance of thine eye,
And trembles in his holds with inward sigh,
Because he knows the Elder Born on high
Will wreck his schemes, when coming from the sky.

Freedom is growing stronger with his years,
And in his heart knows no enfeebling fears.
While Tyranny still feebler, feebler grows,
And trembles when he contemplates his woes.
He shall go down to darkness and to death
Swept off the earth by the Almighty Breath,
Into the dread domain of all the lost
To be on fiery waves of anguish tos't.

But still before this era comes to pass,
Feebler, yet subtler grown, he will enmass
His forces all to make a desperate charge.
He will enweave his snares, and them enlarge,
And spring them on unguarded steps of thine
And clasp his withered hands on things divine;
And from their ambush he will call thy foes,
To pour upon thee all their hellish woes.
From him shall come quaint masquers fair of mein,
Who will like Sons of Light themselves demean,
To catch thy wondering eye and listening ear,
Using soft speech that indicates no fear.
While this display of fraudulent deceit
Is going on, all his slyimps with feet
As light as air, by stealth will twine around
Thy sacred form without the slightest sound.

Strong threads of steel by all the world unseen,
 Light thread on thread that grow to fetters keen,
 And so bind down thy arms with mighty chains,
 Concealed in chaplets as from blest domains.
 Not yet canst thou unloose thy corselet strings;
 "To arms," are words the Master's message brings.
 O Freedom lay not by thy sword as yet,
 Close not thine eyes in slumber, nor forget,
 Thy foe sleeps not, but ever is awake,
 That he may all advantages partake.
 Know this, that thou must wake and watch and work
 Through all thy coming days, and never shirk,
 Until the day shall come of bright renown,
 When Truth and Righteousness the earth shall crown.

But wouldst thou ever rest from toil anon,
 Or ever on a coming battle con,
 Or free thyself from noise and fraud of men,
 Then seek the ancient forests' quiet glen.
 These grand old solitudes invite the free,
 To come and rest beneath the spreading tree.

When all these trees were young upon the earth,
 And moss on rocks was full of mirth,
 All joined in songs of praise at Freedom's birth.
 The angels knew that from his lofty flights,
 He would bring down to earth divine delights.
 They know the day of God will truly come,
 When Tyranny will be disarmed and dumb.
 That earthly night will turn to heavenly day,
 And Freedom will enjoy eternal sway.

North Robinson, O., February 11 A. D., 1908.

Note.—We know that Freedom is an element in the nature of the Divine Being. It was implanted in the heart of man at his creation. It is here called a birth, and is personified. Freedom had a perfect and personal representation, and presentation in the Christ. "If the Son therefore shall make you free, ye shall be free indeed." True Freedom is attained only by imbibing and maintaining the true Doctrine, Spirit and Life of the Christ. The forests were God's first temples. In the woods and fields we possibly come nearer to

God than in any other place. This is doubtless why Christ went oft into the mountain and into the Garden among the trees to pray. But one can worship God truly anywhere if he will, or can do so in spirit and in truth. But there are some places on earth as in the lodge room, the saloon, the bawdy house, in the stock market or around the gambling table, or in a den of thieves, where it would be exceedingly difficult for any one to engage in serious thought, or the devout worship of God. The writer holds and teaches that there is freedom in Heaven. We will remain there because we have eternally chosen the Divine Right. And the training and discipline we pass through here, will make it certain that we will never be induced to deviate from the line of truth and righteousness. Of course there will be no more inducement to us to sin in heaven than there was for Satan and the angels that followed him. And we will have the advantage of that catastrophe to warn us against any such folly. After the sufferings of this life, as the consequences of sin, it is morally certain that we will have no disposition or desire to go over the same road again, after what we have suffered here and enjoy hereafter. God's purpose in this life is to train human beings so that they can be trusted absolutely in any realm or situation in the Universe, so that he may with certainty depend upon any of his creatures in whatever position they may be placed. It seems that all of his intelligent creatures have been placed in a position of test, trial or temptation. It can not be otherwise in the very nature of God and man and angels. The will implies a power of choice. And this choice must of necessity extend to good and evil, the one being the opposite of the other. Some are puzzled as to what evil is. This is very simple. Truth is good; falsehood is evil. To worship God is good; to worship other objects is evil. To worship in spirit and in Truth is good, to worship through or by means of idols is evil. To Reverence God is good, to blaspheme is evil. To properly rest the first day of the week is good, to toil seven days of the week is evil. To honor our parents is good, to dishonor them is evil. To save life is good, to murder in thought, word or act is evil. Purity is good; impurity, evil.

XXIII. A WARNING WAIL.

I.

There is a song divine in every thing
That lives in earth, or floats upon the wing.
If we attentive listen we will hear
That voice of song divine for every ear.
The hard, dull clod that lies upon the earth,
Has in it elements of joy and birth.
It needs but to be touched by hand sublime,
And it will sing with simple song or chime
Some precious gem or flow'ret fair,
Some life of vaule, grain, or fruitage rare
Lies hidden in the clod for which we may not care.

II.

We upward look into the misty deep,
When men are all awake, or when they sleep,
And we behold the outstretched, deep, blue sky,
In grand array, entrancing every eye,
From brightest orbs to dimmest distant star,
That glints or gazes on us from afar,
If we but listen with attentive ear
We will in each a song distinctly hear.
For if our hearts are set to tune aright,
Then no harsh note will e'er the soul affright,
And all the works of Nature will afford delight.

III.

I walk abroad beneath this dome above,
And see in all the impress of His love.
The atmosphere lies silent on the ground;
Nor whispers in my ear a single sound,
Yet locked securely in its vast embrace,
We may the lowest, highest octaves trace.
It moves to us in silence, still it moves,
And lightly trips through all the chinks and grooves;
But wait and we will wonder at it's roar,
O'er mount and vale, thro' forest, field and door,
With loud mouthed fury lashing waves on every shore.

IV.

The time of Spring comes silent from the south,

And with it songsters all with open mouth.
The birds, with trees and meads and bees all sing,
And join the rolling river and the gushing spring.
The stubborn glebe the mellow ground give birth
To hopeful song and praise for all the earth;
For when the harvests ripe are gathered in
Great gratitude is in the larder and the bin.
These blessings are for all the sons of men,
For all that live in yard, field, wood or den,
And those that put the ear close to the glen
Will hear the song, the chorus and the glad Amen.

V.

Each season then has its own varied song
And heaven and earth the rhythmic notes prolong.
The changes wro't throughout the rolling year,
Fulfill celestial purpose ever near,
Which is that man may rise from mortal fate
And grow into the most divine estate.
That man may so develope here below,
That he in righteousness may ever go,—
So that when all the songs of earth are done,
And newer songs in heaven have begun,
Man may forever in the ways of Wisdom run.

VI.

I sadly sing the downward trend of sin,
And that I may from error's ways souls win.
Misguided minds in paths of darkness led
Are on the husks of wisdom poorly fed.
If we ignore the blissful Light of heaven
We shall on mystic seas of doubt be driven,
For ever learning yet the Truth be never found,
E'en tho' the soul with sinful oaths be bound.
Amazed I look into that mystic vale,
Where a slighted Christ is of no avail,
And lift my voice in pensive song, a warning wail.

February 18, 1908.

PART V.

THE REMEDY

A Definition. The word remedy is used as a noun, and also as a transitive verb. It therefore denotes a thing or an action, or both. Primarily the word is a medical term, and signifies that which cures any physical disease; any medicine or application which puts an end to disease and restores health to the body. Thus we say "a remedy for the gout." But the term is used in a wider sense, as that which counteracts or cures an evil of any kind, which may exist in or threaten a person or society. "Civil government is the remedy for the evils of natural liberty." It is applied also to the mind, soul and spiritual nature as that which removes, cures or prevents uneasiness, distress or grief. Prior thus uses the term in the line "Our griefs how swift, our remedies how slow!" The term is also applied to conditions, as that which repairs loss, disaster, or brings reparation. In some things there is no remedy, as in destruction by fire, and in death in this life. As a verb the term has the same general meaning only in an active sense. In this discussion the term remedy is used in the strict sense physically, mentally and morally. Is there any remedy for the murders, the mutilations, the mental anguish and distraction, and the moral obliquity of "the Secret Lodge System?" This remedy is effected by stages. These are:

1. The Individual in his conviction of the truth, as to methods, principles, motives associations and resultant actions. So long as men see wrong, indorse the wrong, and practice the wrong, just

so long will all remedial agencies prove ineffectual. True teaching and conviction come first. In the former part of this work our aim has been to so present and urge the truth in all its main bearings as to produce a firm conviction of the truth on this vital issue. The process of presentation and reasoning convinced and confirmed and maintained the attitude of the author's mind. And it seems that it ought to have the same effect on all other honest minds. It seems also that the train of reasoning pursued in this work ought to cure any rational mind of dishonesty on the subject. Ultimately there is no interest, to any man, in being in the wrong. And none of us can afford to throw away eternal interests for temporary benefits, since reparation for all wrong must be made anyhow here or hereafter. I am utterly opposed to all forms of organized secretism, or secret societies in all countries, and for any purpose whatever. They can not be justified from any consideration. They always indicate an abnormal condition of society. Even in their simplest forms they are fraught with mischief, and do more harm than good. They are an imposition on the public. Fifty years of study and observation confirm me in this conviction. The greater good can always be done by open, frank and honest measurers. The close methods are universally pretentious, simulating far more good than they actually possess or accomplish. Their inevitable tendency is to put the bold, bad, unscrupulous men and women to the front, giving them an undue advantage over the more conservative and scrupulous members of the system, and thus corrupting more and more the whole body, thus having an evil effect on society in general. They draw away membership, time, influence, effort and means from the home, the church and the civil government, and from the direct action of a just public sentiment and thus vitiate the whole body politic, in all its ramifications. This dark system enables men to accomplish ends, that the same parties would not dare to attempt in a public manner. Thus they practice the most infamous impositions on the public and on private parties, with little fear of detection and less of just punishment. They readily and easily shield, protect, countenance and promote evil persons, and put down the good.

Secretism, that is organized secrecy, is the method invariably chosen by burglars, thieves, robbers, hypocrites, liars, seducers, anarchists, murderers, unclean persons, and evil disposed characters of every description. The secret orders produce unnatural divisions between individuals, in families, in churches, in society, and in state governments. They force abnormal conditions. Their tendency is not to reform or advance civil governments, but to pervert and subvert them, and to bring on bloody and destructive wars. They prevent the amicable settlement of difficulties. They breed disturbances that would not otherwise exist. They are the very opposite of openness, frankness, and of free and public discussion. They resist and debar an open investigation. They put an embargo on the human soul. They are excessively confidential. They make confidence a compulsion, not a matter of judgment and discretion. They put a finger on the mouth of every one who holds membership in any one of the whole category of the secret orders. They are the nests, the breeding places of slyness, cunning, craft, falsehood, insincerity, double-dealing and deceit. They are the hot beds of all the vices, and lead to a disregard of all the ten commandments, and of the Golden Rule. They teach indirect and sinister methods, in social, educational, religious, civil and commercial life. They are clandestine combinations. They crush out or materially hinder frank, sincere, conscientious, honest men, and thus corrupt public morals. They promote the advancement of their own without due regard to relative character, merit or qualifications. They are partial in their very elemental basis.

The close or secret method is not divine. It is Satanic. The Open Method is Divine. There are no secret lodges in Heaven. There is no occasion for them in that pure realm where Divine Light in its effulgent rays penetrates every thing and every where. There are no dark recesses in the upper spheres. There is no occasion for any secret lodge or lodges in a pure state of Christian society on earth. When the prayer of Christ is fulfilled, "Thy will be done on earth as it is in heaven," every secret lodge on earth will be empty. In the early and pure stages of Christianity the secret lodges died out wherever the Church went. To join the

Church was to come out of the secret lodge. The growth of a pure Church marks the decadence of the secret lodge. The existence of the lodge indicates an abnormal state of society, a wrong education, corrupt condition of the Church, and an ineffectual form and administration of the civil government.

The normal man and woman are in the likeness and image of their Creator. The lodge as in Eden mars this image.

Where the Individual in the activities of life, fulfills his functions as divinely ordained, secret societies have no basis and cease to exist.

Solomon in his corrupt days was no doubt affiliated with the Secret Lodge System. It was in keeping with his character. He was into every thing that human art and device could reach in his day. He had commerce with one thousand women, built temples to idol gods, married heathen women contrary to the divine law, and was a tyrant in civil government. He died a true penitent, or under the ban of God. The question is in dispute. He is no example to us in his evil ways. He is commendable in his better qualities. His association with the lodge system, is no commendation of the orders, any more than Arnold's abilities were a commendation of his treason. Barbarous people and sinister minds take easily to the lodge system. It suits the carnal nature, but the Christian instinct is against the very atmosphere of the lodge room, which smells of sulphur.

It is a mere assumption, without any historic proof whatever, that the holy Saints Johns were members of the secret system. It is a libel on their sacred character. The assertion is a piece of unblushing effrontery. It is evident on the face of the record that Christ had no commerce with the Secret Lodge System in any form of approval. When questioned on this very point in his mock trial, he said with great emphasis, with reference to this whole subject, "In secret have I said nothing." This is a personal statement of a personal conviction, and given in a personal manner. This conviction has grown out of deep study, wide reading, varied experiences, and extensive observation, and an association with many classes of persons, through a series of over fifty years.

The processes of mind through which I have reached these convictions are given in the foregoing pages. What has convinced me ought to convince others, even the most skeptical. The case is as clear as an unclouded sunbeam. I think there is no escape from the conclusion I have reached. The logic to my mind is faultless. Even quibbling falls flat before the stroke. There is no ground in this field of radiant thought upon which the Secret Lodge System can stand. It has been the aim of the writer to produce a like personal conviction of the truth, in the mind of every reader, and lead each one to the utter abandonment and condemnation of the whole Secret Lodge System.

This personal attitude is primal. It is not a question of policy about which men may honestly differ. It is a deep principle of universal and eternal consequence. Until this personal and soul conviction is produced, we are but tampering, agitating and toying with the outer edges of the issue, while the heart of the System remains untouched.

When every man, woman and child, from conviction abandons the lodges, then, and then only, will they cease to exist. The purpose of this book is vital, primal and basal. Men, women and children are saved from ruin, not in groupes, but one by one. If we can not produce personal conviction we can not save men.

2. The Home. The family is ordained of God. It was started in Eden. The Home was in the Garden amid its trees and flowers, and fruits. God solemnized the nuptials of the first pair, and still claims a share in every marriage, and without his approval no true marriage can obtain. True marriage is an indissoluble tie, cemented, consecrated, and held sacred by the hand of God. Love is the basis of marriage, and the cord entwining the home in a bundle of unalloyed bliss, confidence and purity. The family is an organic form of more than one person. There must be two at least, and these of opposite sexes. Beyond these there is no special limit as to numbers. But God intends that the family shall multiply, and has so provided in nature.

The family is not a secret lodge. It is not founded on a secret vow. The ceremony and vow are a matter of publicity and of public

record. No secret signs, grips, pass-words, or ceremonies belong to the marriage ceremony, obligation, or home, to which a simple rap gives admittance. Every home is a royal kingdom. Its laws, relations and associations are ordained of God, the church and the civil government. It has its privacies, and its precincts are sacred from unworthy intruders, but it needs no secret oath for its protection. The home has no need of the secret lodge affiliation. Cain belonged to the lodge. Like all the secret lodges he engaged in false and unacceptable worship. Abel gave open and undisguised offering. Cain was wroth. Sin lay at his own door. Secretly he enticed his brother to the fields. Secretly in his anger he slew the man. Secretly he hid his brother away from human sight. Adam and Eve being members of the secret lodge they had formed in the garden, did not concern themselves about Abel. Let him look after his own concerns. He does not belong to the lodge. But Abel had a friend in God. God heard the voice of Abel's blood calling from the ground, and called Cain to account.

With the ideal Christian Home the infamous Secret Lodge System ceases. Where the right relations exist between husband and wife, and children and other inmates of the Home there is no room or call, or necessity for any form of a secret oath-bound organization. Its introduction is attended with evil consequences. The Lodge ties, associations, demands, time, influence, are all inconsistent with the best interest of the Home. Perfect the Home and you destroy the Lodge. Corrupt the Home and you open the way for this sink of sin, called the Secret Lodge System.

3. The School. Life itself is a school. The Home is a school. The Church is a school. The civil government is a school. But apart from all these, yet in conjunction with all of them there is an organization we call the School. It is a system comprehensive in its nature including all branches of training and development in all lines of physical, mental and spiritual culture and development. It begins in the nursery, on the mother's knee, in the kindergarten, and in the primary department of our Sunday and secular day schools. It extends through all grades to the University and the Polytechnic Institute. It comprehends all arts, callings and

sciences, as agriculture, mining, metalling, manufactures, law, medicine, theology, teaching, engineering, invention and whatever pertains to the activities of human life. The School includes any proper means for the impartation of useful information, or the proper development of body, mind or soul. In all this wide realm there is no place, no legitimate demand, or lawful use for the Secret Lodge System, in its clandestine operations, and of secreting silly secrets, to advantage some, to the detriment of others. The whole thing is so supremely ridiculous, that I am amazed that men with any consideration need to be argued or reasoned with on the subject. The school is designed to impart instruction to all in as open a manner as the unclouded day. The whole system of education in its incipency and unfoldment is the very reverse of the Secret Lodge System. The one is to open out, the other is to cover up. The one is to enlighten, the other is to darken. It is an exotic, not native, to the educational system, and this should be so taught in all the schools, from the lowest to the most advanced. The colleges do well to exclude them from their halls of learning. They are an infectious disease, and poison the minds of the young and fit them for the basest conduct in after life. When men, women and children are properly taught in all the departments of school life, the iniquity of this system of darkness, we shall have laid a sure foundation for the exclusion of this monster from society.

We need a natural and national uniform system of education, under the direction of the Bureau of Education at Washington. Each state should be a department controlling its local affairs under the legislature. Each county should be a unit with a central high school in each township. Children should be conveyed to the schools. Each one of these central high schools should be on a farm of at least forty acres of land with appropriate buildings for the schools and the teachers, the principal should have the management and working of the farm for the support of the school. The teachers and pupils should spend a portion of their time in farm and house work, and in keeping the buildings and grounds in order, clean and in repair. The school should also teach the use of tools.

The school should be a home, and a model family. The noon

repast should be taken in the teachers' residences on the school grounds. The girls should take turns in preparing the noon repast under the direction of the matrons or lady teachers. The school should be an ideal home. Parents respectively should furnish sufficient food to the school for the noon repast. All these public schools should continue ten months in the year. Thus school life would be a home life, and all would be kept near to nature. Ladies then could become life teachers without suppressing the instinct of motherhood. The county high school in the county town would be the culmination of the county work, and would in many instances easily be the university where literature, law, medicine and theology would be taught, because the teaching forces would all be on the ground in the teachers of the schools, the practicing lawyers, the practitioners of medicine and the pastors of the Churches. The art of printing could be taught in the newspaper offices, and handicraft of various sorts could be taught in the factories and shops. And with a just financial system, such as the nation should have, industry, intelligence, economy and thrift would prevail in all circles of society. The home life would be maintained. Virtue and religion would be held in high esteem. True love would be cultivated, homes would be happy, divorces would diminish, crime would largely cease, and no one would have any occasion to hide his record or movements in the Secret Lodge System. All would learn to be helpful to each other, and to care for each other's interests, as well as their own. In this state of society no one but an intended or actual criminal would think of organizing a secret society. And if he attempted such a movement he would accomplish nothing, unless he first corrupted those he drew into his infamous scheme. A proper educational system will make the Secret Lodge System impossible.

4. The Church. 1. The Church is a child of God's own planting. It came from His infinite mind. Part of the Church is in Heaven, part is on earth. The membership are of the Divine Choice. The True Church is a spiritual priesthood. They are not nominal, but actual. They have the spirit and mind of Christ. They know him and He knows them. They are found among all the denomina-

tions. Their names are not all on the earthly Church rolls, nor are all whose names are on the Church records, members of His family. Men are often deceived, but God is never deceived. His people may be divided on earth, but they will not be divided in Heaven. Men may condemn God's children on earth, but God will not disown them in the judgment day. All the names of the Church of the first born are written in Heaven. They will be acquitted of all blame in the day of final trial. They are washed and made white, and are kept by the power of God unto the day of redemption. The Church of God has existed through the ages. It will continue to the end of time on earth, and will be transferred to heaven to continue forever.

We read of a church and the Church in the Word of God. The Church in the true sense is the whole body of true believers on earth and in heaven. A church is a local body of believers organized for divine worship and the spread of the Gospel, and the care of the poor. It is composed of men, women and children, living in the fear, service and enjoyment of God, and in due form according to the Word of God. They consist of laymen, deacons, elders and pastors. They observe the Lord's Supper and baptism. They live in love, good will, harmony and helpfulness. The churches are under a spiritual government divinely ordained. Of this there are three forms, suited to different stages of human development. These are, first, the Episcopal, in which the ministers alone rule. This form is adapted to the initial stages of Christian development, and is advisable in all missionary fields. The second is the Presbyterian, and is suited to a higher stage of development, when there are those who are competent, in the church, to be advisers, and helpers in the discipline and government, and business of the church. It marks a transitional stage. The third is that of the Congregational, when general intelligence so prevails among all the membership, that they may together consistently share in the government of the church. These forms are all divinely ordained and serve important ends. They are sometimes found in a mixed state. The people as they advance in intelligence should pass from one form to another till they come to the highest. It is very unwise

for any denomination or system of churches to tie themselves unchangeably to any fixed form of government. Reason indicates that as churches advance in general intelligence as to doctrine, life, discipline, activity and government, they ought to be advanced to a more liberal form and policy. A Christian people should have that form of discipline and government which best suits their condition.

There are seven sources of divine knowledge which God has opened up to us. And we may profit by all of them. These are: 1. Instinct. 2. Intuition. 3. Reason. 4. The Works of Nature. 5. Conscience. 6. The Holy Bible. 7. The Holy Spirit. There may be also added an eighth. This is that of Experience including secular history. Through all these channels Divine Light comes to us. And in any true interpretation of the Written Word, all these seven points, when properly understood, harmonize. Any interpretation of the Word that contradicts any of these channels is a wrong interpretation. Any one who reads the Written Word in the light of 1) Instinct, 2) Intuition, 3) Reason, 4) Nature, 5) Conscience, 6) Experience, 7) the Holy Spirit, will not go wrong. These mediums, these seven channels of light and knowledge are given us along with the Written Word, as checks against error, falsehood, delusion, superstition, and the misinterpretation of God's revealed will in the Written Word of God. I have interpreted the Holy Bible in the light of these seven agencies, and we find nothing but the utter condemnation of the whole Secret Lodge System. The array of evidence against the Lodge System is simply amazing. The thing is weighed in the Divine Scales and found absolutely wanting. All the good the lodge system has is stolen from the Divine Records. This "mystery of iniquity" has actually "stolen the livery of heaven to serve the devil in."

But it is useless to condemn a thing unless you offer something better. The better thing I present in this section is the Divine Ideal of the Church. If the Church of Jesus Christ will perform its functions as God has ordained, the Lodge will have no excuse for its existence.

It is our business by the grace of God, to lift up the Church to the Divine Ideal. Just as long as we neglect or emasculate the

Church of Jesus Christ, and go wandering and wasting our time, means and energies after the secret lodges, just so long may we expect the Church to decline or move slowly and the lodges to prosper. It is a species of infidelity that prefers something else than that which God has ordained. If the churches were what they ought to be, or what God designs them to be, the world would soon be overrun with pure Christianity. If the churches were one with Christ, nothing could stand before them, nothing could supplant them, nothing could supercede them. There is something wrong in a man's mind, heart and life, who will hang to the lodge and the Church, or who will discard the Church for the lodge, or who will neglect the Church for the lodge. There is something wrong in a man who will in any sense cling to the lodge. The true Church then is a Remedy for the lodge evil.

5. The State Government. This is a divine conception. The essential principles are given in the Institutes of Moses, and in the New Testament. There are four forms of civil government. These are: 1st. The Military. 2nd. The Monarchy. 3rd. The Aristocracy. 4th. The Republic. They are all useful in their places. Their object is the welfare of man. Government is a necessity. It is for the restraint and punishment of evil doers, and for the praise and protection of the law abiding citizens. In a well ordered civil government, provision is made for land, currency, employment, education, the protection of citizens and their property, and for the reasonable wants and demands of the citizens. It also provides for the freedom of divine worship, and the regulation of the family relation, and makes provision for the poor, and for highways of travel, and the means of the distribution of intelligence among the people. These are the principle functions of the civil government. Beyond these there seems to be no call for any underhanded organizations to control individuals, homes, churches, or the civil power. It is extraneous, unnecessary, a reflection on the civil authorities and an unwarranted interference with the performance of their functions. It is a subversion of the very purpose of the civic power, making it an abortion, or a subservient to an irresponsible set of self constituted magnates. A true civil government covers

the ground of the secular demands of a province or nation, so that a duplicate in the form of a clandestine organization, is an abnormal condition, and is sure to result in evil consequences. It subverts justice and precipitates partiality and breeds corruption, and destroys confidence and leads to anarchy in its most dangerous form, because hidden from public view.

6. Commerce is the buying, selling and the transportation of goods, and the exchange of commodities. It is domestic and foreign. Domestic Commerce is the buying, selling and exchange of goods in one's own country. Foreign Commerce is trade with other nations. It is a function of government to look after and encourage Commerce, and to pass and enforce laws to protect and promote and encourage just commercial transactions. But we find that there are secret combinations, constantly baffling the state and national government in their endeavors at promoting the equitable transaction of business in the commercial world. These men devise every means to betray and rob the people, and to evade all just laws, and show no regard to justice or equity. The government being sufficient along these lines should enforce just laws, and suppress all organizations and movements, derogatory to the best interests of the populace.

These remedial agencies will all be efficacious, if properly employed. The conviction of the individual, the ideal home, the true system of education, the untrammelled Christian Church built on the Truth of God, the civil government in the fulfillment of its true functions, all look in the same direction, and reach desirable ends. They are channels through which all can work. The way is blazed, and the end is in sight. Let us with one accord rally to the rescue, and all will be well with us in time and in eternity. Let us arise in the might and majesty of God, and free ourselves from this dark monster, this abnormal incubus, this devilish octopus whose tentacles are crushing the vital life out of individuals, our homes, our schools, our churches, the civil government, and our commercial transactions.

7. But in order to do this we must have Divine help. We must call to our aid, the Father, and the Son and the Holy Spirit. We meet the hidden foe on an open field with the breast plate of faith,

the helmet of salvation, the preparation of the Gospel, the Sword of the Spirit which is the Word of God, with Christ in us the hope of glory, and victory is sure. We pray that the Spirit and power of Christ may be in our minds, hearts and lives, in our homes, in all the churches, in all our educators, in the civil government, and in all our commercial relations. We want not only prayer, but faith and works. These go together and produce sure results.

The Great Remedy, the Panacea, the unmistakable cure for the Secret Lodge System is Christ, in his incarnation, doctrine, teaching, life, example, acceptance, power, suffering, death, resurrection, ascension, Holy Spirit and mission among men. These elements must interpenetrate all phases of society in their true interpretation, their belief, their practice. Amen.