

Very rare

Williams, J. S. 1855.

THE

PATRIARCHAL ORDER,

OR,

TRUE BROTHERHOOD;

The time, place and manner of its marvelous commencement, its rapid progress, its rare beauties, and its exalted usefulness.

**WITH AN ACCOUNT OF AN ABORTIVE ATTEMPT TO DEGRADE AND EXPEL THE WRITER,
IN WHICH THE WOULD-BE EXPELLERS BECAME THE EXPELLED.**

ALSO,

**A PROPOSITION TO RE-ESTABLISH THE ORDER UPON A BETTER BASIS, AND
UPON MORE PURELY PATRIARCHAL PRINCIPLES.**

John
BY J. SHOEBRIDGE WILLIAMS,

Messenger of the Order.

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PREFACE.

Upon the experimental results of the past, are built the perfections of the present, in the individual man, and in the community of men. Upon experience under the imperfections of Judaism and its consequent decline, was founded the better and later model of Apostolic Christianity. But as the apostles confessed in consequence of still abiding defects, the mystery of iniquity began early to work. This has produced consequent disruptions in the christian structure, until all good and wise men pray for the folding of it up as a vesture worn out, and pray for the introduction of that better day promised us, as a result of the successful growth of the Patriarchal Order of True Brothers.

There exists no knowledge of any kind, much less wisdom, without contrasts, that is, a cognizance of the differences between things and their relations. Were everything agreeable, the disagreeable would be unknown, and comfort would be a nullity. It is by means of the disagreeable that life has its relish, and virtue its reward. On account of the necessity for evil as well as good experience in the development of humanity, the Savior said: "It must needs be that offences come, but alas, for the man by whom they come," and, "It is expedient for you that I go away, for if I go not away, the Comforter will not come."

If the principles of elevated Christianity be our best guides, as I most surely believe they are, then we can see clearly by the above positions, why it is that in entering upon the spiritual dispensation of the Savior's reign upon earth, that as forming steps of ascent to the Temple of Wisdom, spirits false and impure, should be first permitted to manifest themselves to men of earth, demonstrating the soul's immorality, but introducing, or rather confirming anti-christian sentiments and libidinous notions of freedom false, the opposite of the true.

It might be safely said that many of those who believe in the manifestation of spirits are anti-christian in their religion, and inclined to licentiousness of practice, under a false idea of freedom. Of the Christian Spiritualists four-fifths keep silent in behalf of Christianity. Upon this I speak from personal observation and experience during two years of travel, in fifteen of the United States. However, I have felt the heel of fraternal persecution pressing as hard upon me as it had it in its power to do, and that of foes could press no harder than by exerting all the pressure of power possessed. The pressure of the present time is none the lighter, because I am an open and decided advocate for Christ as our prime Medium or Mediator.

Upon the above principles of development, by contrasting different experiences, it is, that by the divine providence of the Lord, the present disruption in the Patriarchal Order, has not only been permitted, but arranged and executed. By the same principle that the manly bearing of the adult is based upon contrasts with the puerility of the infant, and the waywardness of the youth, will the future perfectness of the Order be developed from the present uncomfortable experience. Much of the dazzling brilliancy of its future crown of glory, will be the effect of this pungent and painful experience forming the back ground of the picture.

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of Cincinnati.
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THE PATRIARCHAL ORDER, OR TRUE BROTHERHOOD.

*Its Origin, its Beauties, its Rules, its Abortive Attempt to
Degrade and expel the writer without his Knowledge!!*

TOGETHER WITH

A PROSPECT OF BETTER TIMES UNDER BETTER AUSPICES,
IN THE ORDER.

INTRODUCTION.

It appears very evident from the facilities afforded us, that the institution or establishment of a Patriarchal Order is an attempt to harmonize the human race by bringing into contact such as can freely come together, in the order of *artificial* families, inasmuch as the state of society is such, that very few *natural* families can harmonize. This every day's experience teaches the observant, and to form artificial families by the free choice of such males as can harmonize in doing good works, is a noble conception, and worthy of all consideration. If males can be brought to harmonize by coming in contact by free and reciprocal choice, we know that females can in the same way, and it is truly worthy of the experiment.

That this Order might in some sense, in a slight degree, be called a secret society, is admitted. It is so "for the present," and for a reason that any sensible, considerate man would say was sufficient, sound and good. To this may be added, the secrecy of this Brotherhood amounts to no more in substance than the right that all organized societies have of doing their own peculiar business by themselves, without annoyance from such as have no right to interfere in their concerns and cannot understand them. It is for this reason that the society of Friends, that pattern of morality, have ever held their meetings of business select, under privileges which the laws of our country will protect in all who will avail themselves of them. This secret or select mode of doing and saying things, that could not be appreciated or understood by those not in proper states to receive them and would thus abuse them, is amply sanctioned by our Immaterial Alpha, our spiritual Primary, First, or Head. When veiled in a material body, he taught his disciples the meaning of precepts spoken in parables, so that the unprepared could not understand or abuse them.

That the fundamental principles of this Order strikes at the very root of all discords is evident from its requirements. Before the candidate for initiation is allowed to enter the door of the fold, he is asked these and other questions which he must answer in the affirmative before he is admitted.

"Brother, Answer as on your honor, that you now forgive all men for all injuries they have ever done unto you—that you have no hatred, malice, or other uncharitableness toward any person? Brother, lay down at this door, all the envy, hatred or malice, you may now entertain—while the sun, or the light, or stars be not darkened, nor the clouds return after the rain? Brother, do you answer in the affirmative the above questions?" These questions are as it were filterers of society. They are noble, pointed, soul-searching and stirring, and keep back the unprepared if they have anything like good consciences. How the men that tried so hard to degrade and expel me so soon after their passage through that "door," got through it, is for them and their supreme Judge to settle and not for me to enquire about or decide.

They however know whether or not they bound themselves as strongly and solemnly as if oaths had been taken, to forgive all men, and to do good for injuries real or imaginary. If they were so bound, and that voluntarily, any sensible man will at once see, that in the absence of expressed or legitimately implied privileges of degrading or expelling, that they have not only no right to do these things, but are under their own voluntary pledge, as we might say, not to do these acts in any case.

I say that every act of excommunication, expulsion, reading out, or disownment that has ever been practiced in the Christian church, is anti-christian, and much more so we might think these practices wrong and unauthorized among a people voluntarily bound to forgive, and do good for injuries. Jesus, although he had a "devil" and a "satan" among his chosen twelve, as He himself said, never hinted anything like expulsion or degradation. All we can do by his precepts is to hold the lawless as "heathens and publicans" were held by the Jews, that is, not in good estimation. It is true that Paul seemed to expel and turn over to Satan, but he confessed that the "mystery of iniquity" had already begun to work. I am well convinced that no such power or right exists among the Patriarchal Brotherhood, and the wish to do it ought not to exist among them. All they can rightfully do is to withhold their seals and other facilities until the offender not only repents but reforms.

These positions being admitted, (and I see not how it is possible for any one that has been initiated to deny their entire truth,) it is evident that any man, or set of men, left in anything like freedom, can expel or excommunicate themselves when they choose to abandon the principles and practices of an order, acting and doing that which is destructive or neglecting to do that which is conducive to its existence. This is evidently a christian, as well as a patriarchal view of the case, for while Christ never offered to force any one from him, he suffered without a murmur for all but the chosen twelve to leave him, and asked them if they were going also. He also exhibits the father of the prodigal son as letting him go when he wished it, although he loved him so as to run and meet him on his return. Where is there an instance of an ancient Patriarch ever wishing his son to leave him, much less driving him away and shutting the door upon him.

As the documents in the case most clearly show that the Assembly at Cincinnati have forsaken the Order, voluntarily leaving me in it, in possession of

all the facilities for progressing in and with the Order, I feel bound in "conscience, in my religious views," to make a proposition for a renewal of the Order upon its proper basis as far as I may be capable, under the circumstances that surround me. Of the utility of this, the reader will be better able to judge when he is made acquainted with the Order and the proceedings in it. All will see that the present Assembly has left the true Order, and that unless it be through this poor instrument no true Order will be likely to exist. Pure water flows not from impure fountains, as a common occurrence.

That the Order must have a new start and put forth another bud, or else go into oblivion, every well discerning mind will be likely to see. Can the same men who admitted and sanctioned such rules, by tacit consent at least, be ever likely to bring forth harmony from discords or wisdom from ignorance? Yet I know all that any of us can do at this, is by strength and means received from that which is higher and better than ourselves.

COMMENCEMENT OF THE ORDER.

Among the many extraordinary occurrences of the times is the springing up of a new Order among us, or the renewal of an ancient order of things, called the Patriarchal Order of True Brothers. It seems from its name as well as from the fundamental laws of the Order, that it is intended to be a powerful instrument in the hands of Almighty God to bring about the regeneration of the human family from selfish discords, into fraternal harmony, and from the tyranny of man over man, the strong over the weak, the many over the few, into those paternal and filial relations, and proper care of and regard for each other; or in other words, that each and every part of society shall regard every other part and the whole, agreeably to their several relations and perfections.

Such a state of society upon this earth is that for which all good men have longed and all wise men expected; notwithstanding the names by which it has been called, and the means of its accomplishment, have been as variously thought upon and stated as were the variety of minds that have dwelt upon the grand conception. Among the signs of the times that portend the speedy coming forth of the morning dawn of that blessed state of things, is the resurrection of the dead, as we may say—the bursting of the prison doors, and the dead rising from the tombs in newness of life, as is every day, every week, and every year more and more apparent; that many of those "that have been composed to rest have risen from their graves, and have appeared unto many."

That this is now the fact throughout the length and breadth of the land, is too late to be either denied or doubted by the well-informed Christian. That such things were of old common, and that they have been in all times possible, prophecy and history inform us; and that they were to increase in the lat-

ter state of the Church, no one who reads the Bible with attention can for a moment doubt, if that reading has been done to acquire truth for its own sake. But if it has been read for the purpose of establishing or refuting some dogmas previously adopted or rejected, there is no guarantee that any truth can be got from the Bible, which was never given to man for any such purpose as its great end and aim.

In regard to the approach of good as well as bad or seducing spirits to men in the latter days or states of the Church, the Scriptures are very dear. Even Jesus himself declares over and oft, that he would come with his Angels to judge the world in righteousness. As a preparation for His, or rather of their reception, it is not foreign from our purpose to say that the Order of the Patriarchs is one that will aid in bringing about that state of harmony in the society of men, or shall prepare it for the reception of so august a character, attended by such a holy retinue as the angels of heaven.

The Order of the Patriarchs began with Wm. H. Bayless, Architect, as I received from him as follows: About two weeks previous to Monday, Jan. 29th, 1855, he being unwell, was impelled to go to a lot in Cincinnati, that he knew to be a vacant lot, but on his arrival he found a house upon it! He ascended the steps, rang the bell, and presently there appeared a man at the door after having opened it. That personage asked him if his name was Bayless? Upon being told that it was, he said, "I know all about it, and will attend to it. Give yourself no concern on that account." He then retired shutting the door after him. Mr. Bayless was no spiritualist or medium for manifestations that he knew of, neither is he the one nor the other by profession yet. He says he knows not whether that was a vision or hallucination, but he knew the lot was vacant before and is so now, and that he watched the movements or changes in the state of his mind and perceived none, and yet the things occurred as related, but knows not that they had any connection whatever with the establishment of the Order which was about as follows:—

On Monday morning, Jan. 29th, as he thinks, coming early to his office on Ninth, near Elm street, he found a box on his office door-step. It was addressed to him and purported to come by Adam's Express. He opened the box and found within a marble slab about $12\frac{1}{2}$ by 13 inches and $1\frac{1}{8}$ in thickness. It was nearly white, well polished, neatly rounded at the corners and engraved with spots as if part of the starry heavens, having a circle of 30 spots or stars, nearly, if not precisely in the centre. Besides this, the box enclosed regalia for the first and second degrees of the Order, the initiating ceremonies of both degrees of the Order, as fundamental laws of the Institution, and the opening and closing services for the second degree. All these were in common looking hand-writing. With the rest in the box, were the fragments of a human skull, so broken that he threw them into a sink at the corner of the lot!

He thinks he kept the other contents of the box about two weeks without doing any thing with them, but the longer he kept them the more heavily it bore upon his mind that he ought to do something with them. He at length, in his own house, initiated himself into the Order as well as he could, and afterwards sent for Major Dan'l. Gano to come to his residence in Fairmount. He came,

and was also initiated by Mr. Bayless himself, and they initiated Benj. Urner, when the three formed themselves into an Assembly of Sires. Major Gano, Judge, Wm. H. Bayless, Instructor, and B. Urner, Secretary.

The initiation of Major Gano took place on Feb. 25th, from which time the Order progressed very slowly till about the first of June, when it seemed to acquire an increased impetus. I boarded with Major Gano from October till April, but heard nothing of the Order until the evening of June 12th; when, coming from the country, I obeyed a previously received impression to go and spend the night with Major Gano at Vine-Hill where I arrived in the evening.

Mrs. Mardon, a good clairvoyant, and sometimes a rapping medium, lives with the Major; soon after my arrival she came down stairs and said a spirit she did not know appeared three times that day, while in her normal condition, and that she was willing to sit that evening to see what it was he wished to say or do. It was very uncommon with her to be willing, and offer, unasked, to sit; for being unconscious while entranced, she has little or no satisfaction from those sittings, and feels the accommodation of others a sort of tax upon herself, especially as she sometimes feels unwell after sittings.

Very soon after forming the circle she was put into the clairvoyant state, and said she saw the same spirit that she saw during the day, and four more spirits with him, one of whom was Dr. Franklin. But little was manifested at this sitting, excepting that the stranger spirit said I ought to be made acquainted with the principles of the Order of the Patriarchs, that the medium would be released to give the Major an opportunity of performing that duty — to which, he said he had been impressed since my arrival! She soon came out of the entranced state.

When the Major and I were alone, he opened the circumstances to me as above related, but more fully, showing me a plaster cast of the stone, &c. Mrs. Mardon, the medium, soon reappeared, and entered into the unconscious state with none but the Major and myself in attendance. The communications this time were enlarged, very explicit and decisive. I noted them down and left them in the hands of Major Gano. All that it is necessary now to relate is, that the spirits were decidedly in favor of my entering the Order. They said it was but the carrying out of what I had been engaged in heretofore; and also, that I should have a vision that night in relation to it, &c.

Accordingly, I saw a fine house, as it were, at the distance say of fifty to sixty poles from me. From it to me, and around me, I saw what might be said to be "all nations, kindreds, tongues and people." I distinctly saw some of the lowest of earth's inhabitants in the assemblage; males and females, large and small, black and white. At a subsequent sitting at Major Gano's, the spirits, through Mrs. Mardon, said that that was the promised vision. That the house was the same seen by Mr. Bayless, and the crowd, the gathering of the people into the Order by my instrumentality.

On the morning after the vision, (June 13th,) after rising from bed, my spirit monitors manifested to me the most important particulars relating to the first and second degrees, the means of acquiring wisdom that would be opened to them, and received by the faithful in them. These things I related to the Major on coming out of my room, to his perfect astonishment.

In this connection it will be proper to observe, that from and after February 14th, 1852, I have been a known and public medium for communication with spirits, and from them to the world of mankind by writing and speaking ; and that I have been wholly given up to those developments, until I entered the Order of the Patriarchs. I may farther add, that my spiritual sight was opened more than three years ago, so that I have never closed my eyes during that time that I did not or could not see into the spiritual world, and very frequently discern spirit forms. I am now in daily converse with the spirits of the departed from earth, for specific purposes.

On that day, (June 13th,) the Major and I came to town, and meeting Mr. Bayless near his residence at Fairmount, he joined us and came to town with us. The Major told me of several who had not made up their families, and among them Elihu Green. I told him I should prefer entering Mr. Green's family if I could get into it, he and I being early connected in spiritual circles.

We went to his store and found there was a vacancy, and he expressed himself very willing to receive me. The Major and Mr. Bayless were curious enough to go some distance to get the veritable stone found in the box, to initiate me with, although at the room, where we went to perform the ceremony, there was the plaster cast used by the Order. So I can say I was initiated over the veritable stone which was at first furnished to us so unexpectedly, and as unexpectedly taken from us, most likely forever, and that I was the last initiated with it ; I being the seventh in succession, thus, Wm. H. Bayless, Daniel Gano, M. A. Tilden, Jas. Goodwin, Abel Kimbal, Elihu Green, my sire.

I was initiated into the first degree at 11½ o'clock, A. M., June 13th, and John Williamson and John B. Buckley about an hour afterwards, as my first and second born. Here let me say that the order pursued is, that as soon as one has entered the first degree, or that of the *Sonship*, he is entitled to present four to be initiated as his sons, which renders him eligible to the second degree or *sireship*, and no one seems to have any right to object to his immediate initiation into the second degree, or that of sire. On the next morning at six, Samuel Maxwell and Lawrence Alberger were introduced by me and initiated into the first degree as my sons, which filled my family, making me eligible to the second degree, into which I was initiated about 11 A. M. of same day. Major Gano and the rest were astonished at the circumstances that seemed to favor my initiation.

In regard to the reception of the box, its contents, and also of their disappearance, something should here be said. There was nothing in all the contents but might easily have been produced by mundane agency. There is a *possibility* that all may be a deception practiced upon us. This however it is right to say, that I am fully persuaded that Wm. H. Bayless is not the man to practice such a deception. I am well satisfied that he got every thing as he says he got them. If there be a fraud practiced, he is as much imposed upon as any one else by the deception. We all thought the stone felt much heavier than marble of that bulk usually feels, but the specific gravity of it not having been scientifically tested, we might be and quite likely were deceived in this.

These considerations should be rationally taken of the subject. There were regalia of real metallic cash value in the box, which could not have been purchased without the payment of cash or its equivalent, while the stone, the writings, and all the received facilities must have cost much thought and labor, very unlikely to have been spent in fixing up a trick, if we can possibly suppose it to be one. And then to deliver it without charge is very unlike any Adam's Express common in our country now.

A higher and more potent consideration is, that all the ceremonies are in the highest style of morality, sympathy and devotion. They are such that no man on earth can come in close contact with them, and pass by their means into the degrees, but will be made better by the process, whether he lives up to their requirements afterwards or not. If he fall away he is made as much worse by the responsibilities they put him under, as he has been or might be aided by their application. Diabolos could never produce such wisdom and such an extent of knowledge, expressed in so few words, nor yet in the same compass spread out such beautiful order in all its ramifications before the astonished gaze of admiring mortals. The origin of these things is above all controversy, higher than chicanery, duplicity, fraud, or trick ever reaches.

All the principles of harmony and of that better day, for which all the good and wise of every age and nation have looked and longed, are in a few words spread before us, and the vestibule of infinite wisdom is let down to us, who are in this Order truly, and we stand as it were where Jacob lay, at the "foot of a ladder, standing on the earth and the top of it reaches to heaven, and upon which the angels of God ascend and descend." No one can come into the Order and take a serious meditative view of it, and the presented wonders, without feeling that nothing like deception was practiced. They will be constrained to say, that if done by material hands, those hands were guided by powers above the will of the medium and not subject to the control of his faculties. But why resort to such a thought in explication of the unknown transaction? Could not those angelic Powers who rolled the great stone from the sepulchre of the Redeemer, or those who carried Philip to Azotus, or those who released Peter and Paul and Silas from prisons, do such things as these now? and *would* they not, (or those below them whom they could influence) for the purpose of introducing harmony among men?

Were those worthies not immortal? Are they not alive and as active now in behalf of men as ever they were? Are they not as likely to be active as were Moses and Elias at Jesus' transfiguration? Have they grown weak, have they become idle or careless, or is God's arm shortened or his ear heavy? It is needless to put these questions, for no Christian dare affirm the contrary. Under these same views we have then the solution of the appearance of the box and various regalia, &c., and of their disappearance from among us, which is quite as mysterious as their appearance. *That* was as follows:

It was the proposition for me to become a messenger of the Order to spread its influences, its principles and its doctrines, for which I offered all my time, talents and labor, requiring my personal expenses alone, so that my

finances should be in no worse condition than they then were. This (excepting the expense part,) seemed to be gladly accepted by the whole Assembly of Sires, numbering then I think about thirty, and which I understand is now above sixty.

On the Saturday evening after my initiation, (June 16th) Mr. Bayless, assisted by myself, took from the stone for me a *fac similie* of its engravings, size, &c., on tissue paper; it was taken with great care and exactness. We pasted the edges to the stone to prevent all shifting. We then deposited the stone in the place of secrecy from which we had taken it, and in which it was usually kept in his office.

I then went home with him to Fairmount; after supper we went to Major Gano's, who requested Mr. Bayless to prepare some blank certificates for the use of the Assembly next day. Early after breakfast on Sunday, June 17th, the same day, I received from Major Gano my dispensations as messenger; we went to Mr. Bayless's office to prepare the blanks. We were together from the time the stone was put away, until our return to the office in the morning, excepting during sleep we were in different rooms in his house in Fairmount. On arriving at his office, we proceeded up stairs to write. While writing he became much influenced by spirits, and although not a professed spiritualist, he asked me if I did not feel them! He seemed almost wild.

He however became calm again, and sat down to write more blanks, but while writing the third blank, he was suddenly under spiritual influence again, and was compelled to write, or finish the blank certificate by writing these words, "Look for the stone adopted by the Family." He immediately rose up, and said, "The stone is gone, the stone is gone!" I felt that it was even so, and said, "Let us put up our writing, as we will not come to this room again to-day, and we will go down and look for it." We did so, and proceeded to the spot, he at a considerable distance behind me, for he seemed intimidated.

Sure enough, when I opened the secret place in which we had left it, no stone was there to be seen; but in lieu thereof a piece of paper marked in the same manner as the stone was. I immediately said from impression received from my spirit guides, "From these marks similarly as we derive wisdom from the stone, we will be informed all about it," or words amounting to that. Sure enough, such seems to be the fact, although I am told that we have not yet got all the wisdom contained on that little scrap of paper, about three by four inches in size, as near as I recollect. I am now told to write and say, that the full development of the wisdom on that paper is reserved for me to develop, as soon as the proper circumstances surround me, in a state of true Patriarchal faithfulness to correct principles. I was the first who saw it, the first who picked it up, and the first to intimate the wisdom on it, and how to decypher it, and yet I am not allowed even to handle or to use it; such is the unfairness of certain proceedings.

What may be counted a continuation of those wonders is, that Mr. Bayless says that all the original papers of the institution, found in the box, were placed together and by him locked up securely, but which without his knowledge, have all vanished from the locked drawer! Those same Invis-

ibles who have ordered things so that I should be well supplied, can when they think best remove the little paper from any improper grasp that may be kept upon it, and place it in my charge; and I am impressed to say, it will be done unless things change for the better.

On June 20th I was at Batavia, Clermont county, and initiated a family there, and the sire of it into the second degree.

On June 27th I was at Salem, Union county, Indiana. Here and at Dunlapville I staid until July 3d, having initiated four families there, and organized the Salem Assembly of Sires by granting a dispensation, admired by all who heard it read or read it after my return. I also initiated a part of a family at Dunlapville.

I then staid at Cincinnati, initiating and doing other work in the Order until July 12th, excepting one trip to New Haven, in which I was entirely unsuccessful, and all this at my own expense, excepting the expenses to Batavia and Salem were borne by the brethern at those two places respectively. On the 12th, in the evening, I held my annual gathering much to the satisfaction and benefit of all present as I verily believe.

I will now recede a little in my narrative, and say that on the evening of June 14th, after my initiation into the second degree, I think it was, I was at Major Gano's and in a circle the spirits through Mrs. Mardon encouraged me much; said it was right for me to become a messenger. That much depended upon my faithfulness in this particular, that I should not get discouraged. That I would be greatly tempted to quit it, but I must not. That my temptation would be so great as to make me almost regret ever having entered it, and that they would come principally through one of the Order, whom I knew, and told me not to be faint or weary. Says she, in answer to a question, you will see that member of the Order soon. She then hesitated. I inquired how soon will I see him. Very soon, was the reply. To-morrow? Yes, you will see him to-morrow. Next day I kept a good look out for the brethren, and saw none of the Order excepting Major Gano, his son Stephen, and Mr. Bayless, and I have some doubts whether I saw Mr. Urner or not. I was sure I saw no others. I was excessively perplexed to conceive how such temptations could come by the means of these. I had not known of a deception practiced upon me through Mrs. Mardon's mediumship.

Mr. ——— seemed very careless in getting the necessary documents for me to operate with, which were promised two successive weeks, and I at one time thought this must be what the spirits meant, for I was much injured by these neglects. Mr. ——— spoke against my being guaranteed my expenses by the Order on account of heavy charities incumbent on him and others.

I thought perhaps this was it. But these late transactions set my mind at rest on the point as to whom the spirits meant by the tempter.

On Sunday, June 24th, I applied to the Major for the necessary documents to start to Salem in the early morning train Tuesday. He was very short with me, and told me the secretary would get them printed. Next day I could not find the secretary, neither had the printer seen him. By hard work I got some printed the same as I saw Mr. Bayless drawing. I took them to his office in the evening and he informed me these were not the right ones! I

had then no alternative but to go to the Major's house by stage, and on foot travel $3\frac{1}{2}$ miles and it raining. It was that night he requested me to punctuate the Rules, which I could not do. He promised to get the certificates printed and sent after me, which he did. I left his house before 5 A., M., and walked to the Cummingsville station on my way to Salem.

From the time of my initiation to the 13th of July, one month, I did more real hard work in progress and preparations for it, than all the Assembly besides put together, including which was the getting of a messenger dispensation for L. Alberger. Till that time, as far as I know and believe, I pleased every body in the Order. I did these things freely, wanting no compensation sometimes thinking a little hard that those who refused to give as much as one hour except Sundays, should refuse to give a mite towards my expenses, and above all, that I should have to pay for every stamped seal, and every certificate, I had to give away. I thought this a burning shame, and think so still, and that those who acted so niggardly towards one who freely gives all his labor and time, will never progress into any thing better than the dimes, until they become more fraternally and unostentatiously liberal.

NARRATIVE OF DIFFICULTIES.

In the midst of business on July 12th, Major Gano handed me a roll containing the Rules by which as member and messenger I was to be governed. For this bundle I paid him three dollars, which with thirteen dollars before for the like, and two dollars initiation fee made eighteen dollars paid into his hand, of which were profits on disbursements, for be it known he don't work for nothing and find himself as I did. I had been detained at my own expense the whole week trying to get these prospective documents in order to make a contemplated tour north, of perhaps some months continuance.

On the 13th, I sat down to scan the Rules in relation to their requirements of me as a member and messenger. I was really mortified to excess, to see that I was not only required by them to teach and practice as patriarchal what I knew to be anti-patriarchal, but they contemplated also that I should bear my own expenses unless unexpectedly fortunate, and from being thus fortunate I was by them completely shut out. What was I to do? I had promised the Assembly to give the cause my whole time *gratuitously*, and under these Rules, I must expect to bear my own expenses even if I were to teach their principles as truth. I determined to make known my difficulty. So on 14th I wrote a communication on the subject, which remained undelivered until the 16th, when I re-wrote it and had it placed in the Major's post-office box. Not hearing anything from it on the evening of 18th, I went to Paris, Ky., where I wrote mine of 20th to the Major. From Paris I went to Lexington, where I hoped to receive something from the Major, but nothing came till Mr. Alberger's letter was received informing me of violence used against me, in the attempt to degrade and expel me.

I presume there never was an act of such deep and despotic tyranny enacted before in any Christian country. But that others may judge of the case as well as the Major and myself, I will here insert all the documents upon which the case is raised. I am impelled to this course by the fact that my letter of 2d inst. to the Assembly has, as I (from several reliable sources) hear, been withheld from the Assembly, for even Elihu Green it seems is so loyal to the government of the autocrat, that he never read it, although I requested that he should in my letter to him enclosing it. It is dreadful to think of in this land of boasted freedom and equal rights, that an assembly of some of the would-be thought greatest men of Cincinnati, could perpetrate such abuses of every right held sacred by freemen, and that under the name of the "Band of True Brothers of the Patriarchal Order!"

That the reader may have the whole matter before him, I take a printed copy of the Rules as sealed and delivered by Major Gano. I have them copied without alteration, excepting that I underscore numerous places to draw the reader's attention, and raise his italics to small capitals, and his small capitals to large. I also give the conclusion of his preface and various comments, which I earnestly solicit the reader to inspect closely.

Perhaps some may think that to give the Rules is to violate my pledge of secrecy, but it is not. These Rules belong not to the Order. There is no sanction for them, either expressed or by inference, from any fair conclusion drawn from what is given. They are out of order entirely, and if they were not, no set of men would ever wish to bring any honest man under obligations to live by rules he knows nothing about. It is therefore due to the public to have them; any wish to conceal them from those we would initiate, arises from a willingness to deceive them.

LATTER PART OF PREFACE TO THE RULES.

When we have further light, we will be at no loss to know our places, and understand our duties better. With the lights we now have,—if governed by the right spirit, and our knowledge of what should be the relative authority, rights, privileges, duties, relations and responsibilities, and which should exist in a well ordered and properly organized Family,—we can have no difficulty in affiliating, harmonizing, and progressing, in a united co-operation, and the performance of the several duties assigned us, for the accomplishment of this great, important and glorious work. **MAY GOD ENDUE US ALL WITH NEEDED WISDOM.***

* COMMENT.—This wisdom can only be received as we are prepared, and we can never be rightly prepared excepting as we come into true family order, and harmony, "forgiving all offences, and doing good instead of evil for injuries real or imaginary." May the Lord bring us all into this state—which he cannot do unless we see and acknowledge our errors. It is as much our duty to tell our friend his errors, so that he may see them and correct them, as it is to feed him when he is hungry, or clothe him when he is naked. "If thy brother trespass against thee, rebuke him, and if he repent forgive him," said JESUS. I have no doubt that the making of the following Rules and the consequent war upon them has been brought about in best wisdom, as a guide-board to the future progress of the Order.

Now, taking the responsible position among you as Head of the Family, which seems my duty, and is approved by you, as being in accordance with the lights and instructions received, I have no other desire than to consult the peace, harmony and unity of "the Family of the Patriarchs;" "to unite all mankind in closest links of universal Union, for the spread of good-will, promote our best interests as a band of True Brothers;" in short, to co-operate with you, in the due discharge of every duty, which is now or may be required of us. THEREFORE, as it becomes my duty, as the highest officer, to define the duties and prerogatives of the officers which we have elected, (according to instructions received,) and devise the plan to accomplish the objects, indicated as our duty, —I have defined their duties and established the following order of government of "*The Family of Patriarchs*;" and also, the relation and responsibilities existing between the Parent organization and its members, and those that necessarily are to grow out of, and spread from it. The universality and simplicity of our Order, is comprehended in the short phrase of "*Sire and Son*," our disciplinary regulations are based on principles comprehended in this phrase.* As we, as Sires, stand related to the Sons, so in the inceptive states of progress will we as a Brotherhood stand to other distinct Brotherhoods; and our reciprocal relations and responsibilities be those that should exist in true *filial relationships*. Our duties, and some regulations and rules being necessary and indispensable to the furtherance and accomplishment of the work to be performed by us—*I, as the Paternal head* of "*The Family of the Patriarchs*," have herein *laid down, adopted and established* the following rules and regulations, for the government of the *Parent Institution*, and *others* formed by Messengers, delegated, with *sealed instructions*; and all Assemblies of Sires and members of the Order, are required, at present, and until further instructed, to be governed thereby; and, my worthy brothers and co-laborers, I enjoin it on you, to take due notice thereof and be governed thereby accordingly. You need not be reminded of your duties or reserved privileges.†

* COMMENT.—That is true, but neither the following rules nor the attempts made on me, are in any family order in which *good men* might wish to live.

† NOTE.—What "reserved privileges" does he here mean? Are they those he told me of before initiation, that "*my religious and political views, my conscience, my own interest and sense of duty, were to remain inviolate*," and as every candidate is told? If these are what he meant, he might well say "you need not be reminded of them, for the first attempt to question my propriety or authority shall be punishable with my indignation and its consequences, however much your consciences or convictions of duty may impel you to it." Let the reader be notified that although the sentence of expulsion was given through Mr. Bayless, I am full well aware that it was nothing else but the mere echo of the mind and will of Judge Gano.

INSTRUCTIONS

TO GOVERN

THE FAMILY OF PATRIARCHS.

ORDER OF BUSINESS.

RULE 1.—The election by Sires, of officers by ballot;* any Brother Sire having the privilege to nominate a candidate.

* COMMENT.—So it might seem the Patriarchal Order was intended for those only with whom "*voting by ballot*" is in best repute!

"An Assembly of Sires never contains more than 100 Sires." The principal officers, are—

The JUDGE,
The INSTRUCTOR,
The SECRETARIES, *Recording and Corresponding*,
The TREASURER,
The GUARDIANS, *Of the outer and inner doors*.

RULE 2.—Each Assembly of Sires to hold stated meetings, at least once in six months. We are specially directed, in our instructions received, as to the above. Our Order being Patriarchal, for the time being, and until a higher Officer is given us, and his duties are defined, or we are otherwise directed.

The JUDGE shall be the *head of the Family*, and be obeyed,† and act accordingly as such; and as he may be instructed by any higher recognized authority, and according to his best discretion, for the true interests of the Family.

†COMMENT.—"And be obeyed," whether "our *religious* and *political* views, our *conscience*, our *interest* or *convictions of duty*," interfere or not. Every one of these reserved rights conspire to prevent my obedience; and for daring to say so, see what was the consequence, and all without one single effort to convince me of error, or even to let me be apprized that "*brother Patriarchs*" could suddenly push me out of doors.

In case of the *death of the Judge*, the next survivor of *his band of Sons*—having received the second degree—shall succeed and act, *PRO TEM.*, and until a Judge to succeed is duly elected to fill the vacancy for the balance of the unexpired term of the deceased Judge. And in case of absence, sickness, or other inability of the Judge, such oldest born or survivor of the Judge's band—having received the second degree—shall act in his place, *PRO TEM.*, unless the Judge, in writing, designates and appoints a substitute, who, for the time, shall be vested with full power to do and perform, all official acts of such Judge, *but not to alter, or abolish, any rule established by such Judge, which can only be altered or abolished by the duly elected Judge, in whom the power of Patriarch is vested.*

When any office of the Order becomes vacant by death, resignation, removal or other cause or disability, (*of which the Judge may determine,**) he or his successor, shall appoint a Brother Sire, *PRO TEM.*, who shall act until the Assembly of Sires, at a regular meeting for the election of officers, shall elect a successor, or until such disability is removed, (*of which the Judge shall determine.*) The Judge may appoint special Assemblies of Sires, either for special business or for counsel, of which due notice shall be given; notices of meetings other than adjournments, may be given, through a *Brother appointed for that purpose*,† or by newspaper, as the Judge or officiating officer, may direct, at the expense of the Assembly.

* COMMENT.—This makes him sole Autocrat, having the *removal* of all the officers at his alone and entire disposal. If so disposed, on the day of election he could remove every newly elected officer, and fill all the vacancies for the half year, until the "next regular meeting for election" takes place, when he can do the same over again, and keep his favorites in office. But it might be asked, Would he not be himself dropped at the next election? We have no guarantee of this among men who can see a brother morally assassinated without interposing a word in his favor, or in opposition to an act of such atrocity.

† COMMENT.—Here in this same rule are the means by which an unworthy Judge might perpetuate his own power indefinitely. He can appoint an especial dependent sycophant to notify his own clique to attend, and, passing others by, might always secure a majority of his own fawning favorites.

RULE 3.—The term of office, of those elected, or who may hereafter be elected, shall expire six months from the day the first officers were or may be elected,—so that all may expire together, and a full ticket may be elected, at the semi-annual election.

RULE 4.—If need be, for reason of absence, or that any Brother declines to assist in adopting, or conferring the second degree, the Judge shall appoint, *PRO TEM.*, a substitute, unless the Brother declining selects a Brother to act for him.

RULE 5.—If need be, for reason of death, absence, sickness, or from neglect or refusal of any Sire to assist a Son in the initiation of his Family of Sons, or any one of them, it being reported to the Judge or officiating officer, he may appoint a Brother to act as a substitute.

RULE 6.—Our Family being Patriarchal, there shall be no voting on any question, except as directed in the election of officers. The Judge *may take counsel* of his Brother Sires, or an Assembly of Sires.*

***COMMENT.**—If this be not arbitrary despotism, what is? All rights of appeal, all rights of judgment or of concurrence are taken away from the Assembly and its members. They are rendered utterly nugatory and mere serfs, excepting to serve the caprice or convenience of the Judge!! He takes good care not to deprive himself of the privilege of taking counsel when he wishes to dodge responsibilities.

RULE 7.—Each Assembly of Sires formed shall adopt a name, which shall be reported to the Parent institution, and the same shall be recorded by the Secretary, and where an Assembly or Family may adopt same names, the oldest shall be number one, the other number two, and so on.

RULE 8.—Every Assembly of Sires shall be accountable for their own expenses incurred. *All funds in any Treasury* of the Order, shall be applied only to the *necessary* current expenses of the Order.†

†**COMMENT.**—Great care is taken that the *Parent* institution shall not be liable for the debts of the Order. And all sorts of expenditures except the current expenses, (such as charities and donations,) are strictly forbidden. And all *unnecessary* (or such as the Judge may think so) may remain unpaid. Was it ever before known that any man or set of men were by their government forbidden the chance of expending their means to suit themselves, so they injure not others by it? Could more shameless rules ever be concocted, printed and published, by sensible men?

RULE 9.—The form of register of Families, and certificates of Adoption, shall be uniform; and these forms shall be furnished by the Parent institution, and so used by *all branches of the Order*. Each Assembly of Sires—or Messengers to form Assemblies, as is hereinafter provided for,—*shall pay a portion of the expense* of such printed forms.*

* **COMMENT.**—This might become quite a Banking operation, wherein all the new branches, and all the poor messengers, must pay in advance for every thing they get. See **RULE 16** on these speculations, where the Judge of the Parent institution makes himself salesman and cashier in these matters.

RULE 10.—The Seal of our Order shall be used on the Certificates of Adoption, without signature.

RULE 11.—Each Brother Member is required to furnish himself with the regalia, and wear it, when in session, or in the Assembly of Sires—the two Stars on the right side.

RULE 12.—Any Brother of the Order, duly qualified, may enter or visit any Assembly of Sires, or other meetings for initiation, but *not take part, or*

*interfere in elections for officers out of the Assembly he is most immediately related to, or interfere in its business transactions.**

*COMMENT.—Rules 9 and 16 make branch Assemblies and their members buy of the parent Judge, and Rule 19 makes them obey his orders; but this rule 12 caps the climax by forbidding them any and all voice in electing their officers or other business of the parent institution! Here is taxation without representation, and rulers without accountability; still this is not worse than rule 6, which claims for the Judge all rule, without objection or appeal.

RULE 13.—The pass-word of each degree shall be used; and, when need be for the recognition of a strange Brother of the Order, spelled out by alternating letter for letter.

RULE 14.—There shall be no charge made for first degree, (of Sireship, for coming into "The Family of Patriarchs.")

RULE 15.—There shall be paid to the Treasurer, by each Sire receiving the second degree, (of Sireship,) Two Dollars.* (This applies to those who have heretofore received the second degree.)

*COMMENT.—Rules 11 and 15 declare that the poor shall not have the gospel preached unto them by this institution, nor that the Cincinnati Assembly should freely give what it freely received, *i. e.*, a birth free from taxation.

RULE 16.—There shall be printed, by a Brother Sire who has received the second degree, the form of instructions in the first degree, to be *kept and disposed of by the Judge*, or head Officer officiating in the *Parent institution*. Such a Brother may print, also, such rules and regulations, in the form, AND WITH SUCH OMISSIONS as the Judge may furnish—to be *kept and disposed of by the Judge*.

RULE 17.—To preserve peace, union, good-will and harmony, so indispensable for the interest and progress of "The Family of the Patriarchs," which is most imperatively enjoined on us, in the instructions received: Therefore, should any controversy, difficulty or difference exist, or occur, between Brothers of our Order, (calculated to disturb true union of the Brotherhood,) growing out of matters of business, or other transactions between them, *it shall be their duty, (as it should be their pleasure,)** first to use all honorable means for a proper reconciliation, and *just settlement of such difficulty*. To accomplish which, (unless it can be done to mutual satisfaction of the parties, each interested Brother, in such difficulty, shall choose a disinterested Brother, of the degree each party may have received, as arbitrators, to whom a submission of reference shall be had, on an agreed state of facts, or other testimony as they may agree on; and if the two so chosen cannot agree, they may choose a third disinterested Brother, to act as umpire, in deciding and determining the matter of difference between them; whereby, if possible, to effect a reconciliation, and preserve the harmony of our Family. This shall not, however, be obligatory or impose on any Brother, any interference with his religious or political views, his conscience, interests or convictions of duty. This, nevertheless, is earnestly recommended, as a means to promote and continue harmony and brotherly love, which are indispensable to the strength and support of all institutions, more especially ours—"The Family of the Patriarchs." "Blessed are the *peace-makers*, for they shall be called the children of God." Matth: v. 9.

*COMMENT.—Why did he not set the good example of trying his own method in his difficulty with me about the Rules? Or why not the Assembly, of such a disposition as he says, "it ought to be their pleasure," and shall be their duty? Did he try to make it either the duty or the pleasure of any one, himself included? Surely it is true that "law makers are law breakers," among "Patriarchs" as well as among those they pity outside.

RULE 18.—It being unquestionably our duty, from instructions received, to spread the glorious principles of the Patriarchal Family, it is deemed proper that the Judge, exercising due discretion, shall send out Messengers, (with written and sealed instructions,) such as are good men and true, qualified by nature, education and temperate zeal, and who will do honor and be useful to the cause, and clothed with all proper authority which the Parent institution can invest them with, which must be an embodiment of the power of our Parent institution, yet under the responsibility which it stands to, and that which should exist in Filial relationship.*

* **COMMENT.**—When a son is born a son, can the father ordain that he shall ever cease to be his son? Can he lessen his family in number by his own act in any lawful manner? How then can the Judge break a messenger or expel a member? He cannot do it, if family relationship be the guide. He may as a father can, restrain a refractory son by rebuke, by chastisement and by deprivations, but he cannot expel him. Among the "Patriarchs" the seals and all facilities for action can be withheld. But forgiveness, not expulsion, is the order.

RULE 19.—All Messengers, appointed and authorized to act in initiating, conferring degrees, and forming Assemblies, must be Sires who have taken the second degree, and have the Sealed instruction and authority of the Judge, or officiating officer, duly qualified and acting in such capacity. *Such Messenger shall be governed by the rules and regulations, which have been or may be laid down, or may be established by the Parent institution. He must obey and be governed by instructions of the Head of the Parent institution.** Such Messenger shall have power to officiate as Judge, *PRO TEM.*; appoint an Instructor, *PRO TEM.*; to assist in conferring degrees, *i. e.* the first and second; *being governed strictly by our instructions received.* Also, when four or more Sires shall have received the second degree, they may form an Assembly of Sires, they may proceed to elect, by ballot, or *otherwise*, a JUDGE, INSTRUCTOR, SECRETARY, and BOOK-KEEPER, whose terms of office shall be for six months. And when their numbers will enable them to do so, they may elect the other officers required in the second degree—their terms of office all to expire in six months from their first election, to enable them to elect a full ticket of officers at the semi-annual election of officers. *All Assemblies of Sires shall be subordinate to the Parental institution.* The Judge of each Assembly its Parental head. *Every Messenger initiating, must see that the candidate is one who has been chosen for adoption by an admitted Brother who has received the first degree.†* Such authorized Messenger may lay open to others the objects and general principles of our Order, so far as they were given to him before his initiation—using all discretion,—but not any further than is warranted by a strict sense of his duty, under the terms of his obligations.

* **COMMENT.**—Here was one of my difficulties. I could not sanction this code of Rules, by acting in obedience to them, neither could I teach for truth the principles embraced in them. I was thus stopped without any prospect of usefulness that the brethren and the world had a right to expect me to preform. Ought I to have gone forward in *disobedience* to them? Would I not in that case been really censurable? Was not the complaint I made and the way I made it, *in profound privacy*, the only right way? Say, reader, yourself, what would you have done in that case?

† **COMMENT.**—In this same rule further on, he wants his messengers to treat with "*treasurers*," when there can be none under this rule!

‡ **COMMENT.**—In consequence I was stopped, and Mr. Alberger had to bring a person from New Richmond to be initiated, and take him back to introduce

some that wish to be initiated there, when both Mr. Gano and Mr. Bayless were both initiated contrary to this strict law by which they hamper and stop our progress!! Is not necessity in our favor as well as theirs?

Each Assembly of Sires is not to exceed 100 members; and a second shall not be formed in any one Township, until the first is complete in numbers. Such Assemblies shall adopt the forms and be *governed by the rules of the Parent institution*, unless ordered by higher authority when such may be made known to us, of which we are now ignorant, the same belonging to higher degrees.

Such Messenger shall officiate as Judge *PRO TEM.*, and until one is regularly elected by Sires. He shall see that a regular register is made of initiations, and degrees of Sireship conferred, and of these and his proceedings he shall report to the Parent Institution at Cincinnati, to its Corresponding Secretary, Benjamin Urner, Esq., or his successor, at least quarterly. Any Messenger so qualified with sealed authority, acting as Judge, *PRO TEM.*, or any Assembly growing out of his Mission, desiring to send out a Messenger, *may recommend such appointment to the Parent Judge, at Cincinnati, for instructions and sealed authority*; all Messengers shall account to and settle with the Treasury of the Assembly he officiates with, and pay over to such Treasury all monies received for degrees, of Sireship, as provided herein, which may be conferred by him before the election of a *Treasurer*; and, where the necessary expenses of traveling,† (*if on the special business of the Order,*) will not equal the amount received, pay the balance, or amount so received, into the hands of the *Treasurer* of such Assembly, so formed by him; and where there is a deficiency, that Treasury of such Assembly of Sires so established by him, shall be held liable to account to the Messenger for the same. Provided, however, any Assembly *may pay, or agree with the Messenger* as to pay, for his services, as *they please*, at the responsibility of *its own Treasury*—any Brother contributing voluntarily to the same, or for other purposes, *at his pleasure*.

† COMMENT.—There is no allowance made for any but expenses of traveling, “if on the special business of the Order.” All other expenses, such as those incurred in going to and returning from places where no Assemblies can be formed. All personal expenses while the Messenger is stationary; all he has paid the Judge himself for regalia, rules, seals, instructions, certificates, &c., which the rules bind them to buy of the Judge, and all his expenses for clothing, &c., he must either beg or lose. It is a privilege, however, graciously granted that others may relieve the poor Messenger's expenses if they have the heart to do it, for he has granted that privilege to them, by Rule.

And, generally, all Messengers *shall further be governed by all reasonable instructions*, which may be given by the Paternal Head of the Parent Institution. †

† COMMENT.—Who is to judge whether other “instructions” be “reasonable” or not? The Judge of course. The Messenger, and every officer but the instructor, must obey all he can now think of, and all he may hereafter think of!!

RULE 20.—The foregoing general principles are established for the *government of all members* of the Order, and *Assemblies of Sires*; and they are *required to observe and obey* the same, until further instructed, of which they will be duly advised.

DUTIES OF OFFICERS.

RULE 21.—It shall be the duty of the INSTRUCTOR, to attend meetings, especially of Sires, and confer the second degree of Sireship; to give instructions in that degree; impart all light he may have or receive; instruct in the privileges, precepts, moral lessons and duties enjoined on us all, in our instruc-

tions received, and generally to aid in advancing the good of the Order; and perform all other reasonable duties required.

RULE 22.—It shall be the duty of the **RECORDING SECRETARY**, to attend meetings of the Order, especially the Assembly of Sires; make true record of business transactions, and *read the same* at Assemblies of Sires, when *required by officiating officer*;* prepare registers of bands of sons, of Families adopted, who receive the first degree of Sonship; prepare and deliver to each his certificate of adoption; make record of the same, and of second degrees of Sireship conferred; also, of the appointment of special Messengers, sent out with authority and sealed instructions to perform official acts.

He shall have charge of the seal, furniture, other property, and the archives of the Order, (i. e., of the Parent Institution.)

He shall register Reports of Messengers, so far as to keep an account of initiations and degrees conferred by them, and other Assemblies formed, or growth of their Mission; and perform all other *reasonable duties required*.

* **COMMENT.**—In all good governments, the Secretary is the servant of the meeting, and reads when requested by the meeting, but in “the Order of True Brothers,” no such privilege is enjoyed; all must be at the beck and nod of the “*Officiating officer*.”

RULE 23.—It shall be the duty of the **CORRESPONDING SECRETARY**, to correspond with Assemblies and Messengers, acting under sealed instructions, as in his discretion will subserve the objects and promote the interests of our Order; and especially, when directed by proper authority, make due report to the Assembly, or Judge, as he may deem proper, or be *reasonably* required to do. He shall keep note or copies of communications sent, and file such of importance, as he may receive, for ready reference. Also, furnish the Recording Secretary, with such reports as are for record or registry; report when called on *by Authority*; and perform other *reasonable duties* as required. *

RULE 24.—It shall be the duty of the **TREASURER** to attend meetings of the Order, especially of Assemblies of Sires; collect and receive all moneys and dues; keep a true and just account of them; pay the same out, as required, on the order of the Judge, or higher officer of the Order when constituted; and report the same annually to the Assembly of Sires, or oftener, *if required by officiating officer*; and to do and perform other *reasonable duties as required*. *

RULE 25.—It shall be the duty of the **OUTER DOORKEEPER**, to attend meetings of the Order; to be at the outer door when in session for the transaction of business, or conferring degrees, when necessary in his discretion, or when *reasonably* required to do so. He shall see that none but members duly qualified, (according to the degree in session,) are admitted, pass or repass; and when an applicant for admission is not known, or properly vouched for, by a qualified and known Brother of such degree then in session, he shall require the *password* to be spelled, by alternating it letter for letter—**THE APPLICANT COMMENCING WITH THE FIRST LETTER**. Further, he shall admit and direct to the antechamber, such as apply for adoption and first degrees, and reports the name of the Sire who may be wanted, if he be in the meeting, or Assembly, unless the Sire accompany such applicant. And further, he shall obey all other *reasonable duties*, required by the *officiating officer*. *

RULE.—It shall be the duty of the **INNER DOORKEEPER**, to attend meetings of the Order; to be at the inner door; see that none other be admitted, pass, or repass, except such as are duly qualified, in the degree for the time in session; deliver messages when in session; and perform other *reasonable duties*, required by *officiating officer*. *

He shall, except ordered to the contrary, keep the door closed while conferring degrees, and any Brother wishing to leave the room, shall obtain leave of the *officer officiating*.

* **COMMENT.**—To conclude these notes, I will just say that in all my life I have never seen such grasplings after power, such exhibitions of a voracious ap-

petite for it. Just look at Rules 19, 20, 21, 22, 23, 24, 25 and 26. Wherein after ordering by "authority" all to be done he can think of, he provides *reasonable* commands and caprices, to the reasonableness of which no one is allowed the privilege of making any objection, much less of appealing to his brother Sires. It was doubtless in divine Providence that a person who is neither afraid nor ashamed to speak distinctly out, came first in contact with them before they got the sanction of precedent by silent submission to their tyrannical dictates.

Here now follow my letters of 16th and 20th of July, which were my *only* offences. Then follows M. Alberger's letter informing me of my excommunication and my censures. Then the Edict and my letter to M. Bayless, and a letter to Elihu Green enclosing a communication to the Assembly, which was refused a reading.

Cincinnati, July 16th, 1855.

MAJOR DANIEL GANO, JUDGE, &c.

WORTHY JUDGE.—So I really esteem you for your ardent desires, as I believe, and your consequent industry to promote what you believe to be the best interests of our beloved "Family of Patriarchs," fully entitle you to that designation. But your zeal in a good cause prevents not the errors and mistakes common to humanity. He, however, is the truly great and good man, who is willing to find them out and forsake them at any cost, counting the man, who, for a good end, points them out, his best friend, rather than he who would cringe under wrong and sacrifice to duplicity, every manly virtue.

It is not that I love you the *less*, but that I love the purity, peace and consequent progress and harmonies of our beloved Order *more*, that "convictions of duty," call me to the afflicting task of giving you my views of your course in the plainest terms my powers of language can select. I do this for the twofold reason of being instrumental in correcting your errors, and, if possible, stopping their effects, and of having my own errors, as far as they become apparent, corrected likewise. It must be evident to you that each of us, as well as each man of the race, is more deeply interested in having his own errors corrected, than he is correcting those of others.

I love the Patriarchal Order with a fervor consummate with my love of life. Strong indeed you must know those convictions of duty to be, that can make me thus run the risk, of not only losing your friendship, but of being thought capable, as it were, of throwing a fire brand into the inceptive life of an institution so young and so lovely; but I feel bound by all my love for its progress and the harmony of man, to run the risk, and lay down upon that altar, if need be, my talents, my time, my good name and my means, as far as I may possess them, rather than to let doctrinal precepts and actions, that I believe subversive, grow strong and become impertinent as precedents. You will therefore please to excuse

the freedom I shall use in this, to my apprehension, momentous occasion and truly afflicting duty.

I hold, as I have stated publicly the opening, closing and initiating services and their adjuncts, received by us (no one seems to know how) as the fundamental laws of the Order of the Patriarchs, and much have I admired them, and the wisdom to me apparent in the mode and manner of their reception. Nothing in those ceremonies is more lovely, or promises more to the race than their perfect simplicity, and the duties they inculcate, excepting the perfect freedom of mind and action reserved for every member of the Order. To complete, as it were, this constellation of loveliness, we are presented with the patriarchal order of "Sire and Son," so that "with the light we would have, if governed by the right spirit, and our knowledge of what should be the relative authority, rights, privileges, duties, relations and responsibilities, and which should exist in a well ordered and properly organized Family, we can have no difficulty in associating, harmonizing and progressing in an united co-operation, and the performance of the several duties assigned us for the accomplishment of this great, important and glorious work." Page 12, Preface to Rules, &c.

This is really the touch-stone and standard by which the doctrines and actions of both sires and sons are to be regulated, and by which all our decisions as to the Order are to be arrived at, and that without the least necessity for the cumbrous, perplexing, discord-breeding and changableness of the enacted legal statutes and their amendments or repeals that savor more of locks and jails than love and harmony.

With the cumbrous and complex machinery of legal restraints, such as disciplinary impositions and definitions of duties, we have nothing to do, excepting to apply our standard touchstone to every case as it occurs as common sense directs. With them no order, community nor combination of men can ever progress in harmony, but with that star to guide the path of each, and all left in freedom to consult his or her "religious or political views, his conscience, his individual interests and convictions of duty," all may harmonize, while all infringements of these wisely reserved rights, by the perplexing machinery of imperfect rules, will breed discords, and destroy the uses and functional privileges of the order.

That you may see that so far as I am concerned, this is not the exhibit of a newly-hatched idea, generated for this especial occasion, I ask leave to call to your remembrance my oft-repeated sentiment that "governed by the family order, we had no necessity for any legal enactments, for that order was our law and our constitution." I will also copy here for the same purpose, a letter of advice written to my sons before I took the second degree, and highly approved of by yourself, and very many of the brethren to whom it was shown, without a single objection from any one. Viz, that is to say :

CINCINNATI, JUNE 14th, 1855.

"THE SIRE TO HIS FAMILY.—DEAR SONS :



"In extension of the duties of the Patriarchal Order into which we have entered, let us resolve, in all our movements of life, to progress in sociality, morality and wisdom, endeavoring to promote those qualities in ourselves, and in each other. To do this, let us resolve to correspond, *each*, with all the others, by letters, to promote that end, to facilitate our meeting together, in social family circle as frequently as we can, each of us bringing with him, (if convenient) into the circle, a companion, a youth, a child, and an infant.

"That our companions may be sociable, our youths agreeable, our children interesting, and our infants well behaved, let us endeavor by all our lives and precepts among mankind, so to extend the benign influences of our Order into all the ramifications of society, endeavoring to withdraw them all from the observance of all external rules of life, to well directed usefulness, impelled by our interior *love* of usefulness, of our Order, and of our God."

(Signed.)

That the true function of our Order is an insemination of a love of order and usefulness, and tends to wean us from the observance of external disciplinary rules, to the doing of right in perfect freedom, is plain to all who scans our fundamental laws, as exhibited in the various services that have been given to us and their accompaniments. It is plain that in as far as we are guided by external enactments we will overlook, if not trample under foot, that primary law written upon the heart and confirmed by the internal promptings of the internally serious.

It is not that I have the most remote idea that you intended, by the enactment of rules and their publication, to infringe our rights, encumber our actions, perplex or undermine our freedom, but that you have (doubtless by mistake) done so, I think I am prepared to show to each and every brother sire, before whom I may find it necessary to make my statements. May God avert the necessity of my pushing this subject further.

You frequently acknowledge the Patriarchal Order as the true basis of order, and yet I cannot escape the conclusion that you have really violated that basis. So that under a tacit acquiescence or silent submission, I cannot perform the duties of a member or messenger of son or sire. I must, therefore, repudiate what I think to be fundamentally wrong, so as to free myself and my official acts, from subversive influences, for you say in Rule 2, "The Judge shall be obeyed," and in Rule 19th you enact that "the Messenger shall be governed by the rules and regulations which have, or may be, laid down by the parent institution, being strictly governed by instructions received." In Rule 6th you say "there shall be no voting, except as directed in the election of officers. The Judge  may take council  of his brother sires or an Assembly of Sires." Tell me, if you please,

where we have any escape from tyranny under those rules? Where is the obligation of the Judge to be guided by the concurrent sentiment of the sires present" acknowledged? Or where is the right of appeal from his dicta anywhere recognized? But as there is no sore without a remedy, so there is a way of escape, and it *will* be found if anything within the compass of my powers and facilities can point it out.

I object in toto to the enactment and publication of written rules, and very decidedly to the authoritative tone of those under review, which sound to me more as if they proceeded from the "Patriarchate of" Constantinople, Ephesus, Cesarea, or Alexandria, or from the present tyrannical system of family discipline, than from that paternal love and guardianship which we hope and trust will yet prevail in the newly established "Family of Patriarchs." Under *this* we *can* have harmony, but under *that*, NEVER. "To be governed by the *right spirit* to which you allude, must begin at the head, and not in or under the feet.

In regard to the *privilege* assumed or reserved for the Judge in Rule 6th, in which it is granted that "he *may* take council," and it is a gross subversion of every understanding that I had of discretionary functions, which, as it was expressly declared, were guided and controlled by the "concentrated sentiment of the assembly," agreeably to what appears in relation to James' sentence in Acts xv. This you *certainly* remember. In minor cases decision, or where such concurrent sentiment could not be obtained, of course the Judge must be allowed the privilege of using his own discretion, but to make a whole code of laws, and especially such laws as these, enacted and published without consultation and concentration of the *deliberate* opinion of the assembly, first, whether any laws were needed, and secondly, what laws, if any, never entered the sphere of my thoughts.

Lest you might think or say I was negligent not to give you my objections when I found you were concocting laws, I will remind you of the usual reception that gratuitous advice receives; and secondly, after you put the manuscript into my hands with the request that I would punctuate it for the press, I entreated you to leave out that part imposing the two dollar initiation fee on the sires of new formed Assemblies; upon the plea that every son is born with privileges equal to the birthright privileges of his sire, and in consequence, as the Assembly at Cincinnati, was born free to meet its expenses in its own chosen way, that the Assembly at Cincinnati could not impose such a rule on any new born Assembly, under the observance of which it was not itself born. Your answer to my entreaties in this matter is Rule 15th. Further, when I applied to have words "or otherwise," inserted in the proofsheets, after the word "ballot," in Rule 19th, you peremptorily refused, but admitted it afterwards, as the printer told me; you however let the word "ballot" remain without condition in Rule 1st, which as far as that controls the actions of the Assembly, these rules will not be likely

ever to cross the Ohio river, south of which voting by *ballot* is not held in first estimation. If then, you could make a peremptory refusal of my applications in such plain cases, what course would any prudent man take, but to attend to his own course until dangers become imminent?

In Rule 12th it is *forbidden* that the members of those Assemblies, which Rule 19th declares "Shall be subordinate to the parent institution shall have any voice in the election of officers or the business transactions of the parent institution." This is the spirit if not the very words of these rules! and no provision is anywhere made for those Assemblies to have any, not the least voice or influence in the officers or business transactions by which they are thus to be governed! No marvel then, that the "convictions of duty" in one whose life has been spent in behalf of equal rights, should make them shriek the tocsin of alarm now!

Taking the whole scope of these rules, as printed, published and handed to me by you, for my guidance, on the 12th instant, (since which I have carefully examined and compared them, in reference to action under them,) I must say, I have never in my life seen a code that seemed so completely fitted to establish and to perpetuate a perfect despotism, if the Judge should be disposed to tyrannize. It is useless to plead the frequency of elections, for if such rules as these remain valid six months, as we have abundant experience in the United States to assure us, that what with the power of safe precedents, and chicanery around the "*ballot*" boxes, it is easy for a party to perpetuate its own power under less despotic action than that which brought these rules into existence.

It has been said that "escape from tyranny could be made under the shelter of reserved rights." But I ask, what sort of harmony could be produced under a system where the possible necessity of shelter from oppression under the protection of reserved rights can ever enter the mind? How can a man be harmonized under a system he loves not? How can a man love a system susceptible of oppressing him to such a degree, as to make him keep his mind upon his reserved rights as his only safeguard? It might as well be expected that harmony could flourish under the Emperor Domitian where death, the inalienable shelter of all, was kept in view as the only sure and safe abiding place. In these rules, all power and prerogative, for six months, at least, seems to be vested in the Judge, as sole autocrat of the Assembly, not only to make and settle upon all edicts, but to print, publish and enforce them, even to the levying of taxes, appointments to and removals from office, by his mere will, and all without intimation of redress or appeal, and all this without a sign of representation or privilege of appeal by sire or son or even the whole Assembly combined!

Rule 19th provides that a Messenger may allow any four sires, out of Cincinnati, or any other township where our Assem-

bly exists, to form an Assembly, subordinate to the parent Assembly at Cincinnati, standing to it as son to his sire. This is not objected to further than it is superfluous to make such a rule. The Patriarchal Order settles this excepting that it should require *five* sires so that one of them could be elected Judge or sire of the remaining four in family order. "*Five* is the number of my Progress." Thus each Assembly would be formed in true Patriarchal Order, as each family is formed with the mutual agreements between a Sire and four sons in prospect, who take other duties and responsibilities under his Sireship, in the government of the smallest, as well as the largest family, "with wisdom."

And the same rule says: "Every Messenger initiating, must see that the candidate is one who has been chosen for adoption by an admitted brother who has received the first degree." Here the rule conflicts with itself, subverts the true family order, and puts a barrier in the way of progress. This last clause prevents a Messenger from introducing the order in any place in which there is not, already, a member of the first degree! How do you think a Messenger could introduce the Order into distant parts? Must a Messenger pack up a son in his trunk so as to carry him without expense to begin with at the end of his journey? In practice, this rule, and especially this part of it, will be found to be in direct conflict with our fundamental duty, expressed to sires thus: "We have to perform the work which we are directed to do—that task is at present the bringing of all men into our fold. In that we labor." This rule puts a fence against the performance of this *directed*, and by you *acknowledged duty*. Those fences cross the path of *duty* and of *progress*, at least, at every ten miles of distance! I cannot now officiate even in Cumminsville, Cheviot, Milford, Hamilton or Oxford, and still with greater difficulty at greater distances from Cincinnati where my services are needed, for I have no right to *ask* much less *compel* a brother to go anywhere to make up his family which ought to be made up from affinity. I am therefore shut in, or blockaded, as far as this rule can do it.

Besides this, arithmetic shows that the rules must be departed from before. "All men can be brought into our (the sire's) fold." To follow the true principles of our family order, would be to allow any five candidates for admission, to choose which of them shall be sons and which the sire. This is the case in every family now properly formed and organized, wherein the choice of sons by the sire, and the sire by the sons is mutual and reciprocal. This fundamental principle is acknowledged in the very fact of allowing the sires or sons to choose or "elect" a Judge, to act as the sire of the Assembly. Therefore it is truly consistent and in true order, for any five candidates, ["five is the number of my progress,"] to choose, select, "elect," or present their prospective sire, have him first initiated into the first degree, and then let him introduce his children or sons, so that

he be then eligible to the second degree of sires, and the family be thus fundamentally completed. This should, and this would be the privilege of every competent number [five] of sons or candidates to enter the Order by selecting from among themselves their own sire without being compelled, as now, to wait or delay their progress by the will, caprice or refusal of others to choose them, or rather, of being obliged to *buy* their way "into our fold." For *any* five to select their sire and present themselves, as eligible for initiation, would be in exact accordance with the privilege of five sires selecting a sire from among themselves, by electing him the judge or sire of the Assembly, leaving themselves respecting his sons.

It is the *commission* of the Messenger, under the great seal of the Order, from the Judge or sire of the parent institution, giving him ample powers, and his action under it, that begets or brings to the birth, all sons of the Order, whether they be individuals initiated or Assemblies, to whom the privileges are granted by a dispensation. It is in this, and not by the adoption of a previously adopted son that brings them in as sons. Their being adopted by a previously initiated sire, gives them no rights nor privileges, but chooses a family, or orphan asylum, wherein they may be cared for after initiation or birth into the "Family of Patriarchs." The relation to the parent is the same, whether there be an adopting sire previously initiated, and then *chooses* to have them in his family, or whether they come in by one initiated on purpose to be their sire. The four candidates choosing or electing him as one of a family or a Judge of an Assembly adopts him, and then he in turn adopts them as sons in his family, as Judge or sire in the Assembly. You may depend, this is a proper, true and beneficial construction of the Order. As the printed rule [19] stands if it is right for families it is wrong for Assemblies, and *vice versa*, and thus it conflicts with true order and with itself, and ought to be abolished.

And for another reason: This rule [19] allows of "a JUDGE, an *Instructor*, *Secretary* and *Doorkeeper*," and yet provides or imposes duties upon the Messenger, involves transactions with a *Treasurer*, when none is provided for. It seems to me a great pity that this rule ever saw light, even if some of the others could be tolerated. It, in fact the code itself, is inconsistent with progress and harmony, and inconsistent as well as expensive in its operation and ought to be withdrawn.

Further, these rules lay great restrictions and burthens upon Messengers, and yet provides nowhere for their remuneration, or for their expenses, even, excepting barely their mere "*traveling* expenses when on the especial business of the Order." My God! who is the slave to bow the neck to such oppression? If Messengers have the least of other business, they must then bear their "traveling expenses," too, and "labor" for nothing, and at best for even less than the slaves of the South when they do the "business of the order," and nothing else!! Not only this,

but they are taxed, and that in advance (see rule 9) for everything they get, even for seals, as under the Stamp Acts of England! There is no provision anywhere for them to be refunded these expenditures, nor to get them clothes, nor for expenses while stationary, and a hundred others, but barely "traveling expenses," and that based upon remote contingencies of success after said "traveling expenses" shall have been incurred! But Rule 19th at close, hints that they are *allowed to beg their way!* Can such a two-penny, yes, half-penny niggardly policy, secure the services of "men, good and true, qualified by nature, education, and temperate zeal," to be your Messengers? Is this the example the worthy Judge of the "*Parent Institution*" sets his sons in the "labor of bringing all men into our fold?" O shame, where is thy blush? This start for progress is afflicting to think about, much more to write of.

I might write more, yes, volumes, upon these Rules and the manifest economy and policy of them, but I forbear for the present, trusting in God that the above is amply sufficient as a *protest* to procure their entire *nullification*, or at least essential modification. If not, should it be found necessary, volumes *will* be written, and *printed* too, for I cannot see the Order I love so much, and placed my largely developed hopes upon, sacrificed in this way, without a struggle as in death to save it. I have in one month sacrificed more than thirty dollars over and above all I have received in behalf of this Order, which I consider gone, lost, and swallowed up, and have more to place in the same predicament, if necessary.

In conclusion I entreat you to read the first three paragraphs of this communication as being proper for a conclusion as well as for a commencement, and before you decide to reject the petition or sentiments of it, I solicit you to read and study the whole of this at least three times over, believing me one of your best friends and advisers.

Be assured, my friend, that not a man lives upon earth, that knows I have even the semblance of an objection to your rules, and may God and his holy angelic guides so dispose your mind and actions, that all necessity for others knowing my objections may be avoided. I am your senior in years, and it is *possible* in other respects also. Whether this be so or not, allow me to advise you, as a father would a son, or as a brother might another brother, to suppress the whole of the rules, reversing the ceremonies, confessing to your God that you have been mistaken in some important particulars, and to such as you have furnished copies of the rules, write a note that you have been convinced that the fundamental ceremonial laws are amply sufficient until circumstances shall arise to render the expediency of rules apparent, and to authorize them to suppress the furnished rules. Let me ask you in love of our bleeding institution to take that course, and there let the matter end forever.

Your Friend and Brother,

J. SHOEBRIDGE WILLIAMS, *Messenger*.

[This was sent the day of its date.]

Paris, Kentucky, July 20, '55.

MAJOR DANIEL GANO,

MY DEAR BROTHER:

You see where I am, but I expect to go to Lexington as soon as the train comes on from Covington. How long I shall stay there is unknown to me. I wrote to you last Monday, of which I heard nothing. My health was giving way as well as my purse in that city, and as there was no provision there or elsewhere but expenses and difficulties for me, I concluded to come here on Wednesday.

O, if you only would have waited until circumstances might show the necessity of laws and rules, how much it would have saved me as well as the Brotherhood. Laws never can, and never do, do justice and right. They measure men according to rule, without respect to their finer feelings and circumstances that ought to modify "sentences." How could James in Acts xv. decide by law? I was ready to sustain you with all my ability in your decisions upon circumstances as they were, provided they were made agreeably to what might be your sense of the sentiment of the brethren. But not in any head-strong arbitrary judgment you might give.

I should always go against voting in every case, elections [which are choosings, selections,] and all our Brotherhood ought to rise a step above the ballot-boxes, and all shapes of politics wherein majorities can tyrannize over minorities. As sure as we do not, we will go into oblivion. Our organization will die out. There never would have been found one iota of use for a law, rule or any disciplinary regulation. The powers we were giving you defined your position. The very name of the office defines the duties of instructor, and all the other officers have their duties defined by custom [common law] and common sense.

What have you done by making out and publishing laws but made a difficulty? Can your judgment of right be any better made up—be better expressed before a thing happens, than after it happens and you have the evidence? Now something of an Inaugural Address defining your own views of your privileges, duties and responsibilities, and giving advice as a father to his sons, might not have been amiss. But even this would have been better orally delivered than printed and published. Our imperfections, and our imperfections of terms, and our understandings of them are so various that nothing of the sort can be made tangible without difficulty. Every rule of conduct or law hampers you and your brethren and destroys freedom.

There is something wrong in the start we have made. I belong to the seventh generation, counting M. Bayless, 1. When I became a son in Mr. Green's family, or rather when his family was full, according to arithmetic, there ought to have been 4,096

sons and 1,365 sires. My family has run to the 10th generation of 262,144 sons, and 87,371 sires! Now where are they? Have we done anything? Have we done the first thing to concentrate our sons and encourage them to progress? Not one single thing! Not a lecture has been proposed but one, and then you, influenced by Brother Bayless, jumped on that and rode it to death!! So we are to get on.

The fact is, there is no sign of generosity about the Brotherhood. Grasping after the dimes, instead of each one volunteering, giving dollars, to convey it above pecuniary want and enable it to get on nobly, has been the course of its action so far. Is it not so?

Your Brother,

J. SHOEBRIDGE WILLIAMS.

The following letter was received by me at Lexington, Ky., the first intimation of any notice being taken of the two preceding letters!

Cincinnati, Ohio, July 23d, '55.

J. SHOEBRIDGE WILLIAMS,

My much esteemed Sire,

I am exceedingly sorrowful and would that this morning I had the form of an angel, that I might cover your devoted head with the shadow of my wings, instead of communicating to you the sad intelligence. Your difficulty with brother Gano was laid before the Assembly yesterday, brother Bayless in the chair, being appointed by the Assembly Judge, *pro tem*.

Your communication was read by brother Gano, and his written reply to you, after which I offered the following, which I had hoped would have settled the difficulty for the time being, at least.

"It is [the opinion of?] the sires of this Assembly that brother Gano has anticipated our views in his reply to brother Williams." I was under the impression that you were in possession of the contents of said reply, which I consider vindicates the purity of the fundamental principles of our Order, and establishes the necessity of the rules of order for the time being, which you seem to object to as arbitrary. My worthy sire, are not all laws arbitrary if they rush heedless into the flame? Are we not made to feel keenly under its smarting agonies that there is an arbitrary law there? So in all the laws of nature, they are arbitrary, yet fixed by a wise Sire for our good. The law is for the lawless; I fear none of them. I know if this Order is what it purports to be, our Father and our God will take care of its purity, and in his own way rule, remove the torrent, if any should arise among us. Where, my beloved sire, is thy faith? Dost not thy God live? Look to him in all things, the Center.

I did not doubt the power of the Judge to take your dispensation from you; but I am exceedingly sorrowful that he has gone farther, and, apparently at least, officially excommunicated you. This power I doubt; yet I know that God, the Judge of all, will make all things right, and that speedily, if we, or our Judges, should err! So give yourself no uneasiness about the excommunication. Jesus said, I open and no man shutteth; I shut and no man opens. Do not allow your mind to become irritated, but commit your cause to the Great Spirit; yea, in fasting and prayer let your complaint be made known. Come home, and let the matter be adjusted. No one imputed improper motives to you; nor had the Assembly any idea, as far as my knowledge goes, that such a course would be taken. Then let me entreat you to bear this heavy cross like Jesus bore his, and cry, "Father forgive them, for they know not what they do."

Brother Green desires to be remembered by you in the kindest manner. Brother Bayless will inform you officially of the action of the Assembly.

Yours in Love and Friendship,
L. ALBREEGE.

[MY ANSWER.]

No. 18 COLUMBIA ST., Cincinnati, Thursday, 11 A. M., July 26th, '55.

L. ALBERGER,

DEAR BROTHER:—Your truly kind and affectionate letter addressed to me at Lexington, Ky., was received by me yesterday afternoon. You see how promptly I obeyed your summons to "come home," for my good friend, the Hon. Robt. Wickliffe, with whom I had staid a week, had me a cup of coffee this morning made in time for me to be on the road at 5 A. M! I have made one of the most pleasant visits, and had as fine a ride to day as my experience covers.

The information given me in your letter did neither *surprise* nor "*irritate*" me as much as you probably expected. I have got to know people, and especially *some* people, too well to be surprised at any thing of subversion, and as to "*irritation*," if an earnest and energetic manner of defending what I surely believe to be right, against the assaults of what I conscientiously believe to be wrong, can be construed to proceed from *irritation*, then may I ever be *irritated* whenever there may be occasion for it.

To this moment I know nothing of the doings you mention, and at nine last night, neither the reply of Major Gano, nor any other information, official or unofficial; from Mr. Bayless, or any other person, had reached Lexington, as common sense and comity would have expected. Your letter contains ALL that I know of the action against me, and until I know more I know not what I ought to say about it, and shall decline *talking* on the subject with any one. If you find it convenient, please to let those most concerned know I may be found here most of the day for a few days, and also of my determination as above expressed, for *talking* about difficulties, like the abrasion of sores, usually makes matters worse. It is better to write about things.

I wish that I could *consistently* respond to your filial designation of me, which I cannot, as "I have been excommunicated."

Your brother in the *universal* tie of humanity.

J. SHOEBRIDGE WILLIAMS.

Letter from Mr. Bayless, marked "private," enclosing the following manifesto, marked "official."

Cincinnati, July 23d, 1855.

BROTHER WILLIAMS:

Now more than ever a dear brother to me—receive in the right spirit these few lines I address to you. You have been for years one of those noble pioneers in the cause of and advancement of humanity. You have been striving with, battling and breaking down the walls and ramparts of discord. In doing so, you have encountered those discordant and unholy principles which govern mankind. You have been the soldier striving in the good cause, making a breach in those which at present confine and enclose the mass of mankind, and necessarily possessed of stirring influence.

Now it is not strange to me that stirring influences possess you; your communication to Bro. Gano was made under their control. Our Institution is one of harmony. The time of strife is past. The breach is made, and you are one who made the breach. Lay down your arms and enter the eternal city in peace.

Brother, the firebrands of discord are not to be thrown among us. Our Institution savors of love and harmony. We are all little children placed in order, so that we may learn our lessons. We know not what may come. Perhaps further light may alter some rules which we have adopted; but let us remain passive in our places, and not begin to differ with other little brothers. I know you love our Institution as your life, but you have been put temporarily outside the house. The way of return is easy. The door will open when you knock.

Brother, when you read this, sit and reflect. I shall wish two bright angels may visit you then. Receive them with humility; they will exalt you to higher influences. Follow their instructions, and come to us, that we may commune and be comforted together. Then, Brother, you may look down on those inferior influences which have controlled you. Brother, your position is a noble one. A bright destiny awaits you. I feel that it is so.

From your near dear brother in the spirit, separated only by the flesh,
W. H. BAYLESS.

With the above letter was enclosed the following edict of excommunication. I presume some apology or excuse is due to these two brethren for publishing their private letters. It is done with the sole intent that the pamphlet may convey a complete view of the subject as far as I can give it, that a just and true verdict may be rendered in this important case. I think the publication of both are due, because they inflicted an hour or two of talk on me the next day, pressing me to withdraw my communication from Gano, and heal up the breach, and thus confess him and his rules, and the decision, all right, and myself wrong!! I would not talk on the subject to them, neither have I to any one, except to Mr. Alberger, when he told me the letter through Elihu Green to the Assembly was not read in it. I then reiterated to him the principles of it, so the reader, when he gets through, will have the whole matter. Mr. Bayless told me, when with me, (27th ult.,) that he would use all his influence to prevent me ever seeing Major Gano's reply, and to prevent anything I *might* write, from being read to the Assembly! and so it has turned out till now, Aug. 14th. What a common error Messrs. Bayless and Alberger are in, to think that opposition to false principles must proceed from bad influences, and that the only source of *true peace*, is *idle ease*, that is, to be at peace with everybody and everything, however vile and destructive they may be in their effects! I will now proceed to give the enclosed manifesto, but first my answer to Bro. Bayless.

Cincinnati, Thursday, July 26th, '55.

WM. H. BAYLESS.

Dear Brother:—Your kind, affectionate and conciliatory letter marked "private," of the 23d inst., was received say three hours ago, since my return from Lexington, Ky., where I have been for a week past, resting myself mentally and physically, quite comfortably.

Your letter enclosed Major Gano's "official" manifesto of the same date, the receipt of which I hereby acknowledge. The privacy stamped on yours, I take to be a mere designation of it from the "official" so marked document it enclosed, and thus I shall not on account of your mark of privacy, scruple to show it to any brother who might wish to see it, as I see nothing in it that would render concealment necessary.

The subjects involved in the transaction are too serious in their natures to be

made the topics of conversation. I therefore decline talking upon them, or I would come to your office. Conversations lead such persons as I am, frequently to say things not properly to the point. Please, therefore, let very little be said the subject. To write, is far better. My address is box 584, P. O.

I see by documents before me, that Major Gano read "his reply to a communication from me to the Assembly." That document has not been received by me, neither have I the least idea what it contains. It must therefore be obvious to you that without a copy of that reply, I can neither know what I ought to say, or to do. Please furnish me a copy as soon as convenient. Your brother,

J. SHOEBRIDGE WILLIAMS.

That answer which Mr. Bayless said it was concluded best for me not to see, as it would only irritate me, (and which he said he would use his influence to prevent my seeing,) and upon which I presume the following sentences were based, they have thought best yet, (August 14th,) to keep me in ignorance of!! So, kind reader, you shall have all I have got, and must judge from that between us.

The Sentence, Manifesto, or Edict.

[OFFICIAL.]

Cincinnati, July 23d, 1855.

BROTHER J. SHOEBRIDGE WILLIAMS:

You are hereby informed that after the usual transaction of business of the Assembly of Sires held yesterday, the Worthy Judge Gano stated that there was a matter to bring before the Assembly, and that he was desirous to vacate the chair, pro tem, and neither of the sons of his band being present, wished the Assembly to appoint a Judge, pro tem. Whereupon Brother Goodwin nominated Brother Bayless, and by unanimous consent he was elected Judge, pro tem.

Whereupon Brother Goodwin read a communication from yourself to him as Judge of the Assembly of Sires, and also read his answer thereto; whereupon a free and full expression of the sentiments of the members was had in reference to the whole matter, and an expression of unqualified disapprobation was given of the whole spirit, tenor, subject matter and contents of your communication; and a due and mature consideration and deliberation being thereon had by the Judge, pro tem officiating, the following decision was by him announced, to wit:

That Brother William's authority as Messenger of our Order be from this time discontinued, and that his sealed instructions and all other documents pertaining thereto be forthwith given up by him. Such papers as he holds for which he has advanced money, that shall be refunded to him.

And that he be refused admission to any session of the Order either in the first or second degrees, and that he be from thence

suspended until it shall be deemed prudent by our Worthy Judge Gano to reinstate him to the privileges of the Order of the Family of Patriarchs.

Attest,

W. H. BAYLESS, JUDGE, *Pro tem*,

Assembly of the Sires Nucleus, Family of the Patriarchs.

[L. S.]

BROTHER J. SHOEBRIDGE WILLIAMS:

You are hereby required to take due notice of the foregoing decision and order of the Assembly of the Sires Nucleus, and that you govern yourself thereby, accordingly.

Attest,

DANIEL GANO, *Judge*,

Assembly of the Sires Nucleus, Family of the Patriarchs.

Cincinnati, August 14th, 1855.

Brother Gano:—I intend "to take due notice," &c., according to circumstances; the whole document is evidently yours. I do not know what you mean by the newly introduced word "Nucleus." Your Bro.

J. SHOEBRIDGE WILLIAMS.

POSTSCRIPT.—When I had finished the copy thus far, I was told to seek for instruction in a way that I am instructed every day; that is, to close my eyes upon the Bible, and open it, and feel with my fingers, until my spirit guides fix my fingers upon some passage to read, of which I have no idea until it is read, and that after the place is noted in my memorandum book. At the time mentioned, the following occurrence took place.

[Memorandum.]

August 14th, 3 P. M.

After finishing all the copy I could before the printer proceeds, I was about to start away, when I was suddenly told to snatch up the Bible, and turn many leaves till my fingers rested on Luke iii, 4, 5 and 6. "O my Heavenly Father, this is enough to encourage a poor worm to do his duty, even if it be to appearance alone. I know thou by thy messengers are with me." I was then impressed to search the Bible again, when lo! Psalm lxii, and particularly verses 4, 5 and 6, were opened to my astonished sight!

Now, dear Major Gano, you believe that I am a medium. You cannot deny it even if you would, without denying all Spirit Manifestations. When I tell you before my final Judge, and His holy angels that the above is not a single case, but only one out of scores, in which I enquire of the Lord through His angelic guides, and get answers quite as pertinent as the above. You surely ought to be very cautious how you speak disparagingly of the things that are now transpiring through my mediumship, even if you felt disposed to do so, which I hope neither you nor any of my brethren will be inclined to do.

I love you as well as ever, but I cannot stand your use-destroying, discord-breeding rules.

J. SHOEBRIDGE WILLIAMS.

TO THE CANDID READER.

Friend of Humanity: You have the documents before you. Now will you just turn back to pages 19 to 27, referring still farther back, to the Rules and Comments, and see for yourself, if you can find any reason or reasons, ground or grounds, for my degradation and expulsion, called "suspension," during the pleasure of Judge Gano? See if you can believe, that in those letters, one or both of mine, dated 16th and 20th of July, there was cause for such a proceeding. Abate something for various typographical errors that render some sentences almost nonsensical, make all the allowance you can, and see if there was one particle of excuse for such inhuman proceeding.

See if you do not believe that not only the sentence was unjust, but that the exordium is false. It is false, because it states that the communication of 16th was "to Major Gano as Judge of the Assembly of Sires." The whole "spirit, tenor, subject matter, and contents" of that document shows it was a private communication. Read in the last paragraph these words, "*Be assured, my friend, that not a man lives upon earth, that knows I have even the semblance of an objection to your rules, and may God and his holy guides so dispose your mind and actions, that all necessity for others knowing my objections may be avoided.*" I am your senior in years, and it is possible in other respects also. Whether this be so or not, allow me to advise you as a father would a son, or as a brother might another brother, to suppress the whole of the rules, reserving the ceremonies, * * * * * Let me ask you in love of our bleeding institution to take that course, and there let the matter rest forever." However weak-minded people may think Judge Gano, I think no one can think him so stultified as to think that such a document could be other than addressed as a private letter, to an officer, about the abuse of his official power. That is all that can be made of the document. No, kind reader, you will differ much from any that have studied those two letters, if you can think there is any thing in them deserving of censure, much less of degradation and expulsion.

My friend, how would you like to be degraded in, and expelled from an Order that tries to have a name of harmony and brotherly love reigning in it? It is morally wrong in this case; and then to expel me without one reason, without one accusation or specification of wrong on my part, for there is no wrong expressed, but that the Assembly disapproved of "the whole *spirit, tenor, subject matter, and contents,*" which also is false; for you cannot take that document to one in the Assembly, not even the Major, or Mr. Bayless himself, and read it to them, paragraph by paragraph, or sentence by sentence, but would approve of much, if not the most or all of it. I pronounce the whole action false and ill founded, that no cause of disapprobation could possibly exist with any gentleman; and to cap the climax, it was *cowardly*, thus to assassinate me behind my back, or as it were, in midnight darkness, when I was absent and knew nothing about it!! And then to withhold from me all knowledge of the character of the Major's reply, of which they talk, is dastardly; and then not to suffer the following reply to be read in the Assembly, is or ought to be treated as an insult by any set of free and manly men.

This rebuke I am administering to this first growth of tyranny, and letting the public and scattered sons of the institution know of the high-handed measures of which the Assembly is capable, is one of the best acts of my life. I believe now, I am really the advocate of the innocent, and the warner of the innocently ignorant, and am turning their faces in the direction from which danger may be apprehended; I am rousing them from sleepy ignorance of the impending dangers; I do all I do, and say all I say, and in the manner I do it and say it, for the good of the Order and for the good of those professedly in it, as well as others.

Honesty is the best policy. I do it, not only in justice to myself, that my posterity may not be crowed over on account of their ancestor's degradation and expulsion, but that the Order itself may be put upon its guard in respect to the approach of danger. I have courage, talents, means and inclination to ward off the blow, and turn the spear raised and thrust at me, back upon the assailants; but many have neither the one nor the other qualification for this, but must wither and die under the tyrant's heel. It is a blessing from God, tending to redeem the race from such hypocritical sources of discords, that is at work through me. I wish Major Gano and all the rest well. I wish them and the Order or Assembly they compose, into higher life, nobler views, and better business, than what they seem capable of doing now. It is well for them, and the best thing for them and others that could fall upon them, this inevitable chastisement, as I verily believe. The dates of different documents and the time of this being published, show plainly my good wishes, for I have waited week after week for something of common sense and feeling to be exhibited, but no such symptoms appear.

I say emphatically, I wish that Assembly well with all my heart. I have no grudge against it. I have done all I have done, and every step I have made, was intended for its good, how muchsoever I may have missed that aim in appearance or in reality. Even the hard sentences I have written, and plain terms I have spoken, have been with a view of rousing the sleeping multitude which the fanning of zephyrs would but lull to more deadly repose in the hour of danger. I wish that Assembly to flourish and do all the good it can, although I question both the *probability* and *possibility* of its doing much if any good. That it will come into harmony of a true patriarchal life, I have no expectation.

They are initiating scores after scores, but of what use is that to them or the initiated, without an elevation of life or of living better and being better taught? None at all. All that has been done yet, for, or in behalf of the initiated, I can compare to nothing better than the catching and marking of hundreds of pigs in the streets, and letting them run again, to forage for a living on the garbage they might find in the gutters. I cannot see any greater or better end likely to result to the initiated. No, no; that Assembly which can charge initiation fees, and then make collections of Sundays, and hard up to pay expenses, has within its limits neither the courage, the liberality, or the love of the true Patriarch, so as to render the prospect of its doing much good at all flattering. It has neither life, courage, talents, nor liberality necessary to the doing of great or good works, as I have a good right to think.

But, kind reader, after you excuse this digression from the subject, please to

read attentively, the following letter to Elihu Green, and that to the Assembly, which the Judge withheld from it; still referring back to the documents so as to understand the subject.

Cincinnati, August 3d, 1855.

ELIHU GREEN, GUARDIAN OF THE OUTER DOOR,

Fellow sojourner on this little earth :—I hand you herewith a communication for the Assembly of Sires, and also some Seals, the Rules, &c., which, although I purchased and paid for, I hand back as being of no value to me.

Mr. Bayless told me that Major Gano would never suffer any communication from me to the Assembly, to be read in it, and further told me, he would do all he could to prevent its being read, although I had told him I knew not myself what it would be. This was strictly true, for that interview was on the 28th ult., and I knew not one word, not even the drift of what I should write, until the 30th. I, at least, have acted deliberately.

I hope you will present the communication to the Assembly, that it may know what I say, and whether it be read or not, I hope to do my duty, be that what it may, as it may be opened to me. I do regret exceedingly that you as my sire, and the Assembly as my sire in another degree, knew so little how to "*govern your sons with wisdom.*" Is it wisdom in the sects, as soon as a member commits a fault, when he needs the close embraces of love and forgiveness the most, to kick him out of doors among the "dogs, sorcerers, and whore-mongers, liars," &c? Or is it right for those of the Patriarchal Order, or Sire of a common Family, because a son tried to show his sire wherein he has missed his way, to turn him out of doors, slam the door to, all in a moment of passion, and lock him out? Tell me if that be "forgiving injuries and doing good," as we ought to feel ourselves under *obligations* to do? "especially to those Brethren Patriarchs who intended what is right," as the Assembly think I did? There is something very singular in all this movement! On the evening before the stone and all the *received* documents were removed from us by the Invisibles, Mr. Bayless and I took a *fac similie* of the engravings on the stone, and its exact shape and size, with uncommon care, for my use, and I have no doubt of its correctness. It is the only authentic copy or transcript. The Major got a copy of it and corrected the stone you use by it, which I know is incorrect; so he says the plaster casts are. That I might have a correct copy for some use, as it might seem, the stone was allowed to remain so long, for on the next morning it was—*non est inventis*!

The only relic that I know of remaining visible, is the silver star found in the box, which Mr. Bayless told me he put with the rest, three of which I purchased of the Assembly, and last Tuesday night, (being my 65th natal anniversary,) my spirit friends signalized me that I had the original star, which was unexpected by me! and I was impressed which was it and marked it. Then subjecting them to a scientific test, was, with another person, convinced of the fact! I shall take good care of these remains.

Should my communication be read in the Assembly, or by yourself, as I hope it will be, and should any of you feel impatient, hurt, wounded, irritated,

offended, or insulted, he or they should be reminded that "it is TRUTH alone that *stings* in satire, and *bites* in sarcasm." I have never felt in better humor in my life, that I remember, than since I heard I was broken [?] and excommunicated!! I have never had brighter visions, nor more enjoyment, spiritual or temporal. My spirit guides seem to do their best to keep my head higher above water than usual. Thanks to the source of all good for it. If there be any valuable service I can render you, command me.

Your Brother,

J. SHOEBRIDGE WILLIAMS.

August 4th, P. M.

POSTSCRIPT. — The above, with the enclosed documents, was ready and enveloped for delivery to you yesterday; but this morning I concluded to read and contemplate all over again, feeling assured I had better say nothing, than to utter one sentence,—

"Which dying, I would wish to blot."

I find no such sentence. I now fully endorse every sentiment in it; and in the condemned letter also. Yes, were I back to July 14th, when the first copy of that offensive letter was written, and knew the consequences as I now know them, I should write as I did write, and let the train of events, as they transpired, occur, believing that to shrink from manifest duty would be worse than anything that would befall me, in consequence of having done it.

When the Major so positively and peremptorily refused to have the words "or otherwise," inserted after the word "ballot," in the proof sheet of rule 19, I told him I could not act under them without it. I was in distress, knowing it would bring on a difficulty. I remembered the five years of war that I passed from '39 to '44, in a sect in this city. I told an intimate friend how much I dreaded the consequence of the Major's heedless recklessness, and how much I was rejoiced when the printer told me he had concluded to have the requested words inserted. My distress arose from the intimate knowledge of the firmness for the right, manifested by my spiritual guides, the same now that urged me to the conflict, and sustained me through the sectarian warfare. They choose one who naturally loathes strife and contention, and urges him into passivity for his own good, as well as for the good of others. They choose one too, who, like themselves, has firmness large.

Had the Assembly taken one half of the time and pains to deliberate and to be sure of being right that I have done, there would have been none of this. Had they appointed a committee to investigate the case, or told the Major to live by the monitions in his own rule 17, as he bound himself to do, I should have shown, as I verily believe I can, that there never was such a set of laws or rules formed outside of pagan tyranny before! And now for the Assembly to degrade and excommunicate me for daring to speak to "him alone," about them, sanctions the whole code, and fastens them upon the Order, as laws by legislation! Better by far that a dozen like me, with some sense of right, talents, courage and means, be excommunicated, than for the name of the Patriarchal Order to be thus permanently desecrated. All is right, as I verily believe.

In press of business on the 12th ult., the Rules were handed me by the Major,

and on the 13th, I sat down to scan them, with a view of understanding my duties and responsibilities as a messenger under them. I was perfectly astonished and dumb-founded! — see my predicament. I had promised the Assembly to give *gratuitously*, my whole *time* and *labor* in the cause; desiring my personal expenses while in its service, only. When I got the Rules, I found I was left to *beg* my expenses, unless unprecedentedly fortunate. I was fenced out by another Rule, from having any such good fortune; and worse than all, I was ordered by the Rules, and bound hand and foot under them, to teach and spread principles and practices, as Patriarchal, that I then believed, and still believe to be utterly and palpably false, — as such! This I *never* will knowingly do. I stopped — turned round, and told him so! **THIS IS MY OFFENCE!** What ought I to have done? What would you do?

Yours and the Order's friend,

J. SHOEBRIDGE WILLIAMS.

[The communication suppressed from the Assembly, by Major Gano and Elihu Green.]

To the so-called "Assembly of Sires Nucleus, Family of Patriarchs," at Cincinnati Ohio, greeting:—

Brethren of the Universal Brotherhood of Man, (established by their Creator, fostered, guarded and protected by His good, angelic messengers, with strong desires to elevate it, and which fraternal relation, neither men nor demons can destroy:—) On the 27th ult., I received your edict of 23d, intended to degrade me from office, and cut me off from the family of the Patriarchs. It seems to have issued from you, through your unanimously chosen Judge pro tem, Wm. H. Bayless, and enforced by Daniel Gano, Judge, and ratified by an attached print of the Seal of the Order.

The document speaks for itself in many respects, which are not within the compass of my convenience or intentions to notice. Among other things it says:

"Brother Gano read a communication from yourself to him, as Judge of the Assembly of Sires [?] and also read his answer thereto. Whereupon a free and full expression of sentiments of the members was had in reference to the whole matter; and an expression of unqualified disapprobation was given of the whole spirit, tenor, subject matter and contents of your communication, and a due and mature consideration and deliberation being thereon had, by the Judge, pro tem, officiating, the following decision was announced by him, to wit:—"

Of the principles of this exordium, or those of the decision itself, I shall say but little at present, reserving the most that might be said for more suitable opportunities. But added to the air of unanimity among you, manifested in the document itself, I have heard from two of the members present, that every member, excepting the printer, who said nothing, spoke in favor of the procedure. I therefore view the document as rightfully your own by "concurrent sentiment," and that the writer was the mere instrument of the assemblage. In respect to the kind of instrument chosen by your unanimous consent, it may not be amiss to remark, that he is a man, of perhaps not half my own age, and counted a sire, contrary to the usual qualifications for sireship, and in desecration of that degree!

I must trespass upon your patience long enough to review very partially indeed, the bearing of that part of your exordium couched in these words. "An expression of UNQUALIFIED *disapprobation* was given of the *WHOLE spirit, tenor, subject matter*, and *CONTENTS* of your communication." By "your communication," you necessarily mean my letter to Maj. Dan'l Gano, Judge &c., of 16th ultimo. I will just refer you to a part of the "CONTENTS" as evincing at least a *part* of the spirit, tenor, and subject matter of it. The first paragraph of it is in these words: —(see page 19.)

MAJ. DAN'L GANO, Judge, &c.,

Worthy Judge, so I really esteem you; for your ardent desires, as I believe, and your consequent industry to promote what you believe to be the best interests of our beloved Family of the Patriarchs, fully entitle you to that designation. But your zeal in a good cause prevents not the errors and mistakes common to humanity. He, however, is the truly great and good man, who is willing to find them out, and to forsake them at any cost, counting the man who for a good end points them out, his best friend, rather than he who would cringe under wrong, and sacrifice to duplicity, every manly virtue."

This is the *first* paragraph entire, one of the first three, of which at the conclusion I spoke thus: "In conclusion, I entreat you to read the first three paragraphs of this communication, as being proper for a conclusion, as well as a commencement."

Your "unqualified disapprobation" of that paragraph, argues, first, that Major Gano ought *not* to be called "Worthy Judge" by me; that I was wrong in believing him "zealous," or "industrious;" and in supposing him "subject to the errors and mistakes common to humanity," and that he is not a "truly great or good man who is willing to find out and correct them," and that "it is better to cringe servilely to wrong than to speak one's mind out."

The *second* paragraph reads thus: "It is not that I love you *less*, but that I love purity, peace, and consequent progress and harmonies *more*," that "convictions of duty call me to the afflicting task of giving you my views of your course, in the plainest terms my powers of language can select. I do this for the twofold reason of being instrumental in correcting your errors, and if possible, stopping their effects, and of having my own errors, as far as they become apparent, corrected likewise. It must be evident to you, that each of us, as well as each man of the race, is more deeply interested in having his own errors corrected, than he is in correcting those of others."

This paragraph, also, according to your decision, is wrong in its "*whole spirit, tenor, subject matter, and contents*." I will now transcribe the third paragraph, which also lies under the ban of your condemnation. "I love the Patriarchal Order with a fervor commensurate with my love of life. Strong, indeed, you must know those convictions to be, that can make me thus run the risk, of not only losing your friendship, but of being thought capable of throwing a fire-brand into the inceptive life of an institution, so young and so lovely. But I feel bound by all my love of its progress, and the harmony of man, to run the risk, and lay down upon that altar, if need be, my talents, my time and my good name, and my means as far as I may possess them, rather

than to let doctrinal precepts and actions, that I believe subversive, grow strong and become impertinent as precedents. You will, therefore, please to excuse the freedom I shall use in this, to my apprehension, a momentous occasion and afflicting duty."

Thus ends the first three paragraphs, which by request were made the conclusion also; as embracing the *spirit* and *tenor* of the whole communication. Your decision condemns the *whole* contents, and in effect says: It were better for us to smother all our "convictions of duty," give up our "views," our "interests," our consciences; letting the whole Order be broken up and its harmonies be endangered, than for any member to use the liberty of speech, guaranteed by American institutions, and by speaking out, to run the risk of offending Major Gano !!

The communication continues by lauding the fundamental laws of the Order of the Patriarchs, and many of the Major's views expressed concerning them; all of which you condemn, as well as my pointing out manifest and self evident blunders he has fallen into! It is also true, that I endeavored to rebuke the high-toned, aristocratic and tyrannical bearing of his rules, stamped upon their very face, in view of all who read them with any kind of attention. And it is equally true, that I premonished him thus: "It is not that I have the most remote idea, that you intended by the enactment of rules and their publication, to infringe our rights, encumber our actions, perplex or undermine our freedom; but that you have (doubtless by mistake,) done so, I think I am prepared to show to each and every brother Sire, before whom I may find it necessary to make my statements. May God avert the necessity of pushing this subject further." Of this I am fully convinced, and your action has added ten fold to the dilemma.

In another place I say, "Tell me, if you please, where we have any escape from tyranny under these rules? Where is the obligation of the Judge to be guided by the concurrent sentiment of the Sires present acknowledged? or where is the right of appeal from his dicta, any where recognized? But as there is no sore without a remedy, so there is a way of escape, and it *will* be found, if anything within the compass of my powers and facilities can point it out." Here I had distinctly in view as primary, instructions from a source that I hold high above Major Gano and *his* instructions, in such words as these: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone."—Matt. xviii, 16. In confirmation of this, near the close I told the Major, "Be assured, my friend, that not a man lives on earth, that knows I have even the semblance of an objection to your rules, and may God and His holy angelic guides, so dispose your mind and actions, as that all necessity for others knowing of my objections may be entirely avoided." To this day I have never whispered an objection to man or mortal. I am not apt, trumpet tongued, to twaddle the errors of my friends to others, but to *them* I am apt to speak of them, for the same high authority says, "If thy brother trespass against thee, (~~rebuke~~ rebuke him, ~~and~~) and if he repent, forgive him."—Luke xvii, 3.

Major Gano has, however, seen fit to do the opposite of this, and advertise the *whole Assembly*, which saw fit to sanction and confirm his anti-christian course.

He then cut off from me my contemplated tribunal of appeal, if appeal I must to it, but the result shows how such an appeal would have been treated there! Still, however, thanks be to God for it, there are appellate courts still higher and wider, and I trust more deliberate and just in their decisions.

Further than this, the Major, and the whole Assembly, by backing him in it, completely overstrode or rode down his own seventeenth rule, and all his desires for harmony, and thus you all stand self-condemned of being truce-breakers, and nullifiers of stipulations made by him and backed by the Assembly!!

Still by far the most dangerous feature of this whole transaction is, that in this country, in this comparatively enlightened age of the world, and in an assemblage of men calling themselves the *Sires* of the *Patriarchal Order*, I should not only have been *accused*, *tried*, "*unqualifiedly*" *condemned*, and *sentenced*, but *broken*, *suspended* and *excommunicated*, as far as that Assembly could do it, and all without my *presence* or even *knowledge* of any part or parcel of the transactions, or any known effort on your part to give me information of the impending volcano about to burst over my devoted head!! So far were you from wishing or willing that I should know of the transactions, that although politely requested by letter to be furnished with Major Gano's "reply," it has been refused, as I understand the Assembly concluded it were best for me *not* to see it!! Why, gentlemen, that court at which Major Gano was reared, and in which nearly all his life he officiated, with many of *you*, where locks, bolts, bars, fetters, handcuffs, together with convictions, condemnations and sentences, are as common as household words, has a maxim of law, "that every man is presumed to be innocent until he is proved to be guilty in open court, and *that* after he has had the privilege of *confronting* his accusers, and opportunity given for him to be heard in his defence." Furthermore, he must be found guilty of some offence against a law or custom made known, which prescribes the sentence to be given against the convicted. That court of even half starved justice, rises into real heavenly eminence, when contrasted with the quality of your court of judicature!

In all courts but yours, I believe, they ask the convicted before sentence is pronounced, "what have you to say why sentence should not be passed upon you?" The Inquisition of Rome in its most dark and bloody times, gave the convicted heretic a chance of recantation, so as to save his life. There is little question that Nero, who exerted his power upon Paul, gave him an opportunity of retracing his steps, and thus saving his life. Nero exerted his power of precedent upon Paul, you have exerted power over me to which you had neither legal nor moral right, nor customary usage to sanction, and without giving me any chance of escape! Even the worst of pirates and robbers on record, give their devoted victims some time to say their prayers before the execution of their sentences!

By your unprecedented action in allowing me to be accused before you in secret, and then and still refusing to me every species of information of what the accusations, specifications, indictments were, and then trying, condemning me, and carrying that condemnation into execution, perfectly incog as to me, I can show to any tribunal of sensible men, that you have totally and entirely

violated and rebelled against the Order of Patriarchs, and the obligations you took upon yourselves when entering into it, thus against its whole fundamental principles degrading, "suspending" or excommunicating yourselves and all dependent upon you, instead of me! You have evidently placed a fence with yourselves on one side, and myself on the other, and now should the question be mooted, "which is the true, and which the false position, or which is the genuine, and which the spurious Order," it will, I think, be easily settled.

In addition to the above setting me free from all obligations of secrecy as far as you could do it, I will give this additional reason for my complete absolution as far as you are concerned: *I was deceived*. I had a right to expect I was entering among men of at least common justice, who would practice something of true harmonic principles, but having realized the reverse among you, I hold myself exonerated by rule of right, as a man is, who, under show and false pretences, makes oath to keep the secret of a banditti.

Your attempted degradation and suspension of me without my knowledge, was an attempted fratricide by moral and *secret* assassination, but in the unnecessary haste and consequent frustration, you missed your intended victim entirely, and the stroke aimed at him severed your Patriarchal ties. This let you and your rules down, "suspended" only by the universal ties that *none can sever*, leaving me unharmed among the remains of the Patriarchs, with every necessary facility for progressing in and with the Order! May I be instrumental in your elevation to a true and harmonious position.

Although you were not, I hold myself ready to forgive all those who may injure or offend me, and especially my brother Patriarchs, wherever or whenever I find them, to whom I hope ever to return good for any injury I may imagine they have done me. And whatever you really may be, I forgive you now, and regret the transactions more on account of the unenviable position in which they place you, than on account of any harm done to me, and I pray for you and say, may God *not* add to the agonies of your dying hours, by bringing to your mind recollections of your faithless words.

With ardent desires for your welfare, allow me under the universal ties of fraternal humanity, to subscribe myself, Your brother,

J. SHOEBRIDGE WILLIAMS.

Cincinnati, O., August 2d, 1855.

THE APPEAL.

TO MY FELLOW PATRIARCHS, Sires and Sons, *inside or outside* of the "Assembly of Sires Nucleus, Family of the Patriarchs;" and to all of every name who love truth, justice, and progress, greeting.

My case is before you, and submitted for decision. You have the testimony as I have it, you have the pleadings as I have them. You should have those on the other side did I possess them or know what they were. As these cannot be given, I solicit a verdict at your hands from the *ex parte* testimony, now presented, for no party is in law allowed to take advantage of its own wrong.

I solicit a verdict in the case in all its bearings upon the progress of the human race, and the progress of the Patriarchs, and of my own. Look upon

me, not as one subverting harmony, but as being authorized to weed up and displace subversive things from our Order, as a gardener is authorized to destroy noxious weeds from his garden, or at the time of the harvest, which is now commenced, the reapers may gather the tares into bundles for destruction. Let justice, right, and truth be your study, and elevation in progress your view in making your decisions.

Since the "Assembly of Sires Neucleus, Family of the Patriarchs," the defendants in the case, learned that I was determined to appeal to you, as I have understood, they have concluded "to treat me with the utmost charity!" I ask none of their charity, even should it be possible they have a surplus on hands. Justice is all I want, and that for the sake of humanity present and future. I shall be contented with that; it is *that* that I ask at your hands. I ask you not to consider me as having settled the Western Wilds and passed through the hardships and privations of a pioneer; that the hand that guides this pen was oft benumbed by winter's cold and scorched by summer's sun in clearing off the interminable territorial forest to let the sun see the soil that now nourishes its millions in the State of Ohio. Neither need you revert to the fact of my being one of the oldest citizens of Cincinnati, and perhaps the oldest Civil Engineer in the State, if not in the Union, where boasts are wont to be made of the many works I have projected, laid out, and constructed.

There is no necessity now for you to lay stress upon the fact of my being older than any of those who attempted to degrade and expel me, or that I did more labor in the progress of that Assembly than all of them put together, during the month I was in it. You need not think of my being the father of many children, as respectable as any in that Assembly, and as old as most of them. That these children are the parents of a retinue of grand-children, and with prospect of bringing the fourth generation on the stage, who may very naturally demand of that Assembly, "Why did you try to degrade and expel our great-grandfather, and what for?"

The consideration of some of these things might have been in good place in that Assembly before the attempt, but now they are all out of place. I now demand strict justice to me and to humanity present and prospective.

I wish you to consider me wholly given up to the work, in body and soul, willingly, of my own free will and offer, and in purse, too, per necessity thrown around me by them. That I was working faithfully, efficiently and successfully, you all know who know anything about it, and as Mr. Bayless himself, the same day he wrote that fiat of degradation, testified!! Read his letter on page 29. I wish you not to treat as fiction, but as a stern reality, what I told the Major in mine of 16th of July, that I was trammelled, fixed to a point, and made stationary, at my own expense, by his rules; and then ask yourselves what I could do better than complain? Did I complain too bitterly? Ought I rather to have gone on teaching false doctrine, or teaching to others what I did not believe myself? Or, ought I to have acted as messenger in disobedience to the rules?

Say yourselves, which would have been the best course, to stop and complain as I did, or to teach false doctrines and do wrong things according to the

Rules, or to have gone head-strong in despite of them? I know, I feel that every one of you who understands the subject will say to me, "Well done! and having all the knowledge and all the facilities necessary for you to progress in and with the Order of the Patriarchs, go on under the commissions you have. It was not in their power without giving you a fair trial, at least, either to degrade or expel you. Your commissions were regularly received, ratified and faithfully acted under, as far as we know and believe, from first to last, and by the attempt to degrade, suspend and expel you they have degraded suspended and expelled themselves. Go on without the hindrance of their rules and unperplexed by their dictations."

If any of you whom I now address, should make such a conclusion in your own minds, and should wish to realize the benefits of closely united efforts, within the Order of the Patriarchs or True Brotherhood, and would prefer to enter into the fold under the auspices I can present, I invite you to come forward, or I will go more than the length of my convenience to meet you; and to say the least, we will have a serious consultation, and I trust an edifying conversation, mutually and reciprocally.

I think that few men have longed more seriously or ardently for affiliation, or have done or spent more to obtain it than I have, and few, I believe, would be willing to sacrifice more of his own gratifications, views, and desires, to obtain their true fraternal relations in which the delights of life are given and received in the greatest perfection, mutually and reciprocally, each with all and all with each.

But before you come, try to understand the whole subject, and attentively read, on the second page, what you will be expected to answer clearly, distinctly, decidedly and affirmatively, before you enter that door where we hope to find true harmony, peace and love. That we may have our lamps trimmed and our lights burning, that they may give light to all around, above and below us; that our heavenly Father may be glorified. Let us, by all means, prefer individually and collectively a sure and slow growth—that of the useful oak or apple tree, rather than the rapid vegetation of the mushroom and Jonah's gourd.

If we should effect this great end, there would not be the least danger but that at once we would, all and every one, be raised above the fear of want—that dreadful destroyer of all human energy and effort. We would soon find that "the earth is the Lord's and the fulness thereof, the world and they that dwell therein;" and that he who feeds the birds of the air, and clothes the lilies of the field, would much more clothe us, by making us the willing, the healthy, and the lively instruments in His hand for the distribution of those and countless other blessing. Let His name be praised.

Let us come together under the earnest expectations of those blessings, those harmonies and those felicities being the effects of our industrious preparation of ourselves, rather than as being in possession of them without. Let us come, determined to do all we can, and sacrifice all that may be necessary, to obtain those glorious results; intending to forgive each other all we cannot approve, rather than wishing or expecting others to be what we might wish them to be, and to think and say just what might best suit our views or notions of right and wrong. Let us, however, try to rise above all necessity for external

rules, and of agreeing to disagree, but rather striving more and more to affiliate to one standard model of true harmony, cutting off from our wants all mere superfluities, that we may be able to be charitable.

Under this view, it may be necessary for me to give some of my present opinions, above which it may be advisable for you to try to elevate me, or up to which you may have to be elevated, before we can affiliate to the best advantage.

I believe there never will be any true harmony but that which has its basis in true religion.

I believe there is no true religion but that which is truly rational; and *vice versa*.

I believe there are no truly rational conceptions but such as are formed from, and agree with the Word of God; written in both spiritual and material nature and their relations. These are the *works* of the Infinite — His *words*.

I believe this to be the standard by which all decisions ought to be made; and that they are more true or false as they approach to or recede from the metre of that standard.

I believe there can be no true harmony without an agreed standard of measurement; or in other words, without a center around which all may cluster, as every circle has a centre, every line a middle, and every single thing in nature, its most important part.

I believe then, that books must have a central book, as the standard measure of the value of other books; and furthermore, I believe the Bible is that book; — the literal, parallel, epitome, abstract or index of material or spiritual nature, the best book ever written, or that ever will be written. One best is all that can exist.

I believe the Lord Jesus Christ among men, is the central or pattern man, around whom, and around whom alone, can true harmony exist; where all and each look to His life and precepts as the standard or center of thoughts, words and actions; and cluster around him as Highest or Center.

Now my friends, don't misunderstand me. I do not say you must come into any such views or beliefs, to enter the Family of the Patriarchs; I only state my views so that you may see where I now am, holding myself, every moment of my existence, ready to let these go and adopt that which is better from beginning to the end of the category. I do this, to let you see from whence I must be brought, or to which you may have to come, before our harmony can be truly heavenly, complete and felicitous, which can only be in true affiliation, as I *now* see things. But far behind this we can have harmonies, as much above our present state of society, as the clouds above earth.

At present, I think, for candidates to come properly into the fold of the Patriarchs, they should be presented in groups of five (see pages 24 and 25) to form at once an artificial family, and if the one chosen to be sire be a previously adopted son of another family, it would altogether be more orderly, better, and thus very desirable, but never come in rapid haste, pitching in as pigs into a swill tub.

Every married man having a wife in sufficiently near affinities with himself, should bring her as part of himself. In defect of this, a father should bring a — desiring daughter, a brother, a sister, &c., that none may be excluded where proper preparations exist.

As five is a progressive number, the entrances into the Order should be on the fifth day of the week, (Thursday,) and be thence forward commemorated annually in an *eminently social* manner, at the place designated by the sire of the little band. At these gatherings (as indians smoke the *pipe of peace*) *we should eat the meal of peace*, bringing forth the bread and the wine, as the King of Peace did to our Patriarchal father, Abraham, who gave him the tenth of all.

Every Sunday should be spent in giving and receiving instructions mutually and reciprocally, and also in giving light to the world around us, so far as we can possibly reach their states prepared to receive and rejoice in it.

I hold myself devotedly ready to do my part in any place or portion of this work, for which I may be fitted. wherever and whenever the proper facilities may be presented. I hold all these views subject to reversion by upward and onward progress.

Fraternally yours, forever,

J. SHOEBRIDGE WILLIAMS.

POSTSCRIPT.—On closing that appeal, my spirit guides directed me to 1 Thes. ii, 1 to 5; without my seeing it, and told me to write it here. Then immediately the same way, Ps. lxxv, 1 to 4! Then at once Isaiah, lxiii, 15, 16! Then I was led to Rev. xiv, 14, 15, 16; Luke xxii, 43. These being *five* I am told relates to "progress." I am directed to let them guide me to two more, Malachi, ii, 1 to 7, and James i, 25th verse. Now, brethren and sisters, look at my condition and what I have just prepared, and read the above texts, and believe of a certainty that I was led to every one of them without sight or knowledge, and if you see anything worth your while to note, it may be for your good to do so. I know I had no agency in pointing out those texts, except merely my hand was used as a pointer. They are for each one according to state and condition, I am told to say.

I will go a little farther and say that after first sketching the above Appeal, I was taken with a drowsiness which is usual with me when my spirit friends wish me to have a particularly bright vision. They are all given clearer after repose when my spirit is refreshed. After reposing some time I awoke. This was about 5, P. M., 15th instant. The vision opened immediately on my waking, which is usual with me. I saw our Immaterial Alpha sitting among clouds upon a throne! His countenance and his crown beyond even a remembrance for glory. Not the gorgeous display, but the simple grandeur of them were beyond conception. I was then presented with a view of a most beautiful cross composed all of stars, on a ground of brilliant light, but the stars shone very bright above the ground. That exceeded by far any one among three years of daily visions into the spiritual spheres!

Do I gain money, credit, or any worldly consideration telling these things? Am I insane? Read this pamphlet through and judge for yourselves.

Cincinnati, August 16th, 1855.

MAJOR DANIEL GANO, JUDGE, &c.,

Having closed the subject of the attempted degradation and excommunication, I now turn to you and say, Let us, in the most friendly manner, talk the subjects over just as we might if they had all taken place between two persons in whom we were in no wise particularly interested. I could have done so at any time, so that my integrity were not assailed. Lest I might get from the true watch tower, I have forbore talking on the merits of the subject, though much pressed more than an hour by Messrs. Bayless and Alberger, wherein they wished me, and pressed me, to withdraw my communication from you, and have the matter ended; for they seemed anxiously to wish my restoration. They did not see as I did, or they would never have pressed such a proposition upon me. Had I consented to have done so, it would have been equal to saying, "The Rules are all good, the action against me has been all right, and I have been all in the wrong!" which I would neither say, nor do anything from which such a conclusion could be drawn, to save my own mundane life.

Have you any reasons which satisfy your own conscience in respect to the propriety of your taking the course you did, in such haste, during my temporary absence? Have you any satisfactory reasons why you would not let me see your reply, which you read to the Assembly? as I requested it very politely of Mr. Bayless since my return, who told me he would do all he could to prevent my getting it, as well as to prevent any thing I might write from being read to the Assembly. Have your "convictions of duty," or sense of justice and propriety, not condemned your keeping my communication of 2d inst. from the Assembly? Have you any thought that I have pursued an incorrect course in publishing this matter? If you have, what would you have had me to have done? You had hedged me about, and walled me in, so that I must submit to what my "religious and political views, my conscience, my interest and convictions of duty," all tell me is wrong, or I must appeal to another tribunal over which you have less control, to obtain if possible a just and true verdict.

I do not censure you for what has happened, neither am I the least angry with you about it. It is the effect of early education and the training of your subsequent business life, that has so peculiarly fitted and qualified you for the part that you have acted in this drama. You were especially called to perform this specific duty for society, for which no man is better qualified, as I infer with certainty from the fact that you were so singularly called to it, and your actions under that call. Your part is one for which I was by no means so well fitted, and therefore, although I was in the same house at the same time, "you were taken and I was left."

But I have my part to act too. I was at last as singularly and as forcibly called into the patriarchal drama as yourself. You know there were many, very many, test coincidences, as well as direct manifestations, in favor of my call, that you cannot deny the force of and believe in the manifestations and superintendence of spirits in any particular! I therefore say that I was called in, and that for especial purposes, for which I was fitted and qualified, part of which have been acted on the stage, but many more scenes and acts are yet to be enacted.

Just so sure as spirits can manifest themselves, and that Mrs. Mardon is a medium for spirit manifestations, or other witnesses have any truth in them, you know by manifold and undeniable tests and testimony, that I am a medium for spiritual communications and manifestations. You know also that by means of Mrs. Mardon's mediumship, upon asking if I had not seen the regalia of the fourth degree of the Patriarchal Brotherhood in the light of the spiritual world, that the answer I received was "Yes." I was also told to have one made for my own use, and many other encouraging things neither useful nor proper here to mention.

You and all my acquaintances, know I am not given to boasting or setting myself up for anything great, in, of, or pertaining to myself. *Well* I know that of myself I am nothing but a form of evils and fables, or rather of selfishness and the appearances of realities; neither are any of us anything better in or of ourselves; but thanks to God the Father of our Lord Jesus Christ, through His mediumship or mediatorial office, I am all, I am better than what is above described, and this sense that "without Him I can do nothing," having sank deep into the living forms of my being, I have been let into wisdom of which I was totally unworthy, and for which I ascribe to our Immaterial Alpha all the praise, and even this ascription is from that which is above and better than myself! I have, as I verily believe, been let into (as yet a very inceptive) knowledge of the third and fourth degrees of our Order, and trust I shall be able to assist properly qualified candidates in their elevation.

This is no fiction. The proofs that I have been so initiated are abundant and astonishing even to myself. O, Heavenly Father, may I be found worthy of being a servant in thy kingdom and a help to my fellow men, and through them to the creation below us and to heaven above us.

You, dear Major, have, I apprehend, made one mistake that is very common, yes, almost universal, that is, you thought, or so it seems, that the officers of the Order were the highest instead of the lowest, that they were the masters instead of the servants. These are the common mistakes among which you were reared, and among which you have lived, and no wonder you practiced upon them. The truth is, the present prevailing state of society is an inverted state, and most of the prevailing notions are upside down, and the above are of them.

The state of the Order of the Patriarchs under your administration was an inverted state; may I, or some others, assist you in turning it right side up. It could not otherwise be, but that the first states of our Order should be in unison with the parent stock, the subversive, up-side-down state of society. It has all been legitimately, and, of consequence, right, as the seed of the oak or any vegetable partakes of the nature and qualities of the parent stock. But that acorn or seed is suddenly unfolded into first leaves upon vegetating. These first leaves are the unfolded seed, and are the nourishers of the little infant vegetable until its own roots can supply it with nutriment.

So has been the Order under your administration. It was the sudden unfolding of the seed from the present state of society. From it the future vegetable must draw the nourishment of experience, and by constant use and good training be made an improvement upon the stock. That state of the Order which you have administered, can never bear more fruit than can the first leaves of the melons in your garden. They must yield their nourishment to the better bud of the vine, which you need a microscope to discern in the center and which can blossom and bear fruit. The first leaves, after yielding that nourishment, will wither, die, and fall off, yielding all their remaining fatness to the common soil, for the nourishment of any vegetable, that by its own proper roots, shall appropriate that fatness to its own use.

It is much better for us all to be passive, and yield obedience to every conviction of duty after having tried it, by turning the fleece as Gideon did, so as to be sure there is no mistake about it. I might say, O, that all I have ever done had been as well weighed as the last month's work! I believe had I done so, much affliction had missed me that fell heavily upon me. I am so well convinced that what I have done was right to be done, for the last month, that I can neither conceive of any circumstances possible to happen, or concatenation of them at all likely to surround me, that would begin to convince me of my course being an error. I have weighed all, as well as I was capable of doing.

Your friend in truth,

J. SHOEBRIDGE WILLIAMS.

[Late Correspondence.]

Fifth Street, near Plum, August 21st, '55.

BROTHER WILLIAMS,

In reference to the difficulties you have with the Assembly of the Patriarchal Brotherhood, I have been authorized by Messrs. Gano and Bayless, to tell you, that if you will come to the Assembly and withdraw your letter to Bro. Gano, only ten minutes, you shall have a fair trial. Will you please give me your answer in writing, before Sunday, that I may know what to say to them at the next meeting.

Your friend, THOMAS R. WALTERS.

No. 18, East 2nd Street, August 22, '55.

THOMAS R. WALTERS,

Dear Brother : — Your note of yesterday is before me, and I now reply. Tell Bros. Gano and Bayless, that I rejoice that they begin to think I have not had a fair trial, which I infer from their offering one now, as it is a sure indication of returning sanity, but that I have not the most distant idea that I shall be again tried in or before that Assembly. Please tell them further, that the first thing equal rights requires to be withdrawn is, their hot and hasty sentence; and that by a document as tangible and respectable as the sentence itself, but by no means to withdraw it on my account; first, because it can hurt me no more, and, secondly, it has done me much service, by releasing me from arduous and profitless duties, and from heavy, useless expenditures. I wish them to let it hang over me as long as they can bear it themselves, even until it shall burn up in them all the bad blood from which it emanated.

I would have you to inform them further, if you please, that I shall not withdraw that, the best and most useful letter I ever wrote, before their rules shall be consigned to the tomb of the capulets. It being harmless then, if not before, will not be likely to annoy them much.

Give to them a remembrance of my respectful consideration, assuring them that I have not the least ill will toward them, and will meet them now as cordially as before, and do them any real service in my power, even to the cutting of more cancers out of their breasts to improve their health and lengthen their prospects of life. The pangs of that operation they will doubtless bear with patience, in consideration of the benefits likely to be derived from it.

Your brother truly,

J. SHOEBRIDGE WILLIAMS,

ERRATA. — In page 25, twelfth line, for "respecting," read "respectively." In page 26, eleventh line from bottom, for "reversing," read "reserving." In the "Official," on page 31, for "Brother Goodwin read," read "Brother Gano read," &c.

NEEDLESS AND CULPABLE DISHONESTY.

I know full well that "to err is human, to forgive divine," and on the score of the common lot of human weakness, pushing Major Gano and all the Assembly on to deeds of darkness, the tendency and atrociousness of which they did not give themselves time to reflect upon, I freely forgave them, and intended, if possible, to rouse them to a just sense of their errors. The idea of real, ingrown and deliberately active dishonesty, never once entered my mind in respect to the transactions against me, and the total desecration of all the good principles of the Order, and the breach of every obligation they had taken upon entering it. I believed all to be mere mistakes.

Late developments show that the Assembly is incontestibly and culpably dishonest, and I exceedingly regret that in self defense, I am compelled to say so in addition to all the hard raps I have given them. This is the worst blow of all. They are, as I am well assured, twaddling tales to my disadvantage that they know, or might know, were false. For instance, it is said that I told the Major that I would speak three hours in favor of the course he has taken. It was before any rules were mentioned that I said what has given rise to the twaddle. It was this. During the first week of my membership, before the stone was removed from us, I said to him in presence of Mr. Bayless, "Judge, take a decided stand against voting, for under the voting system majorities tyrannize over minorities. Collect the weight of sentiment concentrated and agreeably to your best judgment decide, as James is represented to have done in Acts xv, and I will sustain you in that position, if necessary, in a speech of three hours length, before we will have voting. We have the Order of the Patriarchs, or that of well ordered families, where there is no voting, to guide us, and that is enough." This is in substance exactly, and in words nearly, if not exactly, what I said. Is it honest to put such a false coloring upon it?

One of them told me yesterday, and stuck to it, that I told him I liked all the rules but that about balloting, which is not only unqualifiedly false, but out of the question to be otherwise, for excepting in little scraps of proof sheets and otherwise, I never read them before the 13th of July. He is such a notorious gabbler and falsifier that he can do but little damage.

I so dreaded a difficulty that I was determined to get along with the rules, if possible, although it was well known I was opposed to all external rules from the first; see my letter to my family, on page 21. I dreaded to read them, and did not until compelled by duty to do so. What parts I had read were so timidly done as not to be understood.

I turn from this loathsome scene to one that suits me much better. I wish to get up a club or society for the purpose of maintaining free Sunday lectures, on instructive, purifying and progressive subjects, and to do such other things as experience and common sense may tell us are necessary, not only for our own advancement, but for that of others. The Sunday lectures are intended as a resting place for such as cannot find their proper food in any of the churches, or in any denunciatory lectures. By looking over the city, one might think every one could find his affinities somewhere, but it appears they cannot, and the chances are that one of a different kind would accommodate still another sort of enquirers among the multitudinous minds of the age,—those who wish to be elevated at their own expense, and not at the expense of others, by pulling them down, as many seem to wish. Let us build up.

I have headed a paper with a subscription of my own, of one hundred dollars payable in one hundred weekly instalments, to be spent for the above purposes, as the society or club may see right. Are there not many who can and will assist in this movement? This might seem a way in which a real good can be done. If our progressive movements do not result in good works, they are not worth a straw. I am tired of *Christianism*, *spiritualism*, *progressivism*, *sectarianism*, and all such things, that seem to delight most in pulling down what they fancy to be in the way of accomplishing their ends.

THE real words of the Infinite God are His works or actions, which are the operations or the unchangeable laws of nature. Actions speak louder than mere words spoken in air or written in a book, in Jehovah's case as in all other cases. Nature is the "more sure word of prophecy." By this standard, the word of the Infinite, printed upon all things above, below, around, and within us, are all things to be tested or measured to ascertain their genuine value and usefulness in progressive developments. There is no other fixed and sure standard but nature, the results of fixed and unchangeable laws, printed upon both spiritual and material substances.

The Bible is not exempted from this universal standard of criticism, let its fanatical adherents say what they may to the contrary. We bring it to that universal test, not fearing the result; and let it stand or fall, be established or condemned agreeably to such a decision, and not by what cavillers, skeptics, bigots, and partisans say of it.

Some of these would-be-counted-wise ones, repudiate, condemn and upbraid the Bible and its adherents, because it does not suit their selfish interests or concealed fancies. These same captious persons fret, scold, and condemn the weather or some of God's works in nature every day! There is not an oak, plant, nor animal, can grow to suit them; and yet they are worshippers of nature by their words and despisers of the Bible!

They upbraid and mock the Bible for its exhibitions of murder and of lust, seeming entirely to forget that these very passions and propensities, are the works, the words of the Infinite manifested in the animal kingdom, among beasts of prey, and among men, as naturally developed; let them remember, that the Bible, lacking in these particulars, would conflict with nature, and must be condemned when measured by nature as a standard. The Infinite, by his laws, causes the earth to quake, lava to pour forth, fires and floods to devour, wars, pestilence and famine to slay their millions; and hence if the Bible did not set forth all these as permissions and commands of Jehovah himself, it would fail of its just measure, and be condemned in nature's court.

Men can make a staff to aid the weak, or a club to knock them down; a fire to warm them, or a trap to catch them; all from the same tree, the same work, the same Word of God. The Bible, to be in like manner convertible into all the various uses of the good and the evil, the just and the unjust, must have the faculty of being changed into almost anything, of any shape, size and dimensions. Like unto the air we breathe, and the water we drink, the Bible may be used by men of all states, from the highest angel of heaven, to the lowest man of earth. It accommodates all; it harms none, unless, perchance, they abuse themselves in using it.

Besides all these external qualities belonging to external nature, suiting best, externally natural men, the Bible has an internal spiritual nature, belonging to the spiritual natural developments. Like men having both souls and bodies, the Bible belongs to both the spiritual and material universe. Like a rough, unsightly nut, unappreciated or condemned by men who never saw its interior, the Bible has a nutritious kernel, enveloping the principles of life and germination within it, that must be tasted to be appreciated.

It is in fact, an epitome, abstract, parallel or index to universal nature, the eternal Word of God. It was given or developed in mercy, which a man might carry in his pocket, read at his work, while he walks abroad, sits in his family circle or kneels in his closet, about the things pertaining to his destiny, without being obliged to turn the leaves of nature's elaborate volume to become wise, which not one in a million can do.

We confidently assert, that the more this subject shall be scanned, the more the Bible shall be brought to the true test of nature's laws, the more truly its parallelism, its identity with them will appear; and the higher in the estimation of every truly great and good man it will be held. Its apparent defects will be seen to be its greatest perfections; its marked deformities, its rare beauties; and its supposed divergencies, will be seen to be its truest parallels.