WHAT MAKES YOU A MASON?

INTRODUCTION

The object of this tract is threefold—to give enlightenment on Freemasonry to those who want to know what it really is; to determine if a man can be a consistent member of the Church of Christ and Freemasonry at the same time, and to learn whether the two are incompatible.

When the candidate for Masonry is about to take his first obligation, the Worshipful Master of the Lodge says to him: "I can assure you upon the honor of a man and a Mason, that in this obligation there is nothing that will conflict with any duty you owe to God, your country, your family, your neighbor, or yourself." We have likewise heard preachers say inviting men to join the church, that membership in Freemasonry "need not keep you from joining the church." Now it is true that the men thus invited to join the church made no demand that the preacher prove his statement by the Bible, neither does the Masonic candidate demand any proof of the Worshipful Master's assurance, and so the one proceeds to join the lodge and the other the church, each glad to hear that neither institution has anything against the other. The Worshipful Master may not be a churchman nor the preacher a lodgemember, but each is willing to give assurance that the bars are down! Therefore, if we want to get a clear insight into the matter we will have to put aside the assurances of the soliciting preacher as a spokesman for the Church of Christ and also the claims made by the Worshipful Master as the agent of the Grand Lodge and make our own investigation, searching for the truth with our Bible as the only light and praying that our Lord and Saviour Jesus Christ may open our eyes that we may see and discern.

We will consider Blue Lodge Masonry, which is Grand Lodge Masonry. Chase's Digest of Masonic Law, page 207, states: "Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it were it would not be Masonry; it would be something else." Does not God's Holy Word direct us "Whatever you do in word or in deed, do everything in the name of the Lord Jesus and through Him give thanks to God the Father" (Col. 3:17)? Does everything exclude anything?

Mackey's Masonic Jurisprudence, page 96, says, "The truth is, that Masonry is undoubtedly a religious institution"; and Mackey's Lexicon, Art. Religion states, "The religious tenet of Masonry is pure theism." Sichel's Monitor, page 9, states, "It (Masonry) is a beautiful system of morality veiled in allegory"; and Mackey's Masonic Jurisprudence, page 502, states, "Moral law, obedience to which Masonry requires, is not the law of the decalogue of Moses (the Ten Commandments) but rather law innate or natural law, discoverable by natural light... No law less universal could have been appropriately selected for the government of an Institution (Masonry) whose prominent characteristic is its universality." We will bear this in
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mind when studying paragraph 10 of the
Master Mason's Obligation.

God's Word says in Rom. 8:56: "For if
men are controlled by their earthly natures,
they give their minds to earthly things. If
they are controlled by their spiritual
natures, they give their minds to spiritual
things. Because for the mind to be given
up to earthly things means death; but for
it to be given up to spiritual things means
Life and Peace." Verse 12, "Therefore,
brethren, it is not to our lower natures
that we are under obligation that we should live
by their rule."

MacKay's Encyclopedia of Freemasonry
states, page 112: "If Masonry were
simply a Christian institution, the Brahmin,
the Mohammedan and the Buddhist could not
conscientiously partake of its illumination, but
its universality is its boast; at its altars
all religions may kneel and to its creed
every faith may subscribe."

Thus we see Masonry does not subscribe
to the Ten Commandments as given in the
Old Testament or to the teaching of our
Saviour in the Sermon on the Mount.
Masonry also says it is not a Christian
institution, though it has an altar at which
the candidates kneel and a creed which its
devotees follow.

Masonry has a ritual, part of which con-
sists of questions and answers. When the
so-called "Worshipful Master" has opened
the lodge with the "Opening Ceremonies",
the "Purging" and the "Tying", he
"Lectures the Lodge", beginning with a
dialogue between himself and the Senior
Warden, the next highest officer in the
lodge. One of the questions asked by the
Master is,

"What Makes You a Mason?"

Masons, even those who are "rusty" and
not "bright," will recognize this question,
the answer to which always is,

"MY OBLIGATION."

Morris' Dictionary, Article, Obligation,
states, "It is the Obligation which makes
the Mason." If we now examine the three
obligations of Blue Lodge Masonry and
compare them with the Christian's obliga-
tion as given in the Bible, we shall soon
know whether any man claiming to be a
follower of our Lord and Saviour Jesus
Christ can also be a Freemason.

How the Candidate Is Prepared

The candidate before being admitted to
the lodge room is prepared for the initia-
tion as follows: He is divested of his coat,
vest, pants, shirt, stockings, collar and
tie. He is then handed a pair of
drawers furnished by the lodge
which he puts on, the left leg of which is
rolled above the knee so as to
naked the left foot, leg
and knee bare. The left sleeve of his shirt
is rolled above the elbow so as to make
the left arm bare, and the left breast of the
shirt is tucked back so as to make the
left breast bare. A slipper is put on his
right foot with the heel slipshod, a hoodwink is
fastened over his eyes, a blue rope, called
the cable-tow, is put once
around his neck.
He is now duly and truly prepared to be a
Mason. "There he stands without our
portals, on the threshold of this new
Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes insincerely to our doors seeking the new birth and asking a withdrawal of the veil which conceals divine truth from his unhurt ed sight. . . . There is to be not simply a change for the future but also an extinction of the past, for initiation is as it were a death to the world and a resurrection to a new life."

Macksy's Ritualist, pages 22, 23.

Before administering the Masonic obligation or oath, the Worshipful Master tells the candidate, "I call upon you, and I say: "If I were a Mason, I would not make a Mason..." To the question why do men join Freemasonry, Morris' Dictionary, Art. "Advantages" says: "The prime advantages derived from a connection with Blue Lodge Masonry may be summed under three heads, viz: relief in distress, counsel in difficulty, protection in danger."

Let us proceed to examine the oaths of Blue Lodge Masonry in the light of this statement. The obligation is administered by the "Worshipful Master" of the lodge who says to the candidate kneeling at the altar, "say it, repeat your name, and say after me:"

"Of my own free will and accord, in the presence of Almighty God and this Worshipful Lodge. . . . Here the candidate calls on Almighty God to bear witness. Where does he get this authority? Not from the Bible which rests on the altar before which he kneels. God's Book tells plainly and unmistakably when and how we are to call on Him."

". . . erected to Him and dedicated to the Holy Saints John."

So the Masonic lodge is dedicated to a couple of saints, just as were the churches of the Middle Ages before the Reformation. It is stated that in Rome there is not a church dedicated to Jesus Christ. Likewise the Masonic lodge is not dedicated to Jesus Christ. Let us see if it is "erected to Him," which means Almighty God—God the Father. John 5:23 reads, "He who does not honor the Son does not honor the Father who sent Him," and how we shall honor the Father is plainly stated by the Father's voice when he said: "This is my Son, the Beloved, in whom I am my delight: listen to Him" (Matt. 17:5). Masonry refuses to "listen to Him" and therefore, it is NOT erected to Him."

". . . do hereby and hereon most solemnly and sincerely promise and swear:"

When the candidate repeats this after the "Master" he is kneeling at the altar on his bare left knee with his left hand supporting the open Bible on the altar and his right hand resting on top of the compass and square which are placed upon the open Bible, all of which, including the Bible, is termed "furniture."
The Bible does not make a man a Mason, but his "obligation" does, and so he "swears." Is that in accordance with the command of Jesus Christ concerning whom the Father directs us to "listen to Him"—to obey him? Not, for Christ says: "But I say to you, never swear—but let your words be yea, yea, and nay, nay; for anything which adds to these is a deception" (Matt. 5:34-37).

"That I will always hail, ever conceal and never reveal"... What will he "always hail, ever conceal and never reveal"? He does not know, and this is what binds him. If it is something good he should reveal it, for Christ our Master says: "Let your light shine before men so that they may see your good works and glorify your Father in heaven" (Matt. 5:16). And if it is evil, then he ought to "regard with horror that which is evil" (Rom. 12:9).

"any of the secret arts, parts or points of the hidden mysteries of Masonry"... He does not yet know what he is to keep secret, but he has voluntarily bound himself with an extra-judicial and sinful oath to "ever conceal and never reveal". How foolish when all of the "hidden mysteries of Masonry" have been and are still being published by Masonic publishing houses or by seceders or admitted by testimony during legislative inquires. In spite of all this the lodge binds the candidate with an extra-judicial oath. It makes no difference to Masonry that the entire ritual, word for word, all its grips and all its signs and tokens are known. Masonically they are secrets, and therefore the Mason swears to abide by the dictum of the lodge, which says its so-called secrets are secret, though investigation has proved they are not. The candidate therefore becomes subject to a subversive despotism and is no longer free to exercise his own judgment and will.

"which may have been heretofore or shall be at this time or at any future period, communicated to me as a secret of the craft, he is bound by oath to respect it."

"to any person whatsoever, except it be to a true and lawful brother Mason"... He cannot communicate with an outsider what has been or is or shall be told him. Masonically, he must ever conceal, never reveal even the truth, where it concerns matters Masonic. His father, his mother, his wife, his pastor, his friends are excluded and even tho his pastor were to point out to him the sinfulness of Masonry, proving it clearly by the ritual, he must ever conceal, never reveal, because he has sworn to do so. Of course, if his pastor is a brother Mason, then he may impart his secret to him as a Masonic communication and the pastor is by his oath bound so to respect it.

"Entered Apprentices are possessed of very few rights... are not permitted to vote or hold any office; secrecy and obedience are the obligations imposed on them." Mackey's Jurisprudence, page 159.
"I furthermore promise and swear that I will not write, print, paint, Stamps, stain, cut, carve, mark nor engrave them, nor cause the same to be done upon anything movably or immovably, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person under the canopy of heaven."

This obligation is copied from a ritual issued by a Masonic book publisher and sold to the writer. In comparing it with what has been revealed and exposed by those who left the Masonic Lodge and what was acknowledged by referring Masons in the Rhode Island legislative inquiry, under civil oath, it has been found to be substantially the same, word for word.

Furthermore we know of Worshipful Masters who have copies of this book and its worn condition indicates its constant use.

Here then is the hoodwinked candidate kneeling at the Masonic altar with a rope around his neck swearing not to make known that which a Masonic publishing company prints and sells to anyone for $2.50.

Apparently Masonry as a concern "doing business" is not bound by what it makes its dupes swear to, for first of all, the candidate must pay the initiation fee, unless he be a preacher, when the fee is waived, then it makes him swear ever to conceal and never to reveal what can be bought for $2.50.

Mind you, the lodge which requires this murderous oath and in which this candidate is now kneeling before an altar is "erected to Him" (Almighty God) Who says thru the Apostle Paul, "Never revenge yourselves, beloved, but let the wrath of God have its way; for it is written, 'Vengeance is mine, I will exact a retribution'" (Rom. 12:19). This lodge is also "dedicated to the Holy Saints John." John the Baptist preached repentance and baptism, not in a secret lodge with oaths bound with murder, but in the open, at the waters of the Jordan. The other John, the disciple whom Jesus loved, says: "God is light and in him there is no darkness, none. If we say we have fellowship with him when we live in darkness, we are lying, we are not practising the truth" (1 John 1:5, 6). And, "He
who says 'I know him' but does not obey his commands, is a liar, and the truth is not in him' (1 John 2: 4). "Everyone who commits sin commits lawlessness; sin is lawlessness... Here is how the children of God and the children of the devil are recognized: anyone who does not practice righteousness does not belong to God... We are not to be like Cain, who belonged to the evil One and slew his brother... Anyone who hates his brother is a murderer, and you know that no murderer has eternal life remaining with him," (1 John 3:4, 10, 12, 15).

How would it sound to you if Matt. 18: 21 read like this: "Then Peter came up and said to Him, 'Lord how often is my brother to sin against me and be forgiven? Up to seven times?' Jesus said to him, 'Seven times? I say seventy times seven—except when he reveals the secrets of Freemasonry, then he is to have his throat cut from ear to ear, his tongue torn out by the root,' etc. Yet such is the obligation to which people who say they are Christians, oftentimes Christian preachers, have bound themselves. The candidate then continues—

"... "So help me God and keep me steadfast in the due performance of the same."

Should we not remind ourselves just now what God says in Psalm 1.

"Happy is the man who never goes by the advice of the ungodly, who never takes the sinner's road nor joins the company of scoffers.

"But finds his joy in the Eternal's law, pouring over it day and night.

"He is like a tree planted by a stream that bears fruit in due season with leaves that never fade, whatever he does he prospers.

"Not so the ungodly! No, they are like chaff swept away by the wind.

"When judgment comes the ungodly shall not stand nor shall the sinner last in the community of the just."

"The Eternal cares for the life of the just, but the ungodly life shall perish."

Second or Fellow Craft Degree

In olden times it was customary to give the candidate only the first degree in one evening, but it was found that many of the younger men who had received some Christian training refused to return for the other degrees, because their conscience reminded them that this was all contrary to Christ's teaching. Thereafter it was decided to initiate candidates in all three degrees in one evening—to rush them through, or in other words to make them feel so hopelessly entangled and bound, that they can see no way out of it. Of course the others caught in the same snare would not tell them about being able to demit.

Preparatory to the second or Fellowcraft degree there is again an "obligation", like that of the Entered Apprentice, but instead
of swearing to "always hold, ever conceal and never reveal the hidden mysteries of Ancient Freemasonry," there is substituted "the secret acts, parts or points of the Fellow Craft degree," etc. He then continues:

"I furthermore promise and swear that I will conform to and abide by all the laws, rules and regulations of the Fellow Craft degree, so far as the same shall come to my knowledge.

That is the second oath of the Fellow Craft degree where he swears, first to keep secret the hidden mysteries; second, to abide by all the laws, rules and regulations.

"Furthermore, that I will answer and obey all due signs and summons sent to me from a master of Fellow Craft degree, to the end that I may not be a hindrance to the progress of Freemasonry.

The Grand Lodge of this degree therefore in good Masonic standing in his lodge.

"Furthermore, that I will not cheat, wrong nor defraud a lodge of Fellow Crafts nor a brother of this degree, nor supplant him in any of his laudable undertakings.

In the Bible, on which this candidate's right hand is resting, the command of God is not to cheat, wrong, nor defraud anybody, but this budding worthy Mason is being taught that the observance of such command in Masonically restricted to the lodge and his lodge brothers. What remarkable morals! Can they breed anything but conscience, moral and his observance of such command in Masonically restricted to the lodge and his lodge brothers.

The Worshipful Master, the agent of the Grand Lodge now gives him the second test as follows:

"All this I 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 secret evasion of mind whatever, binding myself... Ever he binds himself again with exactly the same words as used in the first degree oath, but the penalty is-

"under a no less penalty than that of having my left breast torn open, my heart pulled out and given as a prey to the beasts of the field and the fowls of the air should I ever knowingly violate this my solemn obligation of a Fellow Craft.

This is another additional tie because it restricts the assistance to "worthy brethren," which means one who is not suspended or expelled and who is therefore in good Masonic standing in his lodge.
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Mason, so help me God and keep me steadfast in the due performance of same.

Do not these self-imposed penalties carry us back to the Middle Ages when criminals were drawn and quartered, branded and dissected, joint by joint? You, my Masonic friend, will say that today it is not possible to inflict these penalties without being found out. Granted, but does that make the language any less offensive from a Christian point of view? Has not Jesus Christ our Lord and Master told us very clearly in Matthew 5:44-48 how we are to act if we want to be sons of our Father in heaven? If the penalty cannot be inflicted only because it would be found out, then it is all the more reprehensible, for God has no pleasure in vows to do evil.

Third or Master Mason's Degree

The candidate having passed the first two degrees is now ready for the Master Mason's degree, the obligation of the first paragraph of which is like that of the Fellow Craft but refers to the "Master Mason's" degree and a lodge of Master Masons. In the second paragraph he swears to—

..."...sublime by all the laws, rules and regulations of the Master Mason's degree and of the lodge of which I shall hereafter become a member, and that I will ever maintain and support the constitution, laws and edicts of the Grand Lodge under which the same shall be held, so far as the same shall come to my knowledge"... Here he swears again to conform to unknown laws, rules and regulations and that he will ever maintain the edicts of the Grand Lodge. We can with profit inspect some of these edicts and learn what attitude they express toward our Christian faith.

Thoughtful, observant craftsmen have noted the tendency on the part of a few zealous well-intentioned brothers to Christianize Masonry... As we sense this movement it is one that should be met by instant avowed and unwavering opposition of Masons everywhere." Proceedings Grand Lodge of Iowa, 1920, page 221.

"Everybody knows that Masonry by laying the cornerstone (of Christian churches) does not thereby endorse the purpose they were created to promote." Proceedings Grand Lodge of Iowa, 1920, page 81.

C. C. Hunt, Deputy Grand Secretary, Iowa, says that the use of the name of Jesus Christ in Masonry is "not in good taste." Official Document, Dec. 18, 1920.

"The principles we teach are the only influence that can save and redeem the world." A. G. Burnett, Grand Master, California. Proceedings Grand Lodge of Oklahoma, 1918, page 225.

"Faith cannot rescue and no blood can redeem the soul that will not reason and resolve." Proceedings Grand Lodge of Iowa, 1920, page 175.

He who has sworn to maintain the edicts of Grand Lodge, and does not, commits perjury, and if he does and is also a member of a Christian church, is he any better than Judas Iscariot who said, "Hail Master" and then betrayed Christ into the hands of his enemies? Again we hear the Saviour's agonized cry: "Father, forgive them, they know not what they are doing."
The third obligation of the Master Mason's degree is:

"Furthermore, that I will answer and obey all due signs and summons sent to me from a Master Mason's Lodge or given me by a brother of this degree, if within the length of my cable-tow."

This is like the same obligation in the Fellow Craft degree, but the next paragraph will show conclusively who is the real Worshipful Master of this lodge of Master Masons.

(4) "Furthermore, that I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, murder and treason excepted."

In some Grand Lodge Jurisdictions it is, "murder and treason excepted and they left to my own discretion." (Letter of John Quincy Adams, Sept. 10, 1832. See page 37.)

Yes, there it stands in stark naked letters. Read it again—a Master Mason promising to keep the secret of another Master Mason when imparted to him as a Masonic communication even though it be a criminal secret, with the exception of murder and treason.

Do I hear you say that these are old forms, that they are childish and do not mean anything? If they do not mean anything then why this closely guarded secrecy

"(5) Furthermore, that I will aid and assist to all worthy distressed brother Masons.

From the previous obligation we learned that a brother Master Mason with a crim-
inal secret does not become unworthy thereby. His oath and that of every brother Mason assures him of protection. Such criminal secret may be highly injurious to the community, it may cause a miscarriage of justice, but he is still a worthy brother, unless he be murder or treason.

So in swearing to "aid and assist all worthy distressed brothers Masons" it means and intends to mean that he will aid and assist all worthy brother Masons with a criminal secret less than murder and treason.

Now then, in being called upon to give testimony in court against a worthy brother Mason, which oath is to be obeyed, the Masonic (of his own free will and accord) or the judicial oath?

If he obeys his Masonic oath he commits treason, because he betrays the trust which his country and his community has bestowed on him. If anyone ventures to challenge that such treason has been committed by adherence to the Masonic obligation, we are ready to present proof.

Then follows something to cover up what has just been exacted from him in this obligation, to make it appear more harmless, for there is added:

"Their widows and orphans, I know them to be such, so far as their necessities may require and my ability will permit, without material injury to myself or family."

As already stated, this is merely to cover up as benevolence what might otherwise make a candidate, whose conscience and mind are alert, balk at such obligation.

The sixth obligation in the Master Mason's Degree reads:

"Furthermore, that I will not assist in, or be present at the holding, passing or raising of a woman, an old man in dotage, a young man under age, an atheist, a madman or a fool, I knowing them to be such."

The women, the mothers who bore these sons, the wives who married them, come weal or woe, must certainly feel proud to be classed by their father or their husband or their son or brother with old men in dotage, atheists, madmen and fools. Our country believes women worthy of the full franchise which our constitution offers, but Masonry closes the door against them, just as it seemingly does against atheists, madmen and fools. In the tenth obligation it will become quite clear why women may not join Freemasonry.

(7) "Furthermore, that I will not sit in a lodge of clandestine Masons, nor converse upon the secrets of Freemasonry with a clandestine Mason nor with one who is under the sentence of expulsion or suspension, to my knowledge, while under such sentence."

What is a lodge of clandestine Masons? It is one not authorized or controlled by the Grand Lodge of the State in which it operates. If a number of Masons, in good standing not less than eight, want to organize a lodge they will have to get a dispensation from the Grand Lodge, and such dispensation is not given gratis. It may cost a hundred dollars or more. The Mason obligates himself to have nothing to do with Masons from a lodge not
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He is not obligated to refrain from illicit carnal intercourse except as far as it might involve the welfare of a brother Master Mason. "Providing he knows them to be such." All others are fair game, and no inquiry concerning such can be made in the lodge, nor does it make him unworthy. As such, he guarantees within the scope of the "laudable undertakings" concerning which "due and timely notice" is to be given, "that he may ward off approaching danger."

J. S. M. Ward, the noted English Masonic writer and authority, says in his book, Freemasonry, Its Aims and Ideals, pages 52 and 53: "It is well to realize that, despite what the ritual says, Masonry does not teach us anything peculiar or exalted in morality which one could not get outside. In short, our moral teaching though good, is neither so exalted nor so all-embracing as that of Christ.

"For example, our charity, unlike that taught by Christ, is restricted to a small section of our fellowmen. Again, a Mason is taught he must not commit adultery with a brother Mason's wife, but he is not forbidden to do so with the wife of a non-Mason. No, this is not a moral teaching which is so valuable that it needs tremendous oaths of secrecy and an elaborate ritual to unfold it."

The Seventh Written Law of Masonry states, "No Mason shall debauch or have carnal knowledge of the wife, daughter or concubine of his Master or fellow." Mackey's Jurisprudence, page 46.

A worthy Masonic brother may therefore live in concubinage without becoming un-
worthy. Do the women now see why they are excluded from Blue Lodge Masonry? Could and would any worthy brother treat another under this obligation, considering the comment of worthy brother Ward therein as quoted? (See also pages 15, 16, 17-The Order of the Eastern Star, obtainable from the National Christian Association.)

(11) "Furthermore, that I will not give the Grand Hailing sign or sign of distress of a Master Mason unless in real distress, or in cases of the most imminent danger; or in a regularly constituted lodge of Master Masons, or in a secure place for Masonic instruction, and should I see the sign given or hear the words accompanying it, I will repair to the relief of the person so giving it, if there is a greater probability of saving his life than of losing my own."

He swears not to use this distress signal except in a case of real distress or in cases of imminent danger, but more importantly, should he see the sign given or hear the words accompanying it, he will repair to the relief of the person so giving it, if there is a greater probability of saving that person's life than of losing his own. It does not matter what the cause of the distress or imminent danger may be, he waives that. How about murder and treason? Are they excepted?

The candidate when he negotiates this Masonic hurdle, does he realize that this does not exclude anything? In Obligation No. 4 it was "murder and treason excepted", but we have shown that he cannot keep that oath without the possibility of committing treason, and now what about murder?

Any limitation imposed by a previous obligation can be and is removed by a subsequent obligation without such circumscription or limitation, and therefore the limitations in No. 4, "murder and treason excepted" are removed in No. 11. An upright and honest man of limited discernment with whom our Lord and his country come first may not see this and will be unwilling to admit it, but nevertheless the oaths as here unmasked and shown in all their rascality are what make Masons. To support this there is ample evidence and condemnation from the highest and greatest men of our nation. You will note Masonic recognition and aid has been limited in paragraphs 8 and 9 to "a brother of this degree if within the length of my cable-tow", in 4 to "a worthy brother Master Mason", in 5 to "all worthy distressed brother Master Masons", or "lodges of this degree" but in (11) it states specifically, "I will repair to the relief of the person so giving it."

Just why were so many of our young men rushed thru the Blue Lodge when the United States joined in the World War? In England Masonic service men were given special identification cards in French, Italian, Turkish, German and English, reading as follows:

"The above named Lodge presents and vouches for the Brother to whom this card is issued as a worthy Master Mason, and so commands him for brotherly care and love..."
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full aid, to any Mason who may find him in distress or need—in accident to his service as a British sailor (soldier)—with the assurance that any courtesies so extended will be deeply appreciated and reciprocated should the occasion arise.

This card was issued with the approval of the Most Worshipful Grand Master, and was meant to secure for the owner brotherly care and lawful aid. What kind of lawful aid? Masonic of course, because any other lawful aid he would receive without being a Mason. Masonry is not concerned with the laws of the land but the laws of the Lodge, to use the language of the old Charges, remains indefeasible."

J. S. M. Ward, a well known Masonic authority, states in "Masonry, Its Alma and Ideals," on page 29: "Even in Anglo-Saxon countries, one from time to time sees things done for political reasons which are frankly reprehensible; but there is a special danger if Freemasonry enters this field." There appears to be no record of Arnold the Traitor having been expelled by his lodge in Connecticut.

(12) "Furthermore, that I will not give the Grand Masonic word in any other manner or form than that in which I shall hereafter receive it and then only in low breath.

Little need to be said about this "Grand Masonic Word" known as "Mah-ha-bone". It might just as well be Mah-jong or something else, because it is just a filler-in. But now comes the final test, which is:

"All this I 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 secret evasion of mind whatever, binding myself under a no less penalty than that of having my body severed in twain, my bones taken from thence, and burned to ashes, and the ashes scattered to the four winds of heaven, that no trace or remembrance may be had of so vile and perjured a wretch as I, should I ever knowingly violate this my solemn obligation as a Master Mason."
To those who, as followers of our beloved Lord and Saviour and in obedience to His command, would bear witness to Him and attempt to show the followers of Masonry the anti-Christian character of the institution, we say, do not be surprised if Masons will deny ever having taken these obligations or say that an outsider cannot know anything about the order.

Remember the adhering Mason has bound himself to “ever conceal and never reveal” and to have no Masonic communication with an outsider.

That these obligations are the ones exacted by Masonry from those who would join it is proven by:

1. Capt. Wm. Morgan, who because he revealed the first three degrees of Masonry had the death penalty inflicted on him in 1826 by adhering Masons, and is today still referred to as the “traitor Morgan.”

2. A convention of seceding Masons held at Le Roy, N. Y., July 4th, 1828, certified to the genuineness of the three degrees revealed by Morgan.

3. Elder David Bernard, who had taken eighteen Masonic degrees, published in his “Light on Masonry” all the 33 degrees of Scottish Rite Masonry.

4. Avery Allyn, a seceding Knight Templar of New Haven, Connecticut, published the so-called secrets and made affidavit that Richard Howard had confessed himself the executioner of Wm. Morgan.

5. Col. Wm. L. Stone, Knight Templar and Editor of the New York Commercial Advertiser, in his “Letters on Masonry and Anti-Masonry” confirmed the oaths of Freemasonry and also that Howard had confessed himself the executioner of Morgan, making this confession at an encampment of Knights Templar at St. John’s Hall in New York, under the “sealed obligation,” and that Howard was then provided with money and put on board of a ship for Liverpool. Dr. Wm. Leon Cummings, 33 degree, says in his “Bibliography of Anti-Masonry” that Stone’s book is “by far the best written work of the period. It furnishes an almost perfect example of damning with faint praise” (p. 106).

6. In the investigation of Masonry by the legislature of Rhode Island (1832), adhering Masons of the lodges, chapters and encampments were required to testify to the oaths, obligations and penalties and authenticated on full adhering Masonic authority the correctness thereof of eleven degrees, from the Entered Apprentice to the Royal Master.

7. Charles G. Finney, a lawyer and seceding Mason, and afterwards President of Oberlin College, Ohio, in his book “Character and Claims of Freemasonry” also testifies.

word for word like the cipher ritual from which we have quoted.

Following the exposure of the first three degrees of Masonry by Capt. William Morgan and his subsequent abduction and murder in 1836, fifteen hundred lodges surrendered their charters, and forty-five thousand Masons of the 50,000 then in the northern jurisdiction, seceded from the Order.

As previously stated, Col. Wm. L. Stone, a Knight Templar addressed a series of letters to John Quincy Adams (6th President of the United States, 1825-1829) dealing with the subject of Freemasonry as he 'understood and had practiced it. Mr. Adams replied in a series of public letters. In three of these replies, those of August 29, September 6, and September 10, 1832, he deals specifically with the obligation of the Entered Apprentice. We quote extracts from these letters covering the subject.

Quincy, August 29, 1832

I had said to you that the institution of Freemasonry was vicious, in its first step, the initiatory oath, obligation and penalty of the Entered Apprentice. To sustain this opinion, I assigned to you five reasons—because they were:

1. Contrary to the laws of the land—extraordinarily taken and administered.
2. In violation of the positive precept of Jesus Christ.
3. A pledge to keep undefined secrets, the seizer being ignorant of their nature.
4. A pledge to the penalty of death for violation of the oath.
5. A pledge to a mode of death, cruel, unusual, unsafe for utterance from human lips.

If, in the statement of these five objections, upon principles of law, religion and morals, these be anything amiss, I must entreat you not to travel out of the record. I might ask you not to consider it a refutation of either of these reasons, to say that you and all other honest and honorable Masons have never so understood or practiced upon this oath, obligation and penalty. The inquiry is, not what your practice, or what others have been, but what is the obligation, its oath and its penalty?

I must request of you to give me no explanation of this oath, obligation and penalty, directly contrary to their unequivocal import; that you will not explain black by saying that it means white, or even by alleging that you so understand it. I particularly beg you to tell that honorable, intelligent and virtuous men, George Washington and Joseph Warren, for example, understood that the penalty of death for treachery meant the death of martyrdom for fidelity.

I would willingly be spared the necessity of replying to the averment that the patterns of honor and virtue whom I have just named, with a long catalogue of such men, have taken this oath, and bound themselves to this obligation, under this penalty. For I might deem it proper to inquire, whether the act of binding such men, by such oath, to such obligation, under such penalty, is not among the sins of the institution. It is wrong—entirely wrong—a seed of evil, which can never produce any good. It may perish in the ground—it may never rise to bear fruit; but whatever fruit it does bear must be rank poison; it can never prove a blessing but by its barrenness.
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Judge this system a priest, without reference to any of the consequences which it has produced, and say if human ingenuity could invent an engine better suited to conspiracy of any kind. The Entered Apprentice returns from the lodge with his curiosity stimulated, his imagination bewildered, and his reason disappointed. The mixture of religion and morality, blended with falsehood and importance, which pervades all the ceremonies of initiation, is like arsenic mingled with balm.

September 6, 1832

You will certainly understand that, in this denunciation of the thing, it is not my intention to include a charge against any individual who has ever taken the oath,—as, on the other hand, I exclude all palliation or justification of it, upon the mere authority of the great names of men by whom it has been taken.

It is a pledge of faith from man to man, solemnized by an appeal to God, and administered by an agent authorized by the great names of men by whom it has been taken.

It is a promise, as a double violation of the law of God, and of the law of man, and of the law of God, in a view of the institution, which no example can justify, and which no legality can excuse.

But if the administration of the oath be, of itself, a violation of the laws both of God and man, as well by him who administers as by him who takes it, is it not a further mockery of both, for the

Master, in the very act of transgressing the laws, and of enjoining the candidate to transgress them with him, to say to him, "This obligation is not intended to interfere with your duty to yourself, your neighbor, your country or your God!" Is there not falsehood and hypocrisy superadded to the breach of the law, and profanation of the names of God, in the injunction and explanation itself? He calls upon the candidate to perform an unseemly act, and he tells him, that it is not to interfere with his religion or politics, or, with deeper duplicity, that it is to interfere with none of his civil, moral or religious duties. This self-contradiction of word and deed is the very essence of all insipid religious fanaticism. It is the very vital spark of the spirit which armed with daggers the hands of Bavillinc and Balthasar Girard.

3. To the promise.

The promise is to keep the secrets of Masonry, and never to reveal them to any human being not already initiated. I have already objected that this promise is indefinite. The promiser knows not the nature of the secrets which he is sworn to keep, nor are they ever explained to him.

Now, herein consists my objection to the promise. It is to keep secret, be known not what,—the never knows,—and this inscrutability is essential to preserve the grandeur of the order. It is essential to keep alive the curiosity of the candidate, who, at each degree that he attains, is always comforted in his disappointment by the assurance that there is, in the next degree, a secret worth knowing.

If it be said that the exaction of a promise to keep a secret must necessarily precede the communication of the secret
itself, and that, therefore, no promise can know, in advance, what it is that he pledges himself to keep secret; I reply, that my objection is to the indefiniteness not only of the secret itself, but of the promise.

My first objection to the promise of the Entered Apprentice's obligation is its indefiniteness, and this objection extends to all the obligations of the subseuent degrees, and to the institution itself, which is nowhere limited to any number of degrees, and is thereby rendered a ready engine of complicity for any evil purpose.

September 19, 1832

The second objection to the promise of the Entered Apprentice's obligation is its universality. The candidate swears that he will never reveal any of the undefined "arts, parts or pieces of the mysteries of Freemasonry, to any person under the canopy of heaven." This principle becomes more glaringly obvious, when applied to the promise never to reveal the secrets of a brother Mason, communicated as such, contained in the Master Mason's oath. But the principle is identically the same. The Entered Apprentice promises never to reveal to any person under the canopy of heaven, that which the laws of his country may, the next day after he makes the promise, make it his duty to reveal to any court of justice before which he may be summoned to appear, or to any committee of the legislature of the State in which he resides, or of the Union. The promise is, therefore, unlawful, by its universality.

The Masonic oath makes no discrimination between the secrets,—the promise is to keep them all. The declaration of the Master, that there is nothing unlawful in the oath, makes no discrimination,—it applies to all or it applies to none.

With this view of the subject, you will perceive that I deem it altogether immaterial to the argument, whether the words "murder and treason not excepted" are or are not included in the Royal Arch Mason's promise of secrecy, whether he promises to expose the secrets of a brother Mason, right or wrong, or not, and whether the words "and they left to my own election" are or are not an innovation in the Master Mason's oath. But when you ask me, as a Mason, whether the obligation is a Masonic secret, other than the two specified by name; and if you should be in the unfortunate condition of having such a secret communicated to you, and should give notice of it at the police office, you would discharge your duty to your country, only by considering your Masonic promise as null and void. For here is the
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Allusion. If the Masonic promises are all made with the tacit reservation that nothing contrary to law is understood to be included in them, then the exception of murder and treason in the Master Mason's oath is not only superfluous, but deceptive; since it limits to two specific crimes, the exception already referred to, of all crimes whatsoever; and if the Masonic promises are made without the reservation that nothing contrary to law is understood to be included in them, then the exception of murder and treason in the Master Mason's oath is not only superfluous, but deceptive; since it limits to two specific crimes, the exception already referred to, of all crimes whatsoever; and if the Masonic promises are made without the reservation that nothing contrary to law is understood to be included in them, then the exception of murder and treason, from the secrets which the Master Mason pledges himself to keep, leaves all other crimes, as distinctly under the shelter of the promise, as if they had been included in it expressly by name.

3. To the penalty,—death by torture and mutilation.

You consider the words in which the penalty is expressed, as unmeaning; because the candidate has been told that the obligation contains nothing contrary to law; and because the society neither possesses nor exercises the power to authorize the execution of the penalty. This, of course, considers the penalty as null and void.

And so one would think, it must be considered by every fair-minded and honorable man, and why, then, do fair-minded and honorable men adhere to this penalty? Is it worthy of fair-minded and honorable men to use words full of sound and fury, signifying nothing—to use them as the sanction of a promise—to use them with an appeal to the everlasting God? Are the words so charming in themselves, so the thought conveyed by them to the mind so irresistibly fascinating, that even now twelve hundred fair-minded and honorable men of Massachusetts declare, in the face of their country, and of mankind, that they will not renounce the use of them? O, say not what fair-minded and honorable men will or will not do! Twelve hundred men of Massachusetts, men of fair and honorable minds, even now, after the arts, parts and points of the mysteries of Freemasonry have been revealed and published to the world, say, after the very check-word, transmitted to them for their protection against the intrusion of book-masons upon their mysteries, has been disclosed in the rest; after all this, twelve hundred Masons of Massachusetts have declared that they do not renounce or abandon the mysteries of Freemasonry—that they will still continue to hold their meetings, to tyle their lodges, to brandish their drawers for the exclusion of cowans and eaves-droppers, and to swear the knave or simonian who will henceforth submit to take the oath, never to reveal, never to write, cut, carve, paint, stain or engrave, secrets known to every one who will take the trouble to read—secrets, in their own estimation, insignificant and puerile—secrets, in the estimation of great multitudes of their fellow-citizens, disgusting and blasphemous—that they will continue to swear the candidate to this oath of secrecy, under no less a penalty than that of having his throat cut across from ear to ear, his tongue torn out by the roots, and his body buried in the rough sand of the sea, at low water mark, where the tide ebbs and flows twice in twenty-four hours. But that they will take care to explain to him, that this only means he will rather die than reveal to any person under the canopy of heaven those secrets known to all the world; that his oath is not to interfere with his religion or politics, nor with any of his duties to his neighbor, his country, or his God. For thus speaks the mystic muse of Masonry:

**What makes you a Mason?**

O, say not what fair-minded and honorable men will or will not do!
And many a holy test around she strews,
To teach masonic moralists to die.
Have I proved that the Entered Apprentice's oath is a breach of law, human and divine? that its promise is undefined, unlawful and nugatory?—that its penalty is barbarous, inhuman, murderous in its terms, and, in its least obnoxious sense, null and void? If so, my task is done.
The first step in Freemasonry is a false step. The Entered Apprentice's obligation is a crime; and, like all vicious usages, should be abolished.
John Quincy Adams.

If any desire to have this booklet sent to one or more friends, please send names and addresses to the National Christian Association,
850 West Madison Street, Chicago, Illinois.

"THE CONSPIRACY OF SILENCE," by William Morris, containing the obligations of Masonry in and including the 33rd degree, in 36 additional copies of this work, "What Makes You a Mason?" may be had by sending 3c postage to the—

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