

# THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing"—Jesus Christ.

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## WHEATON COLLEGE.

### THE SUBSCRIPTION.

When this number of the *Cynosure* reaches its subscribers, only one week of the time set for the liquidation of the debt of Wheaton College will remain. Hence any desiring to aid in this important work must do so quickly. With gratitude we are able to say that the subscription at present foots up *thirteen thousand seven hundred twenty-five dollars*. This leaves less than six thousand dollars to be raised and if every one who reads this article were to sit down at once and give to this work what he or she could, the whole would be raised and more.

Do not delay this matter because you can give but little. Do not hesitate to do all that you can. This College has been greatly honored of God in setting forth the Gospel of Christ as distinguished from and opposed to the idolatries of these times. Give to it now the assistance necessary to send it out unembarrassed by debts into the great field which is opening before it.

Students, parents, and others interested will remember that the fall term opens **SEPTEMBER THIRD**, Tuesday, instead of Thursday as heretofore.

Address subscriptions to Prof. C. A. Blanchard, Wheaton, Ill.

## Notices.

### VERY IMPORTANT.

"*Cynosure*" means a special call upon our subscribers. Let us interpret it. It is the date of this paper, August 22, 1878 and whenever it appears on the address label means that the subscription expires with that date. Please renew before the week is passed.

### ELDER RATHBUN.

To the friends of the anti-secret cause in Iowa and Missouri:—By the blessing of God I am able to take the field again for Christ and reform. Expect to begin work next week. Shall remain in Iowa till September 2d, then start for Missouri to meet Bro. Needles. Hope the friends in Missouri will arrange for work during the entire month of September. Bro. Needles will please arrange the appointments and publish them in the *Cynosure*.

D. P. RATHBUN,

Blairsburg, Iowa, Aug. 15, 1878.

### SOUTHERN IOWA.

Appointments arranged for Rev. D. P. Rathbun by the State Committee:

Aug. 14th. Palo Alto, U. P. church, south of Newton 3 miles.—James Hill, Newton.

Aug. 15th. Pella.—J. Talbot.

Aug. 16th. Monroe.—Dr. McCleery.

Aug. 17th and 18th. Indianola.—Wm. Graham.

Aug. 19th. Lacona.—Dr. Miller.

" 20th. Chariton.—Rev. A. McCartney.

Aug. 21st. Corydon.—Rev. L. Proudft.

" 22d. Centerville.—D. C. Campbell.

" 23d and 24th. Birmingham.—J. N. Norris.

Aug. 25th and 26th. Pleasant Plains.—Friends' Society.

Aug. 28th and 29th. Columbus City.—Rev. Jas. Brown.

Aug. 30th. Ainsworth.—Rev. N. M. Brown.

Aug. 31st and Sept. 1st. Spring Creek.—Baptist church, seven miles west of Burlington on road to Denmark, Rev. Joel H. Austin, pastor. Address Bro. Austin at Burlington, Iowa.

N. B.—Bro. Rathbun is appointed by the committee selected by the State Association for the purpose of securing lectures. He is dependent for the present on the liberality of the friends of the cause for support. Let there be liberal contributions taken up at each point. The names given at the different places are known whole-souled friends of truth to whom the agent can go for aid and direction. These brethren will please have the announcements made and also direct and aid Bro. Rathbun to reach the place of the next appointment. Let the light spread.

JAMES McCLEERY, Ch'n of Com. Marshalltown, Aug. 5, 1878.

### MISSOURI.

Let all friends of reform throughout the State who desire to hear Bro. Rathbun lecture on Masonry and open the lodge write at once. Bro. Rathbun has been a Master Mason for 15 or 20 years, and understands all its workings. Let us arrange for a State meeting, and if the friends will write at once we can have our meetings in regular rotation, and save time and expense. Bro. Rathbun will be here soon. GEO. W. NEEDLES, Cor. Sec'y. Office American Freeman, Albany, Mo.

### MICHIGAN.

Rev. E. Mathews, of Brooklyn, Jackson county, desires to give notice to friends in Michigan that he is ready to fill any appointments on week days for which arrangements can be made. From August 20th to 30th he will be in Summerfield, Ohio, and vicinity and can lecture at points on the route. Address him till August 16th at Brooklyn, Michigan; from that time till the 26th at Summerfield, Ohio, care Dr. R. B. Taylor.

PAST MASTER RONAYNE's appointments for September, as at present arranged, are as follows, subject to necessary alteration of which notice will be given:

Kewanee, Ill., September 3rd, 4th and 5th.

Winfield, Iowa, September 9th, 10th and 11th.

Birmingham, Iowa, 13th, 18th and 14th.

Adel, Iowa, 17th, 18th and 19th.

College Springs, Iowa, 23rd, 24th and 25th.

Indianola, Iowa, September 30th and October 1st and 2nd.

St. Charles, Iowa, October 3rd, 4th and 5th.

### INDIANA.

The Sixth Annual State Convention of Indiana opposed to secret societies, will meet at Spiceland, Henry county, Oct. 9, 1878; commencing on the evening of the 9th and closing on the evening of the 11th. Edmond Ronayne and other prominent speakers are expected to be present. We greatly desire and fondly hope that there be a full representation from both county associations and all Christians, who are workers in this cause, and who sympathize with this work, and are friendly to the reform.

And dear brethren, remember this is for Christ, no sacrifice should be deemed too great made to honor him and his cause.

Delegates to the convention coming by way of railroad will be met with conveyances at both Newcastle and Dunreith.

Signed on behalf of the executive committee.

DR. G. W. CHAMP, Chairman.

## Topics of the Time.

The labor problem is taking on more desperate features, until we are threatened with a repetition of such mobs as gathered in the cotton districts of England in the days of the Peels. The California papers tell us that not only are tramps burning machines in the field but are even setting fire to the ripe standing grain itself that they may bring the owners to terms as Sampson did the Philistines. Across in Ireland, too, the peasants of Limerick have taken to burning barns and hay-ricks, and smashing gates for a little revenge against the introduction of machinery. No good can ever come to the authors of these outrages, but this is a consideration they have little regard for in the blindness of their revenge for supposed wrongs.

In Europe where the demonstrations of this kind are met by force, there is war already. The commune shoots at the Emperor and the communist's life is taken. On the same day last week that Hoedel is hung, the chief of the Czar's police is shot by another detachment of the communist army and the arrests of Nihilists and Pan-slavists are said to be almost without number. Thus monarchy will go on crushing and communism

biting back—an irrepressible and perpetual conflict. With us such evils are more likely to grow until the disease comes to a head, and then the nation applies the desperate remedy of war. Let it be the labor of press, pulpit and legislator to remove the roots of this cancer. There is power in our American institutions, above all in the Gospel of the Son of God, to purge the blood of the nation from the poisonous doctrines of the commune. Let us use the remedy in time.

The yellow fever scourge is surely and swiftly stealing up the Mississippi Valley. Memphis, not yet recovered from its attack a few years ago, warded it off a few days by a vigilant quarantine, but last week one half the population had fled northward. Cincinnati, Louisville, Pittsburgh and St. Louis are taking every precaution to bar out the plague and the Illinois State Health officers are stationed at Cairo to guard their trust; while two car loads of fruit from New Orleans have been stopped on their approach to this city. The ravages of this smiting pestilence will not cease in some localities till like a fire it has burnt up all about it, and whatever relief is offered must be given quickly. Avenues by which aid can be forwarded will doubtless be opened this week through the North, and the Howard Association is on the ground at every important point, to nurse the dying and bury the dead. The Catholic churches of New Orleans are turning for help toward that Mercy to which David looked when his people were smitten; and their example may well be followed in churches all over the land.

The New York *Tribune* has just published a long article on the Knights of Labor, which numbers now on this authority, 800,000 members. The order is said to have originated with the weavers of Philadelphia where the headquarters are located. The strikes of last year multiplied its membership and the agitation of currency questions gives it indirectly many accessions. It aims at the capture of the "National" and "Greenback" parties, as the late Shupe quarrel at Syracuse proves. The policy seems to be the union of all the trade lodges into one, when a strike can be begun which will be irresistible. Such after all might be a blessing in disguise; it would affect the lodge system much as the rebellion did slavery.

## THE SECRET OF NIAGARA.

DEAR CYNOSURE:—At the literary entertainment given by the Old Settlers' Club of Waupun, Wisconsin, it was stated by the editor of the *Waupun Times* (an adhering Mason and a member of the First Baptist church) that the printing press used by Miller to publish Morgan's expose of Freemasonry, was the first printing press ever used in Waupun, Wisconsin. It was then owned by Eli Hocker. He is a lawyer residing here now, and I believe he has no sympathy with Masonry. So far Waupun might feel honored, but he adds, "It is a question whether that expose killed Morgan or whether it killed Masonry." Of course this Masonic thrust had the effect to fill the minds of the substantial and honorable portion of the Old Settlers with disgust as well as grief.

Then came a solemn echo,  
Murmuring from the wave,  
And hearts beat with emotion,  
They thought of Morgan's grave.

They thought of that cruel murder,  
And other deeds of blood;  
They thought of the wicked order,  
And Masonic hardhood.

And hearts that had been mirthful,  
Thinking of by-gone days,  
Of the many friendly greetings,  
And the dear old-fashioned ways;

Began to beat with sorrow,  
Began to beat with shame,  
As over them regardlessly  
Was hurled the martyr's name.

They thought of the deeds of murder,  
Of scenes through which we've passed;  
They thought of the cruel order,  
And prayed it might not last.

Thought of the dreadful anguish  
The widow had to bear,  
Of the stifled groan of Morgan,  
And his orphans' deep despair.

His winding sheet the waters,  
Shall wash from shore to shore,  
Until their temples crumble  
To rise again no more.

And as that mighty river  
Glides onward to the sea,  
It shall bear the glorious message,  
That the nations shall be free.

Free from the great despoiler  
Of truth and law and light,  
From every secret order,  
With oath and pagan rite.

Till the dreadful reign of darkness,  
With its fiendish plot is o'er,  
And the blessed name of Jesus  
Shall be suppressed no more.

Mrs. L. C. ANDREWS.

## THE SURVIVORS OF THE MORGAN TRAGEDY.

LEWISTON, Niagara Co., N. Y.,  
August 5th, 1878.

MR. EDITOR:—Within the past few years the Broken Seal, Vallance's Confession, the Report of the Lewiston Committee, and other works of kindred nature have fallen into my hands and been perused with the most thrilling interest, as I was a Lewiston boy, and from my earliest childhood personally acquainted with many of the prominent characters who aided in the assassination of Capt. Wm. Morgan in the fall of 1826. Many a penny have I, along with other playmates, earned by pulling off my shoes in front of John Beardsley's tavern and singing out "Ma-ha-bone, sir," to an old Democratic Mason who lived on the Falls road, and always got pretty full when he came to the village. Of course the Anti-masons put us up to this sport, and we had to make Dexter's time for a block or two, well knowing what a good,

sound spanking would be the result if we were caught. This Morgan scrape completely broke up society in Niagara county for a time, and engendered a bitterness that even to this day will crop out. For years the school children would pull hair and scratch each others faces, in school and out of school, at any allusion to the part parents or friends had taken in this dark tragedy. I have made it a special business during my visit here, after an absence of twenty-five years, to gather up all the details possible from the few survivors cognizant with the facts, and here they go for the benefit of your *Cynosure* readers.

Capt. Van Cleve, an old retired sailor, well known all over the lakes, tells me that he was then clerk of the steamer Ontario, and that the steamer did land at Fort Niagara a large party of Masons who came from below to hold a consultation as to what disposition should be made of Morgan, then confined in the magazine. On Friday last, Aug. 2nd, Capt. Van Cleve drove me down to Youngstown to interview Samuel Chubbuck, the only survivor of the five who drew blanks from the eight tickets deposited in the death-dealing box. I found him alone at the residence of his daughter, Mrs. Clark, and feeling that my mission was a delicate one, approached it by first referring to the many pleasant reminiscences of those earlier days, then asked him if he was aware that works were now in circulation clearing up the mystery in which his name had been so darkly associated. His reply being in the negative, I asked him if he would accept them as a favor from me, as they had become a matter of history. He accepted my proffer most cheerfully, and I have since taken the pains to mail them all to him. Mr. Chubbuck is a feeble old gentleman numbering nearly 84 years, but his mind is clear and he remembers all these unpleasant circumstances as if but events of yesterday. He told me that it cost him fifty acres of land on the American side of the railroad suspension bridge—the site of the present village, and worth to-day one million dollars—a nice farm in the town of Lewiston, and one thousand dollars in cash, besides eight years of persecution in the courts before he got rid of this "devilish scrape."

I have just shaken hands with Josiah Tryon, now 81 years of age and he verifies to me his statement given fifty-two years ago, that he did meet Samuel Chubbuck, Noah Beach, James L. Barton, Gen. Whitney and Timothy Shaw at the five mile meadows—better known of late years as the Calvin Hotchkiss farm—on that beautiful September morning, as he was driving a friend to Youngstown after the ball at Lewiston. This, he said, was the squad of men who drew the blanks, while Henry L. Vallance of Niagara, Can-

ada side, Col. King of Youngstown, and Eli Bruce, sheriff at Lockport, were left with the three death tickets in their hands, compelling them to carry out the sentence against Capt. Wm. Morgan. He was gagged, taken out of the magazine at Fort Niagara, over which floated the American flag he had so heroically defended during the war of 1812, and after receiving assurances—never intended to be fulfilled—that his family should be informed of his untimely fate, stood up like a true soldier and quietly submitting to the tying of weights to his body, as Vallance says, "using all my skill to make them fast," was pushed overboard, sinking to his watery grave. And all this simply for doing his duty in exposing a rotten institution that he was satisfied was fast sapping the foundations of our government and Christianity itself, and to-day ranks no higher than a circus company. HERSCHEL.

## WHY DON'T THEY?

If Masonry is "the most moral institution that ever subsisted," as the chief standard Masonic authority (Webb) declares it to be, then why do not Masonic clergymen preach it from the pulpit? Why do they not urge young men and women to join an institution so pre-eminently excellent? Why do they take an oath that they will not disclose the moral excellencies of Freemasonry? Nay, why do men pay their money to hear ministers preach who keep back valuable truths from their hearers?

A minister of the Gospel is bound to preach moral truth, and the whole moral truth. He has no more right to take men's money from them for preaching partial truth than he has to tear chapters out of the Bible. Every human being has a right to the truth as he has to the sunshine, and air, and water. A minister of the Gospel has no more right to withhold truth than has a witness on the stand. If Masonry is the most moral thing in the world, he is bound to tell his hearers so and urge them to get it.

It was not the money that Ananias and Sapphira kept back that rendered them guilty; it was the concealment and deception that they practiced about it. Masonic ministers practice concealment and deception with their hearers by hiding from their knowledge the fact that they belong to an infamous institution that pretends to be righteous. They keep back a part of the truth. At the time when Ananias and his wife kept back a part of what had been devoted to the Lord, the Apostles were trying to announce the whole truth to the world. Freemasonry claims to be devoted to the Lord; and yet Masonic ministers keep back from their hearers a knowledge of this fact. They do not preach Masonry openly and boldly as the Apostles preached Christ. It is not easy to know that

a minister is a Mason, unless you bring him to an issue, as Ananias and his wife were brought, and even then he is apt to equivocate and prove false.

The Apostles who dealt with the deceiving couple did not confine themselves to the mere fact that Christ was the son of God and that men must therefore believe in him, but they also declared that the Jews had crucified this Son of God, and had hence come short of the favor of God. It is *you*, said St. Peter, who have destroyed the Prince the of Life. Does our modern preacher of Christ ever tell his Masonic hearers that it is *they* who are dishonoring and destroying the Prince of Life? No; and yet that is precisely what the Masonic Sanhedrim is doing. Our modern apostle while preaching Christ, often secretly belongs to the Sanhedrim that crucifies him afresh! And this is a fact which he never lets any body but members of the Sanhedrim know! He hedges himself in; he does a little on both sides; he makes himself safe by double-face action; he is all things to all men, good to the good, and bad to the bad; he tells his Christian hearers not to swear at all, and then connives with his Masonic hearers to swear to almost anything, no matter what; he tells Christians that all valuable moral mysteries have been revealed by Christ and his Apostles, and then pretends, as a Mason, that he is possessed of valuable mysteries that, like those of the cancer doctor, never can be revealed; he extols the church of Christ, but at the same time sustains an infamous pot-house institution that pretends to be the most moral institution ever known, and while administering the sacrament as a Christian minister, he makes a mockery of it as a Mason! These are facts which, though part of the truths dedicated to God, he, like Ananias, conceals and keeps back.

Let us hope that preachers of such infamous duplicity are destined to fall at the feet of men of sincerity and truth, and that the young men of the rising generation will arise and carry out their lifeless and worthless carcasses to the graves of the buried past!

Freemasonry is either right or it is wrong. If it is right, then preach it openly and manfully, but if it is wrong, then denounce it fearlessly and with decision. There is no patriotism here in the United States but the truth, and he who betrays or conceals that is a traitor to his country. To belong to a clandestine institution which compels one to wink, to nod, give grips, and make monkey-signs and grimaces, is not an institution to which any one should belong who calls himself an AMERICAN.

There were tramps in the old Grecian days, and when Pisistratus was walking out one day, he was accosted by some of these parasites. He said, "If you want beasts to

plow your land, I will lend you some; if you want land, I will give you some; if you want seed to sow, you shall have it; but you must work." They left his domains for a more congenial climate. The same characteristics remain. Tell most beggars that there is a five-course dinner under the saw-horse and they turn pale and vanish.

#### BEAUTIES OF THE OATH.

BY D. B. TURNEY.

So you are an Entered Apprentice; and the brother appointed to post you in the lecture, keeps you in memory of all the disgraceful features of your initiation. See Ronayne's Hand-Book, p. 54:

"Q. What is the penalty of your obligation?"

"A. Binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by the roots, and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an Entered Apprentice Mason, so help me God and keep me steadfast in the due performance of the same."

Here we have an unlawful, inhuman and barbarous death penalty, suitable only for a clan of cut-throats and criminals to take, with an awful act of blasphemy to keep it company. Any minister who regards such a ferocious obligation as binding, is either a clannish cut-throat creature who disgraces the sacred desk, or he is too ignorant to be personally accountable for his conduct. In the first named case, the lack of opportunity is all that preserves him from criminal conduct; and in the latter case, he has reason to congratulate himself that the "Morgan murderers," Assassination fellows and Active Mah-hah-bone men, A. F. and A. M., have not yet appointed a fool-killer.

These are the two classes of ministers who say that C. G. Finney, Edmond Ronayne, Henry Cogswell and D. P. Rathbun "perjured" themselves. And the same ministers who thus speak, fail to see their own "perjury" in the very act of denouncing these renouncers. They unwittingly reveal their secrets themselves, though they also exhibit the very spirit of Cain toward the more open and honorable expositors of the Mah-hah-bone fraternity.

One of the ministers of the M. P. church who had been initiated, wishing to find out my relation to the fraternity, took me by the right hand and pressed the top of his thumb against the first knuckle-joint of my first finger, and I of course pressed my thumb against his knuckle. Then he said, "What is this?" I replied, "The grip of an Entered Apprentice Mason." "Has it a name?" asked the brother. "It has," I briefly responded. "Will you give me?" he inquired. I retorted, "I did not so receive it,

neither will I so impart it." "How will you dispose of it?" was his next question. "I will letter and syllable it," suggested I. "Letter it and begin," remarked he, after a little hesitation. "Begin you," requested I. "No, you must begin," declared he; and I commenced, "A." "B," said he; "O," softly ejaculated I. "Z," continued my respondent. "Bo," uttered I. "Az," said he. "Boaz," exclaimed I in a soft tone. He then asked me where I joined, and when I told him that I never had joined at all, he looked almost sick. This will be such a nice little incident to relate, and it gives me such an exalted opinion of those Freemasons who say, "Oh, you don't know anything about us." Those who are the loudest in saying this, will feel the force of the fact that we know enough about the order to pass muster any how. But really, is it any credit to know men who are willing to adhere to obligations that have such a cut-throat penalty as this Entered Apprentice degree?

So far, I seem to be greatly in the minority in the Methodist Protestant church on this question; but I shall continue to fight this giant evil. The Freemasons can silence me by crushing me, and in no other way. They are fast coming to know this. However, I do not doubt that I shall finally be on the successful side. Every Bible in the land is a protest against Freemasonry. The cable-tow and hoodwink are doomed.

#### THE LEGEND OF HIRAM AND THE TEMPLE OF ENOCH.

To believe that Masonic prayers, anthems, exhortations, etc., as they appear in Masonic monitors, are addresses to the throne of grace, petitions to the living God, is about as senseless as to give credence to the literal truth of the Hiram legend, or the history of Enoch's marvelous underground temple. They are all mere external forms to cover internal, esoteric ideas. The legend of Hiram and the Temple of Enoch are but astronomical riddles, or enigmas, so to speak. Briefly, the following are the outlines of the Hiram legend.

Hiram is the Sun, the star which gives us light by day. His troubles are the incidents of his annual course of travel through the signs of the zodiac, something akin to the labor of Hercules—a record, in fact, of his astronomical life, death, and resurrection. The fifteen Fellow Crafts who conspired to obtain the Master's Word, are the twelve signs of the Zodiac, and the constellations Draco, Ursa Major, and the Serpent. The twelve who recanted are the twelve signs proper. The three who persisted in their murderous course were the wicked constellations named, which bring on winter. The Master's word lost is the generative power, light and heat of the sun, which obtain from the vernal equinox to the summer solstice. The hour of high twelve is

the precise period of the sun's entrance into the sign Cancer, when he obtains his greatest northern declination. The *Sanctum Sanctorum* is the sign Cancer. The temple of Solomon (the house of the sun) is that part of the physical heavens circumscribed by the whole twelve signs of the Zodiac. The east, west and south gates, the points of assault, are the two equinoxes, and the winter solstice. (Here is a Masonic *faux pas*. The sun when assaulted in the *Sanctum Sanctorum* of our hemisphere is assaulted at the summer solstice and that is the north gate). Low twelve is the sign of Capricornus, where the sun attains the lowest point of his degradation. The grave six feet perpendicular is the Zodiacal Arch described by the six winter signs. The due east and west of the grave is the measure of that arch from the autumnal to the vernal equinox. Jubela, Jubelo and Jubelum are the three wicked constellations already named, who assault the sun (metaphorically) when he enters Cancer and attains the solstice of summer called the high and holy hill. Grand Master Hiram's death (which consists in the shortening of the days and the lengthening of the nights) is the retrograde course of the sun toward the southern hemisphere from the moment he arrives at the summer solstice. The Grand Master's burial at the brow of the hill (the autumnal equinox) west of Mount Moriah (the summer solstice) is the sun's entrance into the sign Scorpio, after he has passed the line of the equator, been weighed in the balance (Libra), found wanting, and declared dead. The fourteen days in the grave alludes to the loss of lunar light from the moon's full in Scorpio until she arrives in Taurus where she unites with the sun in our hemisphere, renews herself, and collects his fire on her disc for the next fourteen days, after which she is found united with him in the superior parts of the signs until he again becomes lost in the hemisphere of winter. Masons, being the children of the sun, are necessarily "the suns of light." Their mortality is based on the eternal conflict between light and darkness in the physics of nature. Themselves being the children of light, it of course follows that the outside world are the children of darkness or the devil. Hence, as physical light wars upon physical (?) darkness, so wars Masonry upon the outside world. This, then, is the Alpha and the Omega, the beginning and the end of the Hiram legend, and of the great esoteric of the institution that murdered Morgan in 1826 and throws rotten eggs in 1878.

Now for the Enochian myth of a temple containing nine arches underground. There are twelve signs in the Zodiac and to each sign there are thirty degrees, making in all three hundred and sixty. Now add

the numerals 3, 6 and 0, which compose this circle of 360 degrees and you have nine for the sum. This, then, expresses the number of Enoch's Arches. Now the arches consist of the nine signs of the Zodiac extending from the summer solstice to the vernal equinox. These are Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius and Pisces. At the summer solstice the word being lost, it is buried in the sign Pisces. This is the ninth arch. Here it will be found at the northeast corner of the Temple just as the sign Aries, with the sun in conjunction arrives at the vernal equinox, where the sun regains his generative power. The three Sojourners or Masters who discover the precious treasures in the ninth arch are the signs, Aries, Taurus and Gemini. Aries is the chap who first gets hold of them, as he immediately succeeds Pisces. The phallic character of the Ark, the Rod, the Pot of Manna, etc., as given by Masonry, forbids expression through the columns of the *Cynosure*. The six days Enoch (Aries in the summer hemisphere) was occupied in making these nine arches comprise the six solar months which transpire from the vernal to the autumnal equinox. Here now is the whole history of Enoch's wonderful exploits, briefly told. The phallic power (the eternal life) of Masonry is denoted by the columns of the Junior and Senior Wardens. These are what Isis consecrated to the mysteries. Look well to the East—the South—and the West.

J. H. H. WOODWARD.

#### A THOUGHT FOR INFIDELS.

"No candid observer," says the *Springfield Republican*, "will deny that whatever of good there may be in our American civilization is the product of Christianity. Still less can he deny that the ground motives which are working for the elevation and purification of our society are strictly Christian. The immense energies of the Christian church, stimulated by a love that shrinks from no obstacle, are all bent toward this great aim of universal purification. These millions of sermons and exhortations, which are a constant power for good; these countless prayers and songs of praise, on which the heavy-laden lift their hearts above the temptations and the sorrows of the world, are all the product of faith in Jesus Christ. That which gives us protection by day and night—the dwellings we live in, the clothes we wear, the institutions of social order, all these are the direct offspring of Christianity. All that distinguishes us from the pagan world—all that makes us what we are, and all that stimulates us in the task of making ourselves better than we are—is Christian. A belief in Jesus Christ is the very fountain-head of every thing that is desirable and praiseworthy in our civilization, and this civilization is the flower of time. Humanity has reached its noblest thrift, its grandest altitudes of excellence, its high-water mark, through the influence of this faith."

SHOULD CHRISTIANS BELONG TO  
SECRET SOCIETIES?

This question is a very grave one, and one not to be treated with careless indifference or neglect by any member of the body of Christ, for if it be the duty of one of God's children it must be the duty of all in taking such a step. If God sanctions such societies, his blessings must as a natural consequence rest upon them. But where in all God's revelation do we find this obligation stated, or the least proof that such relationship with secret societies is a duty or binding on the church in any age or dispensation. I know of none whatever; but I do find striking testimony that utterly forbids any Christian entering such fraternities—testimony that falls directly from the lips of Jesus, our governor and king, and so long as Christians walk in harmony with this counsel just so long will they be debarred from holding any such connection.

The testimony to which I wish to call the attention of all is this, "Swear not at all; neither by heaven, for it is God's throne, nor by the earth for it is his footstool, neither by Jerusalem, for it is the city of the great king. Neither shalt thou swear by thy head, because thou canst not make one hair white or black," or, as James says, "Neither by any other oath," etc. In order to enter such societies an oath must be taken, and some of them are indescribably horrid. Here then Jesus forbids even the first step in that direction. What must have been Christ's object in placing such exceedingly strong barriers in the way of his disciples. It certainly must have been a good and important one. He well knew the danger and untold evils of such secret societies, and their character. Hence he closes up every avenue that leads to such demonstration. Oh, I am so glad that he did! He did not wish to have his disciples hold communication with devils, but to be a separate and distinct people zealous of good works.

It must be admitted on all hands that secret societies are worldly combinations or monopolies and all who enter them are sworn to sustain each other in all their acts and deeds. When a professed Christian, or Christian minister joins these fraternities, can he do more to join the world? I think not. The direct testimony of inspiration comes home with emphasis and power just here, "Whosoever will be a friend of the world is an enemy of God." If it is right for Christians to join hands, voices, and sympathies, with these brotherhoods, why not allow all members of secret societies to join hands, voices, and sympathies with the church? One seems to be just as reasonable and righteous as the other; then where is the line of demarcation betwixt the church and the world? Christ said to his disciples, "I have chosen you out of the world therefore the world hateth you." How Christians cleansed from all sin by the precious blood of the Son of God, sanctified by the Holy Ghost, and filled with God's love and peace, can have any affinity for such associations is a very strange enigma to be solved, some of God's people who have held membership with these fraternities previous to their conversion, as soon as converted break these alliances and walk no more with them. This is all right.

One great and grand reason why the professed church has so little

power in the world in this day and age is, because there is so much mingling and commingling of good and bad influences, and this evil can never be remedied until the churches are emancipated from all such alliances and stand together as members only of the body of Christ. Not long since a man died with the delirium tremens in our place. He was a Mason, a Masonic funeral was held. Masons from the surrounding country were present wearing their glittering regalia, and a Masonic Advent minister, clothed in high regalia officiated on the occasion. I ask in all candor, does God sanction such proceedings in his church? I can't believe it for one moment. Let all of God's people who expect to be saved when Jesus comes cleanse themselves from all such wrongs. — *Advent Christian Times.*

WASHINGTON AND LA FAYETTE.

In the notice of "An Historical Bible," in the January number of the *Bibliopolist*, the following statement occurs:

"At the time Washington had his headquarters at Morristown, N. J., a part of the jewels and furniture of St. John's Lodge was loaned to the 'traveling lodge,' formed in part of the Colonial Army then wintering at Morristown. Among the things so loaned was this Bible; and during the winter, General the Marquis of La Fayette, then with the army, was entered, passed, and raised to the sublime degree of a Master Mason. This Bible was used in the ceremonies, and La Fayette took his obligations upon it. It is known that Washington officiated as 'Master' on these occasions."

The claim here put forth will not bear investigation. That portion of the American Army under the immediate command of Washington, had its winter-quarters at Morristown on two different occasions. The first time was after the battle of Princeton, January 3, 1777; the second during the winter of 1779-80. As La Fayette was not in this country either of these winters, it is certain that he was not "entered, passed, and raised to the sublime degree of a Master Mason," and that Washington did not "officiate as Master on these occasions." A few facts and dates will make this apparent to the dullest comprehension.

La Fayette arrived for the first time in this country at Georgetown, South Carolina, April 19, 1777. Two months later we find him still in that State, as will be seen by a letter dated, Charleston, South Carolina, June 19, 1777, in which he states that he hoped "to set out for Philadelphia in two days. Our route is more than two hundred and fifty leagues by land." (Sparks, Vol. V. pp. 451-2.) From this it is evident he could not have been in Morristown the previous or first winter the army was encamped there.

In October, 1778, La Fayette asked, and on the 21st of that month Congress granted him unlimited leave of absence to go to France. (Sparks, Vol. VI., p. 504.) He sailed from Boston, January 11, 1779. (Sparks, Vol. VI., p. 137.) April 27, 1780, he wrote to Washington announcing his arrival in Boston. May 11th he arrived at Morristown, and stopping only a single day to consult Washington, he hastened on to the seat of government. (Irving IV., pp. 37-8.) It is therefore clear that he was not

at Morristown in the winter of 1779-80, when the army was in winter-quarters there the second time.

It is known that as early as 1768 Washington had ceased regular attendance at the lodge, as it will be seen by his letter to Rev. G. W. Snyder, Fredericktown, Md., dated September 25, 1798, in which he says: "The multiplicity of matters which pressed upon me before, and the debilitated state in which I was left after a severe fever had been removed, and which allows me to add little more than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over English lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice in the last thirty years." (Sparks, Vol. XI, p. 314.)

One of the occasions here referred to was the celebration of the anniversary of St. John's Day, December 28, 1778, at Philadelphia. In a report of the proceedings in the *Pennsylvania Packet*, January 2, 1779, although the presence of Washington is particularly mentioned, it is only as a private brother.

In addition we have the following from the records of King David's lodge, in Newport, R. I.:

"Regular lodge night, held at the house of Mr. James Tew, Wednesday evening, the 7th February, 1781-5781. A motion was made, that as our worthy brother, His Excellency General Washington, was daily expected amongst us, a committee should be appointed to prepare an address, on behalf of the lodge, to present to him. Voted that the Right Worshipful Master, together with brother Seixas, Peleg Clarke, John Handy, and Robert Elliott, be a committee for the purpose, and that they present the same to this lodge at its next meeting, for their approbation." "At a lodge meeting held by request of the Right Worshipful Master, February 14, 1781-5781, the committee appointed to draft an address to our worthy brother, His Excellency General Washington, report, that on enquiry they find General Washington not to be Grand Master of North America, as was supposed, nor even Master of any particular lodge. They are therefore of the opinion that this lodge would not choose to address him as a private brother; at the same time think it would not be agreeable to our worthy brother to be addressed as such."

Early in March, when Washington arrived in Newport, to communicate with the French commanders on points that could not be safely intrusted in writing, the citizens of Newport received him with a public address, expressive of their attachment, their gratitude for his services, and the joy they felt at seeing him among them. (Sparks, Vol. I, p. 354.)—*Bibliopolist.*

PROF. GOLDWIN SMITH ON THE  
BERLIN SETTLEMENT.

Professor Goldwin Smith has written a letter to the London (Ont.) *Advertiser* criticising the Berlin settlement of the Eastern question. Among other things, Professor Smith says:

The treaty of Berlin gives Russia all she sought. It gives her all Bessarabia; it gives her everything she coveted in Asia. The decision of Bulgaria is all in her favor if she has any bad designs, since two weak Bulgarias will be more liable to her influence than a single strong one.

The sufferers by it are the objects of Tory antipathy, the oppressed and struggling nationalists—Bulgaria, Roumania, Serbia, Montenegro, Roumelia, Greece. Bulgaria is divided; Roumania is dismembered; Serbia is disappointed; the gallant Montenegrins are sacrificed to Austrian jealousy; Roumelia is thrust back under the Turkish yoke; Greece, after being restrained from helping herself, and taking advantage of Russian assistance, is cut off with a paltry rectification of frontier; while Thessaly and Epirus are again consigned to the prison-house of Ottoman cruelty and extortion, and unhappy Crete is given back to her murderous oppressors. As the price of this betrayal, England receives Cyprus, about which Russia cares nothing. People who raise a shout of triumph over this acquisition seem to have forgotten that Nicholas himself offered England Egypt and Crete. Cyprus is of no use to England except as the possible base of a vast scheme of filibustering aggrandizement in Asia, which dazzles the imagination of the music halls, but does not dazzle Lancashire or Scotland. Aggrandizement seduces the nation from the path of honest industry, on which the wealth and happiness of the people really depend, and it imperils domestic liberties, which, though not supremely dear to the Tory aristocracy, are supremely dear to the Liberal party. The danger to those liberties is not merely prospective but present; not only in the case of the Sepoys, but throughout these transactions there has been a manifest desire on the part of the Tory government to set the authority of Parliament aside and to restore the arbitrary power of the crown. By the assumption of all the liabilities and expenditure attending the Protectorate of Asiatic Turkey without the sanction of Parliament a wide step is taken toward the revival of the system of government which has always been the object of the Premier's servile and bombastic admiration.

Return News.

FROM SOUTHERN INDIANA AGAIN.

OAKLAND CITY, Ind.,  
Aug. 12, 1878.

EDITOR CYNOSURE:—On the 20th of July last, Edmond Ronayne, Esq., appeared in our little city. His business here was to work before the public the three degrees of Freemasonry. The programme was carried out as stated by Mr. W. Richie, this gentleman being prime mover in the anti-secret cause as it is developing in this part of the country. We say further in favor of Mr. Richie, that he is a man of great integrity. He espoused the cause of freedom in favor of the colored race, away back during those days when none but God-fearing men would declare openly against the barter and sale of men's souls! It was but natural that Mr. R. would, at the proper time, help to educate both young and old in what formerly has been called the "Mysteries of Ancient Freemasonry."

In his letter Mr. R. forgot to note the "component parts" of Ronayne's lodge. When organized and ready

to be "tiled" it consisted in part, of five Gospel ministers who stand, in their several churches, at the top, as far as chastity and ability are concerned. Three of said preachers are seceding Master Masons, the *trio* testifying publicly to the truth and correctness of the working of the degrees. We note this fact for the gratification of our unknown brother, Thos. Baker, Sen., who makes a score of healthy remarks in the *Cynosure* of August the 8th, concerning the want of moral courage on the part of the ministry in general, when called upon to do the Redeemer's work in the matter of exposing the soul-killing doctrines of secrecy. It will be remembered that Oakland City, Ind., is the place where the ministry who have souls for their hire, do not shrink from their duty.

But to return to Mr. Ronayne and his mission. Contrary to all expectations he came prepared with an armful of Masonic text-books, to prove and to demonstrate what he had to say concerning the doings of Freemasonry. This move upon his part completely disarmed criticism, and "set the secret lions at defiance." Mr. R. proved beyond the power of any man to deny, that he had been, for several years previous to A. D. 1874, a Master Mason and an instructor in the lodge. In fact, a moment's thought will compel the conclusion that no individual could be so conversant with the Masonic ritual and catechism, unless he had been for a long time engaged in the study and practice of such things.

To all those who are seeking more light in Masonry, for more light in the ancient history of the world, for a better understanding of the doctrine of the Bible, we recommend you to procure the services of Past Master Edmond Ronayne. His presence in a working capacity, means the death of Ancient Craft Masonry. He does not simply wound, he kills!

Yours, etc., from the "South,"  
JUBELA.

#### GOOD NEWS FROM THE CAMP GROUND.

LARWILL, Ind., Aug. 15, 1877.

BROTHER KELLOGG:—As evidence that the world still moves, and that the cause of Christ is progressing, I would say that I have attended the camp-meeting at Warsaw, Ind., and there I saw men,—yes, God-fearing men, who could stand before a multitude and rebuke the hydra-headed monster secretism with great boldness. Brother McDonald of Philadelphia, told them that when they were filled with the Holy Ghost they had no time to go to the lodge. In the morning meeting one brother thanked God for full salvation and then he thanked God for salvation from secret societies, and such an amen as went up from all over the camp ground was cheering to every Christian there. O, I feel to rejoice and praise God,

my brother; don't be discouraged for in due time you shall reap if you faint not.

From your brother in Christ,  
B. B. SALMON.

#### DUPAGE COUNTY CONVENTION.

The resolutions of this convention, which met last Friday in the lower chapel of Wheaton College, are as follows:

*Resolved*, 1. That we renew our earnest protest against every form of organized secretism as injurious to public morals and the Christian religion; and we urge on all, but especially the Christian ministry, to withstand and resist this malign influence.

2. We regard the Masonic lodge and chapter in Wheaton as existing in defiance of the Christian sentiment of the people of the place and as a standing menace to religion, morality, education and civil equality; and we earnestly call on our fellow citizens who are connected with the Masonic institution to abandon it, and to dissolve their Masonic organizations.

3. We rejoice in the increasing prosperity of Wheaton College and that its testimony is emphatic against this terrible evil; and that we regard the prosperity of this college as intimately connected with the success of our reform.

4. That it is the duty of all Christian churches to withhold their contributions from missionary boards that receive and sustain adhering Masons as ministers or colporteurs on their respective fields; and that there is a pressing demand for enlarged facilities by which Anti-masons and Anti-masonic churches may reach the mission fields without going through agencies so largely controlled by the lodge.

5. That all Christian churches should exclude Freemasons from their fellowship.

6. That the secret associations of this country, of all names and kinds, are in their principles and practices opposed to the supremacy of the laws and the equal rights of citizens; and further,

*Resolved*, That it is the duty of all good citizens of whatever religion or political faith to seek the entire overthrow of all such associations and as a means to this end,

*Resolved*, That it is the duty of all persons who favor the perpetuation of American institutions to refuse to vote for men who are connected with secret clans for any office whatever.

7. *Resolved* also that a committee of three be appointed whose duty it shall be to effect if possible township and county political organizations.

*Resolved*, That this Association recommend to the National Christian Association that some plan be devised whereby members of independent churches or individual Christians may contribute to Home and Foreign Missions through channels uncontaminated by the lodge.

WHEREAS, the *Inter-ocean* of Chicago in the legitimate prosecution of its business has incurred the hostility of numerous secret lodges of that city and their abettors;

*Resolved*, 1. That we approve of the course of that paper in refusing to be controlled by the printer's union.

2. That the action of the Chicago

*Tribune* in supporting the attack of the secret unions deserves rebuke from every honorable man.

### Correspondence.

A PROTESTANT METHODIST PASTOR IN W. VIRGINIA.

GRAFTON, Taylor Co., W. Va.,  
Aug. 13, 1878.

EDITOR CYNOSURE:—The Masons are still at work against Mr. Turney. Since writing last he has held his fourth quarterly meeting at Pruntytown. There it was voted to set Grafton off as a separate work and to ask for a single man at conference; also to attach Pruntytown to Webster circuit and then call for a preacher named King (who is a Mason), and if this mission is not divided as they wish it to be, to call for him to fill this work. This was the substance of the quarterly conference action, and was principally worked up by two prominent members from this place who attended the quarterly meeting, they both being strong Masons. However some of the Pruntytown people, after thinking it over, called a meeting, and the following notice from the *Grafton Eagle* of August 9th, will rightly show how Pruntytown stands:

"At a meeting of the quarterly conference, Grafton Mission, M. P. church, held at Pruntytown last Saturday, a resolution was adopted asking that Rev. King of Independence circuit, be called as pastor of this mission. This action, apparently, was not agreeable to some of the members, and, according to public notice, a meeting of the members of the Methodist Protestant church at Pruntytown was held on Monday, which, after adopting certain preambles, etc., concerning the acts of the quarterly conference, passed the following resolution:

"*Resolved*, That we, the church at Pruntytown, do hereby express our disapprobation of the action of said quarterly conference, in so far as the instruction given relative to calling Bro. King is concerned. This disapprobation, however, does not rest on any objection to Bro. King as a pastor, for we have none, but on the fact that the action of the conference cast serious and altogether unmerited reflections on Bro. Turney, who has made us a good pastor this year, and whom, so far as we are concerned, we are anxious should be returned to us for another year."

From the same paper I clip the following notice as if they wished to counteract the above, and seemingly to prejudice the minds of the people against my husband:

"W. M. Rector has been elected delegate, and J. W. Hull alternate, to the M. P. annual conference which assembles September 11. We understand that Rev. Turney will not return to this mission next year."

It seems to me it would have been best to let the conference decide that. It appears as if put in by one of the editors, but I do not suppose it was, as they are in no way connected with our church. So it seems they would work against his

being returned to this place, or being sent to the circuit spoken of, which is a neighboring one; and how much they will accomplish at conference remains to be seen, for I am told there are many Masons among the preachers. Why I judge that Masonry is the cause of all this is their changed behavior towards us since the question of secrecy came up, which if they were but conscious of it, actions of their own gave rise to in this way: The member in the church who is a Worshipful Master (hence I call him "our" W. M.) came to Mr. Turney one night last winter during the protracted meeting and said, "Bro. Turney, you must omit meeting to-morrow night," giving as his reason for the request (command I would call it) that he would be absent on lodge business. Mr. T. made answer, "I will not." Nor did he. Since then there has been a growing coldness on his part. We have tried in Illinois, Ohio and this State and wherever we have worked or spoken against secrecy, secretists have opposed Mr. Turney and that no doubt to a greater extent than we are fully aware of.

At a ministerial meeting not long since Mr. T. accosted a minister named Barrett "Whence come you?" He gave the proper answer and they went through the Entered Apprentice and Fellow Craft degrees, when Mr. T. told him he was not a Mason. Mr. Barrett said he would not like to be the one who had betrayed it. Our W. M. says Mr. B. was "green." Thus two have unwittingly proved Ronayne to be true.

One evening we sat at the supper table of a man whose son is a Mason. Mr. T. said, "George, you won't deny that this is the obligation of the Entered Apprentice degree," and then quoted the penalty. He said, "I do deny that that is the obligation of the Entered Apprentice degree." "Well," says Mr. T. "there is one thing you won't deny. You won't deny that that is the penalty of the Entered Apprentice obligation," and he would make no answer. These are but scattered incidents, yet they show the workings of Masons and Masonry in West Virginia.

Some of the Knights of Pythias have been considerably worked up because Mr. T. told them months ago their password for the six months ending in July, I believe. One of our Masonic brethren came in some time ago to see Mr. Turney, but he was not at home. He said, "I know Bro. Turney has got some of the Knights of Pythias on their ears, but I am not troubled about Masonry. His course is hurting the church." Poor man! I think Satan's invisible hoodwink that so many men wear is still over his eyes. Masonry is getting into disrepute at Pruntytown and so it will anywhere where the people will read and then observe.

EMMA V. OGLESBY TURNEY.

## UNSAFE DALLYING.

ALLEGHENY, Pa.

EDITOR CYNOSURE:—A Sir Knight is now debauching in Europe, and the proceeds of his fancy renderings as chorister in a U. P. church here are by him realized in the meantime, while better talent lies unemployed in that same congregation. Especially are we as professing Christians to be careful for those who are of "the household of faith." Such a state of things is attributable more to Masonic influence in that congregation than to the willful violation of our testimony by the preacher and session, who are all good Anti-masons—providing you accept their faith without their works. The "certain sounds" from that and other sacred desks must be hushed because of such affiliations.

Mr. Editor, it must be we are premature in our demands for pulpit denunciations of secretism, because, were the good ministers inspired against the abomination, they certainly would not "quench the spirit and despise prophesyings."

Ministers of the gospel, you must preach against this damning evil some day, why not begin now, and "hold the mystery of faith in a pure conscience, using your office well and purchasing to yourselves great boldness in the faith which is in Christ Jesus." By fellowshipping craftsmen you are nursing a viper that will sting you at no very distant day. It is extracting your vitality to-day. It augments your numbers but deteriorates your practical Christianity. It muzzles the mouths of preacher and people alike, converting them into "dumb dogs." The length and breadth of United Presbyterianism here on Wednesday evening will not afford many instances of prayer against that monster evil. Our Presbyterians are not squeamish in the matter of secret societies; they swallow them bodily; therefore we expect nothing and get nothing on the subject from them. Their consistency is admirable.

J. MCKEE.

## CHURCH FINANCES.

COLO, Iowa.

EDITOR CYNOSURE:—Suffer me through your patriotic, Christian paper to suggest the propriety of each Christian denomination that is in want of a successful financial system for procuring means by which to carry forward the various Christian enterprises, the propriety of organizing a *Christian secret society*, auxiliary to its own denomination.

We have various reasons for offering the above suggestion. First, there is surely a pressing demand for money, and it is evident that men have a wonderful hankering to know secret things, and are more willing to pay for them than for those things that are revealed. Is there not both a want and tendency manifest in all the churches

toward secret societies, and should not that want and tendency be provided for by the several denominations and thus save the financial loss, or drainage, which is continually leached from the church by secret societies, which in their creeds are anti-Christ? Are they not financially successful? They have money to carry out all their devices; they obtain it from the churches, and by church sympathy and influence. But, says my candid objector, a secret society is incompatible with the teachings of the Bible, and therefore will not do as an auxiliary to the church. To which we reply, if the church furnish men and money by suffering her ministers and members to belong to and run secret societies, the church is already a part and parcel of them, and is chargeable for the evil that may result from them, so the church has virtually adopted secretism as a child and let it be baptized as a part and parcel of its own self. We say let the church publicly endorse what she suffers and sanctions privately and she will act consistently, or let her cease to feed the secret flame that is consuming her.

And now, Mr. Editor, since the church is in sympathy with secretism, and having learned the great secret of financial success is secrecy, why should she not adopt a financial system of long standing, said to be founded on the Holy Bible, with Solomon for its first grand master and John Baptist and John the Evangelist for patrons, and let it be auxiliary; and from present appearances she would soon have an inexhaustible source from whence all her wants might be supplied; but may God help her to publicly come out from among them and live.

J. J. HAYDEN.

## SECRETISM RUNNING MAD.

ROSENDALE, Wis.

Never in the history of our country has there existed such a mania for secretism as at the present time, and about the same may also be said with regard to the mania to commit suicide; if the former could overthrow the latter, it will develop one redeeming trait, while heretofore it was supposed it possessed none. In order to be able to discover any redeeming quality in secretism, one must be in possession of powerful microscopic eyes. I am well aware that many strong Anti-masonic friends yet retain the idea, that temperance principles cannot be successfully carried out without uniting with the organizations known as Good Templars, Temple of Honor, etc., and that I am rather ultra in such an indiscriminate onslaught on all secret organizations. But if any one will take the pains to watch the movements of the current, they cannot fail to discover that the small-fry organizations are tributary streams which supply the great fountain Masonry.

As an illustration I will take the

Rosendale Lodge of Masons, and the Good Templars, also the Temple of Honor at Eldorado Mills in the near vicinity. A large lodge is established here, considering the population, which was organized in 1858, or 1859. The number of members I am unable to state but it has gradually increased until very recently; it now begins to show signs of approaching dissolution. The Good Templars lodge was organized in both places in 1866 or 7; they were very volatile and evanescent, emotional and spasmodic, and of course soon ran down, but strange and paradoxical as it may seem, they all seemed to be more and more enamored with *secretism*. They were engineered principally by Masons, but among the Masons proper, temperance Masons (in Rosendale and vicinity certainly, and I believe generally) are, "like angels" visits, few and far between." There was no reciprocity between them, but the Masons secured the "lion's share" of the spoils every time. A very few Masons, compared with the whole, are temperance men; but as a rule, as a body they have the largest percentage of tavern-keepers and saloon men among them of any organization extant. To expect them to be efficient co-workers in the temperance cause would be like expecting "Satan to rebuke sin." A year or two ago Eldorado organized a Temple of Honor, *alias* dishonor, and in Rosendale a lodge of Good Templars was organized and both have died the second time. This death ought to be final, but a few days ago the former members of the defunct bodies sent a request to Col. J. A. Watrous, State agent, to come to Rosendale, and *galvanize* them into life again. He came, but did not at that time organize a temple, but had a committee appointed to feel the pulse of the community and report further action. So the matter stands at present.

The great secret within the secret is the fact that said agent is called a "prohibition killer," and I believe he accepts the appellation and glories in it. He receives about \$1,000 a year and expenses borne, and besides he has heretofore run a subsidized press, if he does not still. Secret organizations like the Apocalyptic frogs or unclean spirits are rallying for a conflict, which will test the stability of our republican institutions.

M. I. LEWIS.

## WHAT IS HE NOW?

I recently met a late professor in a college in a Western State who had been a student under the celebrated Finney, at Oberlin, and of course trained against Masonry. But what a strange surprise he gave me when he told me that he had once applied in an Eastern city for admission to the lodge, but before the application could be acted on the lodge and other buildings were

in ashes. He had never applied since. But the query is, What does he believe, and did conscience prompt him to apply for admission to the lodge? or does he think that Finney was wrong? or does conscience now approve of his keeping aloof from it? or is conscience asleep on this subject? T.

## Sabbath School.

LESSON IX.—September 1, 1878.—RETURN OF THE SEVENTY.

SCRIPTURE.—Luke 10:17-24.

17. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18. And he said unto them, I beheld Satan as lightning fall from heaven.

19. Behold, I give you power to tread on serpents and scorpions, and overall the power of the enemy; and nothing shall by any means hurt you.

20. Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22. All things are delivered to me of my Father: and no man knoweth who the Son is but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

23. And he turned him unto his disciples, and said privately, Blessed are the eyes that see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

## DAILY HOME READINGS.

M.—Luke 10:17-24. Rejoicing in discipleship.

T.—Luke 10:1-16. Mission of the seventy.

W.—Mat. 10:1-15. Mission of the twelve.

T.—Acts 16:16-40. Power over evil.

F.—John 14:15-23. Acknowledged of God.

S.—Mat. 13:10-17. Seeing Christ's kingdom.

S.—John 20:24-29. Faith without sight.

## CONNECTION WITH THE LAST LESSON.—

The history in Luke is probably continuous from the last lesson to 8:3, where intervenes Luke 11:14 to 13:9, with the parallels Mat. 12:22-50; Mark 3:20-35. Then resumes Luke 8:4 as far as 9:50, where should be inserted the sending out of the seventy (Luke 10:1-16). Up to that point the parallels are Mat. 13:1-53; 8:18 to 9:34; Mark 4:1 to 5:21; 2:15-22; 5:22 to 9:50; Mat. 13:54-58; 9:35-38; 10:1, 5-42; 11:1; 14:1, 2, 6, to 18:35. Then Jesus goes up to the feast of tabernacles (Luke 9:51-62; John 7:2-10), healing ten lepers on the way (Luke 17:11-19). Then probably occur the events John 7:11 to 8:59; Luke 10:25 to 11:13. The place of the lesson is near Jerusalem. There is no parallel narrative.

## LESSON NOTES.

17. Returned again: From the mission stated v. 1-16. Probably some time had elapsed. Even the devils: Greater success than we read was promised. The twelve (Luke 9:1) had express power to cast out devils. In thy name: When we declare thee as our authority.

18. I beheld Satan as lightning fall from heaven: Read, I beheld Satan falling as lightning out of the heaven: i. e., I beheld the destruction of his power, sudden as a lightning flash in the sky.

19. Behold...scorpions: Since Satan



# The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 22, 1878.

## EDITORIAL CORRESPONDENCE.

WENONA, Ill., Aug. 14, 1878.

DEAR CYNOSURE:—I can do no better for our readers than to write as I run; thus allowing them the use of my eyes and my ears. We glided through Chicago and down the Illinois Central to Onarga, where once our now sainted Bro. L. Foster labored before he edited the *Cynosure*, and where his wife, who survives him, still lives and moves with agility at near four-score, a calm, fresh, agreeable woman, full of the Holy Ghost and of faith. Moses retained his natural force in full at 120; Caleb was hale and vigorous at 85; and decay and death were wholly set aside in Enoch and Elijah. Are these instances to reproduce themselves in those who "wholly follow the Lord" in these last days? I also met our good friend Mr. Horace Barnes, whose mind is as cool and even more steady than either of the three artesian wells on his farm.

At Paxton on the Sabbath I preached in the morning to a large audience in the Presbyterian church, and was announced in the different churches to preach in the evening to a union meeting in the Congregational church. The house, which is large, was literally packed. By the way, I have in no place in the State, as yet, experienced the least inconvenience from the action of the local and State associations against me. I never had more free and full access to the churches whose confidence in my integrity is increased rather than diminished by the attempted proscription and persecution. The friends of the College also seem to increase in number and in the strength of their confidence. But the thought chiefly pressing on me as I write, is

THE LATTER DAY APOSTACY, of which Paul says in 2 Thess. 2:3, "the day of Christ shall not appear except there come a falling away first." In the cars last night I fell in conversation with an officer of the road who has worked hard all his life, and who now has charge of one class of the machinery of the whole road. He evinced an acquaintance with the infidel literature of the present day concerning the Scriptures, and amazed me with the extent, speciousness, and at the same time utter falsehood and malignity of that literature.

"The Old Testament," he said, "was entirely deficient in its historical character. It writers knew nothing of China and other important nations which existed and flourished in their day, and were wholly ignorant of the history and antiquities of the American continent and the aboriginal races which inhabited it. "In short, it is," said

he, "a mere compend of the history of the Hebrew races;" and nothing could exceed the bitterness and scorn with which he scoffed at the idea that the infinite God and maker of the universe should have chosen that tribe or handful of people, and help them overcome, nay, absolutely annihilate other tribes and peoples and possess their lands, etc., etc.

I need not remind our readers how different the august, infinite and merciful God appears in the Scriptures from what he does in this infidel caricature of them. That instead of a petty, partizan divinity and patron of a clan of land robbers, whom he stimulates to cruelty by greed, the Most High there appears as the Father of a fallen race, revealing the only system of truth which has bettered it; that the wars which exterminated the Canaanites grew out of attempts to wipe out free government and establish, in the language of the vice-president of secession, "an empire whose corner-stone is slavery;" that if God executed Canaanites whose "iniquities were full," he did the same thing without stint or hesitation to his own people when they forsook his religion and substituted for it the lodge religions invented by men; that Nadab and Abihu fell dead in their priest's garments; that Korah and his troop were not Canaanites but "chosen people;" that Gehazi the leper and the priestly adulterers, Hophni and Phineas, were handled as roughly as if they had been heathen; and that if Agag was "hewed in pieces before the Lord," the blood of Ahab and the carcass of Jezbel were eaten by the dogs though they were monarchs of Israel; that ten tribes and a half of the chosen people were struck from national existence for their idolatry; and Judah and Benjamin and the half tribe of Manasseh long ages since were dropped from the roll of nations and are now, by their descendants, selling old clothes and lending money under the protection of laws which they did not help to make, thus fulfilling the word of God which declared they should become a "by-word of the nations," because of their rejection of Christ.

Yet in the face of such a record and state of facts as this, my new acquaintance has accepted, at second hand, the shallow drivelling of men who are not ashamed to represent the Old Testament as exhibiting the infinite God as the partial patron of a pirate clan; instead as he is of a merciful and benign Father, opening to fallen men a way to himself by the sacrifice of his Son, and keeping it open at whatever expense.

This is the animus and element of communism, the malignant hatred of the world against Christ. It comes to us with lies too thin for reason and too chaotic for argument; and submits to us the witches' proposition to put all religion and gov-

ernment into its caldron without giving us the least idea of what is to come out, except this only: a government without justice, a Bible of negations, and a religion or religions without Christ.

As a relief and offset to this picture, I visited yesterday

### THE ILLINOIS SOLDIERS' ORPHANS' HOME.

This institution at Normal, Illinois, has been under the superintendence of Mrs. Virginia C. Ohn, from its inception, with an average attendance of inmates for the last few years of above 260 children, between the ages of two and fourteen years.

I have seen many public institutions; but never one which excelled, if even it equalled this in the beauty of its surroundings, the neatness and perfection of its arrangements; and the order and happiness of its inmates. Visitors are taken through every part of the building from chapel to store-room, dormitory, kitchen and laundry; and the wonder all the way increases at the good sense, good judgment and general excellence of this whole temple of charity for poor children; and I wondered, on leaving it, what would be the moral and actual condition of such a family of several hundred persons, with the Bible, prayer, and religious singing and instruction left out; with no recognized standard of law, morals or duty but the will of its temporary governors, and the fluctuating ideas of a committee of our legislature.

I am writing at the house of our good friend Mr. Howe, to whose intelligence and conscience united the reform represented by the *Cynosure* owes more than will be disclosed this side eternity. Yours in Christ,  
J. B.

### WHY THE CHURCH RUNS DOWN.

When Bro. Hinman was last in Wisconsin he visited New London, Waupaca county, and reported to the readers of the *Cynosure* some developments of Masonic art in the management of the churches there. The local paper reprinted his letter with a half column of Masonic abuse and denial. Clips from previous issues of the same paper are before us, from which it is a fair judgment to say that the editor takes delight in abuse of those who love not his Masonic deity. It further appears that Bro. Hinman's remarks upon S. E. Lathrop, a preacher of the place, were not incorrect. At a strawberry festival held for his benefit July 2d, a purse of seventy dollars was handed him, the same paper tells us, "the tribute of those who considered themselves bound to no church society," with the following presentation speech:

REV. S. E. LATHROP:—The time having nearly arrived for you to depart from us to enter a new field of labor, the undersigned, citizens of New London and members of

the various orders denominated "secret societies," having observed your consistent and fearless course in encouraging and sustaining all things that were right and opposing all things that were wrong during a pastorate of nearly six years, your fidelity to the cause of the Great Master whom you seek to serve; your inflexible adherence to a trust you had pledged to keep inviolate, notwithstanding the pressure that has been brought to influence you to betray that trust; desire to present you with this slight token of our appreciation and regard, hoping it may to a small extent alleviate the pangs which the prejudiced judgment of ignorance and the superstition—BELONGING to the DARK AGES—have caused you, while among us. And as you go to the discharge of new duties—wherever your lot may be cast—may you have pleasing remembrance of the many and true friends who now esteem it a pleasure to bear witness to your pure and spotless life.

To this modest sentiment from the friends of the lodge Mr. and Mrs. Lathrop respond in a card, thanking "the fifty-one 'outsiders' whose presentation of seventy dollars in money and words of high personal esteem were so entirely unexpected and so deeply appreciated by us." With the incubus of such pastors many Congregational churches East and West are sinking out of sight as influences in their neighborhoods for practical godliness.

### COUNTY CONVENTION AT WHEATON.

The annual meeting of the Du Page County Association last Friday was one of the best in the history of that organization which it has been our privilege to attend. Among those present from outside the town were the Secretary and Agent of the National Christian Association, Past Master Ronayne, Dr. Sheldon of Union, James Powers, of St. Charles, J. D. Fowler of Lena, and Rev. D. W. Bailey of the Big Woods Congregational church. The business of the forenoon was dispatched in the election of officers and delegates to the National and State conventions in the fall. Rev. H. H. Hinman was elected president for the ensuing year, and Mr. Martin Griswold of Wheaton, secretary and treasurer. The committee on enrollment reported an addition of some twenty names to the permanent roll of the society. Reports from different localities were interesting. Dr. Sheldon told briefly how the reform had wonderfully progressed in his town. Becoming satisfied that the rule of entire separation was the only true one for the church of Christ, the Congregational church at Union had adopted as a part of its discipline the exclusion of adhering members of secret lodges. Rev. N. D. Fanning ministers to this church as well as to the Independent church at Marengo, which also disfellowships the lodge. Soon after the visit of Past Master Ronayne to McHenry



Co., and the celebrated tabernacle expositions at Marengo, a political movement polled 45 votes, the Republicans having but 50. Bro. Jas. Powers of St. Charles, said there was little public agitation of this question in St. Charles, but a few faithful ones kept the fire on the altar from going out. On account of his personal efforts against the lodge its supporters had centered their opprobrium largely upon him, but the grace of God was help enough; by it he could stand their opposition and proclaim the truth above it all. Prof. O. F. Lumry said that at Pleasant Hill school house where he conducts a mission Sabbath-school, there was no lodgery manifest. He always found the people ready to listen when he had a word to say on this great question, the most important he believed with which the Christian church was now grappling. The system of secret orders he had been led, by study into ancient customs and worship, to believe to be the actual devil worship of the ancients. D. W. Bailey and J. P. Stoddard also made remarks in connection which were of interest in showing how this discussion is penetrating all ranks of society.

The adoption of the resolutions in the afternoon was attended by an animated interchange of views. The resolutions adopted are found in the Reform News department. The members participated with freedom and it will be sufficient to present some of the views advanced in support of the resolutions. The custom of some friends to distinguish secret orders by the term "oath-bound" was erroneous, since in their relation to the Christian church they all presented marked features of opposition, and all interpreted the pledges of some as equivalent to an oath. Not only are all Freemasons compelled by their oaths to lie, but they demand of all outsiders the acting out of a lie, in claiming that they know nothing about the order. The decrepitude of all the lodges in the northern part of the county was a matter of gratitude to God for the effect of the truth; while the necessity of personal Christian effort with yet adhering members was urged, that the salvation of these neighbors might be secured under God. Under the third resolution it was said that the College and the lodge, as local interests, were at opposite ends of the plank and as one went up the other went down. Subscriptions for the institution amounting to \$1325 were received that day, which is a good testimony of itself.

On the fourth resolution brethren stated that they had withheld contributions to missions which they longed to make, because of the connection of most of the missionary societies with secretism in some way. They longed for a pure channel through which to send money consecrated to Christ. Some denominations were already in the

field which could guarantee such purity, but there must be some way of communication between such agencies or their laborers and individual Christians all over the land who would freely give to support a pure Christianity rather than denominational tenets contaminated by the worship of anti-Christ. Cases were mentioned of independent giving of this sort. A Baptist brother was annually sending \$200 through his denominational society to a missionary in China. He learned that the fund was going through the hands of lodge men, and immediately sent word to his missionary friend that henceforth he would receive the remittance direct. The case of a young minister was related who desired a license to preach from Elgin (Ill.) Congregational Association, and to receive aid for his church. He was told that he must connect himself first with some "recognized" Congregational church and then state his case to the missionary committee. He found that one of the three members of that committee was a high Mason and he preferred to get help in some other way. At the conclusion of the debate the recommendation to the National Christian Association was heartily and unanimously adopted. To carry out the resolution on political action a committee was appointed to determine upon and carry out measures that would accomplish the end desired in respect to local offices.

The evening session was the best of the feast. Past Master Ronayne spoke for about an hour in his spirited manner, showing with clear logic that the philosophy of Freemasonry connects the system directly with the pagan systems of ancient times, and proves it to be "devil worship." His earnestness as he urged upon the followers of the Lord Jesus Christ to rally to the standard of the Cross against this adversary of God and man, was most appealing. Wherever Mr. Ronayne goes this address should be remembered; the friends will find themselves richly repaid in its repetition. Prof. C. A. Blanchard followed in brief, practical remarks, and President Blanchard closed with an exhortation on the main topic presented by the main address. A hearty vote of thanks to Mr. Ronayne, and the convention adjourned.

**THE FIRST BUSINESS** for all our friends whose subscriptions expire in August. Take our advice; do yourself good and send your renewal before you forget it. In such cases the best way is to act on the impulse of the moment and write before you sleep.

—Rev. H. H. Hinman will probably visit the northwestern part of this State soon at the invitation of Bro. J. D. Fowler of Lepa. It is understood that the way is to be

cleared for several grand meetings in such points as Rockford and Freeport, where the degrees shall be worked by Edmond Ronayne and the honest people set right on this lodge question.

—American mothers will find a noble example of devotion and trust in God in the obituary notice of Mrs. C. Hitchcock, on another page. Few mothers realize as they should the power put into their hands of molding characters that shall call upon their memories the blessings of multitudes of the race.

—In addition to our unusual list of death notices this week we must add the sad news from the *American Freeman* of the death of Alexander Needles, of Sparta, Ohio, father of George W. Needles, the publisher of that paper, whose labors in Missouri are well known. He died in the 87th year of his age, on the 4th inst. Our readers have learned to know him as a man of great firmness and integrity of character, never failing in his efforts to promote the Gospel of Christ against its enemies.

—Elder Rathbun is on his feet again and ready for work. We publish the list of appointments for this month in Iowa, sent us some days ago but not printed on account of his illness. Let every effort be made to rally the people of God in every quarter as he passes through the State.

—The same should be done with the meetings to be addressed by Past Master Ronayne next month in the same State. If these meetings are properly followed up the churches of Iowa may soon purge out such Masonic elements as will not yield to the truth, and her politics as well may be purified from the foul taint of secretism.

#### THE NATIONAL CHRISTIAN ASSOCIATION.

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The object of this Association is:—

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to reform the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

**FORM OF BEQUEST.**—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of—dollars for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient charge.

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**FOR STATE LECTURERS** State Ass'n list  
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J. T. Hobson, Leesville, Ind.

## Home Circle.

### LET BYGONES BE BYGONES.

Let bygones be bygones; if bygones were clouded

By aught that occasioned a pang of regret,  
O, let them in darkest oblivion be shrouded;  
The wise and 'tis kind to forgive and forget.

Let bygones be bygones, and good be extracted

From ill over which it is folly to fret;  
The wisest of mortals have foolishly acted—  
The kindest are those who forgive and forget.

Let bygones be bygones; O, cherish no longer  
The thought that the sun of affection has set;  
Eclipsed for a moment, its rays will be stronger,  
If you, like a Christian, forgive and forget.

Let bygones be bygones; your heart will be lighter,

When kindness of yours with reception has met;

The flame of your love will be purer and brighter

If, Godlike, you strive to forgive and forget.

Let bygones be bygones; O, purge out the leaven

Of malice, and strive an example to set  
To others, who, craving the mercy of heaven,  
Are sadly too slow to forgive and forget.

Let bygones be bygones; remember how deeply

To Heaven's forbearance we all are in debt;  
They value God's infinite goodness too cheaply,  
Who heed not the precept, "Forgive and forget."

—Chambers' Journal.

### FOX'S BOOK OF MARTYRS.

The year 1563, when the first edition of "Fox's Book of Martyrs" appeared, was a time of excitement and uncertainty both to the Reformers and their opponents. In Edinburgh, John Knox was preaching with all his strength against the threatened alliance of the Scotch queen with a papist, having already, in opposition to the more sober judgment of Fox, issued "The First Blast of the Trumpet Against the Monstrous Regiment [rule] of Women." Unsubdued by the Reformer's stern warnings and rebukes, Mary was promising her foreign supporters that she would use all endeavors to restore the papal hierarchy in Britain. Elizabeth, on the contrary, was helping the Huguenots to resist the oppression of their hereditary persecutors. It was no golden age for trimmers; the revival camps were those of Christ and Antichrist; and all persons of intelligent men were drawn into the controversy. At this juncture Fox's work came quietly forth from the presses of John Daye. Like an ally conscious of invincible strength, the book stole, as it were, into the field, to promote the discomfiture of Rome until the time of her final extinction.

The importance of the work, the satisfaction it yielded to the Reformers, the bitter chagrin it occasioned the Romanists, became plainly apparent in the reception accorded to "The Acts and Monuments" by different parties. To the Protestants, the book piled proof upon proof of the innate cruelty of Romanism; but the papists themselves, who found a worthy champion in Nicholas Harnpsfield, assailed the literary honesty of Fox with a spiteful frenzy characteristic of offenders convicted of crimes repugnant to every human instinct. Harnpsfield had

formerly occupied the professor's chair at Oxford; but after refusing to acknowledge the changed order of things under a Protestant queen, he spent his leisure in the Tower in writing denunciation of what he called the lies of Fox, the book being published on the continent. In the providence of God these furious attacks were made to redound to the common good. Even in his lifetime this author beheld an exhibition of Rome which would be continued age after age; and the zealous labors he undertook during the last twenty-four years of his life, in preparing successive editions, in weeding out errors, and in making additions to the Martyrology, show that the warning was turned to the best advantage. Though naturally truthful, the microscopic test to which his work was subjected by enemies, made Fox doubly careful. The tremendous blow he dealt at the corruptions of Rome would have rebounded in confusion on himself had he not used the hammer of truth. His work would not have been so furiously attacked by adverse criticism had not the fabric been securely based on the honest facts of history.

The reception accorded to "The Book of Martyrs" is certainly without parallel in the annals of literature. The age was neither a reading nor a book-buying age, conventionally speaking, and yet Fox gained the ear of the nation as no other author had ever done before. In 1571 the merits of the work were openly discussed in convocation, and a vote of that learned body ordered that copies should be placed in the churches throughout the land. Thus side by side in the parish sanctuaries were chained the Bible and "The Book of Martyrs"—the Book of Life being supplemented with an ample record of faith's triumphs in death. Contrary to the tactics of Rome, scrutiny and criticism were courted rather than repelled. The authenticity of the historical passages were supported by living and other trustworthy witnesses; and the principles of Fox being those of the Reformation, it was meet that the "law and the testimony" should be within reach of all who wished to appeal to its authority. What employment was now found for the scholars in every parish—persons gifted in the art of reading! Groups of young and old would congregate around the desk. Some remembered the martyr-times, or even had seen the fires; and, meanwhile, all were moved by the recital of sufferings which darkened the page of Mary's reign. Master Fox was in this manner privileged to preach a sermon in thousands of churches, the subject-matter of which sunk deep into the hearts and consciences of his mighty audience, silently doing the work of an army of veterans in breaking down, once and forever, the ascendancy of Rome in Britain.—*Religious Telescope.*

### IS GOD OMNIPOTENT?

Then—1. The church is safe. The gates of hell shall not prevail against her. Her walls are impregnable. She is girt with power. She is built on a rock. To make war on her is like the briars setting themselves against the flames of a furnace.

2. Each believer is safe. He is kept in the hollow of God's hand. He is as the apple of God's eye. He runs and is not weary; he walks and is not faint; because the Lord is on his right hand, and the arm of almighty power is underneath him.

3. Let not unbelief fill us with distrust respecting our future means of support. Our heavenly Father knoweth that we have need of these things. Food and raiment are promised. Our water is sure. For forty years the Lord fed millions of people with corn from heaven. By his command the flinty rock poured them out floods of water. Oh, for a stronger faith!

4. Let us not rely on numbers, but on the Lord. Gideon's army was weak when large, but irresistible when reduced to a handful; for then the Lord Jehovah was with the defenders of their country. "The feeble among them shall be as David." A lion, a bear, a giant were as nothing before the son of Jesse, when God went forth with him.

5. We have great encouragement to pray and labor for the upbuilding of the church. God shall bless her, and that right early. He is in the midst of her. His hand is not shortened. He loves Zion more than all the prophets, apostles, martyrs, and confessors. Christian, play the man!—*S. S. Times.*

The story has come to us of the great Alexander, that one day he ordered a poor Macedonian soldier to drive a mule laden with gold before him to the royal tent, and that on the way the beast fell with his load, so that the soldier was compelled to take it on his own shoulders. But the way was long, the burden heavy, and the man's endurance failed him. He was sinking to the ground, when the King put new life and nerve into him by shouting, "Friend, do not be weary yet; try and carry it to thy tent, for it is all thine!"

And when the way of Christian service grows toilsome—as in the weakness of the flesh, the temptations of life and the pressing necessities of the world it is very likely to become at times to any one—it is a noble kind of selfishness which quickens us with the remembrance that the value and amount of the burden is also that of the reward. Worship ought not to be burdensome; but worship in the largest sense of service to God does actually become so at times to us. And we much mistake the nature of our Heavenly Father and of the true meaning of worship if we suppose that in the direct sense our

words or acts and helping him, for his own sake. To test the value of any form of worship, then we are to consider its fitness to meet our need, not God's.—*Rev. M. C. Julian.*

### DANGER FROM LIGHTNING.

Many of our exchanges contain accounts of persons, animals and buildings being struck by lightning. A writer in *Chamber's Journal* makes some statements, which may be found valuable. He asks: Under what conditions is damage from lightning possible, and what are the means by which the risk may be lessened or avoided? An isolated tree, standing either upon a wide plain or upon an eminence, is obviously likely to determine a lightning discharge, "to attract the lightning," to use a common expression. The top of the tree is the nearest point to the cloud, and since the tree is a better conductor than the air, a line drawn vertically through it to the cloud marks the shortest and easiest course along which the electricity may pass. If, when the charged cloud arrives directly over this point, the tension is sufficient to overcome the resistance along that line, a discharge will take place and the tree will be struck. But if the tension be not sufficient the cloud will pass harmlessly over. Hence it appears that a person standing during a thunder storm beneath a tree so situated is exposed to some risk. On no account, therefore, should the traveler take refuge under an isolated tree; generally he will do well to avoid its neighborhood altogether; but should he be overtaken by the storm when on a plain with no shelter near, the tree may still be made to afford him some protection. If he takes up a position near it but not under its branches, he will probably escape unhurt should the lightning descend upon it. The safest distance from a tree is that which is equal to its height. To approach much nearer than this is to incur the risk of being within the influence of the stroke, to remain at a much greater distance away is to place one's self in the same conditions of isolation as the tree itself.

It will have been remarked by all observers of the phenomenon, that whenever a tree has been struck by lightning it has generally occupied an isolated position. In describing the position as one of isolation, however, it is not meant that the tree is necessarily standing alone, but that it is not one of a numerous group. When there are many trees together, their collective conductivity is often sufficient to cause an in-destructive discharge of the electricity. This is especially likely to happen when the trees are wet with rain, for then their surfaces are covered with a film of water; which is a good conductor. For this reason, the danger from lightning is much less after rain has begun to fall, than before, when everything is dry.

It appears, therefore, that the safest situation during a thunder storm is in the midst of a wood, particularly if the neighborhood of the tallest trees be avoided. In such a place of shelter, the traveler may take refuge in full assurance that he will be effectually shielded from harm.

## Children's Corner.

### SELF-DENIAL.

"I should not like to live in a house cut bias, like this," said little Miss Flippant to her mamma. They were standing in the door of a room in which the sides were not parallel. One sees such in houses where the streets do not cross at right angles.

But little Miss Flippant knew very little of life except as she saw it in homes of wealth. The cut "bias," as she called the acute-angled room, was a small matter of discomfort compared to the evils of sickness, poverty and sin, to which her mamma called her attention.

She saw old Betty Baker, poor and blind, who sat alone in the corner, day after day, with only the care which a wild, heedless grandchild chose to give her. She saw in another room, lame Mrs. Jackson, with three little children whom she supported by her needle; and in another room Tom Green, dying of consumption and left alone until his wife should return home from her day's work with the food she had thus earned. In the cellar she saw an intemperate father and mother sleeping off the fumes of liquor, and in the attic the little children of Mrs. Hill watching for their mother to come with the wood she had earned money to buy, so that they might get their cold fingers warmed.

When she now saw how much misery and want all these endured, she realized as she had never done before, what blessings she had enjoyed, and that she had not been thankful for them. She now felt as if she wanted to help those whom she saw were so wretched.

"What can I do, mamma?" she asked, "will you give me some money for the poor little children of Mrs. Hill?"

"But that will be my gift, not yours," said mamma. Then the child stood silently thinking, and after a while she said,

"The dolly, mamma, the beautiful dolly with the trunk full of clothes that you promised me, how much was it to cost?"

"Fifteen dollars," replied mamma.

"I will go without the doll," said Miss Flippant, "and that will provide during the winter months, for one of Mrs. Hill's children."

The little girl denied herself the great pleasure she had anticipated in owning the beautiful dolly, and she herself completed the arrangements for the transfer of the cold and hungry child to the nursery of the "Home for Destitute Children."

During that winter Miss Flippant often called to see her little beneficiary, and whenever she entered the warm and cheerful nursery of the Home, and saw how much more comfortable the little child was there than it had been, locked up in the cold room when its mother was looking for work, she felt happier than she could have been made by possession of the beautiful doll.

You may perhaps think that I

am now going to tell you that her mother, or grandmother, as a reward gave this generous little girl a doll even more beautiful than that which she had resigned in the cause of charity.

No, not so. The mother wanted her little daughter to learn to deny herself for the sake of doing good to others.

Neither would little Miss Flippant herself have cared to be rewarded for doing good. She wanted her fifteen dollars to be a free gift, and not something she was paid for giving.

I have called this little girl Miss Flippant. That name applied to her when she was thoughtless, but not as now. I must change her name and call her sweet Miss Thoughtful.

Do you know what is promised "to him that overcometh" in the book of Revelation? A new name.

We cannot understand exactly what is meant, but we know this much, that if we overcome our selfishness, and are willing to deny ourselves for the good of others, if we belong to the family of Christ, then as the children take the family name of their Father, so we shall have this new name.—*The Appeal.*

### THE BELL-BIRD.

In the forests of Guiana at day-break and sunset may be heard mingling with the morning and evening tributes of the birds, a loud, clear note, like the sound of a distant bell; and at noon, when all animated nature in the forest and grove seems hushed in tropic silence and repose, this tolling sound steals through the air at regular intervals, and rouses the drowsy hearer from his mid-day reverie.

This peculiar music is made by the bell-bird, a native of those climes, called by the Indians *dara*, and by the Spaniards *campanero*. The bird is about as large as a jay, with plumage of dazzling whiteness and form much resembling a dove. The peculiarity which distinguishes a bell-bird from all others in appearance is a rounded and tapering muscular excrescence, and covered with short feathers, which proceeds from the forehead.

This carbuncle is flexible, and usually hangs down upon one side of the head, but when the bird would give forth its peculiar note, it is raised by a muscular contraction and protrudes above the head two inches or more, forming a hollow, spiral tube of small diameter. The cavity of this tube connects with the throat, and it is supposed by naturalists that the bell-like tones of the bird are produced by the quick vibration of the air through this singular crest.

The bird's note is full and rich, like a silver-toned bell, and may be heard in the stillness of the forest for a distance of three miles. It seeks not the companionship of other birds, but alone in the midst of those extensive wilds, perched upon the high and withered top of an aged mora-tree, it gives forth this strange and solemn strain. First a single toll, and then a pause for a minute, while the sound floats away into silence; then another toll, and then again a pause of longer duration, after which the former succession is resumed.

### SACREDNESS OF A PROMISE.

An eminent British statesman is said to have traced his own sense of the sacredness of a promise to a

curious lesson he got from his father when he was a boy. When home for the holidays and walking with his father in the garden, his father pointed to a wall which he intended to have pulled down.

"Oh," said the boy, "I would like to see a wall pulled down."

"Well, my boy, you shall," said his father.

The thing, however, escaped his memory, and during the boy's absence a number of improvements were being made, amongst others the pulling down of this wall and the building of a new one in its place.

When the boy came and saw it he said: "Oh, father, you promised to let me see that wall pulled down."

Instantly the father remembered his promise, and was deeply pained to think that he had seemed careless about his plighted word.

"My boy," he said, "you are right. I did promise, and I ought not to have forgotten. It is too late now to do just what I said I would, but you wanted to see a wall pulled down, and so you shall."

And he actually ordered the masons up, and made them pull down the new wall and rebuild it, that thus as nearly as possible his promise might be made good.

"It cost me twenty pounds," he said to a friend who was bantering him about it, "but," he added solemnly, "if it had cost a hundred, I should have thought it a cheap way of impressing upon my boy's mind, as long as he lives, the importance a man of honor should attach to his plighted word."

## Home and Farm.

### RECOVERY FROM HYDROPHOBIA.

Two cases of recovery from hydrophobia are reported from Europe. One of them comes with the authority of the *British Medical Journal*, and is therefore probably trustworthy. The genuineness of the disease is positively stated. The case was treated at the Chelmsford Infirmary, but the course of treatment pursued is not given. As it is said that no well authenticated instance of recovery from genuine hydrophobia has been heretofore known, this case will be extremely interesting to the medical profession, and full details of the remedies used will doubtless be furnished for some of the professional journals. Another case of recovery from the same disease is reported from Russia, and of this more particulars are given. The patient was a girl twelve years old, who had been bitten in the hand by a mad dog. The wound was immediately cauterized with nitrate of silver, and healed readily. In seventeen days symptoms of hydrophobia appeared. The subsequent treatment is thus described; "The doctors prescribed inhalation of three cubic feet of oxygen. The effect was immediate, and in two hours and a half the patient was quite calm. Two days after fresh symptoms of the malady occurred (difficulty of swallowing and breathing, convulsions, etc). A fresh inhalation of oxygen for forty-five minutes again counteracted these. There remained only slight difficulty in breathing, and this was overcome by means of inonobromide of camphor, the use of which was continued for three weeks. The girl recovered perfect health, with the exception of having aphonia—a morbid consequence of diphtheria.

—The French papers give the particulars of a curious poisoning case. A hoy cracked a number of peach-stones and eat the kernels. His parents found him writhing in agony, and death soon ensued. It is stated that an ounce of the kernels of peach-stones contains about one grain of hydrocyanic acid, and that one grain of the poison will kill an adult person, and two-thirds of a grain a child. The girls and boys should be cautioned against peach-stones.

—Paris green used by a farmer in his potato field came near destroying a picnic party at Ottawa. They had their luncheon spread on a grassy plot in an adjoining field, and the wind blew a quantity of the poison over the eatables. At one time it was thought that not one of the party would recover.

BEST TIME TO CUT BUSHES.—Twenty years ago I bought a pasture of good soil, but badly overrun with bushes,—roses, blackberries, bayberry and barberry. For several years thereafter, an opportunity occurring during the summer season, the bushes were cut, and I had a good opportunity to observe the effect upon their life when cut at different times. It was uniformly the case with all the kinds, that when they were cut in the latter part of August or early in September, they were most injured, if not killed, by the proceeding. The roses were nearly killed by one cutting at that season, and the barberry, especially those of larger growth, and which were in fruit, never sent up a sprout from stump or root. The bayberry and blackberry were more difficult to eradicate with the scythe, but were then, and are now kept down better when cut late in the summer than at any other time. I am confident the time mentioned is best to destroy any plant by cutting up, and I think it would be more effectual if done before the foliage drops in autumn.—*Country Gentleman.*

—A bachelor merchant's advice in selecting a wife: "Get hold of a piece of calico that will wash."

—"Behold how great a matter a little fire kindleth!" A match was dropped on the floor of a Shaker barn in Connecticut. A load of hay ran over the match and started a fire that ran swiftly up the mows, barely giving boy and cattle time to escape with their lives, and in a short time a 44x90 ft. barn, sheds, and forty-five tons of hay were destroyed. Had a north wind been blowing, the whole settlement would have gone. There is incredible carelessness used about barns and straw-stacks. We have seen men smoking as unconcernedly in straw-strewn barns as they might on a hotel step, and many a match has doubtless been dropped that luckily was never trod upon. Three great wheat-stacks had once been built, and an Irishman sat down at the foot of one to rest his tired muscles and take a quiet smoke. When he rose up so did a tiny flame that a pipe spark kindled in the loose straw, and, reaching the stack base, it shot arrow-like up its side, and in a short time the stack was wrapped in flames.

—A little boy ran away from home, and while enjoying himself in forbidden fields, a thunder-storm came up, and it began to hail. His guilty conscience needed no accuser. Running home, he burst into the presence of his astonished mother, exclaiming breathlessly: "Ma, ma, God's frowning stones at me!"

## THE CURRENCY QUESTION.

The author of the following letter, an excellent and faithful Congregational pastor, who honors the reform principles of his revered father, probably has not read the *Cynosure* regularly or he would have found articles discussing the financial question from much the same stand point with himself. As he surmises, neither of the editors of this paper have given this question a careful study, nor does the writer of this note recollect any expression from the editor-in-chief upon the subject; so that, although he personally endorses in a great degree the position of the greenback advocates, the *Cynosure* is not committed to either financial policy, the discussion of which is becoming a leading political issue. Because of our ignorance on the subject, articles discussing it solely have several times been refused nor do we vouch for this article. What is complained of in this letter is, we presume, the resolutions of an Eastern auxiliary society which were printed without comment. We recall nothing else of that character. Our readers may be sure of the interest of the *Cynosure* in financial topics so far as they are shown to bear on the main question, to which we are pledged. OFF. ED.

BOULDER, Col., Aug. 7, '78.

EDITOR CYNOSURE, Dear Sir:—I am not a subscriber on your list at present, but hope to be as soon as I can get a hundred other things needed, or a fair share of them.

I write this paper to express my regrets that you have taken sides with the most gigantic ring and fraud ever existing in the world's history. The money power of the country is a consolidated craft organized for its own special benefit, and against the people, with means to operate, and facilities for influencing government for its own ends such as all the secret fraternities of other names combined could not possibly control.

Knowing as I do the character of your mission and the sincerity of character which it proves in yourself, I must be excused for saying that you cannot possibly have examined the financial affairs of our country, and its legislation during the last fifteen years with any degree of thoroughness. I regret deeply, that while I have at great sacrifice been trying to loosen the hold of Masonry in this new country, I cannot at present put a copy of your paper into the hands of many of my friends, because it strikes against a cause which just now cannot be placed after any but the religion of Christ. The oppressed, numbering millions, are being needlessly arrayed against you at a time when careful consideration of our financial condition would have made them your allies without any concession of principle. I hope it may not be too late

to review the position you have taken in view of such facts as the following:

1st. A debt of nearly two thousand millions has been converted into a permanent mortgage upon the people's labor, with no possibility of extinguishing the principal, thus compelling posterity to pay tribute at the rate of nearly one hundred million yearly.

2d. The payment of the principal has been rendered doubly impossible, and the annuity itself a more grievous burden by the consumption of the people's money till only ten or twelve dollars per head remains of forty-eight dollars in 1865, and this for the purpose of restoring to the banks the entire monetary function of government, and to the coin trader the profits of his regal farm of property; thus giving to the one corporation the profit on all investments of forty and sixty per cent., and an entire exemption from taxation of the whole bond basis of operation, one per cent. merely being paid for the paper issued.

3d. This fixing of the public debt in permanent form and this destruction of the instrument of business has been entirely at the dictation of one small class of men, and while the people were ignorant of the work the fruits of which are now appearing. The people did not know, neither did all the rulers, that the power lost by the gold and bank rings when the government saved itself by the issue of money on its own credit, was entirely given back by act of 1866, recalling the people's currency by the act of 1869, granting to undefined bonds coin payment of principal and interest by the act of 1870, which made 5-70s convertible into a new gold bond, and by the act which declared the destruction of the last government dollar by January 1st, 1879.

4th. These strokes of legislation and their accompaniments, carried through by a Congress, over 240 of which were bankers who held their private congress annually in the city of New York a few days before the national Congress opened, have cost us during the last twelve or fifteen years, \$20,000,000,000 of property destroyed, including 75,000 bankruptcies, increasing in number annually up to the present moment, fourteen hundred millions actually stolen by discounts in purchase of bonds for which the people received nothing at all; five million of laborers either entirely unemployed or nearly so; farms and all kinds of property being seized because of the loss of the money existing when they were bonded, all industry sickening and dying, and despair preparing the lower elements of society for disorders not to be named.

5th. All this is the result of a needless concession to a power which presumed to control our government at first and afterwards maneuvered the legislation of the nation in its

interests. In the first place the debt itself was not necessary in any other form than current money of the United States, which would not have exceeded in volume the actual business wants of the country. The power to keep such money at par has been sufficiently proved and needs no other argument than the fact that treasury notes when they began to decline because the banks withheld the coin needed to "redeem" them, were immediately raised to par and above by simply declaring them receivable without limit.

It is proved in the fact that our coin money is constantly supported as currency by the same authority that gives currency to paper. It is proved in the fact that paper money has never held any fixed or vital relation to coin; and must in bulk so far outreach its supposed "basis" that the latter is merely nominal, and actually useless. Cannot all see how the distress of the country is the direct result of disabling all industries by the withdrawal of the instrument of commerce just when it had begun to show what is possible with it, and that for the purpose of returning the country and all its interests to the control of the most consolidated band of financial strategists that ever came into the possession of the people's earnings. Ever for emancipation, A. J. CHITTENDEN.

## OBITUARY.

*Departed to be with Christ.*—At her late residence, which had been her home for 44 years, in Bedford, Monroe county, Michigan, in the 79th year of her age, died August 3, 1878, of typhoid pneumonia, CHRISTINA HITCHCOCK, the mother of thirteen children, all but one of whom remain to mourn the loss of a devoted Christian mother.

This woman is deserving of more than a passing notice. Her life is a remarkable instance of faith in God, devotion to his cause in training her children for his service, and true Christian heroism in meeting the ills of life and in defense of the right. Converted at her home in Danube, N. Y., and married in her 17th year she took her place in the church and in society, which she filled with honor to herself and usefulness to others. As a true helpmeet to her Christian companion she came to the then wild frontier of Michigan in the early spring of 1834 and settled near Toledo, which at the time was a mere "trading post," or insignificant town of the "far West." For ten years they toiled together, when the Master said to her companion, "It is enough; come up higher;" and she was left with small means and the responsibility of thirteen children. It was a great charge and she realized it. Friends knowing her circumstances advised her to break up her family and make the best provision possible for her children. But while she appreciated their kindness and saw great difficulties and fierce struggles immediately before her, she resolved to give her children the benefit of a Christian home. Her faith in God rose sublimely above her surroundings. It was no ordinary faith that with almost empty hands could look

the work of providing for and training thirteen immortal beings, full in the face, and say it is the Master's will and it can and shall be done. With a limited education and far less experience than many others she entered upon her mission and proved the Master's words: "According to thy faith so be it unto thee." She lived to see all her children with one exception hopefully converted and actively working in the cause of Christ, and all, *without the loss of one*, comfortably settled and filling stations important and honorable in society.

As a Christian she was humble, intelligent and faithful. The unpretentious dwelling where she passed the 34 years of her widowhood, and from which she passed to heaven, was not simply a meeting-place for the boys and girls but a HOME where the Bible was read, where Christ was honored and where prayer was heard and where the elder and the younger learned to respect parental authority, not as the mere assertion of power, but as a sacred ordinance of God.

As a reformer she took her place in the van, and so faithfully impressed her convictions upon the minds of her children that every one became thoroughly anti-slavery when that was the living issue, and now when temperance and anti-secrecy are the living questions they are equally pronounced against the dramshop and the lodge; and although a humble widow, living in the isolation and seclusion of rural and, for a time, frontier life, her influence upon the world for good is beyond computation. The Y. M. C. A. will never know "until the books are opened" how much of its great usefulness it owes to this humble widow, while the industrial masses of this city are receiving daily benedictions from her hands, through the efficient efforts of her son, superintendent of the Employment Bureau.

Her last illness was brief and her departure peaceful and calm as the fading twilight of an autumn day. In health she had disposed her simple estate among her children, bestowing the little keepsakes and love tokens with a mother's discretion among her loved ones. She had no struggle with sins for they were laid on Jesus long ago. She had no conflict with death for his "sting" was gone. She had only to fall asleep upon the bosom of her "Beloved." She has left the world a priceless legacy in her example, and to the poor she has in the results of her efforts, bequeathed more of comfort and real good than all the millions of the Rothschilds' could bestow. S.

DIED—July 20th, 1878, Susannah, wife of B. B. Salmon, aged 52 years 7 months and 11 days, fully trusting in the Lord Jesus.

ANSON LARRABEE, for many years a resident of Crown Point, Indiana, a steadfast and earnest supporter of our reform, died at the house of his adopted son, Dr. L. W. Lynde, at Haddam, Washington county, Kansas, July 14th, 1878, at the age of 69 years.

Mr. Larabee was born in Oneida county, New York, and emigrated to Lake county, Indiana, at an early day, when that country was very new. He remained a resident of Lake county until about eight months since, when he went to Kansas for the benefit of his health, which had been on the decline for the past fourteen years. But the change in climate was not made soon enough, the seeds of the dis-

ease had been too thoroughly em-  
planted in the system to be eradicated; hence no favorable results were derived from his visit to that State; and he began gradually to sink, until Sunday morning, July 14th, he fell quietly to sleep and his spirit passed away evidently without a struggle.

Mr. Larabee has been calmly anticipating death for some time, and it brought him no pang of regret. He had been a member of the Evangelical Band, of Chicago, for two years, living an exemplary Christian life, and dying in the hope of a blessed immortality beyond the grave. He leaves no children of his own, but a kind, affectionate wife, and a large circle of friends, to bear witness to his blameless life and his Christian death. He was buried at the Larabee cemetery on Monday, a large concourse of people gathering to pay the last sad tribute to his remains.

## Religious Intelligence.

**BAPTIST CHURCHES** desiring a pastor are requested to correspond with Elder J. L. Barlow of Ridgetown, Ont., Canada.

**CONGREGATIONAL.**—Dr. L. Whiting, formerly of Janesville, Wisconsin, has lately become pastor of the church in Charleston, W. Virginia.—Pastor G. W. Bainum, of the Bunker Hill church, Ill., is spending a short season at Chautauqua, N. Y.—The controversy in the First church, Chicago, still continues. Mr. Hammond has written to the daily press in self-defense, while Rev. Wm. Beecher takes the part of Dr. Goodwin. The discussion has nearly dropped out of public interest into personalities.

**WESLEYAN.**—Rev. J. M. Snyder writes in glowing terms of the Nebraska farming country where he has been traveling in the interests of Wesleyan colonization.—Prof. E. G. Paine, of Wasioja Seminary, has been visiting his father, Rev. G. L. Paine, of Herrickville, Pa.—The campmeeting near Wyand, Ill., progressed finely last week with increasing interest. The discourse of Rev. C. F. Hawley on Wednesday on Holiness was a convincing argument and made a deep impression. One man, an infidel, sent his daughter eight miles to ask for the prayers of Christians. On Sabbath last Prof. C. A. Blanchard of Wheaton College preached on the camp ground.

**UNITED BRETHREN.**—The executive committee of the Board of Missions has sent out an appeal for aid to extinguish the debt of \$20,000 now against the missionary society.—A meeting was held at Polo, Ill., July 25th, to consider the exigencies that have arisen in the U. B. churches, of which Revs. T. F. Halliwell and H. D. Healey were respectively chairman and secretary. It was decided to hold a mass convention at Polo, Sept. 11th, to forward the aim of the preliminary meeting in counteracting the present attempt to revolutionize the denomination.—Upon the same topic the Oregon, Ill., conference passed the following at its late meeting: "WHEREAS, A convention was recently held in the First U. B. church, Dayton, O., which assailed the constitution of our church and denounced the legally constituted officers of the same as servile and dishonest, and encouraged the spirit of nullification; therefore, Resolved, That this conference does most decidedly disapprove said convention

as revolutionary and rebellious; and that in our judgment all the ministers who participated in it deserve the censure of their respective conferences.—At the Eel River camp meeting, near Rohnersville, Cal., nine united with the church. Bishop Castle was present and preached with power on the subject of holiness.—Bishop N. Castle has declined the title of D.D. voted him by Westfield College.

**UNITED PRESBYTERIAN.**—The inauguration of Rev. J. B. McMichael D.D., President of Monmouth College will take place in the College chapel, Sept. 5th. Addresses will be made by Revs. R. C. Matthews and D. McDill, beside the inaugural of the president elect.—Dr. J. C. Cooper, of Allegheny City, Pennsylvania, has been attending the Chautauqua assembly with his wife.—Rev. W. W. Barr, editor of the *Evangelical Repository*, Philadelphia, has been obliged to suspend for a brief time his pastoral and editorial work on account of ill health. He is at Rawley Springs, Virginia, where he is being benefited.—Dr. Moorehead of Xenia Theological Seminary, has received a call to preach for the church in Dayton, Ohio. Its acceptance will not require him to leave the Seminary.

—The *Weekly Welcome* reports as follows on Christian work at the Paris Exhibition:

The Salle Evangelique erected opposite the Trocadero entrance to the exhibition has been opened. It accommodates about 600 persons, and a prayer meeting in English is held in it at 10 A. M. daily, under the auspices of the Evangelical Alliance, which likewise convenes occasional conferences and meetings. From three to five P. M. daily it is devoted to services, chiefly in French, in connection with the Rev. R. W. McCall's mission, which has shared with the alliance the cost of construction and rent. Mr. McCall, who came to Paris some time ago with a view to evangelistic efforts among the artisan population, has now twenty-two stations in the populous quarters, accommodating 4,600 persons, and his meetings have an average weekly attendance of 8,000 adults, and between 2,000 and 3,000 children. He has been awarded the medal of the "Societe Nationale de l'Encouragement au Bien," in recognition of the moral rather than the strictly religious aspect of his labors; and, after the close of the exhibition, he will remove the new building to a suitable quarter of the city as a permanent station. On each side of the hall is a kiosk, one erected by the Monthly Tract Society, the other by the Crystal Palace Bible stand. The latter is under the charge of Mr. J. Alexander, who occupied the same post at the 1867 exhibition, when upward of 2,000,000 separate gospels, in twenty-two languages, were distributed, and who, in the war of 1870, distributed 800,000 gospels to the soldiers on both sides, the Empress Augusta securing him special facilities as regarded the German troops. This kiosk on the exhibition opening day gave away 15,000 gospels to persons of all ranks, from senators downward, and many applicants had to be refused. Arabs, Chinese, and others have been supplied in their own languages, the separate gospels being gratuitous, while Bibles are sold for a franc, and Testaments for twenty-five centimes. All these three buildings are in the Swiss chalet style.

—The Catholic Young Men's National Union at its recent meeting, in Buffalo, N. Y., resolved to circulate petitions to Congress, asking for the appointment of Catholic Chaplains for the army and navy. The Union claimed that "the rank and file of the army and navy are more than two-thirds Catholics." The accuracy of this estimate may be very reasonably questioned. A "soldier," who has served many years in the United States army, writes to the *Buffalo Advocate* that he does "not believe the army want Roman Catholic priests appointed chaplains. Neither does he believe that the enlisted men or officers will thank any one for endeavoring to force such upon them." This soldier calls attention also to the fact that many of the posts "are so situated that the enlisted men can attend any church they choose, and every facility is given for so doing." The subject is likely to assume some importance if the measure suggested by the Union is pushed.—*Christian Instructor*.

## News of the Week.

**BELGRADE, Aug. 18.**—The Christians in Bosnia are flocking to arms in consequence of the heavy fines imposed upon them by the Austrians.

—A Vienna dispatch says at last four more divisions of the Austrian army will go immediately to Bosnia.

—In North Carolina there are 1,025 distilleries, being the largest number in any State in the Union. Kentucky is next, having 754.

—The commissioner of internal revenue states that the whole number of barrels of liquors entered for consumption in this country last year was 10,241,471, and this, at thirty-one gallons a barrel, made 317,945,901 gallons. or, supposing the population of the country 45,000,000, about seven gallons for each man, woman and child in the whole country.

**GALVESTON, Texas, Aug. 16.**—A *News* special from Fort Clark says: All the troops under command of Colonel Mackenzie, except two companies of infantry left to garrison the post, started at 2 o'clock this morning. The advance guard crossed the river early this morning; the main column has been crossing all day about a mile above the mouth of the Sycamore. Every man has 140 rounds of ammunition and rations.

—Two cases of leprosy among the Chinese in San Francisco have given rise to considerable apprehension. One of the lepers was found lying abandoned in the street in the Chinese quarter of the city, and his countrymen passed him by in throngs, refusing to give him relief in any form or to touch him. He was placed by white men in a fruit wagon, from which a load of oranges had just been sold, and was taken to the Chinese hospital, but there was denied admission. He was then taken to the hospital of the city prison. The other leper was discovered in the jail, and was utilized as a lecture specimen by the Academy of Sciences. These cases will show whether the fear of contagion displayed by the countrymen of the sufferers is well founded, for the two wretches were freely handled by white men. The introduction of leprosy into the Hawaiian islands has been a great calamity to them, and possibility of a similar curse to California is not viewed with equanim-

ity. To what extent the disease now exists there among the Chinese is not known. The mortality returns report nearly all the deaths that occur among them to result from "causes unknown," and a large proportion of them may be owing to this disease. Now that it is known to exist in the city, it becomes important to learn under what conditions it is infectious.

### THE YELLOW FEVER.

The plague at New Orleans showed no symptoms of abatement during the week and on Sabbath last there were 47 deaths. At Grenada, Miss., half way to Cairo there is a frightful condition of affairs; a dispatch dated Aug. 16th, midnight, says the scenes in this plague-stricken town for the past twenty-four hours beggar description. The strongest men and women and helpless children are sick, dying, or dead. It is pitiful indeed to see entire families prostrated and swept away in a few brief hours. The official death list for the past twenty-four hours is seventeen. The population is decreased to a little over 200 souls. But few new cases, there being no material to work on. The deaths are old cases.—A special to the *Memphis Avalanche* from Grenada Sunday night says there have been sixty-five deaths to date; one hundred sick at present. New cases yesterday, fifteen. People are dying to-day without an attendant. Relief is greatly needed.

At Memphis the plague is very bad. On Friday it was reported that James Speed, ticket agent of the Memphis and Louisville railroad, has sold \$35,000 worth of tickets since Monday noon. Nearly half the population has left the city. Nearly sixty cases were reported last night; nearly half of them fresh attacks since yesterday. The Howards are organized and ready to work. They sent out over twenty nurses yesterday, and will do their duty to the living. The deaths on Saturday numbered thirteen. The decrease in the number of new cases is doubtless owing to the fact that there is little material left in the infected district for the fever to work on. All who were able have moved out, and it is expected the work of moving others to Camp Joe Williams, south of the city, will commence to-morrow, one thousand army tents for their accommodation having arrived to-day.

**DELAWARE BREAKWATER, Aug. 16.**—The schooner *Ida Lawrence*, Captain Alpheus Barret, from Saqua Le Grande, Cuba, for New York, put in here to-day with the crew, nine in number, either dead or down with yellow fever. The only passenger, Isaac H. Warrington, of Camden, N. J., son of one of the owners, died at sea.

—Emil Hoedel, who attempted the assassination of the Emperor William, May 11th, in the Avenue Unter den Linden, was beheaded Friday morning in the courtyard of the new prison. The imperial warrant, declaring that justice should take its course, was signed on the 8th of the present month.

—Advices from insurgent sources represent that General Szapary's defeat on the 10th inst. was disastrous. It is reported that he abandoned a battery, a quantity of arms and ammunition, and many horses. The insurgents claim his defeat in a second battle, and that General Philipovich's army is falling back toward the river Save. Thirty Turkish battalions in Bosnia, including five of regular troops, have joined the insurgents.

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