

Testimony

TAKEN

Pennsylvania, General assembly.
" House of representatives.
BY THE COMMITTEE

APPOINTED

BY THE HOUSE OF REPRESENTATIVES,

TO INVESTIGATE THE

EVILS OF FREEMASONRY.

Mr. STEVENS, Chairman.

READ IN THE HOUSE OF REPRESENTATIVES, JUNE 13, 1836.

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Testimony.



At a preparatory meeting, the following standing interrogatories were adopted by the committee:

First Interrogatory.—Are you, or have you been a freemason; how many degrees have you taken, and by what Lodge or Chapter were you admitted?

Second Interrogatory.—Before or at the time of your taking each of those degrees, was an oath or obligation administered to you?

Third Interrogatory.—Can you repeat the several oaths or obligations administered to you or any of them? If so, repeat the several oaths, beginning with the Entered Apprentice's, and repeat them, literally, if possible; if not, substantially. Listen to the oaths and obligations and penalties as read from this book, (Allyn's Ritual,) and point out any variation you shall find in them from the oaths you took. Is there a trading degree?

Fourth Interrogatory.—Did you ever know the affirmation administered in the Lodge or Chapter?

Fifth Interrogatory.—Are there any other oaths or obligations in Masonry than those contained in Allyn's Ritual and Bernard's Light on Masonry?

Sixth Interrogatory.—Is Masonry essentially the same everywhere?

Seventh Interrogatory.—State the ceremony of initiation in the Royal Arch degree; and particularly whether any allusion is made to the Scripture scene of the burning bush. State fully how that scene is enacted in the Lodge or Chapter.

Eighth Interrogatory.—Are you a Knight Templar? If so, state fully the obligation and ordinances of that degree. In that degree, is wine administered to the candidate out of a human scull? State fully the whole scene. Listen to the account of it as read from this book, (Allyn's Ritual) and point out wherein it varies from the genuine oath and ceremony?

The following interrogatories were subsequently adopted by the committee, in addition to the foregoing:

Ninth Interrogatory.—Are you a member of the Society of Odd Fellows? If so, when did you join it?

Tenth Interrogatory.—Are oaths and obligations administered in any of the grades or degrees of said society? If so, state all of them with which you are acquainted fully. Listen to the oaths and obligations and penalties, as read from this book, ("An exposition of Odd Fellowship, by a Past Grand Master," 1855,) and point out any variations you find in them, from the genuine ones administered in regular lodges of Odd Fellows.

Eleventh Interrogatory.—State whether the book just read to you, contains a correct account of Odd Fellowship, as far as you have advanced therein?

**The following is the Testimony taken before the
Committee.**

DEPOSITION OF JAMES H. SHED,

*Taken before a Committee of the House of Representatives of
Pennsylvania.*

Question 1st, by the Chairman of the Legislative Committee.—Where is your present residence?

Answer. Dayton, Ohio.

Question 2d. What is your profession?

Ans. Attorney at law.

Questions by the same.—Are you a Freemason? If so, state where made, and how many degrees you have taken. State whether Masonry has been correctly revealed by Morgan, Allyn and Bernard. State as much as you are able of the obligation or

oath attached to each degree; and if a Royal Arch companion, describe the scene of the burning bush, as represented in the lodge or chapter.

Answer to the foregoing questions.—

I became a member of Pacific lodge, in Amherst, Massachusetts, in June, 1826; in which lodge, I took the Entered Apprentice, Fellow Craft, and Master Mason's degrees. In September following I left New England, and went to reside at Fort Niagara, state of New York, and while in that vicinity, I took the Mark Master's, Past Masters, Most Excellent Master's, and Royal Arch degrees, in the Benevolent Chapter at Lewiston, county of Niagara—over which chapter, Col. William King presided as High Priest. Of the oaths and obligations which were administered to me at my introduction into the several degrees I have received, I remembered for a long time those of the three first, having committed them to memory before I left New Hampshire, and which are substantially and correctly revealed in Morgan's Illustrations of Masonry, and in the works of Bernard and Avery Allyn. But it being a considerable time since I have thought of them, I cannot now repeat them from memory.

The obligations of the four higher degrees, I never committed to memory; nor were they, to the best of my recollection, ever repeated to me, except when administered to me; nor rehearsed in my hearing, except two or three times to others, at their introduction; and in March, 1827, I discontinued my attendance at the lodge meetings, and have never been at one since. But still I remember many portions of them, though not with sufficient accuracy and clearness to enable me to write them out in full.

When I received the oath of a Royal Arch Mason, two others were blind-folded and bound with me; and the embarrassment consequent upon such a situation, prevented me from paying much attention to it. But I remember the clause which required me to "assist a brother Royal Arch companion, when engaged in any difficulty, and to espouse his cause, so far as to extricate him from the same, whether he be right or wrong." It was talked of among the fraternity, and understood by them, that it was not prudent to entrust to masons of the lower degrees, the important secrets relative to the Morgan conspiracy: that they could only be entrusted with entire safety to Royal Arch Masons, who were bound by a stronger oath than Master Masons. For this reason, some were solicited and importuned to become Royal Arch companions; and some masons of the lower degrees, who joined the chapter, were never required to pay any fee. They were then considered as safer depositories of the secrets of the Morgan conspiracy. In the Royal Arch obligation which was administered to me, I cannot say whether the clause relative to keeping secret murder and treason, varied from the clause respecting those crimes in the Master Mason's obligation, or not. The following

circumstance, however, and what I have above stated, induce me to believe, that *murder* and *treason* were *not* excepted. I was present when Col. Jewett and two others received the Royal Arch obligation, and after it was administered by Col. King, some one remarked to him, that he had omitted the clause respecting murder and treason; which he then repeated to them, and, according to my best recollection, it was, that they *must* keep *all* the secrets of a brother Royal Arch companion, entrusted to them as such, *murder* and *treason* NOT EXCEPTED; and Col. Jewett promised to consider it the same as though it had been administered in due order. The penalty of the Royal Arch obligation was, that I should have my skull smote off, and my brains exposed to the scorching rays of the meridian sun, should I knowingly or wilfully violate or transgress any part of this my solemn oath or obligation of a Royal Arch Mason.

I remember the scene of the burning bush, as represented in the chapter; and it occurred soon after the obligation was administered to me. While myself and the two who were bound with me (with a rope which passed seven times around our respective bodies, and thus attached to each other,) were being conducted round the room, some one was reading the passage of scripture found in Exodus—"Now Moses kept the flock of Jethro, his father-in-law, priest of Midian, and he led the flock to the back side of the desert, and came to the mount of God, even Horeb. And the angel of the Lord appeared unto him in a flame of fire, out of the midst of the bush; and he looked, and behold the bush burned with fire, and the bush was not consumed." By this time we had arrived, being blind-folded and led by our conductor, to the bush, when a person pulled down the bandage from our eyes, and the bush appeared before us, burning with exceeding brilliancy. Some one then personating Deity, called out from behind the bush, "Moses! Moses!" and our conductor answered "Here am I." The person behind the bush then proceeded, "Draw not nigh hither; put off thy shoes from off thy feet, for the place on which thou standest is holy ground. I am the God of thy fathers: the God of Abraham, the God of Isaac, and the God of Jacob." While the person behind the bush was reading the above extract, our conductor stooped down, and took off one of the slippers from my feet; and when the passage was concluded, he immediately covered my eyes with the bandage, while a voice was again heard, saying—"And Moses hid his face, for he was afraid to look upon God."

Question. State fully any knowledge which you may have of the abduction and fate of William Morgan, late of Batavia, New York;—the causes for which he was kidnapped—the manner in which it was done, and whether by Masons, or others; and if by Masons, whether it was done in pursuance of their masonic obligation. State fully all you know relative to that offence, whether

witnessed by yourself, or known through regular masonic communication.

Answer.—

In communicating to you the knowledge I possess relative to the Morgan conspiracy, I will state every thing in the order in which it transpired, whether witnessed by myself, or made known to me through regular masonic communication.

I left Rindge, New Hampshire, about the 3d of September, 1826, for the west of New York, to obtain employment as a school teacher. I had for many years been acquainted with Col. Jewett, at that time superintendent of Fort Niagara; and I went to that place, believing he would render me all the assistance in his power. I arrived at the fort, I think, on the afternoon of the 12th of September, and had been there but a short time, when two messengers who were masons, came to the fort, for the purpose of obtaining a place in which to confine Morgan, until they could make arrangements with the Canadian masons to have him secretly conveyed out of the country. Col. Jewett, who was a mason, and to whom I made myself known as such on my arrival, stated to me, as a mason, that one Morgan had been revealing the secrets of masonry, and the masons in the west of New York were about to engage in a high handed massacre, without a parallel perhaps in the history of the world,—except when King Stanislaus was forcibly seized and carried away by the Poles,—which measure was to seize Morgan, a free citizen, convey him by force out of the country, transport him to Quebec or Montreal, and from thence to England, if they could find a British vessel whose commander was a mason. He stated that it was not the intention of the masons to do him any harm; that he was an intemperate man, and that the welfare of his family would be promoted by his absence, for the fraternity intended to provide for them. He stated that however reluctant he might feel to engage in the transaction, yet he felt himself compelled, when called upon as a mason, to render his assistance, and furnish a place for the reception of Morgan: that if he were certain government would deprive him of his post, in consequence of his participation in that affair, still he felt bound to lend his aid, and the fraternity would be obliged to indemnify him for any losses he might sustain, since this affair was for the benefit of masonry. And he expressed his gratification on discovering that I was a mason; otherwise, he said, he would have been under great embarrassment, in having me at the fort while this affair was going on.

One of the messengers left with him a letter of introduction to one M'Bride, a mason residing in Canada, and at that time a member of the provincial parliament, and he was requested to go, and with the assistance of M'Bride, complete some arrangements. The messengers had already commenced. Being invited by Col. Jewett to go with him to the village of Niagara, and assist in row-

ing the boat across the river; I accordingly went. On entering the village, Col. Jewett accosted a stranger standing in the street, and made inquiry, as I supposed, for the person to whom the letter was directed. After some conversation which I could not distinctly understand, the stranger remarked, "I suppose I understand your business—we shall soon have a meeting of the lodge," and he invited us to enter. About ten masons were present; a tyler was stationed at the door, but the lodge was not opened in due form. Col. Jewett stated to them the object of his visit, and informed them that it was the wish or intention of the masons to suppress Morgan's book. A debate of some length and animation arose, respecting the course most proper to be pursued; and on that occasion, a mason, whom I afterwards learned to be Garside, declared openly, that Morgan OUGHT TO SUFFER DEATH FOR BREAKING HIS MASONIC OBLIGATIONS. He was promptly put down by another mason, a gentleman of very respectable appearance, who, I understood, lived about forty miles from that place, and was a magistrate. This gentleman declared that nothing could induce him to be in any manner accessory to the murder of a man, but he would furnish money freely and willingly, to aid in transporting Morgan out of the country, and in suppressing the book. After some discussion, they could arrive at no conclusion respecting the disposition to be made of Morgan, who was expected to arrive very soon, and we returned to the fort. We were accompanied from Canada to the fort by two masons, one of whom was Garside, a Royal Arch Mason. I understood from some things that were said that evening by the company, that when Morgan should be brought there, he would be confined in a secure block-house, situated in the north east part of the yard of the fort. While we were together that evening, Garside again remarked, that Morgan deserved to die for revealing the secrets of masonry. On the following day, Morgan not having yet arrived, Col. Jewett requested me to assist him in removing some powder from the magazine, which he alleged was spoiling on account of the humidity of the room. I lent my assistance, not suspecting however, that he was preparing it for the reception of Morgan; for I supposed that another building was intended for him, situated in a less public part of the yard.

The next morning, which was the day of the installation of the Benevolent Chapter at Lewiston, I was informed by Col. Jewett that Morgan had been brought and confined in the magazine the night before. Col. Jewett and myself, in company with Eli Bruce, High Sheriff of Niagara county, went to Lewiston that day to attend the installation, on board the steamboat Martha Ogden. Edward Giddins, who resided at that time at the fort, and a Royal Arch Mason, remained at home to take care of Morgan, together with Jackson, a brother-in-law, from Lockport, who was also a mason, and who came there the night before. Giddins at that time possessed the entire confidence of the fraternity, was considered an honour to the lodge, and intrusted with a knowledge of

what was then transpiring. The cause assigned by the masons for the seizure and abduction of Morgan was, his having violated his masonic oaths, in revealing the secrets of masonry. By his removal from the country, they hoped to be able to suppress the publication of his book, containing a revelation of the secrets of masonry. They regarded his high treason against the masonic institution as a most aggravated offence, and one for which he deserved punishment; and some considered that the Grand Lodge had a right to try and punish him for his masonic crime. And those masons who were concerned, so far as I could gather from their remarks, considered their obligations to support and uphold masonry such, as would justify them in violating the laws of the land, or take away entirely the *moral* guilt that would under any other circumstances, rest upon them for such violation. At the installation of the Benevolent Chapter at Lewiston, which took place on the fourteenth September, the Rev. Mr. Cummins, of Rochester, a high mason, officiated as clergyman. A very large number of the fraternity attended, and during the service, Jackson, the brother-in-law of Giddins, was sent by him to inform the masons at Lewiston that Morgan was making disturbance at the magazine. I understood that some one was sent to silence him. After dinner I was present in a room with several masons, and heard many remarks made concerning Morgan. Some were enraged that he should have made so much disturbance in his confinement, and gave vent to their feelings in bitter execrations. After the ceremonies and festivities of the Jay were past, I returned to the fort, seven miles below Lewiston, in company with at least forty masons, some of whom were going to Rochester, by the way of Lake Ontario, and others intended returning to Lewiston. A portion of this company stopped at Giddins' who kept a house of entertainment. I saw several of them walking arm in arm in the vicinity of the magazine where Morgan was confined, but as I was an entire stranger to them, I did not speak to any of them; and Col. Jewett and myself not only agreed to keep aloof from their consultations, but not even to go to the magazine to see Morgan, who was there confined. To which resolution I adhered, and I never saw Morgan while there, nor in my life, and knew not until long afterwards, what was transacted by the fraternity that night. Morgan remained a prisoner at the fort, according to my best recollection, five days and nights. On Saturday subsequent to the installation, Garside who was present at the consultation held in the lodge in Canada, came to me at the fort, and asked me if Morgan was still in the magazine. I told him I presumed he was, but had not seen him. He then stated that Morgan deserved to die for revealing the secrets of masonry; that he would rejoice to have an opportunity to put him to death, and if hereafter he should be punished for the deed, he would willingly ascend the scaffold and glory to die as a martyr in the cause of masonry. He asked me if I would go and introduce him to Col. King, that he

might obtain his consent to put Morgan to death in the magazine. But I refused to go. On the morning after Morgan was taken away from the magazine, Col. Jewett and myself were walking in the yard of the fort and were met by Elisha Adams, who by the direction of Col. King, had been entrusted with the custody of Morgan most of the time during his incarceration in the magazine. He told us, with no small degree of agitation, that they had taken Morgan away, for he was not then in the magazine. We went with him to the door, he put his face to it, and cried Morgan, Morgan, Morgan, three times, but no one answered from within; he unlocked the door and we entered. Indubitable evidence was then presented to me, that some one had been there confined for several days. On the north side of the room was a quantity of straw on which some one had lain; a pitcher and decanter were also there found, a plank broken, a silk flag handkerchief; a large cartridge box for cannon, which Morgan had used for the calls of nature, which Col. King (who a short time after arrived) and Jewett, carried out; the former remarking, that he guessed Morgan was never so honored before, as to be waited on in this manner by two Colonel's.

Col. King, as I have just remarked, soon joined us at the magazine. He spoke of Morgan's having been there but said nothing about his fate. I was requested to destroy the silk handkerchief, which I did by throwing it down a deep vault; and every vestige which Morgan left, was obliterated as much as possible, and the room set in order. I was not then satisfied, as to what had been the fate of Morgan, or to what place he had been removed; for it did not occur to me, that men of such intelligence, noble qualities of mind, and apparently amiable disposition, as those gentlemen possessed to whom I had been introduced, could be guilty of murder. However, I supposed that the masons in Canada had finally concluded to lend their assistance, and had taken him to Quebec or Montreal, for I understood from Jewett that a man in Canada, who was a half Indian, and a mason, had agreed to take charge of him on his journey. Every circumstance connected with that conspiracy against Morgan, which either occurred within my own observation, or was communicated to me *masonically* by any of the fraternity, I was bound by my obligations to keep inviolate in my bosom, and had no more liberty to disclose them than to reveal the secrets of masonry. The abduction of Morgan and the suppression of his book, were masonic measures, undertaken by masons for the benefit of freemasonry, and so long as I considered my obligation binding, I was compelled to keep both what I witnessed, and what was entrusted to me by masons, inviolably secret. When the masons saw during the subsequent winter, that efforts would be made to bring them to punishment, for their participation in this conspiracy, they held frequent meetings, and encouraged each other to hold out to the last, and not reveal any of the secrets of that wicked transaction. Some were apprehensive

that Giddins would betray them, and they proposed to raise money for him to leave the country.

I was requested to go to Lewiston, and state to some of the fraternity there the danger to be apprehended from the disclosure of Giddins; and to urge the necessity of procuring money for his departure—which I did. A masonic messenger was immediately sent from Lewiston to the Falls of Niagara, who despatched another, as I understood, to Lockport, to ascertain what sum could be raised in that chapter. I subsequently learned that they had already expended their funds for purposes connected with the Morgan affair. Failing in their design of getting rid of him in this way, they next resorted to entreaty, and urged him to do nothing that would injure his friends, or involve them in ruin; and reminded him that by making a disclosure he would violate his masonic obligations, and destroy his friends; and in case he should disclose to the public what he knew of the Morgan conspiracy, he was threatened *with death*. Some of the masons with whom I was at that time familiar, and who were acquainted with many facts relative to the Morgan affair, came to the conclusion, that if called on to testify, they would *swear that they knew nothing about it*. They alleged as an excuse, that their masonic obligations would justify them in so doing, that if they should in the present state of things take a judicial oath in a court of justice, it would be received on compulsion, and therefore less criminal to break it than a masonic oath, which they had taken prior and voluntary; that their brethren who engaged in that affair, did so for the benefit of masonry, and were guilty of no moral offence, for their intentions were not criminal, and therefore, since their situation was so unfortunate that they must be compelled to commit perjury on the one hand or the other, they had better swear that they knew nothing about the affair, and thus save their friends from ruin. I, however, did not wish to remain and expose myself to the danger of being called as a witness, and some of the fraternity urging me to go, fearing as I understood, lest I should betray them on an examination, I left New York sometime before the session of the court, sooner than I had designed leaving, and went to reside in Monroe, Michigan Territory. In going to Michigan to avoid being a witness against my brother masons, I believed I was doing right, and I know that I discharged my duty as a good mason. I went to Michigan in company with a Mr. Ullman, a Knight Templar, a gentleman of intelligence and unimpeachable character, who communicated to me and another Royal Arch Mason present, as a masonic secret, in the village of Fredonia, N. Y. that Morgan was put to death by freemasons. This was the only certain information I had received of his fate, on which I could with any certainty, rely. And the many opportunities which this gentleman had possessed of obtaining correct information of the fate of Morgan, induced me to yield implicit faith and credit to his statement. Indeed, a short time, five or

six weeks, after the disappearance of Morgan, I overheard Jewett and Bruce converse together upon the subject at the fort; one of them remarked that if Morgan was thrown into the river, it is probable he was consumed, or the fish had eaten him up before that time; the other observed that Giddins walked the beach of the lake every morning, to see if any dead body had washed ashore. This Knight Templar stated, that eight masons held a consultation upon the disposal of Morgan, while he was confined in the magazine, and agreed to draw lots, to ascertain which three of them should put him to death. They put eight tickets into a hat, on three of them were marks, the other five were blanks; and it was agreed that each one should draw, immediately leave the spot, and not examine their tickets until they were out of sight of each other. The five who drew the blank tickets, were to return home different ways, that they might not know who drew the marks, so that they might not be witnesses against them. The three on whom the lot fell to put Morgan to death, were to repair to the fort at a certain hour and execute their purpose, which was done by attaching heavy weight to him and throwing him into the river some distance above the fort.

According to the best of my knowledge, not one concerned in the Morgan conspiracy, whether convicted in a court of justice or not, has ever been expelled from, or censured by any masonic body for that offence.

On the trial of Elisha Adams, one of the Morgan conspirators, which trial I attended as a witness, from Dayton, Ohio, in February, 1831, a mason by the name of Wilson, was sworn on the jury, and the cause was submitted to them under a charge from the court, (composed of Judge Nelson,) in which his opinion of the guilt of the prisoner was clearly expressed, and no one who heard the testimony, expressed the least doubt as to its sufficiency or clearness. The jury retired, and as soon as they had an opportunity to confer with each other, the eleven, who were not masons, agreed upon a verdict of guilty, (as they declared) but Wilson, the mason, held out for two nights, one entire day, and part of two others, refusing to concur with the eleven, in the verdict of guilty. At last, the jury were called before the court, and the judge asked them if he could afford them any aid in agreeing upon a verdict; one of the jurors observed, that one of their number was determined to hold out, and there was no prospect that they should ever agree. Upon which Judge Nelson said,—“Let that juror stand up.” He arose, and he was Wilson, the only mason in the jury. The judge asked him if he thought he could agree with the rest. Wilson at first replied, that the court had admitted testimony which it ought not. Upon the judge’s remarking, that with that the jury had nothing to do, Wilson then said, he could not believe a part of the testimony.

In connexion with this subject, I will state a masonic communication made to me before I renounced, by Dr. Colton, late of

Monroe, Michigan, a gentleman of intelligence, integrity, and high standing, who held, both in New York and in Michigan, the office of judge. He stated to me, as a mason, that while he resided in the state of New York, a mason came to him and asked him if he wished to make his fortune. He replied that he had no objections. The mason then said,—“I am engaged in making counterfeit money; unite with me in the business, and we can become rich.” The mason to whom this suggestion was made, like an honest man, repelled it with abhorrence. The counterfeiter then told him to keep the proposition as a masonic secret. And my informant told me he had done so, for he considered his obligation required it of him. And though the spurious notes which the counterfeiter had issued, were in circulation, and he knew from whence they proceeded, yet he dare not inform the officer of it, on account of his injunction of secrecy; and at the same time the civil authority were desirous to arrest the counterfeiter.

While I continued a lodge-going member, and for some time after, I felt myself restrained and prohibited by the oaths or obligation, I had taken, from revealing the secrets of masonry and the Morgan conspiracy. In the Entered Apprentices' oath, I had sworn always to conceal and never reveal any of the secrets of Masonry, binding myself under no less penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, a cable-tow's length from shore, at low water mark, where the tide ebbs and flows twice in twenty-four hours. As a fellow craft, to have my breast torn open and my heart and vitals taken from thence; and as a Master Mason, to have my body severed in two in the midst, my bowels burnt to ashes, and the ashes scattered to the four winds of heaven, if I should wilfully violate or transgress any part of the oath of a Fellow Craft, or Master Mason. These oaths or obligations were considered by me, when I took them, and for some time after, as binding upon my conscience; for I was so taught to consider them by intelligent masons who rehearsed to me the lectures, or imparted to me instruction upon the subject. And I was instructed particularly upon their solemnity and binding force, a short time after my initiation by Mr. Elliot, a Baptist clergyman of New Ipswich, N. H. a high mason, and a man in whom I reposed great confidence; and I never heard a word said about explaining away the literal import of the penalties, until a long time after I ceased attending lodges. The erroneous ideas I had imbibed of the great antiquity of masonry, also exerted an influence, in involving me in the Morgan conspiracy, and for some time deterred me from renouncing the institution.

I have no *personal* knowledge of the fate of Morgan. I know not who were his murderers, or who were present at his murder. I never saw Morgan in my life, and was never present at any consultation held respecting his disposal, except the one held in Canada, which I have already explained, and which was held at

least thirty hours before the arrival of Morgan at the fort; and the object of which consultation was, as I understood, to adopt plans of transporting him to Quebec or Montreal.

Question. State any thing you know relative to masonry being political, or entitling a brother mason to a preference in opposition to a person not a mason?

Answer. I cannot say that the oaths administered to me contained any obligation to promote the political advancement of a brother. While I was a mason in New England, there was not to my knowledge, any question of general politics before the public, about which masons could interest themselves, either in or out of the lodge, and when I was in New York, the Morgan affair engrossed the attention of masons too much to allow them to attend to politics. I have had no opportunity therefore, to judge by *personal* observation while a mason, whether masonry intermeddled with politics or not.

Question. State any thing you have heard said by masons relative to the masonic obligations being superior to their civil obligations, and by whom said?

Answer. It was understood and believed by masons concerned in the Morgan conspiracy, that masonry was of great antiquity, and had an existence even prior to our civil institutions; and that the masonic obligations in themselves were equally as binding upon masons, as the civil, and that if the masonic and civil obligations came in conflict, they might render obedience to the former, without incurring the guilt of a wilful transgression of the latter; for it would be something like committing sin on compulsion, the evil motive would be wanting. And in the case of the masonic witnesses to whom I have already alluded, when by testifying they must reveal what masonry required them to keep secret, it was thought by some that they might be justified in refusing to testify, on the ground that the masonic oath was equally binding as the civil, and besides had the advantage of being administered prior to the latter, and was also received voluntarily, whereas, the civil oath would be received on compulsion, in order to avoid imprisonment for contempt of court. And I distinctly remember, that the prosecuting attorney of Niagara county, a Royal Arch Mason, by the name of Calvin, (if I mistake not,) who was also implicated in the Morgan conspiracy, consulted with the masons who were also implicated in that conspiracy, (and expected to be subpoenaed as witnesses against their brethren,) upon what would be the probable consequence of their refusal to testify. I was informed by some of them that they had conversed with the prosecutor, that he had showed them the law, or told them what it was, in relation to imprisonment for contempt of court. And it was understood that he was as anxious to have his brethren get clear as any attorney could be in the acquittal of his clients, and clearly evinced this anxiety to them. And when the first

Lewiston committee visited that town, for the purpose of ferretting out the conspiracy, the Royal Arch Chapter, which was that evening in session, hearing of their arrival, adjourned to meet them, and the prosecuting attorney made a most abusive and insulting speech to the committee, accusing them of intermeddling with what did not concern them.

Col. Wm. King, the Grand High Priest of the Royal Arch Chapter at Lewiston, being a man of much intelligence, and very considerable influence, out of the lodge as well as in, having been a member of the legislature the preceding winter, and being on terms of intimacy with Governor Clinton, under whom he held an appointment, having devoted much time to the study of masonry, in which he was uncommonly bright, his dictations or assertions on the subject of masonry, generally carried with them much weight with the fraternity. He asserted that Governor Clinton would be bound, as a mason, to pardon, or bound to pardon those who might be convicted of a participation in the Morgan conspiracy; and he stated the Grand Lodge had a right to try and punish its members for a violation of its laws, and I think stated it as being the opinion of some man of note, in which he concurred. He also asserted that the masonic institution had its existence prior to that of our civil institutions and laws. He left the country a few weeks after the affair took place, and I had not an opportunity of hearing him express his sentiments so fully as some others. In my presence he invoked some imprecations upon the head of Miller, for publishing Morgan's book, and told me if it had been in his power, he would have been glad to have put powder under his office, and blown it up, in order to have prevented the publication of the book.

Question. State some of the most important and essential clauses in the Master's obligation.

Answer. I furthermore promise and swear that I will put all the secrets of a brother Master Mason, entrusted to me as such, murder and treason only excepted, and those at my own option.

"I furthermore promise and swear that when I see the grand hailing sign of distress, made by a Master Mason in distress, and knowing him to be in such, or hear the words accompanying it, I will fly to the relief of him who makes it, unless I run a greater risk of losing my own life than in saving his.

"I furthermore promise and swear that I will apprise a brother Master Mason of all approaching danger.

"That I will obey all signs and summons given, handed, sent or thrown by a brother Master Mason, or by a regular constituted lodge of such.

"That I will go on a brother Master Mason's errand, barefooted and bareheaded, within the length of my cable-tow."

And never did I hear, while a lodge-going mason, nor for some time after, any thing said about explaining away the literal import of these obligations, and that they were not binding as understood in their literal meaning.

Explain some of the ceremonies of initiation into the Master's degree, particularly that part which represents the pretended murder of Hiram Abyff by the three ruffians; his burial, &c.

The candidate being blindfolded, and representing Hiram Abyff, is led around the lodge, and brought to the first and second ruffians, who demand of him the word of a Master Mason, and who suffer him to pass on to the third, who in a mock manner, knocks him down and kills him. The murdered Hiram is then buried in some corner of the lodge, and something representing a sprig of cassai is planted at his head. In some lodges, the dead candidate is placed in a real coffin, and let down through a trap-door into a masonic grave, six feet deep and eight feet due east and west, &c. But in no place except where masonry is arrived to perfection, are these more *refined* ceremonies observed. I have been informed that they are used in lodges in France, and a circumstance occurred while descending the Ohio river, in 1831, on returning from the Lockport trials, which confirmed me in the belief of that custom. I found myself in company with Luke Lawless, of Missouri, who was returning from testifying before the United States Senate, on the trial of Judge Peck, and another mason. A heated controversy arose between us on the subject of masonry, and Lawless declared that sooner than disclose the secrets of masonry, if called on before a court of justice, he would suffer himself to be torn into inch pieces. While this discussion was going on between myself and the second mason, a Frenchman, who I think was engaged in the mercantile business at Wheeling, remarked to me that he had taken a deep interest in what he had heard that day; that our conversation had satisfactorily explained to his mind, a circumstance which occurred some years ago in France, which before was inexplicable. He stated that his father was a Past Master in one of the towns in the south of France. That a regiment of soldiers was stationed there; that a temporary lodge was sometimes erected, in which the officers could be initiated; that on one occasion a young lad, prompted by curiosity, laid himself down upon the ground, so that he could look under the canvass or plank, and witness the operations within. He reported next day what he had seen, and among other things, a grave dug in the earth, and I think a coffin. This relation of the lad excited considerable talk in the neighbourhood, and in a short time the young man was missing, and had never been heard of since, or had not when he left France, which was several years after this affair took place. Col. P. P. Perry, a magistrate of Monac, Michigan, a gentleman formerly high in rank in the French army, and who distinguished himself in the early scenes of the French revolution, as a friend of liberty, and who subsequently fled to this country, to avoid the guillotine, occasionally conversed with me during my residence there upon the subject of masonry in France. He stated that a ceremony obtained in the French lodges unknown in this country. That after

a candidate had been made to pass through, (I think) the Master's degree, he was made to stand barefooted upon a table, and a board with nails driven through, the sharp points upwards, like a flax hatchell, was presented to him; he was requested to examine it, that he might know what it was. It was then placed upon the floor, and he was told that he must then jump from the table upon it, with his naked feet. Upon his remonstrating, they assured him that he must make the leap; that every mason was compelled to do it, and that he must have so much faith and confidence in his brethren, that when they told him it would not injure him, that he must believe them implicitly. At last he would jump from the table, and instead of descending upon the iron nails, he would find them strips of leather exactly resembling the nails, and which secretly put in the place of the iron, would yield to the touch, and do no harm. I understood the object of this ceremony to be, to inspire the brethren with great confidence in each other.

JAMES A. SHEDD.

Sworn and subscribed, this 23d day of December, 1835, in the presence of the committee.

THADDEUS STEVENS, Chairman.



MONDAY, January 11, 1836.

JOSEPH M'CLELLAND, being sworn, doth depose as follows in answer to the above interrogatories :

In answer to the first interrogatory he says—

I have been initiated into the secrets of Freemasonry. It was about eighteen years ago, in the county of Down, in Ireland, Lodge No. 269. I have been advanced as far as the Knight Templar's degree.

2d Interrogatory. Immediately before the degree was administered, I took an obligation in the form of an oath. I took the oath with my hand on the bible, but did not kiss the book.

3d Interrogatory. I cannot repeat the oath.

(The oath of an Entered Apprentice was then read to witness from Allyn's Ritual, in the following words:—)

“I ———, of my own free will and accord, in the presence of Almighty God, and this worshipful Lodge of Free and Accepted

Masons, erected to God, and dedicated to the holy St. Johns, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal any part or parts, art or arts, point or points of the secret, arts and mysteries of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be a true and lawful brother mason, or with the body of a just and lawfully constituted lodge of such; and not unto him or unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial and due examination, or lawful information.

Furthermore do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it on any thing, movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of masonry may unlawfully be obtained through my unworthiness. To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation or self evasion of mind in me, whatever; binding myself under no less penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, a cable-tow's length from the shore, at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same."

Question by Mr. Stevens.—Was that the oath as administered to you?

Answer.—In substance it is the same, though there may be a slight variation in the words.

The Fellow Craft's oath was then read to him from the same book, in the following words:—

"I ———, of my own free will and accord, in the presence of Almighty God and this worshipful Lodge of Fellow Craft Masons, erected to God, and dedicated to the holy St. Johns, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligation, that I will not give the secrets of this degree to any of an inferior degree, nor to any being in the known world, except it be a true and lawful brother Fellow Craft Mason, or within the body of a just and lawfully constituted Lodge of such, and not unto him or them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial, due examination or lawful information.

I furthermore promise and swear, that I will not wrong this Lodge, nor a brother of this degree, to the value of two cents, myself, nor suffer it to be done by others if in my power to prevent it

I furthermore promise and swear, that I will support the constitution of the Grand Lodge of this state, under which this Lodge is held, and conform to all the by-laws, rules and regulations of this or any other lodge of which I may hereafter become a member.

I furthermore promise and swear, that I will obey all regular signs and summons handed, sent or thrown to me by a Fellow Craft Mason, or from the body of a just and lawfully constituted lodge of such, if within the length of my cable-tow.

I furthermore promise and swear, that I will be aiding and assisting all poor and indigent Fellow Craft Masons, their widows and orphans, wheresoever dispersed around the globe, they applying to me as such, and I finding them worthy, so far as I can do it, without injuring myself or family. To all which I do most solemnly and sincerely promise and swear, without any hesitation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty than to have my left breast torn open, my heart and vitals taken from thence, thrown over my left shoulder and carried to the valley of Jehosaphat, there to become prey to the wild beasts of the field and vultures of the air, should wilfully violate or transgress any part of this my solemn oath, or obligation of a Fellow Craft Mason, so help me God, and keep me steadfast in the due performance of the same."

Question by Mr. Stevens.—Was that the oath as administered to you?

Ans. Substantially—except in the place of the words "*Grand Lodge of this state.*" I received it the "*Grand Lodge of Ireland.*" And the words "two cents" were not in, though I swore not to wrong a brother, &c. With these alterations, the oath read is as I received it.

The Master Mason's oath was then read to him from the same book, in the following words:—

"I; ———, of my own free will and accord, in the presence of Almighty God, and this worshipful Lodge of Master Masons, erected to God, and dedicated to the holy St. Johns, do hereby and hercon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the secrets of a Master Mason to any one of an inferior degree, nor to any being in the known world, except it be to a true and lawful brother Master Mason, or with the body of a just and lawfully constituted lodge of such; and not unto him or them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial, due examination, or lawful information received.

Furthermore do I promise and swear, that I will not speak the Master Mason's word, which I shall hereafter receive, in any other

manner, except in that in which I shall receive it, which will be on the five points of fellowship, and at low breath.

Furthermore do I promise and swear, that I will not give the grand hailing sign of distress of this degree except I am in real distress, or for the benefit of the craft, when at work; and should I see that sign given, or hear the words accompanying it, I will fly to the relief of the person so giving it, should there be a greater probability of saving his life than losing my own.

Furthermore do I promise and swear, that I will not wrong this lodge, nor a brother of this degree, to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it.

Furthermore do I promise and swear, that I will not be at the initiating, passing, or raising a candidate at one communication, without a dispensation from the Grand Lodge, for that purpose.

Furthermore do I promise and swear, that I will not be at the initiating, passing, or raising a candidate in a clandestine lodge, nor converse upon the secrets of Freemasonry with a clandestine made mason, or one that has been expelled or suspended, while he is under that sentence.

Furthermore do I promise and swear, that I will not be at the initiating, passing, or raising of an old man in dotage, a young man in non-age, an atheist, irreligious libertine, madman, hermaphrodite, woman, or a fool.

Furthermore do I promise and swear, that I will not speak evil of a brother mason, neither behind his back nor before his face, but *will apprize him of all approaching danger.*

Furthermore do I promise and swear, that I will not violate the chastity of a *Master Mason's* wife, mother, sister, or daughter, nor suffer it to be done by others, if in my power to prevent it, I *knowing them* to be such.

Furthermore do I promise and swear, that I will support the constitution of the Grand Lodge of this state, under which this lodge is held, and conform to all the by-laws, rules and regulations of this, or any other lodge of which I may hereafter become a member.

Furthermore do I promise and swear, that I will obey all due signs and summons, handed, sent, or thrown to me from a brother Master Mason, or from the body of a just and lawfully constituted lodge of Master Masons, if within the length of my cable-tow.

Furthermore do I promise and swear, that a Master Mason's *secrets*, given to me in charge as such, shall remain as secure and inviolable in my breast, as in his before communicated, murder and treason only excepted: and *they* left to my own election.

Furthermore do I promise and swear, that I will go on a Master Mason's errand, even barefoot and bareheaded, to save his life or relieve his necessities.

Furthermore do I promise and swear, that I will remember a brother Master Mason, when on my knees at my devotions.

Furthermore do I promise and swear, that I will be aiding and assisting all poor and indigent Master Masons, their widows and orphans, wheresoever dispersed around the globe, they making application to me as such, and I finding them worthy, as far as in my power, without injury to myself or family.

Furthermore do I promise and swear, that if any part of this obligation be omitted at this time, I will hold myself answerable thereto whenever informed; to all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty, than to have my body severed in two in the centre; and divided to the north and south, my bowels burnt to ashes in the midst, and scattered by the four winds of heaven, that there might not the least remembrance remain among men or masons, of so vile and perjured a wretch as I should be, should I ever be guilty of violating any part of this my solemn oath or obligation of a Master Mason. So help me God, and keep me stedfast in the due performance of the same."

Question by Mr. Stevens.—Was that the oath of a Master Mason, as administered to you?

Ans. *Substantially it was*—though there was nothing as administered to me, about wronging a brother of "*one cent*,"—it was not to wrong him in any way; and where the words are to support the constitution of the "*Grand Lodge of this state*," as administered to me, it was the "*Grand Lodge of Ireland*."

The oath of the Royal Arch degree was then read to him in the following words:—

"I, ———, of my own free will and accord, in presence of Almighty God, and this chapter of Royal Arch Masons, erected to God and dedicated to Zerubbabel, do hereby and hereon most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not reveal the secrets of this degree to any of an inferior degree, or to any being in the known world, except it be to a true and lawful companion Royal Arch Mason, or within the body of a just and legally constituted chapter of such; and never unto him or them whom I shall hear so to be, but unto him or them I shall find so to be, after a strict trial and due examination, or lawful information given.

I furthermore promise and swear, that I will not wrong this chapter of Royal Arch masons, or a companion of this degree, out of the value of any thing myself, or suffer it to be done by others, if in my power to prevent it.

I furthermore promise and swear, that I will not reveal the key to the ineffible characters of this degree, nor retain it in my possession, but will destroy it whenever it comes to my sight.

I furthermore promise and swear, that I will not speak the grand omnipotent Royal Arch word which I shall hereafter receive, in any manner, except in that in which I shall receive it, which will be in the presence of three companion Royal Arch masons, myself making one of the number, and there by three times three, under a living arch, and at low breath.

I furthermore promise and swear, that I will not be at the exaltation of candidates in a clandestine chapter, nor converse upon the secrets of this degree with a clandestine made mason, nor with one who has been expelled or suspended, while under that sentence.

I furtherthermore promise and swear, that I will not assist, or be present at the exaltation of a candidate to this degree, who has not received the degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, and Most Excellent Master.

I furthermore promise and swear, that I will not be at the exaltation of more or less than three candidates, at one and the same time.

I furthermore promise and swear, that I will not be at the forming or opening of a chapter of Royal Arch Masons, unless there be present nine regular Royal Arch Masons, myself making one of that number.

I furthermore promise and swear, that I will not speak evil of a companion Royal Arch Mason behind his back, nor before his face, *but will apprise him of all approaching danger, if in my power.*

I furthermore promise and swear, that I will support the constitution of the General Grand Royal Arch Chapter of the United States of America, together with that of the Grand Chapter of this State, under which this chapter is holden, that I will stand to, and abide by all the by-laws, rules and regulations of this chapter, or of any other chapter of which I may hereafter become a member.

I furthermore promise and swear, that I will answer and obey all due signs and summonses handed, sent or thrown to me from a chapter of Royal Arch Masons, or from a companion Royal Arch Mason, if written in the length of my cable tow.

I furthermore promise and swear, that I will not strike a companion Royal Arch Mason, so as to draw his blood, in anger.

I furthermore promise and swear, that I will employ a companion Royal Arch Mason, in preference to any other person of equal qualifications.

I furthermore promise and swear, that I will assist a companion Royal Arch Mason, when I see him engaged in any difficulty, and

will espouse his cause so far as to extricate him from the same, whether he be right or wrong !!!

I furthermore promise and swear, that I will keep all the secrets of a companion Royal Arch Mason, (when communicated to me as such, or I knowing them to be such,) *without exception.*

I furthermore promise and swear, that I will be aiding and assisting all poor and indigent companion Royal Arch masons, their widows and orphans, wheresoever dispersed around the globe: they making application to me as such, and I finding them worthy, and can do it without any material injury to myself or family. To all which, I do most solemnly and sincerely promise and swear, with a firm and steadfast resolution, to keep and perform the same without any equivocation, mental reservation, or self evasion of mind in me whatever; binding myself under no less penalty, than to have my skull smote off, and my brains exposed to the scorching rays of the meridian sun, should I knowingly or wilfully violate or transgress any part of this my solemn oath or obligation of a Royal Arch mason. So help me God and keep me steadfast in the due performance of the same."

Questions by Mr. Stevens.—Was that the oath of a Royal Arch Mason as administered to you?

Ans. It was substantially, except where the words "United States of America," and "this state" come in, it was "Ireland" as I received it.

Q. With these exceptions was it the oath?

A. It was.

Mr. Stevens then held up the book to him, "Allyn's Ritual," where the scull and cross bones are represented, and asked the witness if he had ever seen them in the lodge?

A. I have.

The Knight Templar's oath was then read to him from the same book in the following words:—

"I ———, of my own free will and accord, in the presence of Almighty God, and this encampment of Knight Templars, do hereby and hereon most solemnly promise and swear, that I will always hail, for ever conceal and never reveal any of the secret arts, parts or points appertaining to the mysteries of this order of Knight Templars, unless it be to a true and lawful companion Sir Knight, or within the body of a just and lawful encampment of such; and not unto him or them until by due trial, strict examination or lawful information, I find him or them lawfully entitled to receive the same.

Furthermore do I promise and swear, that I will answer and obey all due signs and regular summons which shall be given or sent to me from a regular encampment of Knights Templars, if within the distance of forty miles, natural infirmities and unavoidable accidents only excusing me.

Furthermore do I promise and swear, that I will help, aid and assist with my counsel, my purse and my sword, all poor and indigent Knights Templars, their widows and orphans, they making application to me as such, and I finding them worthy, so far as I can do, without material injury to myself, and so far as truth, honor and justice may warrant.

Furthermore do I promise and swear, that I will not assist, or be present at the forming and opening of an encampment of Knights Templars, unless there be present seven Knights of the order, or the representatives of their different encampments, acting under the sanction of a legal warrant.

Furthermore do I promise and swear, that I *will wield my sword in the defence of innocent maidens, destitute widows, helpless orphans and the christian religion!!*

Furthermore do I promise and swear, that I will support and maintain the by-laws of the encampment of which I may hereafter become a member, the edicts and regulations of the Grand Encampment of the United States of America, so far as the same shall come to my knowledge; to all this I most solemnly and sincerely promise and swear, with a firm and steady resolution to perform and keep the same, without any hesitation, equivocation, mental reservation or self evasion of mind in me whatever; binding myself under no less penalty than to have my head struck off and placed on the highest spire in christendom, should I knowingly or wilfully violate any part of this my solemn obligation of a Knight Templar. So help me God, and keep me steadfast to perform and keep the same."

Question by Mr. Stevens. Was that the oath of a Knight Templar as administered to you?

Ans. The same, except where the words "United States of America" are inserted.

By the same. Is there in this degree a representation of our Saviour's resurrection and ascension from the tomb?

Ans. Not that I recollect of.

By the same. Have they, in that degree, a triangle with twelve candles placed upon it?

Ans. They have; they are to represent the twelve apostles.

By the same. In the progress of the degree are any of those candles extinguished, and are you informed that such shall be the fate to all traitors to masonry?

Ans. Yes.

By the same. Do they, while at the foot of the triangle, drink certain libations, five in number?

Ans. They do.

By the same. What is the fifth libation taken out of; and what is the drink?

Ans. It is wine, and taken from a human skull.

By the same. When it was presented to you, did they say our Saviour was not excepted from taking the same?

Ans. They did.

By the same. When you drank the wine, did you repeat the following: "This pure wine I take from this cup, in testimony of my belief of the immortality of the body and the immortality of the soul; and as the sins of the whole world were laid upon the head of our Saviour, so may the sins of the person whose skull this ever was, be heaped upon my head, in addition to my own, and may they appear in judgment against me, both here and hereafter, should I violate or transgress any obligation in masonry, in the orders of knighthood, which I have heretofore taken, to be at this time, or may hereafter be instructed in, so help me God?"

Ans. I did—the same.

By the same. Did you go through these obligations voluntarily?

Ans. Yes; though I made some objection to it myself, the next informed me that it was the custom, and must be gone through.

The 9th interrogatory was then put.

Ans. Masonry is essentially the same everywhere.

Question by Mr. Stevens. Were you ever in any lodge in America when information was sent to that lodge masonical, from any masonic authority, relative to the intended disclosures of the secrets of masonry by William Morgan; if so, state in what lodge it was, whether it was before or after the abduction of Morgan. how the information was communicated, whether by individual members, or by lodge?

Ans. In the summer of 1826, I was a visiting member of Lodge No. 45, in Pittsburg, when one of the wardens, a Mr. Perry Johnson, read a letter received from some lodge in the state of New York, and informing them that a man by the name of Morgan was about to publish, or disclose the secrets of masonry.

Question by Mr. Stevens. Is there in the Royal Arch, or in any other degree, a representation of the scripture scene of the burning bush?

Ans. There is in the Royal Arch degree.

Mr. S. Describe the manner in which that was done in the chapter where you was initiated.

Deponent. They had the representation of the bush burning, i. e. a candle placed in a bush.

Mr. S. State whether any one is behind the bush, and whom he personates.

Deponent. The Master is behind the bush, and personates God himself, as it is represented God spoke to Moses, in the bible.

Mr. S. Are these the words:—"God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground."—Exodus, chap. 3.

Ans. Those are the words read.

Mr. S. When that is said by the person behind the bush, are the shoes taken off from the candidate?

Ans. They are.

Questions by Mr. Spackman. Was the following clause in the Master Mason's oath administered to you:—"Furthermore do I promise and swear, that a Master Mason's *secrets* given to me in charge as such, shall remain as secure and inviolable in my own breast as in his before communicated, murder and treason only excepted, and they left to own election.

Ans. It was.

Were the words "murder and treason" only excepted, and they left to your own election?

Ans. Yes; that was left optional.

Was the following clause in the Royal Arch oath: "I furthermore promise and swear, that I will not speak evil of a companion Royal Arch Mason behind his back nor before his face, but will apprise him of all approaching danger, if in my power," administered to you?

Ans. It was.

Was the following: "I furthermore promise and swear, that I will assist a companion Royal Arch Mason, when I see him engaged in *any* difficulty, and will espouse his cause so far as to extricate him from the same, whether he be *right* or *wrong*," administered to you?

Ans. It was, with the exception that it was left *optional* with me as to espousing his cause when *wrong*.

Was the following: "I furthermore promise and swear, that I will keep *all* the *secrets* of a companion Royal Arch Mason, (when communicated to me as *such*, and I knowing them to be such) without exceptions," administered to you?

Ans. I do not recollect whether the words, "without exceptions" were in or not.

What is the duty of a warden?

Ans. He is an officer of the lodge, and assists in conducting its labours.

Is it not customary for the *Master* to hand all communications made to the lodge to the Secretary, to read?

Ans. The junior or senior wardens generally do that.

Is your recollection distinct, that the communication referred to was from a lodge?

Ans. It is; it was an official communication *from* a lodge, and to the lodge.

What order was taken upon the subject?

There was no order taken upon the subject. There was some conversation or discussion about it, but I do not recollect or believe any thing was decided upon it that night.

Q. Have you been in a lodge since that time?

A. I have not.

Q. What was the reason of your seceding?

A. I was dissatisfied with what I saw that night, and concluded never to enter one again.

Q. When you was initiated, was it customary for a charge to be delivered?

A. Yes, a lecture was delivered.

Q. What is the purport of those lectures?

A. They vary somewhat, according to the degree.

Mr. Spackman then read the following charge from Ahimon Reson--page 191.

“BROTHER: You are now admitted, by the full and due consent of this lodge, a fellow of our *ancient* and *honorable* society; *ancient*, as having subsisted from time immemorial--and *honorable*, as tending in every particular to do honor to those who conform to its noble precepts. The greatest monarchs, and most exalted heroes and patriots, of all ages and countries throughout the known world, have been encouragers of the royal art; and many of them have presided as Grand Masters of masons in their respective territories; not thinking it any lessening of their highest dignities, to level themselves with their brethren in masonry, and to act upon the same square as they did.

The world's great architect is our *Supreme Master*; and the unerring rule he has given us, is that by which we work; religious disputes are never suffered within the lodge; for, as masons, we only pursue the universal religion, or the religion of nature. This is the centre which unites the most different principles in one sacred band, and brings together those who were the most distant from one another. There are three general heads of duty which masons ought always to inculcate, viz: to God, our neighbour, and ourselves: to God, in never mentioning his name but with that reverential awe which a creature ought to bear to his Creator; and

to look upon him always as the *summum bonum*, which we come into the world to enjoy, and according to that view, to regulate all our pursuits;—to our neighbour, in acting upon the square, or doing as we would be done by;—to ourselves, in avoiding all intemperance and excesses, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudable profession, and always keeping within due bounds, and free from all pollution.

In the state, a mason is to behave as a peaceable and dutiful subject, conforming cheerfully to the government under which he lives.

He is to pay a due deference to his superiors, and from his inferiors he is rather to receive honor with some reluctance than to extort it. He is to be a man of benevolence and charity, not sitting down contented while his fellow creatures (but much more his brethren) are in want, when it is in his power (without prejudicing himself or his family) to relieve them.

In the lodge he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed or broken; he is to be obedient to the master and the presiding officers, and to apply himself closely to the business of masonry, that he may the sooner become a proficient therein, both for his own credit and for that of the lodge.

He is not to neglect his own necessary avocations for the sake of masonry, nor to involve himself in any quarrels with those who through ignorance, may speak evil of or ridicule it.

He is to be a lover of the arts and sciences, and is to take all opportunities to improve himself therein.

If he recommends a friend to be made a mason, he must vouch him to be such as he really believes will conform to the aforesaid duties, lest by his misconduct at any time, the lodge should pass under evil imputations.

Nothing can prove more shocking to all faithful masons, than to see any of their brethren profane the sacred rules of their order, as such as do, they wish had never been admitted."

Question by Mr. Spackman.—Was that the charge or lecture as you received it?

Ans. It was pretty much, and it is the burthen of all the lectures delivered.

In answer to various questions proposed by Mr. Spackman, the deponent further stated: That when he was in Ireland, he was a regular attendant of the lodge, which met once a month; that he had never heard any subject of politics or religion discussed in a lodge; that he had never known any combination formed in the lodge to effect political or religious purposes—that he had never heard such combination proposed—nor had he ever heard any mason called upon in a lodge to explain his political course in any way. Deponent further stated, that his experience of masonry

was mostly formed in the old country, when the government was hereditary, and there was no occasion for citizens to interfere in politics. But in this country, he had not heard either religion or politics discussed in any lodge, though he was not familiar with the course of proceeding here, as he had only attended the lodges as a visiting member.

Question by Mr. Spackman.—Is charity one of the objects of masonry?

Answer. Yes, in the old country masons are very charitable. There is a fund appropriated for the purposes of needy members.

Q. Are the charities considerable in the old country?

Ans: Yes sir, there is more need for them than in this country.

Ques: Are they confined entirely to the members?

Ans: Not altogether. I have known others than members relieved, when there was money to spare, after all the necessitous members had been relieved.

Ques: Is it customary to have masonic festivals?

Ans: It is customary to have two annually, one in December, and the other on the 24th of June: On those days there is generally a parade and a supper.

Ques: Are the expenses of these festivals defrayed out of the funds of the lodge?

Ans: They are paid out of a fund for that purpose, and every member is free to partake if he pleases.



TUESDAY, January 12th, 1836.

ALEXANDER W. FOSTER, Jr. was then called and sworn.

In answer to the ninth interrogatory he states:—

That I *have been* an Oddfellow, but do not now consider myself one. I now hold an honourable discharge from No. 30. I joined in 1831, the Chosen Friends' Lodge, No. 30, in the city of Pittsburgh.

10th Interrogatory. Ans. They are frequent, so far as I went; more than one in a degree or grade—in two instances, I think; but I cannot recite them.

Mr. Stevens then proposed reading the oath of the first degree from a book published in Pittsburg, 1835, entitled "An Exposition of Oddfellowship, by a Past Grand,"—when the witness said,

That book, lately published by Mr. Alexander Jaynes, I examined before I came from home, and I found it substantially and *remarkably* correct so far as I went, which was to the Scarlet degree.

The oath of the first degree, was then read from the book in the following words:

"I, ———, of my own free will and accord, and in the presence of Almighty God, declare, and solemnly swear, that I will hail, conceal, and never reveal to any person or persons, any of the secrets or mysteries of Oddfellowship that are now, or may be at any other time, delivered unto me, except it may be unto a just and lawful brother, or in a just and lawful lodge of brothers, he or they whom I shall find so to be, after due trial and examination. I also further swear, that I will not write it, print it, stamp it, stain it, cut it, indent it, or indite it upon anything, moveable or immoveable, under the high canopy of heaven, so that the least character or letter be unlawfully obtained. All this I swear, without any hesitation, mental reservation, or self-evasion of mind in me whatever, under no less penalty than having, first, my lower jaw severed from my face, my body divided into four quarters, and burnt to ashes, and scattered to the four quarters of the globe, so that not the least vestige of such a vile wretch may remain. So help me God, and keep me steadfast in this my obligation of the first degree, into which I am now entering."

Question.. Was that the oath as administered to you?

Ans. It was.

The oath of the degree of the Covenant was then read in the following words:

"I, ———, in the presence of Almighty God, and these my covenanted brothers, do solemnly pledge myself to help and support my afflicted, or distressed, or persecuted brother; to warn him of danger, whether it be from his own imprudence or from the evil designs of an enemy, or from some apparently accidental cause; to point out his advantage and interest, and if it should come within my power and knowledge so to do, to protect his property, to succour his wife and family, to defend his character, and to save his life and limbs, if opportunity offers. I will receive thankfully from my brother the same good offices; and I am hereby solemnly bound in an especial covenant with those brothers, who can and do truly discover themselves as such."

Question by Mr. Stevens.—Was that the oath as administered to you?

Ans. It was.

The oath of the Scarlet degree was then read in these words:

"I, ———, do, in the presence of Almighty God, before whom the secrets of all hearts are laid open, and in the presence of this loyal lodge, most solemnly swear, that I will not betray the secrets or signs of this degree to any person or persons whatsoever: no, not to a brother of the first degree or second, in a loyal lodge; neither will I cause it to be done, unless authorized in a legal manner; neither in writing, printing, staining, carving, cutting, indenting, or inditing, or by any means whatsoever under the high canopy of heaven. I also further swear, that I will not wrong a brother, or see him wronged, without apprising him of approaching danger; and that I will attend every legal summons, unless sickness, lameness, or not being within three miles, prevents me. All this I swear, with a steady determination to fulfil the same."

Question by Mr. Stevens.—Was that the oath administered to you?

Ans. It was. That whole book is remarkably correct; but there is a slight difference as administered to me. In the initiation, the Noble Grand asks the inside Guardian his duty; and an answer is made. In the charge book there is a question to the outside Guardian by the Noble Grand, and an answer; but not common to use it. Just as the proper persons go to the ante-room to bring in a candidate, the Noble Grand says: "Brother Vice-Grand, I give you charge of the lodge during initiation."

In the second degree, the cry of distress is not just as published. It is in the book, "Give *heed*, O ye heavens;" but if I recollect right, it is "Give *ear*, O ye heavens."

At request of witness, he was permitted to state that he was not the compiler or author of the "Revelation of Odd Fellowship," lately published at Pittsburg, nor did he know that it was intended to publish any work on the subject, until a short time before the work referred to appeared; nor does he know by whom it was done. He makes this declaration, because he has been threatened with injury for the course he pursued in opposition to the order, for some time back.

Question by Mr. Spackman.—Was you threatened with the execution of the penalties?

Ans. No, sir; I apprehended an attack would be made on me by some of the order.

Question by the same.—Are there many Odd Fellows in Pittsburg?

Ans. About five hundred in Pittsburg and vicinity.

Question by the same.—Who is the Grand Master of the state?

Ans. When I joined, it was Anson Jones; since, it has been William Shreimer;—but who is at present, I do not know.

Witness then further remarked, that when he was in the order, he was frequently told that he would receive little benefit from it until he arrived at the higher degrees. In this work read from, he found, that in the high degrees they swore to assist each other in business, &c. This he presumes was what was referred to.

ALEX. W. FOSTER, Jr.

Sworn and subscribed, this 12th day of January, 1836.

THADDEUS STEVENS.

JACOB MICHLING was then called and sworn.

Question by Mr. Stevens.—Are you a mason?

Ans. I am not.

Question by the same.—Were you ever a member of the legislature of this commonwealth?—if so, did you ever know or learn from masonry, of any attempt made to influence legislative proceedings through masonry?

Ans. Yes. In the years 1808-9, the Grand Lodge of this state applied to the legislature for the passage of a law to authorize them to raise, by lottery, money to the amount of 25,000 dollars. I was a member at that time. The petition was presented, and referred to a committee in 1808. In 1809, the subject was reported upon favourably, though it was the general opinion that a lottery would not be granted by the legislature. Some time after, a man came from Philadelphia, or was said to have come from there, who, one of the members and a mason told me, was a Royal Arch Mason, and that he had come to make masons of the members of the legislature. This was told me by one of the members, who had been a Master of the lodge in Fayette county. He also said, that this would be a very favourable time for me to be made a mason, if I ever intended to be one, as this man from Philadelphia had been sent by the Grand Lodge to initiate the members of the legislature, without fee or reward. During the same conversation, he told me that two of the members had been initiated that very evening. I told him in reply, I should like first to know the object and secrets of the order. He said that could not be until I was made one. I then declined his offer, unless I knew the object of the institution.

Question by Mr. Spackman.—Did this mason, your informant, tell you the object of this Royal Arch Mason?

Ans. Yes;—the object was to procure the passage of the lottery law.

Question by the same.—Did the law pass?

Ans. The subject was not again called up: No bill had been reported.

Question by the same.—Who were the men your informant told you had been initiated?

Ans. One was Mr. Jacob Sherer, of Philadelphia county, and the other was either a Mr. Sheetz or a Mr. Stern.

Question by Mr. Huston.—Who was this member from Fayette county?

Ans. His name was Christian Tarr.

Question by Mr. Spackman.—Did any mason tell you himself that he had been initiated as described?

Ans. No.

Question by Mr. Stevens. Did you ever know of any other instance of masonry interfering in politics?

Ans. In the year 1805, there was a contest for Governor in this state. M'Kean was Governor, and Simon Snyder was the opposing candidate. This same C. Tarr and myself, rode together to Lancaster. I asked him how he was elected to the Legislature, when the other two of the members for this county, were of opposite politics? He said that a number of the federalists, who were masons, voted for him because he belonged to that body. He was a Democrat.

JACOB MECHLING.

Sworn and subscribed this twelfth day of January, eighteen hundred and thirty-six.

THADDEUS STEVENS, Chairman.



WEDNESDAY, January 13.

Committee met. Present, Messrs. Stevens, Cox, Frew, Spackman and Huston.

JOHN P. SCHUYLER of Lycoming county, being duly sworn, saith, in answer to the first interrogatory;

I am a mason. I entered the lodge in 1811, as an Entered Apprentice; in 1812 I took the Fellow Craft's degree; and in August, 1813, I was made a Master Mason.

2d Interrogatory. There was an obligation administered.

3d Interrogatory. I cannot repeat it extempore. [The oath

of an Entered Apprentice was then read to witness, from Allyn's Ritual, in the following words: "I ———, of my own free will and accord, in presence of Almighty God, and this worshipful lodge of free and accepted masons, erected to God, and dedicated to the Holy St. Johns, do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal, any part or parts, art or arts, point or points, of the secret arts and mysteries of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother mason, or within the body of a just and lawfully constituted lodge of such, and not unto him or unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial, and due examination, or lawful information. Furthermore do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it, or any thing moveable or immovable, under the whole canopy of heaven, whereby or wheron, the least letter, figure, character, mark, stain, shadow, or resemblance of the same, may become legible or intelligible, to myself or any other person in the known world, whereby the secrets of masonry may unlawfully be obtained through my unworthiness; to all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my throat cut across from ear to ear, my tongue torn out by the roots, and my body buried in the rough sands of the sea, a cable-tow's length from the shore, at low water mark, where the tide ebbs and flows twice in twenty-four hours, so help me God, and keep me steadfast in the due performance of the same."

Question by Mr. Stevens. Is that the oath which was administered to you?

Answer. I cannot say that it is the same oath word for word, but it is substantially the same.

The witness was now told to listen to the oath of a Fellow Craft Mason, which was read by Mr. Stevens from Allyn's Ritual, as follows:

"I, A. B. of my own free will and accord, in the presence of Almighty God and this worshipful lodge of Fellow Craft masons, erected to God, and dedicated to the Holy St. Johns, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligation, that I will not give the secrets of this degree to any of an inferior degree; nor to any being in the known world, except it be to a true and lawful brother Craft mason, or within the body of a just and lawfully constituted lodge of such, and not unto him or them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial, due examination, or lawful information.

“I furthermore promise and swear, that I will not wrong this lodge, nor a brother of this degree, to the value of two cents myself, nor suffer it to be done by others, if in my power to prevent it.

“I furthermore promise and swear, that I will support the constitution of the Grand Lodge of this state, under which this lodge is held, and conform to all the by-laws, rules and regulations of this or any other lodge of which I may hereafter become a member.

“I furthermore promise and swear, that I will obey all regular signs and summons’, handed, sent, or thrown to me, by a Fellow Craft mason, or from the body of a just and lawfully constituted lodge of such, if within the length of my cable tow.

“I furthermore promise and swear, that I will be aiding and assisting all poor and indigent Fellow Craft masons, their widows and orphans, wheresoever dispersed around the Globe, they applying to me as such, and I finding them worthy, so far as I can do it without injuring myself or family. To all of which I do most solemnly and sincerely promise and swear, without any hesitation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my left breast torn open, my heart and vitals taken from thence, thrown over my left shoulder, and carried to the valley of Jehoshaphat, there to become a prey to the wild beasts of the field, and vultures of the air, should I willfully violate or transgress any part of this, my solemn oath or obligation, of a Fellow Craft mason. So help me God, and keep me steadfast in the due performance of the same.”

Question by Mr. Stevens. Is that the same oath which was administered to you ?

I cannot say that it is exactly the same, but it is the same substantially.

Question by Mr. Stevens. Is that the penalty of that degree ?

Ans. It is, as near as my memory serves me. I believe it to be in substance.

The witness was now told to listen to the Master Mason’s oath, as read from Allyn’s Ritual, as follows:

“I, A. B., of my own free will and accord, in the presence of Almighty God, and this worshipful lodge of Master Masons, erected to God and dedicated to the Holy St. Johns, do hereby and hereon, most solemnly and sincerely promise and swear, in addition to my former obligations, that I will not give the secrets of a Master Mason to any one of an inferior degree, nor to any being in the known world, except it be to a true and lawful brother-Master Mason, or within the body of a just and lawfully constituted lodge of such, and not unto him or them whom I shall hear so to be, but unto him and them only whom I shall find so to be, after strict trial, due examination, or lawful information received.

“Furthermore do I promise and swear, that I will not speak

Master Mason's word, which I shall hereafter receive, in any other manner except in that in which I shall receive it, which will be on the five points of fellowship, and at low breath.

“Furthermore do I promise and swear, that I will not give the grand hailing sign of distress of this degree, except I am in real distress, or for the benefit of the craft, when at work; and should I see that sign given, or hear the words accompanying it, I will fly to the relief of the person so giving it, should there be a greater probability of saving his life than losing my own.

“Furthermore do I promise and swear, that I will not wrong this lodge, nor a brother of this degree, to the value of one cent, knowingly, myself, nor suffer it to be done by others, if in my power to prevent it.

“Furthermore do I promise and swear, that I will not be at the initiating, passing or raising a candidate at one communication, without a dispensation from the Grand Lodge for that purpose.

“Furthermore do I promise and swear, that I will not be at the initiating, passing or raising a candidate in a clandestine lodge, nor converse upon the secrets of Freemasonry, with a clandestine made mason, or one that has been expelled or suspended, while he is under that sentence.

“Furthermore do I promise and swear, that I will not be at the initiating, passing or raising of an old man in dotage, a young man in nonage, an atheist, irreligious libertine, madman, hermaphrodite, woman or a fool.

“Furthermore do I promise and swear, that I will not speak evil of a brother mason, neither behind his back nor before his face, but will apprize him of all approaching danger.

“Furthermore do I promise and swear, that I will not violate the chastity of a Master Mason's wife, mother, sister or daughter, nor suffer it to be done by others, if in my power to prevent it, I knowing them to be such.

“Furthermore do I promise and swear, that I will support the constitution of the Grand Lodge of this state, under which this lodge is held, and conform to all the by-laws, rules and regulations of this, or any other lodge of which I may hereafter become a member.

“Furthermore do I promise and swear, that I will obey all due signs and summons', handed, sent or thrown to me, from a brother Master Mason, or from the body of a just and lawfully constituted lodge of Master Masons, if within the length of my cable-tow.

“Furthermore do I promise and swear, that a Master Mason's secrets given to me in charge as such, shall remain as secure and inviolable in my breast, as in his before communicated, murder and treason only excepted, and they left to my own election.

“Furthermore do I promise and swear, that I will go on a Master Mason’s errand, even barefoot and bareheaded, to save his life or relieve his necessities.

“Furthermore do I promise and swear, that I will remember a brother Master Mason, when on my knees at my devotions.

“Furthermore do I promise and swear, that I will be aiding and assisting, all poor and indigent Master Masons, their widows and orphans, wheresoever dispersed round the Globe, they making application to me as such, and I finding them worthy, as far as in my power, without injury to myself or family.

“Furthermore do I promise and swear, that if any part of this obligation be omitted at this time, I will hold myself amenable thereto, whenever informed: To all which I do most solemnly and sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty, than to have my body severed in two in the centre, and divided to the north and south, my bowels burnt to ashes in the midst, and scattered by the four winds of heaven, that there might not the least remembrance remain among men or masons, of so vile and perjured a wretch as I should be, should I ever be guilty of violating any part of this, my solemn oath or obligation of a Master Mason. So help me God, and keep me steadfast in the due performance of the same.”

Question by Mr. Stevens.—Is that the oath?

Ans. I think it is. I think there are some omissions. I think there is an omission relative to Master Masons being compelled to support the government. I have not been in the lodge where I was made a mason since my initiation, if I remember right.

Question by Mr. Cox.—What is the length of the cable tow?

Ans. I never heard it explained.

Question by Mr. Spackman.—Are you an adhering mason?

Ans. I am not a member of any lodge; nor am I a renouncing mason.

Question by the same.—Did you swear to that part of the oath relative to murder and treason?

Ans. I think I did.

(At the request of the witness, the four following questions were furnished him in writing, to which he made the following written answers:)

No. 1. When you were initiated into the first degree, how were you prepared as regards clothing, and how led into the lodge? State particularly the method of initiation. In what posture were you when you took the oath?

No. 2. Did you ever know any masons call upon their brother masons to support candidates for office, and alleged as an inducement, that they were brother masons?

No. 3. State particularly any facts or knowledge within your own experience, of the political effects of masonry.

No. 4. State whether there is any difference in the preparation for the different degrees, and if so, what that difference is.

In answer to the first and fourth of the foregoing questions, your respondent would refer the committee to Barnard's Light on Masonry, for a full answer to the said questions, according to the best of his understanding.

In answer to the second and third questions, your respondent could not say as to the political influence masonry may have had with others, but can positively say as to himself, that it never had any with him.

Your respondent professes to be a democrat; and upon all occasions has supported (according to his views,) democratic principles; and upon all occasions supported men for the different offices, whom he thought would carry out those principles, without paying any regard to masonry, and without considering himself bound in anywise to support a mason.

I have heard language used, but cannot say what influence it had. I cannot remember now the time and place. It has occurred on two or three occasions. After much has been said in behalf of a candidate for office, a further statement is made that they (the candidates) are masons, or were masons. I know not what the object was.

Question by Mr. Spackman.—How did you know that these persons were masons?

Ans. Either by being in the lodge with them, or being informed by persons I knew to be masons that they were masons.

Question by the same.—State the political effects of masonry, within your knowledge.

Ans. I have already stated all I know.

JNO. P. SCHUYLER.

Sworn and subscribed this 14th day of January, 1836.

THADDEUS STEVENS, Chairman.

MONDAY AFTERNOON, January 18, 1836.

Committee met in the House of Representatives, the Supreme Court room having been found too small to accommodate the crowd of visitors.

The Committee having come to order, the names in the subpoenas were called.

JOSEPH R. CHANDLER was called to the desk, and he requested that the oath might be read to him. This was done; and he then asked that it might be reduced to writing. This also was done; and he then drew out and read a protest, and was permitted to retire for the present.

SAMUEL M. STEWART was next called, and also read a protest, and refused to be sworn. The chairman told the witness that he noticed by the subpoena, that he was directed to produce the books and papers of the lodge, and asked him if he had complied with that part of the subpoena? The witness replied, that he had not: said he was Secretary of the Grand Lodge, and withdrew.

CHARLES SNYDER was next called—read a protest, and retired.

SAMUEL H. PERKINS was next called—refused to take the oath, and read a protest. The Chairman mentioned to the witness that he had been directed by subpoena to produce the books and papers of the lodge. Had he done so? He had not. Mr. Perkins requested a copy of the oath, which was handed him by the committee.

WILLIAM STEVENS was next called, and wished to know what he was requested to swear. The Chairman replied, "You are asked to swear to the truth." Witness asked a copy of the oath; and when asked why he wished it? he said, because it had been given to Mr. Perkins. The copy was denied, on the ground that the witness was perfectly familiar with the general form of oath in court, and this was similar and the same, except that it referred to the evils of Freemasonry.

Chairman. Have you brought the books and papers of the Grand Lodge?

Witness. I have not. There is a cart load of them.

Chairman. Are you disposed to bring them if the committee furnish a conveyance?

Witness. No.

Chairman. You will not bring them?

Witness. I decline.

JOSIAH RANDALL was next called—declined being sworn and read a protest.

GEORGE M. DALLAS was next called and answered from towards the door, "I am here."

Chairman. George M. Dallas.

Witness. I am near enough, I can hear very well where I am.

Chairman. Mr. Dallas is requested to come before the committee.

Witness. Is that call by resolution of the committee?

The chairman put the question to the committee, shall Mr. Dallas come before the committee? Agreed to.

Witness. Is it by resolution?

Mr. Cox. It is.

Mr. Dallas came forward.

Chairman. Will you take the book?

Witness. What is the form of the oath?

Chairman. The form always administered to witnesses in courts of justice.

Witness. I am not in court.

Chairman. Will you take the oath?

Witness. No. I will read a paper.

Chairman. Mr. Dallas will do so in a respectful manner.

Witness then read a protest.

Some stamping interrupted the proceedings, when the chairman asked, who made that noise?

Mr. Read, who was standing back of the committee, said "it was me sir."

The chairman called the Sergeant-at-Arms, and told Mr. Read if he repeated the disturbance he should be ordered into custody. Read offered to expostulate, but was interrupted at once by the chairman, who told him, "Mr. Read, the committee do not wish to hear a single word from you."

CHARLES STOUT was next called, refused to take the oath, and read a protest.

JUDGE EPHRAIM PENTLAND came up next, and read a protest for himself and Robert Christie; refused to be sworn and retired.

ROBERT CHRISTIE next called; refused to take the oath.

Chairman. I see your name to the paper just read by Judge Pentland. You wish that to be considered as your objections?

Witness. I do.

Chairman. I presume it will not be necessary to read it again:

Witness. No. And he retired.

Committee adjourned until three o'clock to-morrow afternoon.



TUESDAY AFTERNOON, JANUARY 19, 1836.

The committee having come to order. The Rev. WILLIAM T. SPROLE was called and asked to hear the oath, which was repeated to him, when he declined taking the oath and commenced reading a protest. Having come to a portion of it where he said "if they (the committee) were for forming a modern juggernaut, roll on." He was interrupted by the chairman, who told him they could not listen to such language, and requested him to sit down.

Witness. I beg leave to explain to the committee.

Chairman. Not one word, sir.

SAMUEL C. BONUM was next called, and informed that the committee required him to take the oath. He declined, and offered to read a protest, which the committee refused to listen to, but received it, and it was filed among others.

JACOB EMMET was next called, and declined taking the oath.

JOSEPH S. SILVER was next called, and declined taking the oath, and stated that he considered himself protected by the constitution.

ALLEN WARD was next called, and was asked if he would take the oath. He declined, and said he would state his reasons if the committee would allow him. Leave was granted, and he then said he could not trust to his memory. His memory he feared might fail him, and he did not know what he asked.

The chairman stated to the witness, that in the oath, the "evidence which he should give would be the truth, the whole truth, and nothing but the truth." He was bound to tell nothing which he did not distinctly recollect, and that such evidence meant *legal evidence*. If any question should be asked a witness which he was by law privileged from answering, either on account of its criminating himself,

or for other reasons, he could, notwithstanding such oath, then object to answering such question and claim his privilege.

The witness still persisted in his refusal to be sworn, and stated that the institution of Freemasonry was charity, and that he had never seen any harm growing out of it, nor had he ever seen any thing political about it.

The Chairman remarked. "Perhaps you had better swear to that," but the witness still refused even to be sworn to what he had just stated.

COL. SAMUEL RINGWALT was next called, and asked "Will you take the oath?"

Witness. No sir.

Chairman. You can retire.

Witness handed a protest to the secretary, and retired.

MAJOR JOHN M'LAUGHLIN being called, was asked will you take the oath?

Answer. No, sir. Handed a protest and retired.

THOMAS M'GRATH was asked the same question, and gave the same answer.

ROBERT RICHARDSON told the chairman that he had not been called, and he was then requested to come forward. He declined taking the oath, and was about offering some impertinent remarks, when he was ordered to silence by the chairman, and withdrew.

Adjourned.

SATURDAY, JANUARY 28, 1836.

The chairman stated to the committee that the question of punishing the refusing witnesses had already been before the House, and those witnesses had been discharged. It was a question worthy the consideration of the committee, whether they should proceed in the investigation, and sit there and subject themselves to further contempt, when it was well known the committee would not be sustained. For his part, he did not wish to attempt any

thing that would not be sustained by the House. He would ask the committee whether the investigation shall be gone further into, or left to the future action of the people of the state.

Mr. Spackman was desirous for the investigation to go on.

Mr. Cox was not able at present to decide, and suggested that the committee had better adjourn till Monday.

The chairman stated that in all probability the witnesses now present would place themselves in the same situation as others had already. It would hardly be justice to the witnesses now present, to detain them, after the action of the House had been had on the cases of others. They, if they testified, would be placed and considered as voluntary or perjured witnesses, and would be subjected to the vilification and perhaps persecution of others. He did not fear but the people would determine what course is due to support their petitions. So far as voluntary testimony can go, the necessity of investigating and abolishing the lodge, had already been determined. Its oaths, its practices, its application to the government, had been already determined, and it seemed to him, better not to go on — not to hold out appearances, when evils have been concealed, and not to make the people believe the evils had been investigated.

When different gentlemen come forward in bland or rude manner, and say they won't obey the laws, the rude man is the most excusable, for he can plead ignorance. He did not feel disposed to sit here to be thrown further into contempt. He had an insuperable objection to being made the object of legal scorn.

After some further discussion, the committee adjourned to meet again at 3 o'clock, P. M. on Thursday next.

THURSDAY, JANUARY 28, 1836.

QUESTIONS BY THE COMMITTEE.

Dr. ROBERT MAY being sworn, testified as follows:

1st. Are you a mason? If so, of how many degrees, and in what state, and when were you made a mason?

2nd. Have you read Barnard's Light on masonry? If yea, is it substantially correct as far as you have gone?

3rd. When had you first certain information of the death of Wm. Morgan? State how you received the information, from whom, and whether as a masonic secret? State fully all you know on that subject.

4th. Have you ever been called on by masons to vote for a mason, because he was a mason? State fully the conversation relative to the subject between you and any of your masonic brethren.

5th. Have you ever known crime concealed under the masonic obligation? If yea, state what the crime was, in what state committed, and whether it was thus concealed under the full conviction that the masonic obligations required such concealment.

6th. Have you ever known any attempt by masons to procure undue advantage in judicial proceedings through masonry.

7th. Who was the master of the lodge who communicated the Morgan intelligence and at what place, and in what lodge was it given?

To the first question, I answer—

I was made a mason in the state of Pennsylvania, and have taken four degrees; I was made a mason in Chester county, in Phoenix Lodge, No. 75.

2d Question. I have read Barnard's Light on Masonry, and as far as I have gone, it is substantially correct.

3d Question. In 1827 or 1828, the Worshipful Master of the lodge of which I was a member, communicated, as Worshipful Master of the lodge, to the brethren, that he had just returned from the Niagara frontiers; that he had become acquainted with distinguished masons at Rochester and other places, who informed him masonically, that Wm. Morgan was dead; that he was put to death by masons, because he was about to reveal the secrets of masonry. The Worshipful Master added, that he communicated this as a masonic secret, and that the brethren should conduct themselves accordingly.

4th Question. Masons have called on me as a mason to vote for a brother mason, which I refused to do, observing at the same time, that my masonic obligation did not bind me to vote for a mason; to which they replied that I was only a Master Mason, and my obligation did not bind me to vote for a brother mason, but the spirit of the obligation was to prefer them.

5th Question. I have known the crime of forgery, committed in the state of Pennsylvania, concealed under the masonic obligation.

I have been requested by a mason to sit as an arbitrator between him and an individual who was not a mason, with a request that I would favour him as a mason.

I have known masons who tried to procure masons as arbitrators, assigning as a reason that they expected to be favoured.

I have known a mason to complain that a brother mason who was an arbitrator, did not favour him enough.

The Worshipful Master of the lodge who communicated the death of Wm. Morgan to the lodge, was Dr. David Rutter, of Lawrence Lodge, No. 171, Pottsgrove, Pennsylvania.

On being asked when he quit attending the lodge, witness answered: That he has never attended a lodge since he heard the circumstance of the death of Wm. Morgan, detailed as above stated.

In answer to a question from Mr. Huston, witness said: a mason has informed him that he had refrained from seducing a brother mason's daughter, on account of his masonic obligations.

ROBERT MAY.

Sworn and subscribed, this 11th February, 1836, before me.

THADDEUS STEVENS, Chairman.

MARCH 8, 1836, 7 o'clock, P. M.

Mr. JOHN STEM affirmed.

Question by the chairman. Are you a mason, and if so, how many degrees have you taken?

Answer. I am a mason of four degrees.

Question by the same. In what state were you made a mason?

Ans. In the state of Pennsylvania.

Question by the same. Have you read Barnard's Light on Masonry, or Allyn's Ritual?

Ans. I have read both.

Question by the same. State whether, as far as you have gone, they are substantially a correct revelation of masonry?

Ans. They are substantially and almost literally. I could never perceive any difference; particularly in substance.

Question by the same. Were you ever an officer of a lodge?

Ans. Yes sir.

Question by the same. What office did you hold?

Ans. The office of Senior Warden.

Question by the same. Were you ever secretary of a lodge?

Ans. I was.

Question by the same. State whether in a lodge you ever heard the subject of politics mentioned, and any injunction for masons to vote for each other?

Ans. I remember a letter handed to the master, directed to "Lawrence Lodge, number 171," in Chester county, and the master opened it in the presence of the open lodge, and read the contents, which requested the influence of the members of the lodge, or possibly the votes of the members, (I cannot recollect positively which,) in favour of a brother mason who was up for office. The master of the lodge said, in substance, that we were bound as brother masons, or that it was our duty to support him.

I doubted whether I was bound to support him, and another member of the lodge, who was high in masonry, spoke to me on the subject. Democracy and federalism were at that time arrayed against each other, and I told him if the applicant was regularly nominated by the democratic party, then only I would feel myself bound to vote for him. He said he did not know how I would get out of it, as it was my duty to vote for a brother mason, when requested.

Question by the same. Did you ever know masonry influence, or attempt to influence, judicial proceedings?

Ans. I have been called on by a brother mason, as a referee, to favour him on account of his being a mason. He was plaintiff in a case. He said, if he could get two who were masons, out of the three referees, he would gain his action, or that he would be safe. I was appointed on the case afterwards.

Question by Mr. Spackman. Have you ever known the masonic obligations considered by masons superior to their civil obligations?

Ans. Yes. I have known men who considered the masonic obligations superior to all others. I have heard them say so at least.

Question by the same. Are you an adhering mason?

Ans. I am not.

Question by the same. Are you what is called a renouncing mason?

Ans. I am.

Question by the same. When you took the different obligations of masonry, were you told before you took them, that they were not to affect your duty to the laws, your country, or your God?

Ans. I was.

Question by the same. Was this declaration made to you before you took each of the oaths?

Ans. This declaration was made to me in the preparation room, before I took the first degree, but not after.

Question by the same. At what time was this letter to which you refer, received at the lodge?

Ans. I think as near as I can recollect, it was between 1821 and 1824, but I cannot state positively.

Question by the same. Was it in the ordinary course of things for the lodge to receive such letters?

Ans. I never knew but the one.

Question by the same. Was any formal action taken on the letter by the lodge?

Ans. Not to my knowledge.

Question by the same. Was there any resolution offered respecting it, or was it referred to any committee?

Ans. Not to my knowledge.

Question by the same. Did the masons attending the lodge generally, state to you that they intended to comply with the request, and were bound so to do?

Ans. As far as as there was any thing said on the subject, it was in favour of supporting him.

Question by the same. Did the masons generally, state to you, that it was your duty to comply with the request contained in the letter?

Ans. As far as there was anything said on the subject, (whether there was one, two, three or four spoke to me on the subject, I cannot say they did.

Question by the same. Was that a large lodge?

Ans. I think there was possibly twenty-five or thirty members.

Question by the same. How many were present at this meeting?

Ans. There might have been ten or a dozen, or there might have been fifteen or twenty. I cannot say positively.

Question by the same. Do you recollect how many masons spoke to you that evening on the subject?

Ans. I cannot say.

Question by the same. Was the number more than two, that spoke to you?

Ans. I do not know.

Question by the same. Was there more than three?

Ans. I cannot tell.

Question by the same. Was there more than four?

Ans. I cannot tell.

Question by the same. Was there more than five?

Ans. I cannot tell.

Question by the same. Was there less than twelve?

Ans. There was less than twelve.

Question by the same. Is your recollection positive, or imperfect?

Ans. It is perfect, as to the letter being read by the Master. That is, as far as my recollection serves me, to give a definite answer upon.

Question by the same. You did not charge your memory with it at the time?

Ans. As far as I have stated, my memory is perfect, but no further.

Question by the same. Of what party was the applicant?

Ans. I cannot say.

Question by the same. Of what party was the high mason who first spoke to you?

Ans. I do not know his politics.

Question by the same. Have you often acted as a referee?

Ans. Not often. Several times.

Question by the same. Were you ever attempted to be influenced as a referee more than once?

Ans. I was not.

Question by the same. Have you heard many masons say they considered the masonic obligations superior to the civil?

Ans. Whenever that question was agitated—whenever the thing was spoken of, the masonic obligations were considered superior, I cannot say how often I have heard it spoken of.

Question by the same. Have you heard the subject frequently agitated?

Ans. I have.

Question by the same. Have you ever known masons express contrary opinions on the subject?

Ans. Not until the political party of antimasonry sprung up. Since that time I have.

Question by the same. Since that time, what was the opinion of the majority of those whom you have heard express their opinions on the subject?

Ans. I have had conversations with different ones on the subject, since the excitement, but have heard no definite opinion but from one gentleman. He said he considered the masonic obligations morally binding as respected his own private interest, but as a public man, and in a public capacity, he considered the civil obligations superior.

Question by the same. Are you an antimason.

Ans. I have voted that ticket.

As far as I have testified in the above evidence, my recollection is distinct and perfect.

JOHN STEM.

Sworn and subscribed the 8th of March, 1836.

THADDEUS STEVENS, Chairman.

Testimony of H. L. HOLBROOK, Esq.

1. Are you a mason? If so, when and where were you made a mason, and how many degrees have you taken?

I am a mason; I was made a mason about eleven years since in Salem, Ashtabula county, Ohio. I have taken three degrees and no more.

2. Have you read and examined Morgan's Illustrations of masonry? If so, are the oaths and obligations therein contained substantially the same as administered to you in the degrees you have taken, and to others in your presence, in the lodges of which you have been a member, and which you have visited?

Soon after Morgan's Illustrations began to be circulated in Pennsylvania, I read a copy of it, and the oaths and obligations therein contained, are substantially correct as administered in lodge No. 84, at Somers. The oaths and obligations administered to me in Ohio, were very similar to those contained in Morgan's Illustrations. Not having been in any other lodges than the two above mentioned, I can only say that I believe, and have always understood from masons, that the oaths and obligations of masonry in other general principles, were the same every where.

3. Are the forms and ceremonies given in Morgan's Illustra. substantially the same as those you have witnessed in any of the lodges?

They are very similar.

4. Have you ever been Master of any lodge? If so when and where?

I never was elected Master, but have occasionally acted as such *pro tempore*, and conferred the different degrees.

Questions put by Mr. Spackman.

1. Have you ever heard the subject of politics discussed in a lodge?

2. Have you ever known a combination of masons, proposed or formed in or out of a lodge, to effect a political or religious object?

3. Have you ever known a mason, before or since the Morgan affair, urge it as a *masonic duty* for one mason to support another for office, or political preferment?

4. What statement is made to the candidate before he takes the obligations, as to the nature of the duties he is about to assume as a mason?

5. Is he asked if he believes in a God?

6. What have you heard masons alledge to be their duty in consequence of the existing opposition to the order?

7. Is there a fund appropriated to charitable purposes by the lodge?

8. How had that fund been generally applied?

9. Is it usual for the members to make collections for special objects of charity?

1. I have not.

2. I have not.

3. I have not.

4. He is told that in masonry there is nothing inconsistent with his morals, his religion, or the laws of his country.

5. He is.

6. I have heard some say that it would be best to abandon the order, others I have heard say that they had too much grit; that they would not gratify the opposition so much.

7. There was not in the Somerset lodge, during my membership.

8. During my membership the Somerset lodge was in debt, and of course had no fund.

9. They do occasionally, but not very often.

Sworn and subscribed, this 25th day of February, 1856.

H. L. HOLBROOK.

Attest:—J. F. Cox, Chairman committee, pro. tem.

The following deposition was presented by **EZEKIEL BIRDSEYE**, at the request of the chairman of the committee.

*Cornwall, Connecticut, }
June 2d, 1836. }*

Personally appeared **Ezekiel Birdseye**, who being duly sworn, states: That in the fall of the year 1825, he went to reside in the town of Athens, Alabama, and that in that town a man by the name of **James Fitten** lived, who was said to be the Master of the masonic lodge in the town, who returned from Maryland with negroes who, it was reported, he had purchased on speculation. I became suspicious that one of them whose name was **Emory Sadler**, a tanner and currier, had been kidnapped. My suspicions were mentioned to one of my friends, who said he was present when the sale was made to a man living near, and that regular well authenticated papers were produced. I was for a time satisfied with this statement. About a year after, at the solicitation of my friends, I became a member of the lodge in that town, having previously been a member of a lodge at Union, South Carolina. Very soon after I became a member of this lodge, I was again suspicious that **Emory** had been kidnapped, and made inquiry of him, which convinced me that such was the fact, and wrote to his friend, **Wm. Prichett**, No. 112, Chesnut street, Philadelphia, where said **Emory** stated he had been employed. Soon after I received a package of documents, in which were several depositions, which represented that **Emory** was a freeman, and that **Fitten** was personally concerned in carrying him off, with a full knowledge of all the facts. A few days after I met with **Fitten** and informed him of the claim of **Emory** to freedom, and the substance of the depositions I had obtained, and that suit would be brought to recover his freedom, unless he would give him up without, which he refused; counsel were employed to institute legal proceedings. The day after I had engaged counsel, I was met by the tyler of the lodge, and notified to attend a called meeting of the lodge on the day following. Understanding the object of the meeting, I attended with the documents in my possession, which were read and discussed to a late hour, when I was requested to retire for a short time; when I was called back, the following certificate was handed me by the Master of the lodge, whose name was **William Mason**, a lawyer, who informed me that it was the positive order of the lodge that I should sign it: "This may certify that I have no documents in my possession relative to the alleged kidnapping and subsequent abduction of a certain negro man called **Emory Sadler**, that ought to induce the belief that **Capt. James Fitten** has acted dishonestly, unlawfully, or ungentlemanly in any way whatever, connected with the transaction."

I declined returning the certificate at the request of an officer of the lodge. I was afterwards informed by **Dr. D. J. Gatewood**, who acted as secretary pro tem. for the evening, and in whose hand

writing it was drawn, that it was the composition of Daniel Coleman, at that time judge of the county court for that county; and counsel for the defendant Fitten. Another certificate was drawn up of a similar import, and signed, I believe by all present, excepting myself, which I was afterwards informed was shown in various parts of the county. Some who saw it called on me for an explanation, which was readily given.

Soon after this meeting, suit was commenced for the recovery of the freedom of Sadler. Several meetings of the lodge were held during the summer of 1827, apparently with the intention to suppress the suit against Fitten; in those meetings judge Coleman took an active part. Finding their efforts to be unavailing, they handed me the following notice:—

MR. EZEKIEL BIRDSEYE:

This is to notify you to appear at the next regular meeting of Athens Lodge, at their lodge room, in the town of Athens, on the 21st day of the present month, (February,) to answer the charges preferred against you by James Fitten, before said lodge, for unmasonic conduct. When and where you are required to attend.

ROBERT AUSTIN, Jr.

February 14, 1828.”

With this notice I received the following charges:—

TO EZEKIEL BIRDSEYE:

The following are the specifications of the charges for unmasonic conduct, which I have preferred against you, and which will be acted on at the next regular meeting of Athens Lodge, for unmasonic conduct.

1st. In disobeying the order of said lodge, which enjoined on you the performance of certain duties towards me.

2d. In refusing to do me justice when you had it in your power to do so.

3d. In acting towards me unmasonically in relation to my purchase and sale of a certain negro, called Emory.

4th. In professing openly, and in lodge, that you had not and would not say anything which would tend to injure me in the late election, when you privately and secretly endeavoured to defeat me, by retailing circumstances connected with my purchase of the negro Emory.

JAMES FITTEN.

February 13, 1828.

The above is a true copy.

ROBERT AUSTIN, Jr. Secretary of Athens Lodge.

Mr. Austin was also clerk of the lodge at that time.

I met with the lodge at the time appointed, and informed them that I had fully determined to prosecute the suit for the recovery

of the freedom of Emory, and had no apology to offer. The next day the Secretary handed me the following, as their act of suspension.—

ATHENS LODGE, No. 16, Feb. 21, 1828.

Resolved, by this Lodge, That Ezekiel Birdseye, a member of the same, be suspended and excluded from the rights and privileges thereof for unmasonic conduct.

The above is a true copy.

ROBERT AUSTEN, Jr. Secretary.

In March following, the semi-annual term of the Circuit Court was held. The trial for the freedom of Emory was continued until the last day of the term, and was the only jury trial on that day. On going into court with my counsel, I observed that the jury were principally members of the lodge. Most of the regularly empannelled jurors had been permitted to return to their homes, which gave the sheriff an opportunity to select the remainder of the jury of talismen.

Some time afterwards I endeavoured from recollection and inquiry, to obtain the names of the whole jury. If I have them correctly, and I believe I have, there were ten-masons on the jury who were in the practice of meeting with the lodge. Several of them were present at the called meeting the lodge, and signed a certificate of the entire innocence of their brother, James Fitten. The sheriff was also a member of the lodge, and had taken an active part in their proceedings.

Being unwilling to have a cause of so much importance tried by such a jury, I submitted an affidavit to the court, stating that undue influence had been used; and for the cause of justice alone, I wished a change of venue, which was granted by the court, and the cause sent to Huntsville, in Madison county, for trial, where it was tried soon after, and resulted in the liberation of Emory.

An authenticated copy of the record was procured from the court at Huntsville, and brought on with Emory to Philadelphia, where he is yet employed, at 112 Chesnut street,

EZEKIEL BIRDSEYE.

STATE OF CONNECTICUT, Litchfield County, ss.

Cornwall, June 2d, 1836.

Personally appeared the abovenamed Ezekiel Birdseye, and made oath to the statements contained in the foregoing affidavit by him, subscribed before me.

F. KELLOGG, *Justice of the Peace.*

AN

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EXPOSURE

OF

•
ODD FELLOWSHIP.

BY

A PAST GRAND.

PREFACE.

THE Author of this little book is much gratified at being able to present to the public so much of the mystery of Odd Fellowship as he feels assured, will go far to convince all unprejudiced minds of the uselessness and dangerous tendency of that Institution. He has long felt a desire to expose the folly, and show the evil tendency of the Order, but has not until lately been enabled to do so. Since it has come within his power he has proceeded with all expedition to bring them to light.

It is now two or three years since I became a member of the Order. It was represented to me to be a benevolent and charitable Institution, containing nothing with which the most scrupulous could find fault, nothing of which the most virtuous could not approve. A course of conduct, I was told, was there recommended and enjoined, founded on the precepts of the Bible, and embracing the purest principles of benevolence. With these assurances of the character of the Society, I became a member. My curiosity led me rapidly through all the degrees. After having reached the top of the ladder, I began to look around me, and reflect. I was not long in coming to the conclusion that their charity was but a farce, and their pretended regard for religion a sheer mockery.—During all the time that I have belonged to that Institution, but two or three instances of its charitable nature occurred, and they were but trifling. It always appeared to me that the Brethren came there rather that they might enjoy each other's company after the Lodge would adjourn, than for the purpose of administering charity to the needy families of unfortunate or deceased Brethren. The religious spirit which seems to flow through their Degrees is regarded by few, if any, of the members. Religion is often made a cloak to the vilest hypocrisy. A high officer of a Lodge in this state was heard to say that he had only one objection to his office, which was, that he *hated the damnedest to pray.* The more I thought upon and examined the principles and conduct of the Order, the more I was led to believe it to be a dangerous society. I began to look upon it as a conspiracy against the rest of the community; and the question then presented itself, whether my duty to my fellow citizens did not require me to make these revelations. After much consideration, I made up my mind that I could, with an approving conscience, do as I have done. I had

taken an oath to keep inviolable whatever of the secrets of the Order should be revealed to me ; but I then believed that those secrets were innocent ; that the representations made to me of the goodness of the Society were true—otherwise I would not have taken the oath. When I found that those representations were false, instead of swearing to keep secret that which was good, I had sworn to keep that which was evil, could I, consistently with my duty to my Maker, and to the community at large, look upon that oath as binding ? I thought not, and have acted accordingly.

To careless observers, these degrees may present a kind and benevolent front ; but a careful examination will shew that they have a tendency to confine that benevolent front, which should be as free and universal as the air itself. The candidate is required to swear that he has no bodily infirmities which render him incapable of pursuing his occupation ; and thus the very persons who are fit objects of charity, are excluded from the charity of this very charitable Institution.

The *abuse* of wine is forbidden, but the *use* of it is sily recommended. The generality of the Brethren are young men ; and to show their friendship and brotherly love for each other, they make use of wine, &c., temperately it may be at first, but with great and imminent danger of doing so intemperately in the end. The weekly meetings of the Order bring the members together often ; and the use of a little wine, &c., in the bar-room of some one of the Brethren, will enable him to pay his rent, but will also disable some to pay their own, and lead them into drunkenness.

The reader will perceive, keeping in his eye the context, the construction which may be put on the Oath of the Covenant Degree. The Candidate swears that he will warn his Brother of danger, whether it be from his own imprudence, or from the evil design of an enemy, or from some apparently accidental cause ; and that he will point out his advantage, should it come within his power or knowledge so to do. A Brother might, unfortunately, be so imprudent as to commit some crime that would put him in danger of the punishment of the law. The officer of the law, whose duty it is to bring the criminal to justice, has a counter duty to perform ; he must warn his Brother of the danger, and give him a chance to escape. And the juror might easily persuade himself, that if it is his duty to warn a Brother of danger, it is also his duty to avert that danger, and bring in his verdict accordingly. Again, he swears that he will save his Brother's life and limbs if opportunity offers. This every man is bound by the law of nature to do, not only to sworn Brethren, but to every fellow creature—except under some circumstances. In this oath no exception is made, and the juror, when his Brother is guilty of murder in the first degree, may bear it in mind. The judge on the bench, and the witness at the stand, may likewise remember their obligation.

In the last Degree spoken of in this volume, the Candidate swears to give his Brother the preference in all his business. This pre-

cept of the Order will probably act more directly against the interest and welfare of the rest of the community than any other. The circumstance of a few friends agreeing and promising to assist each other in business, is a matter of daily occurrence, with which I presume no one will find fault. But when a large society is formed, composed of men who know each other only by secret signs and tokens, and are sworn to assist each other in business, extends itself over the whole country, it becomes a matter of especial importance to business men of all classes. If chartered companies, whose business extends only over a single county or state, are things to be feared in a manufacturing or commercial community, how much more is that "chartered iniquity" to be feared which spreads itself not only over a single county, or state, or country, but over the whole globe, with its members sworn to assist each other, and with its minions stationed in every city and village? The uninitiated tradesman can only expect the custom which his good character and attention to business will bring, and the kindness of his friends will give. The initiated tradesman stands an equal chance with the uninitiated for irregular business, but he has this advantage over him—he has a whole host of sworn Brethren to throw work into his hands, and to recommend and direct strangers to him, who otherwise might have gone to the untrammelled citizen. This circumstance may explain to many how it happens that some of their business friends succeed so much better than themselves.

The reader will mark, that wherever an allusion is made to our Saviour, that part is stricken out. This has been done in order that Jews as well as Christians may share the advantages of the Society. What strong claims this bastard daughter of the "Hand-maid" has to the character of a religious association!

Another evil arising from this combination, not from the Obligations and Lectures, but collaterally, is the political influence it is capable of exercising. I know several gentlemen of pretty high political standing, who I verily believe joined the Order for no other purpose than to gain the votes of the Brethren, and they have not been disappointed. They (the members) vote, I may say, almost unanimously on one side or the other—they never split, but always go in a body. Many, very many of them, look on politics as a kind of business; and as they are bound to give their Brother the preference in business, they consider themselves bound to give him their vote when a candidate.* The Lodge is a fine place for the trickery of the demagogue.

One word as to the anonymous authorship of this work. When I had made up my mind to expose Odd Fellowship, I intended to do so under my own name, in some one of the public journals. I consulted some of my friends about it, and was advised to publish it in book form. This I thought would be the better plan, as every man might then carry the wonderful mystery in this pocket. But at the urgent request of some, whose wishes I could not disregard,

I put it out anonymously. By publishing it with my name, they said the vials of wrath of the Order would be poured upon my head, and the vengeance of the society pursue me with the eagerness of a bloodhound; while if I should publish it anonymously, there were thousands of the members who would embrace the opportunity they have long wished for, and come out and acknowledge its truth. This reasoning was plausible, and I have acted as they desired.

AN EXPOSURE, &c.

The officers of an Odd Fellow's Lodge consist of a Noble Grand, with his Right and Left hand Supporters. Vice Grand, with his Right and Left hand Supporters, Senior Warden, Junior Warden, Conductor, two Scene Supporters, Inside Guardian, Outside Guardian, Secretary, Assistant Secretary, and Treasurer.

OPENING OF A LODGE.

At the time of opening the lodge, the Noble Grand takes his seat, and calls the lodge to order by giving one rap with a mallet, and says, "Officers, take your respective situations; Guardian, close the door; Warden, examine the brethren in the lodge that are unknown to you." The Warden examines and reports, "all correct, Noble Grand."

N. G. "Vice Grand, what is your duty in the lodge?"

V. G. "To act in conjunction with you, to restrain every improper sentiment or song, to enforce in your absence a due observance of the laws, and to keep a guard over the conduct of brethren during lodge hours."

N. G. "Vice Grand, examine your Supporters."

V. G. "Right Hand Supporter, what is your duty in the lodge?"

R. H. S. "To officiate occasionally in your absence, during lodge hours."

V. G. "Left Hand Supporter, what is your duty in the lodge?"

L. H. S. "To act in conjunction with your Right Hand Supporter, and to officiate occasionally in his absence."

V. G. "My Supporters are correct, Noble Grand."

N. G. "Secretary, what is your duty in the lodge?"

S. "To be faithful in the accounts, maintaining the same without prejudice or partiality."

N. G. "Warden, what is your duty in the lodge?"

W. "To examine the brethren with circumspection before the lodge is opened; to give the charge of my office at the initiation of

a brother; to place and replace the regalia in a careful way, and report any damage that may be made on them to you, Noble Grand."

N. G. "Right Hand Supporter, what is your duty in the lodge?"

R. H. S. "To support you in keeping peace and good order; to execute your commands; to assist at the initiation; and to open and close the lodge in due form."

N. G. "Left Hand Supporter, what is your duty in the lodge?"

L. H. S. "To officiate occasionally in the absence of your Right Hand Supporter."

NOBLE GRAND'S CHARGE.

N. G. "Vice Grand, officers and brothers, I hope and expect each officer will do his duty, and that the brothers will be steady and attentive to the business, harmony, or sentiments of the evening, so that we may not be under the necessity of enforcing the restrictive laws or fines. It is a duty incumbent on the Noble Grand to admit no brother who has not received the password of the current quarter; to judge impartially, without prejudice or favour, of every transaction; and I trust that all will act with prudence, zeal and integrity, as on these principles depend our happiness and comfort, keeping in view that philanthropic principle by which we hail each other as brothers, regarding our lodge as our family, whose actions make men social and humane. Vice Grand, officers and brothers, I will thank you to be standing, and assist my Right Hand Supporter to open the lodge."

All rise, and the following song is sung, to the tune of "Scots wha ha'e wi' Wallace bled," or Molly Brooke.

"Attend, most ancient brothers,
For honour o'er us hovers;
Attend, most ancient brothers,
For honour's court is here.

The man that honour binds not
A welcome with us finds not;
The man that honour binds not
Can never enter here.

The man that honour holds dear
Alone a welcome finds here;
The man that honour holds dear
Alone can enter here.

"Our motto's mirth and harmony,
Friendship, truth, and unity;
Our motto's mirth and harmony,
In brotherhood combined."

R. H. S. "By the desire of our Noble Grand, I declare this lodge duly opened until ten o'clock this evening, for the transaction of such business as may be brought before the lodge, and for the diffusion of the principles of benevolence and charity."

All sing,—"Which nobody can deny."

N. G. "Brother Secretary, I will thank you to read the proceedings of our last stated meeting."

Secretary reads,

"Philadelphia July 4th, 1832.

At a stated meeting of Lodge No. —, held on the above date, lodge opened at the usual hour for the transaction of business.

Officers present,

DAVID HOPKINS, Noble Grand.
JOHN TOMKINS, Vice Grand.
JOSEPH GOOSEQUILL, Secretary.
JAMES PEN, Assistant Secretary.
JONATHAN CASH, Treasurer.

Minutes of last stated meeting were read and approved. A petition was read, signed by John Paleface, praying to become a member, if found worthy, which was referred to John Tomkins, Andrew Johnston and Timothy Noddle, to make the necessary inquiries. Nothing more being offered, the lodge closed in friendship and harmony.

Attest,

JOSEPH GOOSEQUILL, Secretary."

N. G. "Brother Secretary, what is the first business to be acted on this evening?"

S. "The petition of John Paleface."

N. G. "Is the committee ready to report on that petition?"

S. "They are, Noble Grand."

N. G. "Please to read that report."

If the report is favourable, the candidate is ballotted for, and if elected, he is brought into the preparing room, where the following oath is administered to him by some person appointed for that purpose.

"I, John Paleface, in the presence of Almighty God, do declare, and most solemnly swear, that I have not any bodily infirmities which render me incapable of following my usual occupation, and that I do enjoy such a state of health as enables me to obtain for myself and family an honest living. So help me God." (Kisses the book.)

The candidate is divested of coat, blindfolded, and led to the door of the lodge, and his conductor gives one rap. One says from within—"who comes there?" Answer—"a person who is desirous of becoming a member of the Independent Order of Odd Fellows."

This is reported to the Vice Grand, who says—"admit him." The door is opened, and he is led into the lodge by the two Scene Supporters, and is met by the Conductor, who, taking him by the shoulder, says,—“stand. Give me your right hand. Come, come, prepare, prepare, for dust thou art, and unto dust thou shalt return. Go down on your right knee. (Here the candidate is led to the centre of the room, and is caused to kneel on a chain, which is kept for that purpose.) Now, presumptuous mortal, where is thy greatness? Low; level with the earth. This is the state of man—to-day the tender bud of hope puts forth—to morrow it blossoms; honour and riches crowd thick upon him; but the third day there comes a frost, a killing frost, and when fully assured that his greatness is ripened to perfection, he is cut down as the grass, and falls, as you now have done. Arise, arise, and through the dreadful track you have to pass, shew me the fortitude becoming a man; for if the fatherless children or the widow you have wronged, or against your neighbour evil done, now is the time when deep remorse of conscience shall pierce your heart as with a two-edged sword, and thoughts of blackest hue stir up your soul. Quick, the emblematic chain prepare;—prepare; be ready at a word;—now bind the victim to the stake.—(At the same time the candidate has a chain thrown around his neck.)—Mark now the agonizing groans of those already tortured in despair.—(All groan three times.)—No refuge for the stranger can be found. There is water on your right, fire on your left; behind you there is a yawning gulf, and before you a sharp-pointed instrument of death.—(At this time there is a spear or dart pressed against the candidate's breast.)—Brothers, behold, this victim at our mercy stands: shall we proceed in these our sacred rites, or shall I mercy show?—(All groan ‘mercy show,’ three times.)—Then mercy I will show, but first a solemn warning give.”

The candidate is then led into a recess, where the Conductor asks, “What do you desire most at this time? He is prompted to say “Light.”

Conductor.—“If you had light, would you know the person who recommended you?”

Candidate.—“Yes.” (The bandage is then removed from his eyes.)

Conductor.—“Is that he?” (At the same time pointing to the death scene.)

First Scene Supporter reads.—“Child of mortality, whence comest thou? Why is thy countenance sad with weeping?”

Second Scene Supporter.—“I have seen the rose in its beauty spread its leaves to the morning sun. I returned, and behold it was dying upon the stalk—the grace and form of it were gone—its loveliness had vanished away—its leaves were scattered to the ground, and no one gathered them again. I have seen man in the pride of his strength—his cheeks glowed with beauty, his limbs

were full of activity; he walked, he ran, he leaped—he rejoiced that he was more excellent than the rose. I returned, and behold life was departed from him, and the breath from out his nostrils—therefore do I weep, because death is in the world; the spoiler is amongst the works of the Almighty. Alas! all that is made must be destroyed! All that is born must die! Therefore, I will yet weep a little longer.” (He is blindfolded again.)

First Scene Supporter. “It is appointed unto man once to die, and after death to come to judgment; therefore, if thou prove deceitful, remember, remember thy end!”

Conductor. “I will now introduce you to our Senior Warden. He is old and feeble: you will assist him to rise, and answer such questions as he may ask.”

The Warden is seated in an arm chair, and has on a cloak, together with a hideous looking mask, and a broad brimmed hat. The candidate has the bandage taken off, and assists him to rise.

Warden. “Stand, presumptuous mortal. How old are you?”

Candidate. “Twenty-five.”

W. “What trade, profession, or calling are you?”

C. “A coal-digger.”

W. “Well, then, be serious while I address you as a man. Old and feeble as I am, I have one well-known maxim to impress upon your mind. At all times, ages and seasons, the wisest and best of men have been Odd Fellows, and remain as such to the present day. The foundation stone was laid by our forefather Adam, and still remains unsullied; and it is by such well recommended candidates as you are, who I hope and trust will become pillars and ornaments of our Order, whose moral precepts, if strictly attended to, and acted upon, will exalt your character among all good men. I will now cause you to be introduced to our worthy Vice Grand Conductor, conduct him to the Vice Grand.”

The candidate is blindfolded again, and led to the front of the Vice Grand’s seat.

V. G. “Stranger you have entered within these sacred walls. You are never to make known the secrets of this Order, or make any discovery to any person or persons, upon any pretence, or for any purpose. Will you comply with these rules?”

C. “I will.”

V. G. “Restore him to light and liberty.”

The Vice Grand is dressed in a blue cloak, blue cap, and mask.

V. G. “Place your left hand upon that sacred book, and your right hand upon your naked left breast, and repeat after me a solemn oath, beginning with your name.

“I, John Paleface, will never communicate the signs, tokens, passwords, or grips, belonging to the Independent Order of Odd

Fellows: That if any books or papers, containing any thing relating to the Independent Order of Odd Fellows, should be placed in my possession, I will never expose or lend them to any person or persons not legally qualified to receive them. Should I hereafter be thought worthy of receiving any or all of the higher degrees in this Order, I will never communicate the same to any who are not legally qualified to receive the same.

"I further do swear that I will support and abide by the by-laws, rules, and regulations of this lodge, of the Grand Lodge of the Independent Order of Odd Fellows of the State of Pennsylvania, or any other Grand or Working Lodge to which I may be attached, and that I will not communicate the quarterly, traveling or other passwords, to any person or persons not legally authorized to receive the same. I also do swear that I will not wrong a brother or see him wronged, without apprizing him of approaching danger.

"Should I be expelled, or voluntarily leave this society, I will consider this oath as binding out of the Order as in it. So living, it shall live with me, and dying it shall die with me. So help me God, to keep me steadfast in this my solemn oath." (Kisses the book.)

VICE GRAND'S CHARGE.

V. G. "Stranger, you have entered into a society that is far more sacred and important than you might at first imagine. It is quite conformable to law, religion, and sound morality; nor does it permit of any thing contrary to the allegiance we owe to our country, or the duty we owe to ourselves. Let sobriety and good conduct procure you the praise and esteem of your family and friends. Let strict caution guard you from making any undue discoveries to the uninformed, so that by your exemplary virtue, you may convince the world that merit alone is the qualification of an Odd Fellow. We are Odd Fellows, Odd Fellows only, when we act and speak like honest men.

"I will now recommend you to our Noble Grand, who will further initiate you into the mysteries of our honourable institution; and I hope your conduct after your initiation will be such as to give us pleasure in having accepted so worthy a character as a brother.

"Conductor, conduct him to the Noble Grand's Right Hand Supporter, to be introduced to the Noble Grand."

The candidate is conducted round the room, and the following Hymns are sung, to the tune of "God save the King:"

"Brothers, attentive stand
While our most Noble Grand
Gives you the charge.

The bonds of society,
In friendship and harmony,
Honour and secrecy,
With us unite.

“ Brother, you have naught to fear,
True honour’s court is here,
Love, mirth, and joy.
Friendship here abounds,
Honour and secrecy crowns,
While every voice resounds.
Hail, liberty.”

The candidate is halted in front of the Noble Grand’s seat, who is concealed by a curtain. The Noble Grand is dressed in a scarlet cloak, scarlet cap and mask.

Conductor says, “ Brother Right Hand Supporter, a stranger wishes to be introduced to the Noble Grand.”

R. H. S. “ Brother Left Hand Supporter, is the Noble Grand engaged ?”

L. H. S. “ He is.”

R. H. S. “ It is business of importance.”

L. H. S. “ Then he may be disturbed.”

The Right Hand Supporter then goes behind the curtain and says, “ Noble Grand, Noble Grand, Noble Grand, (three times,) a stranger stands before you.”

N. G. (*With surprise.*) “ A stranger stands before me ! How gained that stranger admittance within these sacred walls ?”

R. H. S. “ By the recommendation of two worthy Brothers, and permission of the Vice Grand.”

N. G. “ Has he taken upon himself that serious, solemn, and binding obligation ?”

R. H. S. “ He has, Noble Grand.”

N. G. “ Then let him be introduced to me.”

The curtain is thrown aside, and the candidate is introduced.

N. G. “ He looks like an Odd Fellow already; and I make no doubt, under our present disguise, you take us for such. Do you, my friend ?”

Ans. “ Yes.”

N. G. “ Then learn by this not to judge men by their external appearance, lest they, like us at this time, should deceive you. Take a walk around the room, and see if you know any of those ancient and venerable looking faces.”

“All the members are dressed in masks, which ‘grin a ghastly smile.’ The candidate is led around the room, and is brought again to the Noble Grand’s seat.

N. G. “Go down on your knees, and fix your eyes steadfast on the floor until you hear the sound of the mallet, and then you will arise.”

Candidate kneels as directed, all unmask, and candidate rises.

N. G. “To fulfil the duties you have undertaken, you must relieve the distressed of your fellow creatures as far as in your power lies, without injury to yourself, family, or connexions. You are to do all the good you can for mankind, but more particularly to all the brethren of this order. By a strict observance of these rules you will maintain a good reputation, which is the peculiar characteristic of every good Odd Fellow. We have four signs in this Order, viz: the enter sign, counter sign, password, and grip.—(Here the signs are explained, as follows, by the Noble Grand.)—To all well regulated Lodges of Odd Fellows there are two doors to enter. At the first door you will give one rap, with the first part of the password. (The password is not given in the lodge room, but is given to him in the preparing room, by the conductor, after he is initiated.) At the second door you will give three raps, with the second part of the password. (The password is divided into two parts, more properly termed ‘a password and explanation.’) The counter sign is formed by extending the whole hand, (open,) and placing the points of the fingers upon the mouth, which denotes silence—placing the point of the fore finger to the corner of the right eye, which denotes the all-seeing eye of the Almighty, and letting the hand fall, as a mark of respect. There is another sign made use of in Europe, but not in America. It is formed by passing the fore finger of the right hand over the bridge of the nose, and letting it drop upon the left breast—the meaning of which is, upon my honour I never have, nor never will divulge the secrets of Odd Fellowship. The grip is formed by extending the two fore fingers of the right hand, and taking hold of two extended in the same manner, and placing the thumb between the points of the fingers—which forms a link which never has been broken, and I hope will never be by you, my brother. With these signs you can gain admittance into this or any other lodge of the Independent Order of Odd Fellows throughout the globe, provided you strictly adhere to its principles. Upon entering or leaving the lodge, you must make your obedience to the Noble Grand and Vice Grand, by giving them the counter sign. And here I beg leave to remind you, that by the voice of this lodge, you have been elected a brother and member of the Ancient Independent Order of Odd Fellows.

“1st. It is ancient, because we can trace its existence from time immemorial.

"2nd. It is beneficial, because one of its most important features is charity, in its fullest extent, towards its members; nor is a deserving brother ever sent empty away.

"3d. It inculcates morality, while it admits of the enjoyment of innocent conviviality; and all these are strictly inculcated by certain well-known signs and tokens, a part of which you have just witnessed; and the reason that you have been so dealt with, is that it may have an indelible impression upon your mind. You are now entitled to all the rights and privileges of the order, which are guaranteed to you by its laws and customs. We also claim the privilege of watching over your deportment, not only in the lodge, but during your intercourse with the community at large. I wish you joy in becoming an Odd Fellow. May you live long, and die a good fellow; and when you depart this life, and are separated from this terrestrial lodge, may you carry with you that passport that shall gain you admittance into the celestial lodge above. You will now return with the conductor into the preparing room, and be invested with what you were divested of, receive the quarterly password, and return and take your seat."

If there is no further business to be acted on, they proceed to close the lodge as follows:

N. G. "Vice Grand, officers, and brothers, I will thank you to be standing, and assist my Right Hand Supporter to close this lodge."

R. H. S. "By the desire of the Noble Grand, I declare this lodge closed until this night week, when it will be re-opened (again) for the transaction of such business as may be brought before the lodge, and for the diffusion of the principles of benevolence and charity."

All sing—"Which nobody can deny."

N. G. "Vice Grand, what is your last duty in the lodge?"

V. G. "To thank the brothers for their polite attention this evening, and request the company of as many as can make it convenient to attend on any future evening."

N. G. "Warden, what is your last duty?"

W. "To collect the regalia, and place (it) in its proper place."

N. G. "Inside Guardian, what is your last duty?"

I. G. "To open the door, and let the brethren depart in peace."

N. G. "I would thank you to attend to that duty."

I. G. "I will?"

OBLIGATIONS.

Obligation to be administered to a Noble Grand after he is elected, and previous to his taking the chair.

“I, A. N., in the presence of Almighty God, do promise, declare, and swear, that I will perform the duties of Noble Grand of this lodge until the end of the present quarter. I will judge of every transaction that comes before me without prejudice or partiality. I will preserve order and decorum in the lodge. I furthermore do swear that I will support (and abide by) the constitution, by-laws, rules, and regulations of the Grand Lodge of the Independent order of Odd Fellows of the state of Pennsylvania—also the constitution and by-laws of this lodge—and should the Grand Master direct, I will deliver the warrant or dispensation to the Grand Master, or his representative. All this I promise to fulfil, unless prevented by sickness, or some other unavoidable occurrence. So help me God.” (Kisses the book.)

Obligation to be administered to a Vice Grand after he is elected, and previous to his taking the chair.

“I, A. N., in the presence of Almighty God, do promise, declare, and swear, that I will perform the duties of Vice Grand of this lodge until the end of the present quarter, and in the absence of the Noble Grand, perform all the duties he has obligated himself to do; and that I will restrain every improper sentiment or song, and will strictly administer the obligations to the candidates for membership. So help me God.” (Kisses the book.)

Obligation to be administered to a Secretary after he has been elected, and previous to his taking his seat as Secretary of a Lodge.

“I, A. N., in the presence of Almighty God, do promise, declare, and swear, that I will perform the duties of Secretary of this lodge until the end of the present quarter. I will keep accurate minutes of the transactions of this lodge. I will keep correctly the accounts between the lodge and its members. I will pay all monies in my hands to the treasurer, taking his receipt for the same; and I will, as soon as practicable, forward to the treasurer copies of all resolutions authorizing drafts of money on him.

“I furthermore do swear, that I will not wrong this lodge, or a brother, to the value of any thing; and that I will deliver all books and papers to my successor in office, and perform such other duties as the lodge may require. So help me God.” (Kisses the book.)

Obligation to be administered to a Treasurer after he is elected, and previous to his taking his seat as Treasurer of a Lodge.

“I, A. N., in the presence of Almighty God, do promise, declare, and swear, that I will perform the duties of Treasurer of this lodge until the end of the present quarter. I will pay all orders drawn on me by the Noble Grand, or committee duly authorized, after having received from the Secretary copies of resolutions authorizing the same.

“I furthermore do swear, that I will not wrong this lodge to the value of any thing, and that I will deliver all books and papers, and pay all monies in my hands to my successor in office. So help me God.” (Kisses the book.)

A DEGREE LODGE OF ODD FELLOWS.

The officers of a degree lodge of Odd Fellows, consist of a High Priest, a Deputy High Priest, Assistant High Priest, Secretary, Treasurer, Warden, and Conductor.

After the lodge is opened, if there be any brother in waiting to receive degrees, the following certificate is read by the Secretary, (which the brother must receive from a subordinate lodge.)

“M. Lodge, No. —, of the Independent Order of Odd Fellows: To the High Priest, Deputy High Priest, Assistant High Priest, officers and members of Degree Lodge No. —. This is to certify, that brother John Cornskin, being duly qualified for the first degree, has been elected to the same in this lodge, conformable to the laws and regulations of our Order.

JOHN ODD, Noble Grand.

Attest,—JOHN GOOSEQUILL, Secretary.

April 12, 1834.”

The brother is then brought in, and, previous to receiving the degree, the following oath is administered to him by the High Priest:

“I, —, of my own free will and accord, and in the presence of Almighty God, declare, and solemnly swear, that I will hail, conceal, and never reveal, to any person or persons, any of the secrets or mysteries of Odd Fellowship that are now, or may be at any other time, delivered unto me, except it may be unto a just and lawful brother, or in a just and lawful lodge of brothers, he or they whom I shall find so to be, after due trial and examination. I also further swear, that I will not write it, print it, stamp it, stain it, cut it, indent it, or indite it upon any thing.

moveable or immoveable, under the high canopy of heaven, so that the least character or letter be ~~unsuccessfully~~ obtained. All this I swear, without any hesitation, mental reservation, or self-evasion of mind in me whatever, under no less penalty than having, first, my lower jaw severed from my face, my body divided into four quarters, and burnt to ashes, and scattered to the four quarters of the globe, so that not the least vestige of such a vile wretch may remain. So help me God to keep me steadfast in this my obligation of the first degree, into which I am now entering." (Kisses the book.)

LECTURES OF THE FIRST DEGREE.

LECTURE I.

A. H. P.—Who was the first founder of Odd Fellowship?

D. H. P.—The Almighty and Supreme Grand Architect of the Universe.

Q. Who was the first Odd Fellow?

A. Adam, whom God created, and endowed with mental faculties superior to all other earthly creatures.

Q. What were the commands of God to Adam?

A. That he should act with humanity and kindness towards the numerous created beings over whom he had the supreme control, which taught him, united by increase of society, to live in brotherly love with all his fellow creatures.

Q. What did God do for Adam?

A. Finding him solitary, and alone, he created for him an helpmate, and they begat children, and peopled the earth.

Q. As this is the antiquity of the order, what are the duties of Odd Fellows of the present day?

A. The laws of Odd Fellowship teach us to unite ourselves together in the bonds of brotherly love.

Q. How are we to show this duty of our order?

A. By meeting together as brothers, and, in cases of affliction or distress, to relieve the sufferings of each other, and administer all the consolation and comfort we can to the afflicted.

Q. What are the duties of brotherly associates?

A. By frequently meeting together as brothers, and members of one grand family, thereby cultivating the seeds of friendship and brotherly love, and thus becoming worthy members of society, living ever respected, and dying in hopes of eternal bliss beyond the grave.

Q. What do the duties of Odd Fellowship enjoin us to perform?

A. They enjoin us to a strict adherence to temperance, sobriety, and chastity.

Q. What is temperance, sobriety, and chastity?

A. A well regulated employment of our faculties, which prevents our ever exceeding in our pleasures the end of our nature.

Q. Why do our laws enjoin temperance?

A. Because it has a powerful ascendancy over us: it produces peace of mind and health of body, and teaches us to delight in combating our passions, and to glory in conquering evil habits; thus we grow old free from sickness, and enjoy with good humour the comforts which fortune or industry has procured for us.

Q. In what light do our laws consider drunkenness?

A. As the vilest and most pernicious of all vices. The drunkard, deprived of the sense of reason given him by God, profanes the gift of divinity, and lowers himself to the condition of brutes: incapable of directing his steps, he totters and falls—he wounds himself, and endangers his life—his weakness in this respect renders him the plaything and scorn of all around him—he contracts ruinous engagements, and neglects the management of his affairs, fills his house with trouble, and concludes by a premature death, or an old age comfortless and diseased.

Q. Do our laws forbid the use of wine?

A. No: they only forbid the abuse of it.

Q. What do our laws require us to perform?

A. To pay all due respect to our officers, as our parents and guardians; to obey their reasonable injunctions; to receive their instructions; and to the utmost of our power to assist them with our advice and support.

Q. Who are the chief officers of the lodge?

A. The Noble Grand and Vice Grand.

Q. What are the duties of the Noble Grand?

A. To preside over us as the head of a family, and to administer with impartiality and justice the good of whatever laws bind us together in the bonds of brotherly love and union; to protect every brother from the insults of the imprudent; to check the unwary in the breach of our laws; and to preserve the order of

our meetings, that we may thereby be enabled to meet in unity, peace, and brotherly love.

The High Priest here gives the sign, by taking hold of the chin with the thumb and fore finger of the right hand. (This has reference to the penalty in the obligation.)

The password is *Fides*.

LECTURE II.

A. H. P. What are the chief attributes of our institution?

D. H. P. Benevolence, brotherly-love, and charity.

Q. What are we to understand by benevolence?

A. Benevolence is the source of all good actions. The man of benevolence extends his aid to all mankind; his heart is open, tender, and sympathetic; he feels for the distresses of his fellow-creatures; heals the wounds of the afflicted by his kindness; fortifies the mind of the weak by his example and salutary advice; and administers the balm of charity to those whose distress calls for his aid and support. Free from the wiles of the wicked, he is the true friend of all the free, affable, and good.

Q. What are the next attributes of our order?

A. To unite ourselves in the bonds of friendship and brotherly love.

Q. How are we to show those duties of our institution?

A. By frequently meeting together in the bonds of friendship and unity: we thus become mutually interested in the welfare of every individual of our fraternity—one general feeling warms the bosom of all, and a generous sympathy emanates from the heart of every Odd Fellow—all are equally anxious to relieve an afflicted brother. Bound by the ties of brotherly love, and cemented together by the moral precepts of our order, we pursue the paths of secrecy and morality, and live in friendship and brotherly love. By our secrecy we wish not to cloak our sins, but to make more durable that unity, which we cherish as a blessing and gift from heaven. Our moral conduct must be regulated by the laws of God, which will always teach us that if we act upright, to the precepts of that great and universal law, (whatsoever ye would that men should do unto you, do ye even so unto them,) we cannot be far in error; for friendship is the greatest of all earthly blessings, and ought to be cherished among us as one of the first objects of our institution. Brotherly love must mutually be the companion of friendship. Bound in these bonds of luxurious pleasure, no human power can sow the seeds of discord among us."

Q. What are the attributes of charity?

A. Virtue, morality, and love.

Q. From whence flows charity?

A. Charity springs from the heart, softens the mind, and excites to good actions. From acts of charity flow the most sublime pleasures that can warm the heart—it affords real satisfaction to the donor, and rescues the receiver from distress which no human foresight could prevent. By such acts we may give peace, happiness, and content to a whole family, which might otherwise have been overwhelmed in the gulf of misery and despair. Our charity may often be bestowed on unworthy objects, but this should not deter us from such acts, otherwise we might confound the worthy with the unworthy, as it is impossible to dive into the hearts of others; and hard would be the fate of many a worthy object of charity were we to refuse our boon because we had been deceived by the artifices of some despicable wretch, whose conscience be his own torment. But how great is the pleasure of doing good to our fellow-creatures? What pleasure can exceed that of relieving the distresses of others? What can more exalt the dignity of human nature than munificent acts of charity? The charitable man enjoys a pleasure in the good he does to his fellow-creatures. The objects which have received his assistance stand as a monument of his goodness. For having done so, God rewards and blesses him with that peace the profligate and abandoned can never enjoy. He lives in the hearts of those who have shared his bounty; and his own conscience tells him he is doing the duties of a man. His house is the mansion of peace, and his household the objects of content. His grey hairs are crowned with honour, and he sinks in the earth, obedient to the will of God, attended by the prayers of all who knew him, under full hopes of a blessed immortality. Matured in his manners, he is respected by all rank—the rich esteem him for his manly actions, and the poor bless him for his charities. His greatest enjoyment of the blessings of this life is the act of doing good to all his fellow creatures—to relieve the distressed is the chief object of his ambition. He possesses a mind most serene, and undisturbed by any party. He is a tender husband, an affectionate parent, and a kind master. Living in peace with all mankind, possessing their confidence and esteem, he sinks into the grave regretted and beloved, in full hopes of a happy immortality in the regions of eternal bliss.”

END OF THE FIRST DEGREE.

THE DEGREE OF THE COVENANT.

Instituted and introduced into Odd Fellowship by the Grand Lodge of Maryland, and of the United States, Baltimore, November, 26th, 1820. and there notified as ready, by Grand Master Willey.—Wrote by Deputy Grand Master John Entwisle.

Any brother desirous of taking this degree, must signify the same in open lodge, and if clear of the books, and thought worthy by the brothers possessing the knowledge and privileges of the said degree, he shall (on paying the dues of fifty cents) be initiated into the solemn Covenant, (which shall be given on the second Sunday after the degree is given,) and none but such as have taken the first degree can be admitted as candidates for this.

A. H. P. What is your errand here?

D. H. P. To obtain the privileges of receiving the degree of the covenant, believing that there is great good to be derived from it.

Q. You are right; there is great good in it; but are you willing to enter into a solemn obligation, binding you as long as you may remain in this world, whether in health, wealth, and prosperity, or in sickness, poverty, or distress?

A. I am ready to take any obligation within my power and means to perform.

The following oath is then administered to the candidate by the H. P.—I, A. B., in the presence of Almighty God, do solemnly swear never to divulge or betray the secrets of this degree of the covenant—no, not to a brother of any other degree, who has not taken this; nor will I commit them to writing, printing or engraving, without the consent, allowance, or command of the High Priest and brothers of this degree; and I will, to the best of my knowledge, and to the full extent of my power, perform all the duties I am therein instructed to do—so help me God. (Kisses the book.)

Q. What is a covenant?

A. I believe it to be a binding contract, between two or more parties, for the performance of certain engagements; but I am desirous to have a further explanation from you, as I am led to believe you can instruct me in it.

H. P. For your instruction, then, listen attentively to what I now say. Covenants are as ancient as the existence of the first inhabitants of the earth; for the necessities of human nature are such as to render every man dependant on his fellow man; and, in all ages, solemn covenants have been entered into between individuals, families, and nations; and either party breaking or violating his undertaking, for ever deprives himself of the right to the

privileges which would have accrued from a conscientious observance of the same. The first Covenant we read of, was made between Almighty God and Noah, who was the representative of the inhabitants of the world then existing, or who might come after.

“And God spake to Noah, and to his sons with him, saying— and I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, this is the token of the covenant which I make between me and you, and every living creature that is with you, for perpetual generations. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth; and it shall come to pass, when I bring a cloud over the earth that the bow shall be seen in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.”

God also made a covenant with Abraham, called the father of the faithful. God called Abraham to leave his country, his kindred, and his father's house, promising him, on this condition, to make him the father of many nations, and to cover him with many blessings; which was renewed when Abraham was ninety years of age, on another condition, viz—the circumcision in the flesh of the foreskin; and he shewed the example of fidelity to all who followed him, inasmuch as he kept the commandments given to him sure and unbroken.

The Almighty made his covenants again with the Patriarchs, Prophets, Priests, and Kings of olden times. Consider then how sacred is this bond, what a heart and conscience chaining obligation is that to man, which was regarded as binding by the Supreme majesty of the Universe.

The bond of the covenant has been taken between individuals, families, and nations, for mutual assistance, support, and safety. Such is the compact existing in Odd Fellowship; and such are the duties you this day bind yourself to the Order, by a covenant, to perform. Abimeleck, King of the Philistines, said unto Isaac, “Let there now be an oath betwixt us and thee, and let us make a covenant with thee; that thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace—thou art now the blessed of the Lord”—and he made them a feast, and they did eat and drink, and they arose up betimes in the morning, and sware one to another, and they departed in peace.

If there be among you a poor man of one of the brethren, within any of thy gates, in the land which the Lord thy God giveth thee

thou shalt not harden thy heart, nor shut thy hand from thy brother; but thou shalt open thy hand wide, and shall surely lend sufficient for his need in that which he wanteth. Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt in any case bring them again to thy brother; and if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again; in like manner shalt thou do with his ass; and so shalt thou do with his raiment, and with all lost things of thy brother's, which he has lost and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Thou shalt not see thy brother's ass, or his ox, fall down by the way, and hide thyself from him; thou shalt surely help him to lift them up again.

Attend now to the love of Jonathan and David, and go and do likewise.

And the soul of Jonathan was linked to the soul of David, and Jonathan loved him as his own soul.

A. H. P. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle. And Saul spake to Jonathan, his son, and to all his servants, that they should kill David, but Jonathan, Saul's son, delighted much in David; and Jonathan told David, saying—Saul, my father, seeketh to kill thee; now, therefore, I pray thee, take heed to thyself until morning, and abide in a secret place, and hide thyself; and I will go out and stand beside my father in the fields, and I will commune with my father of thee; and what I see, that will I tell thee. And Jonathan spake good of David unto Saul his father, and said unto him—Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good; for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for Israel; thou sawest it, and didst rejoice; wherefore then wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan; and Saul sware, as the Lord liveth, he shall not be slain. And Jonathan called David, and Jonathan showed him all those things; and Jonathan brought David to Saul, and he was in his presence as in times past.

D. H. P. And after this, David fled from Natioth, in Ramah, and came and said before Jonathan—What have I done; what is mine iniquity; and what is my sin before thy father, that he seeketh my life? And he said unto him—God forbid! thou shalt not die: behold my father will do nothing, either great or small, but he will show it me; and why should my father hide this thing from me?

It is not so. But David swore moreover, and said—Truly as the Lord liveth, and there is but a step between me and death. Then Jonathan said—Whatsoever thy soul desireth, I will even do it for thee. And David answered—Thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee: notwithstanding, if there be in me iniquity, slay me for thyself, for why shouldst thou bring me to thy father? And Jonathan said—Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell you? Then said David to Jonathan—Who shall tell me? or what if thy father answer thee roughly? And Jonathan said unto David—Come, let us go out into the field. And they went out both of them into the field. And Jonathan said unto David—O Lord God of Israel, when I have sounded my father about to-morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and show it thee, the Lord do so, and much more, to Jonathan; but if it please my father to do thee evil, then will I show it to thee, and send thee away, that thou mayest go in peace, and the Lord be with you, as he hath been with my father. And thou shalt not only show me, while I yet live, the kindness of the Lord that I die not, but also, thou shalt not cut off thy kindness from my house forever; no, not when the Lord hath cut off the enemies of David, every one from the face of the earth. So Jonathan made a covenant with the house of David; and Jonathan caused David to swear again, because he loved him, for he loved him as he loved his own soul. And Jonathan said to David—To-morrow is the new moon; and thou shalt be missed, because thy seat will be empty. And when thou hast staid three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and shalt remain by the stone of Ezel. And I will shoot three arrows on the side thereof, as though I shot at a mark. And behold I will send a lad, saying, go find out the arrows. If I expressly say unto the lad—Behold the arrows are on this side of thee, take them; then come thou: for there is peace to thee, and no hurt, as the Lord liveth. But if I say thus unto the young man—Behold the arrows are beyond thee, go thy way, for the Lord hath sent thee away. And as touching the matter which I and thou have spoken of, behold the Lord be between thee and me forever. And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him. And he said unto the lad, Run, find out now the arrows which I shoot. And as the lad ran, he shot an arrow beyond him. And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said—Is not the arrow beyond thee? And cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master. But the lad knew not any thing:

only Jonathan and David knew the matter. And Jonathan gave his artillery unto his lad, and said unto him, Go, carry them into the city. And as soon as the lad was gone, David arose out of a place toward the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David exceeded. And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, the Lord be between me and thee, and between my seed and thy seed forever. And he arose and departed; and Jonathan went into the city.

H. P. Such are the duties and some of the consequences of the bonds of the covenant. You will place your right hand on your left breast, and repeat after me the following solemn oath:

"I, A. B., in the presence of Almighty God, and these my covenanted brothers, do solemnly pledge myself to help and support my afflicted, distressed, or persecuted brother—to warn him of danger, whether it be from his own imprudence or from the evil designs of an enemy, or from some apparently accidental cause—to point out his advantage and interest if it should come within my power and knowledge so to do—to protect his property—to succour his wife and family—to defend his character, and to save his life and limbs if opportunity offers. I will receive thankfully from my brother the same good offices; and I am hereby solemnly bound in an especial covenant with those brothers, who can and do truly discover themselves as such."

Now place your hand upon the arrows, and repeat further—"So help me God; and keep me true and firm in this my covenant bond."

To enable you to prove and know a brother of this degree, and to be proven and known, attend to the token, signs, pass-word, and momentum. The token is the rainbow, which is represented by drawing the right hand in an arch across the forehead. The signs are the arrows of Jonathan, which are formed by clenching the left hand, in imitation of the stone Ezel, and placing the right hand across the left, and pointing with the forefinger, which denotes danger, that is, that the arrows are beyond thee; and by placing the point of the fore finger of the right hand on the joint of the thumb of the left hand, which denotes that the arrows are on this side of thee. The password is 'Quiver.' The meaning of which is, that from thence Jonathan drew his arrows. The answer to the sword is made by throwing the right hand over the left shoulder, and taking hold of the lower part of the ear. This is the manner in which Jonathan drew the arrows from the quiver. And lastly, the momentum, which is a bundle of sticks, bound at each end with a band of iron. This represents the bond of united friendship—you will break them—(the candidate tries to break them, but cannot—he is then presented with a single stick, which he breaks.) See then the bond of united friendship—beware of breaking the sacred engage-

ments you have now made, lest, like these sticks, your peace and happiness be broken, and ruin and destruction follow. And as touching the matter thou and I have spoken of, behold the Lord be between this Order and thee forever. (All stretch forth their hands, and say, "So be it.")

END OF THE COVENANT DEGREE.

THE SECOND DEGREE, OR ROYAL BLUE.

The candidate, a rod being put in his right hand, is led in solemn silence to the High Priest.

A. H. P. Who are you emblematical of?

D. H. P. The son-in-law of Jethro, Priest of Midian.

Q. Where are you sojourning?

A. To the land of Egypt.

Q. What is your business there?

A. To relieve my distressed brethren, and bring them to a land flowing with milk and honey.

Q. What is that in your hand?

A. A rod; emblematical of that with which our forefather worked so many miracles.

Q. Are you possessed of that benevolent spirit which shone so conspicuously in our forefather; for recollect he forsook honour and riches, to fly to relieve the distresses of his brethren?

A. I am, as far as in my power lieth; for if a brother is in distress I shall feel it a peculiar pleasure to relieve, to assist, to comfort, and succour him.

H. P. It gives me pleasure to hear of your benevolent disposition, which I trust will continue to your life's end; and as it appears to me you are wishing to become acquainted with the mysteries of Odd Fellowship, I shall now administer an oath to you of the Royal Blue.

I, A. B., do, of my own free will and accord, most solemnly

swear, in the presence of Almighty God, before whom the secrets of all hearts are laid open, and in the presence of these loyal brothers, that I will not betray either the secrets or signs of the Royal Blue—no, not to a brother of the first degree, unless in a loyal lodge of brothers, when I see that he is properly initiated into this degree, or find, upon due examination, that he has been initiated. Neither will I cause it to be done, unless authorized in a legal manner, either in writing, printing, staining, cutting, carving, indenting, or inditing, or by any means whatsoever under the high canopy of heaven. I also further swear, that I will not wrong him, or see him wronged, without apprising him of approaching danger. All this I swear with a steady determination to fulfil this my solemn engagement in this my solemn oath.

CHARGE FOR THE SECOND DEGREE.

D. H. P. Being advanced to the second degree of the order, we congratulate you on your preferment. The internal, and not the external qualifications of a man, are what Odd Fellowship regards. As you increase in knowledge, you will consequently increase in social virtue. As an Odd Fellow, you are to study the moral law, as it is contained in that sacred book—to consider it the unerring standard of truth and justice, and to regulate your actions by its divine precepts. The three great moral duties to God, your neighbour, and yourself, you are strictly to adhere to. To God, by holding his name in awe and veneration, viewing him as the chief good, imploring his aid in laudable pursuits, and supplicating his protection on well-meant endeavours. To yourself, by not abusing the bounties of Providence, impairing the faculties by irregularity, or diseasing the possession by intemperance. To your neighbour, by acting just, and considering him equally entitled with yourself to share the blessings of Providence—rendering unto him those favours, which, in a similar situation, you would expect to receive from him. As the solemnities of our ceremonies require a serious deportment, you are to be particularly attentive to your behaviour in our regular assemblies—you are to preserve the secrets inviolable, and induce others, by your example, to hold them in due veneration.

The laws and regulations of the order you are strenuously to support and maintain—you are not to palliate or aggravate the offences of your brethren, but in the decision of every trespass against our rules, judge with candour, admonish with friendship, and reprehend with mercy. All regular signs and summons, given or received, you are duly to honour and punctually obey,

inasmuch as they consist with our professed principles. You are to encourage industry and reward merit—supply the wants and relieve distresses of brothers, to the utmost of your power and ability, and on no account to do them wrong, or see them wronged, but to apprize them of approaching danger, and view their interest as inseparable from your own.

Such is the nature of your engagement, and these duties you are now bound by the most sacred ties to perform.

The sign is made by clasping the left hand crosswise with the right, and locking the thumbs—the answer to the sign is made by reversing it, or clasping the right hand with the left, and locking the thumbs. The principal sign, or sign of distress, is given by clasping the hands and throwing them over the left shoulder, with the words, “Give heed, Oh, ye Heavens!” The password is *Moses*.

LECTURE OF THE ROYAL BLUE.

A. H. P. What are you?

D. H. P. An Odd Fellow.

Q. How may I know you to be an Odd Fellow?

A. By sign and token, together with my password.

N. G. Advance your signs. From whence did you learn these signs?

A. They are the signs which the Lord gave to Moses out of the burning bush, on Mount Horeb.

N. G. What is your token?

A. Moses' rod.

Q. Why did you take Moses' rod as your token?

A. Because it was appointed by the Lord to be a rod of superior authority and influence.

N. G. Make it appear.

A. First it appeared as a serpent, and showed its superior authority, by swallowing the serpents of the magicians; and when this rod was stretched upon the waters, they became blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone. Also, Moses stretched this rod towards heaven, and the Lord sent thunder and hail, and fire ran along the ground, so that there was hail, and fire mingled with the hail, very grievous.

Lastly, this was the rod wherewith Moses worked so many miracles in the presence of Pharaoh—the same which divided the Red Sea, and smote the Rock of Horeb.

Q. What do these mighty wonders teach you ?

A. Never to divulge the mysteries of Odd Fellowship, lest I, like the Egyptians, become a monument of divine wrath and vengeance.

Q. What else do they teach you ?

A. To reverence that eternal, infinite, and incomprehensible Being, the Creator of all things, who preserves and governs every thing by his Almighty power and wisdom, and is the only object of proper worship.

Q. Have you got your password ?

A. I have.

Q. Will you give it to me ?

A. I did not obtain it so myself.

Q. What then do you mean to do with it ?

A. Divide with a brother of the Royal Blue.

N. G. Do you begin.

A. No, you begin.

N. G. " M O "

A. " S E S. "

N. G. Why did you take Moses for your password ?

A. Because it was the name of a man whom the Lord chose and appointed to lead the children of Israel through the Red Sea to the promised land.

Q. After their passage through the Red Sea, what became of them ?

A. They marched southward along the east side of the western gulph of the Red Sea, and came to Mount Sinai. There God, in a most tremendous manner, from the midst of the mountain, and after the most fearful thundering, vouched them his peculiar people, intimated to them his laws, and confirmed the authority of Moses, their leader.

Q. What particular did he intimate ?

A. The Ten Commandments, and sundry other laws, whereby every Odd Fellow should regulate his conduct.

Q. Did the Lord give any particular charge concerning distressed brethren ?

A. Yes.

N. G. Repeat it.

A. "If thy brother be waxen poor, and fallen into decay with thee, then thou shalt relieve him, yea, though he be a stranger, or a sojourner, that he may live, saith the Lord."

Q. Have you got the principal sign of the Royal Blue?

A. I have.

N. G. Advance it.

Q. Is there not some word particular to that sign?

A. "G. H. O. Y. H."*

Q. What is the use of that sign?

A. That I may know a brother in distress.

Q. Very good, brother. Can you tell me the reason why Odd Fellows wear aprons!

A. To put us in mind of the transgression of our first parents; and to denote their recovery by the great atonement, God clothed them with the skins of sacrificed animals."

Q. What else are they emblematical of?

A. They are an emblem of the inner covering of the Tabernacle, which the Lord appointed to be made of rams' skins.

Q. What may we learn from that?

A. As the Tabernacle contained the vessels of pure gold, for the holy services, it teacheth us that, as gold is the purest of all metals, an Odd Fellow should be the purest of all men.

Q. Why are the aprons white?

A. Because white, being the purest and most shining colour, is often used to represent what is most pure and glorious."

Q. What doth it represent?

A. First, it represents the Almighty, who is said to be clothed with a white garment, and hair as white as wool, riding on a white cloud, which denotes his eternal wisdom, and the equity of his providential conduct. Secondly, [it represents Christ, who is white, and pure in his godhead, holy, highly exalted, and abounding in love. Lastly,]† white represents a saint, who is free from guilt and pollution, and is in a state of heavenly glory, wherein he is peaceable, noble, and triumphant.

Q. Can you tell me the reason why Odd Fellows wear sashes?

A. As an emblem."

Q. As an emblem of what?

* "Give heed, O, ye heavens."

† All within brackets is omitted.

A. As an emblem of the curious girdle of the ephod, wherewith Aaron, the High Priest, was arrayed when judging the twelve tribes of Israel.

Q. Why are they blue?

A. Because the robe of the ephod, and the lace which suspended the breast-plate, whereon were engraven the names of the twelve tribes of Israel, were all blue.

[Q. Why are there roses on the sashes?

A. To put us in mind of Jesus Christ, who is the rose of Sharon; and it is the duty of every Odd Fellow to cling to him, who is of unbounded comeliness, delightfulness, and efficacy.]

END OF THE SECOND DEGREE.

DEGREE OF REMEMBRANCE.

DIRECTIONS.

The door being closed, the High Priest, Deputy High Priest, and Assistant High Priest having taken their chairs, the Warden shall examine the brothers in the lodge in the grip and password of this degree.

The brother to be initiated into this degree shall be brought to the door of the lodge by the Conductor, who shall give one knock at the door.

Guardian says, Who comes there?

Conductor. A brother, who is desirous of receiving the Degree of Remembrance.

H. P. Admit him.

H. P. To what have you advanced in Odd Fellowship?

A. To the second degree.

H. P. Conductor, you will examine him in the degrees he has taken. (Which being done, Conductor says, All is right, Worthy High Priest.)

A. H. P. Have you studied well the principles intended to be implanted in your mind by the sublime degrees you have taken?

A. I have.

A. H. P. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God, for God is in heaven, and thou upon earth; therefore, let thy words be few, for a dream cometh by a multitude of business; and a fool's voice is known by a multitude of words.

When thou vowest a vow unto God, defer not to pay it, for He hath no pleasure in fools. Pay that which thou hast vowed; better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth (by any rash vow) to cause thyself to sin, neither say thou before the angel (thy brother) it was an error, wherefore should God be angry at thy vow, and destroy the work of thine hands. Fear thou God.

The candidate is then conducted to the High Priest.

H. P. In remembrance of the oath and obligations by which you are bound to this honourable order, repeat after me the following oath, beginning with your name:

I, A. B., in the presence of Almighty God, and the brothers of this degree, do solemnly swear, that I will hold in secrecy the sign, password, and grip of this Degree of Remembrance; that I will not give nor reveal, nor allow any other brother in my presence to give or reveal, the sign, password, or grip of the said degree, except when duly elected thereto by brethren duly authorized. So help me God, and keep me steadfast in the same.

A. H. P. Hear, ye children; the instructions of a father, and attend, to know understanding, for I give you good doctrine, that ye may regard discretion, and that your lips may keep knowledge. Forsake not my law, for length of days, and long life, and peace, shall they add unto you. Let not mercy and truth forsake you—bind them about your neck—write them on the tables of your hearts, so shall you find favour and good understanding in the sight of God. And hear, for I will speak of excellent things, and the opening of my lips shall be right things; for my mouth shall speak truth, and wickedness is an abomination to my lips. All the words of my mouth are in righteousness—there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Hear!!! for I rehearse the words of Wisdom. She saith:

“Receive my instructions, and not silver; and knowledge rather than fine gold.

“For wisdom is better than rubies, and all things that may be desired may not be compared to it.

“By me kings reign, and princes decree justice.

“I love them that love me, and those that seek me early shall find me.

“Now, therefore, hearken unto me, Oh! ye children, for blessed are they that keep my ways.

“Hear instruction and be wise, and refuse it not.

“Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors, for whose findeth me, findeth life, and shall obtain favour of the Lord.”

H. P. A proud look, a lying tongue, and hands that shed innocent blood, feet that be swift in running to mischief; a false witness that speaketh lies, and him that soweth discord among brethren, are abominations to the Lord. Flee from evil and cleave to that which is good. Be honest to your neighbour, by refraining from imposing or overreaching him, or becoming possessed of that which is not lawfully your own. By loving, by relieving the wants of the distressed in general, but of your brethren in particular, acting strictly according to the solemn obligations and oaths made before heaven and earth so to do. Be temperate in the exercise of all the powers and passions of the body and mind, that you hurt not the circumstances and feelings of any man, but more especially of a brother. A false balance is an abomination to the Lord, but a just weight is his delight. To do justice and judgment is more acceptable to the Lord than sacrifice. Rob not the poor, because he is poor—neither oppress the afflicted at thy gate, for the Lord will plead their cause, and spoil the soul of him that spoil them. A good man is rather to be chosen than great riches.

BE LOVING.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also. He that withholdeth corn, the people shall curse him, but blessings shall be upon the head of him that selleth. He that giveth to the poor shall not lack, but that he shutteth his eyes shall have many a cause.

Charity suffereth long, and is kind—charity envieth not—charity valueth not itself—is not puffed up—seeketh not her own—is not easily provoked—rejoiceth not in iniquity, but rejoiceth in the truth—beareth all things—believeth all things—hopeth all things—endureth all things—and charity never faileth.

BE TEMPERATE.

Wine is a mocker—strong drink is raging, and whoever is deceived thereby is not wise. He that loveth pleasure shall be a poor man, and he that loveth wine and ale shall not be rich. Be

not among wine bibbers, among riotous eaters of flesh, for the drunkard and glutton shall come to poverty, and drowsiness shall clothe a man with rags. Who hath woe, who hath sorrow, who hath contentions, who hath babbling, who hath wounds without a cause, who hath redness of eyes? They that tarry long at the wine; they that go seek mixed drink. Better is a little with the fear of the Lord, than great treasure and trouble therewith.— Better is a dinner of herbs where love is, than a stalled ox and hatred therewith. Riches profit not in the day of wrath, but righteousness delivereth from death. He that hasteneth to be rich hath an evil, and considereth not that poverty shall come upon him.

The sign is made by placing the fore-finger of the right hand on the centre of the forehead.

The password of this degree is "*Record.*"

The grip is made by taking a full hand, and placing the thumb on the large joint of the middle finger.

END OF THE DEGREE OF REMEMBRANCE.

THE SCARLET DEGREE, OR PRIESTLY ORDER.

INSTRUCTIONS.

The conductor to go into the anti-room to the person, and array him in a white robe, and put a sceptre in his right hand, then blindfold him, and say, "This is a robe of innocence." He then leads him to the door of the lodge, and gives three distinct raps on the door. The Guardian will say—"Who comes here?" Conductor says—"A brother of the Royal Blue, who begs to receive the honour of being initiated into the Scarlet Degree, or Priestly Order." Guardian says—"Is his mind impressed with that solemnity which it ought to be on the present occasion?" Conductor answers "Yes." He is then admitted, and led with solemnity three times round the room; at the same time the conductor must say, "Be thou serious, and listen to the wise admonitions which are about to be communicated unto thee, for thou art now in the company of them who con-

template with admiration the wonderful works of the Creator; and it is thy indispensable duty also to regulate thy conduct by his written word, therefore be serious, and pay particular attention to our worthy Assistant High Priest.

A. H. P. Who do you represent?

A. Aaron, the High Priest, the son of Amram, the brother of Moses.

Q. Where are you sojourning?

A. To Egypt, by the appointment of God, to be a spokesman for Moses, my brother, to Pharaoh, and my distressed brethren.

A. H. P. Aaron, the High Priest, was a holy and compassionate man; therefore, as thou dost represent him, imitate him in thy conduct. Be thou compassionate to thy brothers, by supporting them under their trouble, and delivering them from it. Conduct him to our High Priest, who will further initiate him into the systems of this order, and also administer the oath unto him:

H. P. Previous to my administering the oath unto you, I wish you seriously to consider the nature and importance of an oath—for recollect, an oath is a solemn act, wherein you swear by the Almighty God, and call Him to witness the truth of what you assert or promise, and to punish you in time and eternity if you violate that oath—therefore you ought not to take one irreverently, without Godly fear and awe of the Most High, and a steady determination to fulfil the solemn engagement. Therefore, if you can comply with this, (answer yes,) then repeat after me this solemn oath:—

I, A. B., do, in the presence of Almighty God, before whom the secrets of all hearts are laid open, and in the presence of this loyal lodge, most solemnly swear that I will not betray the secrets or signs of this degree to any person or persons whatsoever; no, not a brother of the first degree or second, unless I find, upon due examination, that he has been properly initiated into this degree, in a loyal lodge. Neither will I cause it to be done, unless authorized in a legal manner, neither in writing, printing, staining, carving, cutting, indenting, or inditing, or by any means whatsoever under the high canopy of heaven. I also further swear that I will not wrong a brother, or see him wronged, without apprising him of approaching danger, and that I will attend every legal summons, unless sickness, lameness, or not being within three miles, prevents me. All this I swear, with a steady determination to fulfil the same.

H. P. What do you stand most in need of at this present time?

A. Light.

H. P. Restore him to light.

Here present the scarlet ribbon.

H. P. [This represents the royal dignity of Jesus Christ, and will remind you of the bloody sufferings of him and his church;]* it is [likewise] an emblem of the Priest's robes, the curtain of the Tabernacle, and the veil of the Ark.

Here deliver the signs, password, and grip.

The sign is made by placing the thumb of the right hand on the right side of the breast, and spanning across with the fore finger, and then placing the thumb of the same hand on the centre of the breast, and spanning downwards with the little finger. The password is "*Aaron*." The grip is formed by taking a full hand, and pressing the thumb on the third joint of the third finger.

H. P. Your zeal for the institution of Odd Fellowship, the progress you have made in it, and your conformity to the general regulations, have pointed you out as a proper object of esteem. In the character you have now undertaken, you are henceforth authorized to correct the errors and irregularities of brethren, and guard them against a breach of fidelity. To improve the morals and correct the manners of men in society must be your constant care; therefore, you are always to recommend to inferiors, obedience and submission; to equals, courtesy and affability, to superiors, kindness and condescension. Universal benevolence you are to inculcate, and by the regularity of your own behaviour, afford the best example for the conduct of others. The secrets of our order are entrusted to your care; you are to preserve them inviolable, and never suffer an infringement upon our rights and privileges. Duty, honour, and gratitude, now bind you to be faithful to every trust; to support with becoming dignity your new character; and to enforce, by example and precept, the tenets of the order. Let no motive make you swerve from duty, violate your vows, or betray your trust; but be true and faithful, that by this exemplary conduct you may convince the world that merit has been the title to our privileges, and that on you our favours have not undeservedly been bestowed.

* All within brackets is omitted.

LECTURE FOR THE THIRD DEGREE.

A. H. P. From whence came you?

D. H. P. From the Mount Horeb.

Q. Where are you sojourning?

A. To the inward court of the Tabernacle.

Q. How will you gain your admittance?

A. By the benefit of a password.

Q. Will you give it to me?

A. No: but I will halve it with a brother of the Scarlet Degree, or Priestly Order.

A. H. P. Begin.

A. No—you begin.

A. H. P. "A A"

A. "R O N."

Q. Where were you prepared?

A. In the anti-room.

Q. Who prepared you?

A. The worthy Conductor.

Q. How did he prepare?

A. He put a sceptre in my right hand; then he arrayed me in a white robe, saying it was a robe of innocence. He then blindfolded me, and led me to the door of the lodge, where he gave three distinct raps.

Q. What was said to you from within?

A. Who comes there.

Q. Your answer, brother?

A. A brother, who begs the honour of being initiated into the third degree, or Priestly Order.

Q. Did no one ask anything from within?

A. One asked me if my mind was impressed with that solemnity which it ought to be on the present occasion, and I answered yes. Then I was admitted.

Q. After your admittance into the lodge, where did the Conductor lead you to?

A. He led me in a circular way three times. Then he brought me to the Assistant High Priest's chair.

Q. What did the Assistant High Priest say unto you?

A. He asked me who I represented.

Q. What answer did you make him?

A. Aaron, the High Priest, the son of Amram, and brother of Moses."

Q. Did he ask you anything else?

A. He asked me where I was sojourning.

Q. Did you tell him?

A. I said, by the appointment of God, to be a spokesman for Moses, my brother, to Pharaoh, and my distressed brethren.

Q. What did he say to you then?

A. Aaron, the High Priest, was a holy and compassionate man, and, as I represented him, he wished me to imitate him in his conduct—to be compassionate to my brethren by supporting them under trouble, and delivering them from it.

Q. What became of you, then?

A. I was conducted to the High Priest's chair, where I took the solemn oath of the Scarlet Degree, or Priestly Order.

Q. What did you stand in front of?

A. A coffin.

Q. Why did you stand in front of a coffin.

A. To put me in mind of my solemn obligation.

Q. When you took the solemn obligation, did the High Priest say any thing unto you?

A. He asked me what I stood most in need of.

Q. What was your answer, brother?

A. Light; and light I did receive.

Q. Did the High Priest present you with any thing?

A. Yes—a scarlet ribbon.

Q. What did it put you in mind of?

A. [Of the royal dignity of Jesus Christ; the bloody sufferings of Him and his church.]

Q. Did the High Priest say it was emblematical of any thing?

A. He said it was an emblem of the Priest's robes, the curtain of the Tabernacle, and the veil of the Ark.

Q. What supported the veil of the Ark?

A. Four pillars made of shittim-wood, overlaid with gold, and set in sockets of silver.

A. What did the ark contain?

A. The golden pot of manna, Aaron's budding rod, and a copy of the law of Moses.

Q. What did the Ark put you in mind of?

A. The mighty wonders of the Lord in defence of his chosen people Israel.

Q. What were those wonders?

A. First, when the Ark was carried into the channel of Jordan, the swelling waters of that river divided and opened a passage for the whole congregation of Israel. Secondly, it was borne three times in seven days around the city of Jericho, with the sound of rams' horns attending it, and the walls fell down before it. Lastly, there were fifty thousand and seventy persons struck dead for looking into the Ark.

Q. What doth the Ark represent?

A. It is a visible representation of the throne of Jehovah, King of Israel, whose royal palace was the temple.

Q. Where was the Ark deposited?

A. In the inmost part of the Tabernacle of the Temple, which was called the Holy of Holies, or Holy place, wherein Aaron, the High Priest, only entered one day in the year.

Q. How was Aaron arrayed?

A. He was clothed in a rich robe of fine twined linen, embroidered with gold, blue, purple, and scarlet.

Q. What is your number?

A. Two.

Q. What two?

A. The two precious stones which the Lord appointed to be put on the shoulder pieces of the curious girdle of the ephod, in each of which were engraven six names of the tribes of Israel, which Aaron bare on his shoulder as a memorial before the Lord.

Q. Was there nothing beside on the curious girdle of the ephod?

A. Yea, the breastplate of judgment, which was four square—a span was the length thereof, and a span was the breadth thereof.

Q. Was the breastplate ornamented?

A. It was set with twelve precious stones, fastened in ouches of gold—one for every Hebrew tribe, according to their names, which were engraven thereon.

Q. Can you repeat those names?

A. I will assist you in so doing if you will begin.

A. H. P. Reuben.

D. H. P. Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulon, Joseph, and Benjamin.

Q. Had the High Priest nothing on his head?

A. Yes—the mitre, and holy crown of pure gold.

Q. Can you give me the sign of the Priestly Order?

A. Yes. (Here the sign is produced.)

Q. Can you give me any other sign?

A. Yes. (This sign is made by placing the two first fingers of the right hand on the left arm, above the elbow—which refers to the two precious stones on the curious girdle of the ephod.)

Q. What are you?

A. A priest.

Q. How may I know you to be a priest?

A. By my token.

Q. What is your token?

A. The Urim and Thummim?

Q. Where are the Urim and Thummim?

A. In the breastplate of judgment.

Q. What doth it signify?

A. Light and perfection.

Q. Previous to your initiation, why had you a sceptre put in your right hand, and why were you clothed in a white robe?

A. First, a sceptre is a badge of authority to direct, govern, chastise, and reward, when in the hand of a ruler. Secondly, I was clothed in a white robe, because it is a robe of innocence and purity—it is therefore a duty incumbent on me to keep it spotless, and practise the four cardinal virtues, temperance, fortitude, prudence, and justice.

END OF THE SCARLET DEGREE.

PAST DEGREES.

PAST SECRETARY'S DEGREE.

Any brother who has been elected to, and served thirteen nights in the office of Secretary, is entitled to receive the Past Secretary's

Degree, which is conferred in a Degree Lodge, by the High Priest. Previous to the candidate's receiving this, the following oath is administered to him:—

I, B. M., in the presence of Almighty God, do promise, declare, and swear, that I will not communicate the password, sign, or token of a Past Secretary, to any person or persons not duly qualified to receive the same; so help me God. (Kisses the book.)

LECTURE.

Have you been elected to, and served thirteen nights in the office of Secretary?

A. I have.

Q. How may I know that?

A. By my sign and token, together with my password.

Q: Will you give me your password?

A. I did not so receive it, neither can I so impart it.

Q. What then do you mean to do with it?

A. Letter or halve it, if you will begin.

Halve it, and you begin.

“PRO”

“PHET.”

Q. What was the declaration of the Prophet?

A. Wo unto them that decree unrighteous decrees, and that grievousness which they have prescribed.

Q. What was the advice of the Prophet?

A. Let not mercy and truth forsake you—bind them about your neck—write them upon the tables of your heart.

Q. What is your token?

A. The hand-writing which appeared to Belshazzar.

Q. What was that hand writing?

A. Mene, Mene, Tekel.

Q. What is the meaning of that?

A. Thou art weighed in a balance, and art found wanting.

Advance your sign.

This is formed by placing the thumb and fingers together as if holding a pen, and making a motion as if writing on a wall.

PAST VICE GRAND'S DEGREE.

Any brother who has been elected to, and served thirteen nights in the office of Vice Grand, is entitled to receive the Past Vice Grand's degree. The oath is the same as in the Past Secretary's degree, by altering the words, Past Secretary, and reading Past Vice Grand.

LECTURE.

Have you been elected to, and served thirteen nights in the office of Vice Grand?

A. I have.

Q. How may I know that?

A. By my password and sign.

Q. Will you give me your password?

A. I did not so receive it, neither will I so impart.

Q. What then do you mean to do with it?

A. Letter or halve it, if you will begin.

Halve it, and you begin.

"JA"

"SIN."

Advance your sign.

The sign is made by forming a cross with the fore fingers.

PAST NOBLE GRAND'S DEGREE.

Any brother who has been elected to, and served thirteen nights in the office of Noble Grand, is entitled to receive the Past Noble Grand's degree.

The oath is the same as in the Past Secretary's degree, by altering the words Past Secretary, and reading Past Noble Grand.

Q. Have you been elected to, and served thirteen nights in the office of noble Grand?

A. I have.

Q. How may I know that?

A. By my password and sign.

Q. Will you give me your password ?

A. I did not so receive it, neither will I so impart it

Q. What then do you mean to do with it ?

A. Letter or halve it, if you will begin.

Halve it, and you begin.

“ELE”

“AZER.”

Q. Who was Eleazer ?

A. The High Priest, and son of Aaron.

Advance your sign.

This is formed by placing the left hand on the left hip, and at the same time extending the right arm, and raising that part of it from the elbow out, so as to form a right angle. The password and sign of a Past Noble Grand is made use of on entering a Grand Lodge, and none but those who have received the Past Noble Grand's degree are admitted into a Grand Lodge.

ENCAMPMENT DEGREES.

These degrees are the top-knot of the Order. A brief description of them will suffice to show the public how very dangerous they are, and will gratify the curiosity of the brethren.

PATRIARCHAL DEGREES.

There are two Patriarchal Degrees. They differ, however, but little in their ceremonies, &c.

The candidate is brought into the room blindfolded, conducted by the Guardian, who cries out, “the camp is assailed.” The bandage being suddenly taken from his eyes, the Chief Patriarch says—“Ye sons of Nimrod, prepare,” and the candidate is met by four of the brethren, carrying spears, and masked. These four rush at him with their spears, which the Junior Warden parries with his sword, and cries, “hold.” Chief Patriarch ask, “for why?”

Junior Warden answers, “there are those who are more acquainted with this business than thou art.”

C. P. Then tell me in what manner this stranger means to work his way through the wood.

J. W. By signs and tokens which he has with him, and likewise by the satisfaction that he has given me.

C. P. Proceed, and be careful in conducting him through the wood.

The candidate is then blindfolded again, and led over rollers placed on the floor, occasionally receiving a trip from some one of the members. Brushwood is placed in his way to show him how difficult it is to travel through the wood. After being led around the room three times in this way, he is taken to the altar, where the oath is administered to him kneeling. He there swears that should he hear any thing spoken of in the lodge, he will not speak of it elsewhere, should it be right or wrong. He swears also, that he will not go to law with a brother, without having first submitted the case to the Encampment, and that he will then act in accordance with their direction. After the oath is administered, the bandage is taken from his eyes, and he is then exhorted in lectures, read by the High Priest, similar to those in the former degrees, to exercise charity and benevolence. After these lectures, the Chief Patriarch presents him with a shepherd's crook.

The penalty for violating the obligation in these degrees, is expulsion from the lodge for a year and a day, and in case of sickness or death, receive no benefit.

The sign of the first of these degrees is made by thrusting the right hand into the left bosom—the answer is by thrusting the left hand into the right bosom.

The password is "*Adam*," pronounced as if spelled Awdam.

The grip is made by taking the hand as full as possible.

The sign of the second is made by placing the fingers of the right hand in the palm of the left, and grasping them with the three last fingers of the left, and holding up the thumbs and the fore finger of the left, in imitation of the three pillars of the Order, friendship, love, and truth; or faith, hope, and charity.

The password is "*Simon*."

No grip to the second.

DEGREE OF THE GOLDEN RULE.

Immediately before the candidate is brought into the lodge, two lines, single file, are formed, each member bearing a spear. He is brought in, and they proceed to march around the room three times, with him and his conductor in the rear. After this ceremony, they form an arch with their spears, and he and his conductor march, *sub jugum*, up the centre, to the altar. He there takes the oath—standing with his hand on the back part of his thigh. The

prominent features of the oath are secrecy—that he will not recommend any one to the Encampment, who he is not sure will be a worthy member; and that he will support the widows and orphans of deceased brethren. In this degree he is told that Odd Fellowship originated in Portugal, among the Moors and Goths, in the sixth century, during the wars between them and the Romans—that their object in forming it was, in order when fighting in the dark, and under other circumstances, they might know each other by giving the passwords, &c.; and that, if they should happen to be slain, their wives and children might not be left in want. An examination of the candidate on the former degrees, as far as the Scarlet degree, then takes place.

The sign is made by pointing to the ground with the fore finger of the right hand, the arm being at an angle with the body of about 45 degrees.

The password is "*Gold n Metal.*"

The grip is made by taking hold of the fore finger of the right hand, and giving three shakes—and is answered in the same way.

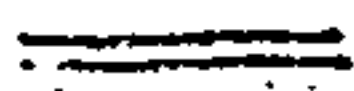
DEGREE OF THE ROYAL PURPLE

The candidate is brought in blindfolded, by the Conductor. He is met by the Junior Warden, who strikes him roughly on the shoulder, and asks from whence this intruder came. Conductor answers that he has lost his way, and wishes to have a guide to conduct him to the tent of the High Priest. The candidate is directed by the Junior Warden to sit down on a stone, till he finds a guide for him. The Warden returns, and tells him he has found one of the sons of Nimrod, and asks if he will accept of him as a conductor. He answers yes, and is then put under the care of the guide, who is charged to take particular care of him till he gets him through the wood. The Junior Warden then shakes hands with him, bids him farewell, God speed, and gives him the password, "*Go on,*" with which he is to work his way past the different watches on the mountain. He and his guide then start, and go in a winding way, the guide describing the characters of the different watches, and making curious and ridiculous remarks. When he is led in this way three times round the room, passing two watches, and over a small bridge, an imitation of thunder and rain is made. He then arrives at the tent of the High Priest, where the guide bids him farewell, and leaves him. The oath is then administered to him, standing in front of the altar, by the High Priest. The oath is much like the others, secrecy, &c., with this important addition, he swears to deal with a brother in preference to any other, and give him the preference in all his business.

The sign of this degree is made by bringing the points of the fingers and thumb together, and describing a circle therewith in the centre of the forehead, as if scratching.

The password is "*Melchizedek*." It is generally given in a contracted form on examination, as M. K. S., (Melchizedek, King of Salem.)

The grip is made by linking the little fingers (the backs of the hands together) of the right hands, and bringing the points of the thumbs to meet.



APPENDIX.

A description of the recess, or, as it is commonly called, the little closet, into which the candidate is taken, after the Conductor, at the groans and supplications of the brethren, has promised to shew him mercy, (see page 17,) may not be uninteresting to the reader. It is quite small, only being large enough to hold three or four persons. Some lodges have a human skeleton; others have only the painting of a skeleton in the recess. The painting moves on rollers, or on a slide, and, when the Conductor and candidate enter, is pushed across the entrance, which is made to fit. It being dark within the closet, and light without, the painting shows very plainly to those within. The reader can better imagine than I can describe the feelings of a weak and superstitious man, when he hears the groans of those already tortured in despair, and is told that there is water on his right, fire on his left, behind him a yawning gulf, and before him a sharp pointed instrument of death; when, after mercy is only granted him at the earnest prayer of his brethren, he is taken into the closet, and has the bandage suddenly removed from his eyes, he finds himself within arm's length of a human skeleton. All this is done with as much "serious solemnity" as it is possible for the officers and members to assume, and the effect produced by it is sometimes truly ridiculous. Of this, however, the candidate, after he sees through the mystery of the farce, dislikes very much to be told.