The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

EZRA A. COOK, PUBLISHER, 88 LA SALLE ST. "In secret have I said nothing."—*Jesus Christ.* FORTNIGHTLY AT $1 A YEAR

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The Christian Cynosure.

Thaddeus Stevens---His Religion.

Mr. Stevens was raised by a Baptist mother, and he believed in her religion to the last. When asked to be baptized, last winter, he said: "If I am certain of anything in religion, it is that a man must *have* religion before baptizing him will be proper or right; I am sure my mother was right in this."

He at one time had several young men in college, at Gettysburg and Mercersburg, whom he was supporting on their way to the ministry. I saw and conversed with one of these young men at Mercersburg, and if there were any christians there, to all human appearance, that young man was one. At that time, too, Mr. Stevens drank nothing but milk and water, and, when attacked for his temperance principles to deprive him of German and Roman Catholic votes, he defied and scorned his rivals, and made temperance speeches from the stump to the very voters on whom his opponents relied to beat him.

It is a profound study for the philosopher of human nature, why such a man should gamble, as Mr. Stevens certainly did; why he should use profane language, as he sometimes did; why he should be guilty of illicit commerce with the sex. No one whose opinion is fit to be quoted, and who ever saw him an hour, believes that he was a hypocrite either in religion or politics. He supported what he believed in, and nothing else: how, then, shall we account for his personal errors and vices, and what shall we say of these?

The writer of these thoughts asked him, last winter, what *he* had to say of them. A pal without detailing the conversations of a dying man, this is the substance of his case

He was not a fossil man like Henry Clay; nor a profane man like Ben. Wade; nor a gambler like Gen. Sickles. Lord Lyndhurst, who, from a Boston boy became a British Lord, while sitting on the wool-sack as Lord Chancellor, was a bloated mass of personal vices, which would have made him remarkable but not the one vice of avarice eclipsed all others In his old age he married a beautiful young woman who wanted a title, and, notoriously, sold her to a young Lord who was rich, because he wanted money more than beauty.

Mr. Stevens belonged to no such class of statesmen, or of men. His personal habits were better, or, at least less vicious than those of Daniel Webster at the time when the leaders of the orthodoxy of Massachusetts came out with a pamphlet to save him from the indignation of Massachusetts voters, when he aspirated to the same power. And if Richard M. Johnson had not been a shoulder, and author of the "Sunday Mail Report" which set aside the law of God respecting the Sabbath, he might have compared favorably with Mr. Stevens. But Johnson's slave holding and disregard of the Sabbath sanctified his vices, so that a family of mulatto children did not prevent his being the idol of the negro-hating democratic party: and his "Report" setting aside God's law of the Sabbath made him Vice-President of the United States: while Stevens, with three times his ability and a thousand times his honesty, never held any office but that of a direct representative of the people. He could not be United States Senator even: and though he made presidents, he could not be a member of their cabinets!

Gideon Harris wrote him a letter, over his own name, promising him explicitly, that if he, (Stevens,) would secure his nomination for the Presidency, by Pennsylvania, in case of his election, he (Harrison) would appoint him a member of his cabinet. Stevens did cause him to be nominated by Pennsylvania, and Harrison, instantly on his election, announced his cabinet with the name of Stevens left out. Masonic hatred and vengeance excluded him. Yet Harrison was a sincere, and, in many respects, an honest man; and no sooner had he arrived at Washington than he sent one of his cabinet to Stevens, desiring him to call on him, for he wanted "a long talk with him." Stevens sent back word that he had an appealed case of seventeen dollars at Gettysburg which he was going to see to, and he considered that case much more important than any long conversation with the present President of the United States."

"You can see," said Mr. Stevens, "what sort of men I have spent my life with: not entirely the most favorable to morals and religion. I have lived my life through as you see me here; (alluding to the fact that he never married) "I have tried to deal justly with my fellow-men; I think—well, I will say, I *know* I have wronged or defrauded no person who lives or has lived on earth! Yet I do not trust to that fact, and have no right to, for my salvation, any more than any common sinner on the street.

"I have tried to be charitable. I was looking over my papers awhile ago, and I destroyed that letter of General Harrison's lest it might give some body a little trouble when I am gone."

I was deeply moved, and interupted him with this direct question:

"Mr. Stevens, do you know anything about Christ? do you love him?"

"Well," said he, with that emphasis which every one who ever spoke with him will remember, "When one looks at him—his truthfulness: for he *says* the truth—*not* to love him would be to be a wretch! But"—and his voice did away into the tones of one who was musing—"for my own case, I must make that a matter of trust."

To be continued.

Christianizing the Constitution.

The gentlemanly editor of the *Christian Statesman*, has repeatedly requested the CYNOSURE to notice and advocate the National Association's efforts to reform the Constitution by christianizing it. We bespeak a careful reading of the remarks of Mr. Blanchard in the Metonian (lesser temple) at Boston awhile since. These remarks define not only what it is, but what it is not. The meeting to which the speech was addressed was made up of Unitarians, Episcopalians, Baptists, Congregationalists, Presbyterians and Universalists. Brothers Huntington and Menlen were among the speakers Will our readers consider the subject?

Review of a Sermon.

Mr. James S. Coley has our thanks for placing upon our table a sermon on secret societies in colleges, preached by Prof. John Bascom in Williams College, Sept. 6, 1868, and published by request. It is an able and skillful performance, not after any stereotyped model, quite free from cant, but full of truth and power. It is frank, open, candid, business-like and to the point, as becomes an argument in opposition to the deceptive artifices of secret organizations—while at the same time it is by no means wanting in grace, in dignity or in the charms of pure and finished rhetoric.

The author confines himself to secret societies in colleges. The principles and accusations he enunciates, however, are mainly applicable as well to societies outside of college walls, which have the same characters and objects. Indeed he says expressly, page 6, "Secret societies in the social and political world are more dangerous than in college, because the interests are of a practical and immediate character, and peculiarly demand open discussion and earnest, frank treatment. Secret political societies spring almost exclusively out of social tyranny already intense, and usually aggravate the evils which occasion them. Witness the secret leagues which add one more element of mischief to Southern society."

His first objection to secret societies in colleges is "that they are necessarily frivolous."—"A secret society in college can have no worthy or sensible end to which secrecy is a *natural* necessary means." Literary pursuits, he shows, are not aided by secrecy, and the formation of friendships on the basis is against nature, and therefore dangerous. He shows their frivolity, not only from a want of any valuable end, but from their made-up secrets, and their attempts to increase their dignity and worth in public estimation by so poor a consideration as the glitter of their badges. We quote, "The school girl surprises her playmates, 'I have something' and sets them agog, that she may enjoy their curiosity. The college student makes up a secret; imparts it to a few and they pooket it and run round with it as if it gave them a peculiar charm. A made-up secret is certainly a peculiar thing. In the absence of a joke, one may doubtless be tickled or tickle his fellows until they laugh, but the method is a sterile one after all. In the absence of real secrets you may imagine some, doubtless; you may have your resorts and hinds and passwords and obscure gatherings, but to keep up a trick of fancy like this for the four years of college life, with a grave face and alleged interest, seems to me very frivolous. You have nothing which you wish to keep secret—excepting always mischief—and we all know it. Your by-play and dodging, your profound interest and retirement, are simply ridiculous shows and make beliefs which ought to be dissipated by a general and hearty laugh at their folly"

The end of a secret society being too frivolous to keep up a sustained interest they are obliged to make an end of their means, which action is doubly frivolous, surrendering "the whole strength of the society to nutrition." Such a fraternity presents the odd spectacle of a creature of the lower forms of creation that seem to be all stomach. "But," you may say, "if these societies are frivolous they are not very censurable." Habitual, systematic frivolity, young men, is one of the worst of sins.

His second accusation is "They restrict the freedom, individuality and integrity of action." The illustrations and arguments under this head are weighty and forcible. We quote a single passage: "The fellows, the everlasting fellows what the fellows think, what the fellows will do, what they will determine on, become the ground and impulse of what each thinks and does and determines on. He is swallowed up in his feelings, interests and motives in this gastrolatrous, the fellows, and, as under such circumstances, the collective sentiment is more selfish and unscrupulous than the individual sentiment, he is often made the mouth-piece of views he cannot soberly justify to himself. In this way, the moral integrity of his judgments are interfered with. In times of passion each individual becomes one of a group of hybrid heads that hiss together, spit poison together, and repeat together. One spleen maintains their common rage."

His third accusation is that these secret societies in college "often directly injure, that they are particularly liable to injure the intellectual and moral character of their members." We cannot quote further only to give his summing up and the expression of his heart's good will for the destruction of secret societies in colleges. "We object, then, to those societies, with no dogmatic assertion that their results are injury, and necessarily evil, but because they give unfavorable conditions to individual nature, tending with a decided balance of influence to frivolous distinctions, actions and feelings; to restrict true independence of conduct and character, and sometimes, at least, to expose the unwary to the neediest temptation of intimate and pernicious associations." His heart's good will to this expressed: "If I could dissolve these fraternities back into their original atoms and leave these to re-arrange themselves once more under the free, elective affinities of honest sentiments, open, manly purposes and an unbiased sense of duty, I should no more hesitate to do it than I would to break down a monopoly overturn an aristocracy, subvert a superstition, or dissolve any exclusive tyrannical league."

Having given the synopsis of the sermon we will put the text at the close instead of the usual place. MATTHEW, 6:16, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Ridicule adroitly Turned.

A Freemason, whose lofty hearing gave out that he was some great one, undertook to ridicule the anti-Masons for their meddling and ignorant curiosity concerning Masonry, alleging they knew nothing or the subject, as evident by the diversity of their statements. I reminded him, he said, of a parcel of hogs who were peering around an elephant's cage with a determination to find out what sort of a thing it was without putting with their proboscis. One got a glimpse of his tail, and declared it was nothing but a big rope. Another got a sight of a leg, and averred that it was a tree; and the third, who had felt his ear, cried out, "It is nothing but a leather apron." And so they could make nothing out of it, and were only the more perplexed and mystified by all their bow-legged and clownish caves-dropping and tinkering attempts.

At this point, one of the company who had been only a listener remarked: "There was one point they gained, though, and were all agreed in." "What was that," said the first speaker, superiously. "Why, that there was certainly a horrid monster there of some kind."

Christianizing the Constitution.

Remarks of J. Blanchard, Pres't. Wheaton Col. Ills., Illinois at a Meeting in favor of inserting in the Preamble to the U. S. Constitution a recognition of Christianity, Boston, Mass., in the Metonian, Tremont Temple.

MR. CHAIRMAN:—My attention has been called, and I have been requested to refer to an article in the *Watchman and Reflector* of this city, lauding the denominational spirit of a very extensive christian denomination (Baptist) against the movement inaugurated by gentlemen residing in Philadelphia and elsewhere, to insert, in the preamble of the United States Constitution, a recognition of Christianity.

It is not strange that the greatest possible sensitiveness should exist in any country, but especially in ours, on a subject which must confessedly be made to turn upon the relation of civil government to religion.

The only effect which this fact should have upon us men, however, is to lead them, in every utterance concerning it, to seek after the greatest accuracy of thought and speech. What then precisely, is the end sought the thing proposed to be done by these designing, as it has been not vaguely called, "The Christianizing of the United States Constitution?" It is simply by inserting in the body of the preamble a brief phrase "acknowledging the God and Father of our Lord Jesus Christ, as the source of civil authority, and the Holy Scriptures as containing his revealed will."

It is nowhere, and by no one, proposed to repeal, alter or infringe that article of our Constitution which ordains that Congress shall make no law concerning the establishment of religion or prohibiting the free exercise thereof." Any attempt looking, however remotely, to any weakening or alteration of the provisions of that article would simply awaken universal anger and reproach.

The declaration by Lord Mansfield, endorsed by the supreme judges of Pennsylvania, in the trial of William Penn, "that conscience is not controllable by human laws, nor amenable to human tribunals;" that "persecution, or attempts to force consciences, will never produce conviction, and are only calculated to produce hypocrites or martyrs," "this declaration, I say, is English doctrine and American doctrine, and was the doctrine of nature and reason before the words America and England were spoken. In theory it existed from Saxon time down to Henry IV. And now that it has been fairly settled and reduced to practice in this country, not only in the constitutions but in the customs of the people, there is no more danger of its being ignored or set aside by the men concerned in this movement, than there is danger that the mountain tops which were sunken bottoms shall become sea bottoms again. This revolution, at least, will never go back!

The editor of the *Watchman and Reflector* has certainly confounded this movement, in his mind, with something totally unlike it. He says: "It is not for the Baptist denomination, at this late day, to justify, by favoring such a move, the grand error of our Puritan forefathers. It is to the Baptists *alone* that America is now indebted for the present broad separation between the Church and State"

I regret this invocation of the Baptist denomination in this case, and rejoice that multitudes of its best minds cannot, (any more than we can) respond to it. The name of Dr. Eddy, of this city, attached to the call of this meeting is sufficient proof of this. Nor is the editor quite accurate in his history. Palfrey assures us that the first two laws made in this country asserting the perfect freedom of conscience, were enacted by a Catholic and a Quaker—Lord Baltimore and William Penn; and whoever reads Mr. *Bancroft's history* believes him.

The "grand error" which the editor imputed to the Puritans, is not what we propose to do, acknowledging the authority of God—but that which we propose *not* to do—forcing the conscience of men. How far the Puritans shared *this error* with their age we are not here to-night, to inquire.

If a man (or a country) professes belief in God it by no means follows that he or it must send a sheriff to compel his neighbor to profess the same that he does. And inserting a recognition of Christianity in the preamble of our Constitution is simply and merely a national profession of religion. And, indeed, one would think the names of gentlemen who have already put to the address which is now before us might be a sufficient guaranty to quiet our fears of "Church and State"

Is Charles Sumner in favor of Church and State? Is William Claflin untrustworthy where the Commissioners of the Commonwealth are in favor of Church and State? They are the sons of fathers who reddened the snows in every glade of Scotland in defence of the rights of conscience. Their word was, "God alone is the Author of conscience, and hath left it free from the commandments of men."

The Protestant Bishops McIlvaine of the west and Eastburn of the east, say, the chairman of this meeting, Dr. Manning, of the church of the American revolution, or any other of the signers of the call for this meeting, is a sufficient pledge that no long-settled American doctrine, is to be torn up and thrown away, for the insertion good proposed by some bold experiment.

What, then, do we want? We want a simple recognition of "Our Father who art in heaven," inserted in our Constitution. The first majority in Constitution ever reduced to writing, in Nov. 1620, but a few miles from Boston, began: "*In the name of God, amen,*" and declared the signers his servants.

The supreme judges of Pennsylvania say from the bench: "No free government now exists in the world, unless where Christianity is acknowledged and is the religion of the country."—*Works of Daniel Webster, Vol. 5, P. 184.* The same Supreme Court also declares that "Christianity is a part of the common law." And why should not our national Constitution acknowledge a known national fact. Surely since we have Federal Courts it would seem but just and reasonable that our Federal Constitution contain some intimation as to what God the witnesses in those Courts shall be sworn by. Does any gentleman propose to dispense with the oath, and leave our temporal hopes and interests without sanction drawn from eternity? Shall we be free as cattle, and like them?

In the State Convention of North Carolina, when the U. S Constitution was before it for ratification, the absence of the name and recognition of any God whatever in the instrument had nearly lost the ratification. "By what God," said the members, "are witnesses to be sworn by in its courts, Jehovah, or Jupiter, or Dagon, or Diana of the Ephesians?

For my part I look on this movement with awe and admiration. I look on the names embarked in it already, as heralds and presages of its success, promising calm, careful, yet earnest and painful investigation and I hope I may live long enough to see that which has made men free recognized in the Constitution of freedom. There is one single objection I will refer to, and sit down. It is said, "If we are confessedly a christian nation, what need then of a constitutional recognition of the fact?" I answer, just the same need there is of a bill of rights, or a recognition of any one of the great legal and constitutional truths which underlie and support our temporal interests and hopes. Nay, more, for it is the greatest truth of them all.

Nor are we without danger to be guarded against by this measure. Already, in the United States, there are Chinese temples to Buddha that religion which, by murdering their infant children and especially female children, buries in the same grave the very nature of the mother along with the remains of her child. And the nobody in the world has one wish or desire to send the sheriff and tear down the wretched pagoda and scatter its worshipped baubles, we do implore constitutional recognition of the difference between these baubles and a christian nation's God. And it should be noted that the terms of the objection acknowledge that this is a christian nation. In the simple and sublime words of Mr. Webster, "There is nothing that we look for with more certainty than this general principle that Christianity is a part of the law of the land." This was the case among the Puritans of New England, the Episcopalians of the Southern States, the Pennsylvania Quakers, the Baptists, the sons of the followers of Whitfield and Wesley, and the Presbyterians, all brought and all adopted this great truth, and all, have sustained it. And where there is any religious sentiment at all, this sentiment incorporates itself with the law. *Everything declares it.* The massive Cathedral of the Catholic, the Episcopalian Church with its lofty spire pointing heavenward, the plain temple of the Quaker, the log church of the hardy pioneer of the wilderness, the monuments and memorials around and about us, the consecrated graveyards, their tombs and epitaphs, their blood washed, their moldering contents, all attest it. *The dead prove it as well as the living.* The generations that are gone before speak it and pronounce it from the tomb.

We feel it. All, all proclaim that christianity, general, tolerant christianity, christianity independent of sects and parties, that christianity to which the sword and fagot are unknown yes, general tolerant christianity is the law of the land."—*Daniel Webster's Works, Vol. 6, P. 170.*

REFORMED MASONRY.

It may not be generally known to your readers that there is a society or organization of men in the United States, styling themselves "THE AMERICAN MASONIC PROFESSIONAL ASSOCIATION" (but they have their headquarters at 114 Main Street, Cincinnati, Ohio; that they publish, in the interest of Freemasonry, a quarterly called the *American Freemason*, of 32 large quarto pages, of entirely original matter, and translations, made expressly for it, comprising thoughts, doctrines, counsels, history, philosophy, and criticism; and that this quarterly is devoted especially to the interests of the Masonic fraternity. We quote a few paragraphs from the advertising circular, published some weeks ago: "The *American Freemason* has entered the field of the Masonic reform;" and though he has the sympathies and encouragement of a number of men who stand very high in the fraternity, William M Wilson, Grand Master of Canada; Leverett B. Chapelle, Grand Master, Grand Lodge of Vermont; H. G. Hazelrigg, Grand Master, Grand Lodge of Indiana, with others, have come out publicly as indorsers of this reformatory movement.

One thing may be set down as a certainty by outsiders, that, according to the testimony of these members and friends of the order, "Freemasonry is a deeply-corrupt and wicked institution; and this, notwithstanding all the fine things that have been said about it by old, silly, fat officials, and newly-fledged, ignorant, entered apprentices." How deeply fallen, men, lookers-on may not fully know; but it the testimony of these reformers may be relied on, it is bad enough, and, so far as we can see, they could have no interest in falsifying. We gather a few items from the advertisement. Heretofore we have been compelled to rely on the testimony of the enemies of Masonry to prove its guiltiness. This has the advantage of being from their friends. But we will hear the reformers: "It is well known that within the present century Freemasonry has departed, and is yearly departing, more and more, from the simplicity of its primitive character." "Getting worse and worse early. "Evil men," says the apostle, "and seducers max worse." So does Freemasonry According to the authority we have just referred to, it is guilty on two presentments. First it is wicked organical. Second, its good qualities, whatever they may be, have, by designing men, been perverted to base and wicked purposes. "It came," says the authority, "into our midst from under a monarchical form of government, and in its original *monarchical arrangement*, and was not changed in its organic constitution to correspond with a republican form of government" It was shipped over to this continent with horns and hoofs, just like those of the same beast on the other side of the water. Now, what this man is singing at is not only to knock off these horns and hoofs, but to change the very nature of the beast, so that it may no longer be a monarchical, but a republican, animal. If I understand his jabbering, however, it is, that institutions of this kind should conform to the kind of civil government where they are found. In a republic they ought to republican. In a despotism they should be despotic. In a papal land they should shape their government to suit the notions of the pope. Now this, remember, is the opinion of the reformers. The great majority of the order think otherwise; that it is that institution time a despotism everywhere. "Freemasonry has," says the same authority, "by the assumption of additional rites and degrees, pretending to be learned and philosophic, and the additional and extrajudicial oaths, administered to correspond with such rites and degrees, become a *despotism in the midst of a republic.*" Now, what do you think of that, friends? Boasted Freemasonry, full of age and honors, is, after all, according to the testimony of its friends, who ought to know, and perhaps have *felt*, a "despotism in the midst of a republic." And this is what the great majority of the craft want to keep it—a despotism.

But the worst has not been told. This year enable order has grown into a "despotism," with liberty exciting all mankind, in the land of the free." The Roman hierarchy has been much improved by its colonization amongst a civilized liberty-loving people. Not so with Masonry. It came here a monarchy. It is now a despotism—a hateful, oppressive despotism. If any of our friends and brethern want to enjoy the sweets of a despotic form of government, they need not go to Rome or Turkey. Take the "Entered Apprentice degree" in the Masonic fraternity, and in the time its *heavies* blessing will be showered upon him, for it "is a power that has been, and will be, used more and more to encroach upon the *rights and liberties* of the rank and file of its membership."

Another charge we have said is, that even the good things of Masonry have been, by perfect men, perverted to selfish and base purposes. I do not know how much wicked men get into such pure society, so carefully guarded by horrid rites and terrible oaths. The writer says they "crept" in. I would not be surprised at this, as it is so natural for such men to *seek* the dark. It is, however, the tendency of some associations to *make* men bad. And it is true, so my authority says, that "if moral darkness" have so far got the ascendency as to wholly "change the institution from its simple, charitable, fraternal, and philanthropic aims and purposes," and make of it an instrument of hypocrisy. These "ignorant christians," it seems, have, by "trickery," raised themselves into power, and, by the same trickery, succeeded in keeping themselves in power, greatly to the displeasure and disowning of the "craft and file of the membership." Now, then, here is the reformation to be battled for.

"To set forth these facts clearly in detail, and show how and when these changes have taken place, and to use what influence earnest language may possess, to operate upon the minds of the faithful and true among the fraternity, to the end that they restore Freemasonry, if it be in its primitive simplicity, certainly to its primitive objects and usefulness to advocate in the obliteration or removal of its monarchical (why not say despotic,) features such organic changes as its constitution and ritual as will make it correspond with the requirements of an enlightened age, and the demands of a democratic government—this is the purpose of the *American Freemason.*" Now, we may be permitted to say to our reformers that they have a big job on hand. To bring down these "ignorant christians, who by "trickery" have climbed into power, and have managed, that they, to keep themselves there, will be found to be no easy task. To change a form of government held to be despotic into a pure republican one will, perhaps, be still more difficult. And to bring up an organization found to be deficient in the requirements of an enlightened age," seems to me simply an impossibility. But they are trying, and we wish them to make an earnest and fair effort; and when they discover that they can change darkness into light, *nor* bitter into sweet, we hope they will come out lobdy and help to overthrow Freemasonry, ignorant charlatans, despotisms, darkness, and all. In the mean time, we may be allowed to give a little advice to these United Brethern and others, who are smiling, calf-like, after this Masonic cow. 1st. Subscribe for the *American Freemason*, J. Fletcher Brennan, 114 Main Street, Cincinnati, Ohio, $2.00 per year, and see what this thing of Masonry really is. 2d. Keep your hands off the degraded institution, till you see how this reformation will succeed. "Abstain from all appearance of evil," and "touch not the unclean thing;" and if Freemasons do not receive you God will.—*Religious Telescope.*

—All our exchanges, as well as all communications to the editors of this paper, should be addressed to "THE CYNOSURE," Wheaton, Ill., and all business letters to EZRA A. COOK, Chicago.

The Christian Cynosure.

A Personal Explanation.

To the Readers of the Cynosure:

As I leave home on business, and shall only be connected with the next few numbers of our paper by way of correspondence, I take this opportunity to explain and define my past, present and future connection with this paper.

At our first (Aurora) convention, I opposed the proposition to start a paper, as premature. At Pittsburg I voted for a paper with the rest, and made some inquiries about starting one at a dollar a year; but no way seemed to open. Yet the earnestness for a paper was so great that several letters were actually received with money for a paper *before* it was even determined to start one. I did not dare to refuse, lest I should sin. Contrary, therefore, to all maxims of men's worldly prudence, I consented to go into the paper; and the result has so far equaled or transcended our faith.

Some fifteen hundred persons have sent in money, from most christian denominations, and all parts of the country. The brief extracts from letters which have been published have been worth to the reader more than all we have done and said for the paper. The *unity* and clearness of the testimony against the dark workshops of error and priest rites has multiplied the mind of every hater of the despotism by a thousands: and there is money enough in the hands of the publisher to issue at least eight or ten editions, and all past bills paid.

Our grand difficulty is now with the post-office. Correspondence enough to carry on the paper, almost, has now to be given to cases where the paper is not received. Some have got one or two numbers, and write to know if any more are issued. This evil is most disastrous to us, but we trust in God it will be corrected. Thirty years ago I had books burned and destroyed by members of families within my own church, (in Cincinnati, Ohio) who were members of lodges. The oaths and rites of these orders seem to destroy all respect for the rights of property or character of their opponents in the minds of the initiated. Still the evil is so general that we must attribute it to some defect in the arrangements of the publisher or the relations of the paper to the Chicago post-office. No pains will be spared to discover and remove the difficulty.

I wish also to correct and remove the impression that I am principally responsible for the paper. Rev. Mr. Hart and others have written more than twice as much for the paper as I have. Mr. Hart has been inside the lodge, as I never have, and so writes with clear, pungent impressions on his heart, as we might suppose a soldier escaped from Andersonville prison would describe its dire and hateful wards.

Some of my Oberlin friends have seemed a little anxious lest I should make money out of the paper; and one was anxious lest Wheaton college should be noticed more than others which disfellowship the secret orders, and wished us to notice a college whose respected President, though opposed to the secret orders, was also opposed to starting a paper. This will prevent any seeming vanity in my saying that I have punctually and promptly paid every dollar I have received into the paper, except twenty-five dollars sent me by a friend as a personal compliment, knowing that besides paying some money toward our minutes, I have toiled and borne my travel and post-office expenses in this business without fee or reward.

As to the college, we have been prosecuted by the master of a lodge for simply enforcing our rules on our students against the secret orders, and the case came to our supreme court at a heavy expense to others and myself; while the religious paper of the denomination to which I belong in this State, has shown, us up to this present writing, not the least sympathy or favor.

It is not so with any other college within my knowledge. They all have some paper which informs the public of their merits, their prosperity and their wants. Indeed I look upon our existence and real progress here at Wheaton as a sort of moral miracle. "If it had not been the Lord that was on our side, then men had swallowed us up quick."

As to the future, I am neither fearful nor faint. If this *cause* fails, popular government and the christian religion must fail; for if the dark orders prevail, they will subvert both. I shall write to the paper during my journey, which may be prolonged to months. Meantime we have encouragement that Ex-President Finney will give us his articles from the *Independent*, revised and enlarged, and God will raise up men to fill our columns, till the paper will sustain a resident editor in Chicago, and give me the only salary I seek from it, relief from severe toil and care.

I am sure, therefore my friends will allow me to press the duty of obtaining subscribers. Twice on many more as we have received will make a strong self-sustaining paper in Chicago: that is, we have one-third of a strong sustaining list. It costs but one dollar a year, a sum easily sent. The executive committee have voted that any who are willing to work for the paper but cannot afford to give the time, may retain twenty cents for each subscription for a year, forwarded to the office. "Let us arise and build for we be able to overcome." Do we not look back upon the long cold years of hatred and social proscription we endured

While round our country's altar clung
The damning shade of slavery's curse!

And is it than an abolitionist here or in heaven, who now regrets the earping, fault-finding, sneering, and worst of all the *pity* of the multitude who see through a magnifying glass the specks on the advocate of an unpopular cause, while conceive are but a few bits on those covered with the approbation of the world? Never mind, all these things are down in God's book. And when once the great truth is established which connects the soul to God through one only mediation, and drives off the dark shadows by which Satan hides the "Sun of Righteousness" from men, body, yet some may look back from a renowned and regenerated earth and call our memory blessed.

Send your subscriptions direct to the Publisher, Ezra A. Cook, 88 LaSalle St., Chicago, Ill.

J. B.

WHAT IS TO BE DONE?

Let each subscriber to the CYNOSURE *send in the pay for two more*, and you can have a living paper; and this paper has not begun *to talk yet*. "The weapons of our warfare are mighty" just as capable of "pulling down these strong holds of the devil" as any farmer in Illinois is capable of slaughtering a calf or ox. But these subscribers must be had *or I for one shall quit the paper*. But I shall not quit the course, nor will God quit it. Thousands have lived against the *triple* damnation which lurks in the lodge for thirty years, and shall live while Christ holds me up.

Our Next Annual Meeting.

Our next annual meeting "hangs fire." Objection is made to its being at Oberlin. The good President Finney has written to Rochester. I have written to the friends of the cause in Worcester, Boston, and Newburyport, Mass. I have also written, as advised by Br. Roberts, of Rochester, N. Y., to friends in Batavia. I did this on the suggestion of Mr. Philo Carpenter, that we might do well to meet on the spot where Morgan was seized and taken off to be murdered; where Miller, his printer, was collared by Masons gathered from the whole country in the day time, and dragged from his office. Mr. Carpenter thinks the people of this nation, (or the children of those who are living) ought to see the secret, slimy, murderous system which is turning our government into despotism by inuring our voters to deposition in the Lodge, would come to the rescue of American principles if we would meet them. But as yet no result is reached.

I suggest whether we had not better have another local convention at Wheaton next winter. I hope to get home by January, or before. The Wheaton people will cheerfully entertain any convention which will meet there on that subject, whether I am at home or away. The advantages of such a local convention would be many. Our Executive Committee, though a large and august body, is scattered all over the country, from Chicago to Pittsburgh, Philadelphia and New York; and so few of us can get together that we feel weak and timid—and we ought to. But a small local convention say in January might take measures to put the paper on a firm footing. With the correspondence before us we can then, with God's help, provide for an annual meeting next May, under whose goings the whole land shall tremble. And, above and beyond all, we can "with one accord in one place" together love and pray to Him who "in secret said nothing." He is our resource in all weathers, for "the Father hath delivered all things into his hand." Shall we meet in Wheaton?

The Pope a Free Mason.

The Chicago *Tribune*, of Oct. 22d, under its "Personal," has the following:

"The Pope is said to be a Free Mason, notwithstanding his bull against the fraternity.

In the month of March or April last a Roman Catholic, who was also a Free Mason, was paroled out of the Allegheny Penitentiary, Pittsburgh, Pa., on the petition of Free Masons, who sent a committee of Lodge-men to meet him and conduct him out of prison. This Free Mason was a murderer confessed; his only plea was that his victim was dead, he only intended to shoot, and not to kill the man, but "he believed the devil turned the ball a little too near the heart."

The excellent Protestant clergyman who gave the writer these facts (already once published in the CYNOSURE) expressed surprise that a Roman Catholic should be a Free Mason, since the Pope had forbidden it. "True enough," said the convict, "but there are plenty of us Free Masons for all that."

The explanation of this riddle is simply this: The Popery is "the mother of all harlots and spiritual abominations on the earth." A Mosonic oath, if her people generally took it, would puzzle the faithful and interfere with the confessional, and, more material still, draw funds from the Popish masses into Lodges, which the church wants for its own specific uses. Hence the Popish hull against Free Masonry referred to by the *Tribune*, and Free Masons are those want to deceive themselves and others by the shallow idea that the Pope is an Anti-Mason.

But he who cannot see that the Lodge ceremonies are but another edition of the Popish mass has seen and reflected to very little purpose. The Lodges are manufacturing papists as fast as they make Masons; that is, men who subject themselves to an invisible despotism, and take their pay in rites! The heart of the Lodge and the heart of the Papacy were on the side of slavery, in our late war, and in the final battle day they will be together against Christ.

Free-Masons and Methodist Corner-stones.

We clip the following from the *Northwestern Christian Advocate*, Chicago, Oct. 7, 1868.

"Following the a very lively debate sprung up on the propriety of laying corner-stones under Masonic direction and not strictly conforming to the form prescribed in the discipline. The following was presented and adopted:

Resolved, That we deem it inexpedient to have the prescribed disciplinary form of laying corner-stones for our churches set aside or interrupted by the ceremonies of any civic order."

We add to the above cautious and curt notice of an important event, the following:

1. The above resolution was presented by Dr. Hitchcock (now of the book room, Cincinnati) and adopted by the Rock River Methodist Episcopal Conference, meeting in Kankakee, Ill, October, 1868.

2. The corner-stone of the Methodist church building in which the said Conference was sitting, at the time, was laid by Free-Masons, Dr. O. H. Tiffany (Methodist) was chaplain, and offered the prayer from which the name of Christ was excluded, and a large majority of the preachers who voted for the resolution were Free-Masons.

3. There is no reference to God, Christ or religion in the action taken.

4. The action is a decided slur upon Free-Masonry, for if it is not fit to lay corner-stones what is it fit for? And if a Masonic Lodge is unfit to lay Methodist corner-stones, how is a Christ-contemning Free-Mason fit to be a Methodist Doctor of Divinity?

5. The action itself contains an implication of falsehood, viz: that a Masonic Lodge is a "civic body," which the Free-Mason preacher who passed the resolution well knew. For, when roped in the christ and drawers, hoodwinked and a rope about their necks, they took their first Masonic oath, they were sworn to conduct themselves in all things at all times, and laying aside their civil or "civic" duties, but that Masonry was something utterly beside and differing from their politics or the christian religion! And so it is. To call it, therefore, a "civic order" is to deceive the people. It is a religion, a Christ-excluding religion, which is a gentile religion, whose rites are inhabited by devils, as God, by the Holy Ghost, "inhabits the praises of Israel."

The history of this snub of the lodge is this: Brother Foster, stationed at Pecatonica, invited the present Mayor of Rockford, who does not profess religion, to lay a Methodist corner-stone in that place, and in his invitation, published in the Rockford *Gazette*, requested his Masonic brethren to keep away from the liquor saloons that day, which request they did not all heed. Brother O. W. Cartwright and other God-fearing brethren protested against "taking their churches out of the Methodist order and putting them into the Masonic order." Hence the Kankakee action which is only "possessing."

The Elections.

Our readers will have learned before this reaches them that this mighty republic has reaffirmed the decision of the war by the election of General Grant President. By the latest advices, Grant has 201 electoral votes, leaving some ninety odd for Seymour and "doubtful."

Considering the amount of toil and money expended, the fearful corruption practiced, especially in New York where, in some precincts near New Jersey, more votes were polled than there were inhabitants, all counted, men women and children,—this stupendous result must be attributed to the merciful interposition of God.

The effort of the election of Gorman (Grant) must be benign every way—benign to the poor freedmen—benign upon the southern loyalists, and upon the general interests of popular government throughout the world.

Let us thank God that the savage scorn of clans of the South are to be under the steady restraint of an efficient administration for four years, and hope and pray that by that time returning popular reason will banish all similar clans from our beloved country.

A Wall Street not in London.

Father Ignatius has been mobbed by the solid men of London for preaching against common old wickedness. The mob looked the outside doors of his church and arranged it so that the congregation emerged very slowly, and then, as they came out, the mob of capitalists were ready and pelted them with small apples. One clergyman's hat was knocked off and trampled in the dust. One man's umbrella was wrenched from him and torn in shreds, and clergymen and ladies were grossly maltreated. In the tumult one man was thrown from his horse and nearly killed, and all this by business men of capital, and standing as gentlemen. And for what? Because the Rev Dr. had denounced Lombard street as worse than Jericho where the man fell among thieves. And what did these proud men gain by such a method of dishonoring a preacher and vindicating their own good characters? What man always gain by resenting just reproof or attempting to silence discussion by violence—confirmed the preacher's words, and proclaimed their own disgrace.

"I am a Mason and therefore obliged to Deal on the Square with all Mankind."

But yesterday I heard those words pronounced in such circumstances and in such a tone that they have been running in my mind ever since. So here I detail some of the circumstances, that I may "draw out some of the thoughts they have stirred up, hoping that they may prove neither uninteresting nor useless. The speaker was a wealthy and prominent citizen in one of our thriving western villages. I not unfrequently meet the prosperity of the place he was a leader. Perhaps we are put, subjected to say his was ambitious; yet he usually held some of the most important offices in town and county, and was at this time a candidate for a high position, had in fact been nominated but a few days before. He had acquired the reputation of being public spirited and generous, yet many people were heard often to insinuate that his schemes for public benefit were devised with a very shrewd squinting towards his private and personal interests—that his largest donations, as by magic, were soon found in company with those of other people, in his own purse again. He was considered as good as the average of his clients against him; but his creditors, especially those poor or embarrassed, are disliked by him, had often to suffer great inconvenience from his want of punctuality with them, though his bank notes it is presumed never suffered to be protested. He was a temperance man with temperance men; but behind the screens, or in legislating concerning prohibition or license, he had a way of treating the matter so as to ensure the votes of the rum sellers and their customers as well as teetotallers. As to religion, he manifested a good deal of interest, but precisely what he was religiously, whether Spiritualist or Universalist, Swedenborgian, or something much nearer what is usually called orthodoxy, it would perhaps be impossible to tell. The command, "Judge not," if we should undertake to determine.

However, we may safely say he claimed to be a christian of some sort, and yet it was not because he was a christian that he was obliged to deal honestly with mankind, but because he was a Mason. The occasion of his saying this was the following. He had called in a creditor who had often called on him in vain for a claim of which the said creditor had been long in need, and which now was long past due. This creditor he had now of his own accord acted in receive what he should have had five months before. Now it was not unkind in him to dun himself, and he did more than this, he offered at ten per cent for the whole time in which payment had been withheld, and drew his check for the principal and interest unsolicited. The creditor was an active scrambling Mason. Two or three other individuals were in the room, when the Hon. gentleman handed the draft to the creditor, and laying the copper cents upon it in lieu of stamps, said rather pompously, "I am a Mason, and therefore obliged to deal on the square with all mankind." He did not say, I am a gentleman of office, and therefore from this time to the day of election is the time for my small creditors to present their bills. If he knew that to be the case, he knew too much to confess it. He did not say I fear God, I am a christian, and therefore bind myself to this exact justice in my dealings. For if he did not know that to have said this would have been hypocritical, he knew that he never would have been very apt to have thought it so. At least his insisting that the two cents for that reason, after the creditor had said, "Never mind; I have stamps at home," —would have called to mind in his hearers the fact that similarly ostentatious tything of him mint and dill associated with devouring widows' houses.

But we bring no such accusation. We do not find fault with him for paying interest on the interest, even to the two-cent stamp. The deed in itself was commendable, as men judge and must judge. What we wish to scrutinize is the ostensible or professed reason for the act. Masonry obliged him to deal on the square with all mankind.

We thought, first, that we would like to know the precise meaning of that phrase, "On the Square." Masons seem to use it as synonymous with dealing justly with gospel's Golden Rule. But if that be the meaning, and Masonry does oblige him to observe it, why did it not insure payment at the time it was due?

Does this rule of the square authorize the debtor to disregard the time appointed for payment, procrastinate at his pleasure, and then fix the damages himself without consulting the creditor? We know that very many men would not have thought of paying interest in such a case, and if it were demanded would have refused it and told you that you should be thankful to get the principal after having so long put it off. But was that such a bad one? But that is not exactly the point. This "doing business on the square" is boasted of as something of extraordinary excellence, and we wish to know whether it is really any thing worth boasting of, or, in other words, whether it is not if the rule were really imperative in this Son, gentleman's conscience, and were really synonymous with the gospel golden rule, it would have been in his power to time with his payment, or would have carefully constrained him to ascertain the damage to his creditor, and to have paid the whole, whether it were 10 per cent, or 100.

But why this ostentatious profession of doing business on the square? Was it to honor himself or Free Masonry? Probably it was both. And then there was a third interest—it was saying to this Anti-Mason, see now what you are opposing and what sort of man you condemn! Now you decry Free Masonry. For each of these objects there would have been more force in his words if he had been faultless himself in the matter, or another had said it and not his own lips; and above all, if the square as a rule of moral duty had any determinate and correct meaning, and it had only been a truth that masonry binds its members to deal on it with *all mankind*. Masonry imposes no such obligations.

Its obligations are confined to the fraternity. In the first degree they simply impose secrecy, instead of recognizing any obligation of honest silence towards the world of mankind they swear the Entered Apprentice to keep the whole world in darkness as it respects the glorious sun of Masonry, than which they say "a brighter sun never shone hatter" on human eyes. In addition to this the Fellow Craft swears not to defraud a brother Fellow Craft, or the lodge, to the value of two cents. But so far as this obligation of Fellow Craft is concerned, he is at liberty to defraud the rest of mankind to his heart's content. The Master Mason is sworn not to wrong the Lodge or a Master Mason to the value of one cent, to keep his secrets (murder and treason excepted), never to speak evil of a brother Master Mason, to obey his summons, to go on his errands, always to pray for his life, never to insult his wife, daughter or sister, and to be always aiding and assisting him when in poverty or trouble, as also his orphans and widow. But as to the rest of mankind, he is left, so far as this obligation is concerned, to do as he pleases. The Mark Master swears in addition, 6 grants a Mark Master his request if possible, at all events to return him the value of the mark, which is twenty-five cents, when so requested.

In each degree this obligation to the fraternity is increased, but no obligations are imposed with reference to outsiders until you advance to the Masonry proper to the degrees of Knighthood. But if Masonry did engraft every jot and law of christianity into its obligations, what then? Would these precepts owe their authority to Free Masonry? Or would Christ lose his right to claim because Masonry stole them, and Masons repeated them? But Masonry does not thus incorporate Christ's laws into her obligations. The square is her rule and law, I am obliged to deal "on the square."

In her lectures and public teachings Masonry repeats many of Christ's precepts, and gives no glory to Christ for them. Nor does she ever set them binding. "The covenant," the oath says Morris, "make the Mason." And that, as we have seen, imposes no obligation outside of the fraternity; and it did oblige Mason to deal on the square with all mankind, what would that mean? Suppose Masons differ as to the proper treatment of any one, how will this rule of the square enlighten them, or help them to agree upon the matter in dispute?

The precepts of Christ are definite, and there is both light and life in them. They plainly define duty, and furnish the motive and stimulus needed to insure obedience. But this wooden rule has neither instruction nor inducement. It compares with the law of Christ as the graven or molten images of the heathen do with the living and true God. They have eyes but they see not, ears have they but they hear not, feet have they but they walk not, hands have they but they handle not, neither speak they through their throats. They that trust in them make them; and out of their own darkness and fancies frame the rites and the morals by which they honor their God." As they have made, so shall they be, and their own hands have fed, so they have no duns but of their own hearts' imagining and desiring. So with this Masonic square. Their own hands have made it, and it is formed in their own hearts. Its is a wooden or an iron God that leaves them to walk after the imaginations of their own hearts.

Their own hands made their God, and their own hearts make their law. Morgan's obligators were therefore dealing with him on the square. They treated him as their own hearts dictated, and what had the wooden or iron square to object? When Thos. McCulley called upon Mrs. Morgan immediately after her return from Canada and offered her fruitless money for her murdered husband, and told her he had been appointed by the Lodge to provide for the support of herself and children, and that he had provided board for them at the public house in the village, was not that dealing with them on the square? Yes, it was. And yet the crushed woman had indignant or spirit enough to declare with indignant warmth, "I shall accept no assistance from them to whom I owe my awful calamity." When Henry Brown, Grand Commander of the Knight Templars Encampment at Leroy, carried her a bag of silver dollars and expressed great anxiety to give them to her at once, was not that dealing on the square? But she would not see him.

The question with us, dealing on the square is, I know nothing what kind of dealing to expect from it; only I know "the imagination of man's heart is only evil, and that continually," and this insect thing of mere wood or iron has no medicine for the disease. Humanity is a man proposes to me to deal on the square, I shall beg him not to do so, but to deal with me on the gospel of Christ. And if he is really disposed to do the honest, the honorable, and the generous, I shall know that he has given the glory of it to the blessed and holy One, who is the author of all that is truly good or praiseworthy in fallen man. Oh, give to him the glory, Brother, burn incense to your own vanity. He is worthy of all the glory. Do not give it to man. Nay, do not ascribe it to ensoulless forms of wood or steel, as if you could measure morality by the inch, or determine the quality of moral actions by the degrees of an angle. Ah, this doing business on the square is rejecting the law of God and walking after the imagination of your own heart.

"The Heathen are at your doors."

So said the clear-sighted, satirical John Randolph to the zealous solicitors for benighted men in pagan lands, who had nothing to ask in behalf of the slave at home whose ignorance was well nigh as profound, and whose wrongs were even greater than those of foreign heathen. And so it may fairly be said to the same class of men, who keep up the same zeal in behalf of Buddists, in India, but if not indifferent, are utterly silent respecting the individuals and societies that are holding and spreading essentially the same delusive and false philosophy and religion at home. Not that we have ought to object to missionary zeal, but what error and darkness in foreign lands can awaken zeal and lead to earnest discussion, fervent prayer, through organizations and liberal contributions for the overthrow of pagan systems beyond the oceans, but the same leaven of error and darkness working all around us and even creeping into and corrupting our churches, in many instances, actually bringing them into bondage and dominating over them, attracts no notice and calls forth no prayer, no jeha, no word of warning. We are constrained to say "these things ought ye to have done and not left the other undone."

Gentlemen of the American Board and other Boards of Foreign Mission, the heathen are at your doors. There is no element of error and corruption in any pagan system which you dare to be explain, that is not contained exquisitely in the systems of Free Masonry and Odd Fellowship. There are nothing more or less than paganism modified and disguised and shrewdly fitted up, for pioneer service in a vast movement of the prince of darkness whose object is to obscure the light of christianity, by inserting it again in the death shade of pagan philosophy, which he calls light. We have heard much of the reflex influence of christian missions. Men of God who rejoice in this influence and have your eyes intently fixed in the front, while the children of light are charging upon the forces of darkness in heathendom and dispersing that gloom, see you not that thick-ribbed impenetrable thick darkness upon your rear and are you are aware to overshadow you with it. Search and look, analyze those dark mysteries, scrutinize their philosophy, their theology, their morality, their benevolence, their rites of worship and their sacrifices of human victims, and you shall find that all is false and foul when you reach the essence. The clothing in the sheep's but it contains a wolf. The same prince of the power of the air that rules in the systems of Paganism abroad, which you so faithfully labor to destroy, rules here in these dark orders. Brethren, the heathen are at your doors.

The American Wesleyan.

A correspondent, editor of the *American Wesleyan*, speaking of the CHRISTIAN CYNOSURE to the readers of the *Wesleyan*, gives utterance to the following appeal:

The "*American Wesleyan*" is known to be radically opposed to Masonry and kindred associations, and yet it necessarily allows but a limited space for the discussion of the secret question. Therefore Wesleyans can see the propriety of an organ coming into their families making this question a speciality. The amount of material for the columns of such a periodical strikes the reader with wonder, while poring over the many columns of reading matter, in the CYNOSURE, all, or nearly all, on this subject. Can it be possible that a single issue can contain so many reasons for not being a Mason—for opposing the institution—for crying "hait!" to the unwary—for keeping it out of the church of the Lord Jesus Christ,—and for giving the advice to our children which Washington gave to his countrymen, when he said "Beware of Secret Societies!"

Two thousand subscribers are wanted at once to insure the success of the new paper. President Blanchard of Wheaton College and Rev. T. A. Hart, a seceding Mason of many degrees, are editors, and Ezra A. Cook, 88 LaSalle Street, Chicago, is publisher.

Let Wesleyans send on their quota at once,—pay let them lead the van. Let them push on into the battle with wisdom—well posted, drilled and equipped; then live or die, sink or swim, survive or perish, still we shall be done, conscience will be clear and with garments unstained and banners untrailed, victory shall come at last.

BAPTIST.

The Lake George Baptist Association held its fifty-first anniversary on the 2nd and 3d of September. The preamble and resolutions on the subject of oath-bound secret societies were adopted by a vote of 28 to 5. The resolutions are as follows:

Resolved, That it is our deliberate conviction that the *spirit* as well as the *letter* of the gospel is decidedly opposed to all secret, oath bound associations of men, whose transactions are hidden from the observation of the public, such as freemasonry and odd-fellowship especially, and that we cannot approve of the union of the members of our churches with these organizations.

Resolved, That the pompous, unseemly, and blasphemous titles assumed by the officers in these associations, as worshipful master; most excellent master; knights of the red cross; grand pontiff; grand most excellent primeval grand high priest; grand king of the grand chapter, etc., with the vice-grand and noble-grand of the odd-fellows, are, in our judgment, incompatible with the simplicity of the gospel, opposed to the true spirit of our free American institutions, and tending to deceive by the reproduction of Christian and at good sixtone.

—The whole Pacific slope of our continent seems to be experiencing the power of volcanic forces to up-heave and terribly to shake the foundations of the mountains. Shocks of earthquake have been of frequent occurrence at San Francisco of late. The destruction of life and property have been slight compared to the recent catastrophe along the South American coast, yet the shocks have been sufficiently powerful to make them an object of continual dread and terror. God gives no part of the world a monopoly of all that is pleasant and desirable. The Pacific coast has a delightful climate, it has sublime scenery, its soil is rich, its fruits luscious, its stones silver and gold, it flows with milk and honey. But if these things can be enjoyed only at the expense of constant exposure to the earthquake's terrors we might, perhaps, as well be content with a more rigorous climate and less minerel wealth, less mountain scenery, and be thankful that our lands though less romantic, have their foundations so firm that they are not moved!

For the Christian Cynosure.

Mason's Wife Incognito.

Children love "a true story;" men and women are but children of a larger growth. They love truth. What I am about to write actually occurred. Names must be omitted or we should be personal

There was a good, noble man who had been taught in childhood to regard Masonry as sinful. He had a wife and family. She had been likewise educated, thinking Free-Masons, had murdered a member, who for conscience sake, had exposed their secrets. This woman's husband, unknown to her, became a Mason.—Months after, he informed her that he was a member. At first she was very much grieved, concealing her woe, hiding it in her throbbing heart. Finding her health failing, lest by her influence, she thought best to tell her husband of her grief, and ask him why he became a Mason. He gave her many reasons, saying Morgan's book was spurious, that he only was sinning, not murdering, all being done to injure Masonry, the best society of men ever formed on earth. "Wife, there is Mr. C., your minister, O, and L. all ministers of the gospel, are they not christians?"

"O, yes," she replied.

"Well, these are Masons. They are good christians you say."

"O, yes, I could not doubt them."

"Would they do what you asked?"

"How dare they," she replied.

Here the subject rested. She was all unrest. Something troubled her, she knew not what. Diligently she searched the gospel for comfort, and peace. She felt that darkness surrounded her. She remembered that the Holy Spirit was promised to those who asked for it, that it would guide her. She prayed, prayed for light, light to shine into her heart, that she might see her sins, and light to shine upon the holy page she also read. She could not love Masonry as did her husband, so she prayed that she might be cleansed from prejudice and love Masonry. He said it was good and it must be so. He said Solomon was a Mason, St. John the Baptist, St. John the Evangelist and St. Paul were all Masons. How surprised she was. Had she all her life read so ignorantly her Bible

The weather was dark and gloomy. To walk away the tedious hours, a daughter commenced re-arranging a back closet. Soon with hesitancy, sounding step, she entered, saying, "ma, look! look! what funny books! What are they? Look here, what are these?, High priest, scribe and king the book says, and here, that's Moses and the burning bush! yes. Look at this, a book, a scroll, a hill, men on top, others going up, a valley and two hills, over here a ladder reaching into stony heavens, and me, look a woman reading a book, behind her a man with a snake near her neck. See how many things are on the cover, steps, shovel, mallet, *a* pillar, candles, pillars with globes, an anchor, that ladder, an ark, the sun, moon, seven stars, here a large ring, O, what is that for? and above it an eye. O, how funny, ma. Here is another book, a large book, what are they, ma?"

"They are your father's books."

"Pa's books! What are they for, those strange things?"

"They are Masonic books."

"What are Masonic books? Let me see them again."

"No, my child, papa is coming now. It was his trunk you found them in. He may not be pleased for us to read them. At present I will lay them in my drawer."

"Now, ma, pa is gone, O, do, let me look at those books."

"Yes you may if you will not remark to your father. They may be intended only for Masons. Your father is a Mason, and after all I may be doing wrong by looking into his books."

"How is it wrong, mother? Do you not show pa all of yours? You always say, 'I must read this to pa.'"

"Well, my child, there is a difference. He has taken oaths, sworn solemnly to keep their secrets. These books may contain them some of them. You would not like your father to be false?"

"No, ma, but I don't think pa ought to say he would not let us read books—you, mother, you tell me, and pa too, to obey the 'golden rule. He would not like you to swear to read books and not let him see them. Ma you always say the Bible is the rule in everything. Don't you remember once I read 'and they twain shall be one flesh,' and asked you to explain it to me. You said they were to be so much alike in spirit, in mind, in all things that they would be as one, *as it were one person* or one flesh."

"Yes, yes, I remember. I'll look at the books provided you do not tell you father. And my child, I feel I am doing wrong by taking you to consult him your actions. Be patient. Let me think. He is a Mason. These are their books. If Masonry is good, these books are good. I have taken no oath not to read such works. If *he* loves Masonry *I* want to love it. If it is truth, how can it be wrong to search for it? Am I not an American? Freedom, free speech, free press. I will take them out, my child. Here you look at this volume while I take the larger one 'A Lexicon of Free-Masonry, by Albert G. Mackey, M. D. (a physician, if not, ought to be a very good man) author (has written before) of the Mystic Tie, Grand Secretary and Grand Lecturer (must be a man of ability and popularity) of the Grand Lodge of South Carolina, Secretary General of the Supreme Council, Thirty third Degree (why Templars have only three) for the Southern jurisdiction of the United States; G. H. P (bars are signs in data) of the Grand Chapter of South Carolina, etc.' 'South Carolina! I expect I am prejudiced, but I think no these name instinctively follow, Charleston, Sumter, ah yes, (the bugle note, 'farewell,' 'the wounded, 'the killed,' 'Andersonville.' Here is some Greek. Mr. Mackey must be a scholar. (Orphic Hymn,' in English. 'I will reveal to those to whom it is lawful, but close the door against the uninitiated.' Third edition enlarged and improved by the author. *If* A standard work indeed, but *only* for the 'initiated.'

"The book is closed. The wife and mother, seeks her closet; with aching heart and streaming eyes she falls at the foot of the cross, crying "Jesus, my blessed Savior, Sidet thou not with me, when upon earth, 'they twain shall be one flesh.'

Day after day, week after week, month after month drag their weary, rounds, still there sat "the raven" above her chamber door.

"Will thou never come in, bird, of yore.

Never, nevermore.

Come down from thy lofty perch,

Come light upon my floor,

I will love thee as my husband dear

Ancient bird—bird of yore!"

Quoth the raven, "Never, never, nevermore."

She leaves her home and this bird above her chamber door, to visit friends and bask in the sunshine of their affection. She find from the gloom, dark shadow of doom, wings and soul "in a vision, a dream of a disordered brain, a phantom, of the sick chamber and nothing more."

She sate and soundly slept, arising, to joy and peace. "Ah! I have overcome, will you go and share our enjoyment." She hesitated. "You are very kind my stranger friend! I am rather sad, and therefore an unwelcome guest in gay society. Sometimes, I think you most sincerely—well, I will reflect upon it. I will send you word."

She repairs to her chamber to hide her flushed face and calm her heaving breast. She asks herself, "what is this? My breath comes short, my pulse and feel." She cannot sit, she cannot stand. She falls upon her knees and asks her Savior for strength and calmness. She arises. "My husband's friends, I shall see them all tonight. It is growing late, I must decide." She prays again for forgiveness of all her sins. "O, that she might be purified from all prejudice and his church more than all the world beside, love her husband devotedly, and love what he in his goodness and wisdom loves—Free-Masonry. Calmness returns, the mental strife. Her toilet is commenced. From the urn the pure nature's pure element, water, and bathes her fevered brow. She looks into the mirror. "What am I? What a creature. See my heaving breast and trembling form! Up foolish heart! My fevered brain! There is not such another in all the—among all Mason's wives. How prejudiced I am, how foolish in my ways. I am, I think, as my good husband says, 'the only living woman who does not like Masonry.' God being my helper, I will love it. I will pray again 'My heavenly Father, hear me! Jesus, thou son of David, hear me. Take away prejudice from my heart; may I view all I see to-night with the spirit of Christ, with a charitable and christian love, and may my going there be *to thy honor and thy glory.*"

She reaches the hall. Abroidly several hundred eyes are fastened upon her, she stopped and still half are standing. From her heart silently, but continuously, arises the prayer, "may I see all with unprejudiced 'eyes'" She steps aside to let some one pass, retreats again and still more, hoping, she turns quite cool, is rest and think. A chair is vacated. She hastily takes it. Before her, "it must be a representation of a Jewish altar, here are the horns. Yes, the Jews were to cling to the horns of the altar, but was not Christ, the altar, and he low? Why, should *Christians*, have *Jewish* altars?" Did not Christ say, 'there shall not one stone be left upon another.' Ah, I forgot. I promised to look with unprejudiced eyes. I will control; I will succeed, I will mingle with the crowd."

Before her was a map. Moving forward, as she thought, unobserved, she studied its representations. Time sped on to her unheeded. The busy hum of voices, in low accents was all around her. Groups of men, she had seen there conversing, about she cared not what, but wondered, as she gazed upon the map, at their boisterous laughter.

Wrapt in deepest thought, she heard an off repeated call, as her esteemed friend, hurriedly cleared her arm saying, "allow me to introduce my friend."

"Sir, excuse my inattention. I was quite absorbed in study, searching for 'sublime wisdom' such as men see much prize."

"Yes, madam."

"There is no sin in looking at the emblems of a knowledge of so much worth to the stronger, wiser sex?"

"O, no, madam. Look as much as you desire. But how is your good husband. He and I are old acquaintances.

"He is quite well, thank you. I remember his presenting your name to me as friend some time past. He mentioned your name, I feel never, not before, I should not have greeted you so soon with questions."

"Now I remember. You and your husband met me on such a day, I think. Here are you enjoying our entertainment—our re-union?"

"As well as possible, being a stranger to many here. I see a few familiar faces, quite so, because years ago, we so often met at church festivals, ah, and our good schools, and Societies. I never met them before at a Masonic gathering. How very changed they are. They used to be so cheerful. This city, now the war is over, must have become rich and proud."

"They are remarkably so, very. I am a stranger too, to the ladies especially. It is very dull, each one mumbling low to his best acquaintance, but it is not thus when we meet here alone. O, but we do have glorious gay old times in this hall."

"You have 'a gay old time' where there are no ladies. Women, then make you sad?"

"O, no. There is no one who has more respect for ladies."

"Ladies, you say. Why not say women, the other is so undefined. Womanis so much more definite, includes many more, beside, with some, lady is the term applied to a fashionable woman, beautiful, perhaps, in person, yet her mind, her heart, so uncultivated. But pardon, this is no place to philosophize Nonsense is the best 'change' for such gatherings. These are all ladies here, forsooth, because we are all mothers, wives, sisters and daughters of Free-Masons. I like that word *free*, it is our watchword. I mean as Republicans You politicians are wise; you let the "ladies" attend your gatherings. You tell us 'free speech,' 'free press.' Ladies, like a real, but I suppose you know they value the former freedom more. 'Free speech'! What an inestimable boon for woman. Will you allow me freely to ask another question, and will you freely give me an answer?"

"O, yes. Most assuredly I will."

"Please explain what *Free*-Masonry means?"

"You do not like Masonry, do you?"

"I not like Masonry! What cause have you for this question? Why should I not like Masonry when my husband is a member. If it were not good, would he remain with them? He is an—well, I will not boast, you know him. He will stand up for the right, if he stands alone. I have heard of him, I, the only one who you would not take a dram." And slavery—was he not the only man who dared to canvass on the border. Why should I not like Masonry when he likes it? But here, teach me. This is your altar, and when I have offered up my sins on this room, and clinging to these horns, none can harm you? There's your map of Masonry. I don't understand your pillars with globes and the ladder say, you are 'Eclectic,' the good out of all. Industry is represented by working tools, spade, level, square, compass.—They did not know of politicians in ancient times or they would have put in wire.' I am wonderfully sometimes, toasty when my husband is at the lodge. There is the anchor for such as I. Jacob's ladder and only three rounds Heaven must have come down to earth. That is misrepresented, it is too short. Good old Noah is there commissioned. Sun, moon, a sword over a book—what book do you guard with a sword? O, you must not tell, I know. A heart pierced with a dagger, you need not explain, that will be the condition of yours provided you reveal their secrets A coffin, of course, after a Free-Mason. Let, see, indefinite geography, history, astronomy, death, life, (by labor)—where is your religion? Perhaps that book is Bible, but there are *tapers* burning. Is your religion Roman Catholic?"

"No."

"My husband loves more freedom of conscience than priests allow. It cannot be Catholic or he would not belong. Why are you so silent? Are I offending talking?"

"You do not like Masonry, do you?"

"Why do you ask me? Tell me that and I will answer you fully, honestly. Could I dislike something of which I had no knowledge, which husband says it is good. But why do you answer none of my questions, and repeat 'you do not like Masonry?'"

"To be frank, I am curious to know your private opinion."

"Did I did any one tell you that I disliked Masonry?"

"No."

"Did you suppose me in earnest to night?"

"O, I knew you were jesting. It is true I am an old bachelor, and have traveled much. I know that I have many female friends whom I highly respect and they in turn speak their thoughts to me, in confidence, upon this subject. Yes, madam, Free-Masonry, you are the first woman that I ever met that did. I am speaking now of those whose relatives have joined the order, especially wives."

"You astonish me. You do not expect me to credit what you say as a true statement?"

"Indeed I do."

"You certainly are mistaken. Look at the gathering here to-night How can you say so? did they tell you so?"

"They did not."

"Wives of Masons?"

"Yes."

"Is the presence of their husbands?"

"O, no, indeed. They would not for worlds let them suspect their deep dislike"

"Why not?"

"Because their husbands love if so."

"And they told you so?"

"They did not willingly. I made them confess it. At first they did not intend that I should suspect their disloyalty at heart. Unwittingly they gave their views at times, some quite willingly on promise of silence on my part. Will you force me with a conscientious reply, do you like Free-Masonry?"

"It is impossible for me to answer so to my ideas of a subject with which I am not acquainted. When I learn what Masonry is, I will truly tell you. I will most cheerfully answer you. Why, I never see a woman, not one, that lifted Masonry?"

"No, not one; let me see—no, not one. Two I have known, that patiently *endured* it but did not love it. Think a little and then give me your opinion from what you know of it at the present time."

"Well, you have been frank with me, I'll tell you. I have one objection. I believe some Masons prefer to Lodge to the Church. I consider the church, evangelical, christian, "the bride, the Lamb's wife" as spoken of in the gospel. If God so loved the world that he gave his only begotten Son, and this son is the Lamb slain from the foundation of the world, can we consistently be members of Christ? Can we innocently place anything above the church? I may be mistaken, but I think some Masons prefer Masonry to the church."

"No, you are not mistaken. Masons do prefer the Lodge to the church. I know they do, I do myself. I think Masonry far preferable to the church, filled with hypocrites Masons are true, sures, safer friends than church members."

"This is your honest opinion and sentiments?"

"Yes, I always have and always expect to prefer Masonry to all else."

"Well, mine are, I always have, and always expect to have a preference for Christ's Church."

Here the conversation was broken by a call to refreshments. The hours wore heavily on until at last the quiet bachelorhood was reached. She had prayed for light, and it was given her. It came as she stood gazing upon the emblems beneath the "all-seeing eye," a light that followed her home, and by it, she saw above her chamber door "Bird of my home, bird of my own chamber door, art thou not an emblem, holy, pure, of Jordan, dear token to every christian heart? Will thou not be to me as such, my husband's bird?" Quoth the raven, "Never, never, nevermore."

Free-Masonry as It Is.

EDITOR CHRISTIAN CYNOSURE;—Masonry and kindred secret societies, are justly regarded by many of our best citizens as dangerous to the safety and liberty of a free people, and subversive of the principles of the Bible, and a pure and enlightened christianity. Is not masonry in fact infidel? Are not all forms of oath bound secret orders more or less objectionable? Their lodges are simply dark hiding places for all kinds of wickedness And of those who visit and defend them most, it may in general terms be said, "They love darkness rather than light, because their deeds are evil."

Masons in many cases obtain office and important situations with but little to recommend them save the fact they are *experts* in taking the oath of allegiance and obligation to one or more of the popular secret orders of the day. Their oaths are clearly wrong and immoral, and therefore not binding. The wrong lies in taking them in the first place, and not in breaking them, so far as, for instance, in the case of where forty had conspired to take the life of one, before they should eat or drink The wrong here was in *taking the oath* and could not, in any event, lie in breaking it, or in exposing the plot. So in masonry, no one has the right to take an oath to bind himself—to have his own "throat cut across," or be bound in any way, to assist to execute a like penalty upon his fellows, for simply disclosing a secret. To assist to carry out such an oath, and to submit to such penalty is in the case of William Morgan would be murder To willingly submit one's self to have one's life taken for violating such an obligation would be the most horrible of crimes, namely, suicide!

Taking masonic oaths is simply forswearing one's self—that is, swearing in the negative—or in other words is swearing not to do or disclose this their "solemn oath or obligation," as they term it. If course neither the oath or its meaning are fully known to the candidate until he is through, as only a few words are given at a time, the candidate repeating them after the administrator, and the oath (admitting it to be such) being in the negative, makes a double lie of forswearing. See Matthew, 5th chapter, 33d verse, also see Webster's Unabridged for the definition of "forswear."

There are many of our best citizens who have been deceived and drawn into these snares—persons who are honest, well-meaning, and in every way well-disposed, but who would leave them at once only that they have formed an idea that they cannot expose and leave them without violating their oaths. Such is not the case.

First—You were *deceived* when you were induced to take the oath in the first instance.

Secondly—And for the reason as intimated above "Thou shalt not forswear thyself"—that is swear in the negative not to do an act or disclose a matter of which you at the time knew nothing

Thirdly—It is contrary to good sense and shocking to our feelings and sensibilities to take life for simply disclosing oaths and secrets—oaths which are in violation of good morals and every known law, human and divine.

Finally—Masonry is tyrannical and oppressive, and is in *spirit and in fact* opposed to the freedom of the press, and is therefore dangerous to liberty. The press is almost everywhere *muzzled* in the interest of this and similar orders. And in view of the many objectionable features to these orders let every one favorable to the cause, in every part of the country, labor to break the shackles from the press so that light and information may be generally diffused and brought to bear on the masses so as to dispel this worse than Egyptian darkness, bondage and slavery.

Lovejoy, Ill. Oct. 12th, 1868.

The Family a Secret Society.

For the Christian Cynosure.

MESSRS. EDITORS:—The article in your last number on "*The Family a Secret Society*," entirely demolished, ground to dust, and scattered the argument of secret society men, based on the assumption that the family is a secret society. But I have met with an account of a family which *was* a secret society, and what came of it. I think the publication of it might be useful, as showing practically that the element of secrecy proper as a principle of social organization is the same in the family as everywhere else—a fountain of corruption and sore of the blood. The account I read you is from Matthew Hale Smith's "Sunshine and Shadow in New York," and is as follows.

A RAILROAD KING.

One of the most successful railroad men of New York boarded at one of our principal hotels. He was an unmarried man. He was accounted an eminent and successful financier. His reputation and standing were unquestioned. He was connected with the principal capitalists in the city, and was one whom New York delighted to honor. In a small house in the upper part of the city he had a home. Here he lived a part of his time, and reared a family, though the mother of his children was not his wife. Down town, his hotel, he passed by one name, up town, in his house, he was known by another. It would seem impossible that a prominent business man, reputed to be rich, brought into daily business contact with men

Masonic Caballa; or, Speculative Theology.

BY J. F. WALSH.

CHAPTER III.

SPECULATIVE THEOLOGY.

"Speculative Masonry," is not *Masonry* at all. Speculative Masons are not Masons, properly speaking. They know nothing of practical operative Masonry; except perhaps a few — They are simply speculatists or theorists, professing a knowledge of the hidden secrets and cabalistic signs of what they call Masonry, which term they use in a peculiar, indefinite and vague sense. Their speculations are mainly theological, and, when combined, form a system of principles, laws, rules and observances on which they predicate salvation. And silly they profess to regard the Bible as a trestle-board for the Master to draw his designs on. Indeed, Mr. Cross says, on page 20, Masonic chart, that "the great books of nature and revelation are our spiritual, moral and Masonic trestle-boards." So the "book of Nature" is as much the Masonic trestle-board as the Bible. Neither do they stop with the works of God in nature. They add the inventions of men, and convert into symbols for moral and religious instruction.

The Masonic system is one of law, and hence Mr. Cross, on page 87, says: "The book of the law, that great light in Masonry, will guide you into all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man." By the "Book of the Law" he means the Old Testament, or law of Moses, for he pronounces all quotations made from the New Testament "Americanisms;" and Mr. Webb, as we have seen, expunges the name of Christ from them so as to adapt them to Masonic use.

This "Book of the Law," then, Mr. Cross says, "will guide you to all truth." But Paul says, "By the deeds of the law shall no flesh be justified," and much more of the same import. Masonic and apostolic teaching do not agree. "It will direct your path to the temple of happiness, and point out to you the whole duty of man." If this be so, if the law will guide us "into *all truth*," "direct our path to the temple of happiness," and "point out the whole duty of man," of what use, in a moral point of view, are the "Compass," the "Rule," the "Line," and the Masonic "Book of Constitutions?" What more do we need besides "*all truth*," to direct us to the "temple of happiness," and "point out the *whole* duty of man?" And why add a symbolical meaning to the "twenty-four inch gauge," and make it "emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby we find eight hours for our services of God, and a distressed, worthy brother; eight for our usual avocations; and eight for refreshment and sleep." Cross, p. 26. This is a far-fetched conclusion. Put the twenty-four inch gauge into the hands of a pagan, no matter how intelligent, and he would never draw from it this three-fold division of time; much less would it teach him to devote one-third of his time to the service of God, and a distressed brother, and to his usual avocations, and to one-third to refreshment and sleep. The whole thing is purely imaginary, for the *idea* of this three-fold division of the twenty-four hours, evidently existed in the human mind long before the existence of the twenty-four inch gauge so an emblem. It is simply and purely an after thought! Christians are taught in the Scriptures "to redeem the time," but whether they shall devote one-third to this, that or the other, depends upon circumstances, and which a large majority of men may have no control; but *all our time* during our *waking hours*, should be devoted to the service of God or in doing his will, not merely one-third of it. Of the "common gavel" Cross says, "We use it as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens." Here we have the beginning of a system of self-righteousness, based, in part, on the symbolical use of the "common gavel." The gauge is used by operative or practical Masons "to break off the corners of rough stones, the better to fit them for the builder's use," and from this use of the "common gavel" these speculatists deduce the conclusion that we can use it "*for the more glorious and noble purpose of divesting our hearts and consciences of all the vices and superfluities of life*." Now, if the "common gavel" can be used for this high moral purpose, of what use are the Scriptures, which, they say, will guide us to all truth, direct our feet in the path that leads to the temple of happiness, and point out the whole duty of man? One or the other is unnecessary; and if what they claim for the "common gavel" be true, the Scriptures may be dispensed with; for, by the use of the gavel, "we may divest our hearts and consciences of *all* the vices and superfluities of life!" And not only so, but we can "thereby fit our minds as living stones for that spiritual building, that house not made with hands, eternal in the heavens." If all this can be done by the symbolical use of the gavel, what need for anything else? All we require is to have "our hearts and consciences divested of all the vices and superfluities of life, and our minds fitted as living stones for that spiritual building, that house not made with hands, eternal in the heavens;" and if this can be done by the common gavel, we can dispense with the Bible, the death of Christ, his blood, and all else belonging to christianity and *work our own passage to heaven!* And instead of sending missionaries to the heathen to preach the gospel, just call out Masons, armed with the "common gavel," and let them place it in the hands of all, and explain its use, and they will "break off the corners of their rough nature, and fit themselves for the Grand Lodge above!"

Such is speculative Masonry. But if we are to have any rule and faith and practice, except the Scriptures, give us a Creed or Confession of Faith at once, rather than the cabalistic teachings of these Speculatists.

The lamb skin is the badge of a Mason, and is practised to remind him of that purity of life and conduct which is so essentially necessary to his gaining admission into the celestial Lodge above where the supreme Architect of the universe presides." Will not the word of God "remind him of this?" And is it necessary for a christian to join the order and put on the "lamb skin apron" in order to "remind him" of that purity of life and conduct which is so essentially necessary to his admission? The lamb, in the law, was a type of Christ, and he is spoken of as "the Lamb of God;" but the skin has no such signification. Christ says, "Beware of false prophets (teachers) which come to you in sheep's clothing, (the skin of sheep) but inwardly they are ravening wolves." It is assumed for the purpose of deception and hypocrisy; and, so far as Masons are concerned, in a large majority of cases, it covers a vast amount of impurity from which no process of *growing* can divest them. The only exception to this use of the sheep skin, which now occurs to us, is that of those ancient worthies, "who wandered about in sheep skins and goat skins, being afflicted and tormented; of whom the world was not worthy." Too poor to possess the ordinary clothing of men, they had to resort to the skins of animals to supply the deficiency. Had they been *Masons*, no doubt they would have fared better; but such they were not.

Masons claim "three great lights in Masonry:" "the Holy Bible, Square and Compass." The reader will see at once these are all placed on an equality. They are all "great lights." "The Holy Bible is given to us as a guide for our faith and practice." If this be so, what need for the other two "great lights?" Is the Bible an all-sufficient guide for our faith and practice or not? If so, of what use "the square to square our actions?" Are they not squared by the "guide for our faith and practice"—the Bible? And what necessity for the "Compass to keep us in due bounds with all mankind, but more especially with the (Masonic) brethren?" The Bible, Masons speak of "*great lights* in Masonry!" What light do they shed on human action, morality and religion, on time and eternity? It is all imaginary and cabalistic. But these three great lights are said to be *dazzling!* Yes, "the Bible, accompanied by three lesser lights." That is, the Bible, Square and Compass, are discovered to be three great lights in Masonry, by the aid or assistance of three lesser lights; and these "three lesser lights" are "three burning tapers or three candles, or candlesticks," which cabalistically represent the "sun, moon and master of the Lodge!" The reader will doubtless conclude that this is a wonderful discovery, and, as a *secret*, sufficiently valuable to induce men, on pain of disgrace and death, to keep it!

We will remark, in passing, that the Holy Bible, Square and Compass are spoken of as Masonic *jewels*! But Masonry, with a spirit of the same, taught outside of that book of inspiration called the Bible. It is the only fountain of light on the subject of morals and religion. Put out its light and error from the human mind all the Masonic teachings derive from this superior source, and there would remain neither morality nor religion in the world; but all would be as dark as the regions of perpetual night. The square, level and plumb might be used by speculators, if they could find any, but none of these working tools emit one single ray of moral or religious light.

The Lodge has also three immovable jewels, the rough ashler, the perfect ashler and the trestle-board. "The rough ashler represents man in his rude and imperfect state by nature; the perfect ashler also represents man in that *state of perfection* to which we (Masons) all hope to arrive, *by means of a virtuous life and education, our own endeavors* and the blessing of God."

This is Masonic theology based upon the cabalistic meanings and symbolical uses of Masonic tools and jewels; a system which excludes the death and mediation of Christ, and predicates "perfection" on a "virtuous life and education," coupled with "our own endeavors and the blessing of God."

The Lodge is a symbol in itself. On page 61 Dermott's Light to Masonry, from which we often quote in this work, we have the following questions and answers: "What is the form of your Lodge? An oblong square. How long? From east to west. How wide? Between north and south. How high? *From the surface of the earth to the highest heavens.* How deep? *From the surface to the centre.* Has your Lodge any covering? It has; *a clouded canopy, or stardecked heaven, where all good Masons hope to arrive.* How do you know it covers you? *By the assistance of Jacob's ladder.* How many principle rounds has it got? Three. What are their names? *Faith, Hope and Charity.* What do they teach? *Faith in God, Hope in immortality, and Charity to all mankind.*"

The Entered Apprentice Mason, if he understands the lectures, must certainly believe Masonry will save him. The Lodge is the high road to heaven! It not only extends from the surface of the earth to its center, but from the surface of the earth to the highest heavens! It is supported, too, by wisdom, strength and beauty, and its covering is a starry-decked heaven, where all good Masons hope to arrive, *by the assistance of Jacob's ladder*, the three principle rounds of which are Faith in God, Hope in immortality and Charity to all mankind. All good Masons, that is, all Masons who keep their obligations, and live in obedience to the laws, signs and mysteries of the Order, expect to be saved by the aid of the THEOLOGICAL LADDER, which Jacob, in his vision, saw ascending from earth to heaven! Masons call it a *theological ladder*, and its foot rests on the Lodge, and its top reaches beyond the clouds into a starry-decked heaven above! It has three principal rounds, faith hope and charity. But faith only is God's Ideal, hope is immortality, apart from Christ, is baseless, and charity—*Masonic charity*, for all mankind, is a species of charity not taught in the gospel. Christian and Masonic charity are very different virtues. The one is a fruit of the Spirit, the other is taught by the precepts of man, and has no promise of reward neither in this world nor that which is to come. Out of Christ there is no salvation; and he who denies the Son, the same hath not the Father. A rejection of Christ is practical atheism And God out of Christ is a consuming fire.

Renunciation of Rev. Joshua Bradley

Of Rock Spring, Ill., once "Knight of the Red Cross, Knight Templar, Knight of Malta and Grand Chaplain of Washington Encampment;" and author of a book entitled "Some of the Beauties of Freemasonry.

Elder Bradley was extensively known in the United States as a Baptist clergyman, and a zealous and high mason. After spending many years in the active service of freemasonry travelling and laboring extensively to promote its interests, and while preparing himself in the time of the anti-masonic excitement to defend the institution, he, like thousands of others, became convinced of its corrupt character, and was constrained, like an honest man, to come out and renounce it. Here follow some extracts from communications from his pen on this subject:

"Masonry in every country has been changing its positions, constitutions, obligations and lectures, and muffling itself in fine robes, smiling and courting certain virtuous characters to form an affinity with it, that others might think favorably of it, and in this way aid in opening lodge halls for the lower classes, and preaching abroad that the great, the learned and the good were members of this 'ancient and honorable fraternity of free and accepted masons.' Here permit me to say, without fear of contradiction, that these great and good men, of whom Masons are continually boasting, never concerned themselves about its financial affairs and intriguing management. These great men occasionally visited a grand lodge or a grand chapter, heard an oration on masonry, and then retired and left the transactions of the fraternity to others. Why is this? Because these gentlemen have other avocations, more honorable to themselves and more important to their fellow-men, than to spend their time or miscuraddle any longer with the bolstering system of Masonry. These gentlemen in their younger years may have been masters of lodges, or high priests of chapters; but they are so more fascinated with the low, foolish and degraded work of bringing about of candidates, &c. &c. As many may be affected at my commencing masonry, at the plainness in stating my conviction of its fallacy, I beg leave to say, that the whole system, so far as I can trace it back, is deceptive, and its members who frequent lodges and chapters have been misinformed and cozenated—for they took nothing in masonry to render them happy, and they see many things wrong and find many individuals with whom they cannot hold fellowship, or even walk in procession at the solemnities of a funeral.

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"From those days to the present, animosities, fraud, evil speaking, conventions called, divisions made, and every kind of wickedness, even the murder of Morgan justified, and desperadoes supported from masonic funds to mute and publish defamation against the rulers of our nation and the ministers of Jesus, whose remonstrances have been the pillars of their preaching attended by the influence of the Holy Spirit to the salvation of souls. Now, my brethren, if you do not believe me, read for yourselves. Find, if you can, one single chapter or verse in the sacred scriptures, where speculative masonry is mentioned or supported. All those passages which have been published in their books, and their having the Bible open in their lodges, is a piece of deception, and was invented to obtain influence among the more serious parts of the community, that not only the men of the world, but members of churches might be taken by the craft; the fountains of justice defiled, the temple of the living God filled with confusion, the pillars of government torn away, and 'the whole wheel of nature in a blaze.'

"Every mason who has taken ten degrees or more, can either recollect, or can turn to obligations published in part belonging to them, and see for himself, and only direct that those obligations have been formed by different men, at different times, and by men extremely ignorant of the obligations taken in the lower degrees and are wicked beyond the power of language to describe.

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"Neither do I mean to count my reflections upon those who conferred degrees upon me, nor charge myself with sins unpardonable, in being instrumental in deceiving many; for I was captivated with the same fascinating delusion, that those were who brought me to their altars, &c. &c. If I were now to ballot for candidates, and aid in conferring degrees, as I formerly did, my criminality would be great, and I should have to tremble, lest I shall never escape. And can you, my brethren, who enjoy the humble and soul nourishing influences of the Spirit of Christ? Can those lifeless ceremonies and repetitions which we used in lodges and chapters afford you any real consolation? Are you still tenaciously fond of masonry, after all that has transpired, that has been said and written upon this subject? What can you expect to accomplish by continuing your membership? The alarm has been given, Investigation has commenced, and more than five millions have been roused from lethargy, who will not be persuaded to lie down and sleep while about two thousand masonic halls endure severe exposure, (at least one per month,) who dare not utter their transactions to their nearest intimate companions and friends who belong not to the fraternity? Can you enjoy religion, and feel the sanctifying influences of grace, while you are daily contending for the existence of an institution that has received its death blow, and must inevitably expire? Perhaps you fear the consequences, and are unwilling to encounter the calumnies and falsehoods that masonic presses pour out in torrents upon all who dare to leave the order? This you may expect, for none have escaped who were influential among them. Had I not been willing to have my name cast out as evil, and to have all kinds of falsehoods published against me, and even expose myself to frowns, jests, and as much contemptuous treatment as these giants in infidelity can raise against me through all the ranks of their heathenish militia, I would have held my peace.

"But, my brethren, what have we professed and what are our obligations to God, his church and the world of mankind? Is this vain world a friend to grace? We must pass through evil report and good report. It is through great tribulation that we enter the kingdom of heaven Shall the righteous cower and forsake the cause of God in an evil day? Is it not said in the book of God, that 'they look up and are as bold as a lion?' 'Say ye to the righteous that it shall be well with him.' Read the 8th chapter of Romans, and then ask yourselves if you can fear the frowns, threats and contempts of mortals? *A lying spirit is abroad, and speaks through all masonic presses*, and this spirit infatuates all who hate the truth, and will make them wax worse and worse, till wicked delusions will overwhelm these workers of iniquity, to the astonishment of every beholder. Then masonry will rise no more to trouble Zion, and spread delusion and death amid civilized nations.

"Many respectable wakefulness of some Masons in the Morgan affair had waked up a host of new, learned and scrutinizing enemies, who were penetrating every region around them, and seeking every weapon to destroy the whole fabric. In surveying the wide field of their conquiry, I found only two positions of strength and importance, viz: 1st, that secret societies cannot exist; 2d, that obligations taken by their members are not binding. Could these two be fairly removed, every other might, and masonry again rise and gain a triumph. In 1827 I was solicited to deliver an address in St. Louis on the 24th of June; I accepted, and then briefly exhibited my sentiments on masonry, to a large congregation, in which were a number of Masons from several parts of the Union, and respectable standing and holding offices of great responsibility in our national government. This discourse was approved and published. Some of my remarks against anti-masonic performances were published in a Masonic paper, by the society, I now detest. For some months I stood prepared to meet their advance upon the fraternity, spreading over the vast valley of the Mississippi. I almost came to a determination to send some of my views to be published in your region; but my distance from the seat of opposition, and my knowledge of men in the order of greater ability and erudition than myself who resided in the midst of the contest induced me to hold back until that same society enter the field and come off triumphant. None have yet appeared sufficiently clothed in truth to overthrow the two positions above mentioned and I am now fully persuaded that they are founded in righteousness and truth, and are established. That lively confidence which once oppressed to glow among masons now withers and must finally vanish away.

"The communities in the east have awakened me to consider anxiously what I must do as an individual. I have tried to persuade myself to hold a neutral position for some months past, on account of the afflicting hand of Providence upon my wife, that must soon lodge her in the grave, if not removed, and my present residence is a city where masonry is respected, and moves onward without any annoyance Neutrality, in this day of prevalent divisions, is unpleasant and unpromising, in my situation. Yet, therefore, I am willing it should be known with whom I can associate, for the happiness of mankind, and the glory of God—'*Magna est veritas, et prevalebit.*'

"Should my friends in your vicinity deem this communication of any importance to the public, for the promotion of anti-masonry, it is at their service. My next will be an address to professors of religion who are still in the fraternity, and others who have been grieved with my former publications on masonry, and my zeal and labors among them.

"May 9, 1829. JOSHUA BRADLEY."

An Appeal to the Temperate Drinker.

You see that, without the use of which nearly all the business of this world was conducted, till in within less than three hundred years, and which of course is not useful.

You use that which was not generally used by the people of this country for more than a hundred years after the country was settled, and which by thousands in all kinds of lawful business, is not used now. Before they used it, they thought it needful; but they found themselves mistaken, and that they are better without it.

You use that which is a real destructive poison—a poison which, by use in health, cannot be taken without deranging healthy notions, and inducing more or less disease both of mind and body

You use that which tends to form an unnatural and dangerous appetite, which tends continually to increase, and which thus exposes all who form it to come to a premature grave.

You use that which causes a great portion of all the paupers in our land, and thus brings a burdensome tax on the whole community. Is this fair? Is it just? Is it not inflicting great evils on society?

You use that which excites to a great portion of all the crimes committed, and which is thus shown to be in its effects hostile to the government of God, and to the civil and religious interests of men.

You use that which makes wives widows, and children orphans; which leads husbands to abuse and murder their wives, and wives their husbands; parents their children, and children their parents; and which prepares multitudes for misery here and hereafter.

You use that which increases the amount and severity of sickness; which in many cases destroys reason; which causes a great portion of all the sudden deaths, and brings down multitudes who never were intoxicated, and never condemned to suffer the penalty of the civil law by an untimely grave.

Hence, as a patriot and a friend of man, I ask you to drop this pernicious habit, and sign the pledge.

Extracts from Publisher's Letters.

I think one would have to look long, and beyond this hemisphere to find three papers containing so much matter of vital moment to our country and the kingdom of Christ on earth as the three numbers of our paper already issued.

I pray the Lord to give you and your associates the abundant anointing of his Holy Spirit to battle with this first-class anti-Christ of the times.

I am glad you do not notice the unworthy espionages of the *Advocate* in regard to the name first given to the paper. The position of our portion papers is not what the sons of John Robinson and the Pilgrims ought to take.

I believe the movement is headed by that Christ whom Masonry insults by its bogus "High Priests after the order of Melchizedek," and led by prayers for the power of the Holy Spirit to sustain and energize every measure, as I believe it has thus far and will.

Albany, N. Y., August 30, 1868.

Since the *execution* of American slavery, the next greatest bulwark of Diabolus for the defense of his kingdom seems to be mystic Masonry. Let us persevere in breaking away the black fog and envelopes this myth, and the bright sunbeams will reach it from the earth! We, as laborers in God's vineyard, see this light, to the five million young men in our land, that they make a judicious choice between light and darkness, Christ and anti-Christ; between dark clouds and "Sun of Righteousness," on the one side and open patriotism on the other; whether to set their candle on the table or under the bushel. *Good* Masons will honor our labors; and we'll not hurt even a hair on the head of bad ones. If they should oppose our doings, we shall still cut no throats, burn no hotels, tear out no hearts, broil no brains, nor slay forty-two thousand in a day if they can't say "shebolleth."

God speed you, my dear brother, in this work. I shall send other subscribers soon. Can I give up the ship?" ENOCH HONEYWELL.

Monroe, Iowa, Oct. 12, 1868.

I have seen a copy of your anti-secret-society paper, and most cordially approve of it and the principles it advocates. I herewith send you one dollar for the paper from the first. Please also send a few extra copies to aid in getting subscribers.

We have some Free Masons here that seem hardly willing a minister should entertain an opposite opinion, even if he don't say anything about it. But the honor of Christ demands that we speak against the principles of that system of anti-Masonic opinions and boldly proclaim them, that the great anti-christian organization may be led to understand the position it really occupies, and that others may be saved from that portion pertaining to Christ, which is a real general response in this *effort to oppose a mighty* evil.

I am grateful to hear of revived interest in religion with you. May the Lord do a great work there for Christ's sake.

Yours fraternally, SAMUEL N. GROUT.

Philadelphia, Pa., August 14, 1868.

Please find enclosed five dollars. It will help you a little in the good cause. I wish I could send you a thousand times that amount. May God give you strength and wisdom for the work, and may he put it in the hearts of many of the christian people of this land to sustain you.

Yours fraternally, J. T. COOPER.

Darlington, Iowa.

The enclosed four dollars are to aid the movement against secret societies. I have the first number of the BANNER, and am gratified and encouraged at the prospect of its usefulness. The hand of God lifted up against the great iniquity "We unto them that seek deep to hide their counsel from the Lord, and their works are in the dark; and they say, who seeth us? and who knoweth us?" GEORGE MCELHENT.

Kossuth, Iowa, August 14, 1868.

I have received the first number of your paper, with which I am well pleased, and shall do what I can to extend its circulation in this vicinity. I shall also endeavor to get into circulation some copies of the numbers of the two conventions. I hope we can make the CYNOSURE not only a success but a *grand* success.

Yours for the light, W. G. KEPHART.

[A writer in the *Masonic Trowel* comforts himself with the idea that all which C. G. Finney and other anti-Masons can say is understood by the people generally, and therefore Masons have nothing to fear from the opposition because, with the full knowledge of all that can be said, the people have pronounced in favor of the institution. Whereas, as the following letter shows, Masonic secrets must remain to the last a mysterious secret, unless that knew not Morgan; and the secret of their success is false professions and the influence of men's names and not an understanding of principles or a knowledge of facts among the people.]—ED.

I thank you for sending me the address of the CYNOSURE Please send five copies here, and I will give you a list of the names.

I am quite poor as to this world's possessions, or I would send for a great many said circulars to them, because I feel it is very important that the light should be spread. Since God has called me, as I trust he has, to labor in my feeble way against these dark orders, I have noticed great ignorance about them. The gentleman whose name is at the head of the list I enclose, when I called to lend the paper to him, said to me, as did also his wife, Is there any harm in Free Masonry? they are some of the first families in the place! I mentioned some of their dark features. They both remarked: "There are so many of our good ministers who belong to them, I cannot think they are bad"

I think that is at the present day their stronghold, to cover up their darkness and deformity. O what a responsibility is resting upon such professed ministers of light—"by their fruits ye shall know them." By some entirety on my part, he accepted the paper, and after examining it some, he told me he believed Free-Masonry was all a humbug, and gave me the money for the paper.

I mention this, among many cases where I have tried to spread some light on that subject They would commonly appear to know scarce anything about them, only that so many good men joined them, and they were such a benevolent society!

A class-leader in this place, who has a good many young men under his instruction, when I asked him if he would read it to see if he would send for it, and mentioned that it was opposed to secret societies, immediately headed me the paper, saying he would not read it if it was against them, for he was a Mason, and the preacher was a Mason, and half or more of their ministers as well as many of their members were Masons!

Oh what a battle to be fought, and what a host of enemies to fight against! but glory be to God, greater is He that is for us than all who can be against us. One shall chase a thousand and two put ten thousand to flight.

I hope you will excuse me for troubling you with such a long paragraph, for I am deeply interested in this good work, and if I had ability, I would be delighted to help to carry it on. I would with God's help to do what little I can. Oh may He bless you, one and all, who are engaged in this good work—I know he will, and crown your labors with success.

ELIZABETH BRADBURY.

Aurora, Ill., August 6, 1868.

May God bless you in this noble work of giving the people to understand who the influence of the church is well-nigh neutralized, and why some of the biggest scoundrels in our country go unchipped of justice. Yours truly,

R. B. SMITH.

"RENUNCIATION OF MASONRY.

Waller, Ohio, August 5th, 1868.

I have received No. 1 of the Christian Banner, and read it with much interest and profit. I'm poor in this world's goods; but, as I have spent money and footed away precious time for a bad cause, I cannot rest if I withheld *the dollar* from a good cause, to counteract, in some measure, the evil that I have done in working for Masonry. So send on the Banner.

I was induced by the false and sophisticated representations of ministers of the gospel of Baptist and Methodist denominations to become a Mason. I took three degrees. After each degree they told me I would have to go higher to receive and enjoy the true light. Before joining them, I had been a zealous worker in the church of Christ. After that, my time was divided between the two, and I consequently lost the sweets of the enjoyment of the church. But, after a while, the lodge grew stale. I saw there things that did not suit my conscience, and I finally became by degrees disgusted. I have renounced Masonry. I pray God to forgive me.

WM. L. JACOBS, M. D.

I am now visiting in Ohio, and some across several that intend to join the Masons some time—and I think if they will read the Aurora minutes, they will not. The one you sent me in Illinois did over so much good. It opened the eyes of the blind, and a good many from joining; and I hope and pray the bull will be kept rolling until every lodge will be broken up. If I say more than is becoming in a lady to say, I hope you will pardon me. May God bless you abundantly, is the prayer of

MRS. D. CARTETTER

Dalle Centre, O., Oct. 12, 1868.

I was present at the Pittsburg Convention, and took a deep interest in its proceedings. I could not do otherwise and be an honest and consistent member of the church to which I belong. I am a member in the fellowship of the Reformed Presbyterian Church, (O. S.) We hold the following. "Christians should walk in the light. Their doctrines, their purposes and manner of life, their rules of action and conduct, should be concealed. The formation of secret associations for the accomplishment of ends, however good professedly, is inconsistent with the requirements of christian principle." (Declaration and Testimony, chap. 22, sec. 5.)

We condemn the following as an error, and testify against those who maintain it: "That members of associations either sworn or pledged to secrecy in regard to the nature and doings of such associations, may be admitted to ecclesiastical fellowship."

We are with you, heart and soul, in the great work of shedding light—the light of God's truth upon the darkness of Masonry and its kindred alike.

We earnestly pray that God will bless you by the influence of his Holy Spirit, and enable you to give an open and manly testimony against these synagogues of Satan. I have already sent for two copies of your paper, and now send for two copies more.

I am a young man, just beginning to turn my back upon the world with its false allurements. I shall give your enterprise all the assistance in my power. In doing so, I shall be conscious that I am laboring for the honor of my Redeemer, for the safety of my country, and for the welfare of immortal souls. Yours truly,

S. R. GALBRAITH

Near Dayton, Ohio.

For forty years I have refused to stick my head into a lodge in order to get light! One of my objections to Free-Masonry always was that one cannot be allowed to judge of its merits or demerits until one is bound by an awful oath not to divulge its secrets. This itself is an immoral action: for the Savior very clearly forbids this kind of swearing in his command, "Swear not at all." I have generally been thought too rank in the color for our tender-hearted brethren. They think that I out and out too regardless of so many good men's feelings. But those who see proper to have other sweethearts beside the Lord Jesus Christ and his church, must take care of their own scabby toes, for I think it my right to step with my whole weight on that kind of corns.

HENRY KEMLER.