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.

VOLUME I. CHICAGO, TUESDAY, JANUARY 12, 1869. NUMBER 11.

The Christian Cynosure.

FRIENDS OF THE CYNOSURE.

This, our eleventh number, finds us rejoicing in the more certain prospect that the CYNOSURE will not only be a success, but, if all our friends do their best, it will certainly become a weekly; and, so long as the secret powers hold strong in our land, the CYNOSURE will be found bombarding their strongholds, and lighting up the moral horizon, till its mission shall be accomplished, and He whose right it is shall reign, and the Sun of Righteousness shall shine forth in meridian glory.

Dear friends of the CYNOSURE, do not think that victory is already cure, and cease working. The CYNOSURE has not yet a paying subscription list, and you have no *paid editorial service*, much less, paid contributors. Rev. I. A. Hurt has his expenses paid, and President Blanchard, nothing.

Still the prospect is encouraging. Subscriptions are now coming in faster than for several months previously; and our correspondents believe that many of our friends are tarrying in earnest in fighting this monster, whose despotic power extends through every phase of life, and boasts its tyranny in the social circle, business relations, politics and religion. He who does not recognize and feel this power in all these relations of life must be blind and feelingless indeed. That the CYNOSURE is accomplishing its mission is most clearly shown by the fact Masonic organs, from glorifying the order as not merely the handmaid of religion but a religion itself, and above all other religions the one pure, universal religion in which all, pagan and christian, Jew and gentile, may and do unite and worship, with the sure promise of "a happy entrance to the lodge above"—even a new demanding that the lodge shall be purified.

It is true they claim to be terribly *persecuted* by the CYNOSURE, and they show this meek christian spirit by openly demanding that the friends of the CYNOSURE who started it and who now sustain it shall be, both openly and secretly, opposed in every possible way. The support of such ministers, they demand, shall be entirely withheld; any church that will withdraw from business men, and their affairs demanded; and that all be, as far as possible, ostracised from society. Some of the more pious devotees of Masonry indulge in the bitterest personal abuse of the editors and publisher of the CYNOSURE, and openly threaten us with the vengeance of the lodge.

Permit me here, dear friends of the CYNOSURE, to allude to the severe censure of its publisher which some of its undoubted friends have indulged in.

When it was decided by the executive committee of the National Christian Association opposed to Secret Societies (of which I was appointed a member) by the Pittsburg Convention, to start a paper in defense of these principles so inexpressibly dear to them, as concerning the very life of our nation, and every interest dear to the christian heart, the place and manner of its publication was a question of great importance. I was then just starting in business, with a fair business experience, but young—a very moderate capital, but a firm, unwavering trust in God; and as it seemed most desirable that it be published in Chicago, and at a certain point, I made my place of business being such, my offer to publish the Christian Banner, (now CYNOSURE) at cost—asking only that I be not required to advance money on it—was accepted.

I was well aware that such a publication, in connection with my business, would not only cost me the loss of the patronage of some of my business acquaintances, but call down upon me the curses of some; and some of my dearest personal friends, and friends of the cause, too, seriously questioned its being my duty to thus jeopardize my interest. I sincerely sought the guidance of my Heavenly Father, and decided that it was better to fall in battle in a good cause than to struggle in the rear, or to retire from the struggle, as if wounded, ere I had felt the shock of battle.

I said to some of my friends that my feelings in the matter were similar to those I felt when I first heard of the heroic defense of Chicago. I was then in day-dreams and night-dreams with Anderson's noble little band, and, though a mere boy of nineteen, and weighing less than 125 pounds, I enlisted, the first summer of the war, and served for three years, with more active service of the war, till discharged for a wound disabling me for further service; and the little time spent in hospital from this wound was all the time I was in hospital during my whole term; and up to that time I was in every battle in which my company and regiment were engaged.

I have previously spoken of this terrible power of Masonry in the army; and, as the subject is far from being exhausted, I hope to find time to say more on this point. Some will charge that I have a personal antipathy to Masonry; and I confess that I have, for I have felt its tyranny. In our first engagement I met with the rebels under Stonewall Jackson, in the first winter of the war, I was very highly complimented by our 1st Lieutenant, who declared that I should fill the very first vacancy that occurred in our company. He afterwards became captain. I never reminded him of his promise, which was unsolicited, and he never redeemed it, and the publication of a letter to my father, giving an account of this engagement, which was pronounced strictly accurate by all my comrades, nearly cost me my life. I felt the power of Masonic vengeance.

But I have wandered from my subject. As publisher of the CYNOSURE I have tried to give you the paper regularly and promptly, but with many drawbacks. Copy from Wheaton has sometimes miscarried, or been delayed. As large a force cannot be afforded to set the CYNOSURE as most large newspaper offices have, and sometimes other work has delayed its issue. The fact that expensive mailing machinery could not be afforded is a prime cause of delay; and the fact that it goes all over the United States, and in most cases singly instead of in packages, is another reason for its frequent non-reception. It is also certain that the mail is tampered with, for in numerous instances where we and others have mailed the CYNOSURE, plainly directed and stamped, it has not reached its destination.

Letters saying the CYNOSURE is not received are usually attended to within half an hour after their receipt, but are very seldom answered, except by sending the desired copies, and saying that the names are on our books and printed list right. Hundreds write their names and address so indistinctly that it is impossible to decipher them with certainty, which causes many mistakes.

Letters of complaint are received less frequently than at any previous time, and every effort is being made to do our mailing accurately. Friends sending us names have often been proved mistaken about the names they claim to have sent, and sometimes their money has certainly failed to reach us if sent as stated in a subsequent letter. No pains will be spared to mail the CYNOSURE right, and I invite all to write us if it is not received by themselves and other subscribers. If their money is received it will be acknowledged in the CYNOSURE.

I have not been disgusted in my expectation that my relation to the CYNOSURE would cost me the loss of much custom, as a single instance which I may mention in a future number will show; and the bitterness of Masonic hatred we may be assured, is not to be that a christian young man in my employ was warned lately to leave me if he regarded his own safety. I have released him from his engagement with me. I am unwilling to believe that he was intimidated by Masons.

I have also not been disappointed in my trust in God, as the past year has been one of great blessing; and, dear friends, I have been conscious that you were upholding me by your earnest prayers. Do not cease to pray for me, and that we may all be strong in the Lord for every good word and work. EZRA A. COOK.

SECRET ORDERS IN WASHINGTON.

The *Daily Globe* of Washington, D. C., in its city directory enumerates:

Fifteen churches of all denominations and colors, 84; secret organizations, 111, viz: Masons, 28; Odd-Fellows, 28; Brotherhood of the Union, 7; Red Men, 10; Knights of Pythias, 11; divisions of temperance orders, 29.

The Castles of the Golden Circle, the Revenue Rings and Ku-klux Dens are not enumerated.

As it to be wondered at that the moral minstrels of Washington is so sickly? Is it surprising that its renown for intrigue is unequaled? But it should have been the hot-bed and birth-place of conspiracy, rebellion and assassination!

Once the universal brotherhood of humanity had an intelligible meaning. It was one more precious than fine gold." Now, in the presence of these limited, partial, bastard brotherhoods, gotten up in the name of universal brotherhood, the proper idea of the true brotherhood of man is well-nigh swallowed up and lost. A man without regalia, and the fictitious title of some secret place, is outside of respectability. A simple American citizen was once the highest civil distinction, but what is that now in the presence of the Mystery, Worshipful Master, Worthy Grand, Grand Masters, Knight Priners, Chief Kings, Sublime Pontiffs and Thrice Puissant Sovereign Grand Commanders of these mysterious conspiracies. *Christian* was once the highest style of man; but now, if the great swelling pretensions of these orders of natural religion are to be regarded, the purest, loftiest type of religion is to be sought where Christ is not named. How long this and christianity can survive the disintegrating forces of these dark, and for the most part anti-republican and anti-christian orders, remains to be seen. Or one thing we are quite certain: liberty and christianity must rest upon the shoulders of a brood of secret conspiracies, or themselves perish by them. The antagonism, and consequently the conflict, is irrepressible; and the day of decisive battle cannot be very long deferred. Let it come; and may God protect the right.

Satan Reproving Sin, or ignorance searing at intelligence, or ungodliness counseling for the interests of piety. We hardly know which would be the more appropriate caption for the following editorial which a friend has clipped from the *Roman Citizen*, of Rome, New York, and sent us as a curious exhibition in one, and the same utterance of precisely what it condemns in another.

"Two college presidents in the west are vindictively determined to destroy Free Masonry. Rev' Mr. Blanchard, of Oulesburg, Ill. lately prevailed upon a conference of ministers to pass a resolution condemnatory of secret society; and now Rev. Mr. Finney, of Oberlin, Ohio, has secured the exclusion of Masons from the fellowship of the Congregational churches of that town. The grounds of the exclusion are that a Mason "cannot, in the nature of the case, give the requisite evidences of present piety."

It is our very decided opinion that Ministers of the Gospel will much better promote their Master's cause by letting alone Free Masonry and other like institutions, of which they know nothing, and attend exclusively to their own work, viz: preaching Christ and inviting sinners to the Cross. We have no patience with home-ignorant pretentious meddlers with matters which do not concern them, and who assume to sit in judgment upon subjects upon which they are perfectly ignorant.

Now we do not charge this editor with ignorance, merely because he locates President Blanchard in Oulesburg instead of Wheaton, nor because he seems not to know that President Finney was a Mason, in all probability before the said editor was born. True, he ought to know that men like these do not "assume to sit in judgment upon subjects of which they are perfectly ignorant," as he does when he assumes to declare scandalously how Christ's ministers may promote his cause. He ought to know that though President Blanchard was never a Mason, yet he can know what Masonry is, and what Masons do just as well as he can; what home-stealing is, and what horse thieves do, although he never stole a horse himself, or belonged to a secret band that do steal horses. But we pronounce him ignorant, because he plainly does not know that Free Masonry has nothing bid that is not already fully revealed. And with the great body of people, Masons are so green that they have yet to learn that Free-Masonry is just like an ostrich with its head under a leaf—supposing itself hid—while its huge body is in full sight right across the path of the hunter. So ignorant Masons yet on wine sirn and really fancy their ton-footers, and their sinful covenants are concealed, while the world are ready to burst with laughter at them, or break forth into denunciation or tears, according as they take different views of the disclosures, or are differently affected by the same thing. "Let alone Free-Masonry!" as said the evil demons when Christ approached and began to indicate that he was doing his attention upon them. "Let us alone; what have we to do with Thee—Thou Holy One." Let us alone, cried the shamefaced,—let us alone,—you miserable intermeddlers with other men's matters; you have no interest in slavery, and you know nothing about it. Preach the gospel, and let us alone. Aye, and wise Doctors of Divinity said, don't undertake to apply the gospel to the condition of a specific, legalized sin. Trust to general principles, and let the direct reformatory power of the cross. All we ask, said the rebels, through their President, after they had stolen the public property, fired on the flag, and proclaimed their revolt and independence, is to be let alone. With such pertinacious examples before them it is eminently proper that the friends of Free-Masonry should cry out, Let Masonry alone. But it is useless. The stern spirit of Christian reform will heed this appeal in behalf of the secret society as it does as in the case of the unclean spirits of Gadara; as little as in the case of slavery and rebellion. Christ came to make war with the Devil, and to exercise him, and will not let him alone until he is cast out and his works destroyed. The cause that has to be protected from the fearless and unremitting reference to forbid the discussion of it, is doomed. Its assailants need no better encouragement to "push things" than to hear this depreciatory wail, "Let us alone." "They cried, but there was none to save them even unto the Lord, but he answered them not. Then did I beat them small as the dust before the wind. I did cast them out as the dirt in the streets.—*Ps. xviii 41, 2.*

AUNT MARY'S ADVICE.

[Christian young men would do well to ponder it—and so would all others.—EDITOR.]

And so, young man, you think of joining the Mason's, do you? Why? You say you think it will be a help to you in business, and honest, too? Well, I don't know that you join to injure others; but are you not a little selfish, to join a secret society to promote your own interest. If you had been a Mason when you were in the army, the time you so bravely took those four rebel guns, your cold water was required you to let them go unharmed, being Masons.

I am surprised that a christian man like you should dare fetter his soul with such horrid oaths. Do you need something to bolster you up? Do you want to lean against such a piece of blasphemy? Do you wish to build an insurmountable barrier between that trusting girl whom you hope to call wife and yourself? for every woman is at heart a hater of Masonry. Will you fetter your charities, your sense of justice?

Imagine yourself a Mason. there is a widow, broken in health; the widow of your friend, who once depending almost entirely upon her needle for support,—you will surely help her. "Well," you say, "I'd like to; but here is another widow with three children; her husband was a Mason, she's got to have help; I can't help everybody, you know." So—you pass through life, a good Mason, never asking in your Masonic prayers for "Jesus' sake," for that dear name is not allowed in any lodge.

By and by you die, and must have a Master Mason's funeral. They gather about you, and in effect say to your *untrusted* wife and bereaved children, as they crowd around with Masonic regalia, Stand back: you were only his wife. Out out of the way; you are only his children. We are secured; we stood between you in life, and shall stand between you in death. They will form a circle about your grave, and men who never breathed a prayer to the Savior will say: "So mote it ha!" and blasphemers will cast a sprig of evergreen upon your coffin, saying they do it in token of their belief in the resurrection of the body, &c. God grant you have saved enough leave your family above the charities of Masonry.

But you are not through with Masonry yet. Let us go with you into the presence of him who said: "In secret have I said nothing." Listen to his voice as he speaks to those on his left hand as he bids them depart from his presence, "For I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger and ye took me not in; naked and ye clothed me not; sick and in prison, and ye visited me not." You hasten to reply, "Oh Master, when was I Mason I clothed, I fed, I visited him." Vain excuse. The dread Christ answers, verily I say, inasmuch as ye did it not to one of the least of these, ye did it not to me, and these shall go away into everlasting punishment, just the righteous into life eternal.

AUNT MARY.

A good letter from a thoughtful Mot and Methodist Episcopal Minister of Christ.

December 18th, 1868.

PROF. J. BLANCHARD—*Dear Sir:*—As I was looking over a copy of your paper, entitled "The American Debator," under this question, "Ought secret societies to be patronized?" the following works were referred to for information: 1. "Robinsen's proofs of a conspiracy against all religions and governments of Europe carried on by Free-Masons, Illuminati and Reading Societies." 2 "Arnold's Philosophical History of Free-Masonry and other secret societies." 3. "Stone's letter's on Free-Masonry and Masonry." 4. "Lawrie's History of Free-Masonry." 5. "Secret societies of the Middle Ages in the library of entertaining knowledge."

Now, sir, as you are a book from your youth, I thought it possible for you to know whether such works were now in existence, to be found, or whether the Masons had used them as did John in the Revelations—eat them up. When your leisure will allow, I will be obliged for an answer in the paper or otherwise.

Yesterday I called on a gentleman living some twelve miles from me, who had been reported to me as the owner of a large library composed of all kinds of books, new and old. I knew not that he was a Mason until I had inquired about the books, when he frankly confessed to Masonry of forty years' standing, and much to astonish to it. Conversation brought out the following strange propositions from him:

1st. That Free-Masonry was not christian in its prayers and other forms for this good reason that Free-Masonry was prior to christianity, that it was a fit place for saints to worship in Christ come, and was unchangeable in its nature and consequently, could not accommodate itself, to any newly arranged system!

2d. That there is nothing authoritative in Masonry, in its three degrees, which is frequently termed "Dead Masonry." All the other degrees, up to thirty-two, he regarded as warts and wens or excrescences grown upon the body, and of recent date. This monstrous outgrowth was not at all binding on individual Free-Masons.

3d. As a matter of course the death, or more properly the murder, of Wm. Morgan is not to be charged on Masonry, no matter how high they stood who counseled or executed it, because the murder was not authorized by the first three degrees.

While these explanations were being made, and they were made with some considerable ability, I thought of the good report of the spies, Joshua and Caleb, from the Holy Land. The people begin to faint because of you—Courage, my brethren. Masonry will be continued to give up not only nine-tenths, but the whole, or ministers and civil officers who will hold on with a death grip, will lose their places. Within find one dollar for the CYNOSURE. Send all the back numbers. If you can, to John Sovereign. Rockford is his post office. I have my interest and good name in doing what little I can in this warfare on Satan.

Yours, OBO. SOVEREIGN.

A GOOD LETTER.

EDITOR CHRISTIAN CYNOSURE:—The following gratifying thoughts are offered for publication in the CYNOSURE, should you consider them suitable. Although it is admitted that the thoughts are *scattering*, nevertheless it is to be hoped they will *hit* somebody.

Recently I procured from the publishers eighteen copies of "Bernard's Light on Masonry and Odd Fellowship." I left them on sale with a newsdealer in Waterloo—which is an incorporated city, and county-seat of Jefferson County, Illinois. I also had them advertised in our county paper, the "*Freeman's Republican*," stating where the books of "Light" could be found. The newsdealer could perhaps have found a ready sale for the "Light," but his immediate friends advised him not to sell the book, or in any way aid in its circulation. He very soon had occasion to write to me, requesting that the books be taken away, at the same time stating his reasons. The following is a copy of the letter which will fully explain itself:

WATERLOO, ILL., NOV. 14th, 1868

J. S. HICKMAN—*Dear Sir:* Your books, left with me to sell, seem to create some little disturbance, and I am advised by friends whom I deem competent to give advice, not to interfere in behalf of giving the books a circulation, as it will injure my trade, and render me unpopular. Will you please call and take away the books? For reasons above stated I do not wish to handle them.

Respectfully,

To which his name was signed.

It will be seen that newsdealer, in order that he might continue his business with profit, held out the white rag to these secret orders men. Thus it is further seen that these "nabobs" or "lords of creation" will not even allow an honest man to peaceably follow an honest livelihood, provided that business in the least interferes with their secrets.*

The fact of the whole matter is just about this: These modern "Ephesians" were fearful that their "Diana" would be brought into disrepute, and thereby their "craft" be endangered, and they lose office, honor, and much gain.†

With regard to the substantial correctness of Bernard's work there can be no reasonable doubt. I know since the time of the "light" have used to suppress the sale of the book, it will perhaps not be out of place to add some items as corroborative of the truthfulness of the book.

An Odd Fellow from Michigan, to whom I showed the work, testified to its general correctness so far as it related to Odd-Fellowship. He also took particular pains to teach me the signs, grips, etc.

John D. Adams, who resides within half a mile of my place of residence, says that while he was a soldier in the late war, that he, in company with others, had occasion to examine an an Odd Fellows' hall. He says they found in it a trap door which was shut and locked, and they found the Odd Fellows' "three links." All of which go to prove that it was really an Odd Fellows' "retreat."

An Odd Fellow, whom I know to be such, assisted me to critically examine that part of the work relative to Odd-Fellowship. We examined it page by page, and sentence by sentence, and he says it is substantially true, and as he learned it. I have the evidence in my possession, under seal of his lodge, that he was a member in good standing (in the lodge) October, 1866, and January, 1867.

Another cause: While in conversation, recently, with a blacksmith, I found he is preparing himself for the bar; respecting the merits of his order. I gave him some of their signs. I stated that some of his (odd) brethren had been instructing me. I also told him there was one lodge that had robbed a grave yard in order to procure a "skull and cross-bones," so as to have a full "kit of tools"—so as to enable them to have their lodge in "complete working or running order." He denounced my informants as "a parcel of stripped of epithets, and qualifying terms. Among other things he said my informant was without honor, was no gentleman, and that he was "perjured." Said I, if you say he is "perjured," you, by that assertion, admit he has disclosed your secrets; for by no other means could he be perjured, and thus you confirm his statements; and, said I, "if he is perjured, you are too." Having some acquaintance with the law, he at once saw the point.

I will add the testimony of another witness, one who says he has spent $300 in the lodge. This latter is a gentleman of the most unexceptionable character, with whom I am intimate and well acquainted. I read to him on pages 432 and 433 of Bernard, all of which he confirmed.

By reference to those pages it will there be seen how a candidate is initiated as a member of the F. C. (independent order of fools.) As will be seen, the members at this particular ceremony have on false faces, the lights turned down, the candidate blindfolded and chained, and led by two men called "right and left hand supporters." He is led around the room by these two men. In the middle of the room is a box or coffin, in which is a "skull and cross-bones!" a real human skull and bones! At a given time, or when thought with a certain ceremony, the bandage is raised, and the candidate sees the sights—lights glimmering, false faces and emblems of death!!! In addition to this, in some lodges they have a grating made upon chains or wire to represent hell.

This is called a civilized institution by its friends—a "handmaid of christianity." Would it not be more in accordance with the facts to call it the "handmaid of barbarism?"

It is said that even Christian (?) preachers belong to this and similar orders. We are treating missionaries by scores and hundreds to distant and foreign lands to preach the gospel. Might it not be well to have some of them come back and preach to our preachers, as those that are left are generally silent towards their great evils. Some are silent because they belong to these orders themselves. Others are silent perhaps for the reason that they are fearful they will be cut short in "salary" or "quarterage." I have never as yet written a commentary on the Bible, nor yet studied it very thoroughly. My opinion, if worth anything, is that the Lord has very little use for such preachers.

I have little confidence in United States Licenses to peddle anti-Masonic and anti-secret order books. The friends of these orders have already threatened to drown us. They have not done it yet. My friends are somewhat timorous. I regard these fellows, however, as some do a boiling dog—the more you wrangle you show, the more apt you are to get bit. Unshing assistance; they cannot charge me with revealing their secrets. I never belonged to any of their societies.

Masons and Odd Fellows generally deny the truthfulness of Bernard. The reason, they persist, can be explained in this way: They have adopted the false principle that a "lie well made is as good as the truth."

Why so many join them I explain in this way: Some join to make money; others for office or honor; others still that if they happen to do anything bad, so that they can have friends to defend them; while there are, perhaps, a very numerous class who join them out of mere curiosity—for the purpose of seeing the sights. This latter class are like the Yankee's customers at New Orleans. A Yankee at New Orleans, in the course of a conversation upon this plan of obtaining money. He gathered up a pour, not bagone pig or hog, which he found upon the levee. Placing it under canvass, and thoroughly lubricating it, he commenced to exhibit it at twenty cents a very small fee, and those whom he first deceived refused to tell others, so that, by the time the trick leaked out, he had collected quite a lot of money. So it is with the majority of those who join them orders; they only bring money or honor to others.

There is but little difference between Masonry and Odd Fellowship—perhaps only a paper wall between them. The former blindfold and cobbleer their candidates, while the latter blindfold and chain theirs. Both societies forswear their candidates. Both societies, when they want to transact their regular offices business, take in the spare time, which, to say the least, is suspicious. The Masons officially do and have taken life for disclosing their secrets, while it is not certain but that the Odd-Fellows dig up the identical skulls and chain them for lodge use.

Considering the vast number of Odd Fellows' halls throughout the country, all doubtless supplied with skeletons, the inferences would naturally be that now and then they rob graves. Those who love the principles of the Bible, let all who love our noble government—the best perhaps on earth—assist in arresting the spread of these heathenish, wicked and barbarous orders. Already are our courts of justice in many localities, threatened the influences of those secret orders, little less than gambling hells, where lawyers gamble over their client's money and not their own.

J. S. HICKMAN.

MILLEDGE, ILL., DEC. 25th, 1868.

* The import of this is They suffer no man to buy or sell who receives not their mark in his hands or in his forehead. He must be willing to drop every job he is at, or feel its vengeance to the ruin of his business. Oh, liberty! Oh, Charity!—

OUR NAME.

PRACTICAL RETURN, Dec. 28th, 1868

DEAR CYNOSURE:—What a beautiful name you have! We gladly welcome your appearance in our literary heavens. It is a relief to find one bright fixture in skies which are spangled with multitudes of luminaries whose names are strange, whose light are intermitting, and many of whose orbits are eccentric that nobody knows where to find them.

In 1840 there was published a most little book in Philadelphia entitled "The North Star." It consisted of a collection of miscellaneous poems, selected by J. O. Whittier, and was sent forth to cast light upon the pro-slavery tempest of eighteen years ago. We select a few words from it addressed to your name-sake, the Cynosure of the natural heavens. Some of them, we think, will be equally appropriate for you.

"Bright Polar Star! Tried sentinel of heaven!
The guardian angel of the sky of night,
Her guiding star, and her only star has given,
Changeless as truth, and steadfast as the right.

"And like that truth, and like that right, then bid but
Thy beacon shine where night is freedom's shield,
And the man-hunted wanderer safely pinioned,
To seek a refuge in a stranger land.

"When in the forest on the morass straying,
Weary and worn, his eye still casts on thee;
And while, behind, he hears the bloodhound's baying,
Thy light shall guide him, and thy truth make free.

"Oh! when that hunted one his flight hath ended,
And he is on the goodly ground of freedom,
Kind thoughts of thee shall with his prayer be blended
Unto the throne of all freedom-loving.

"Bright Polar Star! Tried sentinel of heaven!
Always, alone in truth, and steadfast in the right!"

Why not insert these lines as a permanent motto at the head of your paper? It would be a constant reminder to your readers of the character you expect to maintain.

I will try to atone for the boldness of this suggestion by closing with another quotation from the book lying before me:

"Midnight then he led with a kindler eye
Thro' the rolling waters, on the path
Of the tired legions, who flee the wrath
Of the oppressor, while across, on high,
Thro' the dark night, the pillar, kindled shot
Thro' the long "boundary" of the northern sky
Unquenchable beacon fire of liberty!
Shining in love from thy lone home afar—
To flow in hope the cold worn hearthless train,
Through the long night, his sleepless eyes, and pressed
Painfully on through tangled wilderness
To freedom's land, for which his spirit yearned."

M. E. B.

The Christian Cynosure.

SPECIAL NOTICE.

There will be a meeting of the Executive Committee of "The National Association of Christians opposed to Secret Societies," at the CYNOSURE office, 88 LaSalle-st., Chicago, on Tuesday, January 19, 1869, at 3 o'clock P. M. As important business is to be transacted, it is hoped every member who can possibly do so will be present.

J. BLANCHARD, Chairman.

☞ Copy, Circulate and Forward at Once.

PETITION TO THE LEGISLATURE.

To the Honorable Senate and House of Representatives—the Legislature of Illinois:

The subscribers, citizens of this State, respectfully pray your honorable body to order, by joint resolution, the following words to be erased from the corner-stone of our new State Capitol in process of erection:

"LAID BY MASONIC CEREMONY, A. L. 5868."

Because, 1st, Our State buildings belong to the people, a majority of whom, including our uninitiated, mutilated troops, are excluded by the constitution of the lodge; and we object to any exclusive seal putting its imprint on our State Capitol.

2d, And we further and specially object, because the books of Masonry show that order not only to be secret, but also despotic, and so antagonistic to and subversive of popular government.

ODD-FELLOWSHIP.

We have before us an expose of Odd-Fellowship published in 1846 by Dr. E. Willis of Harvard, Mass. After its publication, the members of the order, at stated intervals, made public a character with all manner of calumny. More than forty respectable citizens of Harvard, however, at once came forward and certified that, previous to his renouncing Odd-Fellowship, his reputation was good, and they believed deservedly so; nor did they believe any such charges and insinuations as were put in circulation would have been heard of if he had continued with the Odd-Fellows.

His renunciation is a strong document. We may hereafter find room for it in the CYNOSURE; but at present we propose to pay our respects to this publication of Free-Masonry by publishing Dr. Willis' expose entire. Few of our readers, we think, are furnished with it; and there is no reason to doubt the entire correctness of the expose at the time of its publication. The ways of this daughter of Free-Masonry are somewhat more lovely and movable than those of the mother, so that its appearance may not suit the present rites and formularies of the order so exactly as Bernard's expose of Free-Masonry does the present working of that order. Yet so long as the public manifestations—the monitors, manuals, professions, regalia, processions, etc., of either order continue the same, and the same strenuous secrecy is insisted upon, so long all men may be sure that no changes implying reformation have taken place in the things they seek to conceal. Their pass-words and grips may be changed; but that is a matter of no consequence: their moral and spiritual character remains.

EXPOSE OF ODD-FELLOWSHIP.

OPENING OF A LODGE.

The officers of an Odd-Fellows lodge consist of a Noble Grand with his Right and Left Hand Supporters, Warden, Conductor, Two Scene Supporters, Inside Guardian, Outside Guardian, Secretary, Assistant Secretary and Treasurer.

At the time of opening the lodge, the Noble Grand takes his seat and calls the lodge to order by giving one rap with a mallet, and says: "Officers, take your respective situations. Guardian, tile the door. Warden, examine the brethren in the lodge that are unknown to you." Should there be no one suspected, the Warden replies: "All is right, Noble Grand." Should he not be satisfied, he informs the N. G.

N. G. Vice Grand, what is your duty in the lodge?

V. G. To act in conjunction with you in restraining and suppressing all disorder; to assist you in the performance of your duties; to enforce, in your absence, a due observance of the laws; and to keep a guard on the conduct of brothers during lodge hours.

N. G. Vice Grand, examine your Supporters.

V. G. Right Hand Supporter, what is your duty in the lodge?

R. H. S. To assist for you when absent during lodge hours; to observe that brothers give the signs correctly and behave properly; and to report to you the names of such brothers as do not conduct themselves according to the rules and laws of the order.

V. G. Left Hand Supporter, what is your duty in the lodge?

L. H. S. To act in conjunction with your Right-Hand Supporter, and to officiate occasionally in his absence.

V. G. My officers are correct, N. G.

N. G. Worthy Secretary, what is your duty in the lodge?

S. To keep accurate minutes of the transactions of this lodge; to keep correctly the account between this lodge and its members, maintaining the same without prejudice or partiality; to receive all monies due this lodge, and to pay the same to the treasurer.

N. G. Warden, what is your duty in the lodge?

W. To examine the brethren with circumspection before the lodge is opened; to give the charge of my office on the initiation of a brother; to place and replace the regalia in a careful way, and to report any damage that may be done, to you most Noble Grand.

N. G. Right Hand Supporter, what is your duty in the lodge?

R. H. S. To support you in keeping peace and good order; to execute your commands; to assist at the initiation of a brother; to open and close the lodge in due form; and to see that the signs and tokens are given correctly.

N. G. Left Hand Supporter, what is your duty in the lodge?

L. H. S. To officiate occasionally in the absence of your Right Hand Supporter, and to assist at the initiation of a brother.

N. G. Outside Guardian, what is your duty in the lodge?

G. G. When candidates are to be initiated or brothers admitted, to see that they are properly dressed according to lodge rules; to examine and reject any one I may suspect until your opinion is taken; to receive the passwords and signs previous to admission, and to guard the lodge against improper intrusion; to prevent the admission of any one during the transaction of lodge business under your orders; to prevent any one listening to opinions or votes, or what is going on in the lodge; and to act in conjunction with the Supporters and the Inside Guardian in the execution of your commands.

N. G. Inside Guardian, what is your duty in the lodge?

I. G. To act in conjunction with the Outside Guardian; to raise the explanation of the password; during his absence to officiate for him, and to obey his commands.

[In all lodges there is a room which is called the ante-room. Here the O. G. is placed, and no person can enter this room unless he gives him the password. The password is changed every three months. It proceeds from the Grand Master of the State. Consequently all the lodges in each State have the same password. There is a password and an explanation of it; as for instance, if "Washington a great general" was the password, at the outer door give "Washington," at the inner door give "a great general."]

N. G. Vice Grand, officers and brothers, I hope and expect each officer to do his duty, and that brothers will be steady and attentive to the business of the evening, so that we may not be under the necessity of calling for the penalties of laws or fines. It is a duty incumbent on the Noble Grand to admit no brother who has not received the password of the current quarter: to judge impartially, without prejudice or favor, of every transaction. And I trust all will act with prudence, zeal and integrity, as on these principles depend our happiness and comfort; keeping in view that philanthropic principle by which we hail each other as brothers, regarding our lodge as our family, whose actions founded on that grand principle make us social and humane.

Vice Grand, officers and brothers, I will thank you to be standing, and assist my Right Hand Supporter to open the lodge.

...They then sing the following song:

Attend, most ancient brothers,
For Wisdom's voice we listen,
Attend, most ancient brothers,
For Honor's court is here.

The man that Honor binds not
A welcome with us finds not;
The man that Honor binds not
Can never enter here.

The man that Honor binds dear
Alone a welcome finds here;
The man that Honor binds dear
Alone can enter here

Our motto's mirth and harmony,
Friendship, truth and unity;
Our motto's mirth and harmony
Is brotherhood constituted.

The last two lines in each stanza are repeated. A prayer is then offered by the chaplain.

R. H. S. By the desire of our Noble Grand, I declare this lodge duly opened until ——o'clock this evening for the transaction of such business as may be brought before the lodge, and the diffusion of the principles of benevolence and charity.

Chorus: "Which nobody can deny."

N. G. During which time we admit of no improper debate or sentiment to be held or uttered, under the usual fines.

God save the republic!

[It is usual for the N. G. to proceed to business by giving three raps with his gavel, which are repeated by the Vice Grand for silence and order immediately after opening the lodge. The Noble Grand then asks the Secretary to read the proceedings of the last lodge night. The next is unfinished business appearing on the minutes, to be attended to; proposition for a new member; initiation, &c. After attending to all the business, the lodge proceeds to close in the following manner:]

N. G. Vice Grand, officers and brothers, I will thank you to rise and assist my Right Hand Supporter in closing the lodge.

R. H. S. It is by the desire of our Noble Grand, I declare this lodge closed until next lodge night at ——o'clock, when it will be required for the transactions of such business as may be brought before the lodge, and the diffusion of the principles of benevolence and charity.

Chorus: "Which, nobody can deny."

N. G. I will thank you for the last duties of your office!

V. G. To thank the brothers for their attention this evening, and request the company of as many brothers as can make it convenient to attend on my future evening.

N. G. Warden, what is the last duty of your office?

W. To collect the regalia and deposit it in its proper place.

N. G. Guardian, what is the last duty of your office?

G. To open the door and allow the brothers to depart in peace.

N. G. I will thank you to attend to that duty, G. I will.

[TO BE CONTINUED.]

NOTES.

This is a fair sample of the importance and value of the exercises of Odd-Fellowship, in an intellectual and scientific view. Are brought with growth in knowledge! How sublimely elevating it must be to spend hour after hour in memorizing and repeating such profound mysteries of science and art as these, and to repeat the same lesson at every meeting. It is so valuable and recondite that it must all be memorized, lest if trusted to paper, the priceless treasures might fall into the hands of the profane, and the brotherhood sustain a loss beyond computation.—A loss which all the libraries and universities of the world could not restore. Seriously, these forms of proceeding are well enough for the conclave of a club meeting, excepting only the military or despotic authority, with which the leaders invested, which is decidedly objectionable and must be of evil tendency, as it respects the true doctrines and spirit of liberty and equality. There is a tendency in these forms to educate our young men to the exercise of arbitrary authority on the one hand, and base submission to it on the other. This tendency must be unwholesome and unfriendly to our free republican government.

In other respects there is no value or importance attached to these rules thus far, beyond those of any well regulated debating club. As to the foundation of the principles of benevolence and charity," there is no glimpse of any such principles as yet. If any such principles are ever brought to light in the lodge, there is no *diffusion* of them, but just the opposite. Whatever they display in their conclave is diffused as quacks diffuse the knowledge of their secret nostrums. From all which, we are justified in coming to the conclusion that in their partaken benevolence and charity mean a supreme concern for their own self, and a secreting from the world whatsoever can be made specially serviceable to Odd Fellows.

As to the oole which may be supposed to be the manifestation of the spontaneous sentiment and soul of Odd Fellowship, it may be conceived that it is not in praise of Christ, or of anything Christian. But it is in praise of honor,—the law under which duels are fought,—which characterizes the generation of whom Solomon says, "Oh, how lofty are their eyes!" Was. does not know that the code of honor is the code of hell! It sets a conceited mortal up above all reproof, but not above the meanest crimes that ever disgraced a duelist, a shareholder, a speculator, a gambler, or a drunkard. Not yet, upon the slightest imputation of dishonor, they are ready to avenge themselves by shedding your heart's blood.

This false spirit of pride and Belial is that which Odd Fellowship delights especially to honor. Doubtless they are honorable men in true honor, and the relation of it to humility, the framers of these rites seem never to have understood.

IMPORTANT TESTIMONY.

The following declaration of sentiment was adopted by the general council of the Evangelical Lutheran Church in America, Nov. 17th, 1868, with only two dissentient votes, and these not on the ground that the testimony was too strong, but that it was not sufficiently explicit in not naming the particular societies aimed at. We quote from the *Pittsburg Commercial* of November 18th:

II. AS REGARDS "SECRET SOCIETIES."

We recognize the danger of these societies.

First. Though mere secrecy in association be not in itself immoral, yet as it is so easily susceptible of abuse, and is in abuse may work, as it has often worked, great mischief in family, Church and State, we certainly honor all good men to ponder the question, whether the benefits they believe to be connected with secret societies might not be equally reached in modes not liable to the same abuse.

Second. We believe it dangerous for moral and religious ends which do not rest on the supreme authority of God's Holy Word, as contained in the Old and New Testaments—which do not recognize our Lord Jesus Christ as the true God and Saviour of sinners—which do not bind men—which teach doctrines or have usages or forms of worship condemned in God's Word and in the confessions of His Church—which assume to themselves what God has given to His Church and her ministers—which impose undefined obligations to be assumed by oath, are unchristian, and we solemnly warn our members and ministers against all fellowship with, or countenance at associations which have this character.

Third. All connection with infidel and immoral associations we consider as requiring the exercise of prompt and decisive discipline, and after faithful and patient monition and teaching from God's Word, the cutting of the persistent and obstinate offender from the communion of the church until he abandons them and shows a true repentance.

We would earnestly direct the attention of our congregations to the great importance and only of purer and larger benevolence, but also to the duty and desirableness of arrangements by which systematic provision could be made by church members for the time of sickness and want for widows and orphans.

SOUTHERN SOCIETY.

The report of General George H. Thomas gives an income of the state of Southern society which no one will dispute. The main features of it is the predominance of the rebel class, and impurity of the spirit of revenge for their defeat which still animates them. It is a society in which a man that is known to be loyal to the government of the United States stays at the peril of life and property; where the men disheeded from the army, and their allies, have begun organized in a secret society, keep up a reign of terror and a practice of outrage and murder; where the few spots that are peaceful are so by the actual presence of the United States troops; where the internal revenue is collected only by the aid of armed force; where justice is denied to citizens loyal to the national government, and any crime can be done with impunity by those who sought its destruction; where the soldiers of the United States are persecuted in the local courts, robbed by fines, and driven into exile, for acts done in the military service in putting down the rebellion; where pensioned rebel soldiers revenge the war by venting their revenge on their conquerors; where the tone of the ruling class justifies every cruelty upon the unoffending and defenseless blacks; where the public press is devoted to exciting the most malignant passions and the most brutal crimes, and where the political, social and religious influences are devoted with intense activity to the work of making rebellion honorable, and fidelity to the National government odious.—*Cincinnati Gazette.*

THE RELIGION OF MASONRY.

Last week the Grand Lodge of Free and Accepted Masons in the State of Ohio was in session in this city, and the event was made the occasion for an extensive assemblage of representatives of the order in south-western Ohio. Several hundred persons, including a few hundred persons, of different degrees of this institution, including a deputation of Knight Templars from Detroit, Michigan, were present, and Tuesday was devoted to the purposes of a grand festival. In the afternoon an imposing procession was formed, at the close of which an address was delivered, the orator being Rev. Wyllis Hall, of the Protestant Episcopal Church.

We see no special fault to find with the procession. We rather like processions, whether military, civic or religious. And this procession, in its orderly and quiet march, and elegant apparel, certainly presented a very pleasing spectacle, nor could we believe it may way demoralizing except for the fact that Masonry stands, as constantly affirmed by itself, a denier of Christ. We could not, however, resist the impression of the incongruity of ministers of the gospel of Jesus, some of them we recognized in the procession, thus publicly appearing decked out in the trappings of the moral barbarize knights of the middle ages. And we may add our ever-abiding sense of the incongruity of any Christian man being appearing in public processions, or holding private close affiliation with a society which constantly proclaims that it is "a religious institution," and as constantly affirms that Christ has not and never has had a place in its "mysteries." For men who do not believe in Christ, or men who make no profession of adherence to Christ, holding such connection may not be inconsistent; but for the Christian, to whom the name of Jesus is above every name, it is so overwhelming, it an inconsistency most palpably apparent.

It was our fortune to listen to the address delivered on this occasion, a copy of which now lies before us. A considerable portion of this address was specially devoted to showing *why the name of Christ should be omitted from Masonic prayers*, and furnishes the reason for one present reference to it. The orator finds several classes of persons opposed to the institution. Some of these are "the friends of morality and religion," who, like the heathen, rage and imagine vain things, "blue-hotted minds, whose zeal outstrips their knowledge, and whose prejudice stakes their candor." Others are "opponents of the order, whose opinions, grounded upon honest and conscientious convictions are entitled to respect." To these the "defense of Masonry" is especially directed. Mr. Hall finds one of these sincere persons presenting the following objection:

"From your manuals and your rituals you expunge the name of Christ, you pray without the mention of that all-powerful Mediator; and therefore, your prayers are a mockery, and your institution subversive of the very cardinal principle of Christianity, namely, Christ's mediatorship and divinity. Their co-laborers in France are infidels and Free-Thinkers. They seek to carry us into the darkness of atheism itself. The Masonic papers that are propagating deism and infidelity under the specious name of non-sectarianism should at least meet with no favor from Christians. The *National Free-Masonry* was a great favorite of Voltaire, one of the arch chaos, because they mistook our love of freedom for a love of the doctrine of our institution for an approval of their views."

Here is a class of Free-Masons who are the champions of atheism. They are out-spoken, and boise their principleds, under the name of Masonic journals, to propagate their sentiments. The reverend editor of the *Free-Mason* sees this tendency and raises the alarm. Had he not better begin with the deism which his institution universally teaches? He would then apply his axe to the root of the evil.

Our friend, the author of the address we have been considering, as a clergyman of the Episcopal Church, claims the special advantage of direct apostolic descent. Would not he, as a Christian, and a Christian Priest, find in the exclusive advocacy of the claims of Jesus to universal recognition, a nobler employment than in going about to show cause why men may pray without mention of the blessed name, and apologizing for the deism of an institution which, while it meddles with no man's religious opinions outside of its own doors, yet within these doors no man may, without direct violation of its "ancient laws," affirm himself a Christian.—*Religious Telescope.*

Chess, Checkers, Dominoes and Other Games in Rooms of Y. M. C. A.

BY J. D. MICHAEL

(Young Men's Christian Association, Baltimore.)

Upon this subject I take the ground that games are out of place in our rooms, and yet entirely useless in carrying out the objects of our associations. I see no difference as regards the harm or sin between chess, checkers, cards, billiards, ten pins, bagatelle, etc. If we have one, we, upon the same ground, might have all of them our rooms would very but little to appear, since from the many gambling saloons of our large cities. Time spent in playing these games is time lost. If we labor diligently to earn the bread that perisheth, and to get the bread of heaven; to work out our own salvation and our fellows' good, we will have enough to do, with no time to sport in idle games. We ought to remember that we are dying men, with a great work to do, and with little time in which to do it!

Some say that in the conflict with the devil it would be right for us to take from him the weapons he uses, and turn them against him; but I deny its utility or expediency. Games are Satan's weapons. We, as followers of Jesus, ought to have nothing to do with them. And to carry out the idea, we might as well try to use any other of Satan's devices, such as lying, hypocrisy, liquor drinking, etc., in fact, we might have a genteel saloon fitted up in our rooms, where mild drinks, wine, champagne, beer, etc., could be obtained, in order to seduce young men from bar-rooms, and win them to Christianity.

In using such means to help in winning souls, we would be, as it were, pointing with one hand toward heaven, and with the other toward the gates of hell itself.

A great deal has been said and written, lately, upon the subject of "Cheerful Christianity," and I believe in it. There is power enough in the religion of Jesus to make the soul of its possessor supremely happy. Love, joy and peace Christ gives to its possessor. The pleasures what worldly games, or other worldly amusements, to make Christianity cheerful, knows little of it experimentally. If we live up to our privileges in the gospel, and use good means to accomplish the work before us, it will be found to totally unnecessary to call in games or other worldly things, that some would call cheerful Christianity is simply lowering the standard to suit the world. The gospel contemplates no such thing. The gospel itself provides for the world's good. Let us rather rise the standard higher, and go forward on the whole armor of God. Our weapons are spiritual, not carnal; "to be carnally-minded is death, but to be spiritually-minded is life and peace."

If Jesus works in and through us, there is no time to what our associations are accomplish. "Therefore let us stand fast, having our loins girt about with truth, and having on the breastplate of righteousness, and our feet shod with the preparation of the gospel of peace, above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the Word of God. Praying always with all prayer and supplication, and watching thereunto with the recompense of reward which is in Christ Jesus."

Masonic Unity and Fraternity, Alias Republican, Equality and Christian Simplicity.

The following is the action of the Sovereign Sanctuary of the Rite of Memphis in and for the continent of America, which has recently been proclaimed:

"WHEREAS, The Rite of Memphis, on the American Continent, derives its authority from the Grand Orient of France; and,

"WHEREAS, Mencism, the spirit of Free-Masonry, as inculcated and practiced by said Grand Orient, teaches toleration and commanding among all Masonic rites, be their distinctive designations as they may:

Now, therefore, be it Resolved, the Sovereign Patriarch General of the Memphis rite in and for the continent of America, at a conclave of the Sovereign Sanctuary duly assembled and convened, proclaim and ordain that it is permissible and allowable for the officers of subordinate bodies of said rite, legally to the Sovereign Sanctuary, to receive as visitors to the bodies under their charge Masons in good standing of other rites, who shall be received in degrees corresponding to those of their rites. For instance, R. A. Masons will be admitted to the degrees of Dis-gnect M., Sub M. and Sacred Arch; Royal and Select Masters to the fourth, fifth, sixth and seventh, and Knights Templar and Knights Kadosh to all degrees from the fourth to the sixteenth, or Knight Kadosh, inclusive. Members of the Ancient and Accepted Scottish Rite (provided they be recognized by the Grand Orient of France) may be admitted to degrees corresponding numerically with those of their rituals.

"Done in the Sovereign Sanctuary, Orient of New York, September 30, 1868, E. V. Witness our hands and seals:

Harry J. Seymour, 33, T. Ill. Sov. G. Mas Gen.; John J. Crane, M. D., 33, G. Administrator Gen.; Bradley Parker, M. D., 33, G. Keeper of the Gold Key; Robert W. Holmes, 33, G. Keeper G. of the Expert; Stephen H. Johnson, 33, G. Chancellor Gen.; and others.

THE DEVIL PAID IN HIS OWN COIN.

A correspondent writes: I know of a case which was tried in court, where the plaintiff obtaining the judgment was a Mason, and the judgment obtained was believed by the defendant and others to have been obtained by Masonic trickery.

The sheriff went to levy on property. Of course the debtor could turn out what he could spare best, which was in this case *twelve copies of Bernard's Exposé on Masonry and Odd-Fellowship.* The sheriff himself being a strong Odd-Fellow, belonging to the Encampment, seeing it exposed his tricks as well as the Masons, at first stoutly protected. He said: "I will not take them." Said the debtor, "You can take your self." He saw he was blocked and at once entered them on the execution. But when the day of sale came the sheriff and plaintiff, as it was right in court time and a big crowd around, demanded the money, which would have if the debtor would withdraw the books, which was agreed to.

The plaintiff could not bear the idea, nor could the sheriff either, of selling a class of books which, according to their covenants of secrecy, they were bound to destroy rather than circulate. The obligation of secrecy was not so profitable on the execution as it had proved in obtaining the judgment. This is perhaps a good illustration, and may very properly be called, "paid in the devil's own coin." Let other parties through the country do likewise. Nothing but prompt, vigorous and energetic action will ever bring these fellows to terms.

VERITAS.

EXTRACT FROM A MASONIC ORATION.

June 24th, 1825, W. F. Brainard, before the Union Lodge, New London, Conn., asks, "What is Masonry now? It is powerful. It comprises men of rank, wealth, office and talent, in power and out of power, and that in almost every place where power is of any importance; and it comprises among other classes in the community, to the lowest, in large numbers, active men, united together and capable of being directed by the efforts of others, so as to have the *force of concert throughout the civilized world.* They are distributed, too, with the means of knowing one another, and the means of keeping secret, and the means of co-operating in secret. In the legislative hall, on the bench, in every gathering of business, in every party of pleasure, in every enterprise of government, in every domestic circle, in peace and in war, among enemies and friends, in opposition as well as in another, so powerful indeed is it at this time, that it fears nothing from violence, either public or private, for it has every means to learn it is season to counteract, defeat and destroy it." Was not this boasting verified the the following year, in the abduction and murder of William Morgan.

AN EXHORTATION TO REPENTANCE,

Addressed to all who have been beguiled into the great sin of taking the oaths of Free-Masonry

BY SOLOMON SOUTHWICK, ONCE A MASK MASTER MASON, FROM AN ORATION DELIVERED AT LEROY, N. Y., JULY 4TH, 1828.

"The first duty of all men is to abstain from the commission of sin; and the second duty, after having either wilfully or inadvertently committed it, is to confess the error or the crime frankly and boldly, and atone for it in the speediest and best possible manner.

"If I swear rashly to slay the first person I meet, this is a promissory oath, at variance with the law of God and my country; and instead of shielding by it, I am bound in reflection to violate it, though it was made in the name of God: For as it is dishonoring God, to take such an unhallowed oath in his holy name; the sooner I retract it, the better it is for God's glory, and my own salvation. So when I swear that if I see such a crime as murder or treason committed by another person, or such other person confesses to me that he has committed such crime, I will conceal the fact and shield the criminal, I am equally guilty of dishonoring God and violating his law, as well as that of my country, and equally bound to retract the oath, and expose the criminal.

"It is granted by the first of moralists and civilians, that if I promise a highwayman, who has robbed me of my purse, that I will not expose him as to the robbery, provided he will spare my life, and seal such a promise by an oath, I am, nevertheless, absolved from this unlawful promise by my previous civic obligations, and it is my duty to take every step in my power, without delay, to have the criminal secured and brought to justice, and this upon the twofold principle, that the promise was not only unlawful, but extorted by duress or force. The robbery was a crime against the state, which the state only could either punish or pardon. And here I may, with propriety, appeal to every Free-Mason, who dare tell the truth, to determine the difference between the duress, or force, in this case, and that under which his unlawful and blasphemous Masonic obligations have been taken.

If, indeed, we are in any case bound to perform work or wicked promises, or obligations, after their wickedness or wickedness shall be made manifest, then we are bound in all cases of a similar nature, and having once plunged into folly or crime, we are not at liberty to repent, but are bound to persevere to the destruction of our lives and liberties, as well as our immortal souls!

"But there is no need of theorizing or moralizing in this subject. There is a positive prohibition against Masonic oaths, in that law which is the supreme and immutable law of the universe, since the eternal and unchangeable God hath decreed it: *'Thou shalt not,'* says the law, *'take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.* Deut. v. 11.

"If we admit that in judicial oaths the name of God be not taken in vain; a doubtful case, by the bye, in the minds of many *Christians*; still we cannot admit that this holy name is not profaned whenever it is hazarded about in voluntary affidavits, or made subservient to frivolous, weak or wicked engagements. What rational being will dare to say that it is not profaned in the most shocking manner in the Masonic oath? If it does not profane the name of God to invoke it to keep one brother steadfast in the concealment of another brother's crimes—TREASON AND MURDER NOT EXCEPTED! (or, excepted)—then there is no possibility of profaning the name, or defaming the majesty of that pure, holy and spotless being—then may we make it a by-word, and throw off at once all reverence, all allegiance, all obedience to its divine possessor. But certain it is that *we not only do take the name of the Lord our God in vain*, when we invoke it to witness and confirm the promises and the penalties of our Masonic obligations, but we blasphemy it in the most infamous manner and the sooner, brethren, that we wipe from our souls the foul stain of that blasphemy, by acknowledging our guilt, and imploring the divine forgiveness of it, the sooner shall we enjoy that peace of mind, which the world can neither give nor take away!

If, then, our Masonic oaths be tested by these just and rational moral views and principles, we shall find them not merely voidable, but absolutely void from the beginning. And if the first of moral philosophers have decided that oaths or promises, taken or made in contravention of mere human laws, are nugatory, how much more so are they, when taken or made in defiance of that Supreme Law of the Universe which the Almighty pronounced in the voice of his thunder, and sent forth on the wings of vivid lightning, from the pinnacle of his holy mountain!

In connection with these principles and prohibitions, let us briefly review our Masonic obligations.

Firstly—We blindly swear never to reveal any of the secrets of Free-Masonry, before we know what those secrets are.

Secondly—We blindly swear to support the constitution of the Grand Lodge of the United States, and of the Grand Lodge of the state, before we know what those constitutions are, and whether they be or be not subordinate, in their provisions, to the supreme laws of the land

Thirdly—We blindly swear to conform to all the by-laws, rules and regulations of the lodge in which we are initiated, or any other lodge of which we may at any time thereafter become members; being in the same state of ignorance as before of what those by-laws, rules and regulations are or may be. They may enjoin the commission of very positive duty which we owe to God or our country, or the commission of any prohibited crime against either.

Fourthly—We blindly swear, whenever we see the grand hailing signal of distress given, or the words accompanying it, and the person who gives it appearing to be in distress, to fly to his relief at the risk of our lives, should there be a greater probability of saving his life, than of losing our own. And this blind oath, without any qualification as to the cause of his distress, whether it flow from the commission of crime, or the visitation of misfortune.

Fifthly—We blindly swear, that a Master Mason's secrets, given to us in charge as such, and we knowing them to be such, shall remain as secure and inviolate in our breasts as in his own, MURDER AND TREASON ONLY EXCEPTED—and these left to our discretion, when communicated to us, to conceal or not; thus binding ourselves, by fair implication, to conceal all the crimes which my brother Master Mason may acknowledge to us that he has committed, however great they may be, *not merely on belief and treason*, and the concealment and exposure of these *discretionary*.

Sixthly—As Mark Master Masons we blindly swear to support the constitution of the General Grand Royal Arch Chapter of the United States of America; also the constitution of the Grand Royal Arch Chapter of this state, under which this lodge is held, and conform to all the bye-laws, rules and regulations of this or any other lodge of Mark Master Masons, or from the bodies of just and lawfully constituted lodges of such, provided they be within the length of our cable-tow, and this oath, too, under the same ignorance as before, of what may be the provisions of the constitutions of the lodges included, or the object of the signs or summonses, given, handed, sent or thrown, as stated in the text. They may be given by a thief or a highwayman, flying from justice; a traitor making his way to the camp of an enemy; a criminal, at the bar, to a brother in the jury box, or on the bench; or by a murderer whose hands are still reeking with the blood of innocence!

"Thus far I have stated the oaths of Free-Masonry, from my own knowledge and experience, and thus far I do not hesitate to say that it is our duty, our imperative and indispensable duty, to hold them in utter contempt and execration, and to rely, for our safety, on the virtue and diligence of them, by openly violating and renouncing them in the presence of our Creator and of mankind. They enjoin upon us the preservation of secrets, and the performance of service, of a criminal nature, which involve the welfare of our country, to social order, sound morality and true religion, and hence they are not merely not binding, but we are called upon by every tie that can bind us to whatever is sacred and honorable among men, to disregard and violate them. And the more especially when we consider the bloody and blasphemous penalties annexed to their violation, by which we contract away our lives, contrary to the laws of God and our country, and invoke upon the body of our Creator, at the same time, to witness the sincerity with which we consent to such abominable prostitution of our moral and intellectual faculties, such horrible degradation and abasement of our immortality.

"I may now conjure you, brethren, in the names of truth, honor, morality, liberty, justice, patriotism, piety and religion, to come out from this "MYSTERY OF INIQUITY," and have no more to do with its dark, blasted and abominable rites. There is no time to be lost. Every moment that you continue within the pale of its jurisdiction, you stand upon the verge of an awful precipice—that precipice overlooked by the spirit of God, when it says *"Choose,"* I beseech *"you, this day, whom ye will serve."* *"Choose you this day,"* whether you will be found in the temples of the Lord Jesus, and in the sanctuary of your country's rights, or attending at the altars of an idolatry which is upheld by such criminal and blasphemous obligations, and which, in the pride, if not in the malice of hell, dates its records from the *year of light*, as if *Christianity* was an era of darkness and *Free-Masonry the true light which cometh from above!*

"I am no orator—but if I were one, might I not exclaim, after the manner of Brutus, 'If there be any man here, who is still willing to witness the commission of a crime, the perpetration of sin, and conceal their guilty authors—*let him speak, for him have I offended.* If there be any man here, who can behold the dagger of the assassin strike its victim, and the torch of the incendiary reduce to ashes the peaceful dwelling of his neighbor, with its unsuspecting inmates, and still conceal the fiends of hell who are guilty of such enormities, from the public eye—*let him speak, for him have I offended.* If there be any man here who would be ready to embrace the murderer, the traitor as a brother, and to shield him from the arm of the law—*let him speak, for him have I offended.* And finally, if there be any man here, who can put a human shroud to his lips, and, with a libation from it and profane the name of his Redeemer at the same time by invoking it in so vile and revolting a ceremony, let that man, or rather that monster, rise up and show his cannibal front, his brazen face, his mark of Cain eye—FOR HIM DO I GLORY IN BEING OFFENDED!

*The following are the penalties of the oaths which I took when a heathen, inexperienced youth, viz:

The Entered Apprentice's penalty—to have his throat cut across, his tongue taken out by the roots, and his body buried in the ocean.

Fellow Craft's penalty—To have his left breast torn open his heart and vitals taken from thence and thrown over his right shoulder, and carried into the valley of Jehoshaphat there to become a prey to the vultures of the air.

Master Mason's penalty—To have his body severed in twelve equal parts, and carried to the north and the south, the east and the west, there in the midst, and be a prey to the vultures of the air.

Mark Master's penalty—To have his body severed in twelve equal parts, and carried to the north and the south, the east and the west, there in the midst, and be a prey to the vultures of the air.

Mark Master's penalty—To have his left breast torn open this heart and vitals taken from thence and thrown over his right shoulder, and carried into the valley of Jehoshaphat there to become a prey to the vultures of the air.

*Master Mason

THE RELATIONS OF THE CHURCH TO SECRET SOCIETIES,

And an Inside View of Masonry, as Illustrated by a Masonic Rule and other Extracts from a Masonic Paper, Edited by Rob. Morris, K. T.

[We invite special attention to the communication of Rev. Mr. Candee, of Berlin Heights, Ohio, on the relation of the church to secret societies and an interior view of the workings of Free-Masonry. The communication is long but will repay the most careful perusal. It pours a strong light upon the darkest mystery of Free-Masonry, viz: the question why so many good men adhere to the order and believe that they see nothing in it inconsistent with morality and true religion. It shows the institution becomes responsible for the grossest crimes of its members, and yet its members are kept as much in the dark as to the iniquity, as outsiders, and even more so. The book is composed over of two classes, the covenant and the lecture Masons—the deceivers and the deceived. An enigma like Babylon—a mystery of iniquity delighted in by the good for its supposed goodness and by the worst of outlaws for its known corruption.—EDS.]

THE RELATION OF THE CHURCH TO SECRET SOCIETIES.

The relation of the church to societies, and its duty towards them, can be seen by comparing the aim and tendency of the church, with that of these secret societies.

Secret societies are of two classes. First, those that have for their prime object the overthrow of intemperance and wrong by the secret use of lawful means; and secondly those that have for their prime object the personal benefit of their members, to be secured by the use of secret means, some of which may be lawful while others are unlawful.

Now so far as these societies have for their object the overthrow of wrong and the securing of benefits to their members, they do not necessarily differ from the church; for this is part of the object of the church. Its design and special mission is to overthrow all wrong and to secure the richest blessings to its members and to all men. But its method of operation is so distinct from that of the secret societies and the nature, and extent and application of its benefits so different that it gives but little, if any, encouragement to the former class, and directly opposes many, if not all, of the latter.

The church is the "light of the world and the salt of the earth." Its light comes directly from the Sun of Righteousness, and cannot be shut up from the world in secret lodges, any more than the light of the sun can be carried away into the caverns and dens of the earth, there to be employed by men for secret purposes. Any light that may be enjoyed in such secluded places is not the light of the sun; nor is any peculiar secret light enjoyed in secret societies, the light of the Sun of Righteousness. His light cannot be hid under a bushel, for like the light of day it goes out as soon as separated from its source. Christ said and did nothing in secret. *All* that he ever did was done for the world, and hence was done *before* the world even at the cost of his life. He commanded his disciples to let their light shine before men thereby indicating that their light has no secret mission any more than has the fire and open light of day. This is just as reasonable, at least, that good men should employ open means in trying to advance moral reforms. It is extremely doubtful whether any reform can be prominently advanced by any other means.

The great object of the church is to promote the law of love in the earth. This law seeks the universal good of all men. It works all to none. "Love worketh no ill to his neighbor," therefore love is the fulfilling of the law. Hence the church can promote no more purpose and interest that may not be freely shared by all without injury to any. Indeed it is especially opposed to any selfish and clannish interest which ignores and sacrifices the rights and interests of others. And hence it is opposed, in every particular of its spirit and method to *all secret societies* which exist for the purpose of promoting the selfish interests of their members at the expense of other men's rights.

But all societies which have secret interests that require horrid oaths and penalties to guard them must be of this character. If they existed merely for the lawful purpose of securing the mutual benefits of their members to each other, there would be no need of such guarded secrecy, for there are multitudes of mere mutual benefit societies, such as life and accident assurance companies, which have no such secrets and need none. Indeed, they are anxious to have the world know all their plans and operations. The members of these companies render mutual benefits to each other without doing injury to anybody, hence they have no secret to conceal from the world. But societies whose members receive and bestow benefits, usually at the expense of outsiders, do need such secrets to cover their iniquities.

But what is meant by benefits unjustly bestowed at the expense of outsiders, is illustrated by the following quotations from a Masonic paper. They are taken from the *American Free Mason*, new series, volume two, number 2, published in Louisville, Ky., April 8, 1853, and edited by Robert Morris, K. T., L. L. D. Author of "Lights and Shadows of Free-Masonry," "Life in the Triangle," and various other Masonic works, a lecturer in the craft, a late president of a Masonic University, and, of present, the Masonic Palestine explorer. Anything therefore, that comes from such a source must be reliable Masonic authority. The first question given is from a correspondent, with an editorial remark.

"LYNN, IND.—In hauling a load of pork to the depot, a year or two since, I found the rush of wagons so great that the delivery was fully three days behind. This was a serious matter to me, for I could not tess so much time from my business, and I was seriously weighing the propriety of going on to Cincinnati with my load, when the freight agent, learning from a casual remark of mine that I was a Free-Mason was kind enough at once to order my cattle attended to, and in three hours I was unloaded and ready, with a bright heart, to set my face homeward. Is it not an admirable thing this Masonic spirit of brotherly love?" The editor responds: "Verily, it is. We have seen it in many varieties of form, but our kind-hearted brother is an every day Mason of Masonic practice, yet to the world how inexplicable do such things appear!"

Now, it is granted that the freight agent might have had the right to bestow this benefit upon a Mason brother if he had done it at his own expense. In such a case, however, there would be no need of secrets guarded by horrid oaths and penalties. But the case was essentially different. The Masonic park-keeper received a benefit which justly belonged to other men. Either men had waited their turn for days, and when this service became their due it was turned aside from them and most unjustly bestowed upon a man who was not so due, simply because he could show a secret sign. He received a benefit, it is true, at the hand of a brother clansman, but it was at the ungranted and unknown expense of other men.

It was, indeed, "inexplicable" to the world but it was sheer robbery. It was taking from all these men who were in advance their just rights and dues and bestowing them, without their knowledge and consent, upon this Masonic brother. And this is just the case of injustice as it is, this distinguished editor and author tells us that it is "but an every day experience of Masonic practice," and that he has "seen this Masonic spirit of brotherly love in many varieties of form."

It is such benefits, then, and only such, that need to be secured and protected by secret oaths and penalties. And if there is any bad thing in this world that the true church of Christ is opposed to it is secret societies that thus seeks to promote the selfish interests of its members. Moreover, such a secret society is an arrant tyranny. It says to honest outsiders "You must come within the folds of my slimy coils, and bow down at my altar, and take and keep my oaths and secrets, and assist in robbing other men, not of our craft, of their just rights to benefit your brethren or you cannot receive equal and simple justice at the hands of my members." In the case mentioned the brother who had been so long waiting their turn had all been Masons they could have received their just dues from the Masonic freight agent. As it was, they must all be robbed of their rights for the benefit of a Mason. They must all be compelled to wait longer than their turn, while a Mason is served before his turn. And thus this tyrant says to such of these men, and any others who may choose to know of the fraud perpetrated upon them: "If you will come down and worship me, and ye shall have your just dues, otherwise ye must wait till my friends are served."

Now to say nothing of the criminality of taking and keeping the profits of robbery upon the candidates for such unlawful favorites—oaths which gender bondage to weak and unenlightened consciences—it is a mean and wicked tyranny that requires a man to join any secret society, in order that he may receive equal justice from his fellow-men. But a thing more great than this, even in the fact that with the institution in question, (and the same is probably true with other secret oath-bound mock-philanthropic societies) the members need no advantages of favoritism are, by constitution and practice, excluded from its pales, and thereby, in their helpless weakness, forced to contribute (as above illustrated) to the benefit of its members without the equal privilege of joining the order and sharing its benefits. In the paper from which the above quotation is made, is a copy of what is entitled "The thirty-four articles of New York Masonry." Mr. Morris introduced them into his paper with the following words: "Our New York brethren are eminent for the matchless nobility with which their Grand Lodge documents are prepared. In this department they have set the example for others, and there can be no harm in our giving well to look to the east for more light. We copy their 'thirty-four article' with some condensation and a few comments of our own, and present them to our readers as a well digested system of Masonic law and usage."

Then follows a copy of these articles from which is here given only a short extract from the first article.

Article 1. It is not proper to initiate into our lodges persons of the negro race; and their exclusion is in accordance with Masonic law and the ancient landmarks of the institution. Because of their impaired moral condition, &c.

Here, then, is an acknowledgement made by the New York Grand Lodge that Masonic law and the ancient landmarks and regulations do exclude men because of their impaired moral condition. It is for this reason negroes are excluded in this country, and not because of their color; for they are received in the lodges in other countries, and in ancient times Masons are recognized by white Masons in this country. Mr. Morris, who fully endorses the teachings of this article from the New York Grand Lodge says in his comments: "A negro or a mulatto applying for admission as a visitor may be examined if he hail from a foreign jurisdiction—but he must not hoff made in an American lodge, for no legal American lodge will make a Mason of a negro; this rule has no exception. The colored lodges of Louisville, Cincinnati and other places are all clandestine with reference to us."

It is true, then, that the highest Masonic authority in this country acknowledges that Masonic law and usage exclude men from that order because of depressed social condition. Hence this fraternity, by its fundamental law, is guilty of sin. James says: (chap. ii:9) "If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." Not only does Masonry thus openly and purposely violate this law of God by excluding them in depressed social condition, but it reaps secret benefits from them without giving them even the very poor, but necessary benefit of receiving remuneration—that of joining its order.

But these are not the only nor the worst forms of wrong which grow out of these systems of secret favoritism. They protect their criminal craftsmen from the just penalty of violated law (when their crimes are perpetrated against the uninitiated) thereby encouraging crime in their members and jeopardizing and sacrificing the property and the lives of innocent men.

Mr. Morris says in reference to Free-Masonry, that he has seen "this Masonic spirit of brotherly love in many *varieties* of form," and he gives, in the same paper from which the above extracts are taken, a most graphic illustration of the act and method of Masonry in aiding criminal members to escape the penalty of violated law. The illustration consists of a Masonic tale entitled, "The Free-Mason's Flight, or Triumph of Innocence," written by himself, and first published in the *Masonic Signet*, afterwards republished in his own paper. It was written in pursuance of a proposition, a silver cup for the best Masonic tale, in 1848, by the publisher of the *Signet*. It will be observed that the tale was written by a distinguished Masonic author and endorsed by two Masonic organs, the *Masonic Signet* and the *American Free-Mason*. Hence the principle presented and illustrated by the tale is hereby set forth as a *Masonic principle*, and has the stamp of Masonic authority. It is more significant and instructive even than a fact could be. A fact might be regarded as an exception and a violation of Masonic principle. But a tale produced and endorsed by such high authority is a fair exhibit of the principles and teachings of Masonry in all such cases. It goes in advance of facts, and justifies all facts of the kind. All tales are not reliable, because their authors are not reliable. A tale is a parable put forth to illustrate a principle. Christ's parables are reliable explanations of his doctrines. When a christian teacher, as John Bunyan, writes a tale to illustrate some particular application of the christian religion, he gives his full sanction to the subject which he treats. If he is a reliable exponent of the christian religion his tale teaches the principles of that religion. So with a Masonic tale written by a reliable Masonic author and lecturer. It teaches Masonry. The following is the caption of the tale and full extracts and comments:

MASONIC TALE.

THE FREE-MASON'S FLIGHT, OR TRIUMPH OF INNOCENCE.

By Robert Morris, K. T., Author of "Lights and Shadows of Free-Masonry," "Life in the Triangle," and various other Masonic works.

CHAPTER I.*

THE MIDNIGHT ESCAPADE.

"The full harvest moon looks kindly on, as Charles Wilton, no longer a prisoner, extricates himself from the cord that had served him from the jail, window, and took the western road through the village. That moon shone upon a happy man, no ill-balanced intelligence, as with a farewell glance at those hated walls, he commences his journey.

[CONTINUED IN OUR NEXT.]

*The writer has never seen but one chapter of this tale—the second, in which he represented the paper containing it, (tale, third for the paper in question) as "Vol. 1, No. 1." Hence we designed it, Vol. II. skipped coming to this off, if there remained.

"NONE CALLETH FOR JUSTICE."

The following extract is inserted a little out of time as the great that it is never more seasonable to discuss or practice the true principles of justice. Justice is well nigh expelled from our government, and must be recalled, or her absence will be heralded amid the unutterable woes inflicted by uncircumcised villainy. We publish this as a call for justice. We publish it for the intrinsic importance of its sentiments. We hope it will be not only read, but deeply and prayerfully pondered:

ACCEPTABLE THANKSGIVING.

[From a sermon on Nov. 28th, at Blue Island, by the Rev. I. Foster.]

One vital quality or element in acceptable thanksgiving is that it is sincere repentance for all abuses of His mercies and blessings, and all violations of His will. True gratitude must lead us to it.

We need then, on such an occasion as this, to look back over our gratitude to God, and inquire how we have acted if we are not called upon to exercise this repentance now. We should do this, individuals and communities, reviewing all our relations and obligations; but especially should we do it at this time as a nation, as this is a national observance.

We are all aware that God has lately, in a wonderful manner, preserved our government from being overthrown by a dreadful rebellion, and a bloody civil war; and this deliverance has heretofore been presented as ground of national thanksgiving. We have also before shown, by inevitable deductions from God's Law, and from the laws of nations, that every life lost on both sides, and every dollar wasted on land, was a murder. Vattell, in his "Law of Nations," declares that the blood of all those cut off in our unjust and needless war against a good government, lies at the door of its instigators. It is all a most guilty shedding of innocent blood.

And God's law is that there shall be no satisfaction taken for the life of those that shed innocent blood: "For blood (says He) it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood that shed it." And now we know that some five hundred thousand of our fellowmen have gone to their last home, most wicked and unjustifiable war. And have its instigators paid the penalty required to expiate their guilt? Not one of them! no, not one! The hated wails still, in God's sights, defiled with all that blood. Have we not reason to tremble before him, and betake ourselves to deep repentance as a nation for this?

But more—when this rebellion was overthrown, and open war ceased, then, by that guilty sympathy and connivance which spared its instigators, its spirit and its murder were continued. It was this, indeed, which assassinated a beloved president. And when this was done there was, on the part of a succeeding executive, such a connivance with this spirit as greatly emboldened it in its work of blood.

In two years, before the present, as was reported from reliable sources, more than two thousand men were murdered, both white and colored, in the single State of Texas. And we all recollect that horrid massacre of loyal citizens when peaceably convened in New Orleans, which not only was not *hindered*, (as easily it might have been,) but helped by an executive form.

And so this work of misrule, blood- and murder went on, and spread abroad with impunity, strengthened and sustained by this same connivance, until a suffering and indignant people loudly demanded that he who from his place and authority was the chief and most guilty cause of all this crime and blood, should be set aside. In obedience to this loud call, and as all justice required, our public servants in Congress were seriously and conscientiously, as we presume, engaged to do it.

But just as it was about to be effected, some conscienceless, it seems, were strongly metamorphosed; and so the primary and most guilty cause of this continued anarchy and bloodshed was voted by our Senators "*Not guilty!*"

And this vote, as naturally it must, gave a new impulse to this spirit of rebellion, bloodshed and crime, and led on to systematic arrangements and Ku-Klux organizations, to carry it out. And, since that (for the past summer), we are told that a hundred and fifty of these horrid murders of loyal men have taken place in the single State—and all this with bold impunity! Government arms, sent out for the defense of loyal citizens, are intercepted and destroyed; judges of courts and sheriffs of the south—while though they may be—if tainted with loyalty, are shot down in the streets; ministers of the gospel, traveling on their sacred duties, are shot off the platform of the public cars; the mangled corpse of the Illinois soldier, murdered there in his peaceful nothingness by lawless assassins, is brought back by a heart-broken wife to be buried at home.

Yes—hundreds, and no doubt thousands, of these horrid murders, committed with impunity all through our land, have come under the eye of Heaven since last spring; and they are all the natural result of that vote before mentioned, declaring him who had connived at and sustained such horrid work for two years "*Not guilty!*"

And here it should be remembered that that vote was given by those whom we, as a people, had empowered to do it; *they were our representatives*: we voted *through them*, and by that vote gave our approval, as a nation, to the guilty work of this lawless work through these past years. We virtually said, before high heaven: Let all this blood be on us and on our children; we *assume* this guilt as our own.

I know that not a few justified that vote. So much the worse for us. Yes—some *editors* justified it, even before it was given, as if engaged beforehand to do it; and the plea for it was, that our representatives must be *conscientious* in the exercise of their high station. If they did not vote as guided by *conscience*, how could we trust them with a nation's interests?

Guided by conscience! What are conscienceless men? Are not all conscienceless men as those? And is the human conscience infallible—and that, too, right against justice, and right and God's law? Paul was conscientious when he helped to murder Stephen—verily thought he was doing a service to God.

So rebels and Ku-Klux murderers will tell you they are *perfectly conscientious* in what they do: and must life and government be given up to suit their consciences? How absurd—how abominably wicked! Besides, how many millions of our people got conscience as well as those few men at Washington who turned that vote!

But it is now urged that their action was wise, and for good; and the other side of our religious paper in the city now boasts of having defended them in it against the popular condemnation, and that because it had resulted so well.

Well, we see the *end of it!* Has that editor made an estimate of its results; has he turned over the leaves of the recording angel's book, and seen how our account for this lawlessness and blood stands there with God? Remember, that account is not with those men, but with our national thanks are attended with honest repentance for all this, there is still a fearful settlement before us.

But, it is said, we are already prospered, having been successful in the late election. And here it is asserted that if the impeachment vote had been carried straight through, the election would have been disturbed by it and lost; and hence the wisdom and benefit of stopping it.

But this assertion is utterly without foundation. Had those Senators stood firm by God's precepts, and, last spring, set up and inaugurated the reign of justice and judgment in our land, how great had been our joy and what a cause of rejoicing and bloodshed had been prevented? Yes—had they put old Ben. Wade in the executive chair, this direful work of blood and murder through all the south had been stopped. We doubt if for a moment in these secret organizations, had met their doom; and security, and peace, and enterprise, and prosperity, had smiled through all the south.

But, if this matter of first-class condemnation before us of the necessity and blessings of our God-given republic, there had been one general rising up everywhere, almost without regard to party, to sustain it; and to sustain it, too, by the election of him who had done so much at the head of our armies to preserve it.

Then, also, God's favor had been with us as Republicans, and we had stood upon the high ground of righteousness and obedience to Him, instead of lying under the curse of "saying to the wicked, thou art righteous."

And even now, after resorting to paltry expediency, and greatly strengthening this spirit of rebellion and blood, we must still overcome our fearful guilt by prayer and by hope to God from this guilty, false, position. True, we are pointed, within air of triumph, to the successful election of our noble candidates, and we will thank God to pay for that.

But *they*, when in office, can be no more to us than we, as a people, are prepared to have them, and no more than God makes them to be. Will our success in their election wipe out that score of blood which *we*, our government—aye, as *Republicans*,—have virtually assumed? I tell you, my friends, if we do not, as a people, keep our *acceptable* thanksgiving to God, that brings a true repentance for all this, we are gone! His judgments will yet, in one day or hour, overwhelm us. Our sun will go down in political intrigue and corruption, or also in seas of blood.

RENUNCIATION OF JOHN R. MULFORD.

In making the following statement of my views and experience on the subject of speculative Free-Masonry, I am not conscious of being governed by any motives except a desire to discharge my duty as a member of civil society, and of the church of Jesus Christ, and also to prevent the cause of truth and justice in our social relations; but above all, the cause of a pure and undefiled religion, as it is taught in the living oracles of God, without the corrupt mixtures of human invention.

I joined Whitehall lodge, in this county, about thirteen years ago, and took the first degree of Masonry, and continued to visit the lodge about five years—then I silently withdrew, and have since had no fellowship with Masonry.

My reasons for thus forsaking the lodge, and why I feel it my duty publicly and forever to renounce the order of Free-Masonry, are as follows, viz:

That the principles of Masonry inculcate neither religion, morality, truth, nor justice, but the contrary of all these, which I have both experienced and witnessed. While I continued a lodge-going member, a Mason told me he did not believe there was any better religion than Masonry. This shocked me; and I began to look at the institution with a more jealous eye. Since then, time, I have seen and felt its pernicious influence in many ways, some of which I will mention.

I have seen a grand jury selected by a Masonic sheriff, with an express view to prevent an indictment against a brother Mason, and was told by the foreman of that jury, that had it not been the case of a brother that was complained of before them, he should not have been there.

I have also seen a Mason brought up to be tried on an indictment, and observed him make the Masonic signal of distress, and another Mason who was present, gave the sign of hand drawn across the throat, two of the jurors answered; and these same jurors, when out, refused to convict on a clear case of guilt. I have also seen the Masonic sign exchanged between the bar and bench. I have also seen its influence in the choice of public officers, having heard it mentioned in the lodge that such a brother was going to run for assembly-man, by which I understood, that we (the Masons) were bound to support him, and he was run and elected.

I have seen three citizens of Morgan's illustration of Masonry; and, to guard the public against deception, I consider it important, I feel it my duty to state that the first one is a true and genuine exposition of Masonry as I was taught it in the lodge; whereas, the two last have been altered; the one in many particulars, and the other in some instances, and changing the signs, no doubt to deceive the people.

For these reasons, and many more that I could name, I consider Masonry as a corrupt institution, and a nuisance, and unfit for the society of christians or honest men; and, considering the pretensions it makes of republicanism, charity, the brotherhood of religion, &c., I view it as one of the greatest impositions ever imposed upon mankind. Christ and Belial not excepted. I am perfectly satisfied from what I have seen, that had the Masons the reins of power in their hands, or the hands of men whom they could, as they say, "*manage*," we should soon be reduced to a state of "thewing and hewing of wood and water;" they our "Grand Masters," "Most Worshipful," &c, and we, *the people, their* SLAVES!

I would here forewarn all persons, especially the youth, from entering the lodge to find the secrets of Masonry, or anything good; they will only find a scene of folly and wickedness, and purchase them at the expense of both money and credit.

Of this latter class, I have known individuals to enter the lodge with correct morals and sober habits, and in a few years become dissipated and worthless members of society. Such is this corrupt and corrupting influence.

If such persons wish to know the true secrets of Masonry, and will take the trouble to call on me, I will communicate to them as far as I have gone in this "mystery of iniquity," without money and without price.

As a member, therefore, of the church of Christ, and of civil society, I do hereby publicly, "solemnly and sincerely" renounce Free-Masonry forever, and can, and will hold myself no longer bound by its horrible and bloody oaths.

JOHN R. MULFORD.

THE MASONIC DECALOGUE.

Thou shalt not take the name of the Lord thy God in vain—excepting when taking Masonic oaths.

Thou shalt do no murder—except for the defense of divulging Masonic secrets.

Thou shalt not commit adultery—with the wife, mother, sister or daughter of a Mason.

Thou shalt not steal to the value of one cent—from any fellow.

Thou shalt not forswear thyself—except it be to extricate a brother Mason from a difficulty.

Thou shalt act with strict impartiality towards all men—always giving a preference to a Mason.

Thou shalt covet thy neighbor's property—except during danger—if he be a Mason.

Thou shalt love thy neighbor as thyself—if he be a Mason.

Thou shalt be charitable to the poor, according to the ancient duty Masonic obligation of relieving the widow and orphan of a Mason.

If they be not so related, they must ask charity of a christian.—*Providence Free Press of July 1, 1860.*

—Sanctified afflictions are like so many artificers, working on a pious man's crown to make it more bright and massive.

A CANDID MASON.

NEWBURG, N. Y., Nov. 8, 1868.

MR. ERRA A. COOK—*My Dear Sir*:—A copy of your paper—the CHRISTIAN CYNOSURE—having fallen under my eyes, and having been carefully perused by me, I desire that you place me on your subscription list, and forward me the paper. I enclose one dollar, which I see is your price; please send receipt by return mail.

I am one of those "High Masons" you speak of, have taken all the degrees in this and the old country, and find nothing inconsistent with my christian belief and practice. I see many misrepresentations in your issue before me (Oct. 20), and am very desirous to see how far the spirit of intolerance and bigotry can be carried in connection with christianity. You will pardon me, but I think our institution is calculated to assist and advance the cause of christianity much more than your paper.

Hoping to receive the paper,

Believe me, Sir,

Yours respectfully,

G. FRED. WILTSHIRE,

Grand Master 7th Masonic District State of New York.

We are happy to publish the above, and commend Grand Master Wiltshire's frankness and candor with the expression of his opinion. His example in reading the CYNOSURE, and especially in becoming a subscriber, we commend to the fraternity generally.

He thinks Masonry calculated to advance the cause of our Redeemer, and our paper to injure it. We have heard of these opinions before, thus, with equal sincerity, advocating exactly opposite positions. We read carefully every Masonic production that comes in our way; and we are happy to find one Mason ready to dispassionately consider, with a view, we trust, to "prove all things, and hold fast that which is good;" like his own looking at a puzzle picture of Napoleon at his tomb—one says: "There is the shade of Napoleon haunting his tomb; I have seen it in life." The other says: "Not so; I see no image of Napoleon—there is none there." But the painter's art has accomplished his design of placing the image there, yet making it invisible to inquisitive or prejudiced observers. Let any one, who views the picture, cannot overthrow the testimony of one that does see it; so, if one man, having spiritual discernment, clearly sees the devil in Masonry, his testimony outweighs that of ten thousand who don't see him.

If Mr. W. reads the CYNOSURE for a year, we are very confident we shall be able to show him a figure in Masonry which has hitherto made itself invisible to him; and this is no matter, for the prince of evil was, at the beginning, one of the highest created intelligences, and he has had some six thousand years to perfect himself in the art of rendering himself invisible, and thus deceiving the very elect, unless God, by special grace, deliver them from his wiles.

—Dr. Longley, the late Archbishop of Canterbury, who died lately in his 74th year, bare this testimony at the last:

As to the faith in which I wish to die, I can not better express it than in Richard Hooker's dying words, as indicated in the underlined passage I have written out. A poor and guilty sinner I know myself to be; but I believe that those who kneel at the foot of the Cross with this sincere confession will not be cast out if they look to the cleansing blood of Christ for their sole ground of pardon and acceptance." The following is the extract from Hooker: "Though I have, by his grace, loved him in my youth, and feared him in mine age, and desire to have a conscience void of offense to him and to all men; yet if Thou, O Lord, be extreme to mark what I have done amiss, who can abide it? And, therefore, where I have failed, Lord, show mercy to me for I plead not my innocency, but the forgiveness of my own unrighteousness, for his merits who died to purchase pardon for penitent sinners. And since I owe Thee a death, O Lord, let it not be terrible, and then take thine own time. Let not mine, O Lord, but Thy will be done." He received the Holy Communion about midday on Tuesday, making all the responses with a cheerful and happy face. His last intelligible words were those of the *Gloria in Excelsis*.

A NEW YEAR'S WISH.

We wish to treat the secret orders as our soldiers would have been glad to have treated Libby prison and Andersonville—released the inmates and then blown the prisons sky high, or smirk them into the bowels of the earth, that no trace of them might remain henceforth. We look upon these institutions as horrid bastiles, as inquisitorial dungeons. Could we rescue the members, we could use almighty power, if we had it, to hurl the institution like millstones into the sea of oblivion. We are beginning to believe we have omnipotence in this matter. i. e., we have with us in this war Him who is almighty, and what we ask Him, He will do.

BUSINESS NOTICES.

All exchanges with the CYNOSURE must be sent to Wheaton, Ill.

All communications intended for publication, for the editors, should be addressed to Rev. J. Blanchard, or to Rev. I. A. Hart, Wheaton, Ill.

Remittances of money to the CYNOSURE, or the National Association opposed to Secret Societies, should be made to Erra A. Cook, Esq., LaSalle St., Chicago.

Any subscriber failing to get the CYNOSURE should call at once on the postmaster, and learn the cause of its non-delivery.

The law requires postage to be paid in advance.

☞ The calls for some numbers of the CYNOSURE have been so great that our editions of them are exhausted. We have no more of No. 1, No. 7, nor of No. 8. When back numbers are called for, we will send what we have; can do no more.