The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST.] "In secret have I said nothing."—JESUS CHRIST. [FORTNIGHTLY AT $1 A YEAR.

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The Christian Cynosure.

EDITORIAL CORRESPONDENCE.

STEAM PACKET SPRAY,
Ohio River, Nov. 23, 1868.

DEAR CYNOSURE:—It is Monday morning, and I am returning from a very pleasant Sabbath spent at Ripley, so long the residence and parish of the apostolic John Rankin, through whose labors and fearless fidelity Ripley was so long a sort of modern Palestine or City of Refuge to the slaves from across the river, with all her gates open, and over every gate written: "Thou shalt not deliver unto his master the servant that has escaped from his master unto thee." His frailties (themselves the product of slavery) and the frailties of his people, have caused his removal; but his memory will grow green there with years, and the very mocking-birds and red-birds linger till winter, singing about the bluff on which he lived: while God, by wealth accumulating in the hands of his children, will take care of his servant, under that promise which never fails: "Blessed be he that considereth the poor. The Lord will deliver him in time of trouble."

The Presbyterian churches in South Ohio were among the best-instructed churches on earth. Their fathers, the descendants of Scotchmen who learned under the dragoons of Charles and Lauderdale to "*stand up for a suffering truth*," were crowded across the Ohio river by the accumulating corruptions of slavery. And Gilleland, Rankin, Crothers, the Dickeys, and others who had studied christianity by the best of all teachers, contrasts, were sound on the Catechism and Confession as ministers of the same order in Pennsylvania; but unlike their Pennsylvania brethren, they did not substitute *doctrines* for *sense*, nor the *theory* of religion for the practice of it. Hence they were abolitionists, and appointed a day of fasting and prayer for the overthrow of slavery in 1831—a whole year before Garrison formed his first "New England Anti-Slavery Society" in Boston, consisting of just twelve members, a president, vice-president and secretary, with nine members for an executive committee.

I came among this people with whom I had 'gone preaching the gospel" years agone, knowing that they once hated and abhorred the secret orders and their satan-worships; and hoping they had been able to "stand against these wiles of the devil." Judge, then, of my grief to find even here "the gold become dim, and the most fine gold changed." The same blinding sorcery which enables Free-Masonry, or the devil under that name, to govern our church, pulpit, press and state, broods like a witch-spell over mind and manners here.

I passed the Sabbath with an interesting family. The father's mind, fashioned, under God, by the hand of a Scotch Presbyterian mother; the wife a cool and clear-eyed presence, and both made practical by acquaintance with the world and its affairs; yet this clear and solid-minded man looks upon the dark, idolatrous orders as a piece of half-harmless humbuggery, and his wife hates them hereditarily, and by a holy woman's instinct, rather than from an understanding of their nature and a dread of their sure and certain results.

Even the old Rankin Ripley church begins to be powder-posted by the adjacent lodge, while the Methodist church, under the "fighting parson," Rev. General Moody, is already so mixed and ridden by the spurious "rites," "mysteries" and brotherhoods, that it resembles christianity about as much as the Samaritan woman's religion did the Jews'. Worse still: a son of John Rankin is a lodge-man! and, worst of all, Mr. Rankin himself has received a Mason to a little church—it is to be hoped, with the idea of reclaiming him.

"But the strongest and the bravest have been ofttimes heard to say:
My heart! my heart is weary for 'the greatness of the way!'"

and good Brother Rankin is haply growing "weary;" and those minds in which the religion of Christ has for a time consisted too largely of specific reforms, are apt to swing back to the opposite extreme.

The Synod of Cincinnati and the Presbytery of Chillicothe have both testimonies on their records that lodge-membership is inconsistent with church-membership. It is therefore simply appalling to see lodge-men creeping stilly into these churches, like snakes into the cradle of the infant Jesus! Above all, appalling, is the stupendous ignorance which, in the sepulchral silence of press and pulpit on the subject, broods like an incubus over the popular mind! Men do not see that idolatry is devil-worship, and that lodge-worship is idolatry! "The god of this world hath blinded their minds," so that "seeing they see but do not perceive" that *rites, mysteries, shows* and *secrecy* blended, constitute the world's thraldom to-day! that if Masonry is "humbuggery," so is Popery, so is paganism "humbuggery!" and that the three are parcels of the same web which to-day constitutes the winding-sheet of the nations, "dead in trespasses and sins!" They do not see that the devil governs the world, and keeps it from Christ by man-made religions, and that Masonry is a man-made religion! They do not see that as "no appeal lies" from the word of the Master to his lodge, young men trained under the despotism of the lodge in trifles, will soon practice despotism in the state in realities! They do not see, or seem to have forgotten, that the south wanted an empire whose corner-stone was slavery, because, among other reasons, they had lost in their lodges the very ideas of popular government!

But I must close. Never as I do now have I felt our utter dependence on Christ and the Holy Spirit to open men's eyes to the dark gulf that yawns and gapes for our religion and our liberties! and never did I feel more powerfully that the triumph of Christ's religion over Satan's is nigh, even at the doors!

"He from thick films can cleanse the visual ray,
And on the sightless eyeballs pour the day."

Yours in Christ, J. B.

REVIEW OF A. B.'S APOLOGY FOR FREE-MASONRY.

[*Concluded from our issue.*]

THE GRAND DECEPTION.

But do they do it? No more than the adulterous libertine who with smiles and well-affected sympathy proffers his kind attentions to a sorrowful and neglected wife, will make up to her a husband's derelictions. Here is just where we assail these institutions. Their brotherhood is a false brotherhood; their kisses are deceitful. Their object is not to relieve those they draw into their secret, but to tax them, and make them the instruments of their own selfish advantages. They receive none but such as they think can add to the strength and glory of their order, and as soon as they cease to be able or willing to be profitable to the order, they are cast adrift on the cold charities of the world or of the church they so much abuse, because it does not hold out what Christ never did, worldly inducements to men to come into their fellowship.

AN INSURANCE MORE COMPREHENSIVE THAN CHRIST'S SALVATION.

A. B. seems to think it desirable that our young men should have a society that should insure to them all the advantages of wealth and popularity and intimate friendship and spiritual brotherhood,—in a word, all happiness according to men's natural cravings.

We do not believe any such society ever was or ever will be, outside of Utopia; nor do we believe it to be desirable. Such a society would operate upon the self-reliant energy of young men as dependence upon inherited fortunes is often seen to do, rendering them nerveless, effeminate, useless. More than that: such a society would supplant that sublime faith in God by which alone the trials of life can be calmly and heroically sustained, and its difficulties vanquished. We have no such society, even in the church, far less in any humanitarian, least of all in any secret society.

CHRIST THE BEST UNDERWRITER.

But we have what is infinitely better. Christ says to all that labor and are heavy-laden: "Come,"—not into the church, not into some kindly human league, whose fraternity, sympathy and general insurance can be bought with money at fixed rates; but he says: "Come unto me, and ye shall find rest for your souls." And if every diseased craving for creature good is not satisfied by the attainment of the object longed for, the craving shall cease by reason of the enjoyment of that which is far better. Let us endeavor to relieve these restless longings of perverse desire by laboring to destroy those desires themselves; by correcting the error of the earthly and carnal mind out of which they grow. Let us teach unselfishness, spiritual-mindedness, self-sacrifice and devotion to the good of others and of the will of God. This will act as a specific antidote for that depraved longing which makes so many seek in security of wealth and creature enjoyment that good for themselves which can be gained only by giving it up and making common cause with Jesus in his love to others. This is that brotherly love which A. B. so highly commends, and by no means too highly, but which we can never reach or taste the blessedness of by all the toils and schemes that are possible, so long as we seek to procure for ourselves its benefits instead of conferring them upon others. It is Christ's irrevocable decree: "He that will save his life shall lose it; but he that loseth his life for my sake shall find it."

HAVE FAITH IN GOD.

Then let us teach faith in God, instead of faith in man or human devices and institutions for real and secure happiness. This going into secret societies for that which can be found in Christ only, is going down to Egypt. This leaning upon strong human institutions is leaning upon a broken reed that will surely pierce through the hand of the leaner. True faith in the true God; in that "only name given under heaven among men whereby we must be saved," is the only strong anchor and sure resource to troubled, needy mortals on life's uncertain and threatening sea. On this point we think A. B. would do well seriously to ponder himself.

CANNOT OVERTHROW THEM!

Where is his faith when he admits that Masonry is so anti-republican, so selfish, so liable to supplant equity, and so baseless in its immense pretensions, that the church should leave no room or excuse for its existence; and when the church is what it should be, Masonry and all other secret societies will be unpermined? And yet he confidently affirms that "no open assault can possibly overthrow them," or make anything but "slight and transient" impressions upon them.

He is very positive and confident in these assertions. The members of these orders are just as confident and defiant. Their mountain stands strong, and such an opinion from an intelligent outsider (if he be one) is all they desire, and is abundant proof to them that he is filled with the spirit of wisdom.

But wherein, we ask, does this wisdom differ from that of the ten spies, when they said: "We are not able to go up and make the conquest of Canaan. The towns are walled up to heaven; and there we saw the sons of Anak, and we were but grasshoppers in their sight." Wherein does it differ from the wisdom of the Lord, on whose hand the king of Samaria leaned, and who answered Elijah's promise of plenty by that time to-morrow with the question: "If the Lord would make windows in heaven, might this thing be?" Wherein does it differ from the wisdom of those who mock at the credulity and folly of expecting to destroy idolatry by sending a few missionaries to assail that hoary system which has existed since the memory of man, and to this day covers a wider region and embraces a far greater portion of the human family than the religion of Christ? Wherein does it differ from that wisdom which says: "You can't put down intemperance; it's no use to try?" or which said: "All your assaults upon slavery are useless?" or which says: "Who is the Almighty that his word should be omnipotent? or what profit shall we have if we pray unto him?"

COUNSEL TO A. B.

We counsel A. B., and all that are wise and faint-hearted like him, to look not so steadily at the power of human corruption, or of the god of this world, who combines that corruption in strong and defiant confederacies; neither look too exclusively at the imperfections and weaknesses of men, who advocate the cause of God and assail the strongholds of the devil, but to take into his estimate the power of God, which is committed to the destruction of all the power and all the works and institutions of error and sin. And while nothing is too hard for the Almighty, yet he makes his truth, wielded by feeble and imperfect men, the mighty instruments of pulling down the strongholds. And although perfection in the church is lovely, and would make her terrible as an army with banners, yet God's arm is not shortened because such perfection is wanting, nor are we justified in waiting to see this perfection before we dare to try the temper of the sword of the Spirit upon the enemies of God and Zion: nevertheless, when the Son of Man cometh shall he find faith on the earth.

ON WHAT WE BASE OUR HOPES.

We do not expect by any power or holiness of our own to overthrow the gigantic secret orders of the day. We doubt not in saying this we reflect the sentiment of the great body of active opponents of secret societies. *We* cannot do it; neither can we destroy any sinful custom among men, nor redeem or create anew one fallen sinner of all our race.

But, glory to God, Christ can do it! And because he has commanded us to stop the mouths of gainsayers by uttering his truth, to reprove the unfruitful works of darkness, and to say to the dry bones, Live! we purpose not to cease uttering his truth in love; and we pray that we may not be left to provoke him to wrath by indulging that unbelief that makes him a liar when it assumes that his word shall ever "return void," or fail to "prosper in that whereunto he has sent it." If Masons, or any other secret confederates, had only the human friends of open institutions to fear, they might well be defiant. But if they are suppressing Christ's truth, and are, therefore, in the way of his chariot-wheels, all we have to say is, the sooner they stand from under, the better for them.

Dialogue between an Adhering Mason, a Seceding Mason and an Outsider.

Outsider.—Why, friend seceder, they say you have renounced Free-Masonry and are down upon it like a thousand of brick. How is this?

A. M.—O, don't mention that to him, he is perfectly rabid, in fact he is an actual monomaniac on the subject. Straight enough on other matters, but absolutely deranged on this.

S. M.—I am not mad, most noble Mason, though I was once very near it, when, like yourself, I was so fascinated by the old serpent that I really thought, as you do now, that there was something true and useful in Free-Masonry. But the delirium is past, and I now see things as they are. I wish you the same soundness of mind which I enjoy on this subject.

A. M.—Just as I told you, Mr. O. Monomaniacs always think everybody insane who does not agree with themselves.

S. M.—And therefore you think me deranged, and yet you know, as to facts, I speak on this as on all other important subjects, the words of truth and soberness, and if you will allow yourself to reason in an earnest and unprejudiced manner from these facts it will be impossible for you to come to a different conclusion from mine.

O.—What is your conclusion?

S. M.—Why should you care to know the conclusions of a monomaniac?

O.—I have no reason to think you a monomaniac. I know that in general you are a man of sound judgment, and I believe you are always sincere and truthful, and I don't believe you allow yourself in malice toward any; and if you declare it to be your sober conviction that you ought to renounce and denounce Free-Masonry that fact will have great weight with me, notwithstanding I have heretofore taken it for granted that Free-Masonry was a good sort of an institution, from its professions, and from the many men of refinement who are set forth as patrons of it. Beyond this I know nothing. I might have sought to inform myself by joining it, but I have always found enough to engross my time and energies in my business, my duties to my kindred and neighbors, and the church of Christ, and in gathering knowledge from nature, and from the books of the learned and the book of God, and besides, I will own, the secrecy of this institution always seemed to me suspicious, and as it was not necessary for me to take any risks of getting into what might not be in harmony with the simplicity and holiness required of Christ's servants, I have thought best to let well enough alone, and abide by Christ's institution only. I could follow the Lord fully in that way, I knew; perhaps I might and join the lodge too, but then I thought I might not; and so I concluded when I had a certainty in hand it were better not to let it go for an uncertainty.

A. M.—I can't find much fault with you for that reasoning, but you know the old saying, "Nothing venture nothing have."

O.—But I had all the benefits of the family and of kindred, of neighbors and general society, of civil government, of schools and colleges, and open benevolent societies attended by no suspicion, and of the church of the living God, and freedom to pursue my own happiness, the good of my fellow-men and the glory of my God, and to avail myself in all this of these natural and divinely ordained helps. And what occasion had I to go blind folded outside of these into an artificial institution whose secrecy whispers to me thus: "It may add to me somewhat or even much, and then it may be the God of this world resides in that darkness, and by entering it I may put all to hazzard."

S. M.—The wisdom of your reasoning is so obvious and unanswerable that I wonder all men have not the good sense to adopt it, and give not only Masonry, but all secret societies, such a severe letting alone that God's institutions may be relieved of their most mischievous intrusions. But the fools are not all dead. The human race has not yet reached the age of discretion. When it does, the epitaph of secret societies can be written at once.

O.—But I would like to be more definitely informed as to the evils you allege against Free-Masonry.

S. M.—I don't wish to get into a vain jangle with my neighbor M. here. The story is long, and my time short; but if you will allow me to just state my objections without illustration or comment, leave them for your candid reflection and let me go to my appointment at once, I will state a few slight objections which I most sincerely entertain against Free-Masonry.

A. M.—Out with them.

S. M.—Do you agree to this, neighbor O?

O.—Yes, proceed.

S. M.—Very well, then, only one more word by way of preventing any misunderstanding. Please bear in mind that I personify Masonry, and all I say is meant for the institution, and not for the members, nothing personal for them present or absent.

A. M.—We will so understand it.

S. M.—Well, then,

1st. Free-Masonry is based on falsehood. Every stone in the foundation of its mystic temple is a lie, and throughout all its professions, its fables, its teachings, its history, its promises, its workings, its morals, its charity, its religion, its promised lodge above, all is false and deceptive. Next to the father of lies, I regard it as the greatest liar in existence.

2d. Its religion and morality is identical with that which has obtained in all time the world over among deists and idolators of every shade and name.

3d. It denies and dishonors Christ, and is clearly and pre-eminently anti-Christ.

4th. It is a conspiracy against mankind for the purpose of enabling the craft to monopolize the chief benefits of society, business, religion, and government, and is therefore the enemy of justice, liberty, and of equal rights.

5. It is the refuge and protector of Masonic criminals, not excepting traitors, spies and murderers.

6th. In religion it usurps the prerogative of that God who has spoken to the world by his Son, and in civil matters the exclusive and vital prerogatives of government, viz: the power of life and death, and hence,

7th. It is a murderer. And

8th Finally, it is such a consummate hypocrite that with all this diabolism and rottenness at the core, it manages to cover the whole with such robes and looks of sanctity as to deceive, if it were possible, the very elect.

There, gentlemen, you have a few of my objections, and if I am not crazy, you that adhere to Masonry are in great danger, and you who are outsiders have a vastly deeper interest in anti-Masonry than you are aware of. Good bye. [*Exeunt omnes.*

BROTHERHOOD.

All men crave brotherhood. It is a want of humanity, and no man should blame or seek to repress this pure longing of our nature. Very true. What then? Why, join the lodge. That's a *non sequitor.* You want brotherhood, its sympathies, its pleasures, its helps. Very well; has not the same God who implanted that desire made full provisions for its legitimate gratification? Has he not made every human being your brother? Have we not all one father? Then love and requite each brother man as befits this divine brotherhood, and rely upon it, that fallen as men are, you shall nevertheless not fail of having meted out to you as you measure to your brother men. Or if you sometimes have to grieve for the requital of ingratitude, you cannot lose the bliss within which is inseparable from cherishing them not towards every secretist, but towards every human being, the heart of a brother. Love is bliss. But do you want something nearer and less vast, where individuality can be grasped, and the reciprocity of love readily apprehended? Has not God provided for this in that divine institution wherein He makes of two one, and from that one many who all trace their life-blood from the same particular fountain, and whose affections should, like their being and interests, all blend in one?

But do you want something in brotherhood that partakes less of what is material and gross and more of what is intellectual? Can you not find this in those friendships, either within or without the family, which spring spontaneously from similarity of intellectual attainments and sentiments? Do you want something higher and holier still, where your moral and spiritual nature shall be chiefly concerned, developed and improved? Can you not find that in God's brotherhood of renewed and sanctified souls? Brothers in a heavenly sense because spiritually born of God. Surely here is ample scope for all the wants and allowable cravings of your nature for brotherhood.

And should all this come short of your soul's cravings for fraternal fellowship, and your heart need the exercise and reciprocity of even a higher love, exchange affections with your God. He will not refuse you. He will even come into your poor heart, and reciprocate, even as a father, every adoring sentiment of love you send towards him as the infinitely blessed and perfect Father of all. What possible lack of brotherhood can you suffer then? Even if you had not father or mother, a wife, or child, or brother or sister, lover, friend or acquaintance, or the human race were extinguished, if God remain and will be your father and Jesus Christ your brother, surely you might reckon that there should be no want to you unprovided for. But since all these remain, why seek to add unnatural and false relations to these true, ample and divinely ordained ones? The artificial ones are inferior, they are false ones. They interfere injuriously at every point of contact with God's brotherhood and relationships. They rob from God's relations what he has given them, a valid claim to have, and confer them upon strangers. Your blood-relations, your neighbors, your friends by natural affinity, the civil state and the church of Christ have a God-given right to the time, the money, the love, the honor, and the confidence which you devote to these lodges, and God has in no way released you from honoring his arrangements and institutions by the very things by which you honor these artificial, false and parisitical ones.

Because female society is a want of your nature, you might just as well seek that among strange women and in the brothel, as to go into these unnatural leagues with strange and uncongenial men for brotherhood, which, instead of the true, give you only a bastard relation. If you seek female society in the mothers, the sisters, the neighbors of pure and congenial tastes and sentiments, and above all in the true wife which God gives you, in the legitimate use of his ordained order of society, you shall find in woman God's last, best, earthly gift to man. But if you disregard his natural arrangements and positive institutions in this matter and attempt to enlarge and improve them according to the impulse of passion-blinded philosophy, "you will sow the wind and reap the whirlwind;" you will find that "the way to her house is the way to hell." You will mourn at the last, when your body and your flesh are consumed, and say, "how have I hated instruction, and my heart despised reproof."

The attempt to enlarge and improve God's arrangements with regard to brotherhood is no less preposterous, and no less certain in the end to yield a harvest of disappointment and untold evil. Happy are all they who accept with thankful contentment the brotherhoods of God, for in them shall they meet God and he crowned with a real and abiding benediction. God's brotherhoods are genuine. Those superadded by men are counterfeits, that show fair, that promise much, eye *too* much, "that hold the word of promise to the ear and break it to our hope."

OUR THANKSGIVING SERMON.

"How did you like our new preacher's Thanksgiving sermon?" said Prof. L. as the congregation were dispersing. "Very well," was my reply; "it was earnest, loaded with thought, and pointed if not polished; no sentimentality or affectation; no non-committalism or spiritual pyrotechnics It was plain, unctious, brave and good."

"But," said the professor, "what did you think of his position about the Catholics and Fenians?"

"There is room for difference of opinion there," I replied. "He thinks the Roman Catholics cannot be trusted, and ought not to be admitted to the standing of citizens of our free republic, because they are under an oath of allegiance to a foreign despot, and consider that oath always paramount to any other civil obligation or oath whatever. And Fenianism he seems to suspect as a ruse of the papal leaders by which to organize and drill an army under the very nose of our government, not to harm Great Britain nor to help Ireland, but to be ready at a concerted signal from Rome to revolutionize the United States and set up over us the temporal power of the pretended vicegerent of Christ I have no doubt all this would suit the pope and his cardinals and chief dignitaries. It is consistent enough with the claims and acts of papacy in the past, and of course in the present, so long as they cling to the dogma of infallibility. But I think all their leaders in this country confess and teach that the pope's temporal power is wholly confined and limited to a small portion of Italy. And even if they secretly believe and intend otherwise, they will find when they openly attempt any such revolution here that *the masses*, even of Roman Catholics, have taken for sober earnest what was inculcated, it may be, with jesuitical duplicity, viz: that the pope can assert no temporal power here. And then as to the Fenians, you know my opinion is that it is in all cases a weak credulity to accept the professed object of any secret society as its true one.

"The object of their secrecy is to keep the public in the dark as to what they are about. In other words, it is to deceive those who have an interest and a right to know the very things that are thus concealed. And if they are fools enough to believe the deceivers, when they thus spread their net before their eyes, they ought to be deceived, and suffer for their stupidity without sympathy, until they can learn a little common sense and vigilance.

"Secrecy is the devil's grand instrument now; and I expect our nation is destined to suffer more from this than from all other causes of danger because the evil has already grown to such enormous proportions. And yet the people generally indulge the most senseless security, and won't be kicked into any kind of suspicion or vigilance. Whether the preacher's principles were justly applied to popery and Fenianism, I tell you they do apply justly to Free-Masonry. *They* are under paramount oaths to a despotic power. They are working, not under the eye of government, but under charters given by the government itself, working for the very purpose of making not only the people, but the very government itself their vassal, and the instrument of accomplishing their individual and collective designs. If papists can't be trusted under their oath of allegiance, and ought not to vote, certainly Masons cannot."

"But don't you know," said the professor, "that the preacher is himself a Mason?"

"No," said I.

"Well, he is, and a high and staunch adhering Mason. I am so credibly informed that I have no doubt of it."

"Well, well," said I, "what inconsistency is not human nature capable of? Cut off his own head with his own sword and yet didn't know it! There was but one thing in *his sermon* that could lead to the least suspicion that he was a sworn vassal of Masonry."

"What was that?" said the professor.

"Why," said I, "in all his enumeration of the items of our goodly heritage, for which we should render thanks, there was no mention of God's 'unspeakable gift,'—the fountain and medium of all others. Throughout his whole discourse there was no allusion to Jesus Christ, an oversight into which an evangelical minister could not well fall unless he had been long accustomed to join in the worship of the 'Grand Architect,' in which Christ is unknown. Yet he thinks it is all folly and madness to trust the pretensions of the secret order of the Fenians, thinks they should be put down by the strong arm. Well, he ought to know. Set a rogue to catch a rogue. I guess he's more than half right, and I'll judge his order as he judges others. That's scripture measure, any way."

—The full assurance of faith, attended with the full assurance of hope, never fails to be productive of perfect love, even the love that casteth out fear.—*Rev. Joseph Benson.*

—Men may live in a crowd, but they must die alone. Friends and ministers can only accompany us to the pass. None of them can speak from experience, and tell us what it is to die.

The Christian Cynosure.

EDITORIAL CORRESPONDENCE.

Granville, Licking Co., O., December 7th, 1868.

To the Readers of the Cynosure:

As I soon start for home, I here "sum up" information gained in this voyage for your benefit; and

1st. The Masonic caldron in this State and nation boils furiously. "Ohio has four hundred altars," said a "grand" Mason to me, the other day, "and, in Lincoln's phrase, you have a big job on hand."

Yet I learned from the same high functionary that J. Fletcher Brennan's *American Free-Mason*, 114 Main St., Cincinnati, was a mere black-mail concern, heading an opposition Masonic sect. But it told an immense amount of truth about the lodge. It is now stopped, at the end of one year: probably the editor is "bought in" by Masonic money. He gives his "farewell," and falls back "as a private in the great Masonic army," in his fourth number.

2d. "The Grand Lodge of Ohio" met at Dayton in October last, where I have been spending a few days, and where I have learned much, though I invariably tell Masons I am opposed to the order, as nothing is gained to truth by meanness

A member in a local (Ohio) lodge insulted the christian Masons by deriding the Bible as "a human composition got up and got out by an English king." The church-members and the preachers especially in the lodge disciplined him for treating the Bible which, with the Koran, etc, is one of their "lights," with contempt. He appealed, and the case came before the Grand Lodge at Dayton in October. The lodge had a pitched battle over it, and the action of the local lodge was sustained, and the Bible-contemner was contemned and censured. My "grand" informant said to me with a sigh: "The Methodists and Baptists make us a world of trouble."

Years ago this Ohio Grand Lodge, alone of all in the United States, declared a belief in the Bible as inspired of God necessary to the character of a Mason (See Chase's digest) but all the State lodges condemned that action, and the Ohio lodge receded. Now again the Methodist and Baptist preachers in this lodge, feeling already the pressure of President Finney's appeals, are trying to make the impudent Masonic mockery of carrying the Bible in their processions mean some respect for it, so that they can quiet the uneasy consciences of the members of their churches whom they have led into the lodges: and as the Masons only carry the Bible for bait, they are indignant that they should be held to be in earnest, and required to treat it with respect. Hence this Grand Lodge skrimmage in Dayton in October.

3d. I learn too that the reception of millions of money, since the sudden rise of Masonry during the war, and indeed since the temperance orders began to pilot Masonry back to popular favor, is having the usual effect of bringing on a robber-fight over the division of the spoils which they have swindled out of the community. Hence the revival of the old feud between the York and Scottish rites, and the later "rite of Memphis," or "Mizraim," and, indeed, many others. So far as I can learn, those are all, at bottom, fights to see who shall get the revenues paid in by the poor miserable dupes who are amused by these squabbles, and so kept interested and paying "the dues," while their Grand Master, the devil, looks on complacently, caring for nothing but to get that "worship" from christians and others which he failed to get from Christ! Yours in Christ, J. B.

PERSONAL EXPLANATIONS.

Granville, Licking Co., O., December 5th, 1868.

To the Readers of the Cynosure:

When I left home, I expected to have been absent some months, but I have been met by Free-Masonry in Marietta, Ohio, and thrown back into communication with the readers of the Cynosure sooner than I expected The case is on this wise:

In 1843 a society was formed to save certain western colleges which, by indifference or opposition to the slavery-reform, had forfeited and lost favor with serious and earnest christians; and at the same time, being suspected of harboring anti-slavery sentiments at heart, found little favor with worldly christians and politicians, to please whom they had cast off and shunned the abolitionists

This "college society" went east where the cotton influence had blinded in part the christian merchants and manufacturers of cotton, and told them if they would give their money for western colleges to this college society, that society would protect them from frequent importunity by western college agents; and they would recommend and aid all western colleges which deserved to live.

Urged to do so by my respected teachers, Drs. Lyman Beecher and C. E. Stowe, I applied to this society for aid to Knox College, and Dr. Leonard Bacon told the society, in my presence, that if they did not vote me what I asked, that "he (myself) could obtain *twice* the sum by appealing to the Congregationalists of New England." This college society, under this speech of Dr. Bacon, then took up Knox College, *which it had before twice rejected*, and gave us a small yearly stipend to keep us out of the eastern field.

As the same men control the college society now who did then, I applied to them for their endorsement, and permission to complete the endowment of Wheaton College: but I find the influence of Free-Masonry worse and more implacable than the influence of slavery, which ruled the northern churches twenty-two years ago, when, at Springfield, Mass., the college society took me up, as related above.

Wheaton College, of which I am now president, has been fully endorsed by the State and local associations to which I belong, by the Chicago Congregational Union, by Prof. Joseph Haven, and all the Congregational pastors of the city of Chicago; yet, in face of such endorsement, this college society, *which professes to endorse and aid all sound colleges, and reject only such as ought not to live*, at Marietta, Ohio, where it came for its quarter-centennial meeting, has unanimously, after a secret meeting, without a word of explanation, rejected Wheaton College, of which I am President, and thus stopped me on my way east for funds!

This rejection of our college is aggravated by the fact that four leading members of their board had before advised me to apply, and three of them declared there was no doubt the college would be aided.

I wish now to show (if it is true) that Masonic influence has caused this rejection of Wheaton College.

Three years ago (1865) the faculty of Andover Theological Seminary gave me a paper signed by the names of Edwards A. Park, A Phelps, E. P. Barrows and Egbert Smyth, requesting the American Tract Society, Boston, to publish a tract "tending to dissuade the members of our churches from joining secret societies." I presented their request to I. P. Warren, the Tract Secretary, 28 Cornhill. He caused such a tract to be printed; but *after three years said tract is not yet published!*

Rev. Dr. Quint, editor of the *Congregational Quarterly*, Boston, is a high (or low) Mason, who when chaplain of the Massachusetts 2nd, wrote a letter to Henry M. Dexter's paper, the *Congregationalist*, Boston, boasting of favors received from a traitor landlord at Charlestown, Virginia, in consequence of giving him the Masonic grip!

This Dr. Quint recently visited Chicago, stopping for a week or two at the Tremont House, *on pretence of benefitting his throat and bronchial tubes by the atmosphere of Chicago and our lake!* but as I then supposed, and still suppose, in the interest of Free-Masonry, and to see what could be done to quell the movement against secret societies inaugurated by the Aurora and Pittsburg Conventions. Dr. Dexter, of the *Congregationalist*, is a friend and associate of Dr. Quint and Dr. Webb, of the Shawmut Church, Boston. He (Dexter) lately criticised the "bad taste" of the ordinary Masonic funeral vote (which sends the dead Mason to heaven) and, being called to account for it, blustered some in his editorial but, the week following, he said he *had no intention to turn public sentiment against the lodge!*

This Dr. Dexter was one of the most, if not the most influential member of the college society's board in the vote rejecting me at Marietta, O., Nov. 9th last.

Again: The secretary of that Boston Tract Society for the west is G. S. F. Savage, a most bitter, constant and consistent enemy of Wheaton College. I have moved and carried, in our State Association, a vote to endorse and recommend the "Western Tract and Book Society," Cincinnati, which publishes against secret societies. This of course touches Brother Savage's bread, and the influence of his society which has been three years bringing forth a tract against secret societies, and now shows symptoms of dying before the birth.

These Boston men (Dexter & Co.) are members at once of the tract and college society's boards. These men have therefore rejected Wheaton College, and by their rejection have declared to benevolent persons east *that it ought not to live.*

It is on the above and a multitude of like facts that I say that the influence of Free-Masonry has met and defeated me at Marietta. Since that time, however, friends of God and haters of the dark orders in Cincinnati and Ripley have subscribed and pledged near two thousand dollars toward our college building; and if we do not displease God, we shall live.

They have sent me back to the Cynosure sooner than I expected; and I begin to see light about our next annual meeting J. B.

☞ The present number of the Cynosure has been unavoidably delayed by the printer's pressman "pieing" the two outside forms before they were "worked off," necessitating the resetting of the *whole paper after one-half should have been printed!* But we have the printer's word that the next number shall see us on time again, after which we hope to be more prompt than ever before in giving the Cynosure to its many earnest readers.

—Our friends will, we hope, remember us in the coming festive holidays by sending us long lists of new subscribers.

"OUT OF THINE OWN MOUTH WILL I CONDEMN THEE."

A writer in the *Masonic Trowel*, who signs himself "Tyrian," undertakes to deny the charge brought against Free Masonry by evangelical christians as being an unchristian religion. These are his words:

"Our fraternity is denounced by such men as Revs. Blanchard and C. G. Finney as a religious institution having for its object the overthrow of all the present systems of churches, denying Christ, and the eventual destruction of the christian religion. They hang to his ideas with a perseverance worthy of a better cause."

Further on, he says:

"We never teach that Masonry is a substitute for religion in any form whatever. We never tell the initiated that Masonry is sufficient for salvation."

This is evidently intended to be understood as a plain and strong denial of the positions of Revs. Blanchard and Finney that Masonry is a Christless religion, the rival and enemy of Christianity. And yet this same writer, in this same article, demonstrates the truth of the accusations which these Christian ministers have tabled against Free Masonry. We need no better witness on these points than "Tyrian" himself—in this very article which contains his denial. It is enough to convince Masons themselves, or anybody in the wide world who is capable of logical reasoning and will allow reason to act independent of prejudice, that we are right, and Masonry is a deceitful, Christless religion. Note what "Tyrian" says in connection with the above denial. We quote his precise words:

"The operative art having for us at the present day ceased, we, as speculative Masons, symbolize the labors of our predecessors by engaging in the erection of a spiritual temple in our hearts, pure and spotless, fit for the dwelling-place of Him who is the author of purity."

And again says "Tyrian:"

"In brief, Masonry requires—nay, demands—a discharge of all our duties to God, our neighbors, and ourselves—the sum total of man's duties upon earth."

And yet it is misrepresenting Masonry to call it a religion! What in the name of common sense can religion demand more? If discharging all our duties to God and man, and making our "hearts pure and spotless," fit for the Holy One to dwell in, is not religion, what is it? What is it? But, according to "Tyrian's" conceptions, this is not religion; for he goes on to say: "We never teach that Masonry is a substitute for religion in any form whatever. We never tell the initiated that Masonry is sufficient for salvation." All our duties to ourselves, our neighbors, and to our God, discharged, and our "hearts pure and spotless, fit for the abode of the Author of purity," and yet all this not sufficient for salvation! No substitute for religion in any form whatever! Mortal sinner, have you ever reflected seriously what religion is? And if you have, is it possible you can be so blind as not to see that in claiming this for Masonry you make it a perfect substitute for christianity—a rival which takes for itself the kernel and leaves for christianity but a useless shell! I am not unmindful of the great evangelical fact that beyond our regeneration and sanctification there is a work of divine atonement and forgiveness of sins past; but since, by the atoning sacrifice of the Lamb of God, eternal mercy is set free from the inexorable necessities of governmental justice, there is no failure of justification where there is reformation; but "in every nation, he that feareth God and worketh righteously is accepted of him." As a practical matter of fact, therefore, the sanctification of the heart and life, which "Tyrian" describes *is* sufficient for salvation *if* it be attained. The trouble is it is *not* attained without the knowledge of Christ. To accomplish it is the peculiar work and glory of God by the Holy Ghost, shed on the redeemed through Jesus Christ, purifying their hearts by faith. To accomplish this is a work which "the law cannot do in that it is the weak through the flesh." The law of nature the Jewish or Levitical law cannot do it; the law of Sinai or the moral law cannot do it; and these three embrace all that is known in Craft Masonry, by "Tyrian's" own showing; for he says expressly that "Craft Masonry teaches, and *only teaches*, what might have been known for centuries before Christ." Of course then it is Christless, and all it does is done without any knowledge of Christ; and he claims that it effects the entire purification of the heart, and the performance of "the sum total of man's duties upon earth." Now, either this claim is false, and fatally delusive, or the Gospel is a lie and a delusion. Christ is become of no effect to you, whosoever you are, that are justified or made pure (it's all the same) by the law, or by Masonry, or anything else but by the knowledge of Christ. If righteousness came by any other law, or prophecy, or science, or wisdom whatsoever, then Christ has died in vain, and faith is vain, and christianity has a successful rival, is in fact succeeded!

The admission of "Tyrian's" position as to the power of Craft Masonry to purify the heart and life involves the inevitable destruction of christianity. Whether or not he sees or intends this result makes no difference; it follows by inexorable logical necessity. And yet he says "we do not pretend to stand on the christian mount—we not pretend our position is high enough." But, "Tyrian," if it secures what you claim, it *is* high enough; and yet you acknowledge, as to Craft Masonry, i. e. all that is below the Chivalric degrees, or degrees of Knighthood, you are away back in the dark Jewish dispensation, centuries before the advent of the blessed Redeemer, clinging to nothing better than Judaism. Can you think such a course pleasing to that blessed Redeemer? Oh, I am glad you call him blessed. He is indeed blessed. He hath a name above every name, not only in this world, but in that which is to come; neither is there salvation in any other. But because the Jews, after the son of God was come, clung to what they were justified in clinging to before he came, they were broken off by Him from their own olive tree, and wrath came upon them to the uttermost. Their plagues have been wonderful and long-continued before all nations unto this day, because they recognized not the light when it visited them, but like moles and bats, and birds and beasts of night, slunk into their caverns and dens, and surrounded themselves with the shades and obscurity of night in the day time, that they might have the benefit of candle light after the sun was risen.

If such a thing befel the Jews for such a course, will it fare any better with Masons for doing the same thing? They, indeed, at least many of them, confessing that the sun is risen, and yet going about with their candles, actually seeing all distant objects, actually discerning all minute objects, really directing their steps by their sun's light, and yet ascribing their vision to their own farthing candles, and carrying them about as an act of special benevolence to all the world. Is not all this a contemptibly silly impertinence? Is it not an insult to Him who has said: "I am the light of the world?" now that the Sun of righteousness is risen, not to put out your tapers, and make use of His light as all sufficient to deny Him? "Every spirit which confesseth not that Jesus Christ is come in the flesh is *not of God*." Where is there any such confession in craft Masonry! There can be none, for it "*teaches only what might have been known*" as well before he came.

But, says "Tyrian," "when the initiated commences his ascent to the Christian mount, Masonry never interferes any way, but leaves him to his Bible, or his Koran, or his church or bishop; liberty of conscience is our motto." Yes, Masonry is a perfect Gallio, cares for none of these things. But we understand that there is at least some shade of distinction between perfect indifference and true friendship; and if men believe that Masonry purifies the heart and perfects the life, is the sum total of man's duty, who is going to be fool enough to *try* to get higher when he is on his summit already? Beyond entire sanctification of heart and life, what remains of value for religion to do for us? Nothing—self-evidently—nothing. To say that craft Masonry accomplishes what "Tyrian" claims for it is the same as to say that Christ is nobody, and Christianity a name without a substance; a form without a life; a religion without moral principle; an *ignis fatuus* for fools to chase, like the "hieroglyphic bright" with which the mystics excite the imagination and the hope, but never bless the eye; the superfluous redundancy of the impalpable superstition. This is all that is left for christianity after admitting the claims of "Tyrian" for Masonry; and what Mason, believing "Tyrian's" claims, is going to trouble himself about Christianity unless he can make some worldly gain by it? He must surely be a superstitious fool that would—and yet "Tyrian" insists that Masonry is not antagonistic to Christianity, and thus "hangs to the idea" that it is the handmaid of religion "with a perseverance worthy of a better cause." But, "Tyrian," if this is your friendship for christianity, pray bless us with your enmity—with declared hostility and open war; for, manifestly, the teachings of open infidelity and atheists would not be so likely to keep men from coming to Christ as all their desire and all their salvation, as just such specious but basely false representations as you give of the moral efficacy of your *craft*. Your teachings are more likely to take and not less sure to draw. They put men in the precise position of which Christ spake when he said, "Publicans and harlots go into the kingdom of God before you." And again, "I come not to call the righteous, but sinners to repentance." And again, "He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber." "If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sin."

SOME THINGS TRUE EVEN IN AN ODD FELLOWS' MANUAL.

Amid many things in the Odd Fellow's Manual, by Rev. Aaron B. Grosh, which we deem entirely erroneous and deceptive, we observe some things true and commendable, among which we mention two which attracted our especial attention in looking through the book. 1. He abandons the attempt, of twenty years ago, to found Odd Fellowship upon its antiquity. Then, we remember to have read in some of their manuals that Odd Fellowship was older then the Roman Eagle, the Golden Fleece, or the Egyptian Pyramids; that the Savior of the world was an Odd Fellow, and father Adam was the first founder of the order By the same kind of arguments by which Masons establish the antiquity of their institution, the Odd Fellows could establish theirs, and the Sons of Temperance, or the Ku Klux Klan, or a debating club organized last week —each and all can establish their antiquity by the very same arguments, only by striking out Masonry and inserting their own name. and the demonstration is just as good for one as for the other. The substance of it is this: Far back in the past, beyond the dates of written history, men, moved by necessity or social impulses, came together and united into societies. Hence we, as a society, have our origin, for we are united in a society. And to make this identification certain they might go on to say they had secrets. So have we. They had certain mysterious forms of initiation; so have we. They had solemn oaths and awful penalties to preserve their secrets; so have we. They wore regalia and badges; so do we. They used rods, stars and symbolic images and fables, and traditions for instruction; so do we. And then the youngest societies might adopt terms, symbols, or emblems which history has assigned to the most ancient of those mysteries, and that would make the demonstration perfect. The young society then could say: We use the same symbols which Herodotus says was employed in the Mysteries of Isis, or by the Druids, therefore we are certainly their lineal descendants. Our most venerable order dates back to A.L. 7868. Q.E.D. Just this soundness, and no more, hath the proof of the antiquity of Free Masonry. The Odd Fellows were minded to start out on the same sophistry, and they had just as good a right to—only so many people yet lived who knew and remembered their origin that they soon found they would be made a laughing-stock so generally and so long that it was doubtful whether they would be able to stick to the lie *long enough* to out-live the ridicule, and verify the maxim of the evil one, that a lie will stick to us as good as the truth. And so the author of the manual joins in the laugh, abandons the ridiculous pretense, and gives the true date of their origin—dating no further back in this country than 1819. In this Odd Fellowship has the advantage of Free Masonry decidedly—the advantage of owning the truth on this point at the sacrifice of the veneration men pay to hoary antiquity; for if Masonry were as old as the heathen mysteries, that would not prove it better than those abominations. But since it falsely claims to be as old, we may be sure it *is* no better.

Another truth to which the manual treats us we give in the author's own words, p. 85-86:

PRIVILEGES OF ODD FELLOWS.

Let no one unite with the order merely to learn its secrets,* wear its regalia and decorations, or insure himself provision in case of sickness and distress. These are privileges, it is true,† to those who have other and nobler objects in view, but they cost more of labor, time and money than they are worth‡ to the merely curious, vain, or selfish man. Such will find it a burthen to perform an equal share of our duties and labor—and he MAY possibly be insured against sickness as certainly and more cheaply‡ in a mere insurance association.

Why, then, should one embrace Odd Fellowship? What remains to go in for unless it be that the association proposes to take up the appropriate work of a school or a church, a missionary or a purely benevolent association, than either of which no supposition could well be more absurd. The author gives nothing in answer to this very natural inquiry, but branches off into a few glittering generalities, seeming to imply that Odd Fellowship is designed to enlarge the sphere of one's usefulness far beyond anything to be reached by him in any other way in church or state.

We have some things on hand which we design soon to publish in the Cynosure, and which, we think, may reduce these generalities to something more tangible and definite as to the real end pursued by the Odd Fellows as a society.

*We propose, in future numbers of the Cynosure, to gratify the curious with the main part of their secrets without any extra charge, and without any word of honor, or any pointing to a death's head or skeleton to bind them to keep the secrets from the world.—Ed

†Very problematical, such privileges

‡That is one unquestionable truth.

BOOK NOTICE.

The Great Question. The Skeptical Philosophy Explained; by B. P. Aydelotte, D.D. Published in Cincinnati, O., by the Western Tract and Book Society; pp. 193, 1868.

This is a *great, little* book; like its author, full of sound sense and deep piety. Its great design is "to show that we have in the very structure of our nature the foundation of a *veritable knowledge*, and, therefore, that all true philosophy is in perfect harmony with a true Christianity." Kant and his followers taught a philosophy which corrupted all Germany, and, so far as received, other countries, including our own. That philosophy, not so openly outrageous as Deism, Atheism, or common Infidelity, is, we think with our author, vastly more profound and plausible, and, *therefore, more dangerous and deadly.* We are rejoiced it has found so able an opponent. A recent notice of this work (The Great Question) says: "The book contains an answer to the infidel socialist school of the present day, and contains, along with much sound thought on practical subjects, a psychological view of faith, which will be read, long after Dr. Aydelotte is in heaven, as one of the strong, striking, original views of good men. Every minister of Christ ought to have and read it."

LECTURE 15 OF DR. AYDELOTTE'S NEW BOOK, "THE GREAT QUESTION."

What was the first sin? Will the Bible and a sound philosophy of the human mind throw a satisfactory light upon this subject? By "the first sin," we do not here mean our "original sin," or that bias or inclination to evil which exists in every human heart and causes us all to go astray as soon as each one of us begins to act out his moral nature. This we have not now in view. But we mean something back of this bias, disposition or propensity to evil, and through which our corruption or depraved bias is brought into the soul.

We lay down here a few preliminary principles: First, "Sin is the transgression of the law,—that is, sin is an act of a moral agent committed against God's law, whether it yet appears outwardly and before men, or inwardly and known only to God;—still, sin must have been an act of the soul, and, as such, it had a beginning." Where? Second, man was originally made "in the image of God," or after God in righteousness and true holiness; and, therefore, God was not the author of sin. "God hath made man upright, but they have sought out many inventions." (Eph. iv. 24; Eccles. viii. 29.) God made us holy, but we, in some way, made ourselves sinners. How? This *how* is a question that has engaged the profoundest study of thoughtful minds in every age. To say that each one of us will sin as soon as he begins to act for himself, because his corrupt heart induces him to do wrong, is manifestly true; but it does not go to the root of the evil. What brought about this corruption of nature, or put an evil bias in the heart? And what a terrible evil must that be which opened this all-engulphing fountain of corruption! Can we know what that *primary evil* was? or are we here wisely left in the dark? Sure, there can be no harm in such a case, in honorable inquiry by us, looking up at every step for the presence of the Holy Spirit. Let us endeavor to do this. We will first examine the Scriptures; and remarkable is it here, that we have two very plain and particular records of facts which may shed light upon our path: First, the case of the temptation and fall of the first Adam; and, second, that of the temptation and victory of the second Adam. In respect to the first, the facts are summarily these: Amid all the rich privileges and the perfect happiness of "the garden of Eden," Adam had but a single prohibition. *God told him not to eat of the tree of knowledge of good and evil, "for in the day that thou eatest thereof thou shalt surely die."* (Gen. ii. 17.) Here be it observed that Adam had no experience of moral evil, or of the death threatened. What he *knew* of these was simply by faith in God's words. This knowledge, however, was really knowledge, resting as such on its appropriate basis; for what can be a stronger ground of *certainty* than God's testimony? The first Adam, then, stood simply by faith. But, doubtless, in allusion to God's declaration, Satan said to Adam, "Ye shall not surely die"—so making a direct attack on Adam's faith in God. But to give his lying assertion power, the arch adversary immediately appealed to the appetite, the pride, and the ambition of man's heart—the tree was good for food, pleasant to the eye, and to be desired to make one wise,—"in the day ye eat thereof, ye shall be as gods, knowing good from evil." (Gen. iii., 1-5.) But, however strongly the appeal to the appetite, the pride, and the ambition might be urged, yet, if *faith* had stood firm, no sinful act would have followed; Satan would have been foiled, and Adam come off victorious. But it did not—the man turned his faith away from God, and *believed* Satan, and showed it by the external act of "eating the forbidden fruit." The first step in evil, then, was unbelief—man thus "departed from the living God" (Heb. iii., 1–2), chose Satan as his sovereign Lord; hence the apostate angel became from that unhappy moment, "The god of this world"—the spirit that now worketh in the children of disobedience." (Cor. iv., 4, and Eph. ii., 2.) The first Adam, then, stood by faith, and he fell through unbelief. We can go no further back; the Bible stops with this terrible sin of unbelief as the origin of evil; and then, in its whole subsequent testimony, points forward to its awful consequences in man's future history.

Now, let us look at the case of the second Adam—his temptation and victory. The tempter in both cases was the same—the devil, or Satan. He appealed to the Son of Man first through his natural appetite of hunger, then to his pride, and, lastly, to his ambition or ambition or desire of worldly glory.

Let it be borne in mind that the Son of God came into the world to do His Father's will, and so glorify Him. But Satan sought to turn Him away from this enjoined will of the Father and seek his own gratification and glory—and that, mark, in such a way as involved *a recognition of the tempter's sovereignty*: "If thou wilt worship me." To accomplish this wished purpose, he presented lures to his hunger, his pride, and his ambition." (Luke iv., 1-13.) In faith, then, the Son of God came into the world, and Satan artfully strove to shake His faith and draw it off to himself.

(*To be Continued*)

RENUNCIATION OF GOOD TEMPLARISM.

REASONS WHY I LEFT THE I. O. OF G. T's.

1. I did not feel that I was doing my duty as a christian in lending my influence toward the support of an institution whose nature is opposed to the character and example of Him who declares that "in secret have I said nothing."

2. I did not wish to be identified with an institution which I *know* from personal observation and experience is standing in the way of the church of God.

3. I have lost faith in the power of rites and ceremonies, without the power of God, to reform mankind.

4. I have become thoroughly satisfied that it is a stepping stone to a higher order of secrecy.

5. I do not think it is founded upon christian principle, because if a member fails to pay his or her quarterly dues, they are suspended or expelled from the order, and thus deprived of its benefits.

6. I do not consider the lodge room a fit place for the youth, insomuch as the nature of the institution attracts persons of all characters and especially those from the lower grades of morality, and though it *may* reform them from drunkenness, it does not reform them in morals, and consequently their influence upon the youth is not beneficial, but otherwise.

7. After receiving a fresh baptism of the Holy Ghost at the W. M. Camp Meeting held at Kishwaukee last June, I found my relish for the lodge was gone. T. B. A.

Cortland, Illinois.

"PERJURED SCOUNDRELS."

Such, and such like, are the epithets by which Masonic charity, (the top round of its "ladder" to the Grand Lodge above) designates such men as Elder Bernard, President Finney, and thousands who, like them, have "confessed and showed their deeds" Acts 19:18.

Perjured doubtless they are, as the conscientious king Saul would have been had he *voluntarily* refrained from slaying his noble son Jonathan for the crime of tasting a little honey contrary to orders of which he knew nothing. I Samuel 14:44,45.

Perjured as were the more than forty Jews at their first meal after they had bound themselves, under a great curse, that they would neither eat nor drink till they had killed Paul. Acts 23:12-14. Perjured as those Jews would have been had they penitently abandoned both the assassination and suicide.

Perjured as Peter was when he wept bitterly and confessed that he *did* know his Lord and Master after all his cursing and swearing to the contrary. Mark 14:71.

Perjured as the oath-keeping Herod *would have been* if he had not murdered John the Baptist. Mark 6:26.

Perjured as Jeff. Davis would have been had he repented of his treason before Gen. Grant made him do it.

Perjured as the Ku Klux Thugs will be, when they stop shedding innocent blood, of their own accord.

Perjured as those are who have swallowed soul-blistering oaths to keep all secrets of Masons and Masonry, and then, before a court of justice, have confessed "the truth, the whole truth and nothing but the truth," about secret crimes of Masonic brethren. LUX.

EXTRACTS FROM PUBLISHERS' LETTERS.

Vernon Center, Minn.

You are undoubtedly engaged in a very necessary and important work, in publishing the CYNOSURE. An arduous task is this of fighting—for so formidable, who has entrenched himself so secretly and so strongly in our very religion and politics, endangering the liberty of both. May the God of all righteousness aid and give success to this noble enterprise.

Yours truly, I. L. BUCHWALTER.

Salem, Ohio.

Find enclosed $3 for subscriptions to the CYNOSURE. The specimen number has the ring of the true metal in it, and doubtless will do a great work in showing up the dangerous character of such institutions in a christian republic.

Truly, JACOB HLATON.

MONUMENT TO MORGAN.

Addison, Mich., Dec. 3, 1868.

I see something said in the CYNOSURE in favor of raising a monument to the memory of Wm. Morgan. I think that is a capital idea—a move in the right direction. I should like to take some stock in that enterprise. Morgan was just as much a martyr to truth and religion as any man that ever died a martyr's death.

Yours respectfully, N. WHITE.

Clinton, N. Y., Nov. 16, 1868.

Enclosed find one dollar for the CYNOSURE. I shall do all I can to obtain subscribers for the paper. I am highly pleased with it, and think it is just what ought to be scattered broadcast over the land. My success crown the enterprise.

"I was once young, but now I am old." I have seen 73 winters. Forty-two years ago last July I published the first edition of "Inquiry into Masonry." At that time I do not know as there was another publication of that character—book, pamphlet or periodical, in the land. Soon after the publication of this—the September following—Morgan was kidnapped and murdered by Free-Masons for revealing their secrets. A few weeks after this, his book appeared, declaiming the first three degrees. Then publications on the subject began to multiply throughout the northern States until Masonry was put down. It was conquered. This I have lived to see; and I have lived to see this gigantic evil recovering from the defeat and becoming so powerful, so perfidious and so dangerous as ever.

And another anti-Mason's work is inaugurated, with fair, I may say, with sure prospects of ultimate success. Whether I shall live to see the second victory may be somewhat doubtful, but if one thing I am sure: if I do not live to see the victory, I shall die to see it. Of this I am as sure as I am that "all enemies shall be put under his feet." Our Lord Jesus Christ has no greater enemy on earth than this secret, oathbound organization. The leading object of its leading men, at the present day, appears to be to supplant the glorious gospel, overthrow the system of redemption, and find out some other way to get to heaven.

Yours for the truth, J. G. STEARNS.

Freeport, N. Y., Dec. 9, 1868.

I received a copy of the CYNOSURE, and like it very much. Enclosed you will find $1.

You have exposed yourselves to a raking fire, but may the God of heaven bring you out without the smell of fire on your garments. Long live the CYNOSURE; God speed the right. I shall get all the subscribers for the paper that I can. Yours, LYDIA D. MCMILLAN.

Vienna, Wis., Sept. 25, 1868

I am pleased with our new paper and its new name. We have not started any too soon in this giant struggle with the enemy of all souls. I believe God is with us; and though our numbers are few, I believe we shall come off more than his that loved us and gave himself for us.

Yours in Christ, M. R. BRITTEN.

Limaville, Ohio.

You have my sympathies in the work in which you are engaged. I have always looked upon secret organizations as being at war with the best interests of society. It is strange to me that so many ministers will fellowship the works of darkness. I can account for it upon no other hypothesis than that there is a great want of spirituality and a strong desire to be popular with and esteemed by the world.

But the scales are marvellously fallen from my eyes. I think the time is not distant when every man will be bound to show his colors and openly define his standing. Yours for the advance of truth and political freedom. J. EKDEL.

Clarinda, Iowa, Oct. 10, 1868.

I have marked the proceedings of your conventions against secret societies with interest, and hail the advent of your paper with prayer to God for its success. If the tone of it continues to be *pure* and *courageous*, and its future is marked by the same sound discrimination and enlightened judgment that distinguishes its beginning, it is *certain of a grand success*.

Let it be evident that it is in the hands of pure men, for pure and holy purposes, and it will meet with confidence and patronage all over the land. Let this be a *Christian movement!* God demands it of a faithful ministry and membership throughout all our churches, of all denominations. Political hacks must not be permitted to sell its pure escutcheon, or embarrass its movements. Let all see that it is a work undertaken for God and the salvation of his truth, and godly men and women will support and sustain it by their labors and prayers and material aid. Yours for the truth,

D. T. F. CARR,
Pastor of Baptist Church.

Albany, N. Y., Oct. 7, 1868.

I again send some half-year calls as the best I can do. Men wonder how we can *know* anything about Masonry, and consent to half-pay only, and that as a special favor. I wish you would say in your paper that we have the testimony of thousands of honest ex-Masons, who think of two such would send a rogue to state prison. ENOCH HONEYWELL.

EauClaire, Wis.

I am glad there is an exclusomat against Masonry. There is no doubt it is corrupting church and state. In a case in court here several years ago, it saved a man from the state prison. I neither vote for Masons, nor do I hear them preach. I was quite well supplied with documents, but not thinking Masonry would revive, I was not careful to preserve them, but wish I had, that I might send them to you.

Yours, JOSIAH SHAW.

TRUTH SUPPRESSED.

Barre Center, N. Y., Dec. 5, 1868

DEAR BRO. HART:

I have heard nothing from you touching the publication of my manuscripts, or the re-issuing of the CYNOSURE since your letter dated Sept. 30th and received Oct. 3d. Much interest is manifested on the subject, and I am often enquired of why the paper is not re-issued. It is believed here that neither the publication of the manuscripts nor the paper will be permitted in Chicago, and so I wrote to Mr. Cook. Was I mistaken?

This is admitted to be an alarming state of things to exist in a republic; but how few are permitted to know the facts of the Chicago conspiracy, or the facts developed at the trial of the conspirators at Indianapolis in 1865. The report of Judge Holt to the Secretary of War one would suppose would have been sufficient to have aroused the entire nation to a sense of the danger from these secret combinations. But alas! how few of the conductors of our public journals dare or are disposed to publish these alarming facts! Where, let me ask, is that vigilant and faithful public officer, Col. Sweet, that rescued the people of Chicago from the secret assassin's knife and the incendiary's torch? and why has not that dark and damnable secret plot been, long ere this, published on the housetops of the land? The answer is at hand: because the conductors of our public journals are, almost invariably, connected with some of the various secret combinations of the day, all of which are but the legitimate offspring of Masonry.

Why, but for the above, was not the death of Mr. William Johnson (said to have met his death in a lodge-room in Geneva, N. Y.) published in the public journals of that day? The Seneca County Courier, printed in Seneca Falls, N. Y., July 21, 1864, contains the following notice (whose editor is an exception to the above statement:)

"[illegible] Mr. Wm. Johnson, a highly respectable farmer living near Geneva, came to his death, a few days since, in a very singular manner. Undergoing initiation into one of the degrees of Masonry, in the lodge-room at Geneva, while blindfolded, he fell, by some means, and dislocated his neck. Death ensued, a day or two after. If the Masons have any such silly charlatan by which persons when initiated are exposed to such risks as that, the sooner they abolish all such rignarole and twaddle the better."

—*Yates County Chronicle.*

The above notice appeared in no other paper, save the above, so far as the writer knows; neither is it known to the writer that even an inquest was ever held over the body! *Such is Masonry.*

But I must restrain my wayward pen, as so many thoughts rush upon the mind and demand for utterance. Please let me hear from you at your earliest convenience, and satisfy many anxious inquirers. Yours for radical reform,

A. SANFORD.

[The writer of the above has been several times written to, and his paper mailed regularly—so the publisher assures us. His case is not singular. Is not secrecy a supreme virtue? Are not our rights and liberties watched with sufficient vigilance by argus eyes unseen to keep them beautifully secure? Who tampers with the mails? Not magnificent Masons; not special Odd-Fellows; not Good-Templars, surely.—EDITOR.]

Elder Jacob Bernard's Experience in Free-Masonry, with his Reasons for treating his Masonic Oaths as being Null and Void.

"Soon after I commenced the service of Christ, Free-Masonry was commended to my attention as an institution from heaven; moral, benevolent and of great antiquity, the twin sister of christianity, possessing the patronage of the wise, the great and the good and highly important to the ministers of the Lord Jesus. Wishing to avail myself of every auxiliary in promoting the glory of God and the happiness of my fellow men, I readily received the third first degree. My simplicity, you may now know, but those who have, in similar circumstances, been led in the same paths of folly and sin. I elegantly withdrew from the institution, and for three years was scarcely known as a Mason. I was not, however, free from my obligations on the subject. I considered what I had taken as frivolous and wicked, but was unwilling to believe that there existed no substantial good in the order; and this idea was strengthened from the fact that many of my friends of a higher grade in Masonry taught me that what I had received was not the *mystic* honors of the institution, but this was yet to be attained. Not being able to account for cause from the knowledge I had derived of its principles, and supposing that the obligations I had received were morally binding, I could not say pro nor con concerning it without a violation of my conscience.

With these views I embraced an offer to advance into the higher orders of mysticism, and reached forward to attain the desired end. In the reception of the chapteral degrees my embarrassment increased. When I came to the oaths of a Royal Arch Mason, which obligated, to deliver a companion '*right or wrong*,' I made a full stop, and objected to proceeding. I was then assured in the most positive terms that all would in the end be explained to my full satisfaction. But no such explanation took place. Thought I, Is this Free-Masonry? Is this the ancient and honorable institution patronized by thousands of the great and good? Upon my suggesting some queries to a Masonic friend so gravely informed me that the first seven degrees were founded on the Old Testament, and were but a shadow of good things to come; that if I wished to arrive at perfection, I must proceed to the sublime and ineffable degrees. These assurances, the awful oaths I had taken, with their penalties and the vengeance of this powerful institution, combined to deter me from denouncing it as evil.

After much deliberation, hoping to find some thing in the higher orders to redeem the character of the institution in my estimation, I entered the lodge of perfection and took the ineffable degrees.

About this time I learned that William Morgan was writing Masonry for publication. My informer was then a Baptist minister in high standing and a Royal Arch Mason. He remarked that Morgan's writing Masonry was the greatest piece of depravity he ever knew; that some measures must be taken to stop it; that he would be one of a number to put him out of the way; that God looked upon the institution with as much complacency, he would never stay the perpetrators to light; that there had already been two meetings on the subject; and that he expected there would be another on that day, and finally attempted to justify his murder from Masonry and from the word of God!

This conversation took place in Covington, (where I then lived) five weeks before Morgan was murdered, and I should at this early period have informed Morgan of his danger had I not understood that he was on his guard and prepared for a defense. The next week I left home for my health, and was absent some weeks. I returned on the 16th of September, and soon learned that Morgan was kidnapped and probably murdered. I conversed with the Masons on this subject, and they justified both his abduction and murder!

I now read the first production of Elder Stearns on Masonry with peculiar interest. I also examined the Masonic and other Masonic writings, and reflected deeply on the nature and tendency of the institution. I compared the murder of Morgan and the conduct of the fraternity in relation to his abduction with the oath and principles of the order, and became fully satisfied that to continue longer with the institution was not my duty. I expressed my opposition to its principles and the recent conduct of the fraternity in a free and open manner, which caused much excitement among the brotherhood

A meeting of the lodge in Covington was soon called, the object of which was to concert measures for an agreement among the fraternity in what they should say in relation to these outrages and to attend to members who were disaffected with their proceedings. I attended for the purpose of freeing my mind When the lodge was duly opened and the subject introduced, I arose and in the most decisive manner disapproved the conduct of the fraternity in their violation of civil and moral law. The meeting was long, and horribly interesting! The true spirit of the institution was peculiarly manifested, especially towards me. For the misrepresentation of Elder Stearns's book and the honest expression of my sentiments I was most shamefully abused. The murder of Morgan was justified and every thing said that was calculated to harrow up the feelings of a sincere christian. Elder A., a Knight Templar, being present, boldly asserted that if he should see any man writing Masonry he should consider it his duty to take measures to stop him; that as cities and churches had their laws, with a right to inflict their penalties, so Masons had their laws with a right to inflict the penalties to them, and that the lodge was a place to try a Mason; that Morgan had been writing Masonry, and his blood was out from a set to our, his tongue out out by the roots and his body buried beneath the rough sands of the sea at low water to mark where the tide ebbs and and flows twice in twenty-fours, he could not complain in not having justice done him. 'Amen! Amen! Amen!' was the audible response around the room.

At the next meeting of the lodge, by the request of the Master, I attended. Here a scene occurred which language cannot describe. Several hours were occupied in abusing and making charges against me, the principle of which were, I had spoken against the institution. Many questions were asked and insults offered me. I told them frankly I had expressed my sentiments on the order; that the right of opinion, freedom of speech and the liberty of the press were privileges given me by God; purchased by the blood of my fathers; that I had inherited them with my first breath, and I would only lose them with my last; that if they could remove my objections to the institutions, which I then exhibited, well—if not they would expel me; but if they proceeded to further abuse they must suffer the consequence. My objections were not removed, and I requested permission to withdraw. Soon after I left them they expelled me, and immediately commenced a most wicked persecution against me. The professed ministers of Christ, infidels and drunkards from Covington to Albany were united to destroy my character.

I was admonished by oral and epistolary communications to be on my guard, to carry arms, and no great was my personal danger. I was told they would not suffer me to ride alone from one town to another. In short, they opposed my interest, deranged my business, pointed me out as an unworthy and vicious vagabond, an object of contempt, and transferred this disposition wherever I went, and it would seem that they intended to do it for the rest of my natural life. The united efforts of the fraternity to injure me have, however, proved unavailing"

[CONTINUED IN OUR NEXT ISSUE.]

RUSHVILLE.—Elder Bernard is still living and is now a venerable and honored minister of Christ. John Q. Adams testifies that the world is more indebted to him for a correct knowledge of Masonry than any other man, and in reference to his conduct on the subject he says, he declares, "What I have written, I have written.—EDS.

EXTRACT FROM A SERMON

Of twenty years ago, the text being Psalm 101, and the subject sins which cause God to stand afar off, and hide himself in times of trouble. The preacher's name was Roberts and the place of delivery somewhere in Ohio. We have not the means at hand of being more definite.

The subject was an expose of the sins of God's people which caused Him to "stand afar off," and hide Himself in times of trouble Psalm 10:1. In enumerating and discussing those sins he thus spoke of the evil in question:

"Another thing causing Zion to mourn is the connection which some of her members have formed with institutions of the world—institutions unlike the church of Jesus.

"Will others, I have witnessed with deep and painful feelings some of my brethren in different denominations, descending from the high position of gospel light and purity, to form an intimate brotherhood, and grope in dark places with dusky and infidels, in a pursuit of some hidden thing, or imaginary treasure, which the most eager and diligent pursuer has never obtained! Thus these brethren have yielded the strong point that the gospel is the only fountain of truly divine and saving knowledge, and the church of Christ the only institution ordained of heaven to diffuse this knowledge, and to promote and establish a pure and universal brotherhood; and hence they have grieved the hearts of their brethren: detracted from the weight of their own christian character; diminished the strength and weakened the influence of the Church of Christ; and in so doing offended the Holy Spirit of God, causing Him to stand 'afar off,' while spiritual desolation, with a sickness of heart, has settled in the hearts of the wanderers! If the great apostle to the gentiles were now on earth, he would unquestionably say to such, 'Be ye not unequally yoked with unbelievers!' And following the rule of thought that inspired him, by the language of inspiration, we may seriously inquire, What part has a professed follower of Him who came to offer the benefits of his gospel to the maimed, the halt, the blind, the poor, the afflicted of every description, as well as the healthy, wealthy and powerful, with an institution whose foundation principle is selfishness? Or what part hath the follower of Him who did nothing in secret, but always spake openly, with a society whose meetings are all conducted under the veil of profound secrecy? Or what fellowship hath a disciple of Him who came to pour light upon a benighted world, and bring to view the hidden things of darkness, with an institution shut up from the eye of the public, and in which are performed rites at the dead hours of night? And what communion can a follower of the Lamb have with prayers which exclude the name of Jesus Christ? And what agreement hath he who professed to be a member of the visible kingdom of Christ, with an institution administering the most shocking oaths, and that too, without authority human or divine? As further proof of the inconsistency of such union, I will merely quote a statement, a knowledge of which was obtained from the best authority. In a village of this State a procession was formed by the order on a special occasion; and moving through the streets it was led by one of its members, who was a professed follower of God. Bible in an imposing manner; and that man denied the existence of God! Now for a christian to be found in such an association is, in the language of inspiration, where the apostle would call being 'unequally yoked together with unbelievers,' and therefore offensive to the Spirit of God

"For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty."

SECEDING MASONS.

On July 4th, 1828, a convention of seceding Free-Masons held, at Le Roy, an adjournment from February 19th, 1828. This convention will be memorable to all future time, for having confirmed Morgan's disclosures of Masonry.

The following are the names and number of degrees taken by the seceders who signed what they call the "Anti-Masonic Declaration of Independence," as published in a supplement to the *National Observer*, bearing date, 4th, 1829, at Albany, with the space of Solomon's Sanctuary at the opening of the New York State Anti-Masonic Convention at Albany, February 19th, 1829.

Solomon Southwick, Albany, 4; David Bernard, Washington, 10; W. W. Phelps, Canandaigua, 3; Isaac D. Barnum, Perrington, 4; Cephas A. Smith, LeRoy, 21; I Van Valkenburg, Pratesburg, 3; Platt S. Beach, Stafford, 1; Elam Badger, Canaseraia, 3; Joseph Hart, Albion 4; Lucius Lyon, Detroit, 3; Jedediah Cooley, Le Roy, 21; John G. Stearns, Paris, 3; Reuben Winchell, Scottsburg, 3; Augustus P. Hascell, Le Roy, 21; Noble D. Strong, Auburn 7; John Hascall, Le Roy, 21; Robert Earl, Jr., Le Roy, 21; Ebenezer Mix, Le Roy, 21; Benjamin R. Ross, Castile, 3; Timothy C. Strong, Albion, 4; William Waggoner, Lebanon, 3; John Amock, Le Roy, 4; Herbert A. Read, Le Roy, 21; W. Robinson, Springwater, 3; Jesse Bradley, Springwater, 3; Lemuel Cody, Lewiston, 3; James Gray, Le Roy, 3; Elijah Gray, Le Roy 4; William Howe, Gorham, 7; Samuel Pierce, Ridgeway, 3; Adam Richmond, Le Roy, 7; George W. Harris, Batavia, 3; Benjamin Cooley Stafford, 3; John A. Green, Westfield, 3; A. F. Albright, Wheatland, 3; Fayette Cross, Wheatland, 3; Elias Cooley, Le Roy, 3; Onley F. Rice Gorham, 3; Warren Kneeland, Simpronius, 3; Jabez A. Beebe, Hinsdale, 3; Burroughs Atkins, Clarendon, 7; Noah B. Benton, Covington, 4; Truman J. Wield, Covington, 4; Edward Giddins, Rochester, 7; Abraham Cherry, Rochester, 6; Richard Hollister, Le Roy, 14; Amos E. Hutchins, Le Roy, 3; Henry Conking, Le Roy, 3; Russell B. Wells, Le Roy, 3; Daniel Rowley, 6; Jonathan K. Barlow, Bethany, 7; Mills Averill, Bethany, 3; Noah Ingersoll, Albion, 3; Chapman Hawley, Niagara Co.; Aaron Bushnell, Pratisburgh, 10; Frederick O. Furman, Attica, 6; Joel Bradner, Barre, 3; Robert. Shadders, Barre, 2; Jonathan K. Foster, Batavia, 3; Seth M. Gates, Le Roy, 3; David Reed, Hopewell, 3; Willard Smith, Adams, Jefferson Co., 12; Solomon Barker, Gates, 3; Orson Nicholson, Albion Orleans Co., 3; J. K. Brown, Barre, 7; Enos Buckshlee, Le Roy, 3; Stephen Robinson, Springwater, 3; Robert McKely, Clarence, 2; John Law, Le Roy, 4; Isaac S. Fitch, Jamestown, Chatuque Co.; Samuel Ledyard, Fultonville, 3; John Smith, Prattsburgh, 3; Benjamin F. Wallace, Pulling, 3; Anson Hinman, Pike, Allegheny Co., 3; Samuel B. Greene, Batavia, 3; Chester Coe, Bennington, 3; Theodore Hooker, Batchess Co. 10; Elijah Northup, Pine Plain, Dutchess Co.; Robert Seaburn, Painted Post, 7; Jarvis Swift, Auburn, 3; David Snow, Covington, 3; John Tomlinson, Stafford, 3, Nathan M. Mann, Wales, Erie Co., 7; Nathan Townsend, Batavia, Andrew Cosse, Carenovia, 3; Russell Waters, Carenovia; W. J. Eldon, Batavia, 2; David C. Miller, Batavia 2; James Rolfe, Elba, 3; Geo. W. Blodgett, Le Roy, 2; Uriah Shayton, Le Roy, 3; Hollis Platt, Le Roy, 21; Norman Beatly, Guildford, 7; Miles P. Lumpson, Le Roy, 7; Willard Smith, Adams, Jefferson Co., 12; Samuel S. Haus, Ellisburg, 7; Abner Morton, Adams, 7; Aaron Wheat, Hounsfield, 7; Cyrenus Forshner, Watertown, 5; Pelatiah Bright, Henderson, 4, H. P. Dwight, 4; J. M. Canfield S. Harris, 4; Benjamin Pierce, Hounsfield; E. G. Porter, Hounsfield, 3, Asher Robbins, Adams, 3; Elisha Fuller, Redman, 3; Joseph Bacon, Jr S. Harbor, 3; John Thompson, Adams, 3; Jared Freeman, Redman, 3; Daniel Calkins, Lerraine, 3; Oliver Dean, Adington, 3; Amos Gould, Orleans, 3; Lucius Gould, Lerraine, 3; Elisha Smith, Ellisburg, 3; Z. Penny, Henderson, 3; K. B. Read, Henderson, 3; D. Abbey, Watertown, 3; Alfred Mason, Watertown, 3; A. Thomas, Watertown, 3; J. R. Joslin, Henderson, 3.

Will the public carefully examine this list of names, and bear in mind that every man whose signature and place of residence and number of degrees he had taken, as given above, was an adherent of Mason up to the time of William Morgan's murder.

These men, believing in a higher law than that ruling in the lodge room, renounced the same, and over their own signatures confirmed Morgan's exposure of the order, and expressed their belief that the fell spirit of murder was barbored within that oath-bound fraternity. The attention of young men especially is called to this subject. P. C.

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From the Cincinnati Gazette.

PERSONAL RECOLLECTIONS.

BY REV. J. BLANCHARD, PRESIDENT OF WHEATON COLLEGE, ILLINOIS.

CHARLES HAMMOND.

I came to Cincinnati in 1836 and left in 1846, or a few weeks before January of that year. If thirty years counts for a generation, then the new generation is two years on its way since I came to this city; and as men are proverbially ignorant of the history of the age immediately preceding that in which they live, the *Gazette* proposes a vastly important work in drawing the facts of the preceding generation, for the benefit of the present, from the living memories where they lie.

Among the most wonderful men living in this city or elsewhere, at the time I came here, was Charles Hammond, editor of *Liberty Hall and Cincinnati Gazette.* He was a poor Virginia boy who, as he told me, had watched sheep for a gentleman, as the old shepherds did, and Palestine shepherds do now; and, while watching sheep, studied his spelling book which, when it rained, he somehow attached to a tree, with a board fixed above it to keep it from getting wet. When I knew him, though, he had formed a habit of drink, which led him to refuse a Supreme State Judgeship, because he was opposed to drinking judges; he was yet considered and called "the Mentor" of the Whig party, and, beyond all competition, "the ablest editor west of the Alleghanies," or east either in my judgment.

The Democratic party had ruled this country for almost sixty years with interruptions by Whig success just about enough to keep that party from being demoralized; and while the Democratic party ruled the country, the State of New York (called the Empire State) ruled the Democratic party, and the Albany Regency ruled the State of New York. Indeed, few statesmen ever lived so fit to guide a republic as Silas Wright, at that time the regent of the "Regency." He was intemperate, like Charles Hammond, but a good and honest man, a trustee of a Presbyterian Church, punctual to all its business meetings, and his religion consisted in that "judgment" (applied justice) "mercy and faith, which Christ declared to be the weightier matters of the law."

Ohio was less fortunate in its Democratic leaders. One of them (Gen. Robert T. Lytle) was the son of a Surveyor General, who had become wealthy without merit; and when Mr. Hammond upbraided his aristocratic pretensions based on money drawn from the people, one of his sons came up and struck Hammond on the street, who turned and took after him, but young Lytle proving swiftest of foot, got away. The son of this Surveyor General, himself a Congressman, Surveyor General after his father, and a defaulter, was the Democratic leader of this city when I came to it. Then Judge N. C. Read, since dead (whom an injured husband bruised terribly at a hotel in Cleveland), J. W. Platt and others were leaders of the people, and the people in large majorities were Democrats. Unlike Silas Wright and others, these leading Democrats had sunk their principles in the dead sea of those vices which destroy so many otherwise good public men.

The public mind was then in the first outer gyrations of that mighty popular whirlpool which has taken down American slavery, and the Democratic party with it. Silas Wright, and even Martin VanBuren, had resisted the attempt of our slave power to engulf popular government, and by that resistance VanBuren lost his second nomination and Wright his life. It was not sufficient that VanBuren voted to give the slaveholders the right to violate the sanctity of the United States mails, and attempted to give up the Amistad captives to the more than Inquisition tortures of their pirate captors Montez and Ruiz, against all law and right, human or divine. He hesitated on some point about Texas, and as the Southern statesmen then required all Northern men to be very slaves of slaves, to hesitate was political death. Ohio Democrats did not hesitate. And, as Cincinnati commerce was then slave-State commerce, avarice, ambition, and popular hate of the negro, together formed a stream of popular sentiment which, to one who dared to ask justice for a man whose skin was black, was a perfect Niagara river above the falls! Let us see how Charles Hammond navigated his craft (the *Gazette*) in these waters.

The Methodist General Conference, then, as since, represented the popular religion of this country, especially in the West. This august body met in this city, in May, 1836, and on the 27th day of that month, when two of their members had attended and spoken at an Abolition meeting, they passed the following resolution, by ayes, 120; nays, 14:

"*Resolved,* By the delegates of the Annual Conferences in General Conference assembled, that they are decidedly opposed to modern Abolitionism, and wholly disclaim any right, wish or inclination to interfere in the civil and political relation between master and slave, as it exists in the slaveholding States in this Union."

By the way, no interference had then been talked or thought of by the Abolitionists, with perhaps some few exceptions, but the moral interference of prayer and argument.

The above, with more action to the same effect, may be found in the daily *Gazette* of May 27th, 1868, with the following comment by Mr. Hammond:

"What strange revolutions of feeling and sentiment are produced in which just principles bear no part! If at the General Conference of 1828 it could have been suggested that such a proceeding could have been had at the General Conference of 1836, every member would have indignantly exclaimed: '*Are we dogs that we should do this thing?*'"—*Ed. Gaz.*

The sublimity of that single utterance of Charles Hammond far transcends that of Luther at Worms. Luther had his backers, but Mr. Hammond stood alone. His own family, whom he tenderly loved; his friends, the owners of the very paper he wrote and the sheet he edited were against him. But he saw in the future what we have seen in act: popular government, American liberty, the hope and shelter of all the liberty on earth, seized by the throat, and the attempt made to strangle her to death; and like Paul of old, "immediately he conferred not with flesh and blood." If the Republicans have not yet erected a monument to the memory of Charles Hammond, a great duty to their principles remains to be done!

An eastern Doctor of Divinity sneered at Abolitionists as "men of one idea." Mr. Hammond had more ideas than one. While the sea of popular sentiment, agitated by the conflict of slavery with uttered truth, was roaring around the *Gazette* office, and its white caps breaking in at the windows, Mr. Hammond took occasion, from a murder in a doggery, to inaugurate a movement against those grog shops which have made Democratic voters in the north as slavery did in the south.

Daily Gazette, July 12, 1836: "Most of the murders of our country can be traced remotely if not directly, to the frequenting of drinking houses. There is, in this particular, not much difference between licensed and an unlicensed establishment. They are alike sore evils in the land: a hindrance to its industry, corrupters of its morals, and a devastation, to an incalculable extent, of its individual comfort and public tranquility. Why not make throughout the State one general and earnest effort to suppress them? Surely it is practicable. Why not attempt it?

"These drinking shops are of recent date. Their commencement does not go back twenty years. Can it be that the virus is so diffused through our system as to be incurable."

The above is but a specimen, not the argument, and he followed it in the *Daily Gazette* two days later (July 14th), with a proposition to petition the State Legislature for a law banishing all drinking houses from the State; adding: "The *Gazette* will furnish one thousand copies of such petitions as soon as advised of a disposition to use them."

The movement thus inaugurated by Mr. Hammond to suppress drinking houses was pushed with zeal for a year or two, and at one time two-thirds of the voters of the city were enrolled on the side of "no license;" but the effort was defeated (among other causes) by the preaching against it of E. W. Sehon, who went with the M. E. Church South; a Rev. Mr. Colton and others.

Meantime the Hon. James G. Birney, a mild gentleman and southerner, came to Cincinnati and established an anti-slavery paper, the *Philanthropist,* and the rage of the people, stimulated to madness by the Democratic leaders, knew no bounds. Robert T. Lytle, with that popular eloquence in which he excelled most men, in the old Cincinnati College, recited from Moore's Lallah Rookh, the curse of the fire worshipers on the betrayer of his country,

> "May life's unblessed cup for him
> Be drugged with treacheries to the brim," etc.

and rained down on the heads of Harvey Hall, Esq., John Melody, Thomas H. Heaton, Mr. Harwood, and other like quiet and respectable Abolitionists, those burning, blistering, volcanic stanzas which none but an Irishman, and he a poet, stung to madness by his nation's oppression, ever knew how to write. Madness literally ruled the hour. The lava torrent swept all into and along with it, and Whig and Democrat seemed to vie with each other who should go furthest against the freedom of the press. And, July 22d, 1836, there appeared a notice for a meeting in the lower market-house, calling on the citizens to meet and "decide whether they will permit the publication of Abolition papers in this city," "it being alleged that there is a settled determination existing in an overwhelming majority of the citizens to put down the alleged evil by force, if admonitions are found insufficient." And the paper containing these atrocious sentiments named forty-three of the first men of the city a committee to give them effect.

What will Mr. Hammond do now, in the face of this popular sirocco? This is what he did: The Daily *Gazette,* of July 23, the morning of the "dark day," contains the following:

"What is, in plain truth, the proposition before us? It is this: There is one subject on which the press shall be muzzled, and since the constitution and the law forbids this, it shall be accomplished by unlawful violence.

"A few years since 'the curse of slavery' was a theme for school-boy exercises, juvenile orations, and statesmen's speculations. The press groaned under the burden of its reprehensions of slavery. Whence this revulsion of opinion? Is slavery no longer a curse? Is it converted into a blessing? And if so, can it be wrong to discuss these questions concerning it?

"It is said the Constitution has secured slave property and now none should argue against it. Yes; the Constitution *has* secured it, and how? By never naming it? By a kind of shamefaced endurance of it! But the Constitution has secured freedom of speech by a broad, strong, explicit declaration. And now collision has arisen between that which is barely tolerated as an admitted curse, and that which is asserted as an essential good, viz: 'Freedom of speech and of the press'"—with much more to the same effect, imploring some one to speak for freedom at the meeting, and imploring the citizens to hear him.

Well, the meeting assembled and

"*Resolved, That nothing but the absolute discontinuance of the said Abolition paper in this city can prevent a resort to violence.*"

Of course, violence was resorted to, and the press broken in pieces, but not immediately.

The *Daily Gazette,* of July 24, 1836, has disappeared. I have never seen it. There are duplicate files in the Mercantile Library, but the paper of the day following that fearful meeting is not in them. If there are private files of the *Gazette,* of that day, the missing number should be brought out, and Mr. Hammond's part of it printed along with Lincoln's Emancipation Proclamation, with the Goddess of Liberty weeping and holding a thick veil over the names of the parties who took part that day in the attempt on her life.

Tradition says that Mr. Hammond, in that morning's paper, gave notice that he should publish no editorials for that week, a promise which the files show that he kept; but instead, he printed from the agonies of a just man of old, as follows:

"After this Job opened his mouth and cursed his days."

"And Job spake, and said: Let the day perish wherein I was born, and the night in which it was said, 'there is a man-child conceived.'"

"Let that day be darkness: let not God regard it from above, neither let the light shine upon it."

"Let darkness and the shadow of death stain it: let a cloud dwell upon it: let the blackness of the day terrify it."

"As for that night, let darkness seize upon it: let it not be joined unto the days of the year: let it not come into the number of the months."

"So let that night be solitary; let no joyful voice come therein."

"Let them curse it that curse the day, who are ready to raise up their mourning."

"Let the stars of the twilight thereof be dark: let it look for light, but have none; neither let it see the dawning of the day."

And having added from the lamentations of the patriot prophet the words: "O that my head were waters," etc., Mr. Hammond proceeded to publish the names of the mistaken men who had lent themselves to this funeral service of freedom, with all their additions, titles, and tokens of popular confidence in them; with the offices which they had held in the Republic, under the Constitution. And he followed this sublime, but missing number, printing for several days in the place of his editorials, the Declaration of Independence and Christ's Sermon on the Mount, in full, with extracts from the Constitution and Bill of Rights of Ohio, containing that grand old article copied from the Ordinance of 1787: "*There shall be neither slavery nor involuntary servitude,*" etc. And also the provision: "THE PRINTING PRESSES SHALL BE FREE AND OPEN TO EVERY CITIZEN," etc., etc.

Since now no wind on this mighty continent bears on its wings the sigh of a slave or will bear one forever, let Charles Hammond's biography be written. Let our children's children declaim his sentences. Let their prize orations paint him at that darkest hour of the Republic, far darker than the darkest battle-day of the war, standing here at the commercial headquarters of slavery, and standing alone, against the brutal terrors of mobs, by which many fell; against aristocratic threats and hatred; against children weeping and entreating; against the diabolical ferocities of caste; against the fulminations of the sanhedrims of Protestantism; against mercantile avarice and greed; against all his political enemies and associates!—yet standing at the wheel when all the timbers below him were cracking and giving way; the fragments of three Abolition presses broken by the mob at his feet!—driven back, absolutely pushed out of his own editor's chair, retreating behind the Bible, the Declaration of Independence, and the Ohio Bill of Rights, and by the single sole force of his integrity and truth filling the assailants of freedom and justice with such terror as to drive them to seek the shelter of oblivion by destroying the records of that day!

True, Mr. Hammond wrote but little on the subject of slavery and abolition, before the above or afterward. He was nearing sixty and the grave, and the utmost he could have done, had he burst from his post and his party, would have been to fire a few shots and fall. But at that time his very silence in the *Gazette* helped us (and he knew it) more than could his voice in the Philanthropist. Yet neither was he wholly silent. As the slavery murders and outrages occurred, the few brief sentences from his pen resembled the groan and flash of a volcano. Thus, when Aaron W. Kitchell, of New Jersey, was mobbed and tarred at Hillsboro, Georgia, he wrote: "Has all discretion deserted the owners of slaves? Do they suppose that blood liable to be heated flows in no veins but their own? One day they must learn otherwise." Was this prophecy!

And while the battle still raged on, now and then a note written by him to some of us who, without his years or position, were standing fast by the guns, amid obloquy, hate and hourly personal danger, and social proscription far worse to bear than violence even, fell on our pathway like snowflakes from a cloud on the blistering desert trod by pilgrim feet.

But his earthly goal was at hand. The strain put on his system for years compelled it to give way, and he was suddenly paralyzed from his loins to his feet. Even then, and from his bed, he wrote editorials on State and National affairs, which resembled oracles from a dying patriarch, the sublimity of which escapes the multitude, because the theme is ordinary life. But though his physicians told him that his life might be prolonged some six months, he remarked: "That would be to make me but a prolonged burden to myself and friends," pushed aside his papers, laid down his pen and died.

In this mighty interim I saw him for the only time in my life. I was neither his pastor, friend or acquaintance, yet, leaving human ideas of etiquette, I pushed to his dying bed, and tried to tell him that Christ still "on earth" forgives sins. I saw he distrusted me, used, all his life, to the duplicity of men, lest I wished to make some abolition or other capital out of the visit. But when he saw I could not help crying, he said, half apologizing: "You must excuse me. Religion, as I have met it in you ministers, has commonly been a truckling, huckstering concern. It is no use to talk to me. I have not now thought of these things for the first time; but a few words of prayer might not be inappropriate." "Mr. Hammond," I replied, "I do not wish to 'talk to you,' but can you not see that if Christ has, as he said, 'all the power in heaven and earth,' he is exactly what you want? and what I say I have experienced is precisely what you need in your present condition." He was silent.—His whole face and features seemed writhing with emotion; large heavy tears lifted his closed eyelids, and I knelt down, put my hands on him, and committed him to that Savior who has promised, in their "time of trouble," to "deliver those who consider the poor."

Soon afterward he sent for the excellent Dr. Aydelotte, whom he had long loved and revered, and, *in articulo mortis,* gathered his family for prayer.

"DIED—Yesterday, ten minutes past twelve o'clock, Mr. CHARLES HAMMOND, in the 61st year of his age.

"His friends are invited to attend his funeral, from his late residence, corner Western Row and George street.—*Daily Gazette, April* 4, 1840.

—A number of Boston clergymen, says an exchange paper, are taking lessons in elocution under Edwin Booth. These are the ministers that you, rich men, go to hear, and lose your souls under. God never sends his ministers to any such place to educate them to do his work. No, no; these men may touch the head, but never the heart.

A FRIEND.

> How hard it is to find a friend
> On whom we always can depend;
> Sometimes we think this friend is got,
> When trials prove we have him not.
>
> Some to serve some selfish ends
> Vow and declare they are your friends,
> But as soon as serving self is o'er,
> Behold they are your friends no more.
>
> Others will act a part more base,
> Always friendly to your face,
> But turn your back, then on your name
> Will place all obloquy and shame.

From the College Courant.

SECRET SOCIETIES---PRES. HITCHCOCK.

BY PRES BLANCHARD, WHEATON COLLEGE.

The late President Edward Hitchcock, of Amherst, was a great, child-like man. The comparative poverty of his youth; the habitual reverence of a boy of great genius in poverty, for those who lead society; his aberration from the faith of his father to the Unitarianism of the old Deerfield Church, whose members first conformed their *lives* to the world, and then their creed:—these things made him meek and charitable, even after talent had made him strong, industry, learned and success, confident.

His personal religion was, under God, the product of afflictions; and after sorrow and sickness had led him back from fatal error to the faith of the puritans, he could hardly make up his mind to set his individual judgment, and press it against the ground occupied by those ministers whom he found in the Puritan fold when the hand of God drove him into it from the pastures of Unitarianism.

Hence, though his book (*Reminis. Am. Coll. p.* 320,) records his deliberate and accurate judgment that College Secret Societies "have been fruitful sources of excitement, jealousy, and heart-burning among the students and towards the Faculty," he went no further against these boxes of Pandora, than to "address inquiries to most of the northern colleges and get answers from them." His independence of *thought* was perfect; his independence of *action* imperfect. After gathering the opinions of Presidents of "most of the Northern Colleges," it never occurs to this good, great man that he is under fealty to God to remove these college "roots of Upas," the secret societies, which every opinion which he collected declared to be evils, literary nuisances; the most he ventures to think of is to put these opinions in his book, and leave others to carry them into practice. His word is: "I feel as if the testimony of so many eminent and judicious men ought to be put upon record," (*Rem.* 238) and so here they are.

Says one President:—"Could these associations be wholly removed from the institutions of learning in our country, I should think it a result in which the friends of learning, especially the officers of colleges, would have great occasion to rejoice." (*Rem.* 322.)

Says another President: "As soon as the Faculty ascertained that such societies were in existence they ordered the students to break off their connection with them, stating explicitly that they could not be permitted."—*Ib.* "And I think the co-operation of all our colleges would be desirable in opposing all secret societies not fully authorized by the trustees and Faculties.

A third President writes:—"We are unanimously and decidedly of the opinion that it would be desirable to have all these secret societies rooted out of our colleges, and have made up our minds to request the Board, at their next meeting to pass laws forbidding their existence."

A fourth President: "I have made one, nay more than one effectual attempt to rid this college of their influence!" Mark this! Is this college then an incurably vicious institution? Such would seem to be the inference, or else that this officer and his faculty are incompetent.

Hear a fifth President: "I suppose it would be desirable that secret societies should be rooted out of our colleges, and from every place. If all these paltry and rival associations could be at once and forever broken up, there *can be no doubt it would be a great blessing!*" The italics are mine.

A sixth President: "We have not undertaken to root out these societies; though we have sometimes made the expediency of attempting it a subject of inquiry.

The seventh President writes: "I am of the opinion that the tendency of such societies is bad of necessity; that is, so long as they have the power, by means of secrecy, to do mischief. They have lead to greater unkindness and ill-feeling than almost anything else in college."

The eighth President writes like a Free-Mason, and probably is one. The sum of his testimony is that good young men belong to the secret society in his college, and it is to be presumed that they would not do wrong; therefore "the only secret society known to exist here is *supposed* to be harmless." The italics are mine.

The ninth college President answers Dr. Hitchcock: "Their influence not respected at first, but found to be bad." "Nothing but evil results, or is likely to result from them upon members themselves, as students or as christians; and no good to those who are not members." "We fear the evil will grow, if unchecked, and we are determined to arrest it by law." (*Reminis. Amherst College, pp.* 323–4.)

When Webster listened to the statements of counsel at Salem, where he went down to try the murderers of Joseph White, he quietly observed: "*There is hemp in this case, gentlemen.*" One would think there was "hemp" enough in the testimony above recorded to hang the secret societies in all our colleges upon the gibbet of popular christian indignation and condemnation. The witnesses are neither rabid reformers, hungry for change because out of bread; nor are they office-seekers, catering to inflated popular sentiment. They are good, intelligent, educated men, placed at the head of colleges because they are supposed to have not only education, but sense. And in the confidence of private friendship, they are writing to a brother President! And if their testimony is true, and their judgment correct, what is the condition of our colleges?

THE DIVIDING LINE.

MR. EDITOR:—By closely observing what has been said and done in the annual conferences and otherwise, I think there is a manifest disposition among the brethren to make a difference between the many secret combinations now existing in our country—prohibiting members of our church from being members of a certain class of secret societies, and advising our members not to join, or be connected with any kind of secret combination whatever.

Perhaps, at this time and age of our world, this is the true premise or ground we should occupy. Because there is a marked and manifest difference in the spirit and character of secret societies. Some of them claim to be religious, and to occupy the place of the christian church in social society; having religious rites and ceremonies, to be used on funeral occasions, laying of corner stones, &c., publicly and privately, in their secret meetings, &c.

Against any secret society that arrogates to itself the place and work which belong exclusively to the church of Christ in this world, the strongest and most conclusive arguments are found in the word of God, in the nature and spirit of the christian religion, and in the duties and obligations of the different members of the true christian church, all of which have heretofore been fully considered.

But there are some secret societies which do not pretend to be religious, nor in any sense to take the place of the christian church. They are patriotic, political, or for pecuniary benefits. For example, the Grand Army of the Republic, the Union Leagues, the many Trades' Unions, &c. The most conclusive and principal arguments against the first-described class cannot be made to bear against the last-named class. But there are strong arguments against the christian placing himself under the obligations of any secret society whatever, one of which we will now notice.

No christian can consistently put himself under obligations to wicked men, to work with and for them, and in the way they may choose to work. The ostensible object and end may be good and right, but in almost all cases, the majority of secret societies are not religious, and may not, nay, are not likely to adopt religious or lawful and proper means necessary to obtain the end. The desired end may be importantly necessary; but that cannot justify the christian in the use of unchristian and unlawful means to obtain the end; and, as a majority among all kinds of combinations of men, in ordinary matters, rules, so the christian in a secret combination, with the obligation of such secret society resting upon him, would be compelled to use, in some cases and at some times, unchristian and unlawful means to obtain a good and lawful end. This objection holds good against christians being practically connected with any and all classes of secret combinations; but this is not the principal objection to all of that class of secret societies which in any way claim to be religious, and claim for themselves the place and work of the christian church in social society.

We are decidedly opposed to drawing the line of demarcation between secret societies by saying oath-bound or unoath-bound. Because, being oath-bound, unoath-bound, honor-bound, or bound in any way whatever, is not what gives character to the combination. A solemn and binding obligation is placed upon every person who becomes a member of any secret society by an oath or solemn pledge of some kind of sacred honor, or something else. It is a binding obligation, and in many cases claims to be paramount to all other obligations. But it is not necessarily the manner of making this obligation that gives character to the society. But the things referred to above do.

Therefore I would call the attention of delegates to our next General Conference specially to this subject. The character of such secret combinations, the continuation of a practical connection with which shall be a bar to membership in our church; and of those secret societies against which we would earnestly advise our members not to connect themselves.

Why not draw the line squarely upon the character of the combination, namely, *all secret combinations that in any wise claim to be religious, by using religious rites and ceremonies, publicly or privately, or both, are considered anti-christian;* therefore, any member of the church who, after being earnestly and patiently labored with, shall still continue a practical relationship with such secret society, shall have his name dropped from the church record. Furthermore, we would kindly but most urgently advise our members to have no practical relation with any secret society whatever.—*C. W. Witt, in Religious Telescope.*

DOWNWARD COURSE OF THE TOBACCO VICTIM.

Affinities of Tobacco: Idleness, Poverty, Strong Drink, Ill Health, Insanity, and Death.

The progress of desolation in the use of tobacco is as strongly marked as in the use of alcohol. Its footprints are as plainly visible to those who know them, and they all bear a downward direction to the grave. Nature holds out her signs of distress, and pleads for relief. That these may be understood, we will briefly notice the effects of tobacco in the several stages of its progress from health to sickness and from life to death:

1. In the first stage, after nature is whipt into subjection, the man feels better than ordinary; he is exhilerated, and thinks that tobacco is doing him good. This is one of its illusions.

2. In the second stage the appetite is diminished and unsteady; sore mouth is occasionally experienced, which is laid to the charge of copporas, or some poisonous ingredient mixed with the tobacco. The tobacco itself is not suspected as being the cause. The course of his enjoyment and tranquility is more frequently interrupted.

3. In the third stage of progress he is dyspeptic; the mind is also affected; the spirits sink; the man is often complaining of the blues or the "hypo." He often passes sleepless nights. He feels timid. His power of self-possession and his resolution are impaired. He begins to complain of sore throat, and his breath is an open sepulchre.

4. In the fourth stage the citadel of life is entered. The man complains of a sense of sinking in the precordial region; has palpitation of heart; thinks he has organic disease, and his physician likewise is often deceived. He is afflicted with hemorrhoids; frequently troubled with catarrhs and coughs, and spitting of blood, and colic and vertigo. He is often troubled with heart-burn, and life begins to be a burden.

5. In the fifth stage he begins to think that tobacco is injuring him, and tries to leave it off but cannot. All his maladies are increased. He has symptoms of approaching palsy and apoplexy. The nervous system is unstrung, and not unfrequently *delirium tremens,* resembling that occasioned by alcohol, is experienced. Life is bereft of nearly all its comforts, and some painful sickness, or sudden death, closes the scene. Such is the pathway of the slaves of tobacco.—*Trask's Tracts.*

MASONRY LOATHED BY THE MASSES IN THE EAST.

Past Grand Master Rob. Morris in his lecture in Brooklyn, is reported to have said that the Masons in Smyrna, Damascus, Beyrout, etc., are among the chief dignitaries of those regions—their numbers are comparatively few, while the common people generally entertain inveterate hatred of the institution. Coming from such a source, these statements may be readily taken for facts, because whatever might be thought of the credibility of the witness, he is not to be suspected of a disposition to record anything falsely against his favorite society.

Why then is this? An Arab, he says, cannot insult one so contemptuously as to call him a Mason. Why is this state of things? The common people heard Christ gladly. The poor have the gospel preached to them, and the disciples of Christ have always been found mainly among the lower classes. "Not many wise men after the flesh, not many mighty, not many noble are called." But just the reverse of this happens in the eastern continent with respect to Masonry. Is it because Christ's kingdom is heavenly and Masonry is earthly? Any way, there is a sufficient contrast in the eastern continent to warrant such a conclusion.

But it may be said, it is different in this country. Well, may not this be the solution? In this country, every man is a sovereign, and eligible to the highest office. Masonry offers just the worldly help and favoritism which the men of selfish and worldly ambition desire. Hence, in a country where worldly promotion beckons on the many, many will be found to attach themselves to an institution which promises them its favoring aid in all their selfish and worldly aspirations. But in the east, where despotisms have long prevailed, hopes of rising to any worldly eminence or distinction dawn upon very few. These few, seeking every available alliance, enter the secret leagues and lodges, and seek the aid of their sworn fraternities to help them surmount and tyrannize over the masses. The masses have seen and felt the power and oppression of these conspiracies. Masonry has not long exercised its hateful favoritism there, but other similar conspiracies and mysteries have, and although, as Morris says, they rival Masonry in the supreme virtue of secrecy, yet because of the corruptions these secret orders have bred, and the help they have afforded tyrants in trampling on the poor with iron hoofs, the people have learned their true character, and justly hate them as subterranean laboratories of tyranny and crime: and when Masonry comes among them, they recognize it at once by it family resemblance to the secret abominations from which they have suffered so many things. As is perfectly natural, the chief men, the oligarchs and tyrants, welcome it as adapted to their designs of ambition and tyranny, and the people naturally reject it with hate and scorn as the latest imp of an old and odious family of hell-born mysteries.

When the people of this country shall have had as long an acquaintance with the baleful workings of false mystery as the tribes of the orient have had, they will hate it as cordially. Why cannot men profit by the suffering of others, and so have somewhat less to learn in the dear school of experience? This information of Mr Morris is certainly valuable. We thank him for it, and hope Americans will profit by it.

POLICY IN THE PULPIT.—Says Rev E. Abbott of the disposition, quite too prevalent, to avoid important questions for fear of giving offense:

"There will always be people enough who like to hear their own opinions given back to them in elegant phrase from the lips of their minister. But policy kills first the preacher's enthusiasm, and then the people's interest. The more thoughtful begin to weary of empty rhetoric, into which they soon perceive no soul has entered, and turn elsewhere for instruction on the questions that move the age. A sleeping shepherd and a starving flock, not the less starving because full-fed with self-complacency,—that is the end of policy in the pulpit.

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