The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 83 LA SALLE ST.

"In secret have I said nothing."—*Jesus Christ.*

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The Christian Cynosure.

Our State Capitol and the Free Masons.

We should really like to know, and will be thankful to any one who will inform us, by what right, on what principle, or for what cause, sinful or unseen, temporal or eternal, Free-Masons lay the corner-stone of our new State Capitol.

The reason or principle on which they do it, we know not; but some things which are not the reasons, we very well understand. And

1. They do not lay the corner-stone of our halls of legislation, because there is any resemblance between the lodge government and our State government, or any real sympathy between them.

The one is a simple despotism, the other a republic. The Grand Master of the Grand Lodge of this State can take away the Chairler of any local Lodge which he sees fit, and shut it up till it is either re-opened or a new Charter granted by the Grand Lodge! An attempt of our Governor to exercise such a power over a county or city would cost his character, and perhaps his head. In our houses of legislation, an appeal always lies from the presiding officer to the members; but there is positively no appeal to the Lodge from its Master!

These may serve to show how totally and entirely different, nay, opposite, the two systems are: our State is governed by the people; the Lodge is the government of Jesuits!

Nor has Masonry any sympathy at all with popular government. "The Voice of Masonry," by Robert Morris, LL. D., published in Chicago during the war of the late rebellion, denounced the 'loyal Masons who fought against Masons who were rebels and traitors,' saying "*Masonry knows nothing about this flag and that flag.*" The same pamphlet goes on to say that the hailing sign of distress his been given by a Mason, when our men were clasping the rebels, but was unheeded. "The answer was, Too late; and the bayonet did its work." This act of patriotism the Masonic traitor denounces, and the Lodges which supported his pamphlet justified Mr. Robert Morris in thus condemning our citizen troops for obeying their officers, and charging the enemy!

Nay, who does not know that the motive held out to our young men during the whole was to get them to join the Lodge, was that it would make them good friends and Masonic brethren with the rebels! and now, after our soldiers have saved the State, and that popular government which is the State, why do the miscreants who lay hid, like spiders in their holes, during the war, and made them selves known only by the web they wove to catch our young men, and the condemnation of the loyalty of our troops, now come out to lay the corner-stones of the State-houses which that loyalty saved.

There was another class of persons called prostitutes, who were in some instances known to proclaim themselves neutrals in the fight, and, in a few towns in Arkansas, the papers informed us that women belonging to that secret order came out to meet our troops as they marched in, pretending, with Robert Morris, to "care nothing about this flag and that flag!" Are these two orders identical? and does the debauchery of the person in the brothel and that of the soul in the lodge lead to a similar line of conduct? And is this the reason why the holy Scriptures speak of the practice of spurious religious rites as "going a whoring after false gods!" Do both these orders pursue, and, during our war, were they pursuing their own detestable and secret ends, wishing only to appear in public just enough to attract public attention, and make their lures effectual to draw men and money into their secret chambers!

Considered as religious bodies, their claim to lay the foundation-stones of our government houses is still more equivocal and dark. Their religion, they tell us, is that in which all men and tribes agree; that which no worshiper on earth, heathen, or christian, denies. But men deny God the Father, the Son, the Holy Ghost: men deny marriage, deny progeny,—and, indeed, when you have got a religion which no worshiper on the earth can be found to object to, the benefits of invoking the god of such a religion must be, like the religion itself, very doubtful and very thin!

We have not thought it necessary to say one word of their character as *stone-masons* or builders, as the very name as applied to them is a sheer misnomer and cheat.

The laying of our corner stones, then, if it be any thing beyond carrying out the impudent farce which began in 1717, when they seized a mechanic's guild and turned it into a false religion, must be simply the keeping up that false religon by the means which supports such religions every where on earth, viz: empty, false, meaningless parades, to dazzle the shallow by finery, awe the politic by a show of members, lure the ambitious and worldly with the hope of customers and friends, and so exalt a few hidden movers at the expense of the masses, and swell the great array of worshipers of *they know not what.* How long shall this imposition be borne?

Since writing the above, the papers inform us that the corner-stone of our new State-house was laid at Springfield by Free Masons, and that an inscription on the stone records the fact that the same was "laid by Masonic Ceremony A. L 5868," after "a most impressive prayer," by the Grand Chaplain to the strange god of the Lodge, called the Grand Architect.

We propose to petition our forthcoming Legislature to have the inscription erased; and we hope to live to see it done:

1. Because it is an outrage and insult to the great majority of men and women in Illinois who are not and never will be Masons, and therefore Masons have no more right to obtrude themselves upon our public buildings than Presbyterians, Baptists, Methodists, or any other sect; nay, much less right. Masons claim that their system of religion is perfectly consistent with Presbyterianism; while Synods and Presbyteries have solemnly declared, and have now on their records, that "membership in a Masonic Lodge is inconsistent with a credible profession of the christian religion."

And yet, if the Synod of Peoria or Illinois had come forward and proposed to lay the corner-stone of our State Capitol, and to put on that stone the record for future generations that it was "laid by Presbyterian ceremony," it would have been regarded as an attempt to make themselves a State religion. Do these men really intend to make their disgusting ritual practically a State church.

2. Then multitudes now living remember when the lodges of the United States and of Canada were combined to resist, and did effectually resist, State authority! Masons openly defied State courts! and, when imprisoned for contumacy, refusing to answer the Judges, they were feted and fed like princes by the money and members of the Lodge!

And if Jefferson Davis, John B. Floyd, Judah P. Benjamin, John M. Mason, and other rebels, should present themselves to lay the corner-stone of a new wing of the National Capitol at Washington, the moral propriety of the deed would be exactly the same with that of the Lodge laying the corner-stone of our State Capitol. Let that offensive inscription be erased from the corner-stone of our new State House by joint resolution of our State Senate and House of Representatives, and let every man and woman outside of the Lodge pour in petitions upon our State Legislature till it is done.

The Rock River Conference of the Methodist Episcopal Church, which has just closed its sessions at Kankakee, is a church too whose corner-stone was laid by Masons, by a unanimous vote have just instructed their churches to permit no more of their houses of worship to be desecrated and defiled by such unhallowed and wicked ceremonies in the name of anothor god! This is a glorious and encouraging example. The resolution was offered by Dr. Hitchcock, and the good Bishop Simpson is as strong for it.

Why do Good Men Adhere to Free-Masonry?

That men of reputation for integrity and christian character are Masons, and often declare, with all seeming sincerity, that they find nothing in it inconsistent with morality and even piety, is the great mystery of Free-Masonry. The testimony of such men is the main support of the institution, and for its existence and prosperity and all the wrong it perpetrates these men are mainly responsible. They say to us, You are certainly mistaken as to the character and workings of Free-Masonry. Its object is a benevolent one. It condemns the things of which you accuse it as strongly as you do, and inculcates and repeats the same precepts of morality and religion which are taught in the scriptures of truth. Shall we dismiss this testimony as unreliable on the ground assumed by Rev. C. G. Finney that all adhering Masons are under oath to eva hail *i. e.*, speak well of Masonry and in no conceivable way to make any disclosures of its secrets to outsiders, but to keep the whole in the dark, *i. e.* they are sworn not to tell the truth and if they make us think they tell the truth in that very thing to deceive us. With regard to Masons generally this position is unassailable. They are under oaths, whose validity they acknowledge, not to confess the truth concerning Masonry. The testimony of such, receiving Masons as Stearns, Bernard, Hemkiss, Southwick, Gates, Thatcher, Finney, Travis, and thousands like them, cannot be shaken, for their opportunities of knowing what they affirm were as good as other Masons, their characters above reproach or suspicion, their testimony gave no promise of selfish or personal advantage, but of disadvantage, trouble and peril. The testimony of thousands of such men in such circumstances is true. If what they testify to is not proved, nothing can be proved by human testimony, and the testimony of ten thousand men who are under oath to conceal the truth on the subject cannot legally, nor rationally, nor morally, have the weight of a feather against it. As Professor Finney says it is folly, it is madness to believe a man who is under oath to deceive you.

But are we to charge all adhering Masons with insincerity and lying when they speak well of Free-Masonry or when they affirm that there are no such ridiculous and indecent performances, no such barbarous, not to say blasphemous, oaths or evil tendencies in Free-Masonry as we have learned it. Beyond a question there is a vast amount of duplicity in their denials as a general thing which in God's sight is real lying. But then we are not disposed to deny that some make their denials in truthful sincerity, and put in all their answers there remaineth falsehood. They are many of them, it may be, sincere, yet they are mistaken. They evidently suspect as much themselves for they almost uniformly say, These things are not in Masonry "*as I learned it,*" or "*as I understand it,*" whereby it looks on that they are not ignorant of the fact that others learn and understand it differently, and they are therefore not quite sure that others may not be right on the point and they wrong. In fact the anti-masonic testimony is so perfectly invulnerable that no man who truly reveres truth and God, will set himself squarely against it. Hence the frequent salve "as I learned it" "as I understand it."

But do Masons learn it differently? There is reason to believe they do. There is reason to believe they sometimes have too much awe for the sublimity of a pure christian man, or too much fear of his instinctive discernment between good and evil to put him through the naked tomfooleries or to put the vile clauses or death penalties of their oaths to him. There is reason to believe that this temporizing course has been adopted in certain quarters since the Aurora Convention for the express purpose of manufacturing new witnesses who can and do in all honesty declare openly that they have found nothing of the objectionable things attested by anti-masons. But they must not be allowed to attend lodges much, or undergo many degrees, or they will detect the deceitful policy that has been used in their case, or else Masonry must undergo a radical reformation, so that to reveal its secrets would not disgrace it. But thus to reform it would be to destroy it. For when its secrets will bear the light, they will no longer be concealed, and Free-Masonry will vanish into thin air. All that is good in Free-Masonry is already published by themselves in their Monitors, trestle-boards, etc. *i. e.*, all that is good. When nothing of an opposite character remains all will be published and the tyler's occupation be gone. But such expedients to manufacture witnesses must necessarily be few and temporary. They are expedients of desperation, and full of peril and cannot explain the most numerous and important cases of christian testimony in favor of Masonry from men of long standing and of high degree.

How can they be deceived? Mainly by a false rule of interpretation applied to Masonic language used in their ritual and obligations. That rule is: accept the good, practical, pure and christian teachings of the order, and then interpret every oath and every inculcation so as to make them consistent with their good principles and precepts. Whereas the real character of Masonry is to be learned from its secret oaths and obligations, rather than from its general professions and its public rehearsals, or repetition of gospel precepts, and the meaning of their oaths is to be determined by their terms interpreted by the rules of common sense as applied to language universally. The oaths, interpreted by this rule, give the institution a most unmistakably evil character, and demonstrate that the goodly professions are hypocritical, and that its christian precepts which Free-peats are put in merely for effect. The institution is, therefore, plainly corrupt and hopelessly critical. It is manifestly absurd to suppose that the more professions and general exhortations can counteract the personal oath. The general profession and instruction may be all well enough, but what do they avail when placed in the balance with a contradictory oath? The general precept may be accepted as very good, but the oath takes hold of the man with power, and holds him as in an iron vice. This, therefore, is what we are to judge the institution by. For this reveals its true intent, and is its determinate practical power. But suppose a novitiate is taught, no matter for what reason, that the oath is to be interpreted so as to harmonize with the good professions and good precepts of the order. Suppose the master of a particular lodge and the members generally, so teach and receive it and practice accordingly. Rejecting the real meaning of the oaths, and practicing according to the christian precepts repeated in the lodge and the open literature, of the 'order may they not be good fellows with the duped and deceived as to the real character of Free-Masonry? For it is to be remembered that it is not in every lodge that the worst traits of Masonry are developed, nor are they constantly developed in the worst lodges; nay are the best men in the lodges usually led into the depths of the mysteries of iniquity which the simon-pure Masons practice when they make Masonic oaths in their literal and true interpretation their law. For as all Masons keep the unbaptized in the dark as to their doings, so do those farthest advanced in true Masonic duplicity keep the upright in the lodges in the dark as to the worst of their proceedings

It is not every lodge that would entertain a proposition to abduct and murder a Morgan.—Even a lodge that would do it would not propose it in a lodge of entered apprentices, perhaps not in a Master's lodge. It would be undertaken in the Chapter or Encampment, and only the choicest of your devoted Masons who always interpret Masonic obligations in subordination both to the law of Christ and the law of the land. He will not be entrusted with such secrets; Masonry has other uses for him. He is considered to deserve him as well as the rest of mankind. Hence it came to pass that when Morgan was abducted and murdered by the deliberate action of the higher Masonic authorities and the perpetrators were defended by the combined Masonic power and influence, nobody was more astonished than multitudes of good men in the lodges were. And thus their eyes were opened, and as soon as they saw that the oaths, according to their obvious and literal interpretations, and not the general professions and precepts, were the supreme law of Masonry they instantly cast from it as they would from Sodom, showing that they had been most egregiously deceived and that after all they were good men.

The same process is going on still as before Morgan. Good men are being deceived into bearing false testimony in favor of Masonry and they will have no time to time opening their eyes open and renouncing it. Judge Whitney is a case in point here. Like Washington he thought Masonry could be used for the best purposes, but in order to do this he concealed its principles and acted by a rule that would harmonize them with its public manifestations, otherwise he saw, like Washington, that it would be the instrument of the worst purposes. He suspected from the beginning that its obligations were wicked and he practiced literally. Yet he went in, clung to it for the purpose of interpreting and administering the obligations and its power for good. But he soon found that in such an attempt he was stirring up a hornet's nest, and that the ruling precedents and authorities were against him. Refusing to receive to his lodge fugitive murderers, or to aid their concealment, denouncing the attempt to screen the murderer of Illinois citizens on Illinois soil, and declaring that he should to execute the laws, he soon found not only his life in danger, but he is arraigned before the higher tribunals for unmasonic conduct. The result was the whitewashing rule of interpretation was overruled, and the common sense and literal rule sustained, establishing the fact that the perpetrators of Morgan murders, the rescuers of Masonic criminals from the hands of justice, and the abetters of every form and degree of Masonic tyranism have the law and spirit of the Masonry on their side.

Why then will not every honest man like Judge Whitney, at once declare, "*If this is Masonry, I am no Mason, I never was, and God helping me I never will be!*" Only because either they have not the same discernment, or the same decision, or the same moral courage. They remain often for a long time deceived, a deception for that one cannot believe they are altogether innocent or God would not suffer them to remain so long under the delusion. Indeed the best men I have known in this condition often let out enough in their attempts to self-justification to show that they were led to be thus deceived for indulging an inordinate selfishness and a worldly expediency instead of keeping an eye single to Christ's will and glory and trusting wholly in him. They will constantly justify themselves in this wise: "I know that there was influence and wealth on that side, that ministers who joined were more respected, better paid, more fully seated in their parishes, and I thought I might as well enjoy these advantages as anybody else." A sufficient predisposing influence to prepare a man to be deceived, a sufficient provocation to a holy Savior to give one already apostatized in heart over to him his request, and send leanness into his soul. Hologoed for the flesh-pots of Egypt. He wanted to find Masonry, all right that he might enjoy its carnal advantages. He thus set up his idols in his heart and came to enquire of the Lord and was judicially answered according to the multitude of his idols. He wished to believe a lie and was left to believe it. Secured the ends of carnal expediency—the friendship of the world but it is enmity with God. (To be continued.)

For the Cynosure.

Twilight, Farewell.

They are gone, those friends are gone,
We hear once more see them never,
A solemn stillness reigns around,
A quiet awe, but too profound,
Portending sorrows, as of yore.

See them not again? is true!
They promised to return,
They're truthful, honest, good, abound
In reason, prune they have sworn found
In youth, which older heads concern.

They promised to return; but yet
How oft have we proposed
A future joy—an humble seat,
Like Mary at her Savior's feet,
When fate a Bitter Sweet disclosed.

Fate! Universal Ruler!
We ask this not to change,
Go on in thy resistless sway,
Thy great and glorious power display
In us, as in the planets range.

Thou alone our hearts can change
From adamantine spar
To softest mould, most beauteous form,
In moral darkness to adorn
And shine on Bethlehem's bright star.

That star! O, keep before us
In fortune's darkest hours
What friends have left us in the golden tie
Of trusting hearts are snapped; cold lies
Bright youthful hopes; despair devours.

Jesus lend thy loving arms,
Be thou beauteous, by thy free grace.
We love thee! Let death is weak
And Peter-like obey
Our Master, watching full asleep,
In following, after we keep
In distance Thee we scarce decery,

Walking on the waves we come
Obeying thy command,
Sinking, perishing, then we cry
"O, save us Lord! we faint! we die!"
"Thou doubting one give me thy hand."

An Essay on Free-Masonry.

BY A. BANFORD.

When the revolutions of Morgan, Allyn and Bernard, together with the admission of Col. Wm. L. Stone, himself a Knight Templar, with the report of the Rhode Island legislative investigating committee, and left little of the mysteries of Free Masonry unseen by the public, the first impressions derived from these revelations were curious and contradictory.

Upon the first hasty and superficial glance, a feeling of surprise arose in the public mind, that the frivolity of its absurd and unmeaning ceremonies, together with the ridiculous subdivision of its degrees of the sacred history, should not have long since discredited the whole thing in the minds of all good and sensible men. Yet upon a more close examination, the first impulse condemned makes way for astonishment at the ingenious contrivance displayed in the construction of the whole machinery.

A secret perfect agent for the devising and execution of *conspiracies*, could hardly have been conceived. At the outer door stands the image of secrecy, stimulating the passions of curiosity. And the world, which usually takes pleasure in *the riddles*, could scarcely avoid inferring that the sublime mysteries which were supposed to have been transmitted unalloyed to any external ear, from generation to generation, must have in them some valuable stored wealth worth knowing. Here was the temptation to enter the portal. But the unlucky wight, when once admitted within the door, was doomed to abandon all hope or expectation of retreat. His mouth was hermetically sealed by an oath of secrecy, imposed with all the solemnity that can be borrowed from the poems of religious worship.

Nothing was left undone to magnify the effect of the scene upon his imagination. High sounding titles, strange and startling modes of procedure, terrific pledges and horrid imprecations, and last, though not least, the graduation of orders in an ascending scale, which like mirrors placed in long vistas, had the effect of multiplying to appearance a range of virgin almost to infinitude, were all combined to escape ridicule and contempt the moment of discovery of the insignificant *secret* actually *disclosed.*

Having thus been tempted by curiosity to entrance, and being cut off by fear from retreat, there came last of all the appearance of a sufficient infusion of religious, moral and benevolent professions to furnish no ostensible cause for the construction of a system so *wonderful* and complicated. The numerous passages taken from the Old Testament—the history as well as the traditions of the Jews, together with a fertile imagination are indiscriminately drawn upon, to deck out a progressive series of infatuating ceremonies, which would otherwise claim no attribute to screen them from *contempt. Ashamed* and afraid to retreat, the novice permits his love of the marvellous, his dread of personal hazard, and his hope of something more of the *beautiful* than had hitherto been developed, to attract him onward, until he finds himself, "crawling on all fours beneath the *living arch*," or digging in the *rubbish* for the last "*omnipie words*," or to cap the climax of absurdities, committing the unpardonable folly of slipping the fifth libation from the human skull, and taking upon himself the profane obligation of a Knight Templar—in which he invokes the wrath of Almighty God upon his soul at the judgment day should he ever be guilty of violating *any* of his Masonic obligations. He now, when too late discovers that he has been fixing himself for a *dupe* or a *conspirator*; and that he has needlessly plunged himself into an abyss of obligations which, if strictly adhered, to often tenderest with his duty to his God, his country and his fellow-men.—He has solemnly sworn to "Hail, conceal and never reveal," certain secrets, which he is liable to be called on any day by a legislative or judicial tribunal to divulge, and which he cannot do without violating, rendering null and void his former secret obligations.

Such is the irresistible conclusion arrived at, of the Masonic institution, from all the expositions hitherto made. Yet it must be confessed that the society has met with unparalleled success in the acquisition of numbers, both in this and other countries, and for the most part in keeping them faithful to the obligations imposed.

Perhaps one of the strongest features of the association is to be found in the pledge it imposes of mutual assistance in times of distress. On this account much merit has been claimed for it, and many circumstances have been related of the good deeds which individuals have experienced in time of war, or in perils by sea or land, or in other disasters, by the ability to resort to the grand hailing sign of distress

This establishes a standard of merit consisting only that established by the authority of the social system, either or both of which ought to be of paramount obligation. And this unwarrantable preference may and often is exercised towards a profligate and guilty criminal, while the humble christian is passed by in silence and neglect.

To illustrate what Masons call benevolence. Salem Town relates a case where a Masonic brother who, by his knowledge of Masonry, saved a *Moslo ship crew* from being destroyed by a *pirate, who was a Mason!* There we have the strange anomaly of a Masonic pirate, traversing the seas for plunder, rapine and murder and because he found on board of that ship, one whose life he had previously sworn "*around the altar* "to protect and defend, therefore he was led to spare the whole ship's crew. Strange benevolence! Would a benevolent man engage in piracy? Would he traverse distant seas to murder and plunder his fellow men and sink them in the deep? And spectacle indeed of Masonic benevolence and human depravity. To acknowledge that a Mason is a pirate or that a pirate is a Mason, speaks loudly for *Masonic benevolence.* And indeed would have been the fate of that ship's crew, had there been none on board who could give the *signe rence token!*

Philistine Grindstones---A Scripture Lesson.

[The point of the following, sent us by a good minister, seems to be that in God's movements great events hinge on small ones, as in the proverb; "Great doors turn on little hinges."]

Deep indeed was the abasement of Israel, when he had to go all the rugged way to his Philistine master and crouch at his feet for the privilege of using his grindstone. (1 Samuel xiii. 20.) Some one must have got his grindstone there as his! Sorrowful was the sight of that pious Israelite, "having an axe to grind," going to an "encumpment" of land cursing "cutthroat" Philistine "brethren" to do the job. "If we had been in the days of our fathers we would not have been so bumble as that." (f)

"GOLDEN RULE. (For the day's lesson.)

"And Jonathan said to the young man that bore his armour, Come and let us go over unto the garrison of the uncircumcised: it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or few.

* * * And the Philistines said, Behold the Hebrews come forth out of the holes where they had hid themselves.

* * And the men of the garrison said, Come up to us and we will show you a thing.

* * And Jonathan said The Lord hath delivered them into the hands of Israel. * * And they fell before Jonathan, and his armour-bearer slew after him.

* * And there was *trembling* in the host of the Philistines, in the field and among the people, * * * *a very great trembling.* And *the noise in the host of the Philistines went on and increased.* * * And there was very great discomfiture. Moreover the Hebrews that were with the Philistines before that time * * * even they also turned to be with the Israelites and with Jonathan.. (See Rev. 18:4, 5). Likewise all the men of Israel which had hid themselves in Mount Ephraim, *when they heard that the Philistines fled,* even they also followed hard after the battle. So the Lord saved Israel that day. I Samuel, 14."

LUX.

Resolution

Passed at the late session of the Rock River Conference of the United Brethren in Christ.

Inasmuch as we as a church are often accosted by adherents to secret societies of being opposed to the temperance reform

Resolved, That we re-affirm our united opposition to intemperance in any and every form; and invite secret temperance organizations to join us in an *open field fight*, to put down the great monster, Intemperance.

P. HUALSES, Secy.

The Christian Cynosure.

Masonic Excuses.

For putting "a candle under a bushel or under a bed and not upon a candlestick that it should give light to all that are in the house."

These excuses may be found in the Free Mason's Monitor, by Webb Morris, Chapter III, pages five and six. In previous pages of the work the authors declare Masonry to be a *science* co-eval with man's existence and so extensive with his habitation as to be of unbounded utility." Elsewhere in this same work it is called not only an art, a science, or a philosophy, but a religion, whose object is not merely the benefit of the craft but of universal humanity. Maintaining these positions it was natural the authors should anticipate an objection to its secrecy and endeavor to answer it, which they do in the following terms: "If the secrets of Masonry are replete with such advantages to mankind it may be asked why are they not divulged for the general good of Society? To which it may be answered. Were the privileges of Masonry to be indiscriminately bestowed, the designs of the institution would be subverted and being fruitless, like many other important matters would soon loose their value and sink into disregard." This is Webb's excuse for putting the candle under the bushel. Moral evidently does not like this apology. But not being in liberty to suppress it, he gives us a note what he thinks a wiser one, as follows: "A better reason than this is that we as Masons have received them under a binding pledge to preserve them as secrets from the world and cannot, short of the most horrible falsehood, violate our covenant. This is well understood by the community at large, who stamped the seal of perjury so deeply into the forehead of those who, in the last generation, pretended to expose our mysteries to the world that but few have ever ventured from the disgrace." What is well understood? That Masons cannot disclose its secrets without "the most frightful lying." This is what he had said in the previous sentence, and does not that imply a very strong predisposition to falsehood and horror of lying? And does not the embodying of such a profession in a paragraph that contains more lies direct or implied than it contains sentences or clauses, strongly intimate both subtlety and hypocrisy? We undertake to say that the community at large understand no such thing, and have stamped no such brand of perjury as Morris asserts. How could they? If they believe Morris they must acquit the seceding Masons of perjury and adopt as against them the conviction of a malicious hoax—a "pretended" revelation of Masonic mysteries. If they believe the seceders disclosures to be real and true, they must believe their Masonic oaths to be void from their sinfulness and their violation to be no perjury but a sacred duty. How then can the community at large understand any such thing as Morris asserts they do? Under such conflicting evidence how are they to arrive at assurances that they comprehend the depths of mystic subtlety whereby Masonry puts its members into such a fatal dilemma that they cannot tell the *truth* short of the most *frightful lying*, nor lie in any way so profitably as by telling the truth? These are depths of Satan that require a full knowledge of Free-Masonry to fathom. Does Morris mean by this assertion to admit that the mysteries are fully revealed and the community at large well understand them? O, no. But they know enough to be qualified to brand with perjury those who *"pretend"* to disclose its secrets. New if the community at large should forty or fifty thousand men with perjury for *pretending* to disclose Masonic secrets, they did a very foolish and unrighteous thing, unless Masons swear their members not against *disclosing* their mysteries, but only against *pretending* to do so. Does Morris mean to be understood that Masons swear there members not to deceive the community with false or pretended disclosures, and the people knowing this and knowing their disclosures to be false, have branded them with perjury? If the disclosures were only pretended ones, there could have been no perjury only on the supposition that they were *sworn* not to make *pretended* disclosures, and if they were not sworn against making *pretended* disclosures but only against making true ones, then there could be no perjury in the case unless the disclosures were real and true ones, and the people could not have stamped upon their foreheads the seal of perjury against pretended or false disclosures to be true. Mark here the subtlety of this writer in the use of these two words "pretended" and "perjury." He does not squarely say that their Masonic mysteries have been disclosed, nor positively affirm that Webb and Bernard and their endorsers were perjured and yet he evidently exercises all his ingenuity to make the same impression upon his readers as if he positively affirmed both, at the same time the affirming of one is the denial of the other.

His use of these terms is calculated to deceive and evidently meant to deceive, and yet there is an evasiveness in the use of them which, perhaps acts as a salve to his conscience, as if they were only white lies, whereas before the God of truth they are real lies and the meanest kind of lies and nothing else. Why do the Masons generally resort to this kind of indirection? Fruiting evasively and purposely about state anti-Masonic disclosures and pretended revelations? Why don't they flat and manly like honest men, and if these revelations are false say so point blank, and not skulk and dodge and evade the point like blustering jail birds whose indignant evasions amount to actual confessions? The fact is they know those disclosures to be true and the exposure of their some conscience left. Few of them are desperate enough to dare the fate of Ananias. If the revelations were not true they would meet a direct and persistent denial everywhere and every time. But not so. Masonry acts in a little different If Masons charge *th* ut upon seceders, by so doing they attest the truth of the revelations and involve themselves in the same perjury when they charge upon me seceders; so to get out of the charge of perjury they says the people, who, according to him know nothing on the subject, did the branding. But he don't get around it so The people know little of it, cared less. They regard those who confessed and disclosed as perjured, and those who remain stout in their denials and curse their betrayers as the vilest of all perjured villains. No; the branding here is all done by Rob. Morris, and his crew, who in his eagerness to stamp the image of perjury on honest men's foreheads, has seized it by the wrong handle, and despite all his subtlety, the brand is burned into his own right hand.

"Very few of them recovered from the disgrace" Veracious historian! Who, in another work, has chronicled the names of more than 50,000 members in the northern states at the time of the Morgon excitement, 45,000 left the Lodges, most of them never to return! Did the 5,000 brand the 45,000? or did the community stamp the 45,000 as perjured? We know all their honors upon the 5,000? Elders Barnard and Stearns, Rev Moses Thatcher, Rev. B. B. Hotchkiss, Rev Dr. Joel Parker, and M. L. R. Paine, Seth M. Gates, Solomon Southwick, Col. Wm. L. Stone, Gov. Aaron Jewett, Hon. Bill Southwick and Rev. C. G. Finney were prominent among the then disgraced men. Did they ever recover from it? Prominent among those who aided and worked with them were Thurlow Weed, Horace Greeley, Wm. H. Seward, Gov. Rittier, Wm Wirt, Daniel Webster, Thaddeus Stevens, and John Quincy Adams and with them generally were the clergymen of New England and the Middle States. Did they recover from the disgrace? The simple truth of history is that nobody ever thought of branding Free-Masonry, either then or since, save only in the estimation of Free-Masons and their partisons. In fact, the disgrace was all over from the start, and settled down on Free-Masonry and those who adhered to it, and they hid or struck their colors. But it was sworn, it was not till after a generation or more who knew not Morgan that ministers and christians ceased to be ashamed to be known as Masons. Ask the old people who live, hark God, confess to such audacious falsifying of history, as it deserves a thing as much worse than perjury, as perjury is worse than common lying. Rarely have we seen so much of perjury, of subtlety, of malignity, of slander and of mischievous falsehood condensed into so small a space as in his extraordinary note.

"Past Grand Most Rob. Morris is now on a Masonic mission to Palestine in search of the ninth arch of Enoch, or King Solomon's opron and things of that sort, as we understand. There can be but little doubt that his fertile genius will enable him to discover and verify *anything* in the shape of a stone or corner stone, the *Craft* may be supposed to require.

Here we leave the Past Grand Master for the present and turn to Webb and his apology for hiding the candle "Were the privileges of Masonry to be indiscriminately bestowed, the design of the institution would be subverted, and being familiar, like many other important matters, would soon lose their value and sink into disregard. This is no evasion. It is an attempt in meet and obviate the real objection to the secrecy. It is truth spoken in a kind of *meiosis jest* so that outsiders shall not believe it, or at least not make the proper application of it. But it is far more damaging to Masonry than Morris' reasoning in a circle. The sublime and unapeakably beneficent secret science would soon loose its value and sink into disregard if everybody knew it. Its value to mankind and their good opinion of it depends wholly upon their being kept in ignorance of it. Apply this to natural light, to air, to water, to the natural soleness, to devotion, to religion, to anything in the whole compass of human knowledge that has truth and intrinsic value. Every such thing is most prized and most beneficial, where best known. Would true learning or true religion lose their value and sink into disregard by being familiarized to everybody? Who does not know that these things, that all truth rises in man's esteem just in proportion to his acquaintance with it? And its benefits if they only know of them. In plainer words Free-Masonry is a cheat and a swindle. It is a conspiracy to enable the few to advance their own selfish and sinister ends at the expense of the many, and were this to be generally known and the secret arts by which it is accomplished generally understood, it would be frustrated and the whole thing abhorred, and the horrid conspiracy and the necessity of their most faithful observance.

Indications of the Progress of Truth.

Among these indications we notice the continued demand for anti-secret literature, the multiplication of publications on the subject, the favor with which the Cynosure is received, and the steady influx of subscriptions to it. We believe the delivery, at William College, of the decided and able address of Prof Bascom against secret societies in colleges, and its publication by request at the right thing in the right place. Colleges are established upon the principle of influencing mind and molding character by truth. Secret societies only upon that principle and therefore cannot be tolerated in them. The

REVOLUTION IN SPAIN.

The movements of this revolution are modernized in conformity to the character of this age of steam and electricity. It requires a daily paper to keep pace with the important events of the revolution as they occur. Just as we were going to press with our last number, we sketched a notice of the latest news, but before the paper was out our news was stale, for the dailies had announced the flight of the Queen, the establishment of a republic with Espartero at its head, and the restoration of quiet and order almost without blood-shed. Before our next issue, if the same rapidity of movement continues, Spain may become a thoroughly organized and settled republic, recognized by all the nations, or like Jonah's gourd which grew up in a night, her republic may have withered in a day, and the combined sovereigns of Europe have restored the throne to the queen or to some more hopeful dynasty—we shall see. This is written October 7th.

The following notice of several of the leaders of the revolution will be interesting at this time. We clip it from the Chicago *Tribune:*

Espartero, who has been made the head of a provisional government in Spain, is a Marshall of Spain and Duke of Vittoria. He was born in 1792, the youngest of nine children of a cartwright, and has attained eminence solely by the force of his character and his military genius. Originally intended for the priesthood, on account of his feble constitution, he managed to get into the army, in a battalion of students when the French invaded Spain in 1808, and to secure military instruction until his twenty-third year, when he entered upon active service. On the death of Ferdinand VII. he espoused the cause of the infant Queen Isabella, and commanded the royal troops in the Carlist war. At the close of this war he succeeded Isabella's mother for a short time as Regent of the kingdom. In 1854 he was called to form a Cabinet, which continued in office two years. Since that time he has had to do with Spanish politics, although his high character and abilities have caused him to be constantly spoken of as the possible leader of a revolution. His time seems now to have come, and much may be expected from his tried wisdom, and firmness if the development of the present revolution is committed to his hands.

Marshall Serrano, the General in command of Isabella's revolted army, who had just entered Madrid in triumph, and who joined Prim in calling Espartero to the head of the State, was originally a partisan of Isabella and one of her lovers. Some fifteen years since he turned Liberal, and gave his support to the Ministry of Espartero. He has occupied important military positions, and was Captain General of Madrid when the revolution borke out.

General Prim, after a checkered civil and military career, was sent, in 1851, to Mexico in command of the Spanish force which were to co-operate with France and England in securing redress for alleged grievances. Upon the withdrawl of the Spanish troops from the expedition, General Prim visited our armies in the field, and those of the rebels, to make himself acquainted with the latest improvements in the art of war among us. He put himself at the head of an insurrectionary movement in 1866, but accomplished nothing. Although a Marquis and a Grandee, and one of the most active enemies of Isabella's rule, Prim is less trusted than either Espartero or Serrano. With Espartero will chiefly rest the immediate future of Spain.

Oct. 12th, The Spanish Revolution seems now to be an accomplished fact, and the new government has been officially recognized by the United States through our Minister at Madrid.

The Junta are said to favor decidedly, a Constitutional Monarchy, and General Prim is said to aspire to the throne. They propose various reforms in the direction of liberty—some of them of doubtful value—indicating that in Spain as elsewhere, men emerging from despotism do not always discern clearly at first the dividing line between liberty and license.

Answers to Correspondents.

—A correspondent inquires whether the permanent editors of the CYNOSURE are yet appointed, and hopes it will not imitate what it chiefly opposes by concealing their names.

REPLY.—No permanent editors are appointed. Permanent editors do not generally expect to work without pay. The friends of the cause which the CYNOSURE advocates have not yet furnished the means to place it upon a permanent footing. While waiting for this, and struggling towards it, the paper will be published under the direction of the National Executive Committee, by their Treasurer, and [illegible]d by a sub-committee consisting of their Chairman and Secretary. The names of these three individuals are Rev. J. Blanchard, Chairman; Rev. I. A. Hart, Secretary; Ezra A. Cook, Esq., Treasurer.

—A correspondent suggests that if we would reach all anti-secret people we must keep clear of party politics. Of course we intend to keep clear of *party politics*, but not of christian politics, for that would be to abandon that part of religion which relates to government, and our interests and duties as christians towards it. Mere party questions we leave to partisans.—But when secretism, slavery, intemperance, sabbath-breaking, oppression, or wholesale infidelity seek to hide themselves in party politics peeping out here and there, our motto is "Wherever you see a head hit it." When party issues embrace treason and assassination we say cursed be neutrals.

The same correspondent suggests that we give more attention to Odd-Fellowship which he thinks is spreading more rapidly in his part of the country than Free-Masonry. Brethren, give us the facts and the arguments which your observation suggests. We are your organ. Hereabouts Free-Masonry is just about as much more prominent in the community as in the CYNOSURE. EDS.

[The following is true of all false religions on earth, each in its measure.] EDS.

Unhappily, Rome is among churches like the Pharisee among worshippers. She stands on her *infallibility*, and has nothing to confess. She neither fears God nor regards men. Towards the former she is impenitent, towards the latter despotic. Like tyrant kings they can do no wrong: and while all human institutions are advancing with the progress of society, she remains immovable, unchangeable, fixed in error and folly, like the celestial regime of China. While the tide of knowledge and freedom is rising around her, her anchor is buried in the sand, and an iron cable binds her to the bottom of the stream.—*Godkin.*

More of Theodore Pomeroy's Suggestions.

Among the recent suggestions of our friend we mention but one at this time, and that is that he himself be and is responsible for one hundred paid subscribers to the CYNOSURE, and that each of the five hundred volunteer agents become responsible for the same number, and send the money at once to the publisher—collect it in advance of the subscribers, if they can, but if not, send on the money and collect it afterwards, so that at least one paper may be sent to every town, precinct and parish in the United States. We like this proposition over so much. How many of the five hundred will respond affirmatively?

Anti-Secret Society Associations.

The National Association of Christians opposed to secret societies, which met at Pittsburg last May, recommended the formation of auxiliary societies wherever it could be done. The object of these associations is to enlighten the public on the subject. They are to be picket guards to keep back the enemy until the main army—the entire Christian Church—can be rallied; until public sentiment can be turned against secret orders; until they are driven "from the ballot boxes, the courts, and the churches."

The churches *should be* the leaders in all moral reforms; but as organized bodies they cannot be expected to take the first step in any new, aggressive reform. We must look to individual members to *inaugurate* advance movements. The churches are slow to discover error, and only reluctantly cut from the vine the decayed branches. If error creeps in unawares, it is permitted to grow until to uproot it would destroy the wheat also. It was so when Luther protested against indulgences; it was so with the temperance and abolition causes, and it is still the same with the present issue—Christ's religion or man's invented institutions.

Under these circumstances, we cannot wait for a general movement of the churches *as such*, to rid the world of this system of despotism and idolatry—secret societies. We are glad to know that the Wesleyans, as a denomination, and the United Brethren and some of the Scotch churches are on the right side, but most of the other denominations cannot boast so much. Many have a large majority, however, who oppose all "works of darkness."—It is to these we look for support, to those who have seen and denounced such systems; they must put the cor in motion.

We would not form associations because we doubt the ability of Christ to conquer, for our only trust is in Him. But so long as a large number of church members do not understand the nature of the case, and are unwilling to aid in the work, those to whom God has given more light must cry aloud; they must stand on the walls of Zion to beat back the enemy; they must drive him from their midst lest he destroy their less wary brethren.

There will always be timid ones who will fear losing caste if they advocate an unpopular movement; and many are already pledged having received the mark of the beast in their foreheads. We cannot hope to secure the assistance of such until those who are for us are more than those who are against us; (and that time is *now*, if people would only believe it, for a one with God is a majority, and God is on our side,) for the former class always run with the multitude, and as to the latter, it cannot be expected that soldiers will desert a victorious army to join a feeble and scattered band.

We want auxiliary associations that every man may have a place to work according to his ability. Keep the young men out of the lodges; keep the women—we blush that it needs to be said—from taking the "back kitchen degrees," thus making themselves the menials of despots, guarding the hats and dogs while their shameless lords feast in the upper chambers.

Auxiliary associations are necessary, also, that we may concentrate our forces and work in concert; that we may know what strength we have in the field, and where every regiment is situated. Our enemy is thoroughly organized, and we must meet him with solid ranks, armed and ready for the contest. We do not expect bloodshed; we do not even expect to be mobbed, to be pelted with eggs, brick bats and stones, as some of the old abolitionists were, for we trust that such things have passed away. But we do expect that a stealthy foe will be watching us along the highways, wherever we may go, to catch our words, and to poison the hearts of the people. They will not easily yield the power now in their hands.

We are told that agitation only drives them to desperation, and increases their numbers. So when Moses spoke to Pharaoh he only laid heavier burdens on the children of Israel, but did Moses cease to speak? The same thing was said to the abolitionists, but what was the result? Yet we cannot doubt that they will put forth every effort when they see men rising up to resist them, and for this reason we need to be organized to show them our strength.

There will be some fanatical ones, and others exceedingly timid; these extreme elements need to be brought together that they may be mutual helps. Alone the one might be too rash and injure the cause, the other too fearful and attempt nothing; together, one can plan aggression, while the other, from his excess of caution, will keep the pickets posted as to the dangers ahead.

Papers, tracts, &c. are being published, and these can best be circulated and supported through the assistance of organized associations. Money will be needed to carry on the work, and this can be most easily raised and most judiciously expended by local societies knowing the wants of their own communities.

The time has come, too, when the wandering sheep should have a fold. We, against whom the doors of that boasted benevolent society are closed; we who cannot journey "from the west to the east" and find "light;" who can claim no kinship to those bound by the "mystic tie," we need a home where we can gather at the evening hour and, if nothing more, weep together over our lonely and undone condition! Our women need a home. Driven from the hearts of fathers, husbands, and brothers whose hearts are locked against them by the iron bolts of secrecy, while the lodges hold the keys, they must now sit alone keeping the watches of the night friendless, homeless. Many have long been hunted, have been fleeing before the wolves, and now would love to rest a moment in some fold where they might be medicined with sympathy, while resting their weary limbs, and while their aching wounds were being healed. Times will often come when we shall long for some sympathizing friend to whom we can unburden our hearts; then it will be sweet to meet with those who have endured similar trials for the same end.

In view of these things, then, let associations be formed as speedily as possible. But above all, let us trust our cause to Christ, relying in His promises, and following Him, we may be sure of success. We earnestly appeal to all who are interested in this cause, come over and help us.

Interesting Correspondence.

Mississippi, Sept. 18th, 1868.

We are in the midst of rebellion still; our country's enemies are proud and scornful, and look down upon the loyal with haughty disdain. "The nigger is and *shall* be an underling, and the white man who helps him *shall* share his degradation." Such is the Southern man's position, and such are the enemies to every wholesome effort to regenerate the south.

Let Christians pray, let them give their men and their money for God, or soon they will be taken from them in the terrors of another war.

I rejoice in the uprising of christians against the secret Orders. Our country cannot bear them much longer. Already "judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street and equity cannot enter." Let the hosts of the Lord unite against the dark, mysterious, profane worship of Masonry, that the whoredoms of Israel may be put away.

We are teaching the colored people to "have no fellowship with the unfruitful works of darkness." We are also teaching the white people, but it is hard to get them to hear us. We want tracts and little books that can be distributed all over the land. If sinners will not come to us, we must go to them. O, that the Boston Tract Society had been consistent with itself and preached a "*whole gospel*" to the world and to these secret Orders. While they justly demand that we should face persecution here, "WHERE SATAN'S SEAT IS," why will they of the "*free North*" not help us in the fight with this *mystery of iniquity*," "WHERE SATAN DWELLETH,"

Thank God, the contest has begun. May it never cease till these "synagogues of Satan" shall be overthrown, and the trump of jubilee sound a release from impious oaths and Satanic rites.

My heart is with you in the work, and if it will help you, I will gladly write for your paper. You are at liberty to printing anything in this letter or nothing as you think best.

What is the new Masonic trestle-board, and how can I get it? What is the most reliable Masonic periodical, and how shall I send for it? I like to condemn the wicked out of their own mouth. I have Bernard's Light of Masonry, Dr. Cooper's Lectures on Odd-Fellowship, Mackey's Lexicon, and the Aurora and Pittsburg minutes. The last two I expect to bind in one volume. Inclosed find one dollar for which send the CYNOSURE one year.

For the Cynosure.

Portland, Indiana.

If number and variety of lodges, societies, &c., is a true indication of social prosperity, this surely is a happy and prosperous village, the Odd Fellows, Good Templars, Knight Templars and Free Masons each having a well sustained organization at this place.

The fact that, amid so great prosperity of secret societies, no christian church is sustained, to some may seem strange and unaccountable. But the solution is easy when we rightly consider the relation Christianity bears to the secret Orders. It evidently shows the antagonism which must exist between the works of light and those of darkness. The one must exclude or destroy the other.

The Good Templars have here a large membership composed chiefly of young persons. Their object, the suppression of the liquor traffic, is a good one, and that they sometimes accomplish this end is a fact which no one who is at all conversant with their history will pretend to deny. For that "wily one" warps them into effective instruments for their own destruction and that of others more successfully by allowing, even assisting them to do some good as a decoy to well meaning young persons. Nevertheless, that they often fail is a no less evident fact. And here with a large membership their efforts to stop the sale and drinking of intoxicating liquor are fruitless. Some of their leading members *admit* that they have failed.

Now it seems to me that although their failure in some, or even many instances, does not prove their utter futility, yet it does argue conclusively that there must be something radically wrong in the principles of their system. What that error may be, I do not now say. But according to their own declarations, they differ from other organizations for the promotion of temperance, only in their secrecy and exclusiveness, that is, in requiring a password to enter the lodge-room, and concealment of whatever is done there. It is claimed that those requirements are necessary to insure the accomplishment of their purposes against a *common enemy*, the dramseller. Then why should some conceal plans for destroying his power from others equally interested in his overthrow? Let *all* array themselves *openly* against him who kindles the fires of hell on earth.

O. A. JONES

Pultney, August 28, 1868

EZRA A. COOK:

DEAR SIR—I received the first number of the CHRISTIAN BANNER a few days ago, and am much pleased with the spirit of the paper, and hope you may receive that encouragement that will ensure the continuance of it. I was opposed to Freemasonry before Morgan's book was published; and his abduction, and the subsequent course pursued by the Masonic institution did not produce any love in my breast for secret societies. I fondly hoped—after the secrets of the order were made public—that Masonry could not survive; or if it did, that the churches of Christ would certainly free themselves from all connection with an institution so wicked and debasing: but alas! I was mistaken. While for years past Masonry has been flourishing all over the land—the churches more and more polluted by it—ministers of the gospel and editors of almost all our papers and periodicals, either wholly indifferent on the subject or afraid to raise a warning voice against it, and the large majority of the community, saints and sinners, appear to manifest no concern whatever in respect to the influence it was continually exerting on church and state, and while I was convinced that Freemasonry was the broad road to eternal ruin, I had become almost discouraged in respect to our free institutions, and the prosperity of the cause of Christ among us; and especially so when I saw secret societies multiplying all over our land, professedly to promote temperance, although the object of those who first originated them was, no doubt, to make secret societies respectable, and to induce people to believe that they were absolutely necessary to promote that which is good and commendable. But when I saw that our Wesleyan brethren dared to publish communications against Freemasonry, and Professor Finney dared to raise his warning voice against it, and found by the Pittsburgh Convention that I was far from being alone; and then when I received the first number of the BANNER I began to realize that when the enemy comes in like a flood, the Lord will raise up a standard against him. I am an old man, and shall not, probably, see any reformation in this respect in my day—but I hope and pray that those who have recently arrayed themselves against the most wicked and dangerous combination that the whole region of civilization probably ever saw, will not relax their efforts until the church is wholly free from its contamination, and the constitution of the United States, and the constitution of each State, shall forbid any important office to be filled with a member of any secret society. In order to encourage you to go ahead, and to obtain the perusal of the BANNER, which I shall highly prize, I send you in this one dollar, and am in hopes, if the publication of the paper becomes a certainty, that I shall be able to procure more subscribers. I may be thought uncharitable, but I differ somewhat from Mr. Finney and others in respect to the piety of professed christians, who adhere to Masonry. I have no fellowship for them. Our Savior said—"Swear not at all." Can men be christians who are members of an institution, the foundation of which is the most profane and wicked swearing, and where they are required to associate, as brethren, with some of the most licentious and wicked wretches the country can produce? Our Savior also said—"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." He did not warn us to beware of those who come with the wolfskin outside, showing the teeth and the claws, but of those who appear with the sheep's skin on. The church of Ephesus was commended for having tried those who said they were apostles, and were not, and had found them liars. If we fellowship Freemasons as Christians, we are, I believe, partakers of their sins, and thus do more to make the institution popular than we do by our best efforts to make it unpopular.

Wishing you abundant success in opposing the powers of darkness,

I am with respect yours, &c.,

TYRUS TUTHILL.

Hawpatch, Ind., Sept. 28, 1868.

EDITORS CHRISTIAN CYNOSURE:—Facts showing the influence of Masony to thwart the ends of justice are abundant, and should be published to the world to show to an unsuspecting public the evil tendency of the institution. I have very good authority for the following:

A Mr. S. residing in this (Clearspring) township, La Grange Co., Ind., stated to me that some years ago he was on a jury in the trial of a case in the Circuit Court of this county, in which J. S. sued T. V. K. for work and labor done and performed by plaintiff for defendant. The defendant was a Mason and there was one Mason on the jury. On retiring to their room the jury (the Mason only excepted) in a few minutes agreed upon a verdict for the plaintiff, but the Mason refused to yield to the eleven, and they were compelled to return to the court, that they could not agree upon their verdict!

Another case. Mr. E. was prosecuted for larceny. He was a Mason and the prosecution failed. A near neighbor of mine (Mr G.) stated that in conversation with a Mason respecting the prosecution, he (the Mason) stated in substance, "This being Mr. E.'s first offence we have cleared him!" Mr. G. understood him as speaking as *a Mason!* This man doubtless discharged his (supposed) duty to his brother Mason, but the extenuating circumstance—"his first offence"—would not hold good in Masonic logic, for a brother Mason would be as strongly bound to assist a brother, right or wrong, in the fiftieth as in the first offence.

Masons will go the length of their cable tow, (3 miles) to assist a brother Mason. Previous to the Republican Convention for the nomination of candidates for county officers for La Grange county, Indiana, Elder F., an agent for the Bible Society, left the village of K., in Noble county, and as I am informed spent two or three days to advocate the claims of Mr. G., a Mason, for the office of Recorder, in opposition to Mr. H who has the misfortune (?) to be an anti-Mason.

I am rejoiced to see the second number of the CYNOSURE. It ought to have a circulation of fifty thousand the first year and one hundred thousand the second year.

Yours for the truth, H.

"THE CHRISTIAN CYNOSURE."

This is the classic name of a paper just started in Chicago, Ill., to oppose secret societies of the day. It is the offspring of the late National Anti-secret Convention held at Pittsburg, Pa. The paper will be ably edited, and will no doubt be a powerful agency in shedding the light. We predict for it a growing popularity, and a future of much interest and profit to the world. This is the only paper in the land, (excepting J. T. Walsh's monthly, published at Newberne, N.C.,) that makes opposition to secret fraternities a *specialty*. It is time such papers were started. Let this last-born child of the press be truly a beacon light that shall strongly fix the attention of the Christian world, and point them to something better than the mummeries of Masonry—even to the blessed Lord Jesus Christ. Published every two weeks. Price $1 a year. Send to Ezra A. Cook. 88 La Salle St., Chicago, or to Rev. I. A. Hart, Wheaton, Ill.—*Free Methodist.*

A SNAKERY.

We lately heard some very expressive remarks on the subject of Temperance. The speaker was showing the terrible evils of *liquor-selling* upon society. He thought, if parents would look at the dangers to which this business is exposing their children, they would not rest till it was entirely abandoned. He gave, in substance, the following curious illustration of the views of their danger:—

"Suppose I should come into this place to go into business. Suppose I should begin to erect a curious-looking building; and put in a great number of drawers, and cases with glass tops, etc. Every one that passed by would look and wonder what it could mean. By-and-by, some one would enquire,—"Stranger, will you please to tell me what this building is for?"

"'Oh, I am going to open a *snakery!*'

"'A *what?*'

"'A *snakery*. I am going to keep all sorts of snakes—rattlesnakes, copperheads, etc.; and sell *bites*, at so much a bite. A rattle-snake bite, I shall sell for 6¼ cents; and a copperhead bite—which will do the work quicker—at a York shilling, etc. And when my snakes get a little cold and torpid, I shall lay them out on the side walk, in the sun, to warm and revive them; and when your children come along to school, they will like to stop and look at them.'

"'A *snakery*, eh? *snakery?*'

"How long do you suppose it would be, before every father and mother, and every citizen in the place, would give me to understand, that I had better make my way out of town, with my *snakery*, as soon as possible?"

And, young reader, which would be worse, to have a child stung by the deadly fang of one of these snakes, or poisoned by the rumseller's cup—which, the good Book says, "At last biteth like a serpent, and stingeth like an adder?" If we die from the bite of a *serpent*, we may not be to *blame* for it; but if we die from the effects of the rumseller's cup, we shall die with *guilt* upon our souls.'

Let us all hope, and labor and pray for a law that shall send to the penitentiary every man that would open among us his *snakery*, to poison us and our children.

—Much interesting matter is crowded out of this number, much to our regret. President Blanchard's two articles, and a host of readable correspondence, will appear in the next issue.

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MY WIFE AND MY SON'S WIFE.

Barring the selfishness of the old man's prayer:—

"Oh Lord, bless me and my wife,
My son John and his wife,
Us four,
No more,
Amen."

—it is a petition that has literally expressed my heart's desire for years, with this result, that the Lord has blessed me and my wife, but He has not blessed my son John and his wife. Thinking it all over to-night, as I have, reclining in my easy chair before the fire, I have come to the conclusion that my blessings and my son John's curse are attributable to the difference in our wives.

For some of these differences *vide* below.

As a lass, my wife was bred at home in a good many old-fashioned notions, like the honor due parents, veneration to superiors, the value of time, human accountability, and woman's responsibility. She was instructed, moreover in the art of bread-making, and a variety of useful employments.

My son John's wife received her education at one of those fashionable boarding-schools that turn out young ladies with all the modern imp rovements. Among these improvements, so called, was the conviction that *paterfamilias*, as she learnedly dubbed him, was a deep old fellow to pay bills, a delicious sort of banking institution, that had no credit pages in its system of book-keeping, and never balanced accounts. Further than this, *pater* was something of an old fogy, whose opinions were entirely out of date, and too ridiculous for respect or adoption. *Mater familias*, also, was a very good woman in her way. As a medium of communication between herself and her exchequer, she had no equal, and a better endorser with the family banker could not be found. But *mater*, too, was full of obsolete notions, and not up to the times by any manner of means.

Another modern improvement was the conviction that the time not consumed in eating, drinking, sleeping, dressing, party-going, and novel-reading, was an unmitigated bore, to be killed by any possible expedient.

The other modern improvements were mainly, playing indifferently on the piano, painting poorly in oils, dancing gracefully, flirting skilfully, gossiping recklessly and doing nothing gentcelly.

As a lass, my wife was a buxom woman, glowing with health and happiness. Oh, the redness of her plump cheek, and the brightness of her sparkling eyes! She did not need to respond in her hearty, merry tones, inquiries after her health, "I am very well, I thank you." Her rosy cheeks and rounded form, and clear, strong tones attested her well being.

As a lass, my son John's wife was a pale and fragile creature—like a lily or a snow-flake, said John. She had mild, languid eyes, and a thin, baby voice, that responded faintly to queries after her health, "I am miserable today," and the next day would say, "I am not so well to-day as I was yesterday."

As a married woman, my wife's nerves are a help to her and me; but I am of the opinion that the nerves of my son John's wife are more of a hinderance than a help. There is the same difference in the heads and hearts and bones and backs of the two women. My wife's head plans, contrives, considers and designs. The head of my son's wife aches, throbs, and is always ready to split. My wife's heart is a good, steady, human heart, full of pure blood, and the seat of womanly affections. The heart of my son's wife is the seat of disease, and its blood looks iron. My wife's bones are equal to duties incumbent upon them as bones; but the bones of my son's wife are deficient in lime, soda or magnesia, and are full of aches and pains. My wife's back is strong enough to bear the burdens of the day, but the back of my son's wife is always broken and troubled with lumbago.

My wife takes for a model the virtuous woman in Proverbs:—"She riseth while it is yet night, and giveth meat to her household and food to her maidens."

My son John's wife arises toward noon, and has very indistinct notions of what kind of meats the household is fed with, or what kind of bread her maidens are eating.

My wife's quick, elastic steps, and rapid-moving hands that are always busy. Like the king's virtuous woman, "She girdeth her loins with strength, and strengtheneth her arms."

My son John's wife moves slowly and gracefully, and her hands are generally in elegant repose. The girdling of her loins is not strength, I am sure, but some arrangement of whalebone.

My wife's industry is well directed in a variety of useful employments. "She layeth her hands to the spindle, and her hands hold the distaff."

My son John's wife has a taste for fancy work. She layeth her hands to the crotchet needle, and her hands hold the tatting shuttle.

My wife is always well dressed, and her garments are mostly of domestic manufacture. She has a prototype in the bobit of the virtuous woman, who "maketh herself coverings of tapestry."

My son John's wife is gorgeously attired in society; but my son John groans over the bills from importers, dress makers and milliners.

My wife is charming at the breakfast table. Smooth hair, tidy dress, a white collar, a smiling face, make up her charms.

My son John's wife, if she appears at the breakfast table, is not charming. Her hair is in crimping pins and curling papers; her slippers are down at the heel; her dress is shabby, and she wears no collar. Venus herself would be ugly in such attire.

My wife "openeth her mouth with wisdom; and in her tongue is the law of kindness."

My son John's wife openeth her mouth with complaints, and falut-finding, and fretful murmurs, and like gossip, and unreasonable demands, and her tongue is in the bad habit of scolding.

My wife "looketh well to the ways of her house, and eateth not the bread of idleness."

My son John's wife trusts the way of her household to servants, and she eats the bread of her cook, when she has one, and the neariest baker's when she has not

My wife is a good mother to her children. From infancy to maturity, she has watched instructed and cared tenderly for them. Her attention to their physical wants has been uniform and discreet, and her devotion to their higher interests has been vigilant and unflagging.

My son John's wife leaves the children to the care of menials. They annoy and distress her. Their noise makes her headache when she is not well dressed, and their dirty hands soil her garments when she is. As for their manners, it is the business of their teacher to look after them; and what are churches and Sabbath-schools, good for if they do not take charge of their morals?

My wife's kingdom is in her home. Here she lavishes her best powers and richest gifts, reigning a very queen.

My son John's wife is only a queen outside of her home. She shabby woman, dull and indifferent to those who minister to her pleasure, depends on her mood, develops into the reigning social queen in the presence of strangers to whom her smiles or frowns are of little significance.

My wife's husband is known at the gates, when he sitteth among the elders of the land. Bless you! He would never have sat there but for her. How do you think he is known?

Why, by the whiteness of his linen and the completeness of his buttons, and the fit of his collar, and the tie of his cravat, and the sleekness of his hat, and the remnant of a smile that settled on his face when after a good breakfast, his little woman looked him over and dismissed him with a kiss. He is known, too, by the content that fills his heart and shines out of his face with the thought that all day long a wise woman is watching over his interests and looking after his dinner, and will be ready to greet him when the day's work is over, with smiles and kind wishes for ears as the elders know him, and envy him, and wish they stood in his boots.

My son John is known in the gates, for he does not sit among the elders of the land, John's linen is apt to be soiled, and fringed at the edges, his buttons are often lacking, his collar does not fit, his cravat is tied carelessly, his hat is rough, and his brondcloth is dusty, while his face has an anxious look that settles there when, after a breakfast of cold meat and muddy coffee, he leaves his wife in bed, the baby crying, the little boy riding the silk umbrella, the little girl sailing her shoe in the bath tub, the chambermaid giving warning up stairs that she is going out, and stamp on the floor down stairs giving away soap and ten to her sister's children. John's face scarcely brightens all day long. It is not likely to with the thought that the income is insufficient to meet the balance his family expenses, and the prospect of going home to a sulky wife, children ill bred, and neglected, servants wasteful and rebellious, a dinner ill ordered and worse cooked, and a pile of bills from the milliners and dressmakers, "butchers, bakers and candle stick makers." The elders don't know John, but I greatly fear that club-houses and wine-saloons will.

My wife's "children arise up and call her blessed; her husband also, and he praiseth her."

My son John says the Lord gave him no choice of a mother, but he shall never cease to be thankful for the Lord's gift. For myself, I find no words of praise so fitting my wife as the king's: "Many daughters have done virtuously, but thou excellest them all."

The children of my son John's wife will never arise up and call her blessed; and her husband says, bitterly, the Lord gave him the choice of a wife, and he shall never cease to condemn his folly in the matter.

My life is full of content; the lines have fallen to me in pleasant places. Men say I am lucky. Every thing turns to a blessing in my hand. Providence has smiled upon me, and the Lord has dealt bountifully with me.

My son John's life is full of bitterness He complains grievously that every thing goes wrong with him, fate against him, Providence frowns upon him, and the Lord deals hardly with him.

As I pause and ponder, sitting in my cheerful home to-night, the words of the wise man recur to my mind: "Every wise woman buildeth her house, but the foolish plucketh it down with her hands." Looking just across the way where sits my holy-faced, sweet-voiced wife, I see the wise woman who builded her house, and I cease to blame the Lord for my son John's ill-fortune, seeing in his wife the foolish woman who plucketh down her house with her own hands.

For the Cynosure.

Reminiscences of John Brown.

It is related of John Brown that he had taken some degrees in Masonry, but had become disgusted with the institution. It is also related of him that he contemplated publishing the secrets of the degrees, and that he was under the higher degrees with this object in view. This was shortly previous to the abduction and murder of William Morgan. When he knew the fate of Morgan, he remarked that "his life was saved." He once said what he thought of Masonry. He replied "*It is black as hell!*"

In consequence probably of his known hostility to Masonry, it is intimated that he was careful not to expose his person under circumstances where he might be the victim of Masonic vengeance. I was, at an early period, acquainted with him, and the above facts are related to me by my wife and wife's sister, both near relatives of Mr. Brown. He was a member of the Congregational Church in Hudson, G., and a man of great energy of charn tor. Had he published the secrets of Masonry, it is not improbable he would have shared Morgan's fate.

H.

Hawpatch, Ind., Sept. 28, 1868.

Masonic Cabala; or, "peculiative Theology."

BY J. T. WALSH.

CHAPTER II

THE BIBLE A "TRESTLE-BOARD".

Masonic writers claim the Bible as their Masonic "Spiritual Trestle-board," on which they draw all their designs. Now what is a "trestle-board?" It is a board on which any operative mason, carpenter or other practical artist, may draw his designs or plans: and of itself is only the tablet on which he works.—He can draw any design or plan on it he pleases, as his own fruitful imagination. And this is the use, and the only use Masons have for the Bible. They put their imaginations to work upon it, mystify its simple teachings, misapply the quotations they make from its sacred pages, alter them to suit the matter in hand, "handle them deceitfully," and "wrest them to their own destruction."

Let it be noted that when they quote the Scriptures, they quote and apply them *Masonically*, without regard to the context or original language. Here is a passage read at opening the Lodge in the Entered Apprentice Degree, which, of course, they apply to themselves as Masons: "Behold, how good and how pleasant it is for brethren to dwell together in unity," &c. Now, if acquainted with the Scriptures, must know that the Psalmist had no reference to any such an organization, when he uttered the words; and that such a use of them is a misapplication and prostitution of God's word.

In the Fellow Craft's Degree, we have the following "Charge at Opening:" "Search me, O God, and know our hearts; try us, and know our thoughts; and see if there be any wicked way in us, and lead us in the way everlasting." Here they deliberately change the pronoun "me," as it stands in the Bible, to "us," as it stands here, to suit the occasion. They also quote the following: "Thus he showed me; and behold the Lord stood upon a wall made by a plumb-line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any more." We are then told that "the working tools of a fellow craft are here introduced and explained; which are the *plumb square and level.*" And this is the use they make of the passage quoted!

In the Entered Apprentice Degree as well as several others, "the members having formed a circle round the candidate, the Master says, "And God said, Let there be light, and there was light." "At the same time, all the brethren clap their hands, and stamp on the floor down stairs giving away soap and ten to her with their right feet as heavily as possible, the bandage dropping from the candidate's eyes at the same instant," and then he is said to be "brought to light." And in this way they use and apply the solemn and sublime utterances of God in creating light! In not this misapplying and trifling with the word of God? And this is the use they make of their "Spiritual Trestle-board!" Even the *light* is a part of the "furniture" of the Lodge and so is the "Square and Compass;" and they make more, if not a better use of these than they do of the Bible.

In the Mark Master's degree, we have the following charge at opening: "Give ye ear, brethren, and hear my words, and hear my speech. Thus saith the Lord God, Behold I lay in Zion for a foundation stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the biding place." Here we have a prediction by the prophet Isaiah, of the Messiah, but Masons use and apply it *Masonically* and with reference to the foundation of their *mystic temple*. And so, also with the following quotations, all of which are *Masonically* applied in total disregard of their original design and import: "The stone which the builders refused is become the head stone of the corner."

PSALM. CXVIII, 22.

"Did ye never read in the Scriptures, The stone which the builders rejected is become the head of the corner?" MARK XII, 10.

"And have ye not read the scriptures, The stone which the builders rejected is become the head of the corner?" MARK XII, 10.

"What is this, then, that is written, The stone which the builders rejected is become the head of the corner." LUKE XX, 17.

These and some other "*Americanisms*," as Cross calls all quotations from the New Testament, from the first degree up to, and including the Royal Arch degree, or "*universal Masonry*," they spend a particular stage of the proceedings when initiating a candidate, and are not used with any reference to Christ, to whom alone they are legitimately applicable. That this is so is evident from the fact that they are used *Masonically* while initiating Jews or other persons who reject Messiah. They also quote Rev. II, 17: "To him that overcometh will I give to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knoweth, saving him that receiveth it." Here the Master says, "I now present you with a white stone, on which is written a new name." The letters are so engraved on the stone as to form a circle and are: "H. T. W. S. S. T. K. S." This is the wonderful name which no one knows but the receiver, but when translated reads,—" Hiram Tyrian, Widow's Son, Sent To King Solomon." Such is the purposes they make of their "Scriptural trestle-board." They quote Scriptures which have no more reference to the matter in hand than they do to a *drama on the stage!*

In the ceremony of closing the Lodge of Mark Masters, they go through the *farce* of paying off the workmen Some profess not to be satisfied. Confusion ensues. The Master then says: "Hear what the law says on this subject." He then reads the parable in Matt. xx, 1-16, which is a base prostitution of our Lord's instruction to a *Masonic farce*; for that it is a farce no one but a blinded Mason will or can deny.

On page 99, "Webb's Free Mason's Monitor" the following passage as "a charge," to "read at opening a Lodge": 1 PETER II, 1-7. In this the reader will find the following alterations and additions, deliberately made by the author. Peter says,—" Wherefore, laying aside all malice," &c. The Monitor reads,—" Wherefore, *brethren*, lay aside," &c. They insert the word "brethren," and otherwise change the phraseology to suit the occasion. Further on they leave out the words "are built," and insert "be ye built." And a little further on in the passage, the word "spiritual" is inserted before "sacrifices:" and after the words "acceptable to God," the words "O, Jesus Christ" are left out. And instead of reading "He that believeth on him shall not be confounded," they read "he that believeth shall not make haste to pass over it!" They also read, "Unto you, therefore, which believe, *it is an honor*; and even to them," &c., instead of "Unto you, therefore, which believe *he is precious*; but unto them," &c. All of which were inserted in reading "For so is the will of God," they read "Brethren, this is the will of God."

The most profane and daring alteration in the above passage consists in expunging the name of the Lord Jesus Christ from it and inserting the "spiritual" before "sacrifices." In this they have taken a liberty with the word of God, which manifests in the clearest and most conclusive manner a deep seated want of reverence for the divine authority of the sacred books. They have both added to and taken from the words of the Most High. And such is the use they make of the Bible as a "trestle-board."

On page 180, Royal Arch Degree, the following passage of scripture is read at the opening, with the following omissions: 2 THESS. III, 6-17 In the second line after "brethren" and before "that," they omit the words "in the name of our Lord Jesus Christ." And further on in the passage, after the words, "we command and exhort," they omit the words "by our Lord Jesus Christ." There are two other less important alterations in the passage, which the reader can find on examination of the Monitor, page 181.

On page 196, in quoting HEBREWS IX, 2, 5, when they come to the words, "and after the second vail," they read "and after the vails." The correct reading would not answer their purpose, because they have *three vails* instead of *two*; and the word of God must be altered to suit the structure of their *mystic tabernacle!*

We could produce several other examples of the manner in which they sacrilegiously use the word of God, and particularly the New Testament; but these must suffice. They quote Scriptures freely, and in this way impose upon the ignorant, and deceive men into the belief that it is a good institution. But the intelligent student of God's word can easily detect the many and great alterations, additions, subtractions and perversions they make in, to, and from that word. They quote the Scriptures *Masonically*, apply them *Masonically*, and, when they have used them as mere tokens, they alter, add to, and take from them, as we have seen They handle the word of God deceitfully just as Satan did when he tempted our Lord. He presented to him a passage from the word, but left out every important part of the text. Any one may quote scripture. This is easily done. The devil quoted it, and his ministers do the same, but they do not quote it correctly, nor apply it properly. "*Rightly dividing* the word of truth," as a matter of first importance and of the highest magnitude. It is a fearful thing to trifle with God's word And we are positively prohibited from adding to his words "Add then not to his words, lest he reprove thee, and thou be found a liar." "If any man not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." And among the last words, and very last sentence in the following fearful words, which are not only applicable to the book of Revelation, but likewise apply to all the revelations of God: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Such is the awful nature of such fearful import, how can any christian sanction such liberties and mutilations as characterize Masonic rites and ceremonies? That they *can do so* is a greater mystery than all else connected with Freemasonry! And more shocking is it true with regard to all those who, professing to take the Scriptures for their only rule of faith and practice, and to discern and discard all other creeds and confessions of faith, still adopt and magnify the institution which *ignores the divine!* The Bible their "spiritual trestle-board!" The very declaration is *against* the institution. What right have Masons, or any other set of men, to take the living oracles of the living God, and reduce them to a level with a mere "trestle-board ?" A "trestle-board" for "*speculative* Free-Masonry !" A "board" on which to draw their "speculative" designs and plans! To *expunge* the name of Christ from his own word, and trample his authority under foot! It is wicked. It is anti-Christ. And may God grant that the scales may fall from the eyes of all professing Christians, so that they may see its deformity.

[Christ needs no aid from cunning, show, mystery or force.] EDS.

"The weapons of our warfare are not carnal but mighty through God." Of all carnal support that religion can invoke, there is none more injurious to it than arms and diplomacy. The latter throws it into tortuous ways, the former hurries it into paths of bloodshed; and Religion, from whose brow has been torn the double wreath of truth and meekness, presents but a degraded and humiliated countenance, that no person can, that no person *desires* to recognize.—*D'Aubigne.*

ANTI-MASONIC ADDRESS.

As Given by Wm. H. Seward, and others Thirty-five Years ago, and now, 1865, reprinted verbatim, by classes selected, with appended remarks.

ADDRESS,—TO THE PEOPLE.

FELLOW CITIZENS:—

"Alarmed by the unlawful deeds, and the dangerous principles of the Society of Free masons, a large, respectable, and intelligent portion of the people of this county, have required us to assemble on this, the first day of the New Year, to consult upon the proper measures to avert the evils which hang over our beloved country—evils, in their judgments, more dangerous than foreign invasion, or open insurrection."

"The facts, Fellow Citizens, in relation to the abduction and murder of William Morgan, are too familiar in your memories to require that we should now recapitulate them."

"The *Members* of the LAW, were PARTAKERS of the CRIME."

"When you asked, "By what means did they accomplish so daring, so desperate a deed" were you not surprised to learn, that it was by the SECRET machinery of FREE-MASONRY."

"Thus it appears that there exists among us a SECRET GOVERNMENT, *which makes its Laws, pronounces its Judgments, and enforces their execution*, regardless and subversive of the Laws and Constitution of the Land."

"It is known, that in EVERY ONE of more than FIFTY Degrees or Orders of Freemasonry, *secrecy is sworn*, by every member, under the penalty of a horrid and barbarous death."

"It is known, that in order to protect the conspirators, the Chapter at Lewiston was held within a few days after Morgan's death, and the degree of Royal Arch Mason grafted thereon, and conferred upon those whose previous oaths and duties, in thought and act, sufficiently strong for want of the clause of "*Murder, and Treason not excepted.*"

"It is known, that Freemasons who had knowledge of the conspiracy, when called to testify in Court, have refused to testify, and have perjured themselves under the belief, real or pretended, that Masonic obligations were paramount to judicial oaths."

"Finally, it is known, for three years past, public indignation has been baffled by the arts and practices of Freemasonry, and that, with a few noble exceptions, the conductors of the public press like dastard sentinels, have cowardly shrunk from the cause of the people through fear of the power of Freemasonry."

"Where is the charter for the Masonic orders of Nobility, Knighthood and Priesthood? By what authority does Freemasonry confer upon her supporters the titles of Kings, Grand Kings, Knights, Sublime Knights, Princes of the Royal Secret, and Generalissimos? Fellow Citizens, these titles are unlit to exist among a republican People."

"Fellow Citizens, you will agree with us, that in this country of equal rights, all our property, and our lives depend upon the purity of our Courts and Juries. Recollect that a Grand Jury of the County of New York has declined to preside on the trial of a cause which grew out of the conspiracy against Morgan, because he (the Judge) was a Free Mason. You will recollect that on the trial of Mather, it was sworn by Masons the brothers of the Royal Arch Degree are under a sworn obligation to assist each other in any difficulty so far as extricate each other from legal process, whether right or wrong; and that the Circuit Judge decided that a Royal Arch Mason who had taken the oath, was an incompetent juror on the t a brother Royal Arch Mason."

"We forbear to speak of the awful oaths, the blasphemous ceremonies, and the *revolting usurpations* of the order, what shall we say to Christian men ?"

"How, then, shall we abolish Freemasonry? We answer, only as we practice—By bringing the question to the Ballot Box—that tribunal which was established by our fathers, even at the expense of their blood, to decide all questions of common interest; that only constitutional mode by which the grievances of the people can be redressed."

"Freemasonry is known to you to be dangerous, and full of moral and political evil, it stands accused and convicted of crimes and guilt. Shall it die with this age and with this generation, or shall it be transmitted a *curse* up on our children, until it shall sap and destroy the hallowed temple of American Freedom?"

(Signed,) H. G. SEWARD,
Now Secretary of State.
GLEN CUYLER,
Then Surrogate.

And one hundred and twelve others.

Friends of Freedom and Justice, can you any longer conscientiously give your voice or vote, or allow your members of such an institution shall either make or administer your laws?

Is not the proof, as here shown, *conclusive*, that this institution of midnight masonry is the very thing to be kept secret, that, in strict accordance with its own bloody code, thus murdered Wm. Morgan?

Will you let such a system live, and systematically weave its web in dead of night to catch and fetter our rights, and thus in defiance of law stealthily and barbarously hunt down the life of him who brings out the dark web, and shows it to the people in open day?

We have repossessed this corpse and testimony—as given in Auburn, thirty-five years ago, by Wm. H. Seward, now Secretary of State, and others—to show its dangerous and revolting tendencies, that our aspiring youth, who mostly flock with the multitude, right or wrong, may *look, at it* calmly and intelligently before they are led blindfolded into its dark trap and *fettered for life.*

Its bloody deeds, as the subbrass shows, were then laid upon to the public, by whom it was convicted and condemned. But it still remains unhanged, and running at large, and baffling courts in behalf of masonic criminals. The bad will continue to use it—to them it is useful. But to you, *honest* young men, we give a friendly caution, to form no alliance with the popular murderer of Morgan. Would it not make you an *accomplice*, and tinge your skirts with his blood? If a bandit steals your horse and is captured, with *additional* bandits, the whole are eligible to our State Prison. Remember Booth is shot; Paine and other ac complices are hung. Don't place yourself in their tracks

To these men, we admit are bound (not free) masons, and would recoil from such a crime. But this only gives a character to the system, and consequently the better facilities for that part who are conspirators and trait ors, or "Knights of the Golden Circle," to nature their midnight intrigues and treacheries, or to give aid and comfort to traitors, or opposing generals, or to plot the assassination of our presidents and cabinets—the last case of which is now traced to a secret midnight combination.

Who believes that three of our national presidents would have died suddenly at the commencement of their respective terms, had not the programme for their death been plotted and planned in secret conclave by dark conspirators. And cutthroat Masonry gives them just such dark channels to feat in.

The address says, "It is more dangerous than foreign invasion."... And it may have been (though to the *most*, unintentional,) the *latent germ* of such insurrection; for the most late slaveholders doubtless are Masons, and as such, in the name of justice and the cause of (Illized world,) protected in that train of allvillainies, till thus enabled to strike that fatal blow that has cost our whole nation half a million of lives and five thousand millions of treasure.

But it is not masons, but *masonry*, that we would have wiped out from this green earth. But how shall this be done? We answer, by public opinion moving against it. Public opinion, though a poor leader, *has been* and still *may be led right*. It once determined that the earth should remain flat as a pancake, and the sun fly around it. It sold indulgencies for groggeries, gamblers and man-drovers, pardon' ing sins a year in advance, to the vilest of their crimes. Now the round earth floats freely in its orbit, and the sins of the bottle and the man-drover rest where they belong.

The slave trade was once popular, but public opinion set against it, and it fell. American slavery, too, was long popular, but public opinion, (by the help of ice-breakers,) set against it, and it wilted. It was fed and pampered at the public crib for 100 years too long, till it grew fat and wanton, and like snake of Æsop's fable, has fatally bitten two hundred thousand of our family, and the hand that fed it has been compelled in self-defence to smite its head. Both these giant sins would to-day be living rampant over the world, crushing down, by the gibbet, the knife and the stake, all who dared to oppose them, had not public opinion been enlightened by the few moral lecturers, and led to take a stand against their and career.

Lesser evils, but *evils* they are, are now growing up in our midst. The *bottle, the lodge, the gambling house* and the *grog shop* are constantly and triumphantly floating along on the thoughtless tide of popular favor, a stigma on our civilization and blots on our professions of christianity. When public opinion is sufficiently enlightened on these evils, they too will wilt down before its power, and if you are active laborer in God's vineyard, you will help to guide this power so as to exterminate these gigantic pests from our land. Is not servitude to these dumb idols as much idolatry as that of the juggernaut of India, or of the image set up by Nebechnadnezzar? Most votaries of the tobacco manis soinit that he is not conscious of it. Dr. Sewall, a popular doctor of Yales Co., says its smoke destroys the nerves and leads to palsy. You say good men are smokers: true, but still they condemn the habit.

Gen. Grant was *ordered* by a black man to stop smoking on the wharf at City Point; he said the order was a good one, and threw his segar into the water. Would you be justified in holding six hundred wives because Solomon did so? Is it a reason for you to commit suicide: is this a reason for you to hang yourself? Then why burn smoky incense to Baal, just because a good general or some good elder do so; for Baal himself might well be incensed at the foul smell. Once the multitude, for the space of two hours, cried out "great is Diana, of the Ephesians." Now, the great multitude cry out, practically, five times a day, "great is tobacco, and, It must not be spoken against," and they do it, with precisely the same degree of good sense.

The old maxim is, "when a man falls, all may tread upon him." So of evil habits: pipery, slavery and treason are now fallen, and you may tread and even *stamp* on them with impunity, but the cup, the lodge and the tobacco pestilence, though polluting earth and air, are still in vigor: consequently if you molest either of these idols, their respective servants will heap odious anathamas upon your obnoxious head. But when public opinion becomes sufficiently enlightened and purified, it will hang over all secret oath-bound societies, and groggeries by *law*, and the dissipation of the pipe and quid by its destruction of all such nuisances and filthy habits, and thus emancipate their respective subjects from such servitude, and from every secret oath by which they are now shackled or bound to violate civil law. Votaries of these respective habits, we, as friends, ask you to break your own shackles and go free. You are now impeding in their service. Why not voluntarily leave them to the moles and bats before the tide of public opinion sets against you, and compels you to take a higher seat, one that better accords with the example of our Great Leader.

ICE-BREAKER.

CORRECTION.—The Renunciation of Jonas Brown and of Deacon Wm. A. Bartlett, in our last number, should have been credited to Etd J. G. Stearns' Letters on Masonry.

TO EXCHANGES AND CORRESPONDENTS.—All communications for this paper, and exchanges, should be addressed to "THE CYNOSURE," Wheaton, Ills.