

## MORAL REFORMS.

## Masonic Connection with Romanism.

In my first article I gave quotations to show that Freemasons claim that modern freemasonry sprang from the worship of Baal, Baal-peor, Osiris, Isis, Bacchus and Ceres, Tamuz, etc., all of which names are connected with sun or fire worship. See Mackey's Symbolism of Freemasonry, in which he says: "Among the Egyptians too, the chief deity, Osiris, was but another name for the sun". And again: "Many indeed all of the masonic symbols of the present day, can only be thoroughly comprehended, and properly appreciated by this reference to sun worship".

I will now give some quotations, showing who masonic authors claim to be the consociate with the original sun worshippers, in producing their order: On page 258 of Mackey's Lexicon, it is said: "The order of the temple (i. e. in the 12th century) was divided into three classes: knights, priests and serving brethren. Every candidate for admission into the first, must have received the honor of knighthood in due form, and according to the laws of chivalry; and consequently the Knights Templar were all men of noble birth."

"The second class, or the priests, were not originally a part of the order, but by the bull—i. e. the order of the pope—of Pope Alexander, known as the *bull omne datum optimum*, it was ordained that they might be admitted, to enable the Knights more commodiously to hear divine service, and to receive the sacraments. Serving brothers like the priests, were not a part of the primitive institution. They owed their existence to the increasing prosperity and luxury of the order."

"Over this society, thus constituted, was placed a presiding officer, with the title of Grand Master. . . . In his hands, was placed the whole patronage of the order, and as the viceroy of the Pope, he was the spiritual head and bishop of all the clergy belonging to the society."

"Every province had a grand prior, who was, in it, the representative of the Grand Master;" and was received as follows (See Lexicon pp. 260-1): "He advanced, and kneeling before the preceptor with folded hands, said: 'Sir, I am come before God, and before you and the brethren; and I pray and beseech you, for the sake of God and our sweet lady, to receive me into your society, and the good works of the order, as one who all his life long will be the servant and slave of the order.'"

Could the yoke of despotic and tyrannical bondage be fastened upon any poor mortal any more securely than the above indicates?

Again, in Mackey's account of the traveling Freemasons, he says: "The pope encouraged their designs, and more than one bull was dispatched, conferring on them privileges of the most extensive character: A monopoly was granted to them for the erection of buildings, and no mason not belonging was permitted to compete with, or oppose them in pursuit of employment." "They went to England and Scotland, and at Kilwinning erected the '*Germ*.'—mark it,—of Scottish Freemasonry."

Again he says, on pp. 495-6: "In glancing over the history of this singular body of architects, we are struck with several important peculiarities." "In the first place, they are strictly ecclesiastical in their constitution. The Pope, the supreme Pontiff of the church, was their patron and protector. They were supported and encouraged by bishops and abbots," &c. "They were originally all operatives. But the artisans of that period were not educated men, and they were compelled to seek among the clergy—the only men of learning for those whose wisdom might contrive, and whose cultivated taste might adorn the plans which they, by their practical skill, were to carry into effect. HENCE THE GERM of that speculative masonry which once dividing the character of the fraternity with the operative, now completely occupies it, to the exclusion of the latter." Thus we see that the ancient heathen idolatrous worshippers consociated with the man of "*sin*" in the 12th century, and about five hundred years after when the speculative element predominated, Freemasonry was born in Apple Tree Tavern (saloon) in London, England. And now, near the close of this nineteenth century of Christian civilization, and this one hundred and eighteenth of the American declaration of independence, and boasted Republicanism, let us hear what the Grand Lodge of the state of Iowa says by her Grand Secretary, T. S. Parvin, in their minutes published by order of the lodge, page 212:

"All professions and pursuits are duly represented around our altars. The statesman, philosopher and divine join hands within our walls. Upon the closing of our doors, all sectarian and political strife cease to excite the passions, and the king and the democrat, the Jew and the Gentile, the orthodox and the heterodox, kneel together and unite in one common prayer to the Supreme Grand Master of them all."

Now it seems to me that such a consociation must at once, or very soon, eliminate every sentiment of orthodoxy and democracy from the poor, deluded, voluntary slave, that has bared and bowed the knee, with censor in hand, to the image of jealousy in the lodge. (See Ezekiel 8.) And how, I ask, can that man stand

before an enlightened and patriotic American audience and advocate our declaration of independence without feeling that he is dissembling, and that his audience knows it? Much less can a professed minister—though he might be a bishop—of Christ stand in the final judgment, unless he renounce the hidden things of dishonesty, and cease to handle the word of God deceitfully, as they do in the Masonic lodge.

And now, lest the people perish for lack of knowledge, we, as the ministers of Christ and watchman on the walls of Zion, should not be ignorant of the devices of satan, but with all due diligence we ought to gather the facts of this great master-piece of satan's work, and array them before the people. (See 1 Tim. 4:6.)

R. LOGGAN.

## TEMPERANCE.

Christian men must lead in this, as in other great moral reforms. Christians form the backbone of every potent temperance movement with which I am familiar. It is a mistake to berate the church. Still I am in sympathy with those who believe that the responsibility for the drink curse in our midst lies largely with professed Christians. Scarce one-third of the voters are church members, to be sure; but it is well known that for every two men in the church who stand squarely for prohibition it is easy to find at least one man outside who stands with them. Moreover, if the Christian voters, representing as they do much more than one-third of the social, moral, mental and financial strength of the nation, should stand solidly for any great moral reform, there is no power in the land which could long withstand them. It would be short work to get the additional one sixth or one quarter that would be needed for a majority. The responsibility is, of course, with the individual voters; and if the individual Christian voters did their duty, the problem would be solved.—*Cor. Zion's Herald*.

The difference between a high-licensed saloon and low licensed doggery is—one is the inlet to rivulets of moderation; the other the outlet to the river of drunkenness. I would rather vote for the low doggery, through which the drunkard escapes to the grave from the demon on his track, than for the gilded gateway which opens the road to destruction for young men.—*G. W. Bain*.

Archdeacon Farrar, in one of his recent temperance addresses, gives this testimony to the value of total abstinence: "Cruikshank, the artist, offered £100 for proof of a violent crime committed by a total abstinence; and the money remains unclaimed to this day. I offer as much for proof of any one case—either in the church or out of it—where drunken-

ness has been cured without total abstinence."

The *Brewers' Journal* is authority for the statement that five times as much beer is consumed in high license Nebraska as there is in prohibition Kansas. The *Journal* adduces this and many other facts to impress upon the liquor men the danger which prohibition is causing them. It leaves to Mr Appleton Morgan and others of his like the silly business of arguing that prohibition increases the consumption of liquor. The brewers and saloon keepers know better, and they hate and fight prohibition as the deadliest enemy to their work of ruin. Just think of that again—five times as much beer drunk in Nebraska, under high license, as in Kansas, under prohibition, and then think of the assertion of a man thought fit to write the leading article in the *Popular Science Monthly*.

The saloon has placed the drunkard in the gutter; the saloon has made the drunkard homeless and houseless. The saloon has made the widow and the orphan, and no man knows better than the unfortunate victim of excessive drinking what a curse and enemy to him the saloon is, and because it is this enemy to him he does not want the saloon to exist. The total abstainer has no use for the liquor saloon. The saloon is supported and maintained by the respectable, as they are denominated and imagine themselves to be, moderate drinking classes of our people. That is, those who are moderate drinkers for a time, but who very often and in a very short time take the place of the drunkard class, who have gone down in early manhood and womanhood to fill drunkards' graves.—*Nashville Advocate*.

## LACK OF ENTERPRISE.

"Let me have three fingers of whisky," he said to the clerk of a drug store in a Kansas town. "I can't," replied the clerk who did not know the customer; "this is a prohibition state." "I can't get a drink of whisky, eh?" "No, sir; not without a physician's prescription, when it is to be used as a medicine." "Is there no emergency at all in which you would be permitted to dispense a small quantity of whisky without that formality—a case of life or death for instance?" "Why yes," replied the clerk, "I suppose if a man were to be bitten by a rattlesnake; and it would require some time to go to a doctor and get a prescription, in that case it might be allowable to give him whisky." "Do you know where I could find a snake?" was the next question. "Why, no," replied the clerk, greatly surprised at the query. "Well," commented the thirsty one, with a great deal of disgust in his tone, "it seems to me that if this drug store had any enterprise it would keep a rattlesnake on hand for use in cases of emergency."—*Harper's Monthly*.