

THE CHRISTIAN CYNOSURE.

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

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STATE ANTI-SECRECY ASSOCIATION OF ILLINOIS.

ANNUAL MEETING TO CONVENE IN
STREATOR, LASALLE COUNTY,
ILL., DECEMBER, 4, 1877, TO
CONTINUE THREE DAYS.

REFORMERS OF ILLINOIS: In a few short weeks we ought to be together in Streator. Our veterans will be looked for, will be sadly missed if absent. Our later-gained workers will be needed; and new accessions will be expected from all quarters of our enterprising State. And brethren and sisters from other States will be most welcome.

It will be a good place to be; good for the cause; good for our faith, our hope, our perseverance and our zeal. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." This favors our convention. Accordingly let us, in large numbers assemble, in order to mutually sharpen each other's countenance, which may possibly be worn dull by months of hewing and clearing through the forests of sin.

Reformers, of all men, are likely at times to lose the luster of eye and keenness of feature that flame up out of hearts fired up with encouragement. Hope deferred often maketh their hearts sick; for, good as is the cause, and sure to win, it will not uniformly "skim along the main" to suit our eager wishes. But large convocations of kindred spirits and fellow toilers dispel the gloom of flesh-born despondency, and revive to more than wanted

activity the soul's interior trust in the Everlasting Father's everlasting and all-conquering truth.

Wide-spread evils require far-reaching endeavors to defeat them. It required many conventions to uproot slavery. The temperance reform, yet far from a perfect success, has required many conventions to keep it in progress. Remembering these facts, and noticing the many large gatherings in behalf of education and Sabbath schools, we will not fancy that our anti-secrecy reform will triumph through a few half-attended conventions. Let us not permit so worthy and momentous an interest to be eclipsed by the zeal manifested by advocates of other worthy or unworthy enterprises.

What if the popular heart be cold toward us? The more need to bestir ourselves. We have only to move upon the public heart, and it is ours. Let us now move upon it with enthusiasm.

Our State was the cradle of this reform in its modern revival. Is she leading the van to-day? Reformers of Illinois, say she shall, and prove it at Streator.

All county, township, and neighborhood associations will, of course send representatives—will they not send many? Let the churches send up delegates. It will be as compound interest to them to send their pastors, and its rate will be increased if they send other officers along. Some conferences have appointed delegates; now will not quarterly conferences, by scores, quickly do the same? Let individuals appoint themselves or substitutes, pay the expenses, and go.

Let Streator's lodges see ghosts—see their streets well crowded with Anti-masonic ghosts—not disembodied, but "clothed upon" with sober flesh. Yet we must not trust in the flesh. Let Streator be set on fire—not "of hell," but with the fire of the Holy Ghost. For this, and for all that our earnest souls crave for that occasion, let us pray and labor.

SAM'L B. ALLEN,
Pres. Ill. State Association.

Notices.

WISCONSIN STATE MEETING.

The annual meeting of the State Christian Association of Wisconsin auxiliary to the National Christian Association opposed to secret societies, will be held at Baraboo, Sauk county, on Wednesday, Thursday and Friday, November 21st, 22nd and 23rd next. Rev. J. P. Stoddard, Agent and Secretary of the National Christian Association, is expected, with Edmond Ronayne and other distinguished speakers. Let every friend throughout the entire State work with such zeal and energy as to make this the best meeting of the kind ever held in Wisconsin and to secure ample means for carrying on this important work with renewed vigor.

E. L. HARRIS, Pres't.

U. D. LATHROP, Sec'y.

NORTHFIELD, OHIO.—The expositions in this place by Past Master Ronayne will be held on Monday to Wednesday of next week, Oct. 29th, 30th and 31st, not Nov. 1st as published last week.

PAST MASTER RONAYNE desires to make extended engagements in New York, New Hampshire, Vermont and other Eastern States to begin in January next. Applications have been made from several points and there is now time to make ample arrangements for visiting a large number of important points. Please attend to the matter without delay and begin correspondence.

Topics of the Time.

The National Congregational Council met in Detroit last week, adjourning on Monday. A paper from ex-President Woolsey on the Bible in Schools was read, in which conservative measures and concession to Catholic objectors was advocated. Dr. Woolcott of Ohio read a paper on the "Parish system" as practiced by New England churches generally, which consists in a union of the church with any outsiders who may wish in calling a pastor and raising the salary. This enforced marriage of the church with the world was upheld in an argument so long that the assembly rested by singing a hymn in the middle of it. Overtures came before the body for more active measures respecting Sabbath observance and for a dissolution of the Council as a body meeting statedly, the theory of Congregationalism, it is claimed, recognizing no such methods. This feature has been widely discussed throughout the country by pastors who see in the Council an attempt at centralization not in harmony with the spirituality of the churches. How such a condition will be subserved by this body is suggested by the almost unanimous re-election of A. H. Quint, Grand Chaplain of the Massachusetts Grand Lodge of Freemasons and first Chaplain-in-Chief of the Grand

Army of the Republic, as secretary, the duties including those of actuary or manager.

The opening of the extra session of Congress does not promise a great deal to the country. The Democratic caucus nominations for officers of the House were concurred in, though the Republicans as a matter of form nominated General Garfield for Speaker. Randall of Pennsylvania, was re-elected to that office. His deportment and rulings last term were such as to disappoint the more ignoble of his constituents and inspire the real Representatives of the country. A scarcity of colored men is a noticeable feature of this Congress, but on the other hand (expectations are raised at the return of Ben. Butler.) The message of the President was a very brief document laying before Congress in few words the business of the session. The Cabinet have sent in a large number nominations, chief of which are Harlan, of Kentucky, for Supreme Judge, in place of Senator Davis, and Bristow for minister to England. It is believed that the nominations will be generally concurred in. The Senate is in a wrangle over the claimants from Louisiana. Kellogg is believed to be ahead, and the Republicans will probably seat him. (The business of the session does not require many days to complete, but there are too many political and party maneuvers to go through that there is little hope of an adjournment until near December when the regular session meets.

The atheistic tendencies of the Freemasons of France have long been marked, but seldom mentioned with any emotion by the lodge organs of our country. The Grand Orient of France has lately declared plainly its position in regard to the "Supreme Being" worshiped in the Masonic lodges. Its constitution which read, "Freemasonry holds to the principle of the existence of God and of the immortality of the soul," was changed to read, "Freemasonry holds to the principle of an absolute freedom of conscience, and to the brotherhood of mankind." This of course excludes no one on account of his religious belief whatever it may be, or even his want of any at all. The order thus becomes a center and propagator of atheism. Its effect on thousands in this country is as if the same position was taken here.

SATAN'S GRAND COUNTERFEIT.

BY HIEL LEWIS.

[Concluded.]

Now if any person can make a Mason see and understand that the Masonic legend is a fiction and a falsehood, giving the Bible the lie, they can do what we never could. We tried it once on an old minister who said he had been a Mason more than fifty years, had taken seven degrees and knew whereof he spoke. I had listened to four sermons in which this legend of Hiram Abiff had been hinted at, so much so that a Mason said to me, You don't understand these sermons; Masons know all about them. I asked this old minister where he got his information.

He answered, "From the Bible, of course."

"No, sir, that is not Scripture."

"Then I must have got it from Josephus."

"No. It is not to be found in Josephus."

"Well, then I don't know where I did get it."

I told him that he got it from Masonry; that I had the whole yarn in detail that he had been hinting at in his sermons. His answer was, "Well, it is just as good and just as true as the Bible is." It was not possible for him to see that if the Bible account was true, the Masonic account was false, and to show that his supreme faith and trust was in Masonry, we will quote his dying testimony as triumphantly proclaimed from the pulpit at his funeral. He said: "I am willing to have it inscribed as a motto on my coffin lid that I have implicit faith and undying confidence in the principles of Freemasonry."

He requested to be buried with Masonic honors, which request was complied with. His dying testimony and Masonic funeral seemed very plainly to say, Yes, my Christian brethren with whom I have worshipped these many years, I love you, but here are my Masonic brethren, I love them better. I love the Gospel of Christ, but there is another gospel in which I have implicit faith and undying confidence. My Christian brethren, please give place to my Masonic brethren; they are my true bosom friends. They are my preferred mourners; they only can touch my coffin. Theirs is the true faith in which I have lived and in which I die. The old gray-headed Christians were crowded back, some of them out of doors, to make room for the Masons, who were numerous, though very few of them were members of any Christian church, and many of them very far from Christian profession or character.

Such is the blinding effect of Masonry, of its "awful ceremonies," the "sacred awe" diffused by the god of the lodge, that it reverses all the laws and commandments of God

against idolatry and substitutes Masonic tradition. Christ said, "Why do ye transgress the commandments of God by your traditions; but in vain do ye worship me, teaching for doctrine the commandments of men." Matt. 15.

Take the case of Enoch before referred to (See Lexicon), who according to our (Masonic) traditions was a very eminent Freemason and a worshiper of the sun. Hence the sun, or point within a circle, is the true god. The unerring Word of God has foretold that such should be the case. "Now the Spirit speaketh expressly, that in the latter times, (that is now) some shall depart from the faith (faith in Christ alone) giving heed to seducing spirits and doctrines of devils." (Doctrines of devils is the substitution of some other god, or some other name or form of worship for that of Jesus Christ and his worship, in spirit and in truth.) "Speaking lies in hypocrisy, having their conscience seared with a hot iron." That is, these seducing spirits, by the application of these false doctrines—doctrines of devils sear the conscience and deaden all moral powers, so that they can see no difference between God's salvation and Satan's counterfeit. Or, as Dr. Clark says on the above passage, "A man may hold all the truths of Christianity and yet render them of no effect by holding other opinions which counteract their effect." So they, "speaking lies in hypocrisy," say that the worship of the Grand Architect is just the same as the worship of Christ. The great difficulty has always been this: Mankind chooses to believe what Satan says rather than what God commands.

God said, "In the day ye eat thereof ye shall surely die." Satan said, "Ye shall not surely die," and our parents chose to believe Satan, and men still continue to think that no evil will result from disobeying God's commands. God said, "Thou shalt have no other gods before me;" nevertheless Aaron made a calf and said, "These be thy gods, O Israel, that brought thee up out of the land of Egypt." To be sure, he might have continued, there is a slight change in name and ritual just to avoid sectarianism, but it will be just as acceptable to God, and then we will be joined by all idolaters. And so the priests and people continue to do to this day. They go into the lodge at low twelve, where Christ is shut out; kneel at the altar of the devil, in full fellowship with all kinds of idolaters and worship the Grand Architect. Then the next Lord's Day at high twelve at the altar of God take the communion of the blood of Christ, and with their conscience seared with a hot iron, speaking lies in hypocrisy, say, All this is well pleasing in the sight of God. He is too good, too merciful to keep his promise and execute his law against idolatry; by so doing we will widen the straight and nar-

row way and bring in all the world's people. Hallelujah! "Yes," says the devil, "I will give you all the kingdoms of the world and the glory of them."

No doubt Judas sincerely loved his Master—he had faith to cast out devils—but he loved money more; hence his failure. He thought to serve two masters. "He that loveth father or mother more than me is not worthy of me." Mat. 10: 37.

We have shown from both the Scriptures and Masonic authority that there is no possibility of uniting the worship of God with Masonry, and when I saw the havoc made in the church of Christ by this aged minister's dying testimony and funeral, thus publicly crucifying the Son of God afresh and putting him to an open shame, and the endorsement given to Masonry by succeeding ministers, my heart was stirred within me, for very many were thereby established in the belief that Masonry was the true religion and preferable to the salvation provided in the Gospel. We have heard many quote his dying testimony as the turning point with them and sufficient to silence all opposition to Masonry; and as a result of this apostasy many souls will be lost.

Paul says: "But if our Gospel be hid, it is hid to them that are lost in whom the god of this world [the god of the lodge and lodge priests] hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ should shine on them." 2 Cor. 4.

Peter tells us why this is so: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily [secretly in or through the lodge] shall bring in damnable heresies, even denying the Lord that bought them." 2 Peter 2. See also 2 Thess. 2: "Because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned."

Suffer a few words by way of contrasting these two salvations:

God's salvation,—"Go ye into all the world and preach the Gospel to every creature." Mark 16. Here is salvation for every one, rich and poor, old and young, male and female, the blind, the halt, the maimed, the invalid and the outcast, no one is excluded and, thank God, it is free. "And whosoever will, let him come and take the water of life freely." Rev. 22.

Masonic salvation,—Admit a chosen few able bodied men, and with the tyler's sword exclude nine-tenths of the human race; all females, all males under twenty-one years of age, all that are not free-born, all that are defective either in body or mind, all old men and invalids, and all who are too poor to pay their initiation fees,—and for

these select few there is no salvation without buying it with money.

Hear what the Bible says of buying the free gift of God with money:

"And when Simon saw that through the laying on of the apostle's hands the Holy Ghost was given, he offered them money, saying, give me also this power that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter." Acts 8.

So if any person thinks of buying God's free gift with money he has no part or lot in the matter; he is shut out. But the only key that opens the lodge, the only way to obtain Masonic salvation is to buy it with money. This is proof that Masonic salvation is not God's salvation. His salvation is to be preached free to all. "As ye go preach." "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the house top." "And fear not them that kill the body, but are not able to kill the soul."

God's salvation is as free as the air we breathe, but the Mason is forbidden to communicate the least whisper of the glories of his salvation to any one outside the lodge (profanes) on pain of death.

Paul says, "If ye be circumcised Christ shall profit you nothing." So if a union of Judaism and Christianity was impossible, how much more impossible is a union of Christianity and Masonry.

Amboy, Ill.

THE DUTY OF CHRISTIANS IN REGARD TO WAR.

BY REV. H. H. HINMAN.

The terrible war between Russia and Turkey with its daily report of suffering and death, forcibly suggests the following thoughts which I would commend to the readers of the *Cynosure*.

First. *All war is wrong*. It violates God's commands: "Thou shalt not kill." "I say unto you love your enemies." "Overcome evil with good." It can never be prosecuted on Christian principles nor in the spirit of Christ. It involves robbery as well as murder and can never be prosecuted without the most adroit hypocrisy and falsehood.

Second. War is destructive of public and private morals. Scenes of blood and death tend to harden the heart. The continual cruelty and craftiness of war cannot fail to make men worse. It appeals to all the worst passions and baser instincts of our nature and assimilates men to the nature of demons. All history tells us that wars corrupt public morals and leave in their train a long and terrible array of crime. The late war of the Rebellion was not an exception.

Third. War is oppressive. Three-fourths of all the taxes paid by Christian nations are for war purposes, for fighting each other. The enforced idleness of millions of soldiers, even in times of peace, taxes the nations of Europe as nothing else does or can, while the work of butchery piles up those terrible war debts under which they groan.

Fourth. War is wasteful. The late war of the Rebellion cost the nation (North and South) not less than eight thousand millions of dollars. One-fourth of that sum would have purchased every slave and another fourth would have given every slave family a comfortable home. The other half would have established a system of general education for all the people of the South, blacks and whites.

The present war between Russia and Turkey has already cost vastly more than all the missionary operations in Turkey and done vastly less good. The nations of Europe could conquer Turkey far quicker and easier with the Bible than with the sword.

Fifth. War is utterly useless. It may indeed be over-ruled for good, but no good object needs war for its accomplishment. War settles nothing. It only decides which side is stronger, and it leaves for diplomacy the hard task of settlement between parties whose animosities have been intensified by every possible wrong.

War is needless for protection against barbarous nations. Dr. Livingstone lived many years in the heart of Africa and never killed any man. Love conquered those savages. They carried him on their shoulders until he died, and then embalmed his body and carried it to the coast. Not a scrap of all his journal was wanting when it reached England. The Quakers of Pennsylvania never had any war with the Indians. Canada has no Indian wars; but we keep them up at a cost of about one million of dollars for every Indian killed. They could be educated and civilized by contract at a much cheaper rate.

"Still in thy right hand carry gentle peace," is the motto for nations as well as individuals. If we would be the nation whose God is the Lord we must write on our banners, "Glory to God in the highest. On earth peace and good will to men."

As individuals and as a Christian association we should, as I think, adopt the following practice:

1st. To abstain from all war at all times and under all circumstances.

2nd. Give it no countenance by consent or voluntary giving of our means.

3rd. To lift up our voices against it.

When Christians fail to attend church on a Sabbath, they usually justify themselves by providing a suitable excuse. They are not well, tired, afraid of taking cold, or they have to remain at home to let others

go—something is found easily at hand to frame into an apology. Not many, perhaps, are ready to acknowledge their delinquency as John Quincy Adams has done in the following extract from his diary:

"I can give no reason satisfactory to myself for having neglected attending upon the religious public services of this day. Never in my life have I more needed faith and hope in the promises of the Gospel for relief from anxieties from sources public and private; never more fervent prayer for direction from above to lead me in the short remnant of the path before me. I have wasted the day without being aware of my remissness till the day was gone."

MISAPPREHENSIONS ABOUT HOLINESS.

BY REV. JAMES DONALDSON.

Some men suppose that there is no holiness unless it manifests itself in sinlessness. But as there are degrees of sin so are there degrees of holiness. Sin is the disease of man, holiness is its cure. Holiness to the Lord may exist where there is yet much of sin remaining. Sin is the old man, holiness the new man. These are antagonistic.

Again, some think that holiness is absolutely necessary to salvation, and because so therefore it must be perfect now. "Without holiness no man shall see God." But we must remember that there are various degrees in which we see God. We see now only dimly as through a glass. In heaven we see face to face. Therefore our seeing of God is proportioned to our holiness.

Some think that if a man have any sin he has no holiness; that if a man offend in one point he is guilty of all—is not in grace, therefore not a child of God. But the same apostle tells us that "In many things we all offend." Therefore it would follow that there is not a holy man in the world. Nor could there ever have been, for "all have sinned and come short of the glory of God." But "holy men of old spake as they were moved by the Spirit of God." Therefore men may be holy in spite of some unsubdued sin.

It is thought that a holy man cannot sin. But David was the man "according to God's own heart," and he sinned many times and in many ways too, nor was it so (as God had commanded) with his house. Yet he rested on the everlasting covenants which God had made with him, well-ordered and sure. This was all his salvation.

That if God has given a promise of perfect sanctification to all his children and if any therefore sin he is not a child. But God, foreseeing his children would backslide, promises to heal their backslidings and to receive them graciously. This he promises, not to encourage them to fall, but to encourage them to return when they have fallen and not continue in sin.

Some think that we must have stronger faith and a higher Chris-

tian life, and perfect sanctification ere Christ can keep us from falling. But this is absurd, for Christ only can give us these very things and we cannot have them without him.

Some teach that because all fullness lies in Jesus he who comes to him is made therefore perfect. But who dare say that he has received all the fullness of Jesus. All fullness is in Jesus, but our capacity to receive of that fullness must be always increasing. The heart must always be enlarging for the reception of enlarged supplies and enlarged work.

That because God promises to cleanse us from all unrighteousness therefore we are now in this world free from all unrighteousness. But in 1 John 1:9, where we have that promise we have also the duty of confession. The confession is first and then the cleansing. But there is no cleansing promised to the man who feels not his need of confessing.

"He who has been once cleansed from sin needs not confess it again," say some. But Jesus teaches us to say daily, "give us this day our daily bread," which means all necessary support for the whole man—spirit, soul and body. Coupled with this petition is that for forgiveness of sins, debts, trespasses. But if he knew we could live now without sin, would he teach us to be hypocrites, confessing what we were not guilty of? O for that grace which shall enable us to understand our errors and cleanse us from secret faults!

Some imagine that because they have the will to be perfectly holy, therefore they are really so, as if God must take their will for the deed. But close observation into the lives of those who profess perfection in holiness shows the great difference between lip profession and heart possession. In every case whether among Romanists or Protestants, the vain profession of the lips betrays an empty heart. But the enlarged heart, full of love of God, will give a very humble confession of its outward conformity to the great law of God.

That a child of grace may fall away from Christ and perish even though once united to him by the Holy Spirit. But that can be only when Christ dies, the Almighty hurled from his throne and the Holy Spirit driven from his temple, and the creature overthrow his Creator. But such things never can be. Therefore let us abide in Christ for we can do nothing without him.

"He seeks no holiness who seeks not perfect holiness." But all who believe in Christ, however weak their faith, are holy to the Lord. The greater their faith the purer their obedience. As the one increases so does the other. Faith works by love, purifies the heart and overcomes the world.

Jesus alone can save men from their sins and enable them to arise to newness of life.

THE DEBATE ON FREEMASONRY.

CONTRAST BETWEEN CHRISTIANITY
THE LODGE, BY ELDER A. L. POST.

[As promised we present an extract from Dr. Post's first argument in his debate with A. L. Rawson on the anti-Christian nature of Freemasonry published in the *Advocate*, N. Y.—Ed.]

Christianity has its blood-bought and Spirit-begotten church, militant on earth and triumphant in heaven.

Masonry has its mystically made lodges—places of worship as well as work on earth, and by its "Grand Lodge above,"—its heaven. By instrumentalities of its own devising, without the blood of Atonement, it gathers the men of its brotherhood and saves them—such are its claims.

The Christian church has its apostles—persons sent—its bishops or elders, and deacons—all servants and common brotherhood, but seeking, and equal, and no regalia or insignia of office. It has one Master, one Lawgiver and High-mediating Priest after the order of Melchisedek; and he in heaven.

The Masonic lodges have their many grades and names and officials and insignia. From the Warden of the Entered Apprentice degree, it goes up through Masters Worshipful, Most Excellent and Worthy, Perfect, Sublime, and Grand; through priesthood, from Deacon to Grand High Priest, after the order of Melchisedek. Through symbolical and ineffable grades, it stops not short of the Grand Pontiff and the Thrice Puissant, rival of the Papal Vicegerent at the head of the Vatican. In grandeur and gorgeousness of insignia and rituals, it knows no nominal Christian, nor Mohammedan, nor Pagan superior, if equal.

Christianity has its Lord and Saviour Jesus Christ, the seed, which in promise, was to bruise the Serpent's head; the child born, on whom government should rest; (Is. 9: 6), whose birth was announced by angels in a song of "Glory to God, on earth peace and good will toward men. (Luke 2: 7-15). The personage announced in his coming to John's baptism, as the Son of God, who taketh away the sin of the world, and designated as such on coming up from the Jordan by dove-embodied Holy Spirit, and a voice from the parted heavens, saying: "This is my beloved Son, (Mat. 3: 17) in whom I am well pleased." Christianity points to him in his own language, (John 14: 16) as "the way, the truth, and the life," through whom only "any man can come to the Father." It asserts through Peter, (Acts 4: 12), "Neither is there salvation in any other; for there is none other name under heaven given among man whereby we must be saved." Through Paul it declares, (Heb. 5: 9) "And being made perfect, he became the author of eternal salvation unto all them that obey him. Called of God a High Priest after the order of Melchisedek;" and (1 Cor. 3: 11), "Other foundation can no man lay than that which is laid, which is Christ." It knows no equals, no sisterhoods, or handmaids, and no co-partners in the purchase of human redemption. It repudiates the pride of caste, color or sex, nationality, condition, pomp, display, and everything like mysticism. It proffers salvation through faith in Christ, without money or price, to the entire human race; in sublime simplicity it calls its men, embraces them with its divine spirit, and sends them forth with an un-

trammled, world-wide commission, "Go into all the world and preach the Gospel to every creature." (Mat. 23: 19). "Go teach all nations." (Mark 16: 16). "Baptising them in the name of the Father, and of the Son, and of the Holy Ghost—teaching them to observe whatsoever I have commanded; and lo! I am with you always, even unto the end of the world." On this basis Christianity alone—narrow, intolerant, illiberal and proscriptive as other religions and no religions may pronounce it—with no other weapons than the Spirit, Word and love of God has entered the fields and is fighting the battles of God and humanity against all the evil influences and Satanic powers of earth; giving assurances of an ultimately restored earth and soul and body redemption, for all who accept it through its Christ atoning blood.

The Christ of Christianity was in Judaism, in its grand old types, and symbols, and mighty works. He did all that was possible to make that, the most potent system of works the world ever tried—the best adapted, in the way of furnishing man a fair trial to save himself; as a work system that failed to make "the comers thereunto perfect." He then walked up to the Cross, accepted its vicarious agonies amid the thunderings of Sinai, and made "an end of the law for righteousness to every one that believeth"—came out from where laid in Joseph's new tomb, out of Judaism, its temple, temple worship, priesthood and magnificent display; and as the only High Priest, with the bloody offering of himself, went up to the Great Father in heaven, where, accepted "at the right hand of the Father," he lives to make intercession for a lost world. Thank heaven no other sacrificial offering, no other priesthood or mediation is required to open the way to him and the Father, for the weakest prayer of the humblest child of want, who has fallen heir to the Adamic curse.

Masonry goes back to Judaism and the law of works. With the Jew, there finds Moses, instead of Christ, the law-giver; Mount Sinai and the law, instead of Mount Calvary and the Gospel. In the grand old temple it finds Solomon with the Sanhedrim, now Grand Lodge exercising supreme authority. It finds God in the burning bush, in the ark of the old covenant, dug out of the debris of the long ago buried temple; the Urim and Thummim of priestly jewels—oracles speaking in the dead past. It comes up with these through all of "Masonry proper," from Entered Apprentice to Royal Arch degree—with eyes like the Jews, still veiled and seeing no Christ. In the ancient mysteries it finds the master powers which govern unsanctified human nature. It finds its powers in magi and mystic, pontiff, priest, regalia, showy ceremonies, all paraded, as Oliver and Mackey have it. (Mysteries, p. 597). "Rites commencing in gloom and sorrow and ending in joy; where is shadowed forth the passage of man from ignorance to science and his constant progress onward, through the ages of still sublime perfection. In the trembling and helpless neophyte, environed with terror and gloom, passing through the mystic journey of initiation which end in sun or light it sees the brightest hopes of humanity—the world's speedy redemption from the curse of sin.

In the love and enchantment and confidence inspired by these, it embraces, at least in toleration, all reli-

gions which acknowledge the being of a God. While in Christian countries, it sees in the Bible, a Book of the Law worthy a place under its compass and square, and on its altar where its prayers and praises are offered and its oaths are taken. In Mahomedan countries it sees in the Koran just as worthy a Book of the Law. So, also, in the so-called "sacred books" of all religions of all countries. All lie on the Masonic altar, claiming the same authority. It sees enough in every religion and every Book of the Law common to all to save the faithful devotees embraced in all, when under the supervision of the lodge. So with some strange mental reservation, Masons are brought to kneel at the same altar, at the same time. Christian, Jew, Mahomedan, Brahmin, Buddhist or infidel, and there offer the same prayer and song with the unmistakable "Amen," so mote it be, responded by all. So it is that Masonry equally well with or without Christ, or Mahomed, or the representative of God in any religion, all being, in its esteem sectaries alike, through the workings of the lodge professes to save men.

Reform News.

FROM THE GENERAL AGENT.

NEW COUNTRYMAN, Ohio, }
Oct. 15, 1877. }

DEAR K.: I am compelled to remain here a few hours to get a through train to Dayton. I am a trifle behind time in reaching there but I have not been idle. I preached at Bolivar in the M. E. church last evening, and Bro. Yant took me to see Bro. Joseph Kollar who is still strong in the faith, gave us an excellent dinner and made a cash donation to the Publishing House. My brief stay in Tuscarawas and Stark counties has been attended with many pleasant and encouraging incidents. I spoke there seven times in four days, and am under great personal obligations to Bro. Yant, who gave his time and personal influence to the work, and to Bros. Keel, Stand, Holm, Dilley and Kohr, who greatly aided by their presence, their prayers and their contributions to the cause. The brethren think the harvest is ripe in this region and are desirous that I should return and spend a month or more in this section.

I came direct to Tuscarawas from Asnton, Morrow county, where I enjoyed the hospitality of Bro. Lewis Powers whose steady unswerving opposition to the lodge has made him some enemies, but whose word of promise is deemed better than many of his Masonic neighbors' bonds without security, and who has many friends. I preached in the M. E. church in Ashley on the evening of the 7th inst., also at Oxford, a few miles distant, at three p. m., and at Morrow's Corners at 10:30 a. m. of the same day.

On the morning of the 8th Bro. Thurston was on hand betimes to take me to see our venerable friend, Alex. Needles, whose body is infirm but whose heart is young as a lad

of eighteen. With him and his companion, who is truly a helpmeet, I spent a few hours and after partaking of a bountiful repast and a few words of prayer departed feeling that a long cherished desire to see this man of deeds had been gratified, and I shall carry the image of this wonderful man and cherish the recollection of his kindness while memory lasts. Here too I met his son George and wife from Missouri, who came fresh from the field of moral conflict on the frontier to visit old friends and attend the Dayton meeting.

When I last saw Bro. George he was in Jamesport, Missouri, with his coat, breeches, hat and boots honorably daubed with eggs in the Chillicothe conflict. He is now "washed" outside, but is the same fearless, generous, active, uncompromising friend of righteousness and truth that he was when wrapped up in his egg-spattered garments. Bro. Thurston landed me safe at Ashton in time for the evening train, and before leaving gave, as did also Bro. Powers, a note to aid in the Publishing House Fund.

At Morrow's Corners I spoke three times, found many warm friends and received from Marcus Phillips a cash donation for the Publishing House. Brother Jones showed me much kindness at this place, and a number of others were not wanting in efforts to make my brief stay among them in every way satisfactory. The pastor of the church at the Corners is a former student of Wheaton, and is, of course, anti-secrecy to the core. He is just the kind of man which a church of Christ needs, and who will not lead the young men of his congregation into the lodge.

At Galion on the 3d and 4th our meetings were not large, but some were full of interest. Neither father Biddle or Bro. Clymer or Bro. Long showed their faces in the Hall, but the earnestness of their prayers at home in behalf of the Convention was doubtless in strict accordance with the interest they felt in its success. Bro. Long was necessarily absent a part of the time at a Sabbath school convention where he had a previous engagement to speak. Bro. Oburn is worthy of the highest commendation, for both himself and lady were unwearied in their efforts. Bros. Finney, Auten and Roe were prompt and added greatly to the strength and influence of the Convention. Old father Bingham, with his wife, from York, Medina county, was present at our first meeting and led us in the opening prayer. Want of space forbids me saying what I should like to of this venerable man, now in his eighty-fourth year, but God has it written no doubt with approval and in his crown will be many stars. Bro. Cole made a cash donation to the Publishing House, and Bro. McFarland redeemed a former pledge. Bro. McClure has the matter of a donation under ad-

visement and I hope to hear favorably from him soon. Rev. Mr. George, of Mansfield spent a short time in the Convention and struck telling blows for the right. I think it was a mistake in the Convention not asking for his manuscript for publication. I trust that his companion has recovered from her illness and that Bro. G. will meet us in Dayton, and that we shall hear from him there.

On the evening of the 2d I spoke in the college chapel at Iberia, where there are about seventy young men and women gathered in a union school. Bro. Robb and other good brethren are here and deeply in earnest, but they will have to keep a sharp look-out or the craft will get control of this college under the new arrangement.

On the 1st I visited Bro. French, at Mansfield, and stopped off to call on friends at Ontario. September 30th, I preached in Galion. On the 29th I met father Auten at Dr. Booth's in Crestline, where we were cordially received and entertained in that pleasant, common-sense way that always makes one feel at home and when away as though he would like to return. On my way from Chicago I called on Bros. Gould and Cherry at Wauseon, but for want of time was compelled to leave without seeing Bro. Miller, which I very much regretted. At Butler I met father Hackley, and at Ligonier spent part of two days with brother and sister Leuty, where I was much cheered.

J. P. STODDARD.

THE TRUTH COMES UPPERMOST
IN TUSCARAWAS COUNTY, O.

WINFIELD, O., Oct. 15, 1877.

DEAR CYNOSURE: Through the providence of God we have been favored with the presence of Bro. Stoddard and blessed with his labor for a few days. He arrived here on Tuesday, October 9th, but no appointment being made for that evening, he did not begin the work until Wednesday evening. His lecture on that evening consisted mainly in an eloquent statement of his position before the world; a clear and convincing development of the channels through which the "secrets" of Freemasonry and other orders have been obtained and can be obtained by any investigating mind and lover of truth; and a very correct and entertaining exposition of the three degrees constituting a Master Mason.

On Thursday afternoon a meeting was held at which Bro. Stoddard took up his chart and by means of it and a very plain diagram on the blackboard, showed in a very clear and satisfactory manner how Freemasonry controls all the minor orders, and not only all secret societies but the church and the courts.

On Thursday evening he held the attention of a large audience for very nearly three hours. His eloquence on this occasion was indeed

matchless. The proposition he laid down and maintained with the most overwhelming array of facts, was, "Resolved, that no man can be a true Christian and carry out the principles of Freemasonry." His comparison of the principles of Christianity and the principles of the "Honorable and Ancient Order" was so clear, forcible and convincing that nothing but the veriest sophistry could overthrow his logical conclusions deduced therefrom.

All the objections that our "jacks" could raise during his brief visit were answered most admirably, and we venture that many of the sophisms brought to the surface by these sympathizers will never be mentioned again.

A certain minister here of a neighboring church, a man little in stature but monstrous in conceit and pre-eminent in bigotry, thought he would squelch the arguments of Bro. S., by heralding forth the fact that several of his relatives were "high up" in Masonry and they saw no evil in it; that so long as some say it is bad and others say it is good, he would be neutral; that so long as the church continues to neglect to do her duty in benevolence and charity—as long as secret societies are in advance of the church in this, and other arguments equally ignorant and absurd, he would not oppose Freemasonry. It is not likely that he will use these arguments (?) again when Bro. S. is on hand.

The first evening the audience was rather small, but was largely increased the next, and; if Bro. S. could have remained another evening, the audience would have been very large. Five Masons and several Odd-fellows were present the last evening, but when opportunity was given for them to ask any questions, they played "mum."

Our meetings here have developed a few very startling facts. It has founded every citizen in our community and it can now be known just where they all stand. True, we have many "neutrals," but all neutrality means pro-secrecy. We have a few "Anti-mason butts" (ask Mr. S. to define that term), but they are principally in the U. B. church. At the late session of the Muskingum Annual Conference an action was taken by those preachers who, of course are opposed to secrecy, but don't want anything said about it, to set aside the late rule on secrecy, and instead of executing that noble clause of our discipline, as it stands, leave it to a vote of the class. The serpent has found an entrance into the church of the United Brethren in Christ, has coiled itself around a few of our preachers, and now the great cry is, "Let it alone." "Don't get too radical," is the advice which has been given me by one of the fellows who don't believe in having the people "stirred." Wonderful peacemakers! The most startling fact of all is, that several of the membership are

very much offended, because of our decided opposition, and efforts to oppose secrecy. They would shut us out of the church, if they had the authority, and prevent all exposition of the gigantic evil. But the Lord has been with the few Antimasons and has blessed their efforts in developing the truth and warning the people of the danger hanging over us. Bro. S. took occasion to pay a special and eloquent tribute to the U. B. church for her testimony against secret societies and the firmness she has ever had against the opposers of the rule. May God grant her grace ever to maintain the same principle! We feel thankful that we have been blessed with the labors of Bro. S., whom we have found to be an efficient, earnest, devoted and powerful worker for God and the truth. We trust he will come back again, and "stir up" the people on this great issue.

CHARLES W. KOHR.

RONAYNE AT VIOLA.

VIOLA, Ill., Oct. 12, 1877.

And what shall I say about it! God be praised and thanks to his holy name for such a witness for Christ and his moral government among men as he has raised up and sent out in this our brother in Christ, Edmond Ronayne.

Our meetings in Viola on the evenings of the 8th, 9th and 10th inst., were a success, a gratifying success to every lover Christ and his truth. Notwithstanding Tuesday and Wednesday evenings were dark and very muddy, the house was well filled, even crowded on the last evening with respectful, attentive hearers, and good order honored the long sessions each evening.

One noticeable feature of moral standing in our community, as made to appear at these meetings by the staying away of the craft, reminded us strongly of that Great Day when the Books are to be opened, as God's book tells us, and the wicked, whose names were not found in the Book of Life, shall seek to hide from their own record, as written in the "Books" now to be read before all men at the bar of eternal truth and right. The secret craft hid themselves. One, two, three would cover the count either evening of those of them who dared to disobey the brazen face of lodge obligation—not to sit in a clandestine lodge. It was a real affliction to us who were holding up this light of discussion, a source of real sorrow, to see so many men on the streets every day who had risked their lives and defied the brazen face of treason, and had so nobly defended the rights of free speech and free men against the Mogul of slavery in our great rebellion; and now, in the full enjoyment of complete victory and national freedom in these things, to see them individually yielding "of their own free will and accord" these most sacred and precious rights and

privileges. Robbed of the freedom of speech, they must hold no conversation with the enemies of the lodge. Robbed of the freedom of conscience they must not question lodge authority. Robbed of manhood, they must not resist by word or deed under no less penalty than death at an unknown hour and at an assassin's hand. Poor slaves! and all this surrender of American brithright for the shameless pittance of the empty honors of being called a *Free-mason*.

Ronayne is a strong man—physically, mentally, and eminently so in will-power, but in all that lies not his usefulness. He is strong in Christ and in the power of his might. He unfurls the banner of the cross of Christ, and plants it firmly before the ramparts of the lodge before he strikes a blow. He then draws the "sword of the Spirit," and with the strong arm of living faith drives it to the very vitals of error at every thrust. Having all the enemy's maps and charts, and having seen their hiding places, and always holding free access to the throne of grace, he brings down his God-given talents of body and mind, with such irresistible force on the citadel of error, no wonder devils howl and gnash their teeth as at Marshalltown or hide as at Viola.

The minister whose church building was occupied for these lectures tells me that he believes his congregation understands the Bible theory of salvation through faith in Christ's sacrificial death better by the aid of these lectures than before; as men can apprehend the genuine better after having seen the counterfeit. I feel sure that this is true of every inquirer after truth—it is so with me.

Does any church or people feel the need of a revival of Gospel truth among them, call Bro. Ronayne. He works cheap, too cheap. Twenty-five dollars is not an equivalent, as a compensation, for the work done in his course of three lectures. The church, the State and humanity need him everywhere.

J. C. GRAHAM.

THE GALION AUXILIARY ASSOCIATION.

GALION, O., Oct. 15, 1877.

EDITOR CHRISTIAN CYNOSURE.—In response to a call by Revs. Dr. Wishart, J. P. Robb, S. A. George, Elders John Finney, Joseph Roe, James Auld and others, a convention was held in the town hall of Galion, Ohio, on the 3d and 4th of October, to form an association subordinate to the National Christian Association Opposed to Secret Societies.

The convention was organized by appointing Joseph Roe, chairman, and Wm. Oburn, secretary. Some of those who were expected to address the convention were not present. Mr. Stoddard was true to the appointment, sharp, and the man for the occasion. The burden of addressing the meeting devolved

mainly on him. He gave two addresses each day, and every succeeding one seemingly more forcible and delivered with increased energy.

The writer suggested to him that in speaking he should not tax his physical energies so severely lest he might not be able to hold out in the service. But in reply, he talked as if he were iron-clad and his organism made of spring steel. The idea of being overcome with hard labor seems to be remote from his calculations. He works as if he did not want to know any such word in the English vocabulary as the word *fail*. "I press on toward the mark," seems to be his fixed motto. Long may he live and successful be his efforts in pulling down the strongholds of secrecy.

The Rev. S. A. George of Mansfield, Ohio, delivered an effective address on the second day of the convention, showing how entirely opposed the secret associations of the day are to the teaching of the sacred Scriptures.

One cause of regret during the time of the convention was that few of the citizens of the town put in an appearance. Not even the ministers of the churches attended one session of the convention. Some of these are professedly opposed to secret societies, but their diffidence seemed to overcome them, and they declined an opportunity to come up to the help of the Lord against the mighty.

This is a kind of discouragement which every real reformation has to encounter; and there is, perhaps, no better proof that the reformation undertaken is genuine, than the delinquency of many of its professed friends. Their deportment gives evidence that the evil to be overcome involves in the effort discredit, hardships, and, not unfrequently, the risk of life. Every real reformation is an invasion of Satan's kingdom, and wherever a movement of this kind is undertaken it is sure to stir up the rancor and provoke the hostility of his subjects against it.

To carry on such a work successfully, men of courage and resolution are in demand; and those who are standard-bearers among the people should be men of this description.

Those who uphold secrecy and falsehood are numerous, bold and defiant; they occupy to a great extent the posts of power and influence, and are very jealous of any movement got up to deprive them of these advantages. The wires of secrecy by which they manage to secure these advantages they keep concealed with the utmost vigilance and care. And it is at the peril of life and reputation should any member of these associations expose these hidden devices whereby they get advantage of the general public in matters of honor and interest. Even those outside of the lodges, should they contrive to bring to light the secret schemes by which they accom-

(Continued on 9th page.)

LEARNING ON EGYPT.

WEST UNITY, O.

EDITOR CYNOSURE: Some time ago while talking with a friend in reference to a certain minister having joined the Masons, and the probable cause or causes that led him to join, my friend told me that he had had a conversation on the same subject with a Masonic minister of our place, and he had given the following reasons: "He was compelled to do it; every other prop had been swept from under him." These were good reasons if it is possible to give a good reason for doing wrong. One very important prop for a minister, we think, would be that he be a Christian; another would be an earnest desire to preach; another would be a thorough knowledge of the Bible, a love of truth and virtue, a hatred of falsehood and vice; even common honesty—yes, common decency would have propped him up some. But we are told "all these had been swept away." No wonder such a minister should feel "compelled" to do something, and we think he did the best thing he could under the circumstances, and I believe that he is still working—or at least drawing pay for working—in the Lord's vineyard. And how many ministers have we now in our land depending on this same rotten prop?

J. G. MATTOON.

SUGGESTIONS FOR PENNSYLVANIANS.

YORK, Pa.

The following suggestions are offered with the hope that they will aid the reform work in Pennsylvania:

1. Let every citizen of the State who now reads the *Cynosure* send a copy of it to all his or her acquaintances residing in the State.

2. Let every one who can afford to do it send the *Cynosure* for three months, on trial, to all persons residing in the State with whom they have more or less influence.

3. Let all who can afford to do so write letters to acquaintances requesting aid and co-operation and calling attention to tracts enclosed or documents sent.

4. Let all take care to enclose tracts in all letters, always using the most suitable tracts for the occasion and the individual.

5. Let all who are able to do it distribute as many tracts as they can in their immediate vicinity, taking care to select the tracts most suitable for the locality.

6. Let every one feel it a duty to do all that they can to push the State work and to devise plans for effective operations for the great anti-secret reform.

A few citizens of our State are already doing all they can, and their efforts are successful; but we need

to have a united effort, in which every anti-secret man and woman in the State shall do their very best. No one can tell how much good will result from a very great effort made by the thousands of anti-secret citizens of Pennsylvania, acting in the firm belief that anti-secret reform is absolutely necessary to save the Republic and to purify the church and society in general. Then let us all be up and doing! Let nothing prevent the advance of Pennsylvania!

E. J. CHALFANT.

ANOTHER DROP IN THE BUCKET.

In the State of — there lives a man who not being of the noblest birth was when a young man often slighted on that account. Being rather ambitious he determined to become, or try to become popular; and could not think of any other way than to seek an office; and to obtain this he bethought himself what to do, and concluded it was necessary to associate himself with a secret society. Forthwith he joined the Freemasons.

His son, our hero, was at this time about fourteen years of age. He considered this a promising step in his father's future life, and determined to follow his example. As soon as old enough he did so by joining the Odd-fellows. His father was a good but small farmer; economical, eager to possess himself of this world's goods; did not give the son (brother D., as we shall call him) any thing, but allowed him a portion of what grain he could raise. Brother D. managed to save a few hundred dollars by the time he was twenty-three years of age. About this time the lodge made preparations to erect a hall. Brother D. donated fifty dollars for this purpose. This is but a small sum to the possessor of thousands, but quite an amount to one who was worth only five or six hundred dollars, but brother D. believed it to be a charitable institution and thought that some time he would get back his fifty dollars and all his dues. Besides he would be looked up to. About this time he married an energetic young woman who was ever ready to bear her share of labor or privation. Soon their hearts were gladdened by the coming of an infant; still brother D. attended lodge regularly and paid his dues. In a few months he became afflicted with a cough, and it took the money which heretofore had gone to pay his dues to buy medicine. He began to fall behind, attending lodge now and then. Shortly another babe was added to their little family. As they lived on one of his father's farms and received only a share of what was raised, and as brother D. grew worse, it took all they could make to support their little family. Finally he was confined to his bed. He expected help from the lodge, but alas! no help came; not even a brother who had met him in pri-

perity visited him. His neighbors who were not members of this charitable institution, the Odd-fellows, often said, Why do not the lodge brothers come and see to brother D.? Desiring to make inquiry I broached the subject to him. He said, "They sent me word I was so far behind with my dues I was expelled." Here was a plain case; as long as he was able to pay his dues he was welcomed and petted by the officers, but when the consumption seized him in its slow but sure embrace, they said, We have no more use for him, therefore we expel brother D. on account of indebtedness. I often visited him and asked if any of the brethren came to see him. "No," said he, "none except some who live near and grew up with me." When his wife asked him about his funeral, he said, "I do not want the Odd-fellows to bury me; the Methodist church can do that"—the church of which he was a member. I stood by his dying bed and shall never forget the grasp he gave me when he took my hand and said in a whisper "Meet me in heaven."

What privations his wife and two little children passed through after and before his death, which they would not if that fifty dollars and all his dues had been invested in some enterprising business, no one knows except themselves.

MRS. C.

OUR MAIL.

A canvasser reports the following conversation as occurring between himself and a person whose subscription he solicited:

Mr. A.—"I am trying to obtain subscribers for the *Cynosure*, a paper opposed to secret societies."

Mr. B.—"I don't want such a paper. I know but little about such societies. Don't think we need care anything about them; they do no harm."

Mr. A.—"I believe that we are all interested, and ought to know something about them. The Freemasons in the time of the great Rebellion boasted in the Cincinnati *Gazette* of controlling the war and the government; and I believe such was the fact. Now we should know how they do it. They in their secret councils assist each other in obtaining office. By their influence justice is subverted in civil courts."

Mr. B.—"I think you are in a mean business, carrying around such papers, slandering honorable men. The most honorable and respectable men are Freemasons."

Mr. A.—"No, I do not slander. To obtain the 3d degree of Master Mason, the candidate swears that he will not reveal the act of a Master Mason in court or any where else, of theft, robbery, arson, adultery, or any crime whatever, murder and treason excepted. The candidate for the 7th degree to become a Royal Arch Mason, swears to aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same if within his power, whether he be right or wrong."

Mr. B. turning in a bold manner towards me, staring me in the face, says—"I am a Royal Arch Mason."

Mr. A.—"Perhaps you are, nevertheless I have given you nothing beyond the very words of the oath. The oath requires an espousal of his cause without any exception."

By this time Mr. B. lost his boldness, having little to say.

J. D. Haughwont, Carthage, Mo., writes:

"This is a stronghold for Masonry and Odd-fellowship. I have lived here ten years. We have had five preachers on this station and three presiding elders on

this district, and every one of them were Masons except one and he was an Odd-fellow. Bro. J. K. Glesford was a local preacher in the M. E. Church and a Mason of three degrees, till lately he renounced Masonry and left the M. E. church and joined the U. B. church, principally on account of Masonry in the M. E. church. He says it is an anti-Christian institution, and that no adhering practical Mason can enter into the kingdom of heaven. There are but three Anti-masons in this place who dare say their souls are their own. I have been circulating my *Cynosure* in different directions and expect before long to make an effort to send more names for your subscription list. Oh, how much the people need light on this subject and the *Cynosure* is the best, if not the only paper to give the needed light."

J. G. Mattoon, West Unity, Ohio, writes:

"The well directed blows of the *Cynosure* at 'popular sins' suit me exactly. Its sword-prints as well as its foot-prints are to be seen all over the land. Notwithstanding the desperate efforts of certain ministers to hide and heal the wounds, they have but failed."

Isaac Price, Schuylkill, Pa., writes:

"We read your paper with interest. It is conducted with talent and a greater amount of heart and mind is there manifested than in any other paper we see. When young, from 1828 to 1832, I exhausted myself in zeal in that same work, only to see it revive with redoubled vigor; twenty parasites attached to its roots, and the grandsons of my co-laborers are now the present strength of the orders, especially my best most zealous friends' sons are now Masons, others are Jacks."

By faith the walls of Jericho fell down. Faith without works is dead.

Wm. B. Walthall, Quakerhill, Ind., writes:

"I have taken great delight in reading the *Cynosure* and have tried to interest others. I feel very anxious to interest our ministry in the cause of anti-secrecy."

Hope Davis, Carpenterville, Ill., writes:

"God is mightier than the strong man, and my faith is strong that our cause will prevail. I have spent a number of days trying to get subscribers. Some say, 'When my other papers run out I will take the *Cynosure*.' I have no way to get about except on foot, and I am 81 years old. I went up to Marengo last week. I think Edmond Ronayne is the right man in the right place."

B. Williams, Warren, Ill., writes:

"If any of you workers come this way, call on us."

George McElhenny, Darlington, Pa., writes:

"May we not hope that the sad developments and events of the recent past, will convince many heretofore unconvinced, of the necessity of scattering broadcast over the land the Christian literature of the reform movements and organizations of our times? Will not the clarion notes of the great 'strike' and its concomitants, 'sound an alarm'? Will the people continue to slumber? Will not the people demand a far-reaching development of the relation between secretism and the distress, impoverishment, embarrassment, anarchy and blood-shedding, which have so darkened the records of the past few weeks?"

O. R. Williams, Terryville, Conn., writes:

"The *Cynosure* is more and more interesting."

W. R. Hutchinson, Ottawa, Kansas, writes:

"Secret societies are large here. Many of the members are ashamed of them. Our ministers are all Anti-masons in name, but mostly dumb dogs."

Mrs. S. G. Reed, North Hannibal, N. J., writes:

"I hope there are true Christians enough to stand by you and the cause to save the country. We must continue to pray in faith for God is able to save."

James Stoughton, West Dayton, Ohio, writes:

"There are a few anti-secret men in this country. I have tracts and *Cynosures* and I think they are doing good."

Geo. M. Smith, Linden, Mich., writes of the death of Elder White and John Stiff. He says:

"Both were warm and earnest friends of our anti-secret reform, and were ever ready to assist in its support. We feel their loss."

Home and Farm.

HEALTHY HOUSES.

[From the Sanitarian.]

Having got the house weather-tight, and damp-proof, and miasma-proof, with washable and non-absorbent walls, we shall, nevertheless, if we have them closed almost hermetically, have only placed the population in small crowded rooms, under a set of inverted receivers of vitiated and phthisis-producing air, and—if the crowding is intense—fever-producing air. It is therefore proposed, as most important heads of sanitary specification for ventilation, the construction shall be such—

- 1. As to change the air of such living and sitting room completely not less frequently than three times an hour.
2. As to change the vitiated air for air that is warm as well as fresh.
3. As to save more than one-third of the chimney heat, seven-eighths of which in the common construction now passes away unapplied.
4. As still to apply advantageously the radiant heat of the open fireplace.

Those requirements are now attainable by simple yet inexpensive means, through a perfected invention of Captain Douglas Galton.

The principle of the invention consists in surrounding a smoke flue, which may be of stoneware or of iron, with a fresh-air flue, the fresh air being taken from the outer air. The heat of the smoke flue expands the air in the fresh-air flue, and causes it to rise in a current, which is discharged—warmed—near the ceiling of the room, across which it spreads. It then descends and mixes with the colder and heavier air beneath, and it is carried with the current into the open fire-place, and is thence discharged as vitiated air through the smoke flue. The smoke flue, surrounded by a fresh-air flue, constitutes a pump, pumping into the room warmed fresh air in quantities proportioned to the warming power of the smoke flue, and the adjustment of the size and length of the fresh-air flue.

There are objections to ventilating with dry heated air; but the late Dr. Parkes, of Netley, has made experiments which show that, at the rate at which air passes through the fresh-air flue, and the short time of its contact with the heated surface, it is carried into the room with its hygrometric condition very little altered.

Another effect produced by the invention is the maintenance of an equable temperature in all parts of a room, and the prevention of draughts.

The complete construction of the house will be such that if it be left clean, unoccupied for any time, it shall remain dry, free from any close, musty or foul smell, and shall be immediately habitable without the need of fires, or of any special preparations for safe occupancy in winter or in summer.

For the completion of the rudimentary sanitary provisions connected with dwellings, it is necessary to add other specifications to be made, not to architects or to house builders, but to the local authorities having charge of the local drainage works, viz :

That the sewers for the reception of all house drainage shall be constructed of such form, size and inclination as to be completely self-cleansing, and to remove constantly

and without leaving any deposit, the refuse discharged into the sewers and without occasioning any need of flushing except for accidents.

That all animal or vegetable matter removed from beneath the sites of houses, streets and towns, in suspension in water, shall be deposited on soil appropriated for its reception for vegetable production, and shall be deposited and applied usually within the day of its production, or before it can enter into any noxious stages of decomposition or give off any noxious emanations.

The primary merits or defaults of sanitary science and art construction of dwellings, may be confidently tested after occupation by the smell, by dryness and freshness of smell when the occupants are out, by the absence of the bad drain smell, or of mustiness, damp and the foul wall smell; by the dead man's smell on the walls of rooms where there has been a prolonged retention of the dead; by warmth in winter and by coolness in summer. As are these primary qualities so will very early be, in a great degree, the sickness and death-rates, especially amongst children and those who are much in the house.

CARE OF POULTRY HOUSES.

The Poultry World says: The common method of half cleansing the poultry premises has been in vogue so many years, and farmers are so prone to adhere to the old furrow in doing these things, that they need to be reminded every spring and fall that complete cleanliness of fowl houses and runs is essential to success. In whitewashing the interior of a poultry house do not leave a spot even as large as the head of a pin untouched anywhere. Plash the whitewashing liberally into every nook and corner, crack and crevice. If the hennery has a floor of cement, stone, brick or boards, whitewash that also.

The plan of "whitewashing" is a very good and serviceable way to renovate the houses and to purify the premises. But the use of lime alone in this work is not so good a method as the following, and we ask our readers to try it this year (if they have not already done so), and let us know if they do not find a benefit from this suggestion that will compensate them for the whole cost of their year's subscription to our magazine.

Into the whitewash pail, when the liquid is prepared for application to inside work, while the lime water is still hot, drop in a teacupful of soft boiled rice, and mix this thoroughly through the mass. Then pour into a quart pot of cold water, say ten or twelve drops of crude carbolic acid. Mix this into the rest, and swab the interior of your hen house with it.

For outside work, use rock salt, dissolved, instead of boiled rice, and dispense with carbolic acid. No other preparation of "whitewash" ever equaled this, within our knowledge, and no one who tries this once will ever be content with any other combination for poultry buildings.

A writer in the Liverpool Mercury asserts that the very worst case of small-pox can be cured in three days by the use of cream of tartar—an ounce dissolved in a pint of water, to be drunk at intervals when cold. This is pronounced to be "a never-failing remedy." It is certainly simple and probably harmless.

Masonic Books.

For Sale by Ezra A. Cook & Co., 13 Wabash Ave., Chicago, Ill. All books sent post paid, on receipt of retail price, but BOOKS SENT BY MAIL ARE NOT AT OUR RISK. Books ordered by express are sold at 10 per cent discount and SENT AT OUR RISK. Party ordering must pay express charges. Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list. No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sikkels, the Masonic author and publisher, are the highest Masonic authority in the United States. All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor, are not publicly acknowledged as Masonic authority, because they fell too much.

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MANUAL OF THE ORDER OF THE EASTERN STAR. Containing the Ritual, Symbols Lectures, etc., of the five Degrees of "Adoptive Masonry": Jephthah's Daughter; Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, \$1.00.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 25, 1877.

With this number of the *Cynosure* we send our subscribers an illustrated supplement combining the popular features of the expositions of Freemasonry, Odd-fellowship and the Knights of Pythias. This will be a most effective document for the fall and winter campaign, and in the hands of earnest men and women ought to bring a thousand new names to our list. Let it be circulated. If any reader cannot use it personally, hand it to some one who will pass it around and gather in the subscriptions. Extra copies at 2cts each by mail, 75cts per 100 by express.

COLLEGE SECRET SOCIETIES.

In the weekly meetings of the secret society, also, and in preparing to take part in its exercises many men find relaxation from their heavy work. About a secret society hangs to many eyes an awful mystery. The dark curtains of the windows of its rooms are never raised; no whisper of its proceedings is suffered to be lisped outside of its ever locked doors; and the cabalistic pin worn by its members too often suggests the tortures of the Inferno. But a secret society is usually only an association of students designed for literary or dramatic culture or for social enjoyment. Its secrecy is in many cases only a bugbear to inspire those who are not members with awe and wonder. Meetings are held either each week or fortnight, and continue for two or three hours. If the society is literary, the programme of an evening consists usually of essays, orations, debates, and other exercises of a similar character. If it is dramatic, the farce or operetta awakens roars of inextinguishable laughter in the little audience. In many colleges, however, secret societies are unknown, but the character of the open society seldom varies from the type of the secret organization.—*C. F. Thwing in the Christian Union.*

There seems to be a fatality about secret societies by reason of which truth is impossible to their advocates and apologists. Read the above extract from Prof. Thwing and compare it with the following facts.

1. Pres. Hitchcock in his "Reminiscences of Amherst College," gives extracts from his correspondence with the presidents of nine established colleges, in which eight positively condemn college secret societies as injurious to morals or progress in study.

2. "The farce or operetta awakening roars of laughter," means initiations like that at Cornell University, Ithaca, New York, in which young Mortimer D. Leggett was let fall from a bluff at midnight with his arms pinioned behind him and his eyes hoodwinked, and so, helpless. His neck was dislocated and he died in half an hour, as the coroner's jury testified; moaning as the shadow of death was mistaken for the

hoodwink, "Don't, don't! Take it off; do take it off!"

3. And then remember that mingled with these "roars of laughter," and provoking it, are mingled oaths, solemn promises and pledges of honor, and often prayers and solemn rites turning the solemnities of religion into a college farce.

4. For such unworthy purposes Yale College secret societies, after rooting out the old time-honored "Livonia" and "Brothers in Unity," with their expensive halls and libraries, have erected their windowless buildings and bought real estate to the amount of \$275,000—drawn from parents and guardians.

5. Above all, remember that these college "orders" are affiliated, centralized, and run by Freemasons, to whom a portion of their dues are paid. A former student of Knox College, Galesburg, Illinois, (whose president is a Mason) showed me his summons to attend an anniversary of his fraternity in Charlottesville, Virginia. The present Episcopal Bishop, McLaren, of Illinois, was speaker that year!

Thus these college concerns, are mere training schools, and breaking-in posts to harness the minds of educated American youth to the car of this Juggernaut of the nations. And such is the poison which the American people are drinking from newspaper fountains called "Christian!"

THE EXPOSITION TRACT WORK.

The Chicago Exposition which was more largely attended this year than any previous, closed Oct. 13th after a run of six weeks.

At this Exposition the National Christian Association had a large and prominent stand in the gallery for the sale and distribution of reform literature. The six by twenty foot sign over this stand, on which in very bold letters were the words: "Books, Tracts and the *Christian Cynosure* OPPOSED TO SECRET SOCIETIES," the main line of which (opposed to secret societies) could be read at a distance of several hundred feet, stood out as a grand protest against the lodge, and, while it cheered every friend of this reform, was a rebuke to every votary of secretism.

Here Rufus Stratton, a veteran of nearly four-score years, was daily in attendance, assisted a portion of nearly every day by our old friend of the Centennial work, Thomas Hodge. TWO HUNDRED AND FOURTEEN THOUSAND FIVE HUNDRED pages of tracts were carefully and judiciously handed out by these brethren who rendered this very important service without charge.

It is estimated that these tracts will be read by fully one hundred thousand persons, more than half of whom have never even heard of this reform movement before.

The expenses of tickets and license to sell were about met by the

sale of books, but the cost of the tracts, which at the low rate of 50 cents per 1,000 pages, amounts to \$107.25 is mainly unprovided for. Less than ten dollars has been received for this purpose up to date.

Will not those friends who appreciate the importance of the tract work see that this deficiency is made up as soon as possible?

SECRETISM UNDERMINING THE CHURCH OF ENGLAND.

The progress of ritualistic doctrines and practices in the Church of England has become so alarming that a consultation of the estates of the church was not long since held to advise in respect to it; but without any considerable result. The Archbishop of Canterbury requested the gathering with a view to seek for the things that make for peace. A day of prayer for the peace and union of the church was proposed, but a very general sentiment seemed to prevail that under the existing circumstances no peace could be hoped for, and so the meeting broke up. It is believed by many that the precipitate and often ill-advised action of the ritualists will soon cause a separation, the impetus of which will carry them directly over to Rome. In an editorial entitled "Fermentation in an old Bottle," the *Christian Union* has an instructive explanation of some of the ritualistic societies and their methods in the following:

There is grave significance in the multitude of cabalistic capitals that bristle now-a-days all over the columns of an English "church" newspaper. It means that partisan societies, many of them secret societies, are multiplying throughout the church for purposes mutually antagonistic and schismatic. A journal of ecclesiastical affairs looks like a list of college clubs adorned with Greek letters, mystic, wonderful. But the explanation of these letters really carries with it a very good idea of the condition of the English Establishment.

The reader of the *Church Times*, for instance, will sometimes come upon the symbol E. C. A. used in such connection as to indicate that it is a sort of euphemism for the arch-foe of the Gospel; and upon the letters P. W. R. A. as if they stood for some attendant demon. He will understand that the former means the "English Church Association," otherwise called the Persecution Company, which devotes itself to the legal suppression of ritual eccentricities by means of the new law entitled the Public Worship Regulation Act. If, on the other hand, he takes up the *Record* or the *Rock*, he will find a certain E. C. U. and sundry D. U.'s alluded to as if they were emissaries of the venerable bishop formerly sitting on seven hills, but now confined to one. These are the "English Church Union" and its District Unions, under which the High church party, including its loftiest representatives, is organized to fight the Evangelicals and the E. C. A. Of a more advanced type still is the C. E. W. M. S., otherwise "Church of England Workingmen's Society," for the common people, and the C. B. S., or "Confraternity of the Blessed Sac-

rament," and the S. S. C., "*Societas Sanctæ Crucis*" or Holy Cross Society, which are secret organizations for propagating "Catholic" principles in the English church. R. G. H. C. means "Railway Guild of the Holy Cross," concerning which the *Rock* and the *Record* hear with incredulity that it has no connection with the S. S. C., and with horror that it has just had the loan of St. Paul's Cathedral for a special service. The Church Liberation Society must not be mistaken for one of these *ecclesiolæ in ecclesia*; for it is made up of Dissenters and other Liberals who are toiling to release the church against her will, from the golden fetters of State Establishment. But over against this is set the C. D. I., "Church Defense Institution," made up of old-fashioned Tory churchmen, the High-and-Dry and the Low-and-Slow, having for its mission to postpone the inevitable. The newest but one of all these societies is the "Church League," which commonly writes its full name, and is a very unsecret and outspoken society indeed, boldly demanding dis-establishment in the name of the highest high churchism. But the latest birth of this mystical sisterhood is O. C. R.—the "Order of Corporate Reunion," which has just been secretly evolved from the A. P. U. C., "Association for Promoting the Unity of Christendom"—an association that devoted itself mainly to prayer for that object. The O. C. R. proposes to reinforce prayer by practical operations of a very startling character. Its members give up hope of amendment in the Establishment, and decline (apparently) to recognize that institution as a church at all. They claim to have secured three distinct and independent lines of a new episcopal succession; and, while claiming all their rights as citizens and Establishmentarians, intend to refuse to recognize in their new order any intrusion of Cæsar or Cæsar's servants in the things of God.

TO THE FRIENDS OF CHRISTIAN REFORM IN WISCONSIN: Our State gathering at Baraboo is near at hand. Said meeting will necessarily consume some money, so, dear brethren, please ask your friends to help make necessary arrangements to meet this financial outgo: especially should the committee on finance make an effort to secure means. The friends at Sharon did nobly last year, and we trust that they will do as well this, and that others will follow their example. A little effort on the part of each will lift the burden, and the Lord will bless your gathering, and make you a means of good to the people of Baraboo.

U. D. LATHROP, Sec'y.

—Bro. I. R. B. Arnold of Sycamore, Ill., is most fertile in inventing methods of presenting the bad case of secretism to the people. He is now prepared to visit communities and give two lectures which are illustrated by means of the sciopicon. The first is upon Hindoo, Egyptian, Grecian and Roman mythology, and fine views, enlarged from photographs by the instrument, of the gods of ancient worship are presented, their history given and worship described. On the following evening the modern

REFORM NEWS.

(Continued from 5th page.)

plish their selfish purposes, would likely be crossed in their worldly interests, have their reputation undermined and be subjected to sore adversity. We have proof conclusive of this in the hesitancy and fear manifested by business and professional men when solicited to encourage in any way the anti-secret movement now in progress.

None, therefore, but men of nerve and ability are qualified to stand up in the presence of these dark associations and testify against their clandestine proceedings. And we hope that the pastors of this town will soon take courage and come to the front, prepared to fight the Lord's battles against those who "love darkness rather than light."

From a survey of the situation it is obvious the anti-secret party has a work of no small proportions to execute. But however small the number engaged in carrying it forward, some of these are, it is true, a host in themselves, and through their agency the lofty temple of secrecy is beginning to totter already; and there is reason to believe that through perseverance it will be razed to its foundation.

Though few of the citizens of Galion attended the sessions of the convention to hear the strong argumentation of the speakers, going to show the impropriety and ensnaring character of lodge associations, a sufficient number was present to report through the community what was said and done. In this way the proceedings of the convention, we hope, will not be allowed to pass off without producing results favorable to the anti-secret cause. Mr. Stoddard thought the commencement of the contest here was as good as the average in other places.

An association was formed subordinate to the National Christian Association opposed to secret societies. Joseph Roe was chosen president; Wm. Oburn, vice-president; and Dr. McFarland, secretary. Now that an agency counter to the conclaves of secrecy has been formed in this section of the country, it is to be hoped that some effective work will be done concurrent with the general effort throughout the country to relieve society of the delusive and blighting influences of these dark associations.

WM. O'BURN.

ELDER RATHBUN IN MICHIGAN AGAIN.

ROLLIN, Mich. Oct. 17, 1877.

EDITOR CHRISTIAN CYNOSURE:— We have just had the Rev. D. P. Rathbun in this place. He gave us three lectures on Freemasonry, and preached on the Sabbath in the Friends' meeting-house.

The M. E. minister, whose church was only a mile from the Friends' church refused to read a notice of Elder Rathbun's lectures.

The first night, Friday evening, there was a small turn out; the next night a pretty fair congregation; a good attendance on Sabbath to hear Elder Rathbun preach; and on Monday evening the house was filled and the people were very much interested with what they heard, with the exception of a few lodge men and their "jacks." To say the least, his labors in this place will have a lasting effect on the minds of the people and that effect will be for good to both secretist and anti-secretist.

A Friend said to me, "This is a victory; a perfect victory." A man said to me, "Money can never pay the damage done to Masonry." I say money can never pay the good done to the cause of truth and righteousness.

It seems to me the Lord has fitted Elder Rathbun to work in this cause as he has no other man to my knowledge. N. WHITE.

—Good Templarism was introduced into Great Britain nine years ago. It is said that there are 300,000 members, and 2,700 lodges in the United Kingdom. The only protest against the order we have seen was from a Baptist minister, which was published in the *Cynosure* about three years ago.



Front view of the CARPENTER DONATION, a fine, stone front building No. 221 West Madison St., Chicago, now occupied by the National Christian Association. The fee simple will be given by Mr. Carpenter if other friends raise \$30,000 by Apr. 1st 1878, in cash or "good, negotiable, interest-bearing notes" to establish a Publishing House and headquarters of the reform. Send donations to the Treasurer at 18 Wabash Ave., Chicago.

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The object of this Association is:—
"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the church of Christ from being deprived; to reform the administration of justice from perversion, and to re-establish government from corruption."

To carry on this work contributions are

solicited from every friend of the reform to aid the Association in either of these ways: (1) to establish a Publishing House and Head-quarters in Chicago; (2) to carry on the general work; (3) to maintain the State agents. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary

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

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The Home Circle.

COULDEST THOU NOT WATCH ONE HOUR?

Thy night is dark, behold the shade is deeper
In the old garden of Getsemane,
When that calm voice awoke the weary sleeper,
Couldst thou not watch one hour alone with me?

O, thou so weary of thy self-denials,
And so impatient of thy little cross,
Is it so hard to bear thy daily trials,
To count all earthly things a gainful loss?

What if thou always suffer tribulation?
And if thy Christian warfare never cease?
The gaining of the quiet habitation
Shall gather thee to everlasting peace.

But here we all must suffer, walking lonely
The path that Jesus once himself hath gone;
Watch thou in patience, through this hour only,
This one dark hour before the eternal dawn.

The captive's oar may pause upon the galley,
The soldier sleep beneath his plumed crest,
And Peace may fold her wing o'er hill and valley,
But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid thee,
With him who trod the wine-press all alone;
Thou wilt not find one human hand to aid thee,
One human soul to compound thine own.

Canst thou forget thy Christian superscription,
"Behold we count them happy which endure?"
What treasure wouldst thou, in the land Egyptian
Repass the stormy water to secure?

And wilt thou yield thy sure and glorious promise
For the poor fleeting joys earth can afford?
No hand can take away the treasure from us
That rests within the keeping of the Lord.

Poor, wandering soul, I know that thou art seeking
Some easier way, as all have sought before,
To efface the reproachful inward speaking,
Some landward path into an inland shore!

The cross is heavy in thy human measure,
The way too narrow for thine inward pride,
Thou canst not lay thine intellectual treasure
At the low footstool of the Crucified.

In meek obedience to the heavenly Teacher
Thy weary soul can only find its peace;
Seeking no aid from any human creature,
Looking to God alone for his release.

And he will come in his own time and power,
To set his earnest-hearted children free;
Watch only through this dark and painful hour,
And the bright morning yet will break for thee.

—Selected.

THE THIN EDGE OF THE WEDGE.

A few years ago, before the death of the late Mr. Mark Lemon, the well-known editor of *Punch*, the writer had the pleasure of traveling with him on the railway from London Bridge to the Three Bridges Station on the Brighton line. Mr. Lemon's request to the inspector, "Let us be alone," secured the compartment to ourselves. This led to much frank and interesting conversation between us. After various topics had been discussed, such as improved dwellings for working-men, the better education of the poor, etc., etc., the writer remarked: "There are many good things you have furthered, Mr. Lemon, by means of your pen, and the shaft of ridicule; but there is one thing in which you have always been on the wrong side."

"What is that?" he eagerly asked.

"You never seem to have lost an opportunity of throwing ridicule on those who desire to uphold the sanctity of the Lord's Day, and who earnestly labor to prevent what you and others wish to see in this country, viz., a Continental Sunday."

Feeling deeply in this matter, I

spoke warmly, and expressed my belief that he, and others who sympathize with him on this subject, were seeking to bring about a state of things in our country which would in the end be most disastrous to our national welfare, and especially prove one of the greatest wrongs ever inflicted on the working classes. Mr. Lemon replied with great frankness:

"Well, now, you speak very plainly; but I like to hear a fellow do so, when I feel sure he is honest and believes what he says, although I differ from him. Go on—I am listening."

The writer continued: "On this occasion I believe the working-men of this country are sounder than most Christians; and they are wide awake to the fact that if the barriers which surround the Lord's Day in this country are broken down, ultimately they will have to do *seven* days' work for six days' pay."

With a smiling face Mr. Lemon said: "Now I will make a confession to you which I have not made to others. Some time ago I got up a petition in favor of the opening of the British Museum on Sundays, and sent it into our printing-office for the men to sign, when, judge of my astonishment, the foreman came to my room and said, 'If you please, sir, do you *press* for the signing of this petition? for unless you do, the men would rather *not* sign it.' 'What in the world do they mean by that? Why it's for their benefit that we want museums opened on Sundays?' 'Well, sir,' replied the foreman 'the men think that would not be the end of it—it would only be the *thin edge of the wedge*, and that before long work-shops, and offices, and all kinds of places, as well as museums, would be open on the Sunday, too.' 'Now,' added Mr. Lemon, 'the petition was never signed. The conduct of the men made a strange impression on my mind, and I honestly acknowledge it furnishes a strong fact for your side of the question.'

From the day of our interview until his death I never heard of Mr. Lemon having penned an unkind line against the promoters of the better observance of the Lord's Day. *Parish Visitor*.

PERNICIOUS READING.

BY REV. ROBERT H. WILLIAMS.

In the circular of one of our most respectable institutions for the education of young ladies we read: "*All pernicious reading will be promptly destroyed.*"

This purpose, entertained by intelligent teachers, suggests a few thoughts appropriate to these times when so many worthless books find their way into the hands of the young.

The press in its infancy sent forth that which was wholesome and pure. Its first issues were the Bible, religious tracts and books. In some

countries, as in England, a license was required of the publisher, as a guarantee that the book would not be objectionable in character. And when the restrictions were removed, and the vile published with the same freedom as the good, the church raised her voice, as the General Assembly of the Church of Scotland, in the condemnation of Kant and Hume.

The works of hurtful tendency and influence in the past had no fascination for the young. But now an effort is made to interest children in what is erroneous. And the efforts now put forth to circulate books of a dangerous character is to be watched and, if possible, prevented. Upon many books we might write Dante's inscription: "No one who enters here will ever return."

The boy, David Hume, was a believer in the Scriptures until he ransacked the works of infidels to prepare for a debate in which he was to take part. And it is said of Voltaire that when only five years of age he committed to memory an infidel poem and was never able after that to undo its pernicious influence upon his mind. Thousands whose names are conspicuous because of their crimes, have been led away by vile books.

Thomas Chambers, an officer of the British government, says that all the boys brought before the criminal courts can ascribe their downfall to impure reading. Indeed, when we know that the wise and serious have not been proof against dangerous books, why should we think that the young may indulge in such reading without injury?

Wilberforce, speaking of the effect of the works of Lindsey upon his own mind, thus wrote: "It was a foolish curiosity, and I was obliged to stop when I had proceeded a little way in the second volume; for, though I was sensible of the sophistry and effrontery of many of his arguments and objections, yet somehow my mind was entangled and hurt, and after I had put the book away it was two or three days before I was composed again."

After Theodore Parker had given up the Scriptures as a divine revelation, he still held to the authority of Christ as a divine teacher, until the reading of Strauss set him adrift even from this doctrine. And Robert Hall tells us, in one of his sermons, that after the reading of a certain work "he could scarcely go through the usual devotional exercises of the sanctuary."

But the destruction and suppression of dangerous books will not effect a cure, unless there is a substitution of something positively good. Good books must take the place of the vile; and they must be attractive in matter and in style, to supplant those hurtful in their influence.

And this is not all. There must be the cultivation of a taste for such books as will improve both mind and heart. Access to good libraries

is of the greatest importance in the cultivation of this taste. A public library to which the young are invited is of incalculable benefit. The Sunday school library, too, has much to do in the cultivation of this taste. For this reason the books ought to be selected with care, and every inducement offered to satisfy the wants of youths advancing in intelligence. And no better way for the cultivation of this taste can be adopted than for parents and teachers to recommend good books and to encourage children to form libraries of their own. If every pastor in the land would, sometime during the year, deliver lectures on books, reading, and kindred subjects, he would help the cause of truth to a degree that he cannot now estimate.

Every child stimulated by such advice to lay the foundation of a library of his own, will seek such books as he would not at a future day wish to cast out. And the books thus collected will be appreciated as no other books can be, and will be read and re-read until the owner becomes master of his increasing possessions.—*Rev. Robert H. Williams.*

PROVERBIAL PHILOSOPHY.

"To make a virtue of necessity" comes from Chaucer, the father of English poetry, and a man of infinite wit; and to him can be traced the saying, "In at one ear, out at the other;" though in the quaint language of the day he said: "One ear it heard, at the other out it went." The proverb, "Man proposes, but God disposes" comes from Pier's Plowman's Vision, a better later poem; and "Of two evils, the less is always to be chosen," and "When he is out of sight, quickly also he is out of mind"—the originals of "out of sight, out of mind," and "of two evils, choose the least"—are from Thomas a Kempis. Thomas Tusser gave us "The stone that is rolling can gather no moss," "Better late than never," "It is an ill wind that turns none to good," "Christmas comes but once a year," "Safe bind, also find," "Look ere thou leap, see ere thou go," and "Such master, such man." Chaucer died in 1500, a Kempis in 1471, and Tusser in 1580; so that these are venerable remains.

Cervantes says, "Every one is the son of his own work," and tells of "A face like a benediction." It was Sir Edward Coke, the great lawyer, who said "a man's house is his castle," and Christopher Marlowe, the founder of the great English drama, that wrote of "Infinite riches in a little room," and of a man who was "More knave than fool." It is also to him that we are indebted for "Love me little, love me long."

It is John Milton who tells of "Dark with excessive light," "A heaven on earth," "All hell broke loose," "Heaven's last, best gift," "A wilderness of sweets," "Moping melancholy and moonstruck mad-

ness," and "Evil news rides past while good news waits."

It was from John Dryden that we received "None but the brave deserve the fair," "Pity melts the mind to love," "Honor's but an empty bubble," "All delays are dangerous in war," and "A knockdown argument; 'tis but a word and a blow."

GOSPEL TEMPERANCE.

Never, perhaps, has the cause of temperance awakened so deep an interest as at present. There have been former excitement, like fires blazing over the light grass of the salt meadow lands; men have attempted self-reform by the power of will, which has snapped under the storms of temptation. But now the great idea and fact is that in Christ, the Saviour, there is indeed a deliverer, who does save from sin those who trust in him. Here, indeed, is hope even unto the uttermost. No reform built on any other foundation than the Rock of Ages can stand.

Children's Corner.

A CHILD'S PRAYER.

Lord, look upon a little child,
And teach me how to pray;
Make me obedient, gentle, mild,
And lead me day by day.

Keep me from every thought of harm,
From every thought of ill;
Protect me with thy guiding care,
And make me do thy will.

So as I grow up, year by year,
May I increase in grace.
That when my work is finished here,
I may behold thy face.

Lord, without thee I could not live,
Without thee, fear to die;
O, then thy blessed Spirit give,
When my last hour draws nigh.

E. I. TUPPER.

BEANS WILL OUT.

[Concluded].

"Just as I got into the lot, the drums began to roll and the fife to send its piercing martial strains, a half-mile off, into my ears, and I fairly beat the air with my hoe in determination to run away and go down where all the boys were and hide myself in the crowd. But then what should I tell father at night about those beans? I wished that there was not a bean in the world. Just then a naughty thought came into my mind; I don't know how it got there, but it was there, and took full possession of my will; and under its power I took my bag of beans, went down to the edge of the swamp, found a large flat stone, which I lifted up, dug a great hole where the stone had lain, and dumped all my beans into that hole, put the stone back as it had lain before, and started off through the corn-fields, across the plowed ground and the grassy plains, bound at all hazards to have my 'training-day.'

"And I did have it, though I was not as happy as I thought I should be. I knew that there must be a sequel to my planting beans, though what that sequel should be I could not imagine. One thing I had determined upon—and that was, not to tell a lie, whatever occurred. Just then I met my father, and he asked me if I planted the beans. I

told him, 'Yes, sir,' and that I had planted them all. That was a lie, because I intended to deceive him. But I then thought that it was not a real lie, because I had planted them, as you know, under that large flat stone.

"Well, training-day passed by, very much like all other training-days of my childhood, (they don't have such days now) and the summer wore away, and my father and I hoed the corn, where the beans should have been—but not a single bean came up! Father asked me again if I planted beans in that lot?—and I told him that I did—for the swamp and the flat stone were in the same lot as the corn. Then he said that the beans must have been too old, and that he would be sure of better seed next year. I supposed that this would end the whole subject forever, and that I should never be found out. But God had me in his loving care, and would not allow me to succeed in my disobedience and falsehood. Some time after, when we were hoeing that corn the third time, my father, while walking near the boundary of the lot, discovered a large circle of beans, springing up and growing around the edge of that large flat stone. He said nothing about it at the time. He wanted to deliberate in regard to the best method of handling the subject, and see what I would do, as he afterward told me. He did not think that I would tell a square falsehood. If I should do it, he had determined to punish me. He would see. So at evening, when we were all at home, he asked me if I planted those beans as he had directed—between the hills of corn? That caught me; and blushing, as it seemed to me, until all the black hair on my head turned red, I replied: 'No, sir!' and then told him all the story, and begged of him to forgive me. He talked with me awhile about deceit and disobedience, and then prayed with me, and blotted out all the sin, so far as it had been against him, forever.

"But I have never forgotten those beans, nor that way of planting them. They were covered, but they would not stay covered. And so it is with all wrong in the case of boys or men. Sooner or later, all iniquity, all falsehood, all wrong shall be discovered. 'He that covereth his sins shall not prosper.' And remember, children, if the love and mercy of our Heavenly Father shall fail of keeping you from doing wickedly, however you may succeed for a time in hiding wickedness, the fiat of Jehovah has gone forth: 'Be sure your sin will find you out.' And hold also in fond memory that other blessed truth for us all, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' So your grandfather forgave me and so God will forgive us all."—Church Union.

THE GULF STREAM.

There is a river in the ocean. In the severest drouths it never fails, and in the mightiest flood it never overflows. Its banks and the bottom are of cold water, while its current is of warm. The Gulf of Mexico is its fountain, and its mouth is in the Arctic seas. It is the Gulf Stream. There is in the world no other so majestic a flow of water. Its current is more swift than the Mississippi or the Amazon, and its volume more than one thousand times greater. Its waters, so far as the Carolina coasts, are of indigo

blue. They are so distinctly marked that the common sea water can be traced with the eye. Often one-half of the vessel may be perceived floating in the gulf stream water, while the other half is in the common water of the sea, so sharp is the line and the want of affinity between these waters; and such, too, the reluctance, so to speak, on the part of those of the gulf stream to mingle with the common waters of the sea. In addition to this, there is another peculiar fact. The fishermen on the coast of Norway are supplied with wood from the tropics by the gulf stream. Think of the Arctic fishermen burning upon their hearths the palms of Hayti, the mahogany of Honduras, and the precious woods of the Amazon and the Orinoco.

REMEMBER THIS.

Children, when any little boy or girl is always talking to you about the faults of others, you may be sure that they are in the habit of talking to others of your faults. Reprove such, and if you cannot reform them, shun them.

Ben Jonson—"rare old Ben," his friends called him—an English dramatist, cotemporary with Shakespeare, used to dress shabbily. Being informed that Lord Craven would be pleased to see him, Ben went to his lordship's mansion. The porter, not liking his looks or dress, refused to admit him. Rough language and much noise attracted the nobleman to the door.

"I understood," said Ben, "that your lordship wished to see me."

"You, friend! Why, who may you be?"

"I am Ben Jonson."

"No, no, you cannot be the great author who wrote 'The Silent Woman!' You look as if you could not say 'bo' to a goose."

The dramatist, looking straight at the nobleman's face, with a comical air, cried "bo!"

"I am now convinced," said his lordship. "You are Ben Jonson."

The Sabbath School.

LESSON XLIV.—Nov. 4, 1877.—PAUL BEFORE FELIX.

SCRIPTURE—Acts 24: 10-25. Commit to memory vs. 22-25.

GOLDEN TEXT.—"And as he reasoned of righteousness, temperance and judgment to come Felix trembled." Acts 24: 25.

10. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13. Neither can they prove the things whereof they now accuse me.

14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16. And herein do I exercise myself to have always a conscience void of offence toward God and toward men.

17. Now, after many years, I came to bring alms to my nation, and offerings.

18. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19. Who ought to have been here before thee, and object, if they had aught against me.

20. Or else let these same here say, if they have found any evil-doing in me while I stood before the council,

21. Except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead I am called in question by you this day.

22. And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25. And as he reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

BIBLE HELPS.

If this people go up to do sacrifice in the house of the Lord at Jerusalem. 1 Ki. 12: 27.

You shall worship before this altar in Jerusalem. 2 Ki. 18: 22; John 4: 20.

"I confess unto thee."—Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. Mat. 10: 32; Ps. 119: 46.

"Law and in the prophets."—If they hear not Moses and the prophets neither will they be persuaded, though one rose from the dead. Lu. 16: 29, 31; Is. 8: 20; John 5: 39; Acts 17: 11.

"Hope toward God."—I stand and am judged for the hope of the promise made of God to our fathers. Acts 23: 6; 28: 20.

"There shall be a resurrection."—All that are in the graves shall hear his voice, and shall come forth. John 5: 28, 29, 11: 24; Dan. 12: 2; Phil. 3: 21; 1 Cor. 15: 13; 1 Pe. 1: 3.

"Conscience void of offence."—I have lived in all good conscience before God. Acts 23: 1; 2 Cor. 1: 12; 2 Tim. 1: 3.

"I came to bring alms."—Acts 11: 29, 30; Rom. 15: 25, 26.

"And offerings."—Acts 21: 26.

"Purified in the temple."—Acts 31: 26-30.

"This one voice."—Acts 23: 6.

"Having more perfect knowledge."—Expounded unto him the way of God more perfectly. Acts 18: 26.

"To give him liberty."—Julius courteously entreated Paul and gave him liberty to go to his friends. Acts 27: 3; 28: 30.

"Felix heard concerning the faith."—But when they have heard Satan cometh immediately, and taketh away the word. Mark 4: 15; Acts 4: 4; Eph. 1: 13.

"Righteousness."—Prov. 16: 12; Is. 45: 24; 64: 6.

Add to knowledge temperance. 2 Pe. 1: 6.

"Judgment to come."—God shall judge the righteous and the wicked. Ec. 3: 17.

For all these things God will bring thee into judgment. Ec. 11: 9; 13: 14; Hab. 6: 2; 2 Cor. 5: 10.

"Felix trembled."—All the people that was in the camp trembled. Ex. 19: 16; Ez. 9: 4; Jer. 23: 29; Hab. 4: 12.

"I will call for thee."—Then shall they call upon me but I will not answer. Pr. 1: 24 33; 27: 1; Ec. 9: 10; Is. 55: 6; Lu. 18: 24, 25; 17: 26 29; Heb. 3: 7, 18.

OUR FOREIGN LETTER.

The Hanseatic League and its Remnant, the Free Cities of Germany—Lubeck brick—Hamburg's Commerce and St. Nicholas Tower—Bremen—Walks of Peace for Walls of War—Human Relics from former Centuries—Weeds in Gardens and Character—Growth of German Cities—Protestantism and Commerce—Curiosities in Architecture and Windows—A Birch tree on Prophecy—Cologne and its Cathedral—The Poetry of Travel—Heidelberg and the Rhine.

I left Copenhagen of the afternoon of the 10th of July on a neat little steamer, which steamed along for a time in plain sight of the southern coast of Sweden. A pleasant voyage of sixteen hours on the Baltic and I reached Lubeck, the smallest of the three Hanseatic cities of Germany, containing about 45,000 inhabitants. The "Hanseatic League" of history, formed in the 13th and 14th centuries, once comprised many of the principal cities of North Germany. Of these cities, Hamburg, Bremen and Lubeck, which I name in the order of their size and importance, alone continue independent. If I am not misinformed they are integers of the German Empire, just as is Bavaria with its king, or Baden with its grand duke. At each of these free cities my baggage had to pass under the eyes of custom house officials. In going through other portions of Germany, as from Saxony to Prussia, or from Baden to Wurtemberg, no such formalities are observed.

Each of the places referred to is a commercial city. They lie in a line running from northeast to southwest and are distant from each other only a few hours by rail. Bremen, the farthest west, is near the mouth of the Weser. Hamburg has a like situation on the Elbe, and Lubeck is near the head of a bay of the Baltic. The antiquated appearance of the latter is its main attraction. Formerly long the head city of "the league," it was of great importance. Brick building was practised then with great care and the result is that Lubeck is to-day a well preserved, mediæval city, similar throughout, having lofty towers, fortified gateways and no end of antiquated, gabled houses. I noticed a number of brick houses there very prettily embellished with bricks of different colors having polished enameled edges.

Hamburg proper has 264,000 inhabitants, or including its suburbs, 420,000. It is the first commercial city of the continent and the fourth of Europe, Great Britain claiming the first three, namely, London, Liverpool and Glasgow. On the south side of Hamburg is the broad Elbe with a forest of masts, and on the north side is the little river Alster, which forms a basin or little lake of quadrangular shape within the city. This tiny inner lake, called the "Binnen Alster," is flanked on three of its four sides with tree-planted avenues, along which rise stately mansions and hotels. It is the gem of the city. At night when its smooth surface reflects the light from the windows of the magnificent buildings which nearly enclose it, the spectacle, as one can readily imagine, is brilliant and charming. Hamburg is a handsome city and presents a more modern appearance than most German towns. As buildings in this country are not torn down so long as they can still do service, Hamburg's fine appearance may be partly due to a fire that in 1842 completely destroyed at least one-fourth of the city. In its church of St. Nicholas, Hamburg claims to have the loftiest tower in Europe. Authority that I have generally found pretty correct, makes it second to the new tower of St. Owen at Rouen, which is 492 feet high. But a respectable appearing Hamburg gentleman took great pains to inform me that these figures were incorrect. He explained that the height of the French Cathedral had been given in French feet, which, he said, are a little less than English feet; that the Hamburg cathedral was 484 English feet high; and then he presented a formidable printed list in which the various heights of all the high buildings in Europe were given in metres, and this new tower of St. Nicholas led the list. He may be right, if so Strasburg stands third (466) and Rouen second. This jealousy on the part of this gentleman is quite pardonable, when it is remembered that the Cologne Cathedral is fast approaching completion and that when in four years her two towers shall look down from the still loftier height of 511 feet, the glory of Hamburg will be eclipsed.

Bremen is pleasant place of 102,000 inhabitants, lying in a sandy plain on both banks of the Weser. Like many of the large cities of north Germany, Bremen has its new quarters tastefully built, and its old city, which is interesting but not showy. Like many other cities, also, her walls and fortifications, thanks partly due to the improved system of modern warfare, have given place to pleasant shaded walks and pleasure grounds called "Wall-Aulagen." These Wall-Aulagen are a marked feature also of Hamburg, Frankfurt, Leipzig and some other

places; but in no city are they quite so lovely as Bremen. In every case also they are more or less in the heart of their respective cities, enclosing and separating by a belt of trees the inner and original city from the newer and often larger surrounding portions. It is exceedingly delightful to come suddenly upon them and to walk along their winding paths under the shade of trees, where once were uninviting walls, and to see river-like lakes with grassy banks substituted for broad moats. They differ from parks in this, that they are long and narrow and occupy no particular spot or locality, but are in a sense, alike near to every quarter of the city.

In the Bremen cathedral in a little room called the "Lead allar," where the lead for the roof was melted, are nine mummies in a good state of preservation. The oldest was of a workman killed, I believe, by a fall from the cathedral 450 years ago. Two others were a general of the Thirty Years' War and his adjutant, a fourth was of a countess who flourished say two hundred years since, and a fifth was a student killed in a duel sometime during the last century. Some 4 or 5 years ago some poultry and a turtle were suspended in this room, and they hang there dried, showing that the vault still possesses the power of preserving bodies from decay.

A little garden well over-grown with weeds that I observed in the outskirts of the city, proved to me (perhaps I ought not to say it) a very pleasant and forcible reminder of America. I can pay no higher compliment to the farming and gardening of Germany than to say that with this exception I recollect to have seen no weeds in any of the cultivated fields. As one thing suggests another, I might add also that the only example of rowdyism which it has been my lot to witness in Germany, was exhibited by a few German-Americans recently landed on a visit to fatherland, and who took cars at Bremen for Hanover. With a fair amount of insolence and independence, they thought they could act here as at home. One of their number being summarily ejected from the cars, they cooled down somewhat, greatly to the relief of all near them.

Hanover, I have been repeatedly told, is the city above all others where the German language is spoken in its purity. The city is irregular in its shape, but appears well and has many handsome buildings. As it and other cities of north Germany have increased rapidly of late years a few statistics may be interesting. Hanover has gained 100,000 since 1837; it then numbered only 27,000. Leipzig has increased 82,200 since 1834, and Berlin 657,634 since 1840. Dresden, Hamburg and Bremen are also growing cities, but their rate of increase I have been unable to ascertain.

I have not been able to acquire the highest respect for the Protestantism of Germany; and yet such as it is, where it most abounds, there is the most enterprise and prosperity, and that too when the fertility of the soil, if anything, is in favor of the more Catholic districts. I saw more shipping and commercial life exhibited at the pier of Dresden on the little Elbe than upon all the broad Danube from Linz to Vienna.

Hanover is rich in picturesque and antiquated houses. I have referred to such buildings frequently, but I find them difficult to describe. Some of them are almost fascinating they are so strangely odd, and they are confined to no one city or place, but are scattered everywhere. Sometimes I come across a narrow street of old buildings with projecting stories; the second story projecting from one to several feet over the first, and the third in like manner over the second, and fourth over the third. Some have antiquated stone ornamentations embellishing the whole front of the house. Many have intricate frame work composed of moderate sized timbers, which are exposed to view and describe all sorts of triangles and other geometrical figures, the space between beams being filled with stone and brick. I need not add that the fronts of such buildings are usually homely enough. The architects of these old houses believed in plenty of light. The array of windows in them is very striking.

This is the more noticeable on account of the European way of hanging windows. They are all on hinges and usually open outwards. An iron hook holds them open at right angles with the face of the house. This is necessary else one window would trespass upon another, the spaces between the windows being frequently less than eighteen inches. The aspect of one of these streets on a warm day, when its thousands of wing-like windows are all extended, is curious enough. Wearing an unusually airy, insect like appearance, the buildings seem to have become suddenly metamorphosed and to be all ready to fly. One building with high roof and gables I noticed particularly, had four tiers of windows in the side of the house and five tiers in its roof. That is, in a house of nine stories high, over half of the number were above the eaves. This case was exceptional, but illustrates a general peculiarity, namely, high roofs. In the villages I have often seen buildings whose eaves were within eight

feet of the ground, which had two and three courses of windows above them. Some of the windows in the roofs are of good size, oftener they are small. Sometimes there is nothing about them to attract attention, and then again they are quaintly peculiar. Occasionally they are mere openings hardly worthy of the name of window. Let me give a little idea if I can of one kind of these last named apertures, which are to be seen throughout Germany but are more common to Bavaria. They are several feet in width but only about twelve inches in height. The roof of the house seems neatly sprung up a little so as to admit and cover them. The base of the window is a straight line, its sides and top a compound curve. Sometimes you can fancy these windows as so many eyes good-naturedly blinking at you, and then again they seem more like ill-developed mouths commendably endeavoring to smile.

In a little grave yard back of a small church in Manon Strasse, Hanover, is a tomb whose occupant died, if I remember the date rightly, in 1782. On the tombstone is the strange inscription in German cut into the stone: "This grave shall never be opened." An irreverent birch tree, now some eight inches in diameter, has taken root and sprung up among the foundation stones of the monument, wrenching them asunder, and has already inclined upon one edge the cubical block which forms the upper portion of the monument. By the growth of the tree the tomb is slowly but surely being opened, in fact it may even now be said to be in that condition and nobody interferes or cares. This spectacle much interested me. Strange it seemed that a tree should thus turn iconoclast or tomb-desecrator, but stranger still that the object of its attentions among the many monuments there should be this particular one with its strange inscription.

I can only add a word about Cologne. As I approached it I thought it a very imposing city. It is still a walled town and has a population of about 130,000. Admirers of its cathedral claim this to be the grandest gothic edifice in the world. Externally it is truly a magnificent building. Internally I thought it inferior to both the Milan cathedral and St. Owen at Rouen. Many workmen are busy completing its magnificent towers. The country around Cologne is level, resembling the Roman Campagne. Like St. Peter's at Rome, the Cologne cathedral towers above all, and when the departing traveller sees the city slowly sinking into insignificance, and finally disappearing from view, the majestic cathedral still looms up like a grand giant and appears hardly any the smaller for the great distance that intervenes.

Of the three days' boat travel and stoppings between Cologne and Heidelberg, I have neither time nor inclination to speak. Why should I attempt to describe the superb views from the Drachenfels and the Oelberg, and from the fortress Ehrenbreitstein, or the varied scenes which greet the eye as one ascends the "wide and winding" river? The theme has been too well and too oft handled by both writers and poets. Others may continue to write of the fields of wheat and hill slopes green with vines, of cliffs and densely wooded walls of green, of fair Bingen and Coblenz. They may tell also of ruined castles and numberless legends of strange interest; they shall not tempt me—it is enough for me to say, "it was the Rhine." In closing I will just say a word of Heidelberg. It may be because I am better acquainted with it; but in returning to it after some weeks of absence, during which I have had opportunity to see many of what are called the most attractive places in Germany, I cannot but say that to my mind Heidelberg is a little the loveliest of them all.

B. T. PETTENGILL.

—The Permanent Exhibition Company has become a permanent failure. It has appointed a committee to compromise with creditors, who are said to be willing to accept 50 per cent. The debt of the company amounts to \$264,000—\$180,000 due the Centennial Board of Finance. Thus with the failure and disgrace of Mr. Morton, its president, this enterprise, which until recently had a bright prospect of success, has gone into bankruptcy and dishonorable settlement. It was to be an experiment of Sabbath desecration on a large scale. But it is another instance of the folly of opposing God's laws.—*Telescope.*

—Judge E. C. Bronaugh, says the *Portland Oregonian*, has attached to his watch chain a little amulet or charm, which aside from its peculiar history, is very pretty in itself. It is nothing more or less than a petrified rosebud. During the rebellion, a young nephew of Judge Bronaugh, while in one of the Southern States, wrote home to his mother, and enclosed in the letter a rosebud. The letter arrived safely at its destination, and after having been perused, was laid aside with the rosebud in a drawer, where it remained for eight or nine months. When the drawer was over-

hauled and the letter again brought to light, the rosebud it contained was discovered to be petrified. The Judge's aunt recently sent the stone to him at this place, and he placed it in the hands of a jeweller for the purpose of having it fitted to carry on his watch-chain. The petrification was so very hard that while trying to drill a hole in it two or three tools were broken before the object was accomplished. It is a perfect rosebud, and so well preserved that the finest fibres can be seen. What peculiarities of air, earth, or water could have changed the tender rosebud into a hard, almost diamond-like substance in the short space of nine months is to us a mystery.

—Dr. Montfort, of the *Herald and Presbyter*, has returned from a trip in Eastern lands. He believes that the destruction of the Turkish rule would prove a great blessing in the future, and thinks a mighty struggle between freedom and the papacy is impending. There would be much suffering, but of its happy ending he had no doubt.

—The contraction of the currency of the United States since 1875 has been enormous. On the 20th of June of that year there was currency outstanding \$2,003,356,679 15, not counting \$100,000,000 more that was in the treasury of the United States. Now, however, there are in circulation \$900,000,000 including gold, greenbacks, national-bank notes, and fractional currency.

—Rev. George Muller's first sermon in this country, in the Brooklyn Tabernacle, was on prayer. To be effectual, prayer must be (1) the prayer of faith; which he defined to be the spirit that receives what God says to be true, without questioning it; (2) spiritual, the primary object in prayer should always be the glory of God; (3) in Christ's name, on the ground of the merits and worthiness of the Lord Jesus Christ; (4) faith in both the willingness and the power of God to grant our requests; (5) patience: "We have just quietly to continue in prayer until God gives the answer."

Religious Intelligence.

—A new Wesleyan annual conference has been set off in Iowa, including all the north-west part of the State west of the Cedar river and north of the Chicago and Northwestern railroad line.

—The Illinois conference of the United Brethren church met September 19th near Smithfield, Fulton county. Strong resolutions against intemperance and tobacco were passed. The North Ohio conference of the same denomination at its late meeting, among other reform resolutions passed the following:

"WHEREAS, We as a church stand opposed to combinations of oath-bound secrecy, and regard the principles of these organizations antagonistic to civil government and wholly incompatible with the religion of Christ; therefore,

Resolved, 1. That we hereby express our approval of the action of the late General Conference relative to our own law on secrecy, and that we will be kind, firm and rigid in enforcing the same.

2. That we recognize in the National Christian Association Opposed to Secret Societies an arm of power in the extinction of these organizations, whose existence are only a bane to Christianity, and that we give it our sympathy and hearty cooperation in its endeavor to rid the nation of this element of destruction.

3. Regarding freedom of thought and speech as sacred privileges, and allegiance to civil government a duty, we will condemn every institution which attempts to fetter these rights and prevent the discharge of duty of man to man and to God, and that we will labor and pray for the advancement and triumph of sacred truth.

—The Scottish Missionary Colony of Livingstonia, on the shore of Lake Nyassa, west of Mozambique, is very successful. The slave trade, once so prosperous in that city, has been nearly suppressed. A daily religious service has been kept up with the natives, and a school has been established with a regular attendance of over twenty pupils, children and adults. All this has been effected in a region where the English universities made a lamentable failure a few years ago, and the work is as yet in its earlier stages. Africa is getting better understood, and the worst mistakes of the old time explorers and teachers are not likely to be repeated.

—The oldest church in the Christian world is said to be at Orleansville, in the diocese of Algiers. It was erected A. D. 323, soon after the conversion of Constantine, as has been recently ascertained from an inscription on the pavement of the church.

—There are 3,509 congregational churches in the United States; 361 were founded since 1874. During the same time 177 have been dropped from the list. The church members number 350,658, with an average annual increase of 8,993. In the Sabbath schools are 405,092. The benevolent contributions from 2,635 churches is \$1,278,252, and the estimated church expenses are \$4,000,000; and there are 2,371 Congregational ministers engaged in actual service.

—A Free Baptist minister reports a falling off in his denomination as follows: In 1873 the total membership of Free Baptists in Iowa numbered 2,645; in 1877, 2,556, a falling off of 89. In New Hampshire in 1873, there was a membership of 9,044; in 1877 it stands at 8,009, a falling off of 235. In Vermont, in 1873, there was a membership of 3,124; in 1877, only 3,017. In Michigan, in 1873, there were 3,676 members; in 1877, 3,483. In 1873 Wisconsin had 2,864; in 1877, only 2,195, a loss of 669. In Maine, the great stronghold of Free Baptists, the gain in four years has been only 171. During the last four years the denomination has gained only 1,170 members, leaving out some General Baptist Associations usually reckoned.

—The annual meeting of the American Missionary Association at Syracuse, N. Y., this week promises to be one of unusual interest, judging from the array of speakers who are expected. Rev. Joseph Cook, Rev. Dr. Noble, Rev. Washington Gladden, Rev. J. E. Rankin, D.D., Rev. M. E. Strieby, D.D., Rev. S. W. Smart, D.D., Rev. Temple Cutler, Rev. Wm. M. Brown, Rev. Geo. Harris, Rev. Wm. E. Park, Rev. M. M. G. Dana, D.D., Rev. L. D. Bevan, D.D., A. S. Barnes, Esq., and others, are announced.

—Rev. D. S. Kinney, connectional agent of the Wesleyan Methodists passed through Chicago last week. He reports all the annual conferences practically unanimous in respect to their rule excluding secret lodges. In Wisconsin where temperance secretism is very strong trouble was feared, but the truth was victorious and the conference was as one man in sustaining the testimony.

—Rev. J. E. Roy, secretary of the American Home Missionary Society in Chicago, does not fully recover from his sleeping-car accident of more than a year ago. He sued the company and got judgment for damages for \$10,000. The case was appealed and as both the State and Supreme courts are some two years behind, the delay may prevent his ever having any benefit from the suit.

—The five hundredth anniversary of the Pope's condemnation of John Wyckliff was held at Exter Hall, London, on the 11th of June. Canon Farrar moved the following resolution: "This meeting desires most devoutly to record on this five hundredth anniversary of John Wyckliff's condemnation by the Pope in five Bulls, addressed to the King, Parliament, University, Primate and the Bishop of London, on the 11th of June 1377, its exalted thanksgiving to Almighty God, for the heroic, sublime and unparalleled labors of this one foremost scholar, patriot, divine, statesman and philanthropist, which he continued for thirty years, almost single-handed against all odds, till his peaceful death, at his rectory in Lutterworth, in 1384, having resulted, under the divine blessing, in (1) the establishment of our national independence; (2) the restoration of our primitive faith; (3) the translation of the English Bible; (4) the formation of our liberties; (5) the formation of our language; (6) the creation of our literature and science; and (7) the consequent and ever-increasing greatness of the British Empire and of the English people, and calls upon the nation to glorify God in his honored servant."

—The second biennial conference of the United States Evangelical Alliance will be held in the First Presbyterian church, Detroit, Michigan, October 30th and 31st and November 1st and 2d, 1877. The programme is as follows: Tuesday, October 30th.—Evening: Address of welcome, by Rev. Z. Eddy, of Detroit, and responses by delegates. Wednesday, History and Purposes of the Alliance, Use and Abuse of Denominationalism, Mohammedanism and Human Rights, Denomina-

tionalism in its Relation to Christian Union, Home Missions—Co-operation among Denominations. Thursday, Relation of our Institutions of Learning to the Christianity of our Country. The Religious Press—Its Mission, Religion and Politics. The Influence of Foreign Missions on our Christian Civilization. Education as a Means of Evangelizing the Nation. Friday, The Tendencies of Modern Thought as Related to Romanism and Rationalism. Modern Literature as Affected by Rationalism. The branches of the Evangelical Alliance throughout the United States are earnestly requested to send delegates to this conference.

News of the Week.

—The County "Ring" which has been indicted and tried in this city for fraud and swindling in their management of Poor House and other contracts, were acquitted last Saturday. The evidence of crime was apparently complete but the verdict turned on some minor and technical issue.

—The situation in France is given in the following: A committee of Senators of the Left estimates that after the second balloting and the result in the colonies is known, the Republicans will have 335 in the Chamber. The committee also protests against the revival of the system of official candidatures in the late election. A further denial is given to the statement that the ministers intend to resign. It is added that the ministers have not for a single moment entertained the idea of resigning any more than the President has thought of separation himself from them. Minister Fortou, receiving the prefects today, explained to them in the name of the government, that the electoral struggle, which had gained fifty seats for the Conservatives, would continue on October 28th, at the second balloting, and on November 4th at the election of the Councilors General, under precisely the same conditions as it was entered upon. It seems certain that Gambetta is strenuously endeavoring to unite all the factions of the Left into a single group.

—The Russians in Armenia have gained a most signal victory. On Monday Oct. 15th a Russian division turned Mukhtar's right, and Monday Gen. Heymann, with 10,000 infantry, carried Olvatepe, the key of the Turkish position, by assault, cutting the Turkish army in two. The center and left wing, under Mukhtar himself, retreated upon Kars, pursued by Gen. Heymann and harrassed in the flank by Gen. Lazaroff, but succeeded in gaining the cover of the fortifications after a fearful rout, during which the Turks lost a large number in killed and wounded, several thousand prisoners and four guns. Three divisions, constituting the Turkish right, had in the meantime been surrounded and attacked and driven from their fortified camp with great loss. Finally, at 8 o'clock Monday night, the remnant of this portion of Mukhtar's army surrendered with 32 guns and a great quantity of material. Among the persons captured are several pashas. Mukhtar Pasha is in Kars. The Russian losses are stated to be relatively light. They have promptly besieged Kars with 70,000 men. Mukhtar Pasha's army at the time of the battle did not comprise more than 40,000 men. Among these were fourteen battalions drawn from the garrison of Kars. The Ottoman field army lost at least one-third of its strength in killed, wounded and captured. A few battalions remain available to retire upon Erzeroum and unite with the troops of the Kurd, Ismail Pasha and those from Prenek form the nucleus of the now army for the relief of Kars.

—Before Plevna activity has been resumed. A telegram dated Poreidin, Saturday, says the Roumanians captured the redoubt on Friday, after three vigorous assaults, but during the night the Turks, collecting all their forces, recaptured it after a most sanguinary contest. It was expected that fighting would continue Saturday. A Russian official account gives the Roumanian loss as five officers and 138 men. Forty Turkish soldiers deserted Osman Pasha's camp and declare that there was so little food in Plevna that the men could only get a pound of bread in twenty-four hours. There were 130,000 men in Plevna who could only be made to surrender by hunger. Russian bulletins from Plevna say the siege operations are progressing. The fire is concentrated upon one point, and appears to have considerable effect. Suleiman Pasha is concentrating on the Lom, in front of the Czarowitz's left wing, with the intention of attacking as the weather permits.

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ITS OBJECT, ORGANIZATION, PLATFORM AND CANDIDATES.

Some of the ablest men in the nation have pronounced our platform the best that has been presented to the American people for the past fifty years. Our Candidates are men of acknowledged ability and honesty, and if every voter in the United States could read this our "POLITICAL TRACT," our Candidates could undoubtedly be elected. One friend pledges a dollar for every other dollar contributed and this 8 page tract costs but \$1.00 per 100, or \$3.00 per 1,000.

TRACT NO. 26.

FREEMASONRY A RELIGION.

This Tract is made up of quotations from Standard Masonic Authors and nothing could more clearly demonstrate the fact that Freemasonry claims to be a Christless and therefore Anti-Christian religion. An 8 page Tract, \$1 00 per 100. \$8 00 per 1000.

TRACT NO. 27.

Duty and Ability to Know the Character of Freemasonry.

Thousands seem to consider it a virtue to know nothing about the character of Secret Societies. This is shown to be a great error if not a crime and our duty to use the knowledge within our reach, especially when of such vital importance, is clearly enforced. A 4 Page Tract, 50 cents per 100. \$4 00 per 1000.

Cynosure Tract No. 28.

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SUPPLEMENT TO THE CHRISTIAN CYNOSURE.

CHICAGO, THURSDAY, OCTOBER 25, 1877.

Secret Societies and how to Oppose them.

Secret societies swindle men out of their money, their freedom and their religion. Their despotic rule is now felt in all our cities, towns and villages.

Wendell Phillips, says of secret societies: "They are a great evil; entirely out of place in a Republic, and no patriot should join or uphold them."

"Considering the great forces which threaten the welfare of the nation in the next thirty years and how readily and efficiently they can use any secret organization, such should not be allowed to exist."

Hon. Charles Sumner wrote from Washington to Samuel D. Greene in January, 1854:

"I find two powers here in Washington in harmony, and both are antagonistic to our free institutions and tending to centralization and anarchy, FREEMASONRY AND SLAVERY; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it. *Masonry seemed to be dead at home, but it is rife here.*"

In 1855 the "Know-nothing" order and its hostility to immigration came before the Senate, when in his speech Wm. H. Seward used this remarkable language:

Secret societies, sir? Before I would place my hand between the hands of other men, in a secret lodge, order, class or council, and bending on my knee before them, enter into combination with them for any object, personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even mockery of my fellow men.

Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my conscience to their keeping! No, no, sir. I know quite well the fallibility of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave.

The Freemasons boast over half a million members in the United States. Their Councils, Encampments and Commanderies, their bewildering titles, their drilled battalions, equipped and armed, fear not to crowd our streets. A half dozen orders or more have fastened upon the temperance movement which lifts them into recognition. Railroad employes have four distinct organizations. Nearly every trade and some of the professions have their secret unions, brotherhoods and orders. Others are for work in politics and for intimidation at the polls. Under the supervision of her priests and Jesuits the Romish church nurses several more. Our young men in college are beset by them. Yet others seek to break up our Republic and establish imperialism; others, the supremacy of the educated and landed classes; others still, to overthrow all vested rights in property, and all distinctions in society. Others erect a bulwark against the poor of other nations, while yet others are engaged in bringing them here. From this hall issues a crowd ready to fight for the name of Protestantism; from another opposite comes a secret society whose armory is the pavement and whose heart is in Rome.

The Vatican visitor is thrilled and horror-stricken with the agony of the wretched Laocoon and his sons, cut in stone (One of the best known relics of ancient sculpture, representing a father and two sons writhing in the embrace of horrible serpents, casts of which are found in the leading galleries of art everywhere.) The monster serpent of the lodge, from the dragon-flood of ages, has seized upon our Laocoon, the Family, and its two children the Church and the State. Every secret lodge, every secret oath rives the live-oak of the household bond; all social ties are wrenched and strained in the folds of the monster. On this side is the Church. Armed Knights in brilliant trappings and with marshall tread force open her doors and demand a blessing. In the mouth of one great denomination a grand chaplain has fastened his curb; another is being sawn asunder for her testimony for Jesus; another is

bitten and the pallor of spiritual death is settling upon her; not one but writhes and quivers under the torture. There is the State. Its highest officers may stand only by sufferance in the presence of the lodge. Knight Templars defy her laws and trade unions her armies. A Masonic orator boasts of the power of secretism to hold and manage the nations, and follows with these three statements which are lauded and sent to the printer by the Grand Lodge of Illinois:

1. "That Masonry numbers, to-day, more than a million votaries, representing the best classes of all the civilized nations of the world. 2. That with these are already embraced many of those occupying the highest official positions of all governments. 3. That this number is being rapidly augmented, and will continue to increase UNTIL EVERY CROWNED HEAD, EVERY PRINCE, EVERY MINISTER, EVERY PRESIDENT AND CABINET SHALL FEEL AND ACKNOWLEDGE HER SECRET, SILENT INFLUENCE AND POWER."

Can the march of this host of lodges be stopped? Popery grasped the world but could not hold the Waldenses in their valleys. Slavery seized our country but the principles of the despised Abolitionists at last triumphed like David.

Reader, you want to know more of the movement against secretism. Are you a voter? You ought to read the platform of the American party. You ought to know at least what influences are at work in your own caucuses and county offices to defeat the will of the people, to screen defaulters, and open jail doors.

There is an easy way to it. Read the *Christian Cynosure*.

Are you a Christian? You should know what the churches and Christian organizations are bearing. You ought to know how the Methodist Bishops stand; how the Congregational Council is run; how Presbyterians and Baptists are intimidated; how the Friends toil to keep out the false oaths, and the Wesleyans to strengthen their godly testimony; how the United Brethren maintain the noble action of their General Conference; how the Free Methodists and Dunkers make seceders; and how staunchly the Presbyterians, United and Reformed, stand the storm.

You will find the record in the *Cynosure*.

Are you a professed opponent of secretism? Grieve, pray, fight no longer alone. Read how your brethren have united, and meet yearly from all parts of the land. Read how thirteen States, and numerous counties, cities and villages, are organized to work against the lodge. Read how our self-denying lecturers are awakening the people, while they are mobbed, egged, stoned, poisoned, slandered,—and yet glory in their sufferings for Christ. Read how a skillful Mason, repenting of his wicked oath, is rousing thousands to the evils of the order, and displaying its every secret to ail the world, until this entrenched, boasting system is made to tremble with rage and fear. *Read it in the Cynosure.*

Cast in your lot with this goodly company. Learn their zeal. Feel their sympathy. Be strengthened by their courage. Triumph in their faith. When slavery fell who were more honored in the land than they who stood for God and truth against it. The noble army of martyrs shall have the crown and white robe and stand before the throne.

But before victory is battle; before the harvest, sweat and toil. What can I do? Do what any child can. The reform and its organ exist together, grow together. Readers of one become believers and workers in the other. Circulate the paper; get new friends for it. Scatter tracts; lend and sell books. Show men entrapped their error; rouse their consciences, and gain them for Christ. Every Christian is a reformer by his covenant of grace. What reform is more needed than this, what offers more trials, what a more glorious reward?

THE CHRISTIAN CYNOSURE Organ of the National Christian Association

Is a Large 16 Page Reform Journal.
OPPOSED TO SECRET SOCIETIES.

Published Weekly at \$2 20 a year Post Paid.

The *Christian Cynosure* has entered upon its 16th volume. It has grown from a four-page fortnight a sixteen-page weekly paper, adding to its Anti-masonic department others, containing Topics of the Times, National General Religious Intelligence, Sabbath School Lessons, Home Circle, Children's Department, and Monthly Reports. All matters of general interest are fully discussed in its columns. Rev. J. Blanchard, the eminent and widely-known President of Wheaton College is Editor in Chief. He is assisted by an Office Editor of ability and experience in journalistic work. For the past two years the *Cynosure* has had an able correspondent traveling in Europe.

Its Anti-masonic department has no equal. Being the organ of the "National Christian Association Opposed to Secret Societies," it contains full reports of the progress of the reform; the work of Past Masters Ronayne and others; with able articles contributed by pastors and other friends from all parts of the country.

The *Cynosure* for a year, making a volume of 104 pages, may be had for \$1.50 by clubs of ten or more. Send on \$15.00 and fill out your club as you have opportunity.

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bracing the "Standard Work" of the Order.
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**EDMOND RONAYNE'S HAND-BOOK OF FREEMASONRY]
FREEMASONRY AT A GLANCE.**

ENTERED APPRENTICE DEGREE.

The Holy Bible on the altar is usually opened at the 123d Psalm and the square and compass placed thereon, the latter open and both points placed below the square.

PREPARATION OF CANDIDATE ENTERED APPRENTICE DEGREE.—He is ushered into the "preparation room," meets the Junior Deacon and who divest him of all his clothing except his shirt. He is then seated on a stool or a low chair, and a pair of drawers which are fastened over both eyes, a cable-tow is put once around his neck, and a slipper (with slipshod) is put upon the left foot.



Preparation of Candidate E. A. Degree.

DUE GUARD OF AN ENTERED APPRENTICE.—Hold out the left hand a little in front of the body and in a line with the lower button of the vest, the hand being open and palm turned upward. Now place the right hand horizontally across the left and about two or three inches above it.

PENAL SIGN OF AN ENTERED APPRENTICE.—Made from the due-guard by dropping the left hand carelessly; at the same time raise the right arm and draw the hand, still open, across the throat, thumb up and fingers down. These movements ought to be made in an off-hand manner without stiffness.

SIGN WITHOUT DUE-GUARD.—(The usual way outside the lodge.) Simply draw the open hand carelessly across the throat and let it fall down by the side.



Candidate taking Entered Apprentice Obligation.

Worshipful Master to Candidate:—"You will advance to the altar, kneel upon your naked left knee, your right forming a square, your left hand supporting the holy Bible, square and compass, your right resting thereon, in which due form you will say, 'I,' with your name in full, and repeat after me."

GRIP OF AN ENTERED APPRENTICE.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the first knuckle-joint of the first hand. If the person whom you are shaking is a Mason, he will generally return a like pressure on your hand.

WORD OF APPRENTICE.—Boaz. It is the name of this degree.

STEP OF AN ENTERED APPRENTICE.—Step off one step with the left foot and bring the heel of your right foot to the hollow of your left foot.

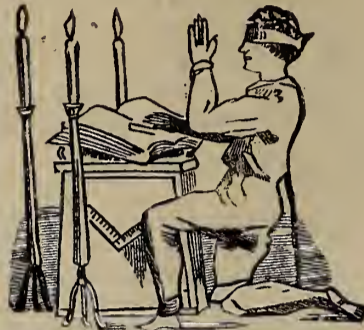
FELLOW CRAFT DEGREE.

The Holy Bible ought to be opened at the 7th chapter of Amos and one point of the compass elevated above the square.



Preparation in Fellow Craft Degree.

Worshipful Master to Candidate:—"You will advance to the altar, kneel upon your naked right knee, your left forming a square, your right hand resting on the Holy Bible, square and compass, your left forming a right angle supported by the square, in which due form you will say, 'I,' with your name in full, and repeat after me."



Candidate taking Fellow Craft Obligation.

DUE GUARD OF A FELLOW CRAFT.—Hold out the right hand a little from the body and on a line with the lower button of the vest, the palm being open and turned downward; also raise the left arm so as to form a right angle at the elbow, from the shoulder to the elbow being horizontal and fore-arm perpendicular.



Due-guard Fellow Craft.

SIGN OF A FELLOW CRAFT.—Made from the due-guard by dropping the left hand carelessly to the side and at the same time raise the right hand to the left breast, with the palm towards the breast and the fingers a little crooked; then draw the hand smartly across the breast from left to right and let it drop perpendicularly to the side.



Sign, Fellow Craft.

SIGN WITHOUT DUE GUARD.—(The usual way outside the lodge.) Draw the right hand, palm open and fingers a little spread, across the throat.



PASS GRIP OF A FELLOW CRAFT.—Take each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the first and second knuckles of the right hand. Should the person whose hand you hold be a Fellow Craft, he will return a like pressure on your hand, or else may give you the grip of an Entered Apprentice.

PASS OF FELLOW CRAFT.—Shibboleth. It is the name of this grip.

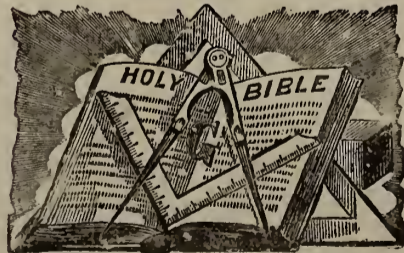


REAL GRIP OF A FELLOW CRAFT.—Take each other by the right hand as in ordinary hand-shaking and press top of your thumb hard against the second knuckle. Should the man whose hand you shake be a Fellow Craft, he will return a similar pressure on your hand, or may possibly give you any one of the two preceding grips.

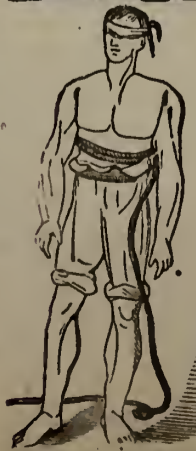
WORD OF FELLOW CRAFT.—Jachin. It is the name of this the real grip.

FELLOW CRAFT OR SECOND STEP.—Step off one step with the right foot and bring the heel of the left foot to the hollow of the right; your feet forming the angle of an oblong square.

MASTER MASON'S DEGREE.



The Holy Bible ought to be opened at the 12th chapter of Ecclesiastes and both points of the compass elevated above the square.



Preparation of Candidate in Master Mason's Degree.

PREPARATION OF CANDIDATE MASTER MASON'S DEGREE.—He is conducted into the preparation room as in the preceding degree. All his clothing is removed as before; both legs on the drawers are tucked up above the knees, both sleeves of the shirt are tucked up above the elbows, both breasts of the shirt are turned in, making both breasts bare. The hoodwink is again fastened over both eyes and the cable-tow is put three times around his body. No slipper is used in this degree. Should the shirt be closed in front, it must be taken off or turned front backwards, as both breasts must be bare. An apron is then tied on and worn as a Fellow Craft, and thus he is "duly and truly prepared."



Candidate taking Master Mason's Obligation.

Worshipful Master to Candidate:—"You will advance to the altar, kneel upon both your naked knees, both hands resting on the Holy Bible, square and compass in which due form you will say, 'I,' with your name in full and repeat after me"



Due-guard Master Mason. Penal Sign, Master Mason.

DUE-GUARD OF A MASTER MASON.—Extend both hands in front of the body on a line with the lower button of the vest with the palms open and turned downward, both hands being close together, thumbs nearly touching.

SIGN OF A MASTER MASON.—Made from the due-guard by dropping the left hand carelessly and drawing the right across the body from left to right side on a line with the lower button of the vest, the hand being open as before, palm downward and the thumb towards the body. Then drop the hand perpendicularly to the side.

SIGN WITHOUT DUE-GUARD.—(Ordinary manner outside the lodge.) Simply draw the right hand as above described, carelessly across the body and drop it by the side.



PASS GRIP OF A MASTER MASON.—Take hold of each other's hands as in ordinary hand-shaking and press the top of your thumb hard against the space between the second and third knuckles. Should the man whose hand you shake be a Mason he may return or give any previous grip.

PASS OF MASTER MASON.—Tubal Cain. It is the name of this grip.



STRONG GRIP OF A MASTER MASON OR LION'S PAW.—Grasp each other's right hands very firmly, the spaces between the thumb and first finger being interlocked and the tops of the fingers being pressed hard against each other's wrist where it joins the hand, the fingers of each being somewhat spread.



CANDIDATE AS HIRAM ABIFF FALLING INTO THE CARVASS, having been struck in the forehead by the setting maul of the supposed third ruffian, Jubelun.

FIVE POINTS OF FELLOWSHIP.



Five Points of Fellowship.

Worshipful Master:—"Which are the five points of fellowship?"

Senior Deacon:—"Foot to foot (Master and candidate extend their right feet, placing the inside of one against that of the other). Knees to knees (they bring their right knees together); breast to breast (they bring their right breasts together); hand to back (Master places his left hand on the candidate's back, the candidate's is placed by the Deacon on the Master's back); cheek to cheek or mouth to ear (Master puts his mouth to candidate's right ear thus bringing the right cheek of each together. See figure).

MASTER'S WORD:—(whispered in the ear of the candidate), Mah-hah bone, after which the candidate whispers the same word in the Master's ear.



Grand Hailing Sign, Second position.

GRAND HAILING SIGN OR SIGN OF DISTRESS OF A MASTER MASON.—Raise both arms perpendicularly above the head and let them fall by three distinct motions. The first motion brings the arms to the position as seen in the figure, from the shoulder to the elbow horizontal and from the elbow to the finger-tips perpendicular. In the second motion the arms from the shoulder to the elbow are nearly close to the sides, from the elbow to the finger-tips still upright, and in the third motion the hands are dropped to the side. The words "O Lord my God, is there no help for the Widow's Son?" are never to be given with this sign outside the lodge-room. They are given only in the dark or when the sign cannot be used.

MASTER MASON OR THIRD STEP.—Step off one step with the left foot and bring the heel of the right to the heel of the left, the feet forming the angle of a square.

ODD-FELLOWSHIP ILLUSTRATED.

A Complete Exposition of the Lodge Encampment and Rebekah (Ladies) Degree.

The Signs, Grips etc., Shown by Engravings.

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LIST OF SIGNS, PASS WORDS, GRIPS, ETC.

INITIATORY DEGREE.

ENTERSIGN.—One rap on the Ante-Room or outside door—three raps on Lodge-Room door.
SIGN.—Extend the fingers of the right hand in a straight line, with thumb close in the palm of the hand. Now raise the right hand and bring top of the fingers to the mouth, keeping them there...



Entersign, 1st Position. Countersign, 2d Pos. Countersign, 3d Pos.

SIGN OF RECOGNITION.—Take hold of the right lapel of the coat or other garment with the right hand, fingers under and thumb over and pointing straight upwards.

ANSWER.—Bring left forearm horizontally across the body, closing the hand on right lapel of coat or other garment, thumb under and fingers outside, saying: 'Are you looking for me?' Answer: 'For you.'

TERM PASS WORD.—This with its explanation is given the candidate privately during the evening, by the Noble Grand, who alone is authorized to give it, or cause it to be given to members. This pass word is changed every six months. The pass word proper is given to the Outside Guardian after the entersign—he then opens the door—you enter, clothe yourself in proper regalla and give three raps on inside door, when the Inside Guardian opens the little slide and you whisper in his ear the explanation. For instance, the pass word for the current term being 'frater,' and the explanation brother, you whisper the word, 'frater' into the ear of the Outside Guardian, and its meaning, 'brother,' to the Inside Guardian.

GRIP.—Two fore fingers in connection with thumb, forming a link.

GENERAL HAILING OR SEA SIGN.—Raise right hand above head and drop it three times upon the head.—This is used as a signal at a distance.



Sea Sign. Answer. Hands falling to side. First or White Degree.

PASS WORD.—'Fi-des,' given at door of Lodge Room or entersign, which is one rap on the lodge room or when the Lodge is opened on this degree.

ENTERSIGN.—Take hold of chin with right hand, thumb over and fingers over the chin.

GRIP.—Same as in Initiatory Degree, but in that degree no particular position of the body is required, in this degree the right feet must be together, ball of one in the hollow of the other, the body erect, each looking the other in the eye

Second or Covenant Degree.

PASS WORD.—'Qui-ver,' given same as former pass words.

SIGN.—Draw hand in a circle across forehead thumb closed in with fingers.

ANSWER.—Bring right hand up to left shoulder, as if to take hold of left ear with the thumb and fore finger, or to draw an arrow from the quiver.

TOKEN.—Rainbow. MEMENTO.—Arrows. No grip in this degree.



Cov't. Degree. Answer.

AUCTIONEERS SIGN.—Double up left hand, bringing it up above left hip.



Auctioneer's Sign. Auc't. sign, 'good bargain.' Auc't. sign, 'well.' Auc't. sign, 'bad bargain.'

To signify 'good bargain,' put right hand inside of left To signify 'well,' put right hand on left. To signify 'bad,' put right hand over on left side. To gain the attention of a Bro., draw right hand from left.

Third or Royal Blue Degree.

PASS WORD.—'Moses.'

SIGN.—Drop right hand over left, both spread.

ANSWER.—Left hand over right hand.

PRINCIPAL SIGN.—Right hand over left, then raise hands and eyes in form of supplication to heaven.

TOKEN.—Moses Rod.

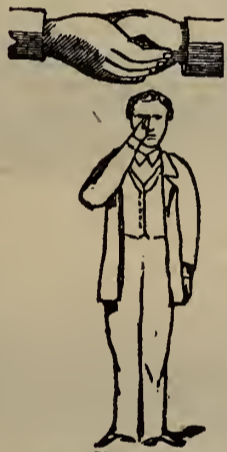


Sign R. B. Degree. Answer. Principal sign. GRIP.—Press second knuckle of right hands by ball of thumbs.

Fourth or Remembrance Degree.

PASS WORD.—'Record.'

GRIP.—Thumb lock, by putting inside of thumbs together fingers extended.



Sign Remembrance Degree.

SIGN.—Close hands except fore finger, bring that up in front and place the ball of the finger on the organ of remembrance, between the eyes.

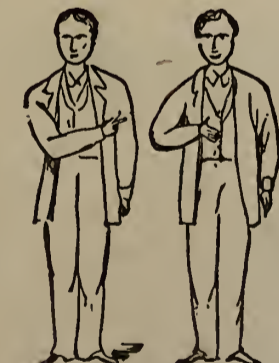
Fifth or Scarlet Degree.

PASS WORD.—'Aaron.'

SIGN.—Place the two fore fingers of right hand in shape of letter V on left arm, nearly half way from elbow to shoulder.

PRINCIPAL SIGN.—Place right thumb on pit of stomach, then span down, then span to left side.

GRIP.—Press third knuckle of right hand with ball of thumb, taking hold of hands as if to shake hands, but no shake should be made.



Sign Scarlet Degree. P'p'l sign Scarlet Degree.

Rebekah or Ladies' Degree.

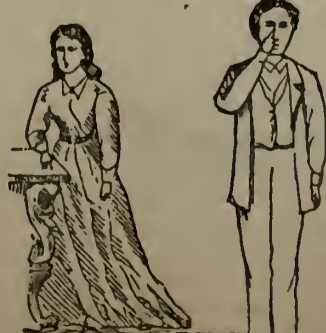
THE PERMANENT PASS WORD. 'M-' 'Mam.'

THE TEST OR TRIAL SIGN FOR A SISTER. Close thumb and little finger of right hand and place the three open fingers, spread out, on anything except your own person.

THE COUNTERSIGN OR BROTHER'S ANSWER. Close all but index finger of right hand over thumb; raise hand and put ball of index finger on side of nose, about an inch above the end. [This is also the salute to the 'chair' given by both brothers and sisters on entering a lodge of this degree. Brothers recognize each other in this degree by the same sign, but it is seldom used for that purpose.]

ENTERSIGN. Two raps on inside door; given on entering.

CHECK WORD. (This is changeable and is the same for all the Encampment Degrees. Given at inside door.)



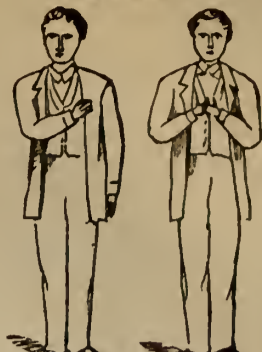
Sisters' Trial Sign. Salute to officers and Broe's Sign.

Patriarchal or First Encampment Degree.

PERMANENT PASS WORD.—'Adam' (pronounced Au-dem.)

CHECK SIGN.—On entering at campment the member walks to center of the room and salutes 'chairs' as follows: Facing Patriarch, bring right arm with hand across breast; fingers extend to left shoulder. Next turn to St. Warden and salute him in same manner. Then turn to Chief Patriarch and salute him with the same sign.

SIGN OF THE PATRIARCHAL DEGREE.—Place back of right hand left hand, closing all but index finger of left hand over right hand. Index finger of left hand and thumbs perpendicularly. Answer in same manner. This sign refers to the Three Pillars, the Emblem of Patriarchal Degree



Check Sign, Encampment Degree. Sign Patriarchal Degree.

GRIP.—Same as in ordinary shaking hands, extending thumb across fin between knuckles. No shake.

Golden Rule or 2d Encampment Degree.

ENTERSIGN.—Three raps on inside door.

CHECK WORD.—Same as Patriarchal Degree.

PASS WORD.—'A. M.'

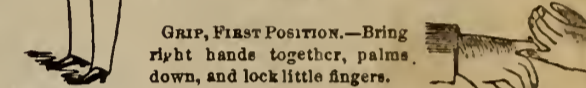
EXPLANATION.—Gold a metal.

TOKEN.—Pure Gold.

CHECK SIGN.—Same as Patriarchal Degree.

SIGN.—First Position.—Close all but index finger right hand and extend thumb along this finger. Forearm and hand straight forward and raise to angle forty-five degrees, finger pointing upward. Second Position.—Bring hand and arm down to a angle of forty-five degrees, index finger pointing downward.

GRIP, FIRST POSITION.—Bring right hands together, palms down, and lock little fingers.



GRIP, SECOND POSITION.—Bring back of hands together and lock index fingers.

GRIP, THIRD POSITION.—Unlock little fingers, each placing ball of thumb on nail of the other's index finger, keeping index fingers locked.

Royal Purple or 3d Encampment Degree.

ENTERSIGN. Four raps on inside door.

CHECK WORD. Same as previous degrees.

PASS WORD. 'M. K. K. S.'

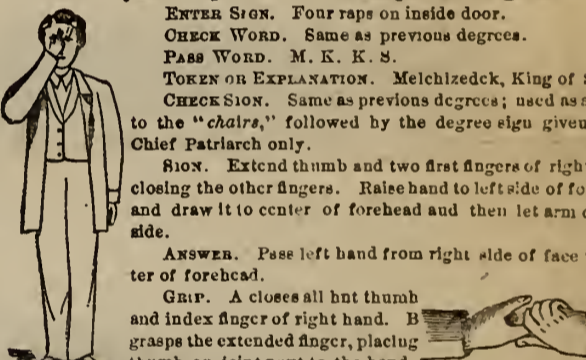
TOKEN OR EXPLANATION. Melchizedek, King of Salem.

CHECK SIGN. Same as previous degrees; used as salute to the 'chairs,' followed by the degree sign given to Chief Patriarch only.

SIGN. Extend thumb and two first fingers of right hand closing the other fingers. Raise hand to left side of forehead and draw it to center of forehead and then let arm drop side.

ANSWER. Pass left hand from right side of face to center of forehead.

GRIP. A closes all but thumb and index finger of right hand. B grasps the extended finger, placing thumb on joint next to the hand.



Sign Royal Purple Degree. ANSWER Same: B taking the place of A.

EXPOSITION OF THE GRANGE.

EDITED BY REV. A. W. GEESLIN. Illustrated with Engravings, showing Lodg. Room, Signs, Signals, etc.

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LIST OF SIGNS, PASS WORDS, GRIPS, ETC.

First or Laborer Degree.

SIGNAL AT OUTER GATE.—Three Raps.

PASSWORD AT OUTER GATE.—'Adam.'

SIGNAL AT INNER GATE.—Two Raps.

PASSWORD AT INNER GATE.—'Laborer.'

SIGN OF FIRST OR LABORER DEGREE.—Place thumb of right hand forward fingers of left hand in junction of thumb and fore finger, and rest of hand, palm to the left.

SECOND POSITION: Bring arm up till hand is on line with the face, finger pointing straight upward, palm of hand to the side, shoulder, thumb still on the hand; then hand fall quickly to the side.

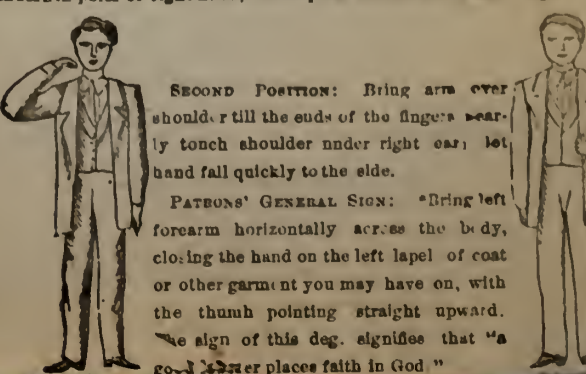
THIRD POSITION: Bring arm over shoulder till the ends of the fingers nearly touch shoulder under right ear; let hand fall quickly to the side.

PATRONS' GENERAL SIGN: 'Bring left forearm horizontally across the body, closing the hand on the left lapel of coat or other garment you may have on, with the thumb pointing straight upward. The sign of this degree signifies that "a good laborer places faith in God."



Sign Laborer Degree. Second Position. Sign of Caution.

AGAIN. This is also the SALUTATION of this degree. The sign of caution now given. SIGN OF CAUTION: Standing erect as in giving sign of degree, close thumb in palm of right hand, throw palm outward from the body.



Sign of Caution.

ustrate: Suppose that A. and B. meet. A. throws out the s.e.l. answers it [by giving the same sign] and then approaches A. "Are you looking for a Patron?" A. answers, "For a Patron." shake hands.

Maid or First Degree for Ladies.

Some as "Laborer."
WORD AT OUTER GATE:—Ceres.
WORD AT INNER GATE:—Maid.

Second or Cultivator Degree.

SIGNAL AT OUTER DOOR: Three raps, (same as in "Laborer.")
SIGNAL AT INNER GATE: Three raps.
PASSWORD AT OUTER GATE: Adam, (same as in "Laborer.")
PASSWORD AT INNER GATE: Cultivator.
SIGN FIRST POSITION: Conceal the thumb in palm of right hand, by passing it forward in the hand, to the junction of the third and fourth fingers with the hand, (same as in "Laborer"), arm hanging by the side, throw palm of hand outward.
SECOND POSITION: Bring forearm up to a horizontal position. The palm will now be upward, the thumb still lying in palm, fingers pointing straight outward, then let the arm fall again to side. The sign of this degree signifies that a good Cultivator nurtures hope.



Second Position.

Shepherdess, or Second Degree for Ladies.

SIGN AND SIGNAL:—Same as Cultivator Degree.
PASS WORD AT OUTER GATE:—Ceres.
PASS WORD AT INNER GATE:—Shepherdess.

Third or Harvester Degree.

The Sign of this degree signifies that a good Harvester dispenses charity.
SIGN: Stand erect, both forearms brought up to a level, or horizontal position, the hands in front of the body; left hand open palm upward, right hand laid over and upon the left hand, palm downward, the thumb of the left hand, over, and across the second joints of the right hand. The thumb of the right hand under and across the knuckles of the left hand.
SIGNAL AT OUTER GATE: Same as in Laborer and Cultivator degrees.
SIGNAL AT INNER GATE: Four raps.
PASSWORD AT OUTER GATE: Same as Laborer and Cultivator degrees.
PASSWORD AT INNER GATE: Harvester.
SALUTATION: Same as sign.

Gleaner or Third Degree for Ladies.

—Same as "Harvester."
SALUTATION:—Same as sign.
SIGNAL:—Same as "Harvester."
WORD AT OUTER GATE:—Ceres.
WORD AT INNER GATE:—Gleaner.

Fourth or Husbandman Degree.

SIGN: Place the open right hand, thumb concealed in the palm, over the heart.
The sign signifies that a good Husbandman is noted for his fidelity, or that he places faith in God, nurtures Hope, dispenses Charity, and is noted for his fidelity.
SIGNAL AT OUTER DOOR: Same as the other degrees, (three raps)
SIGNAL AT INNER DOOR: Five Raps, given thus: Two raps, then a short pause, then one, followed by two more.
PASSWORD: Husbandman.
ANNUAL PASSWORD: (Changed annually, for 1875) Farming. To be given in connection with degree word at inner gate.
GRIP: Join right hands, as in shaking hands, place thumbs on the knuckle joint of fourth fingers, rather on outside of joint next to the little fingers, press hard. (This is seldom used.)



SIGN OF RECOGNITION.

FIRST POSITION. Put the fore-finger of the right hand to the under lip at the right corner of the mouth, the other fingers being yet closed.
SECOND POSITION: Bring the second finger along side of it on the lip.
THIRD POSITION: Bring up the third and fourth fingers; this will open the hand.
ANSWER: Put the right hand to the mouth as the sign given above is completed, and then close, first the third and fourth fingers, then the second, then the first, and let the hand fall to the side. Next, the one that first gave the sign will

appears to me that I recognize you; where have we met?" The answers: "In the Grange." They shake hands.
MAY'S TEST. (Master calls on one of the members present to assist

to Member: Are you a Patron?
Member: Yes.
Master: How may I know you to be a Patron?
Member: By my words and sign.
Master: Will you give them?

Make positions facing each other, right foot advanced, the member whose thumb placed in palm of right hand as if to give the sign of one degree, the arm hanging by side, slightly inclined outward. They utter either the annual password, (for 1875, Farming) and the Fourth word, (Husbandman) beginning with the second syllable:

Member:—I.	Master:—B.	Member:—A.
Member:—N.	Member:—A.	Master:—N.
Member:—G.	Master:—N.	Member:—H.
Member:—F.	Member:—D.	Master:—U.
Member:—A.	Master:—M.	Member:—S.
Member:—R.		
Member:—M.		

Master's Test: (Given as the last letter is pronounced.) Pass right foot right foot was in front) and right hand to back, quickly.
Member: Sum.

Matron or Fourth Degree for Ladies.

—Same as "Husbandman."
SIGNAL:—Same as "Husbandman."
WORD:—Matron.
ANNUAL PASS WORD:—Same as "Husbandman."
—Same as "Husbandman."
SIGN OF RECOGNITION:—Same as "Husbandman."
MAY'S TEST:—Same as "Husbandman."

KNIGHTS OF PYTHIAS ILLUSTRATED.

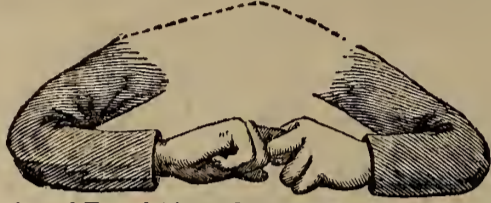
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KNIGHTS OF PYTHIAS AT A GLANCE.

FIRST OR INITIATORY RANK.

The preparation of the candidate in this Rank consists in removing the coat and vest, putting on a WHITE ROBE and blind-folding Securely. The members all have BLACK ROBES AND MASKS.

Form a link with the second finger of each hand, the back of the left hand up and the back of the right hand forward; the forearms forming the base of a triangle. [See cut.]



"The sign of Friendship or Courtesy, is always used on entering or retiring from the Lodge when open in the Rank of Page. It is recognized by the Chancellor Commander by giving the same sign or by a waive of the hand."

THE SIGN OF RECOGNITION.

Is given thus: Place your right thumb near the end of your two first fingers of same hand as though holding a pen to write, then smooth the hair back over the right ear with the two fingers, nails next to the head, three times, and is answered by the person saluted with the left hand in same manner.



INAUDIBLE SIGN OF CAUTION

Raise right hand and with thumb and fore-finger squeeze the wings of the nose. This is done three times, noiselessly, in quick succession drawing the hand six or eight inches from the nose after each squeeze.



AUDIBLE SIGN OF CAUTION.

Made in the same way as Inaudible Sign, but to attract attention give a quick snuff each time as thumb and finger are being withdrawn from the nose.



ANSWER.—Same as Sign.

SIGN OF DISTRESS.

Strike the hands together three times, right hand uppermost.
Hailing word in connection with the Sign of Distress: nomad, (Damon backwards).
ANSWER.—Damon.

GRIP, FIRST RANK.

Each extend the right hand, opening the fingers between the second and third and grasp each others first two fingers, closing the other fingers.



WORD OR COVER KEY TO GRIP.

The Chancellor Commander and Master at Arms holding each other by the grip engage in the following colloquy:
Chancellor Commander.—"Say what is this?"
Master at Arms.—"A good thing."
Chancellor Commander.—"Most people would say so."
Master at Arms.—"Some would."
Chancellor Commander.—"O, would they?"
Master at Arms.—"No doubt."

SECOND, OR RANK OF ESQUIRE.

PREPARATION.

The Page or Pages are taken to the ante-room in ordinary dress, and each one given a shield, which he is required to put on his left forearm, and from thence to the door of the Lodge, on the outside of which is suspended a shield, on which the Master at Arms gives one rap."

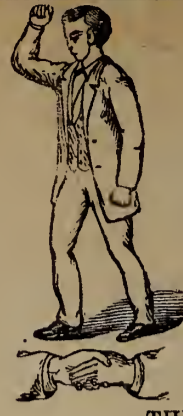


SIGN OF CAUTION OR COURTESY, RANK OF ESQUIRE.

Place right elbow in left hand and gently clinch the chin with the right hand. (See cut.)

COUNTERSIGN IN ANSWER: Same or a wave of the hand by the Chancellor Commander.

THE ALARM: One rap.



SHIELD SIGN.

Raise right hand perpendicularly, with the hand clinched as if in the act of striking a downward blow. Same position as when taking the obligation of this rank. (see cut.)

GRIP, RANK OF ESQUIRE.

Grasp left hande, in ordinary way. No shake.
THIRD, OR RANK OF KNIGHT.

Note.—The Signs, Grip, Pass-word etc., of the Amplified Third Rank are the same.

The candidate is prepared in the same manner as in the Second Rank.

SIGN OF BRAVERY OR COURTESY, THIRD RANK.

Form a triangle with forearms extending horizontally from you, points of fingers and thumbs together and spread out; heel of hands about five inches apart. (See cut.) This is called the visor sign.



VISOR SIGN ON ENTERING LODGE.

On entering to salute the Chancellor Commander, raise visor so as to touch the breast with the forefingers, the thumbs pointing downward. Hands are then separated and with a gentle wave are brought to the side.



VISOR SIGN ON RETIRING FROM LODGE.

On retiring approach the Altar, face the Chancellor Commander and turn the visor (hands) down, so that the thumbs point up and the fingers down and then bring hands to side with a gentle wave.



The Countersign, given by the Chancellor Commander, is same as sign or a wave of the hand. The Pass-word, given at the inner door, is Confidence. The Alarm at the inner door is two raps.

GRIP, THIRD RANK.

Take each other by the right hand as for ordinary hand shake. When withdrawing hands press each other's forefinger with thumb and forefinger, gently, the whole length of finger, slightly crooking the ends of the forefingers and hooking or pressing them together at the points.



SIGN OF RECOGNITION OR CHALLENGE SIGN, THIRD RANK.

Place left hand over the heart; right hand open, palm down and about the height of the hips, indicating the position your hands were in when you took the obligation.

The answer is the same, indicating the same, it being simply the position your hands were in when assuming the obligation of the First, or Initiatory Rank of Page.



VOTING SIGN.

Clench the left hand and raise it about as high as the eyes.



SEMI-ANNUAL PASS-WORD.

This is changed as its name indicates, and is given at the outer door, (the Rank Pass-words are not.) For the last half of 1877 the Pass-word is "onward."

PARRY SIGN.

Bring sword to a "present" and then swing the point to the left as if warding off a blow.

GRAND HONORS.

Place the left hand on the heart and sword at a "present."

Supreme honors same as Grand honors.

