

















VOL. I. Christian Cynosure.

It is reported that a number of our ladies have sought to be initiated into the lodge...

Did the author of the above paragraph realize what a weariness this would be to the home and the wife?

AT HOME ALONE NIGHTS

It is reported that a number of our ladies have sought to be initiated into the lodge...

NEW PROOFS OF THE ANTIQUITY OF MASONS.

In the work recently issued from the press of D. Appleton and Company, called "The Kabbalah of Jews and Christians..."

PUT THIS AND THAT TOGETHER.

We clip from a leading daily newspaper the following Masonic notice: "Extensive preparations are making to be made..."

POLITICAL OBEDIENCE.

The following extract from a letter addressed by the Master of an Orange Lodge to one of its members...

It is like a weathy man who hated to go to bed. He had a pocket book he called a "world" and carried it in a dime.

Freemasonry Forty Years Ago.

Rev. Henry Jones, Congregational pastor of a church in Cabot, Vt., in the year 1827...

IS IT RIGHT?

BY D. C. SAWYER.

I would like to ask if it is right for any set of men to get together in some hall...

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For an inviolable advance... The paper will be published... It is a privilege to be able to give you such a paper...

Discussions will only be made by special order... Papers are forwarded only by express order... The paper will be published... It is a privilege to be able to give you such a paper...

Orders for books and... The paper will be published... It is a privilege to be able to give you such a paper...

OVER HALLING SONG... BY H. J. TAYLOR... We gather, we gather, we gather in the name...

We gather, we gather, we gather in the name... We gather, we gather, we gather in the name...

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WAS UNLAWFUL AND VOID.

This mode of reasoning applies with equal force to the real... nature of the covenant acts to secret societies.—Northern Christian Advocate.

ANTI-SECRET REFORM. BY REV. W. R. ORVIS.

(From an sermon on the Spirit and Method of Christian Reform.)

If we cover in secrecy our method of doing good, then we furnish an apology invincible to those who take the same methods to work evil, and that the land may be full of conspirators against the public good, and we know it not. We are convinced that a great work against all such secret foundations must, ere long, be made. I assure you that this view of the case has often made me tremble.

By these secret orders whose professional objects are good, such selfish organizations as Masonry, Odd-fellowship, Jesuits, and Knights of the Circle, are continually justifying themselves. Hence their zeal in getting up these secret temperance organizations. They are the leaders, and these temperance societies are the doing of the same thing.

"If your secret society is good, it is not ours also," they ask, and who can reply that it is not? "Christians should be transparent everywhere, frank and open-hearted as the sun, and as he rises above the hills. All the real reforms have been carried out in the open, and in the light of Christ's reform in the days of Christ and apostles, to the Reformation, and the great reform of the nineteenth century. I remember well the contention made by that movement, that shroud for those purposes, and that it should not prevail against it.

The real advancement of the temperance cause has been by secret orders. The Maine Law, Temperance Leagues, Temperance Alliance, Washingtonians, and Samaritans, or the bare temperance pledge, have done the most of the work, and have done it in the open. The secret orders may have assisted in certain localities.

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Creation as a Supernatural Work.

(The substance of the Series was delivered by appointment at a Literary Address, at the recent commencement of Western College, and is published by request of the audience.)

L. THE SUPERNATURAL OF ORIGIN NECESSARY TO EXPLAIN.

There are three processes in the development of a steam engine. First, the securing of the iron and other substances necessary for its construction; secondly, the constructing and arranging of the parts into an organized work; thirdly, the continuous operating of the work constructed.

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WICKEDNESS TRIVES.

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DRAWING WATER.

I had drunk my pleasure there
Where the fountains of pleasure were
And I have not had better wine...

FAMILY RELIGION.

Rev. Dr. Van Doren, in the Christian
Intelligencer, has a good article on
the importance of family religion...

were: "The people cannot do otherwise,
they are obliged to work in the field,
and so have no time except Sunday
to work in their own fields and...

SHOW YOUR COLORS—HANG OUT
YOUR SIGN!

Readers, are you Christ, or for
Christ? are you for the world,
as the world works, talk as the world
talks, dress, eat, drink, rise up,
like the world does?...

SONNETS ABOUT JERUSALEM.

Rev. A. G. Thomas describes the
S. S. Workman the scenery about
Jerusalem from a position just outside
the wall at the south-east corner...

NEW ANTI-CATHOLIC ORGANIZATION.

A New York correspondent of the
Chicago Post gives the following
brief history of another society organized
to exclude the visit of the Holy See...

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HOW BISMARCK REGARDS SUNDAY.

From the Christian Citizen, published at
Germans.
The opponents of the Sunday laws
claim that it will not be necessary to
learn what the greatest statesman
thinks of Sunday as a day of rest from
commerce...

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Christian Cynosure.

REV. FRANCIS W. WOOD, D.D., formerly editor of the Christian Register, has written a book...

MEMORIAL PROCESSION.

For the Massie Bazaar. With a new edition. With new illustrations. With a new design.

TO BEYER IS BETTER THAN SAVANNAH.

BY TREVIL THILL. We are told in the Bible that "to be better than sacrifice," but with many professors of religion...

THE BAPTIST CHURCH IN JAMAICA.

[Letter from the Pastor of the Black River Church.] A recent note of inquiry in relation to an item going through the rounds of the press...

openly done. As the divine Saviour, has instituted an organization that was designed and fully adapted to meet the consociated energies of all his people...

Bro. D. Holtz remarked that he had understood by common report that Bro. O. H. had parted with the Missouri Synod...

At all through these years the church has manifestly maintained its position regarding this subject. At the time of passing the first Antislavery resolution...

The immediate cause of the action of this church was a transient, local and transient. Its date tracks back to the time of the "Morgan" expedition...

But there were other reasons for this course of action that were neither local nor transient—reasons that were based upon general principles illustrated in the history of the world.

Now, brethren, how much better is this than the course of action that we are told of in the Bible...

Yes, there are many professing Antislavery men who are not Antislavery in their hearts...

Last year there was a meeting at our school house for the purpose of organizing a Sunday-school...

It is a source of regret to some hundreds of thousands of the loyal citizens of this country that there is a secret conspiracy among men scattered all over the world...

It does not do us any good to have a large number of members who are not really Christians...

It is impossible for our little flock to find anything like a just idea of the infinity of God...

God demands, and the world has a right to expect, that the church will take due account and bear a true testimony to the principles of its institution.

The federal government of the United States was so formed by the States as to guarantee by law to every citizen his full rights...

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Freemasonry and Civil Government.

An Address delivered before the National Civil Association opposed to Secret Societies, June 19, 1871.

MULTIPLICITY OF OATHS.

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# THE CHRISTIAN CYNOSURE.

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

Vol. IV. No. 5.

CHICAGO, TUESDAY, OCTOBER 17, 1871.

Whole No. 83.

THE

## Christian Cynosure.

EZRA A. COOK, Publisher,

Chicago, Ill.

Fortnightly Edition—\$1 per year.

The editions of the 'Cynosure' will be published hereafter as usual, and mailed to subscribers as soon as their names are obtained. Please note the request to forward names, etc., and send immediately the desired information.

## Cynosure Appeal!

By Members of the Executive Committee and Friends of our Cause

To the Subscribers,

MEN, BRETHREN, FRIENDS, MOTHERS & SISTERS:—

How we started the Cynosure you know, its work you know. Its beams struggling through mists and mists have already proved the North Star to many an erring slave of the hulk.

We had pruned and paid and labored until we could almost see land. By hiring an office editor at \$1,000 for the year, we had induced the publisher, Mr. Cook, to take the paper and push its circulation, which he was vigorously doing. He is a young man, who, four years ago, began business with a capital of about \$1,000, and paid a rent of \$3,000. His press, type and machinery are under the debris of the business portion of Chicago. Mr. Carpenter's man y and bonis are under the same rubbish. Something may be dug up, and something got from insurance. But no insurance can stand against God when he "arisech to shake terribly the

earth" for its iniquities. In spite of loss of material, stock, time, business and strength, if we can receive ten thousand dollars we will start a Cynosure and Publishing House larger and mightier than the one we have lost.

There are many more than ten thousand persons, who, if we could reach them, would give one dollar each, which would put us in better condition than before the fire. Mr. Cook says if we will give him one thousand dollars and the Cynosure list, he will at once resume the regular publication. In the circumstances it is a brave proposition.

We now request C. A. Blanchard, L. N. Stratton, J. P. Stoddard, Prof. J. W. H. Stone, and every subscriber and friend of the Cynosure, to rise and forward money to our Treasurer, Henry L. Kellogg, and send accurate and exact reports of the names of donors and sums given, that Mr. Kellogg may report every penny received and what is done with it at our next anniversary at Oberlin. All care should be taken to prevent fraud, imposition and loss. Small sums can be sent in Post Office orders, notice of the larger ones sent to the Treasurer is sufficient. Our regular agents can be trusted. If money is paid to volunteer agents they should be men of known probity and standing.

J. BLANCHARD.

L. A. BART.

J. B. WALKER.

E. A. COOK.

O. F. LURRY.

J. W. WALLACE.

J. P. STODDARD.

H. L. KELLOGG.

Note.—It being impossible to see other members of the Committee, several of whom are in other parts of the country, copies of the petition have been sent for their signatures.

## The Great Fire.

The burning of Chicago on Sunday night and Monday the 8th of October 1871, is one of the great conflagrations in the history of the world.

Chicago was the pride of Illinois, the boast of our country and a wonder to nations. Scarcely thirty years old, she had already sprung to a universally conceded position in the front rank of great cities. Her commerce was immense. Her central and best portion had become really magnificent, so that her sudden destruction will not only be felt by her own citizens and by Illinois, as a great and crushing calamity, but the national finances will be affected, and men afar off when they see the smoke of her burning, though but in fancy, will exclaim: Alas! Alas! that in one hour so great riches should come to naught!!

There had been several fires recently. On Saturday night was reckoned terribly, in which some twenty acres of buildings were burned on the west side of the river about one mile south of the North and South Branches. This fire however proved to be the salvation of the whole of the West Side of the city. For when the great conflagration commenced on the West Side still further to the south, its progress northward on that side of the river was arrested by the vacant space that had been burned over the day before.

Driven by a southwest wind, the flames did not extend westwardly. But as the wind was strong, and there had been no rain for a long time, and as high wooden buildings and lumber dry as tinder, lined the banks of the narrow

*John G. P.*



river on either side, the flames soon leaped this barrier and announced their progress Eastward and Northward of wretched destruction, which no human power was able to arrest, or hardly to check, until nearly a third part of the territory of the city was overrun, and two-thirds of its business and wealth was consumed. There are nearly 3,000 acres of rugged, fireless, smouldering ruins. The property destroyed is valued by hundreds of millions; an hundred thousand people were left homeless, and many—none can tell how many—perished in the flames. For twelve mortal hours the ocean of flame surged and roared, from the river to the lake; until every Bank, every newspaper office, the three great Rail Road Depots, the theatres and museums, the great hotels, the public halls, the vast piles of wholesale stores and their contents, the Post-Office, the Custom House, the Court House, the Chamber of Commerce, the long lines of marble fronts, the vast warehouses and elevators, churches, almshouses and private dwellings innumerable, all, all were gray-ruined with f-event heat.

We may not say "our holy," but our beautiful city is burned up, and the gates thereof are consumed with fire. "They that did feed delicately are desolate in the streets," and their little ones cry to their mothers, "where is bread for our hunger; where shall we go to warm us and to sleep?"

#### THE LESSON.

What shall we learn from this and other similar events in providence? That the God of the Ebraic revelation lives, and controls the laws of the universe as at first, adapting events to the moral conduct of man, as in the days of Noah and of Pharaoh, of Nebuchadnezzar and of Titus. Now it was his hand more clearly revealed in his story than in this crisis. With the red hand of war he has smitten both America and Europe; thus beginning the judgement of the world at his own house; by the former blow in vengeance demolishing slavery, by the latter rebuking blasphemy, and bring-

ing down the persecuting power of the Papacy once for all. "The year of his redemption, and the day of vengeance are in his heart together," and now he has given the angel having his vial of wrath, power "to search men with fire to the end that they should humble themselves under his mighty hand, and repent of their idolatries, and their whoredoms, and their pride, and give to him alone the glory that is his due. If they turn not, his anger will not be turned away, but his hand is stretched out still, and he will show the wealth of his infinite resources for chastisement and judgment, by turning and overturning and overturning until his purpose is reached, the Son is enthroned, his enemies are made his foot-stool, his blessed law sways supreme dominion over all the affairs and ways of men, his will is done," as in heaven, so in earth.

In maintaining that the intelligence and moral sentiment, and omnipotent will of the changeless and ever living God called forth, directed and controlled this ocean of consuming fire, we are not saying that those who suffered from it "were sinners above all men because they suffered with things." But the bolt has fallen here because the eyes of the world have been attracted to Chicago; and because the world is full of people and full of cities to whom it may most justly and truly be said "except ye repent ye shall all likewise perish."

We care not to argue this with the would-be wise, who bring without God in the world, scold the idea of that particular providence which notes the falling of a sparrow, and numbers the very hairs of every human head. But we have sketched the calamity, let us sketch the facts, moral and religious which exist, together with the calamity, and entreat the crowd to look on this and then on that, and see if we have not the plainest evidence of the presence of the same living moral administration to which the deluge, the plagues of Egypt, the burning of Sodom and of Jerusalem, are recorded in the Book of God, God's name being lib-

erally, Chicago was confessedly a exceedingly idolatrous city; and by this many of its citizens, possibly the Christians, altars of a creed which are altars of Baal and an Christ. The spurious liberality demands a small concession to Christ in its worship, in order to maintain paternal relations and friendship. Christians and infidels, Jews, pagans, proceeds on the fundamental heresy that peace is before purity, gain is godliness, and is the vengeance of infidelity. And yet many fessel christians in Chicago justly cherish this gospel of Satan, while the dark, and by every insidious vice is mating at the foundation of piety, gnawing at the pillars of piety, and eating out the vitals of piety, would, if it were possible, devote every object. These order have flamed their most defiant glory in gates of Chicago.

The spirit of intemperance and immorality has trampled very insultingly upon the Sabbath of the Lord. Vain pleasures have been profusely and insultingly the Sabbath occupation of a blinded. Newspapers were written and sold as on other days. The mob and the drunkards have largely occupied for the purpose of straggling Sabbath day. They have demanded the repeal of all restrictions, even the drinking of that day; and the Government has yielded to the demand, and made more than 2,000 of its breathing-holes of hell piety their place of damnation on that holy day. We parties of target-shooters and pleasure seekers, with bands of music and banners, parade the principal streets; great rail road corporations send their trains forth, thundering and screeching as if to torture the soul of piety, a banquet defiance in the face of God.

Wine was more rampant; there was more drinking, more quarrelling, no-velty, more brawls and murders; this Holy Day than on any, if not the other days of the week. More than all, some of the reputedly orthodox Protestant Journals, plead for the Sabbath only on the grounds of expedi-



and not of Divine law; thus virtually accepting the French idea of the Sabbath, advocated vain amusements, the exclusion of Bible from common schools, and gave a quasi assent to the experiment of licensing even brothels.

Was it strange that there was an alarming relaxation of Christian decision? That professed Christians were seen at balls, and cards, and billiards, and theatres, and the daughters of Zion went mincing in all the livery of extravagant ornamentation which fashion dictates to pride and folly?

Was not the spirit of Babylon which found expression in these proud words of her monarch: "Is not this great Babylon which I have built" rife in Chicago? Was there not, as in Sodom, "pride, idleness and fullness of bread?" In short, have we, not been overthrown measurably as was Sodom and Gomorrah, and was there not a cause in the two cases as like as the visitation?

Going back to the origin of the fire, the upsetting of a lamp in a barn by one who was milking a cow at that unseasonable hour of 9 o'clock, Sabbath evening, we find the fire coming directly out of the Sabbath-breaking, Sabbath drink-selling wickedness, and quickly turning aside from the wooden built part of the city, it fell upon the very citadel of the stronghold from which the proud defiance of God had proceeded.

It was the press, the rich corporations, the city government that had offended. It was through the most gorgeous part of the city, and in its great Hall, that the Baal worshipers and target-shooters and anti-Sabbath conspirators had lifted up themselves. And right here where the defiance was given the bolt falls, as if those flames were instinct with the intelligence and justice of God, and he would show men that he knows how to abuse those that walk in pride, and across their confidences, and all their strong-holds are no protection from his displeasure.

"Come and let us return unto the Lord, for he hath born, and he will heal us; he hath smitten and

he will bind us up;" he hath shown his wrath towards the city; but to every individual who will learn righteousness by his judgments he will unke their judgments a medium of mercy, and a savor of life.

### Relief.

The thousands of homeless and suffering families of Chicago, excite the sympathy and demand the aid of the whole country. Our sister cities of the West have voted large sums, and sent delegations to assist in distributing provisions and caring for the destitute. From every direction food and clothing are pouring in. Freight trains laden with the traffic of generous hands, come with passenger speed, and the swift express rushing on with a double burden.

Such spontaneous generosity of the whole country is truly gratifying, but we must not forget that it is greatly spontaneous and sympathetic rather than enduring and reliable. While now there is a surfeit, there may soon be a dearth.

Thousands must be fed, and clothed and warmed, through the whole winter and when the first gust of sympathy has wasted its strength, those who have learned a true and self-denying charity at the feet of Christ, must provide for the hungry and naked.

At this juncture a true charity will seek to turn the heart of the whole nation to God, that it may profit by his judgments. Communities should learn from the desolation of Chicago, that he can judge their iniquities, even with fire. Let them put away their "abominable things" out of his sight; and put the least among these their secret lodges.

These will now more than ever be blunting their spurious charity, and catching the unwary; and there is no more important charity than to inform the people of their real nature. Here is a chance for relief. Drop work for a day, visit your neighbors. Bend to them. Talk to them. Pray with them. Impress upon them the truth that the

judge is the darkest agency of the devil. Enlist them for the truth in the rank of the Cynosure. As certain as requested in another place, the minds of subscribers in your vicinity; and forward them.

Send with this as many more new names. RELIEVE THE CYNOSURE.

—The McHenry County (Ill.) Association, meets at Woodstock, October 21st. P. C. Blanchard and J. P. Stoddard will be present.

—Send a new subscriber or a renewal every time you write. Thousands will take the Cynosure if they are asked.

—Remittances should be made by Post-office order, registered letter, or draft.

—Masonic charity for the calamities of Chicago is an item of record for history. The chronicle is being compiled and will appear in due time.

—Use great care to write very plainly all addresses and names which are to go on the mailing list. We want it as perfect as possible.

—A perfect subscription list will have an abiding effect on subscribers. We want such a one for the Cynosure.

—At the present issue of the Cynosure is issued a chiefly from memory, subscribers will pardon any mistake in names and addresses.

—The stock of bookshelves by the fire can soon be replaced. Orders can then be filled as usual. The series of tracts will probably be reprinted, so that soon the former business of the Cynosure office will be reinstated throughout.

—Don't forget the printed addresses labeled on your list Cynosure. Save it. Get all the others in your vicinity. Send them together to the Christian Cynosure, Chicago, Illinois.

Coming—Ten Thousand Subscribers for Cynosure.



## Help! Help!!

### WHAT IS NEEDED.

As our publishing office all our papers in help in some of the following ways:

1st. All who are in arrears, or whose subscriptions are soon to expire, can help by immediately renewing. Our sincere thanks will be due to any who will commence anew without regard to former accounts.

2d. All who are able and are moved by God's Spirit can send donations.

3d. Every subscriber is requested to cut off the printed address posted on his last paper and send it. Clubs can send together. We want the NAME and P. O. ADDRESS of every subscriber with the date when his subscription was to expire. All but the P. O. address are on the printed slip. Please send this slip and your address AT ONCE.

4th. Get new subscribers. Now is the best time to work.

Contributions and items of interest are needed more than ever.

If money is sent, be particular in stating for what object it is intended; and when for more than one object, write so that the letter can be cut, and parts containing donations filed separately from those containing subscriptions. Direct to **THE CHRISTIAN CYNOSURE**, Chicago, Ill.

The agents of the Cynosure should promptly meet the present emergency and work hard for new subscribers. Be sure to look up all the subscribers in your several localities, and send their names, addresses, and the date of expiration of subscription. The latter item is found on the printed address-label. Cut this off the last paper and send us. Always state which edition, weekly or fortnightly, is taken.

Let every agent send us immediately the names of all the subscribers he or she has obtained during the past two years; stating whether for weekly or fortnightly edition.—And as many more

## A ROUSING LETTER.

**Bro. L. N. Stratton Heads the Relief Column! "FALL IN!!"**

Mexico, N. Y. Oct. 12th, 1871.

My Dear President:

Is the brave little Cynosure going? I see the charred and sickening remains of the corpse of Chicago; but where 's the Cynosure? I know by our dispatches that it has fled on the wings of time. But despond not! Let Cook and K. Hogg stand! Above the voice of the fir-wood I hear the brave word of command from the lips of you all: "Head of column—Front tier! Forward march!" And I hear, or seem to hear the roll of your drums and the clash of steel in the battle shock of the new campaign. Your friends will speed to your rescue, ready to die. For friends in such a cause are true; they are found under the tranquil gleaming roof of public applause and gratitude. We are coming, dear brethren, "Three hundred thousand are."

Take your mail-bags, send out your appeals to every subscriber, delinquent, discontented, and those who have paid for the year to come, and ask for subscriptions. I think that the half a hundred subscribers I have sent you from various points will respond to your call. And let the people know again, when the shock has rolled away and the clouds are clear, that the Reformers still the Pole Star—the **WEEKLY ANSWERING CYNOSURE**.

Be loyal brethren, do not murmur. You belong to an overwhelming Kingdom. It will stand when Chicago falls. New York have shared the fate of other cities of the plain. Christ is King. Appeal to him for help, and rely upon him for it too, and it will come.

Entired you will find five dollars. You may need it.

With many prayers for your success, I subscribe myself your brother

L. N. STRATTON.

The present issue of the Cynosure is printed by Bro. I. R. B. Arnold of Syracuse, Ill.

## What Have We Left?

More—ten thousand times more than is lost. The entire office machinery of the Cynosure is gone. A few dollars will replace it. But our main support and confidence, the fire-heat cannot be made more bright and enduring. God is left. His truth is left. Nothing can shake our trust in either. The is left, too, our confidence in the thousands of earnest men and women who have stood by the Cynosure in its struggling infancy.

Let us deny ourselves anew; rebuke one another's burdens and let our King will give the victory.

## Words for Minutes.

Since our office is in ashes, it is the first that we cannot now issue the minutes of our last Convention, and as a small amount of contributions has been received for the purpose, I take the responsibility of using the title there is for Cynosure notwithstanding the absence of the contributors in the way—But if any object, write to them myself.

I. A. HART, Sec. Assn.

HART'S WEEKLY says I understand that Secretary of the Trade Brotherhood has directed that the postponed new Post Office New York shall be held by the Masonic fraternity. Thus one by one our prominent friends are showing their endorsement by the device of the lodge. If Henry Boutwell is not a Mason, as an order betrays unpardonable stupidity, if he is, he is unworthy the trust given him by the government.

One Masonic lodge in Chicago is playing its peculiar charity thus: "I pulled Lodge No. 612, A. F. & A. M. under the free use of its Hall, No. 1 State St. near Twenty-eighth Street, and all Masonic bodies that burned out."



# THE CHRISTIAN CYNOSURE.

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

Vol. IV, No. 6.

CHICAGO, TUESDAY, OCTOBER 31, 1871.

Whole No. 84.

## The Christian Cynosure.

FORTNIGHTLY EDITION.

ERRA A. COOK & CO., Publishers,  
25 N. Clinton St., Chicago, Ill.

TERMS, invariably in advance.

WEEKLY EDITION, . . . . . \$2.00 per year.  
Six months, . . . . . 1.00.

FORTNIGHTLY EDITION, . . . . . 1.00 per year.  
Six months, . . . . . .50 cents.

The publication of the weekly Cynosure will be resumed November 5th, by which time we hope to recover the missing list. Meanwhile the subscribers to the weekly will receive copies of the fortnightly edition, and the paper will be mailed to all as fast as their names are sent in. Let every reader assist us by obtaining new subscribers, and send the names and addresses of old ones, and the date when their subscriptions expire.

### AN IMPORTANT PAPER.

One of the most effective documents ever issued on the subject of secrecy in Pennsylvania was recently presented to the Convention of Baptist Churches at Scranton. The convention sat in the church of Mr. Hellings, who aroused an opposition to this searching paper, but too late, for already several hundred copies were in circulation among members of the Convention and citizens of the town. The following is a copy:

TO THE STATE BAPTIST CONVENTION OF PENNSYLVANIA.

Beloved in Christ:

Forty and more years ago Freemasons murdered a man for disclosing the secrets of Masonry, and the fraternity at large protected the murderers, by stopping the action of law and defying outraged justice. A great excitement of the public mind resulted in the demonstration of these propositions, viz:

1st. Freemasonry is opposed to civil liberty in a land where opinion and speech are free, and no good citizen of the United States can be a good citizen of a secret Masonic government.

2d. Freemasonry is anti-Christ: a system which leads directly to infidelity; an institution which professes to draw lessons of morality from a square, plumb and gavel; and as every man worships the being or thing which makes him holy and upright, it follows that Freemasonry is a system of idol worship.

3d. The ceremonies of Masonry are blasphemous: (a) Because they require men to pray and perform other religious services who do not love God; (b) Because they give to men titles which belong to God alone, as "I am that I am," "High Priest," "Grand High Priest," etc.

Many Baptist ministers took a stand against this idolatrous, despotic and blasphemous institution, David Bernard and Nathaniel Colver among them, and the churches of our denomination generally took and held the position that men could not be, at the same time, worshippers of

Masonic gods and members of Baptist Churches.

At present, however, Masons are beginning to get back into the churches. Bro. Ford, of Montrose, is preaching to a church said to have an Anti-masonic resolution on its books, and is believed to be a Mason. Bro. Furman of Factoryville, and Bro. Hellings of Scranton, are both reported as members of the lodge. Two Baptist churches, one at Scott Valley and the other at Hartford, have been attacked by Masons or Good Templars or both, while on the corner-stone of Keystone Academy at Factoryville are the letters "A. L. 5870," which tells us in words too plain to be misunderstood that the Masonic attempt to strike out the Christian Era is endorsed (let us hope ignorantly) by some of our members.

Some of our churches quietly submit and go on in "unity" with these secret lodges, as for instance Bro. Calkins at Waverly, and some seek to oppose them, as the one at Scott Valley, and also the one at Clark's Green, whose pastor, Bro. Bevan, advised his members in a kind Christian manner to keep out of the secret temperance societies.

Now, we respectfully ask your honorable body to investigate the subject of secret societies; to decide whether in your opinion the institution of Freemasonry has changed its character so that Masons who do not renounce the institution should be received to our communion and allowed to instruct our churches, or whether it is, as it was, Anti-social, Un-American, Anti-Christ.

NEWELL CALLENDER, Dalton.  
H. J. COLVIN, "  
J. C. MILLS, "  
S. N. CALLENDER, Blacksby.  
NATHAN CALLENDER, Scott Valley.  
C. B. WETHERBY, "  
H. F. CHURCH, "  
BURGESS SMITH, Cliffford.

### THE UNITED BRETHREN CONFERENCES.

Through the failure of the carriers to deliver our exchanges, we cannot give the many resolutions on secret societies passed by conferences of various denominations. In the single copy of the "Religious Telescope" which has come "through the fire" there are interesting reports from three conferences of the United Brethren in Christ.

At the Erie Conference held at Little Valley Centre, N. Y., the following address from the Chautauqua County Christian Anti-secret Association was read, and the annexed resolutions adopted:

THE CHAUTAUQUA COUNTY CHRISTIAN ANTI-SECRET SOCIETY ASSOCIATION, TO THE SEVERAL CHRISTIAN CHURCHES EXISTING WITHIN OUR BORDERS, IN THEIR CONFERENCES AND ASSOCIATIONS, GREETING.

Whereas, The church is being fettered by the insidious and wily workings of secrecy and secret organizations, its efforts to

advance Bible holiness trammelled, its labors to save souls paralyzed, and the great and glorious objects of her being rendered fruitless thereby; therefore,

Resolved, That this convention through the president and secretary, extend a hearty invitation to the different Christian denominations within our borders to assist us in discountenancing and opposing the organization of secret clubs and orders, and especially Freemasonry, and also faithfully to oppose the principles incorporated in, and peculiar to, such illegitimate bodies.

N. R. LUCE, Pres't. J. B. NESSEL, Sec'y.

Resolved, That as a conference and church we tender to the Chautauqua County Christian Anti-secret society Association our Christian and friendly greetings, and are happy to announce that we find ourselves, as a church, almost a century in advance in our opposition to secrecy, and shall cheerfully assist in the future as in the past, by discountenancing such arrogant, anti-christian, anti-republican bodies.

The East Des Moines Conference at Columbia City, Iowa, Bishop Dickson presiding, adopted the following report:

### SECRET SOCIETIES.

We hold that the world, in its spirit or institutions, should not be permitted to dictate to the Christian minister what he should say or do. Especially is this the case in regard to the institution of Freemasonry, and other kindred out-bound secret societies; that they are opposed both in spirit and character, to true republicanism or living Christianity, and that it is our duty to disseminate a literature on these subjects. Hence we urge our people to introduce our publications, such as Bernard's Light on Masonry, Lawrence's Plain Thoughts, &c., also, to recommend the circulation of the Christian Cynosure, and other anti-secrecy literature; and we earnestly recommend all our brethren who have formerly belonged to abstain from all public or private affiliation with or recognition of such orders.

The Iowa Conference at Western, Iowa, among resolutions encouraging the circulation of the "Religious Telescope" and "Missionary Visitor," adds the following:

That in addition to our own publications, we regard the Christian Cynosure as the advocate of a truly moral and religious reformation, and therefore in harmony with our position on the secrecy question, and that we will exert ourselves among our people to secure a good patronage of said paper.

Strong resolutions against war and secrecy were passed, the latter reading:

Resolved, That this conference requires each preacher in charge of a station, circuit, or mission, strictly to enforce the rule in our Discipline on this question, and not suffer our members to continue in connection with any secret society.



## The Christian Cynosure.

Chicago, Tuesday, Oct. 31, 1871.

### IMPORTANT NOTICE.

Remittances should be made by P. O. orders, registered letters, or draft. Direct subscriptions to the Christian Cynosure, 25 N. Clinton St., Chicago. Donations to the Trustees should be designated as such and directed to Ezra A. Cook & Co. Donations to the National Association may be made to the General Fund, Lecturing Fund or Tract Fund. State for which one should direct to the Treasurer or H. L. Kellogg, 25 N. Clinton St.

—C. A. Blanchard, may be addressed at the office of the Christian Cynosure, 25 N. Clinton Street, Chicago.

—Several small amounts have been received since the fire for old papers. The old papers are burned. Please direct what shall be done with the money.

### CYNOSURE APPEAL!

By Members of the Executive Committee and Friends of our Cause.

#### TO THE SUBSCRIBERS.

NEE BRETHREN, FATHERS, MOTHERS AND SISTERS—

How we started the Cynosure you know; its work you know. Its beams struggling through mists and miasms have already proved the North Star to many an escaping slave of the lodge.

We have prayed and paid and labored until we could almost see land. By hiring an office editor at \$1,000 for the year, we had induced the publisher, Mr. Cook, to take the paper and push its circulation, which he was vigorously doing. He is a young man, who, four years ago, began business with a capital of about \$1,000, and paid a rent of \$3,000. His press, type and machinery are under the debris of the business portion of Chicago. Mr. Carpenter's money and bonds are under the same rubbish. Something may be dug up, and something got from insurance. But no insurance can stand against God when he "aristeth to shake terribly the earth" for its idolatries. In spite of loss of material, stock, time, business and strength, if we can receive ten thousand dollars we will start a Cynosure and Publishing House larger and mightier than the one we have lost.

There are many more than ten thousand persons, who, if we could reach them, would give one dollar each, which would put us in better condition than before the fire. Mr. Cook says if we will give him one thousand dollars and the Cynosure list, he will at once resume the regular publication. In the circumstances it is a brave proposition.

We now request C. A. Blanchard, H. N. Stratton, J. P. Stoddard, Prof. J. W. R. Shann, and every subscriber and friend of the Cynosure, to raise and forward money to our Treasurer, Henry L. Kellogg, and send accurate and exact reports of the names of donors and sums given, that Mr. Kellogg may report every penny received and what is done with it at our next anniversary at Oberlin. All care should be taken to prevent fraud, imposition and loss. Small sums can be sent in Post Office orders; notice of the larger ones sent to the Treasurer beforehand. Our regular agents can trans-

ed. If money is paid to volunteer agents they should be men of known probity and standing.

J. BLANCHARD.  
L. A. HARR.  
J. H. WALKER.  
PHILO CARPENTER.  
A. WAITE.  
A. CROOKS.  
JOSEPH TRAVIS.  
C. A. SPRING.  
E. A. COOK.  
G. F. LUMLEY.  
J. M. WALLACE.  
J. P. STODDARD.  
H. L. KELLOGG.

### THE SITUATION.

By EZRA A. COOK.

The terrible Chicago fire rendering one hundred thousand people homeless and destroying the whole business portion of the city, with the office of the Cynosure and the means of publishing it, has undoubtedly been the theme of earnest conversation and prayerful consideration by nearly every reader of the Cynosure.

While it seemed sad indeed to lose in a moment the savings of years of hard labor, the publisher of the Cynosure suffered more from regret that the mail lists of the Cynosure were all destroyed and could only be replaced after much weary waiting by both publisher and subscribers, than by any other one loss. That the Cynosure must continue to be published, was our one thought and purpose from the first, for it is God's paper and God takes care of his own.

While the fire raged in its fury, we could only care for the sufferers who not only occupied our house and barn, but covered the vacant lots near us; and if God hears the prayers of those poor homeless, famished, thirsty ones who called down blessings on our heads for water, food and shelter, which we were permitted to give them, then may we hope for long life, health and happiness.

A few days brought us many letters from friends who expressed the tenderest sympathy with us in our losses and an earnest desire to help us, which greatly comforted our hearts. Many of these contained anxious inquiries about the Cynosure, with an offer of aid in again starting the paper, and we have in our extremity been led to ask the friends of the Cynosure to help us by contributions to the amount of one thousand dollars, but above all, by sending in subscriptions both new and old.

Without waiting for these contributions to reach us, we have printed this number of the Cynosure (the best we could do as to size) and we hope to print the next number as large as ever. We trust our readers will understand that we do not demand a dollar contribution from any one in starting the Cynosure, and, although we have lost everything belonging to the publication of the Cynosure, with all of our tracts and tract plates, our many books, including several thousand of "Whitey's Defence," we do not expect or wish to accept aught but a five-cent offering from the friends of the Cynosure, be that offering large or small, and we ask those who send money for the publishers to say so distinctly in sending it.

EZRA A. COOK & CO., Publishers.

### UNIVERSAL BROTHERHOOD MAN.

An oily advocate of Odd-fellows was complacently dilating upon the operations of "The Universal Brotherhood of Man," when a stern old Puritan him the following indignant reply: "Universal Brotherhood of Man! pretend that Odd-fellowship isn't the Universal Brotherhood of Man, don't you practice it then? Why this city is in ashes, one hundred thousand of its citizens are homeless and penniless, do you stick out your bullet-proof Halls, "Odd-fellows' Headquarters," "Relief for Odd-fellows," and no provisions for others, though many may be and generally are far greater sufferers, and in far more pressing need your Odd-fellows generally are?"

The bulletin of the churches, the boards of the school-houses and the Head Quarters of every open society: "Food for the Hungry; Shelter for the Homeless; Clothing for the Naked;" No questions are asked then, as to nationality or color or social position, the manhood and the vast are recognized. That sounds something like the Universal Brotherhood of Man. But go to your fellows and your Masonic Halls and phrases say—"Rooms to Rent." What for cash at an advanced rate of 10 cent. to be sure. "Relief!" For what? Why those who can give the proper or make the right impression upon knuckles. "For Masons and Odd-fellows you might as well add, "No need apply."

Universal Brotherhood! A narrow fish, designing clan that excludes twenty-nine in every one hundred of the race, and sets itself up above them and every means of sly, collusive craft to itself unequal and unjust advantage over them, such an order bound and about the Universal Brotherhood of Man from such hypocrisy, or at least from miserable self-deception, Good Lord be us.

### ONE THOUSAND DOLLARS

It has been recommended in the Cynosure Appeal that one thousand dollars contributed to our publishers to aid in re-starting the Cynosure. Their cylinder press, bought especially for the Cynosure, on which they have yet but \$1,100 is a wreck; their new steam engine is also ruined, machinery, plates for type in short, everything but a steam boiler which is of no present use, is destroyed.

They have already ordered a new type press with the privilege of one type for it in. They have ordered of type, new books, etc., and having about one third of their entire loss covered by insurance, are greatly in need of more. Some of our subscribers have already responded generously, and we feel that those who wish to back up the energy of our publishers in their time of trial and in re-establishing the business of our dear little city and above all to promote the cause of truth and light will find their offerings.

M. E. C.



## THE WESLEYAN GENERAL CONFERENCE ON THE CYNOSURE.

The General Conference of the Wesleyan Methodist Churches, lately closed at Syracuse, N. Y., sends a strong word of encouragement. The following extract from the proceedings of the third day is taken from the Syracuse Journal of Oct. 21:

Rev. J. M. Snyder, of Illinois, requested to be heard a few moments, without a motion.

The request was granted by common consent.

He spoke at some length in regard to the Christian Cynosure—a paper which has been published in Chicago, opposed to secret societies—stating that its office, cylinder press, type, &c., were all destroyed by the recent fire. He also said that the Cynosure would be again published without much delay.

A paper called the "Reformer," also opposed to secret societies, and published at Syrausore, Ill., was also recommended by Mr. Snyder.

A resolution expressive of deep sympathy with President J. Blanchard, and all the brethren connected with the Cynosure office; and also with the National Christian Association opposed to Secret Societies, who have lost so heavily by the Chicago fire, and that the Conference would do all in its power to re-establish said paper, was passed.

## MODEL HUMILITY.

The following is from an editorial in "The Mystic Jewel," an Odd-fellow's journal, published in Cincinnati, October 14th, and has reference to the general movement for the relief of sufferers by the great fire.

"The spontaneous manifestations of benevolence during the past week is only in compliance with the teachings and practice of Odd-fellowship. To our beloved order belongs the praise."

—Read the article on "The Situation."

—Hundreds are sending their names, addresses and dates. Let us have thousands. We shall be prompt to send papers when the names are sent. Remember the "little yellow slip" on your last paper before the fire. Send it.

—Now is the time to strike for ten thousand subscribers to the Cynosure.

—All the members of the Ex. Committee having signed the "appeal" we republish it from our last issue.

—Agents having outstanding accounts with the Cynosure will confer a favor if they settle promptly.

—Those who send donations should always state for what object they send. If for more than one write on different pieces of paper, or so that the letter can be cut and filed in each department.

—The corner stone of the new Post Office in Boston, was recently laid by the Masons. Pres. Grant was present and was permitted to take in his hands some of the sacred relics of the order, so says the correspondent of the Chicago Post. Were they contaminated by the touch, or has Pres. Grant passed beyond the ranks of the "profane," and so become pure enough to handle consecrated things.

## A WORTHY EXAMPLE.

If any doubt that the people of Whenton are in hearty sympathy with our cause, let such know that the funds for publishing the first issue after the fire was willingly provided by them, and through the farther efforts of their committee a total amount of over \$1400 was subscribed. Our Gen'l Agent, C. A. Blanchard, addressed large audiences in the College chapel on the evenings of Oct. 29th and 30th. On the latter evening the following resolution was adopted: "Whereas, in the recent calamities visited upon Chicago, the office of the Christian Cynosure and of the National Christian Association opposed to Secret Societies was destroyed:

Resolved, that we extend our hearty sympathies to the publishers of the Cynosure and to the Executive Committee of the Association in their loss, and will continue the efforts already made to assist in re-establishing the office by rendering material aid, by circulating the Cynosure and obtaining subscribers, and by improving every opportunity of correcting public opinion on the subject of secret societies."

Of the many phrases better able to give freely to our cause than Whenton, how many will respond as nobly? This is a worthy emulation. Let us all get its inspiration.

## THE RESPONSES.

Old names and new ones are coming fast in answer to our appeals. We are thankful for them all, and would be happy to publish the many encouraging letters received. Here are two or three which may be valuable for their suggestions:—

Fineland, N. J., 10th Mo., 17th, 1871.

The proposition here is that you drop the semi-monthly edition, and suggest that all lands who have been subscribers of either edition commence anew by considering their old account balanced by the fire and sending again the subscription price of the weekly edition. Each of these paying \$2.00 for the weekly would put you on your feet again without any one feeling it a burden. What say you? I think the mention of the plan will be received with enthusiasm. Your friend, T. B. Welch.

"Aye" to this. Make the change and we drop the fortnightly.

From Dr. B. French, Amherst, O.:

Agreeable to your request in the "Herald and Presbyter," I hasten to inform you of the subscribers of this place. I would be glad to do something for the cause, but having lately sent you on my own bequest \$25.00, I am unable to do more at present. But be assured I shall not forget you but shall aid according to my ability.

Father Catterlin of Geneva, Ill., writes:—The world had better lose any one paper in Chicago than the Cynosure. May the Lord help the people to make your loss good again. I commence anew with my subscription—glad I ran get money enough to do so.

Bro. John Levington sends a long list from Brighton, Michigan, several of whom commence anew and adds in a P. S. "Cook's indebtedness to me [for looks] is balanced by the fir."

Another from Bro. Higgins, Mich.:

I start to day for the first time, your letter in the "Wesleyan." As a subscriber to your paper, I will respond at once. My subscription did not expire for some months to come, but no matter about that, I enclose \$2 for the weekly, and will commence anew.

## THE AMERICAN EDUCATION SOCIETY AND TOBACCO.

The Directors of the American Education Society at their July meeting passed a resolution withdrawing the privilege of the funds of that society from young men who habitually use tobacco. In announcing this action Secretary Tarbox says:

"If there are young men on our list who are given to this habit, they will, now that a new year of study is about to begin, govern themselves accordingly. Except as they propose to abandon this practice, we do not wish them longer to apply for our aid. New applicants will also take notice of this rule. We desire that our committees, at all the institutions where we aid men, will, in all reasonable ways, see to it, that this rule is applied. We are happy to notice, since our action, that the same rule has been adopted by the Trustees of the charitable funds at Amherst College."

## Acknowledgement of Donations.

From Oct. 11th, to Oct. 31st, 1871.	
ILL.—Allen, J. E. Godes, (lecture fund \$1, tract fund \$2)	\$ 3.00
Dixon, Mrs. H. C. Hayden,	.35
Genov, S. Fletcher and Mrs. L. S. Fletcher	10.00
\$5.00 each	
Whenton, Fred, J. B. Walker and Geo. J. Payne \$10 each, Jesse Whenton, President	
Blanchard J. A. Hart, H. A. Fischer, D. T. Pettengill \$5 each, H. B. Curtis \$1, H. H. Hurd, S. Higgins, Geo. each, Com. appointed by 1st Church of Christ per H. A. Fischer \$81.50	128.50
Windsor, Geo. School \$5 for lecture fund, L. W. Ellis \$1.15,	4.15
IOWA—Clear Lake, Josiah Palmer, etc.,	1.00
KANS.—Tiffin, S. Scitton,	1.00
MASS.—Hadley, Friends per J. W. Gaylord,	2.00
N. J.—Dexter, J. W. Scaring,	2.00
N. Y.—Ezra Miller, W. Tillinghast,	1.00
Georgy, Eliza Hubbard,	1.00
Schwartz, J. P. Frost,	1.00
OHIO—Grand, B. Reed \$20, L. Goodwillie \$1,	21.00
P.A.—Rose Point, J. C. Smith,	1.00
Subscribers to Worcester Minutes per L. A. Hart	11.50

## Letters Containing Subscriptions Received.

FROM OCT. 9th, to 31st, 1871.

David Alter, Rev. J. Alexander, Jas. A. Brown, C. A. Blanchard, Eliza Bradbury, Mrs. M. A. Blanchard, Blinn Bnyle, M. Barnett, D. R. Baker, G. Cloyes, Oren Cranorth, Wm. Crooks, Jos. Catterlin, Mrs. S. F. Durfee, H. Davis, Rev. W. O. Dinus, Jas. H. DeLong, O. H. Fifield, J. B. Forsyth, S. D. Fisher, P. L. Gess, H. H. George, L. Grayfield, Jno. Galbraith, T. S. Grove, R. Gaskill, J. W. Onyford, L. A. Hart, Jas. C. Higgins, S. W. Haskley, M. O. Harless, J. B. Hyland, Jno. Jenkins, John Jones, B. R. Jones, A. C. Knisely, Geo. Leaming, Jos. Lewis, J. G. Lamson, J. M. Layman, David Light, W. T. Mallet, John Motter, W. W. McCurdy, Wm. Miller, Alex. Needles, W. B. Oglesby, Theron Palmer, Mrs. H. Reed, B. Reed, J. Robinson, S. H. Raub, H. H. Robinson, J. P. Stoddard (2), G. W. Statton, J. C. Smith, D. C. Sanyer (2), E. Thompson, H. M. Wilcox, Chester Williams, I. T. Yarrington.



## FREEMASONRY FORTY YEARS AGO.

## Masonic Benevolence and Christian Benevolence Compared.

[From the Vermont Lumberer, 1829.]

The benevolence of Christianity is universal and impartial. In its own native spirit it extends beyond the bounds of its particular churches and societies. It extends a helping hand to the distressed of all descriptions, it feels for the sorrows of the afflicted in all situations; and imparts the knowledge of heavenly mercy to all that will hear and learn of God. It asks no outdo, deals in no secrets, excludes no sex, performs no mock resemblances, and calls to its assistance no literal sword. "If ye love them which love you, what reward have ye?" Evidently none. You but pay the debts of love which you owe.

The Mason boasts of his benevolence. Whom does he help? A poor unfortunate brother Mason, a brother Mason's widow. But hark! who proposes the question: Do not even the publicans the same? Masons, in doing this, you do no more than those ancient misers, the publicans, would do. You help your own, and they help their own.

"If you salute your brother only, what do ye more than others?" What society in harmony with itself, does not salute its brethren? Not only all societies which the laws of any country permit, and to which they often grant acts of incorporation; but even those not authorized or countenanced by law, may be supposed in many cases to live up to this rule. Should we think it strange if a horde of robbers, or combination of thieves, should strictly live up to this rule? The old proverb, that there is honor among thieves, was not made out of nothing. We should not be surprised to learn, that a banditti of the most cruel and ferocious kind should administer to their own members oaths of fidelity and mercy; that they should punish in an exemplary manner, by the force of their own peculiar laws, every transgressor whom they could catch. They would set aside the laws of their country, but would be strict to observe their own. If Masons feel under obligation to obey their own laws in violation of the laws of the country in which they live, what do they more or less, than a combination of thieves or robbers? It is hoped that all good Masons will think seriously of these things, and compare, and see whether they be in the Christian practice or not.

That Masonry should afford to some of its members peculiar privileges, is no sure sign that it possesses true Christian benevolence. We dispute not that Masonic signs have saved the lives of individuals who have fallen into the hands of their foes; because they were thereby known to be Masonic brethren. But when we come to this sort of benevolence, let us look at the principle. If the victim can be reasonably saved, would it not be a violation of every good, moral principle to kill him? Again, why should the Mason (perhaps a wicked man) claim his life from the hand of a foe, when his fellow-sufferer, a righteous man, must be slain for want of Masonry? If Masonry grants such

exclusive privileges, it is nothing strange that the villain should be screened from the hand of justice, by Masonic influence. Yes, this very argument of Masonic benevolence affords powerful evidence of this species of Masonic villainy.

But look at this benevolence again. See its partiality and selfishness. It is not Christian benevolence. Christian benevolence leads, "Freely ye have received, freely give." Masonic benevolence reads, "With the candle-tow, blindfolded, poor and nameless, have you been led to seek the light of Masonry, remember therefore, a distressed brother Mason."

If Christian benevolence and Masonic benevolence are not in unison, do not rise from similar obligations, is it not full proof that the benevolence of Masonry is not divine? We are prepared then to pronounce it worldly, selfish and scornful.

## LETTERS FROM MINNESOTA.

BY A HOME MISSIONARY.

Dear Brother:

I promised some months since an occasional communication for your paper. An unusual pressure of business has kept me from fulfilling my promise before. I will now try to make it good. I was old enough to take an interest in the great Anti-masonic excitement consequent upon the murder of Morgan and Masonic defiance of law. I knew so well the character of the prominent seceding Masons at that time, and the marked contrast, both religiously and morally between them and those who adhered to the institution, as classes, that I had no doubt where the truth lay. The difference was more marked than was that of the Christian Anti-slavery men of 1836, and the Northern Pro-slavery politicians. Most of them have fallen asleep, but though they were denounced as "either liars or perjurers," I never heard of one who ever repented of his renunciation or even retracted a word. Of the thousands who then forsook the order, who ever heard of one confessing to falsehood, perjury or apostasy on his death-bed? I desire in this article to offer a tribute to the memory of one of the number. A beloved relative who has recently passed away at the advanced age of 88 years, whom many of your readers will remember—Rev. Luther Humphrey, late of Windham, Ohio, one of the pioneer congregational missionaries of Ohio and Michigan, and a brother of the late Dr. Heman Humphrey, President of Amherst College. In his younger days he had taken three degrees in Masonry. In the year 1829 he made a visit to his uncle and my father (the late Judge Frederick Brown of Wadsworth, Ohio). My father was a decided opponent of all secret orders, and particularly of Freemasonry. He took the occasion to reason with his nephew on the subject, reading to him from Bernard's Light on Masonry, and appealing to him to judge from his knowledge of the truth of the revelation of the degrees he had taken, whether the further disclosures were true. Mr. Humphrey said but little in defence of Masonry; but that he had never viewed it in any other light, than a moral institution.

After family worship in the evening, another proposed two or three questions, substance as follows:

"Luther, do you in your closet pray for the increase of the church, and the prosperity of the government?"

"Certainly," he replied "I do."

"Do you also pray for the increase and prosperity of Masonry. That the Lord will be pleased to add to its numbers?"

"No," he replied, "I cannot say I do."

Will you, when you have retired to your room, see whether you can pray for its increase. If you find that you can, I would advise you to hold on to it. If you find you cannot, will you ask yourself whether, as a Christian and a minister of the gospel, you can stay in an institution on which you cannot have the face to ask God's blessing, when you are alone with him?

Those were "words fitly spoken." I spent that night with God. The next morning he handed a paper to my mother with the question, "How will that do?" She looked at it and found it a full renunciation of Masonry as an institution not fit to ask the blessing of God upon. It was published in the "Ohio Star," an Anti-masonic paper, printed at Ravenna, Ohio.

No one who knew "Father Humphrey" doubted his sincerity. "He was a good man and full of the Holy Ghost."

Two other deceased relatives were seceding Masons—John Brown and his brother Oliver O. Brown. John became convinced that it was an immoral Anti-Christian institution, and withdrew his connection from it before Morgan's disclosures were made. When Morgan's look appeared, with its characteristic fearlessness, he openly declared, "It is genuine Masonry;" and was one of the first, if not quite foremost, to publicly renounce the order.

I have heard him describe the whole process of his initiation into the order, and relate the considerations that led him to regard it as a "Blasphemous institution." One heard him say, "I became what is called a bright Mason. I learned the working of the order from the book called Jabez and Boaz, which was used in the order, though to outsiders they denied its truth. After I had learned it all through I found that the most ignorant man could become a bright Mason and yet be as ignorant as before." "No man," he said, "would have written the book William Morgan did, and openly published, knowing the hazards he was running, for a man of the greatest moral courage, and from a sense of duty. I admired the man, and looked upon him as a hero and martyr."

No biography of Brown hints at the part of his life, consequently only a half of John Brown has been told to this generation. Though the war is over and slavery dead, yet in the renewed Christian opposition to the "Mystery of Iniquity,"

"His soul is marching on."

Medford, Oct. 5, 1871.







**The Christian Cynosure.**

Chicago, Thursday, Nov. 9, 1871.

**THE NATIONAL CONGRESSIONAL COUNCIL.**

Of five National Congressional meetings, the one set for Oberlin, November 13th inst., is the first to meet with no open avowed object, except the vague one:

"To express and foster the sentimentality of our churches in doctrine, polity, and work."

That the above is the real motive of the meeting is plain, because a fair proportion of the delegates to the Council at Oberlin, are men referred to by Judge Woodhull's Davis awhile before his death in the "Congressionalist," as men whose "pulpits make no secret of denouncing the Atonement." Henry Ward Beecher is a prominent delegate, and he has stricken the article against Universalism out of his church creed, which creed was diluted enough before. Will heretics and men of no belief "foster unity of doctrine?"

Twenty years ago, "the substantial unity" of Congregational Churches was endangered by worlding leaders in the East, who hated the reform efforts in the West; and "the Albany Council" was called "to express and foster" that endangered unity. And only six years ago (1865) the Great Boston Council, with scenic, solemn parade, reaffirmed American Congregational unity of doctrine over the graves on Burial Hill. To call an Oberlin Council, now, to "foster and express" Congregational unity nowhere endangered, except by secret societies, would be weakness and folly.

What then has called this Oberlin meeting? I answer, I cannot read (God alone can) the hearts of the callers. But the effect of the Oberlin meeting, if successful, will be just this: "To suppress the Anti-masonic reform, by condemning Masonry in words and protesting it in practice." I do not speak of the innocent multitude who will go to that meeting rather than be left out of a great denominational movement. They will go as "Israel" went to Carmel, to look on and see which is the God.

The Garrison anti-slavery society was formed in 1832, and the first National Convention was held in Philadelphia, in 1833. They met on the plainest question God ever submitted to the human mind, to wit: The right or wrong of slavery. Six thousand dollars were raised and good men began to talk ground everywhere against slavery. Leonard Bacon and others then called a meeting of all the leading clergy of New England in the city of Boston. What could they do? If they condemned slave holding, they must exclude it from the churches, and the sons and daughters of Presidents and Professors, all over New England, were in slave-holders' families in the South, living and drawing high salaries from the slave's unpaid toil, and would go men, manufacturers and others, in all the churches, belonged to their unscripural "societies," and had a vote on the pastor and his salary.

The Boston meeting did this: They formed an association for "the elevation and improvement of the colored race," chose Prof. Andrews their General Secretary, and sent him straight out of this country where he had three million and a half of negro slaves, "to the West Indies to find negroes to elevate!" The movement was, of course, a sham; but Bacon and others made lofty speeches, passed "judicious" and meaningless resolutions, which they never carried into practice, made an excellent appearance of doing something about negroes, and enabled the ministers, who commuted with slave-holders, to quiet their consciences deacons and members by saying, "Let these incendiary abolitionists see. Keep away from them. Don't you see our greatest, wisest, and best men are doing all they can for the negroes?" They went on condemning slavery in words and protesting in practice. A. H. Quint voted the Democratic ticket, while democracy and slavery were at one; even down to the wretched Buchanan. J. P.

Thompson, I am told, voted for Franklin Pierce. If he did, no more need be said of him. Those men rode slavery till that hobby broke down under the blows of the abolitionists, and when Sitan, Tammany, and Wall street turned against slavery, these men turned against their patrons, the slave-holders, and rushed shouting into the war! Henry Ward Beecher, who had slave holders in his church in Indianapolis, took up the Presbyterian "Books" in Synod and argued that, by their constitution, they had no business to consider the question of slavery in that Synod.

The chief promoters of this Oberlin National Council, are the very men who kept American Christians from being abolitionists during the time when there was hope that Southern Christians would have gone with them, until agitation and whips had "fired the Southern heart," and brought on the war. Then, Henry Ward was a war-traumpet, and A. H. Quint a redoubtable chaplain, giving long "grips" to Masonic rebels, and eating their bread!

There is this to be said in behalf of these men. There are symptoms of a general apostasy, and they only go with the multitude. No reflecting Christian can fail to see that the churches of Jesus Christ, so called, are swinging off from his gospel into conformity with the world, and these men are their leaders in "pitching toward Sodom." Judged by their fruits, which are neither "figs" nor "grapes," they are probably, many of them, impenitent men who never knew the grace of life. Serious and sincere men in Massachusetts will tell you that they do not consider Dr. Quint a regenerated person, and that he has no business in the Church of Christ.

Now this Oberlin meeting is following in the footsteps of its illustrious predecessor, which Bacon & Co., called in Boston to head off the anti-slavery movement, by seeming to oppose slavery while actually sheltering it. That movement succeeded in disgracing Christianity, and multiplying infidels by keeping the churches from open, honest, fair opposition to slavery. We shall see if this Oberlin meeting will succeed as well!

Let no man say that I am dealing with fiction. I am dealing in facts. Who are the delegates, friends, and promoters of this meeting? I answer, it is called by A. H. Quint, Chairman of its National Committee, who is to-day Grand Chaplain of Masonry; who, a few days since, September 18th, said the Christmas prayers for Jews, Unitarians and infidels at a Masonic corner-stone laying in Boston. Who went out to the war along with Wall street Democrats, and boasted in the Boston "Congressionalist," of favors gained from a traitor inn-keeper in Virginia, by Masonic grips? As a Freemason, Dr. Quint assumes privileged orders, vestments, oaths, despotic government; all, in short, which the Puritans condemned.

Another is Dr. Leonard Bacon, author of a book to show that slave-holding was not sin, and father of two sons, both of whom in their ministry, have abjured the doctrines of the Puritans, whose memories their father laments.

Another is W. W. Patton of the "Advocate," a paper which has already sunk seventy-five thousand dollars (if we may believe Dr. Roy), of Congregational gift money, besides what has been paid by its subscribers. Its editor has rejected the Bible from schools, rejected the law of the Sabbath, adorned billboards, by implication, in Theological Seminaries, lauded "match-games of base-ball, between young ministers in Theological Seminaries, rejected Philo Carpenter's historic notes of Prof. Stuart's opposition to Freemasonry; and, finally, has given a quasi endorsement of licensed brothels, saying, "Let the experiment proceed."

Time and space would fail me to sketch the delegates to, and promoters of the Oberlin meeting. Henry F. Durant, of Boston, is a Freemason of twenty-two de-

grees. Currier, of Lynn, Mass., is a Mason, also Stratton of Worcester. Greely of Oswego, New York, is reported a Mason; so is Taylor of Birmingham. C. E. Fisher of South Hadley Falls, is Master of Mount Holyoke Lodge. I have heard him lecture, in his lodge-room, above an hour in favor of Freemasonry. He began and closed with out prayer; and himself led in the Christian Masonic odes which were sung, a German infidel Freemason playing the accompaniment. Healy, President of Stratton University in New Orleans, is a Knight Templar, and has drunk wine from a human skull! He is a "Doctor of Divinity" by Olivet, a child of Oberlin.

Now ex-President Finney has shown, in his book with great candor and force of argument, that the above adhering Freemasons cannot be believed on their oaths! I am persuaded that President Finney will never sit in that Council and thus fraternize with men who cannot be believed on their oaths. For "he that saith unto the wicked, Thou art righteous; him shall the people curse; nations shall abhor him."

A few have assured me, that Quint proposes to leave his place as head of the National Committee, but not to quit the lodge; and that Healy has obtained from lodge meetings in Louisiana; and they gave such infamous "possession" as facts in their favor. Let them repent of their Masonic oaths which they meet under and reaffirm every time they enter a lodge. Look at the first three of those oaths—to have "my throat cut across," "my left side opened and my heart torn out," and to have my body severed in twain and my bowels buried in the midst." Let them repent of these infamous oaths and forsake what they cover, and return to the simplicity of Christ.

**GOODS JUSTICE UNIMPEACHABLE.**

How is the justice of God apparent when both his providential gifts and judgments fall indiscriminately "upon the just and the unjust?" Neither the good nor the bad can object to his conferring his good gifts upon all when themselves are hungrily endowed. The unjust have no right to complain when punishment overtakes them; and if it is necessary in order that justice should visit the unjust, that the just should be temporarily involved in the same events that carry to the unjust their punishment, the just will not complain. And if over and above this, their share in the infliction is made to them an ultimate blessing, they should rejoice and give thanks for such afflictions as blessings in disguise, and as sacred tokens of a divine Father's love. Verily they are such to the just; for what son is he whom the Father chasteneth not? We are chastened of the Lord now, that we should not be condemned with the wicked at last. Who would not be born blind if the Son of man might be glorified thereby; and verily he is thereby glorified when he snatches the wicked with the rod of justice even though the same blow must needs hit one of his most endeared friends.

The same event may be unmitigated calamity and punishment to one and an estimable blessing to another: even as the gospel itself is a savor of life to one and a savor of death to another.

The Providence of God is as the pillar of cloud, darkness to Egypt, but light to Israel. Keeping these principles in mind, we need have no perplexity about such events as the burning of Chicago, involving alike the church and the drum-shop, the pious home and the brothel. Such things are probably always justly deserved, even by the best, and then they are a needed warning to men who must repent or be able or a worse doom. With respect to the immediate sufferers these providences are needed for chastisement to some, for the beginning of punishment to others, and are to each individual sufferer a savor of life or of death, according as they kiss the rod, or kick against it.

All the ways of the Lord are right, and will not only be justified, but eternally glo-

rified by all the children of wisdom.

"Judge not the Lord by his works, neither despise his counsel, because he has despised a provoking people. He holds a burning fire."

H.

**"A HEAVY BLOW."**

Under the above caption the Boston "Congressionalist" publishes the following letter and editorial remark. The honesty of the letter, and the "equivocal" magnanimity of the remarks are too evident to deserve comment:

WALLA WALLA, W. T., Sept. 20, 1871.

Messrs. W. L. Greene & Co.: I have written patiently and long to see what course the "Congressionalist" would finally take upon the subject of secret societies, which is in my judgment, the most important question of our day, both in relation and in politics, since such societies are doing more to neutralize the influence and undermine the doctrines of Christianity than all other infidel organizations now in existence, and are doing more to corrupt all branches of our government than democracy is in its present state. You were invited to the Worcester Convention, and your recent rejection of such an article as the one offered by Mr. Carpenter, I think justify the conclusion that you are not desiring it. I would therefore think until such a course promises to pay better than any other.

I propose, therefore, to do what I can to hasten that time by withholding three dollars from your treasury and devoting it to the cause of secret society cause. You will therefore please discontinue the "Congressionalist" to me until that time arrives; or at least until you cease to stuffly yourself by doing us injury, and finally take care of those who a few years ago you so severely censured the New York Tract Society for doing. Yours &c.

JOSEPH P. B. CHAMBERLAIN.

[We print the foregoing letter without a pang, and in setting it up the printer was at first directed to follow copy, "verbatim et literatim." On second thought, in a fit of generous magnanimity, to correct our correspondent's unfortunate spelling, and otherwise revise his malignant epistle. There are none so blind as those who will not see—none so deaf as those who will not hear. The "Congressionalist" has given forth no uncertain sound on the question of secret societies, Masonry included, but there are other evils in the world besides this, and interpenetrate abuse of those who do evil, from us in one of them. We pray to be delivered from that evil as well as others. The blow which has fallen upon us from Walla Walla is a heavy one—the war-whoop with which our opponents are but too ready to array the first, and I think we can endure the second. Meanwhile, any other subscribers is at perfect liberty to stop his paper who writes to, although we continue to receive and publish subscription list, and shall continue to do our best to deserve it and extend it.—Ed. Cong.]

**What the Publisher of the Cynosure Lost in the Great Fire.**

As stated in the last number of the "Cynosure," the loss of property by the firm of Ezra Cook & Co., was about one-third covered by insurance; but on that stock they owed over \$8,000,00, and the publisher (Ezra A. Cook) not only lost every dollar he had invested in business, but over one thousand dollars more, which he will have to pay creditors as soon as he can earn it. E. A. C.

**Exactly.**

DES MOINES, IOWA, September 16. The laying of the cornerstone of the State Capitol has been postponed to the 23d inst. In consequence of the Anti-masonic element in the Board of Commissioners, the stone will not be laid by the Freemasons (of course), and so we say, "By the people."—[Chicago Eve. Journal.]

This is exactly what we want; to have public buildings which the people pay for, kept entirely free from secret society interference. If the Masons pay the bills let them lay the corner-stones, if not, Hands off!

**Masonic Advertising.**

The following paragraph put on its rounds by Masons is a specimen. The present Pope is said to be a Freemason: "The Ultramontane journals of Baden, Bavaria, Austria, and Prussia have respectively received orders to attack Freemasonry with energy and vigor. In consequence of this opposition, the order is making great progress in Hungary, in Germany under the leadership of the Emperor himself, and in other parts of the continent of Ultramontane—Augsburg, Munich, Wurzburg, etc. Italy, the Grand Lodge has lately been removed to Rome, right under the eyes of infidelity."



Our Work in Illinois.

We have great reason for encouragement in regard to our work near Chicago. The minister who is a Mason has been delivering lectures, or preaching sermons in favor of Masonry, and Dr. Allison has replied. The officers and members of its influential members signed a petition to the pastor, asking him to use the house of God and the Lord's day to defend Masonry, when he declined to pay any attention to their request.

In Plainfield, a Universalist Masonic meeting, by name Gardner, had signed articles for debate with President Blanchard, but the ladies, who must be the matter, went in a letter, telling him that they would send him a letter about the discussion which he obstacled it.

On Thursday evening Nov. 2d, Linn Childs, Gen. of Crystal Lake, spoke in the College Chapel to a good audience, telling them how he was made a Mason. On Friday, Saturday, and Monday, meetings were held which were well attended and well received to be good. The pastors of the Baptist and Congregational churches were friendly to our cause as were many of the citizens. Among the students of the college at this place, was Elder R. B. Ashley, one of the "old line," an opponent of slavery North and South, of body or soul.

At Sabbath P. M. at 3 o'clock there was a meeting in the United Presbyterian Church in East Wheatland. Brother Richardson was a true friend here.

Rev. James P. Stoddard, Agent and Lecturer, spoke in the Baptist Church in St. James, Va., at 3 P. M. Sabbath, October 29th, to a good audience with good effect. He has now gone to Ohio for a campaign of a month.

Arrangements have been made for a series of meetings in Aurora. God is with us. Let us humble ourselves before him. Let all who love light and hate darkness pray and work for the Cynosure, and go about it at once.

The Meeting at Plainfield, Ill.

The following resolutions were passed at the meeting held in the College Chapel, Plainfield, Ill., Monday evening, November 6th.

Whereas, the citizens of Plainfield, be lieve from the arguments to which we have listened, and from the action of Masons in regard to the discussion which we to have been held here, that Freemasonry cannot be a true and fair discussion, therefore,

Resolved, That in our opinion the institution of Freemasonry is evil and not good, doing harm in the world and endangering the peace of society.

Also, That as men, we do earnestly request our neighbors who have been engaged by this evil institution, to come out and renounce it in our midst, not members of a selfish and exclusive sect, but as men, by its meeting when the vote was taken.

C. A. BLANCHARD.

An interesting feature of the meeting at Plainfield, was the circulation of the appended circular addressed to the citizens. It contains an agreement for a public discussion, the subsequent action of Plainfield Lodge, and the letter of withdrawal by the Masonic party, a Universalist minister: CITIES OF PLAINFIELD.

The correspondence herewith presented reads as follows: It shows who violated a written agreement and why he did so. PUBLIC DISCUSSION IS PLAINFIELD, ILL.

Next: The discussion shall be on two evenings—the 2d and 3d days of December next.

2. Mr. Jno. Cropper, Capt. E. McAllister shall be Chairman, and J. D. S. Preller, President. The subject of the meeting shall be Masonry. The meeting shall be opened with God through Christ, and continue two hours—that is, two half-hour speeches on each side.

The speakers shall be Rev. Mr. Gardner and Pres. Blanchard. B. A. The question shall be: Is Freemasonry consistent with Popular Government and the Christian Religion? J. McALLISTER, J. BLANCHARD, E. GARDNER, JOHN CROPPER, JOHN S. PRELLER, A. B. MASON, Oct. 17, 1871, J. Brooker, A. Gardner.

and Blanchard, be perceptibly declined. We consider that his attitude behead your contempt, and feel assured that you had listened to him Sunday evening; you could never have been induced to concede to honor him with an interview.

Washington, D. C. October 29, 1871. A banquet in season has again enabled the land-maintenance to garner the fruit of successful toil. Industry has been generally well rewarded. We are at peace with all nations; tranquility with few exceptions prevails at home. Within the past year we have in the main been free from the ills which elsewhere have afflicted our kind. If some of us have had calamities, there should be occasion for sympathy with the sufferers, and to extend their part to the will of the Most High, and rejoicing by the many who have been more favored. I therefore recommend that Thursday, the 30th day of November next, the people meet in their respective places of worship, there to make the usual acknowledgments to Almighty God for the blessings He has conferred upon them, in their merciful exemption from calamity, and in His protection and kindness for their less fortunate brethren whom, in His wisdom, He has deemed it best to chastise, in witness whereof, I have herewith sent my hand and caused the seal of my office to be affixed.

Done at the city of Washington this twenty-eighth day of October, in the year of our Lord, one thousand eight hundred and seventy-one, and the independence of the United States the ninety-sixth.

U. S. GRANT.

By the President; H. FISLII, Secretary of State.

The North-East Pennsylvania Association.

Willsboro, Pa. The Second Annual Meeting of the North-East Pennsylvania Association, open to all Masons, from the town of Westport, to Northampton, in Lehighville Hall, in the city of Willsboro, Oct. 12th and 13th, 1871, at ten o'clock, A. M. Delegates and friends were present from various parts of the State, and were most cordially adjoined to the Association. A prayer meeting was held to invoke the divine aid in the great and good work in which the Association is engaged.

The officers for the ensuing year are President, S. E. Miller of Clifford, Co. Sec'y., Eld. Nathan Callender, Green Grove, Rec. Sec'y., Eld. G. R. Harvey, Willsboro, Treasurer, H. H. Pease, Willsboro. The purpose of this Association is thus stated: "The great object of this Association shall be to disseminate truth in regard to secret societies and to endeavor by all lawful means to banish them from the Church of Christ which they disparage and supplant, and from civil society which they denounce and corrupt."

The subject discussed the first evening was, "The Principles of the Pastors, the original founders of our Republic, opposed to the Fraternity of the Lodge, or the Masonic Society." The second evening the Masonic role was on exhibition and the lecturer truthfully and minutely described the initiatory ceremonies of the first three degrees. The speaker had been thronged with an attentive and deeply interested audience, many being obliged to stand in the vestibule and doors, while he showed us how a man is entered, passed and raised to the sublime (blasphemous) degree of Master Mason. JAS. S. ANDRUS.

[This report has been condensed and the resolutions omitted until our next for want of room.—Ed.]

Not a Caricature but a "Type."

Oct. 10th, and 11th, I lectured in the U. B. Church, Cross Creek, to good audiences. A certain Masonic divine, of C. Consider, had been on some of the several points. He claimed that the ceremony of raising to the Master Mason's degree was not a caricature of the death, burial, and resurrection of Christ, but a true and justly acknowledged representation of the correctness of the description given in the lecture.

Again, he said that when he was "raised" to the degree of Master Mason, he was not a slave, but a free man. He did not deny wearing the good old drawers, slippers, and caltaws. What a great world principle he crowded into those short sleeves! For his part, I do not think it necessary to wear an invitation to stay at home next night. I wish he could be induced to go with us for the purpose of putting it in reply. Address Rev. A. R. HURLES, Fort Byron, Ill.

—Through the unexpected delay in getting type, etc., the weekly and fortnightly editions are alike this week.

NATIONAL THANKSGIVING.

Proclamation by the President of the United States.

Washington, D. C. October 29, 1871. A banquet in season has again enabled the land-maintenance to garner the fruit of successful toil.

Industry has been generally well rewarded. We are at peace with all nations; tranquility with few exceptions prevails at home. Within the past year we have in the main been free from the ills which elsewhere have afflicted our kind. If some of us have had calamities, there should be occasion for sympathy with the sufferers, and to extend their part to the will of the Most High, and rejoicing by the many who have been more favored. I therefore recommend that Thursday, the 30th day of November next, the people meet in their respective places of worship, there to make the usual acknowledgments to Almighty God for the blessings He has conferred upon them, in their merciful exemption from calamity, and in His protection and kindness for their less fortunate brethren whom, in His wisdom, He has deemed it best to chastise, in witness whereof, I have herewith sent my hand and caused the seal of my office to be affixed.

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By the President; H. FISLII, Secretary of State.

"Aid and Comfort."

The few from the many letters lately coming to us which can find a place this week will show the interest everywhere felt by the friends of the Cynosure. When given, address pray and work as these have done we shall not fear. Bishop Edwards will be one of a hundred. Who stands by his side!

E. A. Cook—Dear Livingston, I am glad to learn that neither your manhood nor Christianity were destroyed by the Great Conflagration, and that the Christian Cynosure still lives. I propose to be ONE OF A HUNDRED to make up your very moderate demand—under the circumstances—of \$1000. Surely the friends of reform will at once respond to the call, and help you bear the burden of your leaning for the general good. DAVID EDWARDS.

Some had not received the fortnightly of October 17th and 24th. We have not room for whole letters. Here is part of one from Bro. Festerer: Greenfield, East Tenn.

Brookly, N. Y., Oct. 23, 1871. Dear Sirs: I have not heard, but suppose from the course the fire took and not getting our dear "Cynosure," that we have been burnt out. Will you please us know what you intend to do? "Start again," we think I hear you say. May God bless you in your noble determination, and efforts to further his cause. I will subscribe to forward towards getting the brave "Cynosure" started. I am with you in God's work. E. G. BURHAM.

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antes should be so well posted in regard to secret orders while so many speaking names are led into them. They should pause before they leap. D. A. J. JEFFREY, Council Bluffs, Iowa.

—Already the burning of Chicago is being utilized for the benefit of private pockets and Masonic glory. An ardent Mr. H. H. Cross, has worked the fraternal experiences of October 8th, 9th and 10th into a panorama. One fifth of the proceeds of the exhibition is to go to the relief committees of the Masons, Old-fellows and Knights of Pythias.

—Thanks to a number of our exchanges for their assistance in recovering our mail last.

—The acknowledgment for the Worcester Convention Minutes in our last should have been \$13.10.

—Our present issue has been delayed, it being impossible to obtain the type or cylinder press ordered weeks ago.

Letters Containing Subscriptions Received from Nov. 1st, to 11th, 1871.

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Contributions to the Publishers of the CYNOSURE.

The following Contributions have up to this date Nov. 14th been received by the publishers to aid them in resuming the publication of the Christian Cynosure, and for which they desire to express their warmest thanks to the donors.

We shall publish the names of donors to the "publishers fund," without naming them, in each number of the Cynosure; and we ask my who have sent money to us to Mr. Kellogg, designed expressly to help the publishers, to write us at once if your name and amount are not credited below. Elder J. G. Stearns, \$3.00, Geo. Brokaw, 19.00, John Livingston, 13.50, David Pratt, 50cts., C. G. Finney, 3.00, Roberts Stockwell, 5.00, P. Howe, 6.00, H. C. Lyon, 1.00, Jos. H. Lewis, 2cts., R. Buringham, 2.00, R. D. Nichols, on account, 9.60, Jas. R. Taylor, 1.00, M. E. Hoar, 50cts., U. B. Printing House, 6.50.

Donations to the National Association will be noted in the next issue.

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**My Room for Jesus.**  
 O, glowing light crowded full  
 Of brightly lit and glad  
 The body's daily need receives  
 The first and best reward,  
 No room for Jesus there.

O, busy hours by night made  
 Working with golden mail  
 Freshness of worldly love repair,  
 Thanking all through business' pain!  
 No room for Jesus there.

O, threshold knock to quicken  
 In others' woe a share  
 Yet how many have not seen  
 And could not see it all.

O, needs most dear to address  
 The living God doth spare  
 Blood-bought, then art no more thine own—  
 Heart, make room, let all be done  
 Make room for Jesus there.

Let none the better day close  
 Than this will be thy prayer  
 In thy heart's best place;  
 Forever close the door of grace,  
 Though thou an outcast be.

S. S. TOWN.

**Is Your Heart Well Kept?**  
 [This question was suggested by the following portion of a sermon delivered by Rev. Jas. Harrison, at Bethany Church, Chicago, on communion Sabbath, Nov. 5, 1871. This text was: "The prince of this world cometh, and hath nothing in me."]

Another thought of the text is, (and it is a truth full of interest) "The prince of this world cometh," but "he hath nothing in me" that is, he is not anything in me for him to work upon. He cannot take advantage of me, because of the purity of my intentions and affections. There is no lust or passion to incline me towards him, not anything that he can get hold of to use to my destruction. No affection, no sympathy, no inclination for him in any sense whatever.

As a human being, through all his life, Christ was subject to temptations the same as we are. After having passed through them, each having had its influence upon him, he could say, Not only in this has been successful. The adversary hath nothing in me.

It is to be regretted not a little that the prince of the world had much in us, such as in our affections for him and his. He finds in us affections which he can use in strengthening his kingdom. He finds affections which darken the mind and take away from the understanding. Not half so careful as we are of our hearts. He finds desires and passions that can be used to his famous ends.

That building in which the flames were started would not have been the source of so much loss of profit and life, if the results of our great fire, had it not consumed the material that ignited quickly and easily. There was in it combustible matter.

When the little flame was attached to this material, what force it found, what success, that which it could operate successfully, that which was food for it, and immediately it started on that most devastating and destructive tour. So with our hearts, the only safe guard against the raging Satan is this:—The material is that which he comes in finds nothing in us, no sympathy with him in any of his plans, no affection for anything with which he has to do.

Probably there is not any one thing that we need to be more strict in than watchfulness over our hearts and their affections. They are left too much to take care of themselves. We are not as careful of them as we are of other things. Not half so careful as we are of our merchandise. We look after the dollar because it belongs to our treasure; the home, because our all is invested in it; our business, because our future is in it; but our hearts and their affections, the most sacred treasure which God has placed in the keeping of mortal man, receive less attention sometimes than our temporal things.

These ways of doing are not right, they need to be reversed. It is no need of any one's being inebriated because the temptations are great. Greater is He that is for us than he that is against us; and greater is He that is in us than he that is in the world. Having suffered from temptation and buffeting, we are now in the flesh suffer. He knows how to give us help.

To show that we are willing to have our affections all on the side of the Lord, let us to-day commence our hearts and our minds, by being them all under the influence of that which is good in all our hearts. We have but to labor for it and the end will be attained.

The Lord is a most difficult one. The efforts must be correspond. If his work is pursued diligently, the heart will soon reject the prince of this world, and the Prince of Peace will rule in it without a rival.

**"Casting out Devils."**  
 Among the most frequent of our Saviour's "mighty works" was the healing of those possessed of evil spirits. In an article in the "Christian Union," Rev. T. K. Beecher discusses the ancient and modern phases of this "miracle." The closing sentences are worth a thoughtful consideration:

"It is not without the impression that in all our mad-houses, if there were simplicity

and childlike faith among Christian believers, and words of exorcism might be performed in the name of Jesus, and the madman be restored to self-possession. At my rate, while the mystery of lunacy continues so inscrutable, and while the most experienced super-naturalists are readiest to confess their lack of understanding and their inability to cure, the efforts of Christians to cast out devils by prayer and fasting cannot be more conspicuous than the failure of the feebly to heal the madly with valerian, morphine, hydrate of chloral, and other excellent drugs—well fitted for all purposes except the cure of madness.

And after all, what better deviation of a crazy man can any one offer than this: A human organism physically injured by one or more 'harmful' spirits besides its own? What remedy for insanity promises better results than prayer and piety!

**Church Government in Switzerland.**  
 Some features mentioned below of the church regulations adopted in Geneva last September, resemble the old apostolic order:—

The Free Church of Geneva has a confession of Faith, in seventeen articles, substantially like that of the Presbyterians, to which officers of the church, and candidates for admission, are required to assent. The church has a board of deacons who manage the temporalities, and a board of elders who have the spiritual oversight. The elders are composed partly of presbyters and partly of laymen who are not. Among these no distinction is made—so far, at least, as their governing power is concerned. One of their number is annually chosen president. Sometimes this officer is a preacher, sometimes a layman, but three presbyters of the church only, but have places of worship. In the church they have but slight administrative functions, in the three congregations about eighteen hundred adherents. Three of the elders are preachers. These three give the tone to the work of the ministry, and are supported by voluntary offerings. Another elder—not a preacher—has a peculiar faculty for reaching and moving men in private. To this he gives his time, and is supported by the church as a missionary or evangelist. The other elders perform their duties without compensation.

**The Rats of Life.**  
 Get out of them, if you wish to live long. If you wish to avoid the human system, if you wish to escape outside of a miser's death. Men and women must have recreation. Men have amusement, must have diversion. His wholesome for the mind to break away from its daily vocation or employment every day. The man who goes from his counting-house or his workshop at the close of the day and does not leave it behind him, but sits at the family table every evening, brooding over past occurrences, weighing probabilities, comparing conjectures, and trying to solve the mental or physical sickness, thinking, thinking by the hour, and goes to bed to toss and tumble and worry, cannot live long; the brain or the heart must give way, and he will drop dead in the street, and be buried in a pauper's grave.

New-Orleans has done within a few years past.

In the Island of Cuba, the wagon roads lead over hills made of limestone; the wheels have run in the same track for generations, and have so worn into the solid stone that the hills scrape the surface, and there is no getting out of the rut until the bottom of the hill is reached. So in the lives of many, the mind, under the influence of worldly care, gets into a particular track; in other cases, the occupations are so such an insufferable sameness, from one year's end to another, that its workings become mechanical, and out of these lines they cannot work at all.

Of such a large portion of the farming population of all countries—the peasants of England, and Ireland, and France, and Germany, and Russia as well—Selected—

**Go Home, Boys.**  
 Boys, don't hang around the corners of the streets. If you have anything to do, do it promptly, right on, then go home. Home is the place for boys. About the street corners and at the stables they learn to talk slang and to be rude to their parents, and to do many other things which they ought not to do.

Do your business and then go home. If your business is play, play, and make a business of it. If it is to play sports, play, and make a business of it. If it is to play games, play, and make a business of it. If it is to play games, play, and make a business of it. If it is to play games, play, and make a business of it.

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For when boys hang around street corners and the stables they learn to talk slang and to be rude to their parents, and to do many other things which they ought not to do.

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side-claim, the rigging all in order, and everything ready to slip the cable and fly before the wind when the word comes to go.

But this cannot be if you lounge about the streets and loaf about the corners and idle away your time at the stables and the saloons.

When you are from home here some business, attend to your business and then go home.—S. S. Scholer.

**Mother and Daughter.**

OR OUR SISTER'S WIFE.  
 A candidate for Masonic membership is assured that his oath will not affect his religion or his politics; and this assurance is repeated in the second and third degrees. But the first degree the candidate is required to swear that he will "ever conceal and never reveal" the secrets of the order which he is "about to receive, or may hereafter be instructed in." What concealment from or Christ? What concealment from the conscience to which such a binding of the conscience to something, he knows not what!

Then, in violation of all principles of civilization, law, or gospel, he is made to swear: "Finding myself under no less penalty than to have my throat cut and my tongue torn out by the roots, &c., if I should not deem to inflict this penalty, they profanely mock God every time they administer the oath; if they do in fact it, I will never reveal the secrets of the state; if they execute it, they murder her subjects. Compare with this the following:

**KEULEN OATH.**  
 "You solemnly swear, in the presence of Almighty God, that you will never reveal the name of any person who initiated you, and that you will never reveal what is now about to come to your knowledge, and that you are not now a member of the Red String Order, Union League, Heroes of America, Grand Army of the Republic, or any other organization which aim and intention is to destroy the rights of the South, or the states, or of the people, or to elevate the negro, or to a political equality with yourself, and that you are opposed to all such principles.

So help you God.

And you further swear, before Almighty God, that you will be true to the principles of this brotherhood and the members thereof, and that you will never reveal any of the secrets, orders, rites, edicts, and that you will never make known to any person not a known member of this brotherhood that you are a member, officer, or who are members; and that you will never reveal the name, or allow to be initiated, if you can prevent it, any one belonging to the Red String Order, Union League, Heroes of America, Grand Army of the Republic, or any one holding radical views, or opinions, and should any member of this brotherhood, or their families, be in danger, you will inform them of their danger, and, if necessary, you will go to their assistance, and that you will oppose all railroads and negroes in all their civil, political, and social rights, and should any radical or negro inspire, abuse, or injure any member of this brotherhood, you will assist in punishing him in any manner the camp may direct.

Yet further swear that you will obey all laws and ordinances of the chief of your camp or brotherhood, should it be in your power so to do.

Given upon this, your obligation, that you will never give the word of distress until you are in great danger of your life, and should you hear it given by any brother, you will go to his or their assistance, and should any member reveal any of the secrets, rites, orders or edicts of the brotherhood, in any way the camp may direct or approve. "So help you God."

From the style and spirit of the above, we are constrained to think that it was framed by one who well understood the Masonic subterfuge. In the articles mentioned in the South, we see the natural consequence of being bound to obey the orders of the lodge or oath, and at the same time being assured of protection from crime. The several degrees of degree Mason swears thus: "Further, more do I promise and swear that I will aid and assist a companion R. A. Mason when engaged in any difficulty, and escape him from any danger, or rescue him from the same if in my power, whether he be RIGHT OR WRONG." Yes, "right or WRONG"—all our justice has become unjust, and our courts a sham, a den of perjury.

American Christian's reply to the rescue agent, these days of treachery; they are thrusting at our nation's vitals; they have nearly worked its ruin.—Christian Republic.

**Another Masonic Test-Room.**  
 We live in an age of investigation. Every subject which is not meted by a process of that human faculty called reason, is to imperfect, unfinished, or, in a measure, unknown. The universal consent of all men is, that it is in all our political, domestic, and social concerns.

Our religious concerns are all submitted to the ordeal of reason. We have found that that religion is to stand alone by the support of rational interpretations, the mass men of administering their belief in superstitious rites. It is reason, and reason alone that advances her usefulness.

But when Freemasonry approaches, she claims respect without examination, if she is to be admitted to the temple of the mind, she must be admitted the deed, lest they prepare to answer for their crime to an insatiable community and to their God.

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**Freemasonry Forty Years Ago.**

Verdict of an Attempt to Mercantile  
 Jacob Allen at Reading, Mass.  
 (From the Anti-Masonic Review.)

Mr. Allen had been invited by a number of the sober, unostentatious citizens of Reading to deliver his lecture there on Freemasonry. The people assembled in an orderly and peaceable manner as they would have done at a religious meeting. No noise, no disturbance whatever occurred. As well might it be pretended, that as the Rev. Mr. Scholer had been invited to deliver his lecture there on the same subject, as that of other of the meetings to hear Allen's lecture was a riot. The people of Reading from their religious habits, may be said to be incapable of such a thing. But that for a moment, what was not true, that there was such a disturbance.

What had the people of Woburn, six miles off, to do with it? Reading lies ten miles from the place, lawyers, deputy sheriff, constables, etc. Why was not a warrant obtained at Reading? Why put the people to the additional expense of coming to Woburn? But still, if the peace officers of Woburn were so very anxious to protect the sober people of Reading from a riot, why did they not send out the constables on Saturday night, and, if at all, as much on Thursday evening, the 21st inst., as on Friday evening following. Why did they not appear on duty on Friday? Or were they fearful that Allen would run away—that he could not be held on Saturday night?

Was the urgency of the case so very extreme, as to require seven men to take poor Allen five or six miles on Friday night—not an early hour in the evening—but at the late hour of midnight and one of the most dark and gloomy nights that has been this season? To take him at a time "when almost no sleep"—through one of the most lonely roads in the country, and to take him to a place where he would be surrounded by a mob? Had he committed any crime amenable to the laws of his country? If he had, why did these men not come forward the next day and accuse him at Reading, where five hundred of the honest population would be ready to hear his trial and to witness them appeared. Not a syllable was said of any crime against him.

Had the intentions of these men been what they pretended, they would not have refused names, to any amount, which were offered for Allen's appearance the next morning. But no. They wished to cover Allen under the blackness of midnight, along the dark valleys and solitary forests, where he between Reading and Woburn. But when that more than a hundred men would accompany him, and that they should not that slight have him the Masons saw their whole plan and conspiracy detected. They yielded, and consented that he might stay at Reading, which was done. The names were made retractable, and Masonic justice there, and Allen was discharged the next day as no one appeared against him.

The whole of this transaction speaks a language which cannot be misunderstood. Let an intelligent and virtuous community decide whether Masons holding such principles, bound by such oaths, and using power for such purposes, are fit to be trusted with the degree of a prince and archbishop, and will be awarded to the judgment and unyielding decision of the people of Reading. They have no doubt saved the face of a fellow-being. But for them, Jacob Allen would have been extricated from the fate of the martyred Morgan. And these masters of iniquity, who "with souls unfeeling," did all in their power to shed the blood of the innocent, and whose names are as such stained with blood as the sight of blood, or as if they had admitted the deed, lest they prepare to answer for their crime to an insatiable community and to their God.

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**CONFESSION OF THE**

**MURDER OF Wm. Morgan,**  
 AS TAKEN DOWN BY  
 Dr. John L. Emery,  
 of Racine Co., Wis.  
 IN THE SUMMER OF 1854.  
 FROM THE LIPS OF  
 HENRY L. VALANCE,  
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**Swearing Fraternally.**  
 (Anti-Masonic Christian Herald.)  
 It has been no uncommon thing with the unskillful Master of the lodge, not being called to repeat the whole of the oath when called on by the candidate, to omit and well it might upon no bleeding down, nor scorching rays of the sun fall upon it. It is time to reason when we see masters deprecating their own children (Masonic killing Morgan).

"Come now let us reason together, saith the Lord." Isaiah, 1: 18.—Anti-Masonic Review.

**A Candidate's Notes.**  
 "Would you like to take the Cynosure?" said a lady to a furniture dealer at the hotel, &c. "You may speak to my wife about it, she does most of the reading in our family," was the reply.

The wife was found (not a very intellectual lady), the paper examined, it interested her.

"Would you like it?" said the canvasser.

"Well, no, I think not. It does not seem to have many stories in it, and I like stories. Some of our ministers" (the lady was Methodist) "have joined the Masons, and I want my husband to see such as he can afford it."

While woman read "stories," and their husbands work, with as much thought as their cattle, Satan is working them to forge the chains which will one day bind them and their families hand and foot, in a misery and degradation which cannot be escaped.

She calls out to the wife of a Presbyterian deacon who is supposed to accept a canvasser.

"Would you like to take the Cynosure?"

The lady leans slightly forward in her interest, and says: "No, my husband is opposed to secret societies, but he wishes to have nothing to do with the dissemination of them. It would injure his law practice."

As you address your husband in living form, or in a picture? mentally queried the departing canvasser.

You are certainly aiding the Masons in pulling down Christianity and a pure government, which women, before all others, should be most respectful in respect, liberty, protection and subordination.

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 of superior unexcelled quality made











thought. The second piece, "A Social Drama," is so contrived that it gives a clear and useful lecture against the frivolous and idle capriciousness of what is called fashion-ability...

The ingenuities but dishonorable practices of the lodge in securing members are fully discussed in the first article of this issue. It is a pleasure to learn that the good sense of Franklin did not desert him wholly in respect to Masonry...

only acquainted with the author (Rev. R. Horton), but have been intimately acquainted with him for over twenty years. In the Christian Cynosure, and of the readers of the Cynosure, I wish to say that he is a minister of the gospel in good standing in the Central Ohio Conference of the Wesleyan Methodist Convention...

Very respectfully,  
E. THOMPSON,  
Secretary Central Ohio Conference, W. Church, Canton, O., Oct. 6, 1871.

THE CHRISTIAN CYNOSURE CLUB RATES. Club Rates Weekly Cynosure, CLUBS OF FIVE, CLUBS OF TWELVE

CAMPAIGN DOCUMENTS, Christian Cynosure, 25 N. CLINTON ST., CHICAGO. CONFESSION OF THE MURDER OF Wm. Morgan.

Contributions to the Publishers of the Cynosure from November 28th in Brooklyn, Ill. Mrs. M. Wilson, \$11.00; R. Griswold, 3.00; W. A. Knapp, 1.00; Wm. Hough, 1.00; J. Welch, 1.00; Wilson, Milton, 1.00; J. C. Carter, 5.00; Joseph, 1.00; J. S. Hildert, 1.00; Wm. W. Dickerson, 1.00; John McCoy, 1.00; W. W. Mansfield, 1.00; Robert Dundas, 2.00; Robert M. Farwell, 2.00; Jas. Holmes, 2.00; Jas. A. Child, 2.00; Jas. E. E. E. 4.00; B. Yant, 6.00; Dr. B. E. Ayckle, 4.00. One of the contributors credited above is A. H. Kelllogg, instead of Ezra A. Cook & Co. and therefore went into the Treasury of the National Association...

The twenty-third anniversary of the Germanists (German) Tamers was commemorated by a grand procession through the streets on the Sabbath, this highly praiseworthy and laudable effort.

Very respectfully,  
E. THOMPSON,  
Secretary Central Ohio Conference, W. Church, Canton, O., Oct. 6, 1871.

THE CYNOSURE is an instructive, religious Journal, especially designed for the students and readers of to-day. It advocates trust in God through our Lord Jesus Christ, and freedom from all wronging our souls by anything but God.

Or One Copy Free For Four Dollars WORTH OF BOOKS, PAMPHLETS, OR TRACTS. AGENTS DESIRING CASH PREMIUMS, will please address the publishers, A. A. COOK & CO.

Freemasonry, BY ELDER J. G. STERNES, Seventh Edition, Price 40 cents. LETTERS ON MASONRY, A NEW Chapter on Masonry, THE PORTNIGHTLY CYNOSURE will be continued, Making Two Editions, Club Rates Fortnightly Edition, CLUBS OF FIVE, \$5.00 CLUBS OF TWELVE, \$12.00

It has been suggested since the great Chicago fire which consumed the press and everything connected with the Cynosure office, that we now drop the great and nightly edition and only publish the weekly, which, as we view things from our stand point will be the wiser plan. But we apprehend there will be no quarrelling among the friends of the Cynosure about this matter, provided a vigorous campaign is carried on with a determination to conquer.

The following is a brief account of the anti-secret work going on among the Cynosure brethren of Pennsylvania. It has been kindly translated for our readers from the "Anti-Secret" (German Lutheran) by Rev. M. Spurgus who dropped the prefix "Rev." and is now styled "Pastor C. H. Spurgus."

Very respectfully,  
E. THOMPSON,  
Secretary Central Ohio Conference, W. Church, Canton, O., Oct. 6, 1871.

THE PAPER FOR THE TIMES Secret Societies (with the motto) are not only the refuge, but the refuge of the money, their freedom, and their life. These despotic rule the now felt by all our cities, towns and villages. Besides exposing these scoundrels, the Cynosure contains the current news, market reports, and a choice selection of family reading.

THE PORTNIGHTLY CYNOSURE will be continued, Making Two Editions, Club Rates Fortnightly Edition, CLUBS OF FIVE, \$5.00 CLUBS OF TWELVE, \$12.00

LEVINTON'S Greatest Work, Levinton's Key to Masonry, Kindred SECRET COMMUNICATIONS, Is now for Sale At the Office of the CYNOSURE. This remarkable Book Contains 425 pages of Most Astonishing Discoveries of FREEMASONRY. Price \$1.50

Dear Bro. Bismarck: As seen as I ascertained that your denunciations in Chicago was destroyed, I hold Bro. Bismarck to give you credit for the debt you owe me by your order your denunciations might send me to procure new books. An order for thirty dollars worth has been received and the credit of five dollars has been applied to your bill. I now enclose two dollars for the Cynosure in advance. Your Brother in Christ, B. P. AYBROUKE.

From Ripon, Wisconsin. ANNUAL REPORT. The Ripon Anti-Secretive Association held their annual meeting, Nov. 29th, at the house of L. C. Lyon; and chose Mr. A. C. Chittenden for President, Rev. J. W. Willard, Vice-President, Mr. Isaac Chittenden, Secretary, L. C. Lyon, Treasurer and Librarian. Although the Association has met much opposition, yet they report progress. With a steady purpose to labor on till the last Masonic Temple is overthrown.

Very respectfully,  
E. THOMPSON,  
Secretary Central Ohio Conference, W. Church, Canton, O., Oct. 6, 1871.

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Very Rev. J. P. Stoddard was compelled to leave an interesting work in Missou County, Ohio, on account of the prevalence of the small pox. Forty or fifty cases were reported in the immediate vicinity of his home. The schools were closed, and successful lecture work is for the present impossible.

The following resolution was adopted by the Missouri Association of the M. C. G. W. at their annual meeting, held at Campbell, Mich., Sept. 24th. Whereas, There exists in our land a thoroughly organized and dangerous secret combination, seeking the control of church and state, and in direct opposition to Christ and his cause, therefore, RESOLVED, That we, as an Association of Christian ministers, have no fellowship with their works of darkness, and will strive by all lawful means to accomplish its overthrow and annihilation.

Very respectfully,  
E. THOMPSON,  
Secretary Central Ohio Conference, W. Church, Canton, O., Oct. 6, 1871.

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Every friend of the Cynosure will be glad to learn that our works have been published in some way as before the fire. Let us not relax our efforts until its circulation extends to every office in the country, and to thousands who wait for its coming. The meeting of the Executive Committee, Dec. 22, will be an important one. The presence and counsel of our friends will be welcome.

Very respectfully,  
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Elections—Court-Houses—Parades.

YORK, Pa., Nov. 10, 1871.
ENTON CROOKS: A lot of election tickets smelled so strong of both that is mysterious, that about a thousand of our York County voters...

We have animal here of the genus Tweed. They have built an ear castle for York County. It is on the style of Solomon's Temple, and has run as in debt three hundred thousand dollars.

Arrangements are now being made to run up Masonic stock next April, by having very grand parades of the order of "United American Mechanics." Our "Republican," which advocates republican principles openly, and Masonic principles slyly, says that two thousand "Mechanics" will be here. It makes me feed to think of foxy Masons playing so many tricks upon our hard-working artisans.

"With Persecutions."
SOUTH WINDY, Mich.
ED. CHRISTIAN CYNOSURE: DEAR SIR: I learned by the American Wesleyan that you were trying to get again. I have your views on our York County in the great abomination of Masonry.

Obey and Conceal.
For a man to pretend that he will have nothing to do with Masonry in any of its forms, and yet do nothing to support it, and yet will not renounce Masonic oaths, and declare them null and void, is a great absurdity; it is a plain contradiction. For he has sworn to obey all signs and summonses given, handed, sent, or thrown to him from the hand of a brother, or from the body of a legally constituted lodge. This oath he has not, and says he cannot renounce. Should he be summoned to attend a lodge-meeting, a Masonic funeral, or any other Masonic parade, he must go; considers himself bound to go. Should he see a brother Mason give the sign of distress, he must fly to his relief at the risk of his life, though that brother may be defending or supporting Masonry.

Should a Master require him to go on his errand, and should that errand be to aid a conspiracy to kidnap and murder, or to do anything else to defend or support Masonry, he must go, if he be to obey his oath as a brother Mason. Should he be required to conceal the crimes of a brother Mason, when called to testify against him, he must do it, unless he may defend that he will do it, unless he will renounce the oath, by which he is bound to do it.—Socrates.

"Murder and Treason Not Excepted."
In the Master Mason's oath, the disclosure of murder and treason is left optional with the candidate; in the Royal Arch degree, he swears to keep them secret and private. You may believe so, says the reader, but it cannot be so—Washington never took such an oath. No, Washington never took that oath; in his day, that degree was not known in America; he was only a Master Mason. Henry Dana Ward, of New York, a renouncing Mason, and editor of the Anti-Masonic Review & Monthly Magazine, says worthily and as able a writer as Masonry or Anti-masonry can boast of, expresses himself as follows in relation to this point: "No comment upon these obligations of a Royal Arch Mason will compare with that made by the fraternity itself, in the abduction and destruction of Capt. William Morgan; not a Mason below a Royal Arch companion was permitted to dip a finger in the transaction. Again, when that fraternity in that vicinity came to know the whole affair, the chapter was assembled at Lewiston, and during eleven days in fourteen, freely raised every

Mason in that region who would endorse it, to the Royal Arch degree, and married him with the Royal Arch oaths, so that no oath in a court of justice, to this day, is found sufficient to unloek his mouth.—Herald, 1829.

Gay, O. O. Howans in a recent speech at Hartford, Conn., speaks of the necessities which led to the organization of the Am. Missionary Association. As urgent and similar reasons underlie the anti-secret reform. "It was not an agreeable thing to those who loved and honored the American Bond to appear to be in opposition to it; nor to be arrayed in any way against the Home Missionary Society, the American Tract Society, or any other benevolent institution. Yet the American Missionary Association sprang into existence as a living protest against what was considered a complexity of the above societies with slavery. Our American Christianity and our American Slavery met on the fields occupied by them, face to face, and the former was vanquished by the latter. The Gospel as proclaimed by them did not appear to be a match for slavery, and the Church as represented by them seemed to have succumbed under the dreadful pressure of this dominant iniquity."

Acknowledgment of Donations to the National Christian Association.

FROM NOV. 25TH TO DEC. 6TH.

ILL.—Aurora Contribution, in part, per C. A. Blanchard, 25 3/4; Dundee, contribution per do. 25 3/4; Camp Foot, Jan. A. Wallace, 25 3/4; Farmington, P. P. Chapman, 25 3/4; MICH.—Meadon, R. D. Nichols, 25 3/4; FA.—York, E. J. Chalmers, 25 3/4.

Total, \$425.
M. L. KELLOGG, Treas.

MARKET REPORTS.

MONDAY, Dec. 11, 1871.

The latest quotations from the various markets are as follows:
FLOUR—White winter, 7 7/8 to 8 1/4; spring, 6 00 to 6 1/2; superfine, 4 20 to 4 40; buckwheat, 8 25 to 8 50; rye flour, 4 00.
WHEAT—Market quiet and dull. State of each male at 1 20 to 1 20 1/2; No. 1, 1 25; No. 3, 1 18 1/2.
COAL—Trade fair, prices ruling lower. No. 2 cash, 42c to 41 1/2c; rejected, 39c to 40 1/2c.
IRON—No. 2 cash, 32 1/2c; rejected, 29 1/2c to 30c.
HAY—No. 2, 63 1/2c.
BARK—Sample lots of choice, 65c to 84c; No. 3, 63 1/2c; No. 3, 54c.
BENJAMIN MATHEWS—Line in bulk, 1 25; building brick, 13 00 to 14 00 per M.
FLOURS—Mixed, 55c to 56c; choice, 1 00 to 1 10.
BUTTER—Good to extra, 24c to 28c; 15c to 20c for medium.
EGGS—27c to 28c per doz. for fresh.
PROVISIONS—Lard, 1 1/2 to 1 3/4 per lb; pork, 13 10 per bbl, cash; lard, 6 1/2c.
LEGS STOCK—Beef cattle, market dull and declining. Butchers' stock, fat to 84c; No. 3, 83 1/2c; No. 3, 74c.
BENJAMIN MATHEWS—Line in bulk, 1 25; building brick, 13 00 to 14 00 per M.
FLOURS—Mixed, 55c to 56c; choice, 1 00 to 1 10.
BUTTER—Good to extra, 24c to 28c; 15c to 20c for medium.
EGGS—27c to 28c per doz. for fresh.
PROVISIONS—Lard, 1 1/2 to 1 3/4 per lb; pork, 13 10 per bbl, cash; lard, 6 1/2c.

NEW YORK MARKET.
FLOUR—Superior, 5 85 to 6 10, extra, 6 40 to 7 10. Rye flour, 4 50 to 5 30.
WHEAT—No. 2, spring, 1 22 to 1 53; western winter, 1 28 to 1 73.
COALS—80c for western inland; 77c to 80c for sea.

POULTRY—18 00 to 18 05 per bbl
BUTTER—1 1/2 to 1 3/4
EGGS—1 1/2 to 1 3/4
COALS—80c per doz.

Anti-Masonic Books.

FOR SALE AT THE CYNOSURE OFFICE.
We now have on hand Price
The Broken Seal, \$1.00
Bernard's Light on Masonry, 2.00
Finney on Masonry, 1.00
Valance, Confusion of the Ages, 20c
Murder of Morgan, 20c
The Mystic Tie, 20c
Stearns's Inquiry into Free Masonry, 60c
Do., paper covers, 40c
Stearns's Review of Two Masonic Addresses, 10c
Secret Societies, 40c
We shall have other books soon, a large supply of tracts from No. 1 to No. 10, just as soon as we can print them. Address Ezra A. Cook & Co., 25 North Clinton St., Chicago, Ill.

The Christian Cynosure.

PUBLISHED WEEKLY AND FORTNIGHTLY, 23, 25 & 27 N. Clinton St. Chicago, Ill.

TO WHICH IS AFFIXED A Relation of the Mysteries of Odd-Fellowship by a Member of the Craft.

The whole containing over five hundred pages (justly revised and republished, will be sent, post paid, to any address on receipt of the retail price—\$2.00.

Books Sellers, PRINTERS, Lithographers, MANUFACTURERS, Stationers, Paper, Envelopes, BLANK BOOKS, Stationery, &c., &c.

As the mailing list was destroyed by the recent fire, your assistance is needed to replace it. Can you not spare an hour or even a day, to look up subscribers and send in their names. Post Office addresses, and the dates when their subscriptions expire! The Post Master can furnish the names if there is, no more convenient way of finding them. The dates may be found on the printed address-label pasted on the last paper received before the fire. If possible send their checks.

A large number of our subscribers are beginning anew, and changing from the fortnightly to the weekly edition. It is an excellent suggestion of many friends that this plan be generally followed.

New subscribers can be obtained now better than ever. Work for a large list.

Always write plainly in sending the names of subscribers, giving the town, county and state, and whether for the fortnightly or weekly edition. State also whether remittances are for new or old subscribers.

Donations to the Publisher's Fund will be in purchasing type and other material needed in printing the Cynosure. Those to Lecture and Tract funds will be used for those objects. The General fund is for the paying of the remaining indebtedness of the Executive Committee, and for other objects connected with the same, as the Committee may think best.

Those who are about to make donations will please state to which of these they contribute.

Remittances should be made by post office order, registered letter or draft; if for subscriptions, books, or donations to "Publisher's Fund," these should be made payable to Ezra A. Cook & Co.; if for the General fund of the National Association, or the lecture or tract funds, to H. L. Kellogg, Treasurer.

If remittances in the same letter are for different objects, write so that the letter can be cut and the parts filed separately.

Most of all, pray for the success of the Cynosure in its work for Christ.

MURDER OF Wm. Morgan, Light on Freemasonry, BY ELDER D. BERNARD, to which is appended a Revelation of the Mysteries of Odd-fellowship, by a member of the craft.

The whole containing over Five Hundred pages, justly revised and republished. Will be sent, post paid, to any address on receipt of the retail price, \$2.00. A discount of 33 per cent. allowed to the trade.

Dr. John L. Emery, of Racine Co, Wis.

IN THE SUMMER OF 1854 FROM THE LIFE OF HENRY L. VALANCE, Christian Cynosure, Address, W. J. SHUEY, Dayton, Ohio

LIGHT ON THE CHRISTIAN CYNOSURE CLUB RATES.

By Elder D. Bernard. TO WHICH IS AFFIXED A Relation of the Mysteries of Odd-Fellowship by a Member of the Craft.

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Masonic Books. Maokey's Lexicon, Web's Monitor, Richardson's Monitor, Sickel's Monitor, Dunoan's Ritual, Oliver's History of

Initiation, Maoey's Cyclopedia

OF FREEMASONRY, AND OTHER THE

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Addresses to Churches that hold in fellowship adhering Masons, the three bound in one volume, price \$1.35. Sent free of charge on receipt of the price.

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PRICE, 20 cents, \$12.00 per 100.

SUBSCRIBE FOR THE CHRISTIAN CYNOSURE, A Religious Family Journal, DEVOTED TO REFORM IN CHURCH AND STATE.

Opposition to Secret Societies the Prominent Object.

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THE CYNOSURE exposes in a thorough manner the fearful evil arising from Freemasonry and the lesser secret oath-bound societies.

The Paper for the Times. Secret Societies avail themselves of their money, their friends, and their religion. Their despotic rule is now felt in all our cities, towns and villages. Besides exposing these swindlers, the Cynosure contains the current news, market reports, and a choice selection of family reading.

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CLUBS OF TWELVE, Addressed as Directed, \$31.00. 3 Copies Free to persons sending Club, sent as may be desired.

Or One Copy Free AND Four Dollars WORTH OF BOOKS, PAMPHLETS, OR TRACTS.

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stated that ministers and others frequently revolt when they come to take the obligations of these higher degrees. He remained a member of the office in this city until a revival of religion. During the time of Morgan's abhustion he was informed by a minister, who preached for him, that the secrets of Masonry were all, as Morgan had published the secrets, and limited to the first three degrees, or the "blue lodge." The subject, an all-knower who has heard him, was presented and handled with a master hand. His nothing and continuous applications of his subject was like well directed and quickly repeated volleys of grape and canister upon an opposing army. The ludicrous, ridiculous, silly and childish practices of the institution were com- paratively least slight of as more serious, wicked and revolting features were unfolded to view.

Bro. Sullivan, being united with our Sabbath, and proceeded to deliver a course of lectures on the subject of the Masonry, referring only briefly to the subject of Freemasonry as it came in his way in the legitimate exposition of his text. Without any intimation of having anything to do with the subject, he referred to the friends of the cause take courage. There was a new in the floor all over the land. Evans Center is a simple, not an exceptional case.

At Elgavot, Indiana, I spoke twice, and was followed by the gift of \$100 from Brother Leaty, in addition to collections at that place amounting to \$11.75. There were warm-hearted, earnest friends at L., who are doing a noble work in Christian unity, and of whom I will say more in some future time. Let us be encouraged in our God and forward. J. P. STODDARD.

MICHIGAN. A Convincing Lecture. CHELSEA, Mich. The following correspondence of the Rochester Express details the recent New York State Convention from the unjust assertions of the city papers and justly commends the noble spirit of the meeting:

As you have ever been ready to correct wrong impressions when requested, we call your attention to another oversight. It is due to the A. S. Christian Convention and to the public, that it is understood the reports of the duties in the city, except your first, if not shanderson, to say the least, were unjust. All that the convention desired was an ungratified and honest report, being willing to stand on its own merits. So far from being the measure which as represented, it was magnanimous and largely exceeding the expectation of its most helpful friends, and far outreaching the prayers of its opponents. The convention was represented by eloquent speeches from Christian gentlemen of different evaded denominations as ever evaded the rostrum of Corinthian Hall.

An elaborate and candid report was made up by exhibition of an "immaculate lambkin," now in possession. His propositions stand, he proceeded step by step, with mathematical accuracy, to conclude that the most necessary to be considered. In the three hours, the speaker condensed his argument and covered more ground than seemed possible, when one considers the extent of the fraud, deception and dark design of the craft. The object of his every aim was his certain prize; never missing or falling short of his mark; chiding every argument with the dignity of his truth, treating each point with the force of a sledge hammer, and his words were so peculiar to this champion of unalloyed Methodism and religious freedom. One thing is certain, the craft in this vicinity has received a blow, which will not soon recover.

—to say the least, not till this generation shall have passed away. One of our best citizens, who has been a Mason and Odd-fellow, was heard to say, after the lecture, "God bless the Key," "will join up or remain in the order, who has read it understandingly." We wish Bro. Livingston were success his ability and incessant labor in this cause. The Cynosure is still a welcome guest at my fireside. Respectfully, C. S. TAYLOR.

INDIANA. Progress at Xenia. Xenia, Ind., Dec. 20, 1871. Dear Christian and Friends of Justice. On the 24th of last month, Rev. J. P. Stoddard gave a call on my way home from Ohio. He lectured on Friday night on the "Interference of Masonry with the Marriage and Family Relations." It was appropriate to the occasion. The United Brethren Quarterly

Meeting commenced the next day, conducted by Bro. Stoddard could not speak again on Masonry until Monday night, but by the courtesy of the elders, pastor and others, he was invited to preach on Sunday night, which he did to a large and attentive audience. The "mysteries of Godliness" were the principal kingdom, and those of nature, or the natural kingdom," showing that in both, many things, though true, are hard for us to understand, and some we never will, in this life nor in the life to come. Yet God knows all both, to be investigated." The subject was quite appropriate to the occasion, and was well received.

The lecture on Monday night was before a well-filled house; subject—"The Organization, Government and Laws of Masonry," showing from their own standard authors, the "deception, tyranny and oppression of the orders," as dangerous to the liberty and prosperity of a free people, both in church and state.

The seed of this lecture was sown in good soil; the thinking portion of the community were there. You may mark our progress "Onward," we shall not rest until the day when the contest may be severe; but trusting in Christ as our help, we shall not despair. Victory will be ours! My God bless Bro. Stoddard in his work! Friends of the cause do not fear to be likely to erupt with the abuses of these "dark dens of iniquity" his arguments are irrefutable. Friends of truth and justice, get him to speak for you! M. DARR.

THE RECHSTER CYNOSURE. The following correspondence of the Rochester Express details the recent New York State Convention from the unjust assertions of the city papers and justly commends the noble spirit of the meeting:

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—to say the least, not till this generation shall have passed away. One of our best citizens, who has been a Mason and Odd-fellow, was heard to say, after the lecture, "God bless the Key," "will join up or remain in the order, who has read it understandingly." We wish Bro. Livingston were success his ability and incessant labor in this cause. The Cynosure is still a welcome guest at my fireside. Respectfully, C. S. TAYLOR.

INDIANA. Progress at Xenia. Xenia, Ind., Dec. 20, 1871. Dear Christian and Friends of Justice. On the 24th of last month, Rev. J. P. Stoddard gave a call on my way home from Ohio. He lectured on Friday night on the "Interference of Masonry with the Marriage and Family Relations." It was appropriate to the occasion. The United Brethren Quarterly

A CORRESPONDENT takes exception to the report in Rochester daily papers of the Masonic convention held at this week in Corinthian Hall, contrasting it with the full reports of the Knights Templars' ball. As the criticism is fairly and moderately made, the critic is entitled to a hearing. So far as it is applied to the Express, we will only remark that when the convention began we purposed making a sketch of the proceedings, as we do of all meetings of general public interest. We attended the meetings as fully as other editorial duties would allow, and reported much as the public cared to know. But after the first day, the convention, excepting the meeting Wednesday evening, which we reported, was of little interest, except to its members, that its attendees did not concern the public; and the closing session our reporter did not find time to attend. Some of the rambling speeches, classing all members of the order as "dark den of iniquity," and those of the like, would probably make a temporary flutter, if reported; but the Express is not a vehicle for the random and wholesale slander of any class of citizens.—Rochester Express.

CONVENTION NEWS. Crowds out Helms and other news this week. Many speak of the meeting of the Free Methodist in the "Notes of the Rochester Convention."

THE WEEKLY CYNOSURE was not published Dec. 14. The numbers will proceed regularly however, and every subscriber receive its full amount. Letters containing Subscriptions Received from Dec. 14th to Dec. 25th.

Mrs L C Andrews, D Baker, Rev J Brown, Gbed Brooks, C A Blanchard, C S Stoddard, E J King, J B Moore (for J Scott, C W Smith, S Berton, J W Cramm, Dr Tuskan, A Wheeler, H Light, D Light, C C Higgins, G F Hamner, Lydia Beecher, Rev Geo Bent, Mrs M A Blanchard, A Coleman, Mrs E E Church, E M Fowler, A Floyd, Henry George, J H Green, T Galbraith, Calvia Hatch, Rev G H Hubbard, H H Himes, C C Higgins, J F Irish, M Jenks, W B Lewis, Thert Marcy, Rev J McAlester, Jn Mecker, Wm Mendenhall, Wm Mendenhall, J M Nesell, R Nutting, Thos Fisher, Warren Parker, J M Paulson, G F Peck, A L Post, G G Risley, A C Rice, D A Richards, J F Sloan, Rev J S Smith, J W Smith, J W Smith, R L Smith, C A Spring, Jas Stewart, R C Stevens, S Smith, Leroy Thayer, C W Van Vorst, N White, Sarah M White, N Warden, J W Wood, J T Yarrington.

MARRET REPORTS. THURSDAY, Dec. 26, 1871. The latest quotations from the various markets are as follows: Wheat—No. 2, 85c; No. 3, 80c; No. 4, 75c; No. 5, 70c; No. 6, 65c; No. 7, 60c; No. 8, 55c; No. 9, 50c; No. 10, 45c; No. 11, 40c; No. 12, 35c; No. 13, 30c; No. 14, 25c; No. 15, 20c; No. 16, 15c; No. 17, 10c; No. 18, 5c; No. 19, 0c; No. 20, 0c; No. 21, 0c; No. 22, 0c; No. 23, 0c; No. 24, 0c; No. 25, 0c; No. 26, 0c; No. 27, 0c; No. 28, 0c; No. 29, 0c; No. 30, 0c; No. 31, 0c; No. 32, 0c; No. 33, 0c; No. 34, 0c; No. 35, 0c; No. 36, 0c; No. 37, 0c; No. 38, 0c; No. 39, 0c; No. 40, 0c; No. 41, 0c; No. 42, 0c; No. 43, 0c; No. 44, 0c; No. 45, 0c; No. 46, 0c; No. 47, 0c; No. 48, 0c; No. 49, 0c; No. 50, 0c; No. 51, 0c; No. 52, 0c; No. 53, 0c; No. 54, 0c; No. 55, 0c; No. 56, 0c; No. 57, 0c; No. 58, 0c; No. 59, 0c; No. 60, 0c; No. 61, 0c; No. 62, 0c; No. 63, 0c; No. 64, 0c; No. 65, 0c; No. 66, 0c; No. 67, 0c; No. 68, 0c; No. 69, 0c; No. 70, 0c; No. 71, 0c; No. 72, 0c; No. 73, 0c; No. 74, 0c; No. 75, 0c; No. 76, 0c; No. 77, 0c; No. 78, 0c; No. 79, 0c; No. 80, 0c; No. 81, 0c; No. 82, 0c; No. 83, 0c; No. 84, 0c; No. 85, 0c; No. 86, 0c; No. 87, 0c; No. 88, 0c; No. 89, 0c; No. 90, 0c; No. 91, 0c; No. 92, 0c; No. 93, 0c; No. 94, 0c; No. 95, 0c; No. 96, 0c; No. 97, 0c; No. 98, 0c; No. 99, 0c; No. 100, 0c.

NEW YORK MARKET. Flour—No. 1, 5.00; No. 2, 4.50; No. 3, 4.00; No. 4, 3.50; No. 5, 3.00; No. 6, 2.50; No. 7, 2.00; No. 8, 1.50; No. 9, 1.00; No. 10, .50; No. 11, .40; No. 12, .30; No. 13, .20; No. 14, .10; No. 15, .05; No. 16, .02; No. 17, .01; No. 18, .00; No. 19, .00; No. 20, .00; No. 21, .00; No. 22, .00; No. 23, .00; No. 24, .00; No. 25, .00; No. 26, .00; No. 27, .00; No. 28, .00; No. 29, .00; No. 30, .00; No. 31, .00; No. 32, .00; No. 33, .00; No. 34, .00; No. 35, .00; No. 36, .00; No. 37, .00; No. 38, .00; No. 39, .00; No. 40, .00; No. 41, .00; No. 42, .00; No. 43, .00; No. 44, .00; No. 45, .00; No. 46, .00; No. 47, .00; No. 48, .00; No. 49, .00; No. 50, .00; No. 51, .00; No. 52, .00; No. 53, .00; No. 54, .00; No. 55, .00; No. 56, .00; No. 57, .00; No. 58, .00; No. 59, .00; No. 60, .00; No. 61, .00; No. 62, .00; No. 63, .00; No. 64, .00; No. 65, .00; No. 66, .00; No. 67, .00; No. 68, .00; No. 69, .00; No. 70, .00; No. 71, .00; No. 72, .00; No. 73, .00; No. 74, .00; No. 75, .00; No. 76, .00; No. 77, .00; No. 78, .00; No. 79, .00; No. 80, .00; No. 81, .00; No. 82, .00; No. 83, .00; No. 84, .00; No. 85, .00; No. 86, .00; No. 87, .00; No. 88, .00; No. 89, .00; No. 90, .00; No. 91, .00; No. 92, .00; No. 93, .00; No. 94, .00; No. 95, .00; No. 96, .00; No. 97, .00; No. 98, .00; No. 99, .00; No. 100, .00.

CAMPAIGN DOCUMENTS, NOW IS THE TIME TO GET UP A CLUB. The Christian Cynosure, 25 North Clinton Street, CHICAGO.

MURDER OF Wm. Morgan, A League with the Devil. Dr. John L. Emery, of Racine Co., Wis.

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THE MYSTIC TIE. A League with the Devil. Contains 425 pages of Most Interesting Developments of Freemasonry. PRICE \$1.35.















Lawson for some one to love him. The facts built up a point and facting in the hands, and my men would have struggled before settling down into the silence of sleep. Masonry has the same spirit now. The natural tendency of the institution is to make men chameleon, self and grasping, utterly regardless of the rights of others. Striking down Morgan, Masonry certified to the people of the United States, that she would impair the civil-impairment of the rights of the religion of Christ who was supplanted by the idol worship of Masonry, and common school instruction by the ignorance and folly of the secret confession.

At the second evening, when the subject of treason was under discussion, a gentleman rose and said, "My son came home from Sablath's corpse, while — a Mason from Youngs' town, taken prisoner in the same fight, confined in the same place, more honest and hearty." It is amazing how Masons as a class will twist, when the people are shown that if Southern Masons fear Northern Masons, the former will be arrested, and the latter will be lengthened and justice turned away backward. Some poor Mason will talk as though it was simply impossible for any such thing to take place, but if the subject has not been explained, the same sort of an ill will use the fact that Masons rebel, pirates and cut-throats will favor Masons as an inducement to joining the lodge.

PENNSYLVANIA.

Report of the First Quarterly Meeting of the North-Eastern, Pennsylvania Association Opposed to Secret Societies.

The meeting convened on Wednesday evening, Dec. 13th, in the South Valley Baptist church, and was addressed by Elders A. P. Lee, and M. H. T. Miller, Jr. The address was a perfect success in demonstrating that Freemasonry claims to be a soul-saving religion, and that it is a religion, and a church to be respected in the corrupted sense of the word.

At 10 o'clock a. m., on the 14th, with Elder S. E. Miller in the chair, we had a brief business meeting. Meetings at 7 1/2 p. m., and after spending about 40 minutes in devout and fervent prayers had a free conference. Short and telling speeches and spicy remarks were made by Elders G. H. Harvey, S. E. Miller, J. L. Andrews, Wm. Hertzog, W. S. Simons and Messrs. Rescher, in which we joined with the rest.

Met again at half past six, evening, and after a fervent appeal to the Throne of Grace, Elder G. H. Harvey, of Williamsport, gave us an experience with secret societies, with a moving and powerful appeal to the "onlies," and to the audience generally, to examine into this subject for themselves, and to come out from their self-bound chains into the full liberty and glorious freedom of the "sons and daughters of the Almighty." His closing appeal was truly grand. The following minutes by Elder J. L. Andrews, and this by one of the same length by your correspondent. We then proceeded to raise the debt on the salary pledged by this Society to the "Blind and Deaf." After this on the principal nerve of "old Adam," the pocket-square—the amount was raised. While the day meetings were quite thin, the evening audiences were good, nearly filling the house. At the closing all Anti-Masons were notified to re-appear and a goodly preparation of the people were on their feet; then came the turn of the Secretists, and a smaller preparation of the Anti-Mason—did not rise at all.

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In the evening of the same day he gave the same address to a crowded house in an adjoining township. Here there were many Masons present.

During his whole address he held the lights in almost breathless silence. At the close, it was announced by one of the brethren that he would be gratified to hear or by whom was not yet decided. They would get some one this winter. As the audience dispersed there were sharp discussions in little groups about the building "The Masonic Temple."

The next morning it was rumored that Elder Bachelor, of the M. E. Church, to whom Bros. Ellis and Lloyd related some two and a half years ago this same neighborhood, and who would then reply to Bro. Lloyd.

IOWA.

The State-House Corner-Show—Masonry Facilitated by Two Commissioners I.

Dec. 28th, 1871. The removal of laying the cornerstone of the new state-house at Masonry was cheated for one of its coveted positions as master of ceremonies on the occasion.

THE STATE-HOUSE CORNER-SHOW—MASONRY FACILITATED BY TWO COMMISSIONERS II.

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THE STATE-HOUSE CORNER-SHOW—MASONRY FACILITATED BY TWO COMMISSIONERS XVII.

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The Christian Cynosure.

Chicago, Thursday, January 18, 1872.

PHILIP W. BLANCHARD, Editor.
C. H. KELLOGG, Associate Editor.

THE CHRISTIAN CYNOSURE is devoted to spreading the truth, and is not a general newspaper. It is published weekly, except on Sundays, and is sent to subscribers free of charge. It is published by the Christian Cynosure Association, 125 N. Dearborn Street, Chicago. Communications should be sent to the Editor, and should be accompanied by the name and address of the sender.

At his residence in Northampton, Mass., Thursday, one o'clock P. M., Jan. 14, 1872.

DEAD.
In this fall, a prince and a great man is fallen in Israel. The papers generally are noticing his death, and much more will be said of him by the American press before he takes his final stand in the temple of the past among the good men who have at one time or another aided and helped the age in which they lived.

There will be a memorial sermon preached at the Central Church in Wheaton as soon as the Chapter of his life can be gathered, and the facts at least will be published in the Cynosure.

It is so melancholy and humiliating that of all the great men of this age, not one says one word of his opposition to secret societies.

In Northampton, where he was born, he was called the "Bible King." So also the Boston Congregationalist, though professing to be hostile to secret societies, says not a word in its best obituary of Mr. Williston's stand against the great evil of the day in American institutions. We shall see if Dr. Eddy's promised obituary in that paper will do better.

"Help, Lord, for the Godly man ceaseth, the faithful fall from among them, and there is no helper."

EX-PRESIDENT FINNEY, of Oberlin, is preparing a series of articles on Free-masonry, for the Linnæus County News, to be inserted in the Cynosure.

It is an octavo of 425 pages, and is called, by Dr. Levington's title, "The History of the Great Conspiracy of Christ in the United States."

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the secret order of which they are members, to the same account we must be able to give. The Christian Cynosure which abounds in other members. Weigh the two and secrecy is condemned. Let us hear no more of 'had men' in the lodge.

LEVINGTON'S KEY TO MASONSRY.

This is the third volume of the number on the same general subject issued by the Christian Cynosure. It is a somewhat extended notice of it, which was extended by the fire that destroyed old Chicago, and we have not time now to reproduce it. But we advise all who are interested in the subject to obtain and carefully peruse 'The Key.' It demonstrates, in a most interesting, comprehensive and able manner, that the various secret orders from Tom Paine to Ku Klux are a unit, differing only as species of the same genus, or varieties of the same species. They have one origin, one tendency, and one ultimate goal.

There is in them all the same common ground of truth and falsehood, of the good and the bad in various proportions, but under such conditions as will insure the ultimate predominance of the evil. Deceit is the essence of their craft, and their secrecy is the hidden power, the prince of darkness, the real ruler of the whole realm of secretions.

If any one believes this they will enjoy the bearing and the hope set on by the author. It is a book that will be widely read. It does not do this by itself, but it is scattered to the winds by the time he has read half this book. And we will add that whoever reads the history of truth and falsehood, of the good and the bad in various proportions, but under such conditions as will insure the ultimate predominance of the evil. Deceit is the essence of their craft, and their secrecy is the hidden power, the prince of darkness, the real ruler of the whole realm of secretions.

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TAMMANY.

Read the following from the Chicago Tribune:
'It is well known to those familiar with the history of New York, that the Tammany Society, or the 'Boss' Tammany, is a political organization of the city of New York, which has for its object the promotion of the interests of the city, and the advancement of the city to the position of a great city. It is a political organization of the city of New York, which has for its object the promotion of the interests of the city, and the advancement of the city to the position of a great city.

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because their real object is essentially different from their ostensible or avowed object. Their good pretensions are the warp of which their secrecy is the woof, to form a cloak for evil that cannot endure the light. Hence we never can know the real object of a secret society, until it is brought into the open air, and its good they profess to seek is not the man business they are after. It is only a deoxy and a sham. We know it is so, and we have no reason to doubt that it is so with every other secret order. For, with almost a certainty, death will come to the light. Whenever and wherever a 'C' that has been dragged into the light, and turned inside out, it has been found to be a perfect hypocrisy. Instead of good, it develops essentially evil. 'The light that is in it is darkness.' How many more of these evil beasts of darkness must be dissected before men will understand that organized pretenses are the mask of the malign nature of the animal!

But if the projectors of the Tammany society did not intend to usurp the people's government, and appropriate their money, but meant charitable relief, would it not be clear that Tammany has become the instrument of most abominable corruption, simply because we see it adopted to such a purpose. We see in the Tammany society the same elements of corruption that we see in the Tammany society. It is a political organization of the city of New York, which has for its object the promotion of the interests of the city, and the advancement of the city to the position of a great city.

When will men open their eyes and see the elements of corruption that we see in the Tammany society. It is a political organization of the city of New York, which has for its object the promotion of the interests of the city, and the advancement of the city to the position of a great city.

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ITEMS.

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EDITORIALS OF THE CYNOSURE.

I wish to state in a few words how we are treating me. In the fall of 1861 I joined the lodge at this place, although not having a very exact opinion of Masonry. After taking the first degree I advanced and took the second (as they term it) 'sublime' (should be 'sublime') degree of Master Mason, in the fall of 1861. I received my degree three years advancing thus far, and I suppose I was not in the lodge over five times. But no matter now how often I have passed through this 'stupifying and anti-Christian' ceremonies.

Now for their treatment. In the winter of '67 God gave me to see that I was a winner. I sought and found the lodge of the Spirit of the Lord, and I received my degree three years advancing thus far, and I suppose I was not in the lodge over five times. But no matter now how often I have passed through this 'stupifying and anti-Christian' ceremonies.

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the United States. The revenue in 1870 was \$1,010,767. The American Sunday School Union families have been visited for religious conversation and prayer, and 7,051 sermons and addresses have been delivered.

ASOR EYKHOFF, head of the native Prussia for Ontario, has estimated the number of Protestant subjects of the Porte at 33,000, of whom 19,000 are connected with the American missions. As a rule, they are quiet, sober, industrious; eighty-five per cent. of them are artisans.

A recent work gives careful lists of the buildings destroyed and injured in Paris during the rule of the Commune, and estimates the losses at one hundred millions of dollars for furniture, forty millions for merchandise, making a total of one hundred and seventy-three millions of dollars. The extraordinary expenses of the French army during the late war, amounting to forty-three millions, so that the actual waste caused by the attempt to re-establish the Commune of 1793 amounts to two hundred and sixteen millions.

Spencer prepared statistics, in 1869, showing the value of property in Chicago by the great fire was \$182,000,000, while the cash value of all property, according to assessment for municipal taxation in September, 1871, was \$620,000,000, leaving a property undestroyed amounting to about \$400,000,000. The population of Chicago in November, one month after the fire, was fully equal to that of the spring of 1868. Aeging, 1868, giving the value of property and the amount of insurance companies, the stock of which is not held in Chicago, we have the grand total of \$460,000,000, which is considerably greater than the aggregate of property destroyed, and the amount of property in 1868. From these figures we deduce the fact that the great conflagration has not set the city of Chicago back more than three years.

CORRESPONDENCE.

An Interesting Experience OF A CHRISTIAN WHO LEFT THE LODGE FOUR YEARS AGO.

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think of himself as a Christian to attend ministerial courts? If he believes in a purged and shall be damned forever, he should ponder well his own course in the lodge, and remember that he has administered oaths that would sink a soul to eternal ruin.

THE FOLLOWING IS AN EXCERPT OF THE charge preferred against Bro. Middlebury, and the summons sent him by the lodge:
FORREST, Dec. 1, 1871. To the W. M. W. and Brethren of the O. A. S. A. F. and A. M. You are hereby summoned to attend a communication of this Lodge on Wednesday evening, being the 17th day of January A. D. 1872 at 7 1/2 o'clock, at the usual place of meeting, and answer to a charge preferred against you, which is herewith furnished.

Witness my hand and seal of said Lodge at Forest, this 1st day of Dec. A. D. 1871. D. H. H. FERRISS, Secretary.

A Presbyterial Minister on Free-Masonry—The Rev. Dr. Finney's Remarks on 'Masonry' Revisited.

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and uncharitable towards those differing from him in religion and politics. I do not learn that he thought he was helped to a seat in the State Legislature or to his high position in the Church by it. He says that the Masons, in his opinion, you represent cannot perform some missionary work there in that Masonry-ridden city; where had sprung there were at least fifty Masonic preachers, where all the city officers were, except one, if I am not mistaken.

I know your letter, C. A. Blanchard, would like to go to such a place, if by his time and the Society's means will allow. One friend of the cause has paid for the printing of a book of dollars against Bro. D. E. Middlebury. He can send a week or more there preaching the unsearchable riches of Christ as against the works of darkness, and he would be a great blessing to the cause. He would be a great blessing to the cause. He would be a great blessing to the cause.

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cent society, in all central and western New York at least. On visiting that country in 1870, I found Masonry was reviving. I was a few weeks in the country from which Masonry was almost unknown, so we saw several that knew him personally, and every one said he was a fine, intelligent man, and none seemed to have any doubt about his being murdered by Masons for revealing their secret.

ONE MAN told me that a man was killed in a lodge in the same way that which Morgan was abducted, reported in the Christian Cynosure, when Rev. Dr. McLaren spoke in the Syracuse Convention, as being carried from the lodge-room in 1864 with his neck broken. He said he had a son going into the mercantile business and thought he must join the Masons to succeed, and his son said they were tossing him on a blanket, and one let him go and he fell. I was mentioning this circumstance, and the body of the house of the Christian Cynosure, and a picture of this Mr. Johnson's son, and said he threatened to shoot some of the Masons for killing his father. She said she had always heard that he fell off a platform, and she said she had seen him on an acquaintance of mine, who was a Masonic lecturer, and enquired if he knew him or not. He said he did. I asked him how it was; and from his usual frankness I understood to be a regular member of the lodge, and he had given me more than he used to say of our business what she owners did with their slaves.

I suppose he thought it none of our business what he did with his slaves, but he had given me more than he used to say of our business what she owners did with their slaves.

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The Prayer of Friends.

Something is wrong to prefer than the world's dream. Whence do we look for the fountain for our night and day? For what is more better than sleep or peace? This means a life within the truth.

For so the whole world would be free from pollution that is the fruit of sin.

The Test of Fidelity.

It is the truth which is essential in every age which tests our fidelity. It is to explain we are called, not merely to profess. If I profess, with the loudest voice and clearest exposition, every part of the truth of God except precisely that little point which the world and the devil are at that time attacking, I am not confessing Christ, however loudly I may be profounding Christology. Where the latter gives the loyalty of the soldier is proved, and to be steady all the battle-field of life, is more right and degree to him, he thinks of that point. It seems to me also that practically the contest in every age of conflict ranges constantly around the person of one faithful, God-fearing man, who to follow loyalty is ready to die.

In the first Judaising assault on the early church, that was St. Paul. In the second Greek attack, that was Athanasius—Athanasius' great mission. In our days, in our land, I believe it is Luther, and to try Luther would be for me, who learned the truth from his lips, to deny Christ. Luther, I believe is the man whom God has given to his church in Germany in this age. Luther, therefore I will follow, not in perfect compliance, but as God appointed leader. Men can never be nestled in great religious contests; and, if because of the little wrong in the right cause, we are to have a good man, we arise to take the aid of right, we are, by that very act, identifying the side of wrong—Scholasticity, Catholicism, etc.

They also Serve Who Only Stand and Wait.

Heretofore, the sort of service that is best upon you by God without any just reason. It is God calling upon you to do his business by ripening in quiet all your powers for some higher sphere of activity which is about to be opened to you. The best way of coming when you shall be called again to the front of the battle. Let that solemn thought of dead yet kindling experience fill the cup of your life with the intense work of development, and you will make you ready and prepared when your name is called. The eighteen years at Nazareth, what was their result? A few years of action, but of action uneventful, intense, manly, and so on. A word, not any deed, which did not tell upon the universe forever—Mary, John, A. B. C.

CHRISTIANITY.

CHRISTIANITY, 6:10-20.—What know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have received of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your Spirit, which are God's.

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The Kitchen Tab.

The Chinese have a sort of mystical duty which they call their kitchen God.

By their household divinity, but his chief exercise of power is in the kitchen.

Their worship though gross and false, extends throughout the whole house.

Just where is all other places, in the home or in the world, God and his help are needed. He is looked for and sought.

The kitchen, instead of being the scene of Christ triumphs, is of the life of a process of turning, veneration and strife.

As an amuseur dish in the kitchen sends its fingers through all the house, so the mysticism spirit pervades the whole of the kitchen.

PROFESSOR HENRY says that the observations of the Smithsonian Institution, which extend over a period of several years, have so far failed to confirm the popular belief that the removal of the forests and the cultivation of the soil tend to diminish the amount of rainfall.

North Carolina Kuch-Kus, Outlets.

The following particulars in relation to the Ku-Klux Klan in North Carolina are condensed from a letter to the Washington Chronicle.

Deputy Marshal Capt. J. G. Hester has reached Raleigh from Newington, with several prisoners arrested for murder, and with some of the parades of the Ku-Klux Klan.

It is reported that the Ku-Klux Klan in North Carolina is now in the height of its activity, and that it has already taken the life of several persons.

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erment and the friends of anger, jealousy, and covetousness, my enemies. I fear to think the chief in all his conditional orders, and all the orders which may issue by the president of this society.

one there only in a process of growth formation on the part of the rock. And this will be thought by many to prevent any such possibility as we have presented of the Supremacy of the fossil of finished rocks.

(1.) None of the fossils, particularly those of the more primitive rocks, may be the *causa efficiens* from the power of a pre-formation. The Divine Word gives us reason to believe, that when "the earth and the works that are therein shall be burned up," (Gen. 1:10.) this renovated globe shall be put to new uses of higher utility than the present one.

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CREATION AS A SUPERNATURAL WORK.

BY REV. S. S. GOULDING.

The substance of this essay, was delivered by appointment as a Library Address, on the second evening of the course of Lectures on the subject, by request of the authorities.

VII. Rock Formations and Fossils.

If now it be conceded that God created, *passive* things, then it follows that he may in some way have created the solid rocks, as well as plants and creatures.

For our part, if geologists had given greater freedom from untold details, and even finally discover something resembling a human form in some impossible position, or in some impossible position, or in some impossible position.

The only considerable objection that can be offered to our view, must be in the language of Professor Hitecock, "concerning the question of rocks, which is the possibility of such an event is admitted, but the probability is denied."

True it is, that present examples of now-abandoned formations, do not appear by second causes. But does it follow that these same second causes always operated in the way of them? Even in the days when "God spoke and it was done?"

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Most of all, pray for the success of the Cynosure in its work for Christ.

OR

FREEMASONRY,

Light on Freemasonry,

A League with the Devil.

BY ELDER D. BERNARD.

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AN INQUIRY

INTO

Freemasonry











thing should be done at once to awaken a deeper interest among the people upon this question, we have taken the steps necessary, and invited a public meeting at Kane's Hall, in Legation, January 16th, 1872, at 7 o'clock P. M., for the purpose of effecting an organization as an auxiliary to the 'National Association of Christian Deacons'...

CORRESPONDENCE.

A Frank, New England.

The report of a newly formed Episcopal Church writes to a member of the National Christian Association Deacons of the Society, as follows: Dear Sir: Perhaps the liberty I take of addressing you, will my wife knows you as a member of the church, and Bro. Chas. Gale informs me that you are an opposer of Freemasonry...

Wm. Leuty, S. L. Smith, J. P. Rogers, James McConnell, Timothy Hudson, D. M. Reynolds, E. Leete, C. G. Van Hook, A. S. Fisher, Charles Woodruff, A. Humphreys, Thomas Crawford, A. McConnell, M. D. King, D. R. Hathaway, Hawley Peck, Wm. W. Hays, W. D. Peck, Wm. D. Hays.

On the 20th of January we received word—Meeting here last evening a grand success. Brethren all in good heart.

AT WOLF LAKE.

Writing of the work at this place, Bro. Stoddard says: Our meetings at Wolf Lake were a grand success. The minister took himself very useful by giving notice of the meeting at his several appointments and warning the people to keep away. The worth of man shall praise God.

My brother I attended an Odd-fellow's funeral and heard the heartless and Christless prayers and services of the order read by a professed minister of Jesus. The minister who preached was not an O. F., but gloried in it, and frequently referred to the 'Grand Lodge above.' 'Grand Lodge in Heaven,' 'the great Grand Lodge across the myrtle line' etc.

It was a wasteful of the sacred and profane, and finally reminded me of what Father Underwood, of Palo, said of a sermon preached by his minister. The Rev. Royal Arch 'told bald and bald' (apparently) 'took nothing.' Passing down the aisle and passing at the head of Father Underwood's pew, he remarked, 'Father Underwood, that was a hard sermon to preach.' 'Yes,' was the laconic response, 'that it was harder one to hear.' So thought it of my brother's sermon yesterday.

It was a hard sermon for a Christian man to preach to hear.

John Lovington Attacked in Indianapolis—The Only Masonic Argument.

HARTSVILLE, Ind., Jan. 15, 1872.

Editor Christian Cycloper: One of the most outrageous circumstances transpired in this place on the night of the 11th inst., we have ever been called upon to chronicle.

Rev. John Lovington, of Brighton, Mich., had been invited by the U. S. B. to give a series of lectures on the subject of secret societies, more particularly Masonry. Brother Lovington arrived on the 16th, and commenced the evening lectures at 7 1/2 o'clock, showing in a very able and logical manner, the origin and workings of the Blue Lodge; also the horrible oaths and ceremonies by which they are bound together.

Evening passed off quietly, and to the satisfaction of all save the Masons, until the close of the lecture. But as Bro. Lovington was proceeding in his homing he was set upon by some villainous cowardly Masons without doubt, and engaged in the most horrible manner. The next day the supposed villains were arrested and brought before one Esq. Modler, a Mason, and of course acquitted. Notwithstanding this outrage, Bro. Lovington was undaunted, and finished up his course of lectures with great effect. Several Masons in the vicinity, who seemed to possess the same impudence of spirit as the U. S. B. attended regularly, and when their license attempted to withdraw the deplorable thrall undaunted, but were finally compelled to hang their heads in shame and disgrace, and went away in confusion.

A complaint in legal form was made, and the rioters were taken into custody, and were committed to the jail. A complaint (one of which was profane discourse) were positively proved, yet all the prisoners were discharged, under the pressure of Masonic influence. The position was a surely the most degrading, rather boldly his hideous head. Let the Church take the alarm before the nation is 'Morgonized.' Anti-Masonic power is culminating in Clinton and St. Lawrence counties, N. Y.

J. J. ENMES.

January 18th, 1872.

Trials of an Anti-Mason in Virginia.

SPOTTSYLVANIA, C. H., Va.

Editor Christian Cycloper: I have the honor to acknowledge the receipt of the several numbers of your paper, and will listen to or read them at my house if you are present; but dare not take them home; for dare not the leading men are all or nearly all secret society men. They have tried to keep me tongue-tied, and because I would not be still, they are trying to ruin me. (Further that) 'I will take notice as far as Freeman's "concern" is concerned that once we \$1,212, the friend one a Freeman, told a grand lie, one of those that had got their property safe from me, and did not mean to say anything. But warden under it, I was told that he says "Every thing shall work together for good with those that love life. O I do love with all my heart, and intend to read with all my truth while life lasts, and then hope to meet you and all Christians to heaven."'

ESTER MARY.

Political Protest.

Freemasonry shall not "plough with my beaver" any more. No, not even to avert the calamity of a double or treble Masonic Catechism administered in the hot time, they say. That is, Anti-Masons have a political identity. Can we ever make headway politically if we put a true man into the hands of Masons, will, on the plain democracy, plough with our beaver till the "crack of doom" if we will let them. And how long can real republicanism endure in a government where the Chief Magistrate is an avowed Mason?

Quarterly Meeting Broken up by Riotous Masons.

Editor of the Cycloper.

At a Quarterly Meeting held in Ellensburg, charge, Christian Episcopate, December 18, 1871, a great mob was present. By putting Methods of said charge by certain persons claiming to be members of a Christian church. During the public services, Freemasonry was alluded to in the most indecent manner, and the illegal proceedings by some of the same denomination (Methodist Episcopal) with swinging of fists, stamping of feet, and loud exclamations, "I will fight for my church as long as I live."

ones and incommensurate with the true principles of republican government. It is necessary, and it is a public measure for the restoration of the good old system of apprenticeship, in order to rear a generation of men who will may be enabled to learn trades thoroughly, so as to compete successfully with foreign nations. This is very reasonable, and meets a practical want. It is in a present found extremely difficult to find places for young men wishing to learn trades, principally on account of the opposition of journeymen."

But praise the Lord for the avert and precious promises in his sacred word, which will where he says "Every thing shall work together for good with those that love life. O I do love with all my heart, and intend to read with all my truth while life lasts, and then hope to meet you and all Christians to heaven."

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I took the third degree of Masonry in 1832; following closely the Order of my spiritual father, and published privately soon after, and in 1837 I published in a newspaper my renunciation of Masonry, with my reasons therefor. Persecution followed. The cause of my Bishop closed my life within a year, but, as you say, my duty has been made clearer. I am now a stranger witness against "arrogant and strange doctors," and do something to show to the world that the "lambs in the midst of the wolves" are not to be despised. I am now in communication with Christian Anti-Masons who will confer a great favor upon

Your fellow-servant in Christ.

A. W.

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The administration of communion services was interrupted. The preacher in charge called for order and quiet in several places, but could not get attention, and amid such scenes of confusion was compelled to sing the Doxology and pronounce the benediction.

A complaint in legal form was made, and the rioters were taken into custody, and were committed to the jail. A complaint (one of which was profane discourse) were positively proved, yet all the prisoners were discharged, under the pressure of Masonic influence. The position was a surely the most degrading, rather boldly his hideous head. Let the Church take the alarm before the nation is 'Morgonized.' Anti-Masonic power is culminating in Clinton and St. Lawrence counties, N. Y.

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The administration of communion services was interrupted. The preacher in charge called for order and quiet in several places, but could not get attention, and amid such scenes of confusion was compelled to sing the Doxology and pronounce the benediction.

A complaint in legal form was made, and the rioters were taken into custody, and were committed to the jail. A complaint (one of which was profane discourse) were positively proved, yet all the prisoners were discharged, under the pressure of Masonic influence. The position was a surely the most degrading, rather boldly his hideous head. Let the Church take the alarm before the nation is 'Morgonized.' Anti-Masonic power is culminating in Clinton and St. Lawrence counties, N. Y.

J. J. ENMES.

January 18th, 1872.

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SPOTTSYLVANIA, C. H., Va.

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MARKET REPORTS.

Table with columns for various commodities like Wheat, Corn, Flour, etc., and their prices.

New York Market.

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LETTER NOTICE.

Rev. S. Smith, of Chicago (Ill.) Juno, wishes to state to the friends in this State three important things to be done to secure his success.

TO THE SICK!

DR. WALSH, of Professor in the Boston Medical College, has discovered a new and powerful medicine for the relief of the following diseases: RHEUMATISM, SCROFULA, DYSPEPSIA, LIVER COMPLAINT, BRUISES, ASTHMA, PILES, NEURALGIA, Consumption, Dropsy, Scurvy, Headache, Female Diseases, Kidney Diseases, Pain in the Back, Rheumatism, Gout, etc.

Portrait of Elder Bernard, with Light on Masonry and Apostasy.

Correspondents of BLD. DAVID BERNARD will please address him at the following address: No. 20, N. Y. Those sending him, with their name and post office, will receive a copy of the "LIGHT ON MASONRY AND ODD-FELLOWSHIP" of Freemasonry to the degree of Odd-Fellowship, all proved in the work, and other interesting communications, 50 copies. Those sending him, will receive "THE APOSTASY" of Freemasonry, a full and complete exposure of Freemasonry, its rites, its principles and promises of twenty-five years ago, 100 pages. BERNARD'S LIFE, a full and complete exposure of Freemasonry, its rites, its principles and promises of twenty-five years ago, 100 pages. BERNARD'S LIFE, a full and complete exposure of Freemasonry, its rites, its principles and promises of twenty-five years ago, 100 pages.

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"An Inquiry into Freemasonry," Price 10 cts. in paper covers only. The Inquiry and Light on Freemasonry, by Elder J. C. Stearns, with a Chapter on Freemasonry, bound together, 608 pages, Price \$1.00. Also published, A REVIEW OF TWO MASONIC ADDRESSES, 72 pages, Price 10 cts. Sent by mail, free of postage on the receipt of the price. Address the author, CLINTON, ONTARIO CO., N. Y.

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By Pres. Finney. OF DEERLIN, OHIO. This is a great work, by a truly great and good man. Price \$1.00. This is a great work, by a truly great and good man. Price \$1.00.

PHENIX Insurance Company.

BROOKLYN, N. Y. Cash Assets, Nov. 1, 1871, over \$1,000,000. Losses Paid in 18 years, \$700,000. The Phenix Company paid \$50,000 to Chicago policy holders, and was the first Company to pay a loss in the great fire.

R. S. CRITCHEL, Agent.

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Don't Crowd. Don't crowd, or you will be crowded. For you see we are crowded...

From the children who could be trained into useful men and women. Mind, like matter, could only be moulded to shape which it was yet plastic.

Greenland families who lived on Savage Point from 1721 to 1736, are now overfloored by every tide. In one locality, the ruins of old Greenland houses are as clear as in London.

gives his neighbor drink," and means that the curse of God rests on the man or man who furnishes to others what will make them drunk.

both pushed into the poor house or the Potter's Field. I say we should expect all this. I am sure, expect it. Run-drunkers expect it. They expect it. They expect it.

Don't crowd the good from out your heart. By forbidding all that's bad, but after every virtuous man. The best that may be had. The best that may be had.

He who aims at nothing, hits. No soldier, statesman or philosopher ever won a reputation worth winning, that was not won from the people.

THE JEW WHO TOLD THAT IF THEY WOULD give God they should prosper both in mind and abroad; that their lands should be fruitful, and their enemies should run before them as the leaves before the blasts of cold November; that in city and country, on the mountains and in the valleys, they should be blessed.

great reduction in the cost of steam power. A mill being used at the Atlantic City, is now doing the work of ten.

WEEKLY EDITION, \$2.00 per year. Six Months, \$1.00. FORTNIGHTLY EDITION, \$1.00 per year. Six Months, 60 cents.

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TO AGENTS AND FRIENDS: As the mailing list was destroyed by the recent fire, your assistance is needed to replace it.

LEVINGTON'S Greatest Work. Levington's Key to Masonry. Kindred SECRET COMBINATIONS.

The Old Lady at Prayer. The Capitol building at Washington, during the Congressional recess, was very still. One day, a slow, feeble step was heard coming up the stairs by the gossiping door-keeper.

A man cannot be a faithful minister until he preaches Christ for Christ's sake. Here is one of the Josh Billings wise sayings put into good English.

of course it is impossible for us to know at this time how our era shall be named when a thousand times the great has witnessed our century, and it is not at all impossible that it should be called the Age of Soft Names for Hard Things.

When a fearful curse is pronounced on a man or set of men, the mind at once asks for a reason. There are men everywhere who say that traffic in liquor is legal and respectable; that one man has as much right to sell liquor as his neighbor has to sell flour.

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continued as before the fire, and mailed to subscribers as fast as their names are obtained.

Kindred SECRET COMBINATIONS. This remarkable Book Contains 425 pages of Most ASTONISHING DEVELOPMENTS OF FREEMASONRY.

"Please, may I see it?" "Well, you may get in a moment." They went on talking, and forgot the old lady for a good while. Suddenly she said:

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"I don't see her." "No, I don't." "Go in and see if you can find her." The man came back saying: "It's curious, but I can't see her anywhere."

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When a fearful curse is pronounced on a man or set of men, the mind at once asks for a reason. There are men everywhere who say that traffic in liquor is legal and respectable; that one man has as much right to sell liquor as his neighbor has to sell flour.

As the mailing list was destroyed by the recent fire, your assistance is needed to replace it. Can you not spare an hour or even a day, to look up subscribers and send in their names.

continued as before the fire, and mailed to subscribers as fast as their names are obtained.

Kindred SECRET COMBINATIONS. This remarkable Book Contains 425 pages of Most ASTONISHING DEVELOPMENTS OF FREEMASONRY.

Dr. Holland on Reform. Among the popular lecturers of the day is G. H. Holland, better known as "Timothy Fitchom."

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EDITORIAL CORRESPONDENCE.

Our number, Feb. 10, 1872. I am in a beautiful...

DR. SPAULDING has just been buried here...

The phylloxy is literally and appropriately correct...

It is now in contemplation to hold the State Convention...

There is an increased attendance of students of above one hundred...

There is now no enthusiasm for the men who have accidentally led...

A Church "Set on an Hill." The pastor of the West Church...

There are certain facts connected with the interesting story which heighten my appreciation...

There is a beautiful illustration of the "light and darkness"...

"John Livingston Attacked In Indiana." The communication under this head published a few weeks since...

RECORDED. The following letters from Bro. Livingston and Feb. 15, 1872...

RECORDED. The following letters from Bro. Livingston and Feb. 15, 1872...

HARTVILLE, Ind., Feb. 8, 1872. Editors of Christian Cynosure.

In your issue of the 25th January appeared a communication from Hartsville, Ind., headed "John Livingston's...

He delivered (while here) three lectures in the "College Chapel," which he stumped up the generation of vipers...

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Short Questions. 1st. When the Custom-house officers of New Orleans lately collected together...

2d. Where a Republican administration is so much opposed to the extraordinary Masonic clap-net...

3d. Secret societies are like parasites; they increase in proportion to the unhealthiness of the community...

4th. Which is worst, to shake the limbs with truth, or the conscience with a renewed call?

5th. If Masonry should be reformed upon the country as its national religion, what kind of characters will our men naturally become...

6th. What one ever dream that the one high-toned South Carolina could, under the double operation of Masonry and slavery...

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9th. What one ever dream that the one high-toned South Carolina could, under the double operation of Masonry and slavery...

MARKET REPORTS. The following are the prices of the principal commodities...

New York Market. Flour, Wheat, Corn, Pork, Lard, Sugar, Coffee, Tea, Oil, Soap, etc.

Portrait of Elder Bignard with Light on Masonry and Appendix.

ONE FAITHFUL WITNESS. Moseley, at Ferris Court, N. Y.

THE CHRISTIAN REPUBLIC. Published at Cambridge, Mass., and sent for sale to all parts of the world...

ESTABLISHED 1858. B. W. MONTYRE, Publisher, Retailer, Wholesale Dealer in all kinds of Stationery...

THE SICK! DR. WALKER, Professor in the Eclectic Medical College of N. Y., can be consulted personally...

THE BROKEN SEAL OR Personal Reminiscences of Morgan Abbotson and Murder, by Samuel D. Greene.

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Anti-Masonic Books FOR SALE AT THE CYNOSURE OFFICE. Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No. 1. No. 2. No. 3. No. 4. No. 5. No. 6. No. 7. No. 8. No. 9. No. 10. No. 11. No. 12. No. 13. No. 14. No. 15. No. 16. No. 17. No. 18. No. 19. No. 20. No. 21. No. 22. No. 23. No. 24. No. 25. No. 26. No. 27. No. 28. No. 29. No. 30. No. 31. No. 32. No. 33. No. 34. No. 35. No. 36. No. 37. No. 38. No. 39. No. 40. No. 41. No. 42. No. 43. No. 44. No. 45. No. 46. No. 47. No. 48. No. 49. No. 50. No. 51. No. 52. No. 53. No. 54. No. 55. No. 56. No. 57. No. 58. No. 59. No. 60. No. 61. No. 62. No. 63. No. 64. No. 65. No. 66. No. 67. No. 68. No. 69. No. 70. No. 71. No. 72. No. 73. No. 74. No. 75. No. 76. No. 77. No. 78. No. 79. No. 80. No. 81. No. 82. No. 83. No. 84. No. 85. No. 86. No. 87. No. 88. No. 89. No. 90. No. 91. No. 92. No. 93. No. 94. No. 95. No. 96. No. 97. No. 98. No. 99. No. 100.

Mackey's Masonic Ritualist; MONITORIAL INSTRUCTION BOOK. By ALBERT O. MACKAY. Past Grand High Priest of the Grand Grand Grand Priests of the United States, Knights of the Kadosh and Peloton, Prince of Mercy, Etc., Etc. Price \$1.25.

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VOL. I.

CHICAGO, THURSDAY, FEBRUARY 29, 1872.

No. 20.

The Christian Cynosure. WEEKLY AND FOREIGNLY. 25 N. Clinton St., Chicago.

Terms published in advance. Weekly edit... 10¢ per year... 25¢ per copy...

From the N. Y. Independent. Christianity and Freemasonry.

BY J. BLANCHARD. President of William College.

The First Church of Christ at Wheaton, Illinois, in a full and harmonious meeting for the revision of its manual, adopted lately the following "Apostasy." With a single negative reply.

Being fully persuaded that secret oath-bound associations are in their nature and with the objects of their design, therefore, heretofore, as heretofore, Freemasons desiring to unite with this church are expected to renounce and abstain totally from the practice of Freemasonry; and the principle of this renunciation is to be applied to other similar organizations.

This is a simple, explicit statement of our belief, reduced to practice. The Independent states the difference between Masonry and Christianity.

It does not even claim to be American, but sends its messengers and missionaries around the globe, and is as busy strengthening its secret empire as Prussia before the late war with France.

Now, whether Freemasonry is, in its nature, a trade or a knave's trick, like all other trades, it covers its designs with titles and bombast, to disarm the apprehensions of the wise and catch the fancy of the frivolous.

Thus we hold as to the first solemn question on which Christians can differ—namely, secret oaths, that labor must precede exaltation. If you hold, with us, that a Christian brother repeats and reaffirms his Masonic oath, by implication, every time he meets the lodge under their folding, as you maintain, you are bound to do so.

It would seem that the only possible question on which Christians can differ is not secret oaths, but the expediency of secret orders in a "freeing" society, an evil fraught with danger, and such danger as to warrant and justify the means and measures put in requisition for the removal of such organizations.

When this new-born soul has passed beyond the self-sufficiency and master's degree, Mackey says, "It is the symbol on the threshold of this new Masonic life in darkness, helplessness, and ignorance." (Man, p. 20).

is tolerated the worse. It is a national disease, which will lead us in a national death. It will place our nation in the hands of Christ on a level with the churches of Mexico or Asia Minor; and the Independent should hail our endeavors.

Let us glance briefly at the dimensions and nature of this evil. It is a world-wide mania, which has its seat in the bosom of man. It is a world-wide mania, which has its seat in the bosom of man. It is a world-wide mania, which has its seat in the bosom of man.

It has organized and trained in what it calls "work" bands of all-abled men, excluding women, youth, and old age, much beyond the highest number we had in the field during our time with slavery.

It has collected sums of money for our people (in the words of Wm. H. Sewall to the people of New York, before the fall of the lodge) in his day.

From the skulking holes where they then hid, without answering or attempting to answer the objections then made to it, but treating the facts and arguments by which it fell as if they were persecution, as is the wont of Jesuits and all false religions, it lifts itself up boldly, returns haughtily to its old ways of allurement, laying out the corners, and attempting to lay down, of state capitals, mingling itself with the national diplomacy, and sifting indignantly into our pulpits, our jury-boxes, and wherever our hopes as a people center.

It has done all this without abating one whit from its pretensions or nature, one so hateful to Americans, but rather increasing the grandeur of its "lordly titles," the intensity and boldness of its depictions, and covering its stands most directly opposed to popular government, democratic simplicity, and the Christian religion.

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denies man by nature as "what most dignified with the only vice God" has, he says: "This [the master's] degree is a type of the communion of God with a God." (Siciles's Ahimian Reason, p. 188).

Now, if the above notions are genuine (and they are easily tested by turning to the books), there is precisely as much propriety in receiving "Christians" to Christian fellowship as Freemasons.

Freemasonry packs church members into layers, each upper degree being sworn to by those from all below.

Among the frequenters of the Bismarck tavern was a lawyer by the name of Curran. During the lifetime of the father he had become warmly attached to the family, and particularly to two members of it—the eldest daughter, twelve years of age, and this pretty promisee, Eliza William, aged seven.

When it is reflected that Congress, no longer ago than 1844, chartered the Masonic Hall Association of the District of Columbia, thus giving entire control to all the secret societies of the country, this step, in opposition to secret societies may well be regarded as a great gain to the cause of the Cynosure.

It is not to think that an American Congress has ever been so weak as to give a public, legal recognition to secret societies, that which no greater enemies of the Republic exist, but let us remember that Congress begins with its fatal error, and is striving to prevent the infinite ill consequence to which it leads.

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administration of our country, and to which the author still appended an elegant epistle apologizing for its impertinence. This production young Edwards displayed to the family; and he extolled in unmeasured terms the eloquence and purity of the author.

How can Congress favor secret societies, and Presidents and Vice-presidents lay corners-stones of Post-offices with Masonic rites, under the influence of the love of her and sacred olive-wood mallets, and the law be executed against Moses at one and the same time?

James Parton has narrated some of the leading incidents in the life of William Wirt, the Masonic candidate for the Presidency in 1832. It is but a partial sketch from which the following is taken.

He was twenty years of age. A friend informed him that he had been admitted to a lawyer in Culpeper county, Virginia, and he hastened to see it, carrying with him, as he used to say, his whole library; which consisted of his law books, a volume of Don Quixote, and a volume of Triumphant Shandy. Having no case himself, young Wirt shares in a small case that belonged to a friend of his, who was also his first enemy.

Among the frequenters of the Bismarck tavern was a lawyer by the name of Curran. During the lifetime of the father he had become warmly attached to the family, and particularly to two members of it—the eldest daughter, twelve years of age, and this pretty promisee, Eliza William, aged seven.

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we strengthen our organization? It is a question which every paper, but especially this, will give quite another thing.

Here is the best plan we can think of: Let there be a general superintendent for each State, and a general agent for each county, resident at or near the county seat, and his duty to appoint one or two agents in each township; whose duty it shall be to take the name of every voter and of every young man who is 18 years of age.

Persons to carry this out can mainly be found who will work gratuitously. The work falls on the towns agent, and he need not lose one day in the town to accomplish well his work, unless it might be in the cities or larger towns, and here he could get others to assist him.

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A Tribute to Hamblott.

Dr. Francis Lieber says: "If greatness consists partly in doing and producing much with means which, in the hands of others, would have been insufficient, then Hamblott possessed that constituent of greatness; if greatness means power and ingenuities to concentrate the gifts and talents of many upon one point, to inspire them with sympathy and enthusiasm for the same end, and to make them gladly contribute toward it, then he was great; if it is great to see from earliest manhood the man end of one's individual life, and steadily to pursue it to the very end with the highest gifts of nature, then he was great; if it is great to greatness to soar high, indeed, in the one selected sphere, but to be trivial or purple in none—on the contrary, to retain a vivid sympathy with all that is noble, beautiful, and just, then he was great; if it is a characteristic of greatness to be original and strike out new paths—indeed, even to prophetic anticipations—but to refuse to be a mere follower, to be a leader, if greatness requires marked individuality, which yet takes up all the main threads that give distinctness to the times we live in—if inventive and enterprising imagination, and a genius which is scattered, and grandly simplifying and uniting the details, rears a temple, is a concomitant of greatness, his mind and soul possessed it."—Earl of Beaconsfield.

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The Christian Cynosure.

Chicago, Thursday, February 29, 1872.

Pres. J. BLANCHARD, Editor.

Rev. I. A. HARRIS, Associate Editor.

M. L. KILGUS, Office Editor.

KU-KLUX COMMITTEE—TWO OATHS IN ONE.

The Chicago Tribune's dispatch gives the reports, majority and minority, on the Southern outrages. The majority say:

"The evidence is equally decisive that redress cannot be obtained against those who commit crimes in disguise and the reasons assigned, are such that identification is difficult, almost impossible, that when this is attempted, the persons charged are not only unable to come in and release the culprit by their own hands, but are liable to be injured, either upon the witness stand or in the streets, and that the witnesses, inspired by their acts, as well as the public sentiment in their favor, in many instances, PARALYZES THE ARM OF THE LAW."

One would think that this grave presentation of facts by a most important committee in Congress, would open men's eyes to the patent fact, that no free country can long remain such with two or more sorts of oaths in the consciences of its people. But it will not. Possibly, in that very committee, certainly through the press, there are men who have sworn under every devilish contrivance to inspire terror and bring out obedience, to have their throats cut if they disobey the orders or mandates of the body. To send such men to arrest the Ku-Klux and shield innocent, young men is to send members of the Tammany Ring to arrest and punish "Wells." It is to send men to stop the Ku-Klux, who are indeed so bad, that, if so, it will work to establish justice and secure order, but because they are thieves of a rival ring.

Some American mark the words of this committee: "The oaths of the order come in and release the culprit by perjury, either upon the witness stand or in the jury-box."

Perjury to what! The State! But that witness come into court before to shield their comrades; and as in the Batavia Lodge, deliberating on the murder of Morgan, when they take a second oath in our courts, they can "swear one way or well as another without perjury."

Now will any rational human being point out any difference in the moral causes at work in these Ku-Klux, and the other groups? No! They are one class in a Georgia or the Carolina, and the other in Illinois or Michigan; but perjury does not stop at State lines. The shirkers of Vanderpool county shielded the members of their Masonic oaths, through the whole Federal Congress has been on his track.

Now our Methodist, Baptist and Congregational pulpits, churches and courts, are filled, more or less, with men who can swear false without perjury just as well as the Ku-Klux. And Anti-masons, good, easy souls, lie to, support, and recognize them as our brethren in the same way. Their wives, sons and daughters, draw the just and rational inference from our conduct, that "Masonry can't be so bad or such men would not belong to it." Anti-Masonry "isn't so" that men's oaths are binding and not blasphemous. And if so, then these Ku-Klux are right in obeying the first and more terrible oath, and despoiling the second and less terrible. But the second oath is impossible. And while American Christianians sneer at Freemasonry by taking it to its pulpits, councils, and communion-tables, it sanctifies and supports the oaths which are the very life and soul of the Ku-Klux. And if that oaths is a binding oath, and not itself blasphemous and perjury, then, God save the country; those Ku-Klux are no more perjured than Orant and Caldwell. Any mortal man with two oaths in his conscience!

The oath, like God, is one. There is no truth in polytheism, because there is no deity in polytheism. The man who has two oaths, has two gods, and two moral systems based on them. But two moral systems are as impossible as two material universes. Truth, like the universe, is infinite, and cannot be divided into two infinite parts, and cannot displace the other in order and exist, and the second infinite must therefore be a pretender and a falsehood.

Freemasonry, like polytheism, cannot be "true" and "false" at the same time. It is a "perjury as the arm of the civil power," in Illinois as in Georgia when that civil power crosses its purpose or comes in its way. Will our people awake while

popular government remains a possibility.

CREATING SATAN.

"The Independent" (quoted in the Cynosure Feb. 16,) is mistaken in thinking that Orant Secretary and his associates are the only ones who exchanged grips with the Virginia railroad landholder to get a letter for a dying soldier; he did it to get "a good job and a good work order" for himself. These are his own words. A New York letter refers to the Illinois Congregationalist, when "The Massachusetts 2nd" was at Charleston, Virginia. The lodge and its Grand Master, the devil, did not help United Union soldiers in our late war, but hid them and made rings of their houses for the fingers of their lady-loves. The Independent's memory is certainly at fault.

But that danger is that multi-tudes will think that this is enough; and they will have us rest where the religion and politics of the country rested when the lodges feigned dead under the Morgan disquisitions. Send me that paper, especially against the dead, idolatrous orders. But they were left in the communion of the churches, and they to-day control the churches, Dressmaking may be spoken and prayed for, but it is not to be put to rest, and it stands so to treat the lodge, Freemasonry was also left in the Legislature, and it controls the government as well as its purposes extend. We must expel it from the Church and State.

Read with care the method used by the good Josiah (2 Kings, 23rd chap.) to exterminate those same idolaters in his day.

He first had his people to make a covenant to practice only such rites as to bring bad. He then commanded to God Bala's vessels out of God's temple, burned them in the fields, and sorted of their ashes. He then put all the priests to the sword, out of the precincts of the temple. He brought out the priests from the high places (lodges) in the rural districts, and allowed them to eat the unleavened bread, but not to minister. God declared that, if he broke and casiered every Masonic precept. Even the royal additions to the ritual of God which Solomon had set up he defiled. He burnt in pieces the images, he cut down the groves, and filled their places with the bones of men. (v. 14) This was thorough work, and nothing less will answer our purpose. The human hand is the same, its curse is the same, its power is the same. God send us the zeal and ardor of the good Josiah. J. B. Yours ever,

"Can he be pardoned, And yet the offence continue?"

"CHRISTIANIZING THE CONSTITUTION."

"Calling a State 'Christian,' and putting religious tests in its constitution, does not always change the character of either rules or people."

But omitting God and the oath, and Christ from the Constitution, does ultimately change both rulers and people. Compare England with infidel France. The latter is a more profane and less Christianly with the pagan "myriades," the difference between them being that Christ was recognized by the former and omitted by the latter.

But what is the result of the Independent? Ask if those who would put Christ into our national preamble, hope to convert the nation by it, but pay his old hat in the window, not to let it fly high, but to let it cover the eyes of the true God recognized in the constitution, not hoping to make men Christians by it, but to save ourselves and children from coming heathens. When the Constitution is put into Congress, and we wish to free exercise of Religion, "I wish to know, What Religion? Does our President at his inauguration," swear "by God, or God in Christ, true and living God! Or in the national oath meaningless, and so blasphemous! Is the Mormon Don't be to free to swear, because assassination is his religion?"

Our carnal editor says that we wish the nation to "take off its hat to the Almighty." Precisely! Because this editor will "take off his hat" to Satan, on some pretense or other, if not to the Devil, he will take it off to any lying God, like a mad brute, without fear or hope. Some "lyric" notions, some philosophic fogs, some habit worship, dropping the names of "God" and "Christ" before the numerous and ungodly; some gateway of error, leading to despair, will beckon and win, and win his entrance. Or, some haunted house with audible but invisible footfalls, and groans, and shrieks, whose familiar spirits hold revel; some thing supernatural will seize on him, and that something will be his God.

Now we wish children to be raised up and standing into a religion, of inventing their God; lest they worship the devil by mistake. And since no man or men has or have the right to take any property, or to take their lives, unless by a higher than human permission, if "The powers that be are ordained of God," we wish the Constitution to tell us fairly and squarely, what God-hual or Christ!

EDITORIAL CORRESPONDENCE.

FROM FORT, 30, 1872.

I met in our prayer-meeting here, a brave and precious brother, whose name and activities are in all the Union. He is a member of the American children in the Sabbath-school, and spoke with him about lectures in this city would give five dollars for such course as he might desire. "He thought of a candidate come to join our (Mission) Church, I question him on the subject, and insist that Freemasons and Odd-fellows, when Christians at all, are not to be admitted as members. The lodge is certainly a sort of opposition religion to that of Christ."

This is encouraging, and shows that the leaves of truth is working in the lump. But the danger is that multi-tudes will think that this is enough; and they will have us rest where the religion and politics of the country rested when the lodges feigned dead under the Morgan disquisitions. Send me that paper, especially against the dead, idolatrous orders. But they were left in the communion of the churches, and they to-day control the churches, Dressmaking may be spoken and prayed for, but it is not to be put to rest, and it stands so to treat the lodge, Freemasonry was also left in the Legislature, and it controls the government as well as its purposes extend. We must expel it from the Church and State.

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But omitting God and the oath, and Christ from the Constitution, does ultimately change both rulers and people. Compare England with infidel France. The latter is a more profane and less Christianly with the pagan "myriades," the difference between them being that Christ was recognized by the former and omitted by the latter.

But what is the result of the Independent? Ask if those who would put Christ into our national preamble, hope to convert the nation by it, but pay his old hat in the window, not to let it fly high, but to let it cover the eyes of the true God recognized in the constitution, not hoping to make men Christians by it, but to save ourselves and children from coming heathens. When the Constitution is put into Congress, and we wish to free exercise of Religion, "I wish to know, What Religion? Does our President at his inauguration," swear "by God, or God in Christ, true and living God! Or in the national oath meaningless, and so blasphemous! Is the Mormon Don't be to free to swear, because assassination is his religion?"

Our carnal editor says that we wish the nation to "take off its hat to the Almighty." Precisely! Because this editor will "take off his hat" to Satan, on some pretense or other, if not to the Devil, he will take it off to any lying God, like a mad brute, without fear or hope. Some "lyric" notions, some philosophic fogs, some habit worship, dropping the names of "God" and "Christ" before the numerous and ungodly; some gateway of error, leading to despair, will beckon and win, and win his entrance. Or, some haunted house with audible but invisible footfalls, and groans, and shrieks, whose familiar spirits hold revel; some thing supernatural will seize on him, and that something will be his God.

Now we wish children to be raised up and standing into a religion, of inventing their God; lest they worship the devil by mistake. And since no man or men has or have the right to take any property, or to take their lives, unless by a higher than human permission, if "The powers that be are ordained of God," we wish the Constitution to tell us fairly and squarely, what God-hual or Christ!

under the control of the "trades unions," which only allow an average of one apprentice to eight journeymen in any shop under their control.

The fact that this generation are precisely excluded from all opportunity to learn mechanical trades, and that they are to be employed as menial labor, no matter how much they desire it. They cannot all become professional clerks, or lawyers, or ministers. The multitude are left in the streets without food, except such precarious employment as can be found. The old adage is pretty nearly correct, that "an idle brain is the devil's workshop." It is not at all strange that boys should be found arraigned as offenders in our criminal courts. Has not the only chance an American born boy has to learn a trade is by getting into the pens of a few skilled mechanics and artisans, and then to be trained in the workshops of Europe.

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NEWS OF OUR WORK.

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Chicago, Thursday, March 14, 1872.

Prof. J. BLANCHARD, Editor.
REV. HENRY ARNOLD, Editor.
W. H. KELLOGG, Office Editor.

The Christian Cyclopaedia is devoted to...
The Cyclopaedia is published weekly...

SPECIAL NOTICE.

To Secretaries of Associations, auxiliary to the National Association of Christian Workers...
The Secretary may save the fruits for his report at the next annual meeting in May 10th, in Oberlin.

THE COMMO ANNIVERSARY.

As this meeting has been a trifle tardy in its annunciation, preparations for it do not brook further delay. If we are to meet, we had better meet now.

The editor of the Toledo Inquirer, a professed infidel, who was present and addressed the meeting on the 10th inst. (in his paper) the learning, character, and candor of his opponent, and warns his abject tributary that for their liberties are in danger.

THE RELIGIOUS AMENDMENT.

A great convention (some two hundred delegates) is now in session at Oberlin, Ohio, under the auspices of the National Association of Christian Workers.

But this past an Oberlin writer who strongly dissented from us, thinking the Masonic knights who were the first of the Council quite harmless creatures, almost ready to quit the lodge and take the Cyclopaedia.

The dear and venerable Prof. Finney, who seemed almost Moses with his unbroken vision, and natural force unabated, laid aside by sickness.

Now, if the writer means, by many opinions seem to be, that recognizing the same in our Constitution regenerate nobles, it is at least a very weak and unchristianlike.

THE NEW TEMPERANCE LAW.

This law consists of ten sections. Sec. 1. Requires a penal bond of three thousand dollars of the licensee...

IS UNIVERSALISM EVANGELICAL?

The Independent answers this question in the affirmative by long and labored efforts. The Advance demurs and appeals, not to the Bible, but to argument.

In geological tables clash, and its contents tables conflict. Now if it should turn out that the men were inspired and not the book...

Sec. 8. Makes the owner of ground or building fully liable for damages, faults, costs, etc. Sec. 9. Gives ministry and clergy the right the position are to be enforced, and by whom.

THE SUNDAY-SCHOOL INVESTIGATION.

It is painful to read the Republican party demonstrations and insinuations against the Senators. President Grant, who has been so unfortunate as to be suspected and accused of a great desire to enrich himself by speculation, or speculation at least, dependent upon the sale of his goods.

AN INQUIRY—WHO WILL ANSWER?

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The following resolution was adopted... I think to C. A. Blanchard for the noble work he has performed in our midst...

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Kingston; such as Knights, Brethren, &c. That Freemasonry is a shelter for every grade of vice and crime...

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this city. His discourse was listened to with great interest by the present...

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CHRISTIAN CYNOSURE A Religious Family Journal, DEVOTED TO REFORM IN CHURCH AND STATE. Opposition to Secret Societies the Prominent Object.

THE CHRISTIAN CYNOSURE is a most popular religious journal, especially designed for the householders of to-day. It advocates truth to God, through our Lord Jesus Christ, and freedom from all enslaving alliances imposed by men.

THE CYNOSURE expresses in a thorough manner the fearful evils arising from Freemasonry and the most secret occult societies.

The Paper for the Times. Societies who do not out of their own free will and their religion... Masonic Murder. By Rev. J. B. Bann, of Pleasant Hill, Va.

Club Rates Weekly Cynosure. CLUBS OF FIVE, \$1.00. CLUBS OF TWELVE, \$2.00. One Or Two Copies Free.

Four Dollars WORTH OF BOOKS, PAMPHLETS, OR TRACTS. AGENTS DESIRING CASH PREMIUMS, will please address the publishers, EZRA A. COOK & CO.

Anti-Masonic Books FOR SALE AT THE CYNOSURE OFFICE. We now have on hand Price The Broken Seal, \$1.00. Bernard's Light on Masonry, 2.00.

Making Two Editions. Club Rates Fortnightly Cynosure. CLUBS OF FIVE, \$1.00. CLUBS OF TWELVE, \$2.00. THREE COPIES FREE.

NOW IS THE TIME TO GET UP A CLUB. Address THE CHRISTIAN CYNOSURE, 25 North Clinton Street, CHICAGO.

TO THE SICK! AN INFALLIBLE A Remedy from Dr. Walsh's Compound. RHEUMATISM, SCROFULA, DYSPEPSIA, LIVER COMPLAINT, DROPSY, ASTHMA, PILES, NEURALGIA, Antimonic Lectures.

Antimonic Lectures. Consumption, Coughing, Sick Headache, Female Diseases, Kidney Diseases, Pains in the Back, Dropsy, Puffing of the Heart, &c.

ILLINOIS.

Permanently published cull, a Convention opposed to secret societies held its first meeting in the U. P. Church in Vicks, Merion County, Ill., on Tuesday, March 5th, at 10 o'clock A. M.

Organized by calling Rev. W. S. McClannahan, U. P., to the chair, and Rev. C. M. Frickson, secretary.

Addressing exercises. Permanent organization, elected for one year, Rev. W. S. McClannahan, President; Wm. C. Graham, Sec'y & Treasurer; J. C. Frickson, Cor. Sec'y.

Constitution is reported by committee, and adopted by unanimous voice of a full house is as follows: PREAMBLE.

Whereas, personal liberty, liberty of speech and of the press are secured to every citizen of this Republic, by the Constitution and laws of the United States, and

Whereas, the widest range of religious liberty also is protected by the laws of this government; and

Therefore, we believe that the very existence of secret clubs, with signs, crests and passwords known only to the club, open and otherwise, is sufficient evidence in itself of some individual, or

On motion, resolved that a copy of the proceedings of this Convention be sent to the Aledo Record—the Democratic Banner—the Linx County (Iowa) Press, and the Christian Cynosure, with the request that they be published.

On motion, resolved that when this Association adjourns that it adjourn to be held at Aledo, on the first Tuesday of Feb. 1872, at 10 o'clock A. M. in Aledo.

On motion and nomination, Rev. Milton Smith was elected delegate, and W. S. McClannahan alternate to the contemplated Convention to be held at Aledo, Ill., in June next.

On motion, a collection was taken up to defray defunct expenses; amount asked, and raised at first effort, was \$10.

On motion, adjourned, by singing the "Gospel"—"Prise God from whom all blessings flow, &c." Benediction by Rev. Milton Smith.

Wm. M. Frickson, Sec. O.H.O. Debate at Nashville, Tenn.

Editor of the Cynosure: We had a debate in this place some two weeks ago on the following question:—

Resolved, That Freemasonry and other secret societies are now found installed in high positions in our country, both in Church and State, claiming for themselves the right to possess and to be obeyed by religion, and fidelity to our country's laws; and

Whereas, all such secret societies suppress, and expressly prohibit the free press of speech, and the rights of their members, and deny investigation to the inquiring public; and

Whereas, the genius of American institutions invites and protects the most public exposure of every grade of imposture, and is fundamental to the general welfare of the people; therefore,

Resolved: 1st, That Freemasonry and other secret societies demand an immediate denunciation at the hands of the American people.

2nd, "Bernard's Light on Freemasonry and Odd Fellowship," and Finney's "Letters on Freemasonry" are worthy of a higher and more extensive circulation than they now enjoy.

3d, That the unwary, concurrent harmony, in testimony concerning Freemasonry, and the names of its members, Charles G. Finney, and a multitude of others from all parts of our country, and at different times, is itself, an evidence of the truthfulness of these revelations to every candid inquirer.

4th, That the obligations and penalties imposed by Freemasonry upon its members, may justly and fairly be taken as the index to the high position which they hold in the estimation of the world.

5th, That the great liberty attached to freedom of speech, as the first degree, to the exposure of all crime under duress and treason, as in the third degree, and even to the exposure of all crime and treason (all crimes) as in the seventh degree, is proof positive of the criminal nature of Freemasonry against the laws of God and any good government.

6th, That Freemasonry is paganistic; its rites are pagan rites, hence cannot be tolerated by any Christian Church without degrading Christ.

7th, That Freemasonry is opposed to the rights of the citizen as secured by the Constitution of these United States of America; proven by its long list of titled nobility, proclaimed by and

the extra-judicial; if so, shall be permitted to inquire into the nature of such acts, so far as it affects the party whose witness he is. In all such cases, it shall be the duty of the presiding officer to give to each juror the right to inquire into the nature of such acts, so far as it affects the party whose witness he is.

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3d, That the unwary, concurrent harmony, in



























stream of falsehood and slander, or rather streams thereof, will flow from this as called for, and will be sent to him wherever he goes, unless he should go to heaven, where, thank God, it can never come. The result is such faithful men are driven from places to places, and persons of rank and name take their places in the place of destruction goes on under Macon's rule. And strange to say, multitudes of church members who are not Masons, will view all this in silence, and never submit or lift their voices to speak, it will be to offer the poor excuse, "we are afraid of dividing the church," or, "it may be, they will counsel the faithful pastor to let Masonry or Freemasonry be what it will pay. O shame, shame!"

**The Christian Cyclopaedia.**

Chicago, Thursday, March 28, 1872.

Prof. J. BLANCHARD, Editor.  
Rev. J. A. HART, Associate Editor.  
W. L. KELLOGG, Office Editor.

The Christian Cyclopaedia is devoted to the publication of original and selected articles on the subjects of religion, science, literature, and general history. It is published weekly, except on Sundays and public holidays. The subscription price is \$1.00 per annum in advance. Single copies are sold at 10 cents. The office is at No. 24 North Union street, Chicago, Ill. The proprietor is Wm. L. Kellogg, Office Editor.

**THE FOURTH ANNIVERSARY**

of the National Association of Christians Opposed to Secret Societies will meet at Oberlin, Ohio, May 21st, 1872.

Preliminary meeting, 2 o'clock P. M. By order of the Executive Committee.

J. BLANCHARD, Chairman.

**SPECIAL NOTICE.**

TO THE MEMBERS OF THE ASSOCIATION, AUXILIARY TO THE NATIONAL ASSOCIATION OF CHRISTIANS OPPOSED TO SECRET SOCIETIES, WHOSE NAMES ARE ON THE ROLL.

The Executive Committee of the National Association of Christians Opposed to Secret Societies, have the honor to inform you that the annual meeting of the Association will be held at Oberlin, Ohio, on the 21st of May, 1872. The preliminary meeting will be held at Chicago, Ill., on the 28th of March, 1872, at 2 o'clock P. M.

**The Convention at Normal.**

I have sent packages of "calls" for the Normal Convention to many subscribers for our paper; will those who receive them, kindly distribute them to every friend who may be interested, with a request for insertion. 2nd. One to every minister and church officer so far as possible. 3rd. One to every one interested in the downfall of error and the triumph of truth.

Let us have a great rally at Normal, May 7th and 8th. It will cost less to let Masonry than it does to feed with the souls of men.

Very respectfully,  
J. A. BLANCHARD.

25 N. Clinton St., Chicago, Ill.

**New Harassment Elections.**

The "Amalgamation" and "Labor Reform" papers are not on fundamental political truth, the fact that they polled, in the State of New Hampshire, but 338 and 391 votes respectively does not make them contemptible, but sublime narrow. They are not their principles will prevail. The importance of the federal does not depend upon the size of the corpse; nor does the election on the number of the voters. The papers give the following:

"The election in New Hampshire has gone Republican by a small majority. One hundred and seventy-four votes gave Stearns 5,239, Weston 2,813, Blackmer (Temperance) 338, Cooper (L. R.) 391. The Legislature will be composed of 100 members, 105; Labor Reform, 4; Temperance, 1."

**THE CHRISTIAN CYCLOPEDIA.**

It seems to be one of these papers seeking "union" by uniting the various sects and denominations as they now are.

We have seen cats, rats, mice, rabbits, "Amalgamation" snakes, owls and birds hawked, all in the same car, "United Brotherhood," "The Happy Family," but the creatures were all kept grudging and dumbish. Such are all unions for the sake of union. The sects have not joined, but they are all united in a system which endorses the principles of the "United Brotherhood," which thus misstates our requiring Christians to cease fighting and swearing in the following:

"Opposition to secret societies is an unchristian and defiant form. The National Anti-secret Society, just organized, does not have in its ranks any who are expelled when known to have joined a secret society."

**The New Democratic party, the Chicago Daily News,**

while it "does not claim to be the special organ of Judge Davis," vindicates and praises him. It is the "Chicago Daily News," which would certainly make a very stupid one. Witness the following from the *Christian Radical*, which thus misstates our requiring Christians to cease fighting and swearing in the following:

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We have seen cats, rats, mice, rabbits, "Amalgamation" snakes, owls and birds hawked, all in the same car, "United Brotherhood," "The Happy Family," but the creatures were all kept grudging and dumbish. Such are all unions for the sake of union. The sects have not joined, but they are all united in a system which endorses the principles of the "United Brotherhood," which thus misstates our requiring Christians to cease fighting and swearing in the following:

"Opposition to secret societies is an unchristian and defiant form. The National Anti-secret Society, just organized, does not have in its ranks any who are expelled when known to have joined a secret society."

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**THE CHRISTIAN CYCLOPEDIA.**

Chicago, Thursday, March 28, 1872.

**SHALL WE NOMINATE AT OBERLIN!**

The arguments against nominating likely to be most influential. We will not poll but a small vote and shall appear ridiculous, and that we shall endanger the ascendancy of the Republican party.

But whoever wishes to build up anything, involving a change in public sentiment, must expect ridicule at first. If you ask a man, or a world of men to act against his or their present opinions, you seem to them absurd.

It is not only the "old" but the "new" of all ages, Christ himself; and in later days, Washington, or later still, the abolitionists—all had to run the gauntlet through ridicule to preservation, and through persecution to success. The world, satisfied with its present opinions, practices and truths naturally thinks those folks who differ with it, and strong in numbers and in merits asks: "What do you people have to say? The sole question is: Is there an issue presented by the movement against secret societies which demands the revolution of American society, in order to its salvation? And will it be worth the while to fight out the issue, or will the other party be Old Dr. Lyman Beecher used to say to his pupils who were abolitionists, "You are right in principle, but wrong in degree. You are scratching the feet of men whom you wish to get off the sight of slavery."

But Dr. Beecher was mistaken. If slavery was a "war," as the event showed, it covered the entire face. At that very time, when I was speaking of the "old" and "new" of all ages, I controlled every election from President of the United States to pastor of a village pulpit. Dr. Leonard Woods, of Andover, told me, his pupil, that I lectured against slavery. I could get to the "old" and "new" of all ages, I lectured as the free church in Lowell; and so saying, he told me the truth.

It is today so with secret societies. There is no snick-shop with a door "knocked down," and "Labor Reform" will get secret influence enough to nominate, to prevent the election of a candidate who should be understood to pray for the removal of the lodge system, and to work in the lodge. His lodge is working right by the side of every school-house, church, court-house, and state house in the United States.

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VOL. I.

CHICAGO, THURSDAY, APRIL 11, 1872.

The Christian Cynosure.

It is not so much the story for the people to read, as the story for the people to read, as the story for the people to read...

American citizens, what means the secrecy of Freemasonry? What mean these oaths and penalties? What mean this enormous outlay of money?

Man? But may not the story of God have been given him to be enjoyed to the privileges of the Church? Even so, Why then indict the death penalty?

The International. A little over seven years ago, the birth of the International Association of Workmen occurred, and since that time it has grown constantly in influence and numbers.

shared itself equally, demanded political and economical equalization of classes and sexes, together with common ownership of land, and all instruments of labor and capital.

Freemasonry Forty Years Ago. (Giddins' Narrative. (Continued.) On the morning of the 23d I saw...

very much alarmed, and a number of them were killed, and the Fort was captured into the hands of the traitors.

A Lesson from the History of France.

France was once a republic. Napoleon Bonaparte was elected president. Secularism led the way to collect the sanctimonious and aspiring among him.

State Religion a Distinct and Separate Religion. FROM AN ADDRESS DELIVERED BY DR. A. A. COOK, AT THE CHURCH OF THE GAY'S CHURCH, PITTSBURGH, PA., FEBRUARY 20, 1872.

Delegations are being sent from this country to Europe to consult with their crowned heads and lords under pretence of taking higher degrees.

The power and influence of the International has increased largely within a year or two, and few have seen the rate of its strength and activity.

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The people thus crippled and oppressed organized themselves into secret orders and clans of every shade and hue, and were self protection, and to carry out their purposes and interests, which could not be done in the open.

If the Bible is to be acknowledged standard of national law, who is to be judge as to its true meaning? Has not one man as good a right as another?

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American citizens, can you not see in this the seed of your own destruction? Can you not already see the shadow cast before you?

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The political press of this country is under the heel of the Bonaparte of Freemasonry. Any thing written in its columns, is either a lie, or a grossly distorted truth.

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EXPERIENCE MEETING.

[The following article, though long, is of so interesting a character, that it is passed unnoted. It will be especially so to all who may have read the editorial last summer in which the Baptist Masonic revival here mentioned was first brought to notice. When we read the first and second of these articles, we were struck by the rules in a church connected to Christ, setting up and putting down at will, shall not Christians be on guard against this enemy?—E.]

A Support to Masonry will be Considered One of God's Children.

Editor of the Cynosure: I will give you my experience with the best spoken of in Revelation, having seven heads and ten horns, or more particularly with one of the heads of the beast, which was wounded and afterward recovered from its deadly wound. The name of that beast is *Freemasonry* and it was wounded in Morgan's time, but since has been healed of its deadly wound; and the name of that man is *John Morgan*. I have met this beast in his power and glory in the Baptist church of Barrington, Ill. It has been asked me demanded of me to glorify in the church, and when I refused to do it he turns upon me and says, "You ought to die to stain my name and night, and to stain my name and character, and drive me from the Sabbath-school of the church; and is assisted by those professing to be the followers of the Saviour."

I have lived in Barrington for twenty-four years, and have formed many acquaintances that are dear to me. Among these are a large number of young men with whom I have been and another I have associated in the Sabbath-school and Bible class. For two years past I have temporarily resided in the county adjoining, and have been engaged in the study of my old class come to me and water should be their teacher again. I declined doing so, for at this time the Baptist church had preaching for them a Mr. A. Alfred, generally called "Alfred." He is a man high up in the degrees of that institution, and uses some of the facilities God is giving him to advance his kingdom, in aiding the power of this beast.

I do not want to hear him preach, neither could I contribute for his support; for I do not believe that an outboard, secret organization is well pleasing in the sight of God, and his who professes the religion of Jesus and adheres to such an institution is a dangerous teacher. If I come in contact of a Bible class religion and Masonry would meet, and there would be a great deal of money used to take the class, and finally consented to do so, if there was no objection. At this time the young and old people were in one class and Alfred was their teacher. He used to go to hear him preach, and then voted for teacher of the young people. I was chosen without a dissenting voice. I took the class and did my best to teach them God's truth. Our numbers increased, and my interest was manifest among them to learn the truth.

But few Sabbaths had passed before I heard that Alfred said I ought not to be in the Bible class, and that he was passing and thought I would say nothing about it. It came again and again, so I thought I would ask him and so have direct. I met him one morning on my way to Chicago, and told him what I had said. I asked him if he had said so. He said he had. I asked him why I was said to be a teacher. If there was anything in my conduct as a Christian, or had I taught wrong doctrine, or did I speak disrespectfully of him or others. He answered, "No."

"What then is it that dissuades me from being a teacher?" He answered, "It is not that I would not come to hear him preach, or contribute for the support of the gospel. I said to him, 'Then you object to me, but I cannot be a teacher of a non-Christian organization, and I do not want to have a discussion, but simply because I do not come to hear you preach, and contribute to your support; or, in other words, I do not approve of your Masonic work.'"

He answered, "Yes." I then asked him who the church felt about it. He said it was the *general wish of the church* that I should resign my claim to be a teacher. I said to him, "Very well, sir, I will do it." The next Sabbath I tendered my resignation of the class, and stated the contents of I had said to him, and Alfred as the reason for resigning. Then I told the church members present that I was guilty of an offense that disqualified me for teacher of

Bible-class, I was guilty of an offense to be dealt with by the church. I asked them to appoint a time then to do this, and they followed me, and I passed unnoted. It will be especially so to all who may have read the editorial last summer in which the Baptist Masonic revival here mentioned was first brought to notice. When we read the first and second of these articles, we were struck by the rules in a church connected to Christ, setting up and putting down at will, shall not Christians be on guard against this enemy?—E.]

Editor of the Cynosure: I will give you my experience with the best spoken of in Revelation, having seven heads and ten horns, or more particularly with one of the heads of the beast, which was wounded and afterward recovered from its deadly wound. The name of that beast is *Freemasonry* and it was wounded in Morgan's time, but since has been healed of its deadly wound; and the name of that man is *John Morgan*. I have met this beast in his power and glory in the Baptist church of Barrington, Ill. It has been asked me demanded of me to glorify in the church, and when I refused to do it he turns upon me and says, "You ought to die to stain my name and night, and to stain my name and character, and drive me from the Sabbath-school of the church; and is assisted by those professing to be the followers of the Saviour."

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VOL. I.

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PROSELYTISM.

A COLLEGE ORATION, DELIVERED AT THE ALEXANDER EXHIBITION OF FREEMANSHIP COMPOSITIONS IN AMERICAN COLLEGE.

BY GEORGE T. WARDMAN.

The tiny Masonic hall planted in Boston, in 1733 became a giant city. A century later, blotted by the lightning of Morgan's disclosures, its mysterious foliage was withered, and its stunted forth to the world standing in many a haughty...

While its past history and power for evil demand sane analysis, fearlessness the press, and the pulpit is presently ignorant of its progress.

It is not that it is not corrupt as it was, what guarantee have we that, when, in the course of time, the same principles shall have inevitably produced the same effects, it will again remain in the legislative domain, from the lodge room, and drag our citizens to death? If, when every public man or measure is scrutinized by the people, we dread associated mind and capital, if, then, rage...

To what purpose are high Masons like Aaron Burr, Jefferson Davis, and Andrew Johnson indicted? And yet, the failure to convict them will always encourage treason. To break down the barrier of legal restraint and fear of punishment is to let the assassin's hand be light the torch of anarchy.

Constantly affirmed that "most of his dupes were Masons." A Western brother of "the earnest" of Mason's own summons the order to his relief.

Masonry, according to the Boston Journal, organized the Cuban insurrection. The French revolution was planned in Parisian lodge rooms. But, of France, last year convoked of Arbery in Congress, publicly sought the Boston Advertiser, according to the Boston Advertiser, according to the Boston Advertiser...

From the President of the New York State Association. Dear Bro. Blanchard: When I opened the Cynosure of the 29th March, and saw the heading, MR. CARPENTER FOR THE PRESIDENT...

MR. CARPENTER FOR THE PRESIDENT. I confess to a momentary feeling of surprise; but after I had thought the matter over for awhile—living over again my acquaintance with him, our meeting in the Executive Committee—the good sense, sound judgment, and practical wisdom so characteristic of him, which he manifested in our councils, together with his open-hearted, unselfish toward every good cause, I was led to say, "Why not! And the more I think of it, the more I feel that the man or men who set this ball in motion, 'has done a good thing.'"

MR. CARPENTER FOR THE PRESIDENT. I have thought much on this subject, since it has been broached in the columns of the Cynosure. I have read attentively the articles for and against. Those against the movement seem to have this as the great objection—that such a movement would be a rebuke to the Masons of the world.

It was not a human foe that said "Be ye not called Masters," but this necessary order abundantly in Masters, Grand Masters and Sublime Kings!

the name of Christ from its public prayers, filled in foreign countries with fear, the hearty faith of others, and the lover of all that tends to make man wiser and better.

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NEWS OF OUR WORK.

NEW YORK.

Report of the Convention of Niagara County at Lockport, N. Y.

In response to a call of many of the citizens of Niagara county, a Convention was held in the city of Lockport, April 12, 1872, at 10 o'clock A. M. The meeting was called to order by Rev. E. W. Adams, who, in a few excellent remarks, stated the object of the meeting, and the encouragement to those, who we trust God, who is always the defender of the right. A hymn was sung, and prayer offered by Rev. Wm. Jackson, of Alliance.

The Convention then organized by the election of Rev. D. B. Douglas, President; Truman Corlies was chosen Secretary; Rev. Geo. W. Coleman, Assistant Secretary.

The following committees were ordered: viz: one on Finance, one on Address, and one on Constitution; the permanent and ad hoc committees referred to the President.

Rev. A. F. Hawley was chosen Vice-president of the Convention.

At this point, Mr. Geo. Clark, of Buffalo, was called on for a song which he prefaced with a few remarks.

The President reported the names of the following persons on the address committee: Finance—F. G. Sibley, D. Nye, Thos. Allen.

Constitution—J. W. Albany, H. Harrington, E. Sibley. Address—C. A. Blanchard, O. S. Chapman, E. F. Marvin.

The Committees on Constitution and Address were granted leave of absence for consultation.

While the Committees were out, opportunity was great for remarks. Several spoke; among others, one who has recently renounced Masonry. He stated, among other things, that the initiation rites of the first three degrees, as shown in Germany, are identical with those of the same name as those practiced in Somerset Lodge, No. 639, in this county, as witnessed by himself.

By request, F. J. Sibley was excused from the Committee on Finance, and Peter D. Miller appointed in his place.

The Committee on Constitution reported; report accepted.

The Constitution, as adopted, was read, and presented for adoption, item by item. After a few amendments, it was adopted [as appears in another place].

The Convention then adjourned to meet at 2 o'clock P. M.

After the committee read a number of short addresses were made upon singing. Prayer by Rev. Mr. Sibley. Roll called and minutes of previous session read and approved.

Moved and carried that a committee of five be appointed to report names of persons for permanent organization, the President to designate such committee.

By request, Mr. Clark again favored attending with a song.

The President reported the following names for Committee on Permanent Organization: J. W. Albany, Lockport; Dwight Nye, Newfane; John P. Evans, Lockport; U. R. Heaton, Fredonia; Emulus Sayre, Wilson.

On motion, Rev. D. B. Douglas was added to the committee. Thomas E. Arnold, of Porter, was also added to the Committee on Address.

Moved that Article 2d of the Constitution be reconsidered; motion lost.

The Committee on Permanent Organization reported, and the report was accepted and adopted.

The following are the names as reported: President—Rev. D. B. Douglas. Vice-presidents—General W. Brown; Rev. E. F. Marvin; Rev. W. A. Albany; Porter; John M. Royall; John McNeil; Lewiston; C. P. Sibley; Harland; John Smith; Canby; Myron Olin; Somerset; E. Arnold; Fredonia; H. Heaton; Newfane; Peter D. Miller; Wheatfield; Wilson; Emulus Sayre; Niagara; Secretary—Truman Corlies. Treasurer—Dwight Nye.

and its kindred associations, and for the organization of town Anti-masonic Associations, auxiliary to this County association.

Resolved, That the town Associations be advised to establish town circulating libraries in their several towns, that light be rendered to secret societies may be shed upon all minds in the county.

The following article was added to the Constitution: The Grand Lodge of Free Masonry, by its Constitution may be amended or enlarged at any regular meeting of the Association by a vote of two thirds of the members present.

The Committee on Address reported, and the report was accepted and adopted.

It was moved and carried that the address be forwarded as follows: The Christian Cyclops, of Chicago; the American Wesleyan, of Syracuse; the Free Methodist, of Dayton, O.; the Christian Herald, of New York; the Religious Telegraph, of Aurora, Ill.

It was moved and carried that the proceedings of this Convention be presented to the county paper for publication.

The Committee on Finance reported; the expenses were provided for.

It was moved and carried that the next annual meeting of this Association be held in the city of Lockport.

Rev. Charles Gray gave lecture "A Hundred Years Hence," Rev. D. B. Douglas pronounced the benediction, and the Convention adjourned.

Resolved, That the following resolutions be presented to the county paper for publication: The Committee on Finance reported; the expenses were provided for.

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Article 1. Provides that the society shall be called the Kane County Association of Anti-Secret Societies, and shall be known as the National Christian Association.

Article 2. Declares the object of the association to be opposition to Freemasonry, and to the secret societies, and to the remaining articles provide for officers and members, all persons having the right to join.

Mr. Chapman withdrew his name from nomination because he belonged to Cook county.

Deacon Towse was nominated for President and elected.

Mr. Towse was substituted in place of Deacon Towse, as amended, were then adopted, and the meeting adjourned.

From J. P. Stoddard—Interesting Work in Indiana and Ohio—A Practical Demonstration of the Dogmatism of Masonry.

The Committee on Resolutions presented the following: A proper regard for the opinions of kindred, and Mason in particular, makes it eminently proper that we give our reasons for opposing secret societies we do this the more cheerfully because we feel strong in the power of truth.

It was moved and carried that the address be forwarded as follows: The Christian Cyclops, of Chicago; the American Wesleyan, of Syracuse; the Free Methodist, of Dayton, O.; the Christian Herald, of New York; the Religious Telegraph, of Aurora, Ill.

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striking out the words "and illusive" at the close, "It is but a natural inference to be drawn from the evidence," was amended by substituting "relief" for "benevolence." The second resolution was adopted. The fourth and fifth resolutions were amended, and the sixth, the words "we incense" were stricken out and "endanger" inserted, and in the seventh, the word "debauch" was changed to "deemed."

The resolutions, as amended, were then adopted, and the meeting adjourned.

From J. P. Stoddard—Interesting Work in Indiana and Ohio—A Practical Demonstration of the Dogmatism of Masonry.

The Committee on Resolutions presented the following: A proper regard for the opinions of kindred, and Mason in particular, makes it eminently proper that we give our reasons for opposing secret societies we do this the more cheerfully because we feel strong in the power of truth.

It was moved and carried that the address be forwarded as follows: The Christian Cyclops, of Chicago; the American Wesleyan, of Syracuse; the Free Methodist, of Dayton, O.; the Christian Herald, of New York; the Religious Telegraph, of Aurora, Ill.

It was moved and carried that the proceedings of this Convention be presented to the county paper for publication.

The Committee on Finance reported; the expenses were provided for.

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MARKET REPORTS.

Table with columns for various commodities like Corn, Wheat, Flour, etc., and their market prices.

NEW YORK MARKET.

Table with columns for various commodities like Flour, Sugar, etc., and their market prices.

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Blended in the town of Santa, Michigan Co., Illinois, containing 140 acres, 20 acres of good young timber, a good brick house, etc.

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Duty.

No one or twice in our rough and tumble life... Duty is the only thing that is worth doing...

An Accident.

Christina, my dear young girl, you are called to do what is right for you... An accident has befallen you...

Thorns.

Every one has a thorn sticking him. The housekeeper finds it in unfaithful domestics, or an inmate who keeps things uncleaned...

How Whittier First Became Known.

How William Lloyd Garrison came to find out, forty years ago... Whittier was a poet, and his poetry was published in the Liberator...

Days Without Night.

The following is from an interesting letter by Dr. Baird, a European traveler... He describes his journey to Stockholm...

God's Sufferance.

"Fear not I will help thee." Fear not! If there was an act of theodolite... God's sufferance is his patience...

What Kind of Remembrance?

Sitting, my friend, by the evening fireside, sitting in your easy chair, or rest, and looking at the warm light on the rosy face of your little boy...

Reliance in the essence of faith.

Reliance in the essence of faith, Christ is the object, the word of God is the ground, and the promise is the proof...

person in the street. The Swedes in the cities are not very industrious, or crafty probably to the extent.

Married by Degrees.

Men and women, and especially young people, do not know that it is a very serious and complicated matter... Married by degrees, from acquaintance to love...

Freemasonry Early Years Ago.

Views of F. D. Colton on Freemasonry. (From the Anti-Masonic Herald, April, 1852.)... Freemasonry is a system of brotherly love...

Attendants upon Lodges sometimes lead to habits which are inimical to the prosperity and happiness of the members and their families.

Attendants upon lodges sometimes lead to habits which are inimical to the prosperity and happiness of the members and their families... They neglect their families and their duties...

Gift of the Holy Spirit.

It was the custom of the Roman Emperors, at their triumphal entrance, to cast new coin among the multitudes... The gift of the Holy Spirit is a divine grace...

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News of our Work

The Oberlin Anniversary -- Opening Session.
Special Telegram to Christian Cynosure.
OBERLIN, O., May 21, 1872.
President Fairchild welcomed the Convention. Vice-president Livingston, Chairman. Five hundred present. Secretary Hart's report was read. Health was Taylor, Walker and Stratton spoke to-night. H. L. Kailous.

INDIANA.
Lectures at Xenia--A Candidate Wanted at Oberlin.

Xenia, Ind., May 15, 1872.
Editor of the Cynosure:
I drop you a few lines, after some time waiting to hear from others in this way. Rev. J. F. Stoddard was here; preached in the United Brethren Church, Sabbath, April 7th, in the afternoon and at night, to attentive audiences. On Monday night, he showed the dangerous character of these obligations in a free government. Several Masons and Odd-fellows were present. The seed is taking root. The influence against these "back-boned organizations" is gaining. I know of several men here who will not vote for "hood-winked" or "cable-towed" men for any office. We believe, with you, Finney and many others here, that this "Mission to a dangerous man in public office," that the safety of the Church of Christ and republican institutions depend upon the vigilance of anti- Masons and non-Masons alike, to guide for guidance. Hope that the Convention at Oberlin may give us the opening program, with a "candidate."

Yours for the work,
J. M. DANAS.

NEW YORK.
The Chautauque County Association-- Delegates to Oberlin.

RATONSON, N. Y., May 13, 1872.
Editor of the Cynosure:
The annual meeting of the Chautauque County Association Opposed to Secret Societies, held at Ratonson on the 7th and 8th of this month, was a great success. The Baptist meeting house was engaged to hold the Convention in, had a certain "High Priest" of the congregation, a pastor, one of the best workers in the county, who are two pastors in the village, who are also worshippers at the shrine of Masonry, said to the little minister of the Baptist Church, "If you have the meeting in your church, the harmony will be destroyed, and your proper course is to countermand the order, and shut them out, as we do, from our houses."

Now these High Priests did not give a very big thing after all, my friends procured a hall that cost only \$20, and then there the ten ministers, of nearly as many denominations, had a good chance to fire red hot shafts at the High Priest. They were all united in their denunciation of the clergy of the U. S. who had fault because they were so roughly handled. Brother Beard was threatened with instant death; but in still alive to denounce the High Priest, and to give thanks to God for his deliverance! Two resolutions were passed, one withdrawing our support from Masonic ministers, and the other from support to Masons for office. Delegates to Oberlin: Elder David Bernard, Rev. C. D. Brooks, J. E. Nessel and George Anderson.

Personal Testimonies.
OBERLIN AT THE RAIL COUNTY CONVENTION, OBERLIN, ILL., MAY 31.
While committees were preparing reports the Convention was thrown open for social song and prayer and personal testimony, and throughout those most delightful exercises the presence of the Master was with us.

A sister said a member of the M. E. Church in Chicago was a Mason and on the 22d of May he was in a meeting some two weeks ago and renounced all connection with these orders. Her heart was deeply pained at the report, but she rejoiced that the light was breaking in upon the darkness.

Another sister, from Aurora, lived in the day of the Morgan abduction and murder. Remembered it well. Masonry she thought had not changed its nature. She was related to one of the M. E. Church, the preacher in charge being a Mason. We held a meeting Friday night in a private house and on the Tuesday night in the parlor of the hotel. There was a great crowd that Mason told a great word round to show that Bernard's "Light on Masonry" is unreliable.

"Well, my dear," we said, "you know that these revelations are true or false. If true, why try to make this evidence disbelieve the truth. If they are false just say so and settle the question."

She said "not there to give a report of Masonry." Certainly not!
Then we went to Winnebago City and returned one night in the Baptist Church. Being able to give but a short notice of the meeting, we made the Masonic portion of Solomon were there in some force and lost upon des-

perate strategy to save their cause. One asked whether a few is not a Christian? Senator Hutchins remarked: "To prove that Masons are true Christians is an impossible task. Masonry is a religion. A man who is not an atheist or heathen is a Christian. These cannot be Masons. Therefore Masons are Christians." Such a man and better study theology for about five years. He said that the Methodist preacher made a stand to gain a point. Said he, "The Gospel is offered only conditionally. It is not like Masonry in this respect."

"No sir. 'The poor have the Gospel preached,' but not Masonry. 'Whoever will' come, may come and take of the water of life freely. The water is not for the lame, halt, and blind poor."

The Senator stated that "Freemasonry is not a religion, but a craft. No member is ever entitled to a cent out of the funds of the lodge except as a laborer to be returned. But they are very charitable to one another." That was the privilege of being one of them. Outside the lodge men have the privilege for nothing. What becomes of the funds of the order? He stated that they are building a "Sons' Home" in Wisconsin. We would like to know about it, if true. Can our Wisconsin friends inform us?

When a comment upon the corrupting tendency of Masonry when one in the ministry will dignify his hands in his office, as did Mr. Dorr, in keeping up a number of interruptions until nearly twelve o'clock in conjunction with men whose character is indicated by their conduct and the tenor of their writings, it is not the blindness of "the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor is the seat of the scornful."

Upon the 22d of May, the following letter was received from the Congregational Church at Sterling Center to an interested and appreciative audience:

Last Saturday night we addressed a good audience in Elroy, and had the pleasure to receive a copy of the St. Charles Herald from which the Christian read a scurrilous paper published after our lecture in St. Charles. The author was evidently a blood relation of the author of the "Chillingworth Dictionary, having a perfect knowledge of the work of his ancestor. He signed himself 'Not a Mason.' He then used the following: 'Upon the dirty druggard of the order.' He has now had told us, for 'An ass is always known by his bray.' The letter was read in Elroy to bring us into contempt; but the laugh was turned back upon the author, and he was glad to get up to the flaming pitch of excitement. Next day one remarked to us: 'They expected great things from that letter, but it hurt them more than anything else they had ever read against Masons and the order!'

EXPERIENCE MEETING.
PERSONAL TESTIMONIES.
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EXPERIENCE MEETING.
PERSONAL TESTIMONIES.
OBERLIN AT THE RAIL COUNTY CONVENTION, OBERLIN, ILL., MAY 31.

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Ben. Lawson said forth in the life of the soul and hence of the church. The oaths and obligations of Masonry tend to destroy this principle of life. The soul is in the church. Masonry is a religion. A man who is not an atheist or heathen is a Christian. These cannot be Masons. Therefore Masons are Christians." Such a man and better study theology for about five years. He said that the Methodist preacher made a stand to gain a point. Said he, "The Gospel is offered only conditionally. It is not like Masonry in this respect."

"No sir. 'The poor have the Gospel preached,' but not Masonry. 'Whoever will' come, may come and take of the water of life freely. The water is not for the lame, halt, and blind poor."

The Senator stated that "Freemasonry is not a religion, but a craft. No member is ever entitled to a cent out of the funds of the lodge except as a laborer to be returned. But they are very charitable to one another." That was the privilege of being one of them. Outside the lodge men have the privilege for nothing. What becomes of the funds of the order? He stated that they are building a "Sons' Home" in Wisconsin. We would like to know about it, if true. Can our Wisconsin friends inform us?

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When you are in the way is clear and that weak nature is supported in a harmless way, he will quit; but Masons would be fools to run out in the dark not knowing they were safe and rightly abused or protected. A man would be considered a fool to step out, if he knew he would be shot; so knowing what you do, you ought to have foresight to see the point. When one has his hand in the lion's mouth, it's "Dear, dear, old lion" you should think much. So what are you going to do about it? If you ain't discreet and sharp as a two-edged sword you will never do anything. The Lord himself watches the efforts of his rescuers, perhaps with painful intensity, and so it might be with the class you mean, and each one hates to be the first to acknowledge the error. I would write to give you my rough ideas that you may look through any spectacles and write it up.

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A Text and Sermon.

BY REV. J. HENRI.

Find in the man who cannot out-thrust... I find in the man who cannot out-thrust...

Prayer for the Coming of Christ.

Come, Lord, and, asked to thy many... Come, Lord, and, asked to thy many...

Early History.

Love of bodily ease begets a full... Love of bodily ease begets a full...

Freemasonry Forty Years Ago.

By Mrs. C. D. Colton on Freemasonry.

Two things a master commits to his... Two things a master commits to his...

The Poor Man Dropping His Hope.

The Tobsacco Question is of as much... The Tobsacco Question is of as much...

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CAMPAIGN DOCUMENTS, FOR SALE AT THE CYNOSURE OFFICE.

Christian Cynosure, ADDRESS EZRA A. COOK & CO., 25 N. Clinton Street, Chicago.

LEVINGTON'S Greatest Work, Levington's Key to Masonry

Kindred SECRET COMBINATIONS, In Now for Sale

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Serving Two Masters

BY B. B. KING.

You, my brother, I mention thee... What faithful promise we might... creditly to promise thee...

Freemasonry Forty Years Ago

Fourth of July Observances.

Will not our Anti-masonic sentiment next year follow the example of those... of the 4th of July... up and signed the following Declaration of Independence.

DECLARATION OF INDEPENDENCE.

When men attempt to dissolve a system which has influenced and governed that part of community, and by its pretensions to authority, subordination, and obedience to its laws...

Faith's Infallibility.

If Faith could not be sold or bought, How wondrous would be its power... What would be its value to the world... What would be its value to the world...

Advantages of Temperance in England.

The ancient physicians of Egypt ascribed all diseases to the overloading of the stomach, and their medical was directed to empty the stomach...

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quantity as well as the quality of our food.—S. O. J., in Country Gentleman.

Freemasonry Forty Years Ago

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and prospects of our holy religion, and the welfare of society generally, will result from the following considerations:—

Freemasonry Forty Years Ago

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pretends to be a religious system," or "Light on Freemasonry and Odd-Fellowship, etc.," by Wm. Morgan, headed, "A candid appeal to professors of religion upon the subject of speculative Freemasonry," or "Finny on Masonry," in a Feb. number of the "Christian Cynosure," and has since been ascertained that I am mistaken on this vital question.

Freemasonry Forty Years Ago

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Comments upon the above are not necessary. I only ask this question: Would not the spirit that worked out the above results produce the same in all the relations of society? Reader, you dwell in the presence of a power that is not to be trifled with, which you have only to dispense to be made to know that it is a lion reared in the skin of a lamb! N. V. HUNT, Alfred Cent, N. Y. March, 1872.

What is the Mind.

If two persons are to occupy a bed during the night, let the top end of the bed be occupied by the one who is to be the head of the family, and then again in the morning, and they will find their actual weight is as they would find in the morning. Frequently there will be a difference of two or three pounds, and the average loss throughout the year will be a pound of matter, which has gone out from their bodies, partly from the lungs and partly through the pores of the skin. The escaped matter is not only the escaped animal matter or poisonous exhalation. This is diffused through the air in part, and part absorbed by the bed-clothes. If a single ounce of wood or cotton be burned in a room, it will completely saturate the air with smoke that can only be hardly breathed, though there can only be one ounce of foreign matter in the air. If an ounce of cotton be burned every half hour during the night, the air will be kept continually saturated with smoke, and there is here an open window or door for it to escape. Now the sixteen ounces of smoke thus formed is far less poisonous than the sixteen ounces of lead from the lungs and bodies of two persons who have lost a pound in weight during the eight hours of sleeping; for while the dry smoke is mainly taken for the lungs, and the water in the body is absorbed both into the lungs and into the pores of the whole body. Need me here to show the importance of having bedclothes well washed, and of regularly airing the sheets, covers, and mattresses the morning before pecking them up in the form of a neatly made bed—Health Reform.

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locks of its enemies, or sustain them... can Masonic Tares be Separated from the Churches.

REPOINTER, III.

DEAR SIR—I received a copy of your paper from my father-in-law... I am filled with valuable truth.

REPOINTER, III.

I wish to state for a Christian to attempt to be a Mason was to strive to put Christ and Behai in the same breath.

REPOINTER, III.

My Saviour, in speaking of the Tares, Mat. xiii:30, says they are first to be bound together in bundles ready to be burned.

REPOINTER, III.

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feel the consciousness that he had descended beneath his dignity as a man and a gentleman.—Watts' Progress.

LETTERS ARE STILL COMING TO THE CYNOSURE OFFICE...

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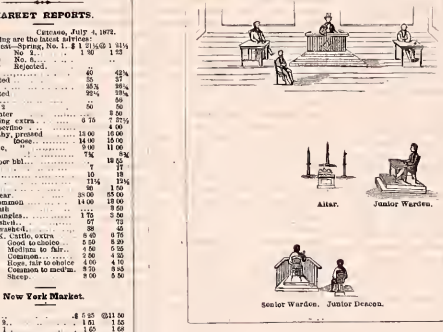


Illustration of a Masonic lodge interior with members seated at tables, a Master presiding, and various symbols on the wall.

THE MASTER'S OATH.

some laws, or take the oath to be done. The Master took three oaths, when all the brethren rose, and the Master, taking off his hat, proceeded to follow: "In like manner do I, strictly forbidding all foreign language, private committees, or any other disorderly conduct, whereby the peace and harmony of this lodge may be interrupted while engaged in its lawful pursuits, under no less penalty than the by-laws, or such penalty as a majority of the Brethren present may see fit to inflict. Brethren, attend to giving the signs."

The Master (all the Brethren assisting him) extends his left arm from his body so as to form an angle of about forty-five degrees, and holds his right hand transversely across his left, the palm thereof about one inch apart. This is called the first sign of the Master.

He then takes the obligation of an Entered Apprentice. The Master then drove his right hand across his throat, he held open, with the thumb next to the throat, and drops it down by his side. This is called the second sign of the Master.

He then takes the obligation of a Fellowcraft. The Master then drove his right hand transversely across his left, the palm thereof about one inch apart. This is called the third sign of the Master.

He then takes the obligation of a Master Mason. The Master then drove his right hand transversely across his left, the palm thereof about one inch apart. This is called the fourth sign of the Master.

He then takes the obligation of a Grand Master. The Master then drove his right hand transversely across his left, the palm thereof about one inch apart. This is called the fifth sign of the Master.

He then takes the obligation of a Grand Master. The Master then drove his right hand transversely across his left, the palm thereof about one inch apart. This is called the sixth sign of the Master.

He then takes the obligation of a Grand Master. The Master then drove his right hand transversely across his left, the palm thereof about one inch apart. This is called the seventh sign of the Master.

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It may be interesting to readers of the Cynosure to know what action has been taken by the Free-Will Baptist denomination on the subject of "Secret Societies." The first church of this denomination was organized in 1780, and its first General Conference was held in 1800. It is a denomination of a simple body, composed of delegates from all parts of the denomination, and is the highest authority recognized as an interpreter of the views of that branch of the people known as the Free-Will Baptists.

A Kansas Legislator on the Log- Cabin Paper.

COFFEYVILLE, Kan., June 28, 1872. Editor, Log Cabin Paper. Sir—I am well aware that you honorably and wisely as the editor of the west; but sometimes extremes meet, therefore I ask a place in your columns to be heard from my stand-point and give you my views on the subject of secret societies, not only as to the subject, but on the contrary, very few denunciations in the land have been so uniformly outspoken, and so readily understood, on this question.

With Respect to the Subscription to the Cynosure.

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In this respect deserves mention. He said, 'In secret have I said nothing.' To his disciples he said, 'What ye bow in the ear, that ye preach ye on the house top.' Again he said, 'Men love darkness rather than light, because their deeds are evil.' In the opinion of your readers, all extrajudicial oaths or affirmations for the keeping of the secrets of such associations as Freemasonry, Odd-fellows, Royalists, and similar combinations, are contrary to the Bible, which forbids us to swear to the truth, and contrary to the spirit of the Christian religion, which does not allow its subjects to swear to things which they do not understand, or to take obligations upon them which they do not know for themselves the bearing of, in contingencies which may arise; therefore,

Resolved, That we advise our churches, as far as practicable to avert this evil in its first beginnings by laboring with all who take upon them the extrajudicial oaths or pledges of these societies, or who remain connected with them. David Rogers, Chairman.

In 1847, at Sutton, Vt., the special Committee to whom was submitted some resolutions on secret societies, this Conference is fully convinced that the Bible contains a revelation of all the principles obligatory upon us as in all our various relations to God and man; that those principles which are assigned to be exhibited to public view, and urged home upon the consciences of men in all the relations of life; and

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That Political Barley Cake (State Ticket).

Editor of the Cynosure. Dear Sir: You and your readers have read of that barley cake which was dreamed of by the Midianite (Judges vi.), that tumbled into the camp of Midian and smote a tent and overthrew it; it lay along until the dreamer awoke "he roared his wrath at his fellow, and his fellow replied and said, 'This is nothing else save the sword of the Lord and of Gideon, the son of Josah, a man of Israel; for into his hand hath God delivered Midian and all the host.'"

Gideon and some of his brave liege band stood by and heard the revelation of this remarkable dream, and were greatly encouraged, because they saw the Lord had sent terror into the hearts of their enemies and the enemies of God. So the battle was fought, and the Midianites were slain, only three hundred valiant men against the vast host of the Midianites, and, by burning torches, breaking pickets, blowing trumpets, and shouting, they fell to killing each other, and are driven in terrible confusion from the field.

Well, we have, in this little village of Chicago, the same thing, the same in the darkness of the night in their lodge, "over the shop," with closed and guarded doors, but no profane may steal their secrets, and watch them by their plots and schemes against the good and all the valiant men of Israel.

In this camp there was a dreamer, and he had a dream of "coming events that cast their shadows before," and that dream turned into a reality (for we saw it all in a dream), and there came the order, and tumbled into the camp a political "barley cake," and though small, it smote a tent that lay along. And the dreamer awoke, and there came the order, and tumbled into the camp a political "barley cake," and though small, it smote a tent that lay along.

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Freemasonry Forty Years Ago.

From the Village of Sandersons, July 1, 1872.

By ELLEN J. O. STARRS.

Our free institutions are declared by the voice of the people. It is, therefore, vital importance that they be well informed as to the principles which these institutions are based, and what is necessary to maintain them in their purity. Educate the masses correctly, and all that pertains to our national property will be well kept.

In our political campaigns, with what zeal leading men put on the armor, take the field and labor to the utmost of their abilities to educate the people. They are aware, is absolutely essential in order to sustain their cherished views. In no other way do they expect to succeed. The people must be informed.

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second at first to say, the affair will be a failure. Presently, however, as the town began to fill, their smiles opened out into an expression of surprise and astonishment, and finally with some settled down into a low, reverent and eager; with others still in a state of feeling of horror. One poor fellow, whose nerves were doubtless weaker than those of his brethren, was overheard to say, "I wonder if these fellows are going to stay here till they rot us all."

The meetings were held in the town hall, and right under the lodge, or Masonic church, as Mr. B. very approvingly called it. The first lecture was given by Mr. Blanchard. He is not afraid to speak against Masonry? A critic remarked to me, "There is a great fear of the Masons; and I thought his face was white as he said it. What does this prove? That the open discussion of this subject is felt to be dangerous, that the American right of freedom of speech will not be tolerated by Masons; that Masons are dangerous; and that we wonder Mr. Blanchard is not afraid to speak against Masonry?" A critic remarked to me, "There is a great fear of the Masons; and I thought his face was white as he said it. What does this prove? That the open discussion of this subject is felt to be dangerous, that the American right of freedom of speech will not be tolerated by Masons; that Masons are dangerous; and that we wonder Mr. Blanchard is not afraid to speak against Masonry?"

The Organization and Lectures at New Haven.

NEW HAVEN, O., July 10, 1922.

The following is a piece in your paper:

Pursuant to previous notice, a large and respectable audience assembled at the M. Church on the evening of July 10th, 1922.

The meeting was organized by calling J. M. Baine, Esq., to the chair, and Wm. Thompson, Sr., as Secretary.

Prayer by the Rev. Elijah Hill, D. D., was followed by the reading of the Declaration of Independence.

Mr. Chas. A. Blanchard being introduced, addressed the meeting in a frank, logical and eloquent manner.

After the close of Mr. Blanchard's address, Dr. Taylor being called for, addressed the meeting for a short time, and then adjourned to meet at 7 P. M.

At 7 P. M., the church was filled to overflowing, called to order by the chair. After singing and prayer, the Chairman on Resolution proposed the following, which was unanimously adopted by a rising vote:

Resolved, That membership in an institution like the Masons should be declared by the law a disqualification for any juror or judge, or witness in a case where the pretense of a religious and republican is a rival of the Church of Jesus Christ; and by its union of men of all religions in its religious revival, it in effect degrades Christianity to the level of a mere superstition and superstition and benighted, and is therefore an anti-Christ.

Resolved, That the regalia and titles of Masonry are anti-republican, and its titles and ceremonies are profane and blasphemous.

Resolved, That its penalties are unlawful, cruel and diabolical, and contrary to the letter of the Constitution. (See Amendment No. 1.)

Resolved, That we demand of our legislators protection against the partiality and injustice of Masonic judges and juries, and ask such legislation as will permit an inquiry into the same.

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On motion, the meeting adjourned, to be held on Sabbath morning, at 11 o'clock A. M.

Sabbath morning, 11 o'clock. After singing and prayer, Mr. W. A. Wallace addressed the meeting for two hours in a scriptural and logical discussion of the subject: "Can man be good Mason and a Christian?"

Four o'clock P. M.: Meeting convened, the house being crowded. After singing by the congregation, Mr. Blanchard led in prayer, and gave introductory lessons, the 8th chapter of Ezekiel and the 40th Psalm.

He selected as a text for his discourse, 2nd Timothy 4: 13: "That evil men and wicked men shall wax worse and worse, deceiving and being deceived." He proceeded to show, by scriptural and convincing arguments, that if Masonry was a good thing, the more a man took of the better he would be; and, if it was a bad thing, the further he progressed in it the worse he would be.

He then showed that the mock, idolatrous and heathenish ceremonies, and the secret signs and words, and blasphemous, profane, and blasphemous; proving, by Masonic authority, that Masonic religion is theism, not the religion of the Christian, and that, if it is observed and obeyed by Jew and Gentile, he is equally fit, proper and true like all its members who have paid up their dues, without regard to moral character, from all the troubles and vexations of this ungodly world to the heavenly joys of the "Grand Lodge above."

The lectures, all through, were a brilliant success, and much permanent good was done for the cause, the up-building of the Kingdom of God on earth, the happiness and welfare of society. J. M. Baine, Chairman. Wm. Thompson, Secretary.

Where is the Assasin of the Churches? East Toledo, O.

Editor of the Cycnure: As one of the many instances of the dishonesty and secret plotting of Masonry, and its kin, permit me to mention the following: Four years ago, Bro. Samuel Essex, of the Sandusky annual Conference, "United Brethren in Christ," was elected to the position of Circuit. He was very successful in their showing that he received 111 members into the church.

In the fall before Conference, Bro. Essex discontinued the conversation of Bro. Wm. Lumbert, a member of the church, that the leading members of his charge did not expect him to be returned the incoming year. "Why," said brother Essex, "I do not desire my resignation. Well," said he, "the lodge, referring to the Odd-fellows, "desire brother Essex to be sent." Accordingly, by some accident or error, Bro. Essex was sent to the incoming Circuit the year following.

Bro. Essex has been a Mason, but is not "apostate." Bro. Essex took into the church 111 members; Bro. Rose not a quarter of that number. Bro. Rose received \$250 salary. Bro. Rose received \$700 salary.

Reasons: Bro. Essex disavowed one of his members from joining the lodge. This kind of infidelity is wicked by the "Grand Lodge" upon the "Grand Lodge." You can see the knife and the stab, but the assassin—where is he? Let Masonry and Odd-fellows read the mail, and he will be referred to all.

John T. Kinsman. [While as a principle, invidious comparisons should be deprecated, the fact is undeniable that the members and the brethren in the ministry who are faithful to their Lord should be forewarned from them.]

Letters Containing Subscriptions Received from July 14 to 17th, 1922.

S. B. Allen, R. T. Allison, E. Bradbury, L. Barlow, R. Blos, W. A. Bartlett, E. K. Bailey, J. F. Beachamp, J. M. Bishop, W. E. Collins, O. W. Colman, O. W. Clark, L. Chittenden, A. Goodrich, F. N. S. Daniel, S. H. Falley, M. F. Darby, W. F. Funk, John Hickman, F. Fuller, L. C. Oaskill, J. S. Finney, J. M. Johnston, O. Johnston, J. C. King, J. B. Logan, J. McAdair, Mrs. J. Miller, Rev. M. M. Northard, R. J. Morry, C. M. Nash, C. Morgan, Rev. E. Miller, J. J. McLean, S. B. Newell, H. Newell, H. Preston, J. O. Rowd, W. O. Steel, S. Smith, A. C. Staples, John Shuh, J. F. Thompson, O. C. Thompson, W. W. Sherman, R. Small, B. J. Townsend, S. Ward, Geo. Taylor, E. A. Ward, W. W. Williams, W. W. Wardner, S. Wardner, A. Wardner.

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TRUTH HOLINESS.

It is not true in its character. It is not true in its content. It is not true in its effect. It is not true in its result.

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SECOND OR FELLOW CRAFT DEGREE.

I will now introduce the reader to the second degree of Masonry. It is generally called passing, and will be seen in the lecture. Inshall omit the ceremonies of opening and closing, as they are precisely the same as in the first degree, except two knots are used in this degree, and the door is entered by the benefit of a pass-word: It is SILENTARIET. It will be explained in the lecture.

The candidate, as before, is taken into the preparation room, and prepared in the manner following:

His right hand is taken off, his shirt, furnished with a pair of trousers; his right breast bare; the floor is a strip, his right knee; a cable tow twice around his neck; neck hewn down; in which situation he is conducted to the door of the lodge, where he gives two knocks, which the Senior Warden rises and answers, as they are precisely the same as in the first degree, except two knots are used in this degree, and the door is entered by the benefit of a pass-word: It is SILENTARIET. It will be explained in the lecture.

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His right hand is taken off, his shirt, furnished with a pair of trousers; his right breast bare; the floor is a strip, his right knee; a cable tow twice around his neck; neck hewn down; in which situation he is conducted to the door of the lodge, where he gives two knocks, which the Senior Warden rises and answers, as they are precisely the same as in the first degree, except two knots are used in this degree, and the door is entered by the benefit of a pass-word: It is SILENTARIET. It will be explained in the lecture.

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I once heard a young preacher... I have heard a young preacher...

As his prayer was not... I have heard a young preacher...

As his prayer was not... I have heard a young preacher...

As his prayer was not... I have heard a young preacher...

pose secret societies, detest their... I have heard a young preacher...

The Despot and Feudal Character of the Lodge.

By James Vincent.

A few weeks since the writer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

ing wrong; or if they do not concede... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

system of espionage revealed under... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

"That a true Mason will become a... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

There has labor not on those who... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

The Sabbath Maintained in Maryland.

Among those who come to this... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...

It is impossible to have a clearer... I have heard a young preacher...















# THE WEEKLY

## VOL. I.

### CHICAGO, THURSDAY, AUGUST 1, 1874.

No. 42.

#### The Christian Cyrenocore.

WEEKLY AND FORTHWITH.

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Chicago, Thursday, Aug. 1, 1872.

FRAS. J. BLANCHARD, Editor. REV. E. A. HARRIS, Associate Editor. W. E. KELLOGG, Office Editor.

The Christian Cynosure is devoted to the dissemination of Christian truth, and to the promotion of the cause of the oppressed. It is published weekly, except on Sundays and public holidays. It is published at the office of the Editor, No. 10 North Dearborn Street, Chicago, Ill. The subscription price is \$1.00 per annum in advance. Single copies are sold at 10 cents. Contributions should be sent to the Editor, at the above address. The Editor is not responsible for the opinions of his correspondents.

NOTICE—EXECUTIVE COMMITTEE.

By request of members, a meeting of the Executive Committee of the Christian Cynosure will be held on Friday, August 10th, at 7 o'clock P.M. at the residence of Mr. J. H. ...

COPIES FOR THE FREEDMEN.

The American Missionary gives the report to American Catholics of the "St. Joseph's Apostolic Society of the Sacred Heart" for the purpose of the freedom of the South. When will our brethren of the American Missionary Association realize that Popery is the principles and ends of Popery which they are so ready to support? ...

By John Carpenter, and no Christian voter in this state, should vote either for the Sabbath-breaking, ram-drifting, and gambling, and other lawless, and what does he care for if he is not doing what in him lies to reproduce the French Revolution in this land, by acting upon the political principles which have produced that Revolution in France.

Vote for Carpenter, and see that your neighbors have the Antislavery State Ticket.

OUR PLATFORM AND TICKETS.

Our platform stands still the lofty political platform, which is the basis of our four or five parties which ask our vote, like a rock light-keeper's stand the rabble of a surrounding swamp. The Whig says it is "glorious," and if American principles are a glory, it is. And it is interesting to observe the respect with which both our platform and candidates are treated by the press.

WHAT THEY VALUE THE BIBLE FOR.

Bible agent.—Do you wish to give a valuable and elegant family Bible? ... The Bible agent says:—Do you wish to give a valuable and elegant family Bible? ...

ANTI-MASONIC METHODIST PAPERS.

We call attention to a letter from the Rev. J. H. ... We call attention to a letter from the Rev. J. H. ...

POPULAR DEGRADATION OF THE POLICY OF THE TWO GREAT PARTIES.

Thoughtful readers of current literature, cannot have failed to observe a general and persistent attempt to obscure the sovereignty of Christ, in our own ecclesiastical relations.

SMALL WE OUGHT MASONIC CHURCHES.

It will be remembered that a resolution was offered, discussed, and voted down at Oberlin, which affirmed it to be our duty to do so.

WAS HE YON BROTHER YOUR BROTHER?

Was he in an institution where had the instructor and two-thirds of the trustees are Masonic Odd-fellows? It is in a College where Odd-fellows are in the majority.

ANOTHER REASON FOR YOURS THE ANTI-MASONIC TICKET.

Our motto now stand inspiring men are strongly tempted to join the lodge. They see that men not more than a tenth of the voters, secret society men have already elected a majority of the members of the State. There appears to be no danger of losing a vote or a nomination on account of belonging to the lodge, but a strong presumption of being elected to both.

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ably led them to unite with such associations, and your boys where the influence leads the other way.

WHAT DOES GOD WANT?

Every true disciple of Christ must give up what he has Master wants, and nothing else. And carefully reviewing the situation, and collecting many facts from different and distant parts of the field.

MASONRY IN THE HOLY LAND.

"When the Gods would destroy they first make mad," has come down to us from the twilight empire of Roman days, and its application to men and institutions ever since, gives it a prophetic force.

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thing, is an opposition state, with its own laws, penalties, oaths, counts of jurors and supreme allegiance. It is a fundamental opposition to the Government of this country, and to the Government of Russia, Turkey, France, or England, and hence, the base of our movement is the whole Christian Religion, and the whole of the American Constitution.

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by the craft. These marks have been found on the east of Jordan, on the ruins of Palmyra, Beroon, and other places, and were built by the order of Solomon, and wherever the characters are found, they are of the same style and color, being made with red paint.

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Meeting in Livingston County, Mich. There will be an adjourned meeting of the Livingston County Antislavery Society held at Andrews' Hall, in the village of Howell, Livingston County, Mich., on the 20th and 21st inst. Good speakers are expected to be present.

HOWELL, AUG. 5, 1872.

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VARIOUS ITEMS.

The cash value of the farms in the United States, according to the last census, is \$9,261,775,221. The Texas Pacific Railway is to be 1,042 miles in length. For 250 miles it is to be double track, and the rest of the stretch of 810 miles there will be but six tracks.

NOTES AND ITEMS.

The leading Odd-fellow organization of England, known as the Grand Lodge of the United Kingdom, has an invested capital of \$1,500,000. Such a hoarding up of funds is a sufficient comment on the charities of the order.

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American citizens are trampled upon... You will be neutral, when you see and...

objects, principles and measures are... and concealed in no way useless...

or whether we are justifiable, under every... circumstances, in making our own...

P Hardin, H Potter, A T Hodge, A... H S Hoyer, W A Johnson, H...

THE IMAGE OF THE BEAST... FREEMASONRY... A SUBJECT OF PROPHECY...

EZRA A. COOK & CO... 23, 25 & 27 N. Clinton St., Chicago, Ill., Book-Sellers, PRINTERS, Lithographers...

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ILLINOIS... Lectures in Clark County by A. B. Beachy...

Resolved, That in the present state of... this condition there is no neutral ground...

Organization in Chicago County... POCUMTUS, Chenango Co., N. Y., Aug. 16th, 1872...

HOW TO GO WEST... This is an inquiry which every one... should have carefully answered before...

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Antimasonic Tracts... We have now republished a series of... thirteen tracts, and many of them...

On Sunday evening following he... lectured on the principles of Masonry...

Resolved, That the silence of the press... with regard to secret orders and their...

Resolved, That the silence of the press... with regard to secret orders and their...

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On Saturday evening, an exposition... of opinion was called for, when five...

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THE BELIEFS OF HISTORY.

A LECTURE BY G. A. BRANCOARD.

Men are naturally dissatisfied, either with themselves or their surroundings; they feel contented with neither.

One man has money but has no health. He is burned by fever, chilled by ague, or tormented by any one of the numberless diseases which afflict our race.

Another man is a scholar. The Latin & Greek, Hebrew and Sanskrit, the picture writing of the Aztecs; the sign language of the deaf, and the tongues of modern Europe are his.

Another man is a philosopher. He can with ease prove those (to them) difficult propositions and solve those knotty problems which stand like pillars of Hercules at the entrance of the metaphysical world.

Another man is a patriot. He has no faith, so his last cry is an agony of doubt. "O God, if I have one God, save my soul; if I have none, I shall not complain."

There are some members of the Masonic order who say that Masonry can make complete that, if a man is a Mason he will have a larger number of friends who will be pleasant companions in times of peace, and strong defenders in time of trouble.

What God do Masons worship? A Mason must do one of three things; say that Masonry is a religion, or that Masonic legends are lies, or that Masonry is a religion, when it is nothing of the kind.

Some here obey or stay away from the lodge, and against the poor, for the sound and against the maimed, for the man and against the woman. Every time a Mason enters the lodge he leaves his riches and his poverty, his health and his sickness, his youth and his old age, at the door.

Masonry is a religion, or a philosophy, or a system of ethics, or a system of politics, or a system of morals, or a system of laws, or a system of government, or a system of religion, or a system of philosophy, or a system of ethics, or a system of politics, or a system of morals, or a system of laws, or a system of government, or a system of religion.

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Mason is not taught to look to the Bible for an example of the right and against the poor, for the sound and against the maimed, for the man and against the woman.

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Letters on Masonry, AND A NEW Chapter on Masonry, Addressed to Churches that had in following, and which were bound in one volume, price \$1.25.

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The Christian Cynosure.

25 N. Clinton St., Chicago.

Terms: Yearly in advance. Weekly edition...

Advertisements: Single copies for sale...

Masonic Correspondence.

To a young man of April 20th, 1872, who in his letter and reply...

KANSAS, May 4, 1872.

I have received two papers entitled "Christian Cynosure," I suppose from you...

KANSAS, May 1, 1872.

By the way, don't the beauty of Masonry, its influence through life, and its reaching forward by faith beyond the grave...

KANSAS, May 1, 1872.

By the way, don't the beauty of Masonry, its influence through life, and its reaching forward by faith beyond the grave...

Greely and Brown are going to get a big vote...

Sept., Aug. 20, 1872.

Dear Brother: Perhaps it will occur to you, after perusing the foregoing account of our local circumstances...

In weekly "brotherhood" Well, I suppose I should, i. e., if the Grand Lodge had furnished the funds...

Now one objection I have to life and health insurance companies, and the same insurance feature of secret societies...

You ask me, "By the way, don't the beauty of Masonry, its influence through life and its reaching forward by faith beyond the grave..."

By "narrow, liberal associations" I suppose you mean to include all evangelistic denominations; but are they or any one of them an exclusive sect or lodge?

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about one-eighth of human being, i. e., all the sick, deformed, weak minded, young, old, all females, the poor...

Beauty of Masonry. "Opening our arms wide enough to embrace all creeds, nations, colors, races, and spreading the broad mantle of love over all..."

If you are a "Master Mason," among the twenty-three oaths you have taken, each reaffirming the first, and each with a torturing death-penalty...

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has extended it, for then thirty-five years, i. e., "dignified silence" in the first and generally taught by the lecturers and writers...

You say, "If Masonry be as well known as you say, it is no longer a secret society and thousands of your arguments fall to the ground..."

It is surely true that thousands of persons outside the lodge are better informed in regard to the objects and aims of the lodge than the members...

Now brother, you were but a boy when I was a boy, and you are now a man, and I know but little what sort of a man the human race is...

By "narrow, liberal associations" I suppose you mean to include all evangelistic denominations; but are they or any one of them an exclusive sect or lodge?

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Extremists on Secrecy.

It is a fact that there are a few in the United Brethren Church who do not like the "extreme position" as it is often termed...

It is not secrecy perfectly sincere and selfish! It is not it well intended and calculated on the outside of it, in its best forms, to induce envy and suspicion!

Let there be five strong men devoted to secrecy in a society of one hundred members, and those five will by some means get and keep the control of this society...

The expense and attention which secrecy demands is one more very objectionable feature, and at least ought to be to all Christians...

Now brother, you were but a boy when I was a boy, and you are now a man, and I know but little what sort of a man the human race is...

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Reasonable Questions.

The Religious Herald of Hartford, Conn., publishes the following: Those interested in the secret lodges consider them honestly:

It would not be well for people, and especially Christian people, to give this subject some thought, and consider what will be the result to both Church and State...

What powerful agencies may they become for the destruction of a republican government, or the non-enforcement of righteous law...

I have one more thing to say, and that is not military in character! Let me ask you the Knight Templars, a degree of Masonry...

According to recent Grand Lodge reports, number of members in Iowa is 11,463, and in the United States, 454,355...

How the Hell is Filled up.

According to recent Grand Lodge reports, number of members in Iowa is 11,463, and in the United States, 454,355...

One Son, Another Boas.

Some months back, one Bindy J. creating a young woman came to the tabernacle. At half past six she was restless and uncomfortable...

Feeling deeply anxious for the reality of this sudden change, I closely questioned her. "Oh, sir," she replied, "will not my mother be glad? Why are you being so hard on me for me to care?"

Worries for Cause—My brother, opposite to your name on the church roll stand these words: "Strand of Jesus Christ." "Strand of Jesus Christ" is another name for the same...

Wholesome Admonition.

A venerable minister, distinguished alike for his talent and piety, closes an article in "Bos-bull Flying" and kindred amusements, with some remarks which we heartily endorse...

It would not be well for people, and especially Christian people, to give this subject some thought, and consider what will be the result to both Church and State...

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News of our Work. OHIO.

Call for an Anti-Masonic Convention at North Salem, Guernsey County.

Whereas, we the undersigned, being that Freemasonry and kindred societies are wrong and evil and only evil in their character and influence...

Believing, also, that the awful oaths, obligations and penalties imposed by Freemasonry upon its members, may be taken as a just representation of its true character...

As a citizen of Erie county I feel anxious to protest through the columns of your paper against this proceeding.

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Whereas, the death penalty attaching to its oaths extorts an individual to speech, liberty of the press and of conscience...

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to the religion of the country. And while they did this, the College and lodge always sheltered brethren of all countries and creeds. This they did, in the interest of art and science...

Previous to the occasion of an old citizen sent the following protest to the Sunday Register. Had there been a case...

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will not use his name in protest about sly notes and their malign influence. In a conversation a few days ago, he expressed his belief that all this secret, night business means a march on a freemason, with plenty of money and abundance of royal or imperial blood to conspirators to set against, lords, etc.

Freemasonry is savage enough to give us a first-class despotism and its leaders and not a few of the rank and file are brutal enough to inflict all the Masonic penalties upon all who stand in the way.

The Masons are cunning enough to keep up the rebel hatred by Kuxkux and rebel army societies, and the loyal and by leagues and Grand Army of the Republic...

How long will it last? They say their money is not all well. It may be next year or while we are celebrating the 4th of July, 1876.

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FREEMASONRY EXPOSED, BY CAPT. WM. MORGAN, THE GENUINE OLD "MORCAN BOOK"

REPUBLICAN, WITH ENGRAVINGS ADDED, SHOWING THE LOCKSMITH, DRESS OF CANDIDATE, BONS, DEGREES, BRIS, ETC. PRICE, BY EXPRESS: Per hundred, \$10, not less than 25 copies at that rate.

Single copy, 25 cents. Price by Mail, Post Paid: Single copy, 25 cents. Price by Mail, Post Paid: Single copy, 25 cents.

The candidate is dressed of all his apparel (except a pair of trousers) in the manner he is to appear before the lodge...

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THE IMAGE OF THE BEAST & SECRET PROPHECY. FREEMASONRY A SUBJECT OF PROPHECY.

THESE THREE BOOKS form a work of a character of great interest and value...

For ten cents, and the regular subscription price of one dollar...

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Anti-Masonic Books FOR SALE AT THE CYNOSURE OFFICE.

We now have on hand Price, \$1.00 Bernard's Light on Masonry, 2.00 Finney on Masonry, 1.00

Wahly's Review of Two Masonic Societies, 10c Livingston's Key to Masonry, 1.35

Reasons Why a Christian - Should Not be a Freemason, 3.50 Per doz., 50

These tracts are sold at the low rate of \$1 per 100 pages, and three per front of 1 price for 1000 of a tract of a page each.

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For the Cynosure.

Reason, though dreading this pioneer Adventure, but without loss of The wisdom of thought. Unconscious...

Amid the wild surroundings of a home, Told by his mother, he clared a spot On which to settle and in quietude...

Through the forest of mental life, Into the forest of ideas of The great when by thy hand strokes the great.

Though ours of centuries are fled, Ah, how I wish to be the founder of The soil. The virgin soil of truth, first ploughed.

And breaking up, through sorrow and, And thus to you that rest; for the seed Yields fruit "after its kind," and as Heaven sows.

In blessings so their prosperer in store, When specialties weeds are sown thy crop Is this, that yield no sustenance unto The soil. Sow no useless principles, thy crop...

And rich with nutriment for an immortal, With all thy might do thou, in this Erratic moods, to dream that thou art thy Own deity, regarding as a man.

Thus over intelligences, but perfection To the unbiased thou mayst sow; let The influence of associations new, Be an unerring guide to the improved— A cultivated wilderness of thought.

By a redoubt power within the heart, Superbly thy sympathies, subduing The Superb growth of its emotions, and, To abnegation of thyself conducting.

Lead thee to acknowledgment of God, And to his all in all; his life, his soul, Look on, enlarge thy field. Sow well. In faith.

Lo! on your sun and shower, with gladness Heaven Will make thy harvest, and with golden beams, Shine on thee.

At life's sun summer-close, on gathering In the final shade, about that the everlasting "Harvest home."

"I Must Die Some Time," Some years ago Mr. S.—being so desirous of obtaining a gift of money, applied to a friend of his, an old preacher...

Original man, to endorse his name, assuring him that it should be promptly met at maturity, and that he should be caused no uneasiness on account of it.

Mr. S. German assented to the agreement without distrust, and signed his name, little thinking that he was doing more than satisfying a meaningless requirement.

The note soon passed into other hands, but when it became due, the original maker was either too poor or too dishonest to pay it.

Orest was the consequent astonishment of the German at the non-payment of the endorsement of a note was something beyond the empty form he had supposed it to be, and that Mr. B., the innocent holder, expected him to pay a sum which he had received no equivalent.

Retracting his signature, with his hard earned capital, and indignant at the deceit practiced upon him, he at once went to consult an eminent lawyer, and to whom he exposed his case, determined to resist the collection of the note to the utmost extent of the law.

Judge promised to investigate the case, and returned to call upon him again in a few days.

At the appointed time our German made his appearance and was at once greeted in a cheerful tone by his counsel.

"My good boy," said the judge, "the note is worthless; you cannot be compelled to pay it." And he then went on to show that for lack of some technicality demanded by the law of the State, the promise was not worth the paper on which it was written.

The German's face lighted up with satisfaction. "But that is just what I have to pay for a note?" he eagerly asked.

"No," said the judge. "And—no," he no pay the note!" "No," was again the reply.

"And Mr. B., he no get his money?" "No," said the lawyer again, "the note is legally void."

For a moment the look of triumph at having escaped pecuniary loss could be seen on the foreigner's wrinkled features. But it was almost instantly succeeded by a more sober expression.

"You say Mr. B.—he no get his money?" "He no get his money," answered the judge.

"Then I will pay the note," was the German's prompt and earnest rejoinder; "I will pay the earnest note, I must sometime pay it." Reader, how many sections of your life and mine, even where earthly law is on our side, would be greatly modified, if we could ever remember the thought so occasionally expressed by the old German.

But of the last of his words, we may have occasion to regret many a deed of thoughtless selfishness, none of Christian kindness.—Christian Weekly.

Endowment of Power from on High.

In this article I propose to consider the question of the endowment of power on high. Let us begin with the endowment of power on high. Let us begin with the endowment of power on high.

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which Christ proposes to employ it, Christ does not require us to make him without strain. To whom he gives the gift of the Holy Spirit, he will also give the promise, if the over-zealous be believed, if the admission to wait upon the Lord till our strength is renewed by his Spirit, we shall receive the promise.

It is of the last importance that this commission to convert the world is given to us by Christ individually.

Every one has the right to win in many souls as possible to Christ. This is the great privilege and the great duty of all the disciples of Christ.

These are a great many departments in this work. But, in every department, we may and ought to possess this power.

That, whether we preach, or pray, or write, or print, or trade, or travel, or care of children, or administer the government of the State, or whatever our life and work may be, we should be permeated with this power.

Christ says: "If any man believe in me, out of his belly shall flow rivers of living water." That is, a Christian who is so filled with the Holy Spirit, that he can impart the truth to others.

Upon the hearts of men, shall proceed from him the great visit, the realizing conviction that this mission to convert the world is given to us by Christ individually.

But when Christ thus dispelled their great bewilderment resulting from his crucifixion, and confirmed their faith by repeated interviews with them, he gave them their great commission to win all nations to himself.

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among our most devoted and self-sacrificing laborers in the cause of God. This fact illustrates the adorning weakness of the Church, the very thing which the Church both cherishes and laments. Are we not weak? Are we not continually weak? It has been suggested that by writing this I should offend the ministry and the Church. I cannot believe that.

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Christ says: "If any man believe in me, out of his belly shall flow rivers of living water." That is, a Christian who is so filled with the Holy Spirit, that he can impart the truth to others.

Upon the hearts of men, shall proceed from him the great visit, the realizing conviction that this mission to convert the world is given to us by Christ individually.

But when Christ thus dispelled their great bewilderment resulting from his crucifixion, and confirmed their faith by repeated interviews with them, he gave them their great commission to win all nations to himself.

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which she occasionally neglected. I asked her if I might at that late hour be permitted to see her husband. She replied with a look of great melancholy, "No, my husband has not yet returned from the lodge." She then in a sitting posture, bent forward over her child, and with a wail that hung hoarsely over her shoulder, and melancholy look, she uttered the following words: "At that very moment her husband was probably in the lodge joining his voice in the words of a favorite Masonic song—"

"We are true to our Oath, And our Oath is true to us, I withdrew from this Mason's house with pity for his young wife and infant children, and with lessened respect for an institution which could thus withhold a husband and a father from the first of social duties."

Masonic duties the minds of some men from the common pursuits of life, and inclines its votaries to things far more noble and exalted than their reach. It styles itself but another name for charity, but it is not merely charity; it vanquish itself and is pulled up. In the subordinate lodges it is admitted that these same men are the most enlightened Masonic, the heart of which is that Mason are the greatest and the best of men, companions of process wherever they go, that they built all the superb temples and palaces in the world, that they are the central benevolent and the special favorites of the fair! It flouts in the robes and titles that might be the high stations of piety or power in the court of an emperor.

In a country like ours where all men stand upon a level, and where the fields of usefulness and honor are open to all, it cannot be consistent with the wisdom of a republic that these same men should be honored with titles and decorations which they do not merit, and to decorate the self with the ornaments that serve to make the wearer of them no more respectable than he would be in the plain garments suited to his daily calling.

If a Mason would qualify himself to become a master of a lodge he must load his memory with a mass of matter for which the understanding has but little room. If a young man would acquire of civil magistracy says "A Mason is a personable subject to the civil laws, wherever he resides or works; and is never to be concerned in plots and conspiracies against the peace and order of the nation, nor to use himself unduly to inferior magistracies."

"If a brother should be a rebel against the state, he is not to be countenanced in his rebellion, however he may be permitted to use his influence for the good of his country."

The books above with precepts of loyalty and benevolence. It was sentiments like these which induced Washington to become a Mason. The charge he used in his own speaking of civil magistracy says "A Mason is a personable subject to the civil laws, wherever he resides or works; and is never to be concerned in plots and conspiracies against the peace and order of the nation, nor to use himself unduly to inferior magistracies."

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News of our World

PENNSYLVANIA.

Discussion in the Abington Baptist Association

On the 4th and 5th inst., the Abington Baptist Association convened at Waverly, Pa. As we fully anticipated, the meeting did not witness any of those two-thirds of the body is anti-sectarian. A prominent conservative member in it, put the Anti-masonic element as four out five. The body was rallied by a well-paid "fring," while many professed Anti-masons were the different tools of the circle.

A "free-son" was put into the chair by the Baptist church met with the presiding elder of the church of this (a Royal Arch Mason) and the conversation turned to this subject. The presiding elder then said, "There was not one spark of fire in this. It was done for a purpose. Here is a man who is sworn to protect a brother, right and wrong, denouncing what his brethren (Masonic) have done and called charity. How can this be charitable? How can it be purpose? Was this charity? It is charity to give an object for the sake of benefiting yourself? Turn if you please to the parable of the unjust steward (Luk. 16). See how the unjust steward to his lord's debtor that he should not might be benefited. Look at the words of the presiding elder. 'There was not one spark of charity in it.' It is a dishonest word to come from the mouth of him, but still play the hypocrite for the loves and faith. What an uncertain sound the trumpet of many gospel ministers (so called) is! The sword is upon the land and there is no peace, but still play the hypocrite for the loves and faith. What an uncertain sound the trumpet of many gospel ministers (so called) is! The sword is upon the land and there is no peace, but still play the hypocrite for the loves and faith. What an uncertain sound the trumpet of many gospel ministers (so called) is!

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Unfortunately things seemed to favor this report. The body was not so much as so pro-secution as Bro. H. deemed it advisable to leave the charge for a short time at least and take her back to their homes thinking charge of it. She after a committee of Masons (one of them a member of the church) and I heard say that Masonry was as pure as purity itself) called on me to know what he told me, and not thinking my own I told them. Some time after he said he told me that father did not dare step out of his house after he had for a number of weeks for fear of the Masons.

In conversation with another Mason, who was a Methodist, who had told me that Jesus Christ was a Freemason, and he quoted to prove it the circumstance of Christ sending two of his disciples to prepare a place to eat the Passover, he was to follow a man bearing a pitcher of water, and he showed a large upper room furnished and prepared. This he said was a Freemason lodge.

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Many of the Jesuits expelled from Prussia will it is reported be gladly welcomed in Ireland. A great public demonstration is being organized in Italy against the occupation of Rome by the Italian Government and the suppression of religious orders in Italy.

The Athens, Topoka and Santa Fe railroad has contracted with a Kansas contractor to plant a quarter of a million trees over a distance of one hundred miles from Hutchinson to the west line of the State, paying for the work in hand, a section being given at each point of planting. Mr. Kelley, the contractor, has the reputation of being a thorough man, and is estimated to plant upwards of one million of trees.

One of the most remarkable engineering feats now in progress is the construction of the Lima and Oroya rail road in Peru. The road will cross the mountain chain of the Andes at an altitude of fifteen thousand feet by a tunnel three thousand feet in length. The grades are the steepest that have ever been made. The Chilean Indians are employed as workmen, they only being able to endure the heated air of this elevated region for any length of time.

Garza the eloquent and elfy deifying lecturer reformer has been 400, and same year with Father Chiquity; but abandoned the Romish church at the same time and have for years labored for Protestantism amid frequent persecutions. Chiquity is a native of the colony of converts St. Anne, Kankakee county, in this State, and is laboring to establish a college at that place to prepare young men for the ministry.

Recent statistics of the Jews in London places their number at thirty thousand, two-thirds of whom are members of the Church of England. Of eighteen thousand in Berlin, two thousand are said to be converted, and in the University of that city there were three years ago twenty-eight Christian Jews. The total number of Jews in Europe is reckoned at 3,431,700, and of these 29,000 are reckoned as Christian converts. In the Episcopal Church in England one hundred ministers are said to be Jewish birth.

In the last report of the Bureau of Education 308 colleges are named with 2,902 instructors and 49,827 students. Of these 308 colleges, 48 are under the management of the Roman Catholic, 125 are under the management of the Protestant, 135 are under the management of the Methodist Episcopal 35, the Presbyterian 25, the Congregational 19, Protestant Episcopal 10, and the Lutheran 18. 156 colleges instruct males only; 99 admit both males and females; 43 are co-educational. The number of students is not specified, but is probably more. There are 130 institutions for the superior instruction of females exclusively, with 1,100 instructors, and 12,844 students.

MARKET REPORTS.

Carson, Sep. 18. 1872. GRAIN—Wheat—No. 1 1.30 1.37 1/2 No. 2 1.20 1.27 1/2 No. 3 1.10 1.17 1/2 No. 4 1.00 1.07 1/2 No. 5 90 97 1/2 No. 6 80 87 1/2 No. 7 70 77 1/2 No. 8 60 67 1/2 No. 9 50 57 1/2 No. 10 40 47 1/2 No. 11 30 37 1/2 No. 12 20 27 1/2 No. 13 10 17 1/2 No. 14 0 7 1/2 No. 15 0 4 1/2 No. 16 0 1 1/2 No. 17 0 0 1/2 No. 18 0 0 No. 19 0 0 No. 20 0 0 No. 21 0 0 No. 22 0 0 No. 23 0 0 No. 24 0 0 No. 25 0 0 No. 26 0 0 No. 27 0 0 No. 28 0 0 No. 29 0 0 No. 30 0 0 No. 31 0 0 No. 32 0 0 No. 33 0 0 No. 34 0 0 No. 35 0 0 No. 36 0 0 No. 37 0 0 No. 38 0 0 No. 39 0 0 No. 40 0 0 No. 41 0 0 No. 42 0 0 No. 43 0 0 No. 44 0 0 No. 45 0 0 No. 46 0 0 No. 47 0 0 No. 48 0 0 No. 49 0 0 No. 50 0 0 No. 51 0 0 No. 52 0 0 No. 53 0 0 No. 54 0 0 No. 55 0 0 No. 56 0 0 No. 57 0 0 No. 58 0 0 No. 59 0 0 No. 60 0 0 No. 61 0 0 No. 62 0 0 No. 63 0 0 No. 64 0 0 No. 65 0 0 No. 66 0 0 No. 67 0 0 No. 68 0 0 No. 69 0 0 No. 70 0 0 No. 71 0 0 No. 72 0 0 No. 73 0 0 No. 74 0 0 No. 75 0 0 No. 76 0 0 No. 77 0 0 No. 78 0 0 No. 79 0 0 No. 80 0 0 No. 81 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will fully appear in due time. For going the wild course quoted above...

For a time he regularly attended the Thursday evening prayer meetings and took a part in the exercises...

News of our Work

ILLINOIS

A Victory for the Right.

Editor of the Cynosure: I have just had the pleasure of attending the Central Illinois Conference...

First let me say that the Presbyterian minister, who took such an active part in opposing Mr. Blanchard...

It is certain that the people, some of whom, were very much hurt at his account of Mr. Blanchard's Lectures...

But it was my object only to give a short account of the U. B. Conference, and I will leave generalities and come to the point.

There is however some previous history which it will be necessary to notice in order to understand the peculiar character of the meeting...

It was about five years ago, the minister who was stationed here joined the Masons; and if the minister could join of course the members could, and some did.

Some of the members were appointed as a County Executive Commission. Dr. Joseph McIntosh, Chairman, G. W. Sutton, T. J. Brown, S. Erasmus Green, and N. B. Blanton.

The following preamble and Resolutions were then adopted: The Reform party, of Montgomery County, Kansas, in Mass-Convention at Independence on the 14th day of September, A. D. 1872, makes the following declaration:—

That whereas, we, legal voters of Montgomery County, Kansas, believe that secret oath-bound societies are prejudicial to the public interest...

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charge, on the grounds of inefficiency; and the very appearance of the man...

That in this matter, I am ready to say after seeing him for many days...

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to be of vital importance to the people, therefore he...

Resolved, That the time has come when we should take political action...

Resolved, That we favor the abolition of the grand jury system as producing much evil and little good...

Resolved, That all persons favoring our views are cordially invited to vote and act with the Reform party...

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It was found that the deceased had his throat cut, and there also a deep gash extending from the chin to the middle of the breastbone...

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HOW TO GO WEST. This is an inquiry which every one has been making...

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HOW TO GO WEST. This is an inquiry which every one has been making...

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Extracts from the Reports and Petitions, as sworn by the Grand Lodge of the State of New York, in 1810. A most precious tract, and one which should be read by every Mason, and every one who is interested in the history of the Cynosure.

Hon. John Quincy Adams's Letter, giving his opinion of the Cynosure (1831).

Hon. James Madison's Letter, giving his opinion of the Cynosure (1831).

Satan's Cable Tow! A paper tract, of 48 pages, showing the character of the Cynosure, and the origin of the Cynosure.

"The Cynosure" is a paper tract, of 48 pages, showing the character of the Cynosure, and the origin of the Cynosure.

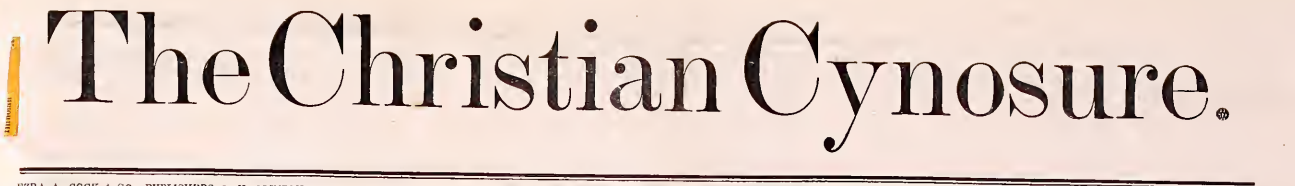
Freemasonry in the Church. Petition for Decree, Printed for Decree, T. T. Gurney, who figures as a prominent name in the Cynosure, and in the Cynosure.

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### The Christian Cynosure.

26 N. Clinton St., Chicago.

It is especially in the month of October, that the Christian Cynosure is published. It is published every week, on the first of the month, and is published by the Christian Cynosure Co., 26 N. Clinton St., Chicago. It is published by the Christian Cynosure Co., 26 N. Clinton St., Chicago. It is published by the Christian Cynosure Co., 26 N. Clinton St., Chicago.

### The War with Evil Forces.

FROM A SERMON PREACHED BY THE GENERAL SYNOD OF THE A. F. M. BY REV. A. M. MILBURN.

As enlisted soldiers of the cross, we are to be faithful to the cause of truth. We are to be faithful to the cause of truth. We are to be faithful to the cause of truth. We are to be faithful to the cause of truth. We are to be faithful to the cause of truth.

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down. For though the weapons of our warfare are not carnal, they are mighty through God, to pull down the strong holds; the blast of the ram-horn trumpet will lay them low.

Soldiers of the Cross: are you ready for the campaign? Will you meet the dangers of the march and the hardships of the field? I have your answer; this covenant is your pledge; the bond that binds you to your Captain, to the cause, and to each other. Brothers, in the name of God, led by your elder brother you are invincible. As God's heroes in the hour of defeat and disaster, when the unknown knight lifted his visor and discovered to them the face of their leader, their own Willm Wallace, with a shout that turned defeat into victory, followed their leader; so, you, followers of the Lamb, having seen that he who goes before you is the Lord, strong and mighty, the Lord, mighty in battle, the Lord, successful. Follow whosoever he leads, for he will lead you to victory. Your enemy is subtle, unending and malignant, working by guile and in the dark, organizing every evil of our time into a Jesuitical horde led by the prince of darkness. But your Redeemer is mighty; your weapon is the sword of the Spirit, and the victory that overcomes the world is the victory that overcomes the devil. He is your ally, and he is your strength. He is your armor, and he is your shield. He is your life, and he is your hope. He is your God, and he is your Father. He is your Lord, and he is your King. He is your Savior, and he is your Redeemer. He is your God, and he is your Father. He is your Lord, and he is your King. He is your Savior, and he is your Redeemer.

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gions should in any way affect the religion or politics. But often hear ministers make such declarations, in the most solemn manner, which almost made an infidel of him.

Well here are the skeletons as written down by the Grand Lecturer of this State, purporting to give the first words of each in the first three oaths. Your brother in Christ, W. F. MANLEY.

ENTERED APPRENTICE.  
I a h o m o f w a n t p o n g a t a l  
e f s a m e g o d i t h j h h h m  
i n a s p a s t i v e a l l f a c t o r s a h  
h o c e m i t h r o n r o n o i s t a h  
a p p w a b d e t t o i o a b i a h  
f i t a o t a l e t m o i o b i a h  
o f f i t t e m p p s e c e l e u s a  
m e l c o r t i l l a t e t o e a d e a h  
t o f m b u o t a i n t a d f p o  
e i d m s a s a s a s e m r o c e o  
i m m w h m a l t p t o p m c a  
n e t o l t r a b i t r o s e i n c i s t i  
f i t t e m p p s e c e l e u s a  
o o c o e a t t i w l e k o w o t t m  
o o c o e a t t i w l e k o w o t t m  
d f p o t s.

PAWLO CRAFT.  
I a h o m o f w a n t p o n g a t a l  
e f s a m e g o d i t h j h h h m  
i n a s p a s t i v e a l l f a c t o r s a h  
h o c e m i t h r o n r o n o i s t a h  
a p p w a b d e t t o i o a b i a h  
f i t a o t a l e t m o i o b i a h  
o f f i t t e m p p s e c e l e u s a  
m e l c o r t i l l a t e t o e a d e a h  
t o f m b u o t a i n t a d f p o  
e i d m s a s a s a s e m r o c e o  
i m m w h m a l t p t o p m c a  
n e t o l t r a b i t r o s e i n c i s t i  
f i t t e m p p s e c e l e u s a  
o o c o e a t t i w l e k o w o t t m  
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### Experience Meeting on the Campground.

There was much truth in the experience given at Round Lake camp-meeting, notwithstanding the extravagance and confusion of the occasion.

They are now having an "experience meeting." It is 10 A. M. Each one is telling what the Lord has done for him. Hundreds are kneeling down while venerable old gray headed ministers are praying and preaching and groaning. "Amen! and God bless!"

An old lady who tottered in on a cane, stands up among the throng of men and women, all crying, sobbing and shouting and says: "I came last night. I came to get blessed. I am blessed." A voice— "God bless God, Amen."

An old man, holding his glasses in one hand, and a red banner, hunched in the other, follows. He says: "I just come. Brothers. I haven't seen you. We are saved don't want to say much. I want to get up and thank you for what you have done for me. I don't want to say anything but the all talking. (Voice—"Bless the child.") Many of you who are so much saved should come to class meeting. (Amen.) Your faith will be saved as well as your tongues." (Voice—"God for brother Thompson. Amen.")

Several now talk at once; others pray while a number of men stands like the country of a man says: "I've given five minutes, brother. I haven't been here for prayer or exhortation since I came. (Go on.) I've got something on my mind. (Voice—Jesus come down.) How much money do we Methodist spend every year for doctors? \$2,000,000. Now if we would give that money to My Jesus, how low now? Again, brethren, many of you Methodists are Messias. Messias is not Christianity. So save the money you spend in Messias and tobacco for Christ. (Voice—It is well with me.)

"Now keep to the point, brother," interrupts President Elders, "I don't get on side issues. If you are saved it will spit out all tobacco." (Voice—Yes, and all the Messias wine and trash, too.)

Lincoln's Dream.  
The President remarked that the only word in this motto, *non solum* for himself, he had no doubt, for he had last night his usual dream which had preceded nearly every important event of the war. I inquired the particulars of this remarkable dream. He said: "In my department—that related to the water; that he seemed to be in a singular and indescribable vessel, but always the same, and that he was moving with terrific speed. He had no doubt that his singular dream, preceding the firing on Sumter, the battles of Bull Run, Antietam, Gettysburg, Stone River, Vicksburg, Wilmington, etc. Gen. Grant's remark that he was a very great man, that he had a battle had taken place or was being fought, and Johnston will be beaten, for I had this strange dream last night. It must relate to Sherman; for my thoughts are that direction, and I know of no other very important event which is likely just now to occur."

### Freemasonry Forty Years Ago.

Masonic Societies in Synod in 1820. (Six years before the abduction of Wm. Morgan.)

In the year 1813 the Boston Telegraph reprints from the Pittsburgh Mercury a letter from A. Freyburger, together with the report and resolutions on the subject of Freemasonry, presented in synod at Pittsburgh in the year 1820; adding a pertinent review of the report. At the whole is as profitable for us as it was for our ancestors forty years ago we give you the letter, report, resolutions and most of the comments.

Mr. Stowman—An article denouncing the reverend synod of Pittsburgh, was the first of the order. A preference not founded on intrinsic worth, but merely on the badges of Masonry, and even the badful influence which Masonic partialities may be expected to produce in the distribution of justice, in elections, and in the various transactions of society.

He will, also, not presumptuously the presence of initiating a society, the extent of which the wife of the charity enforced by the Son of God! The gospel of Christ explains and enforces, with the highest possible motives, the principles of equality. The gospel in its true and original sense means appointment of God for the reformation of the world. It need not the lights nor the aids of Masonry by which it is unknown to us, that one of the truest of genuine reformation was ever effected.

Under the auspices of the synod to consider the inquiry respecting Freemasonry; report that having deliberated on the same, they are of opinion that this subject, especially the conduct of the church at large. "We are aware that in discharging our duty, and in the expression of our sentiments relative to Masonic societies, unpleasant sensations may be excited in the minds of many who are active to every thing, in any way the supposed sacredness of their order. We are, also, aware that the object ought to be treated with due caution, so as not unnecessarily, to provoke hostility, and with suitable respect to some valuable members of society, who are partial to Masonry, and are still connected with its institutions, as well as those who upon the experience of the practical effects of Masonry, have discontinued their attendance on their lodges.

Nevertheless it appears to us to be the duty of the synod to express their testimony and freely to express their sentiments on this subject, and also to warn and admonish the professors of religion with whom they are connected, not to associate with members of Freemason lodges; or members, signing continuing to attend on their meetings.

Your committee do not design to treat this subject in this view we think on the merits of Masonry. We do not mean to use the objection against the very nature of this institution, nor the fact of keeping secret the names and addresses of its members, so important to the objects of charity and benevolence; and also from the requisition of an oath of secrecy, without knowing its nature or object; nor to discuss the propriety of admitting its members; it seeks concealment and darkness for its proceedings. Your committee confine their attention chiefly to the effects of these societies on religion and morals. In this view we think it is incumbent duty, solemnly and affectionately to warn our members, and especially our youth.

We ask good moral effects which these societies ever produced? What information have they ever effected? What youth has they ever reclaimed? What Christian has they ever improved in by entering Masonic lodges and holding fellowship with members of a society, which seeks concealment and darkness for its proceedings. Your committee confine their attention chiefly to the effects of these societies on religion and morals. In this view we think it is incumbent duty, solemnly and affectionately to warn our members, and especially our youth.

connection and intercourse with such characters as too generally conform to the badges of our country? At how vast a risk does any one and especially an ungodly youth, enter an association, "embracing with equal affection, the pagan, the Turk and the Christian?"

How baneful and disgusting must it be, to persons of intelligence and taste, to mingle in the close intimacy of brotherhood, with those whose society they would spurn on all ordinary occasions?

We think it not unimportant to notice how inconsistent with the body charity and invidiousness of the gospel, is that peculiar attachment and preference of the brethren, which is the badge of the order. A preference not founded on intrinsic worth, but merely on the badges of Masonry, and even the badful influence which Masonic partialities may be expected to produce in the distribution of justice, in elections, and in the various transactions of society.

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to promote the cause of goodness generally, but also the eternal welfare of their brethren with whom they may be connected; nor upon whom they may exert a salutary influence."

This document from the hand of the respectable Synod of Pittsburgh ten years (now fifty years) ago, set forth specifically every prominent objection now made to Freemasonry, in such a manner, and with such force, and with such and its presided charity, its moral and efficiency to do good, its demoralizing tendency, its preference of brethren "not founded on intrinsic worth, but merely on the badges of Masonry" and even the badful influence which Masonic partialities may be expected to produce in the distribution of justice, in elections, and in the various transactions of society" are each and all concerned.

The remarks of the synod upon that extract of the Masonic system, which excludes females from a share in its pretended benefits are among the best ever made in our country; to consider the various remarks of society" are each and all concerned.

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The Christian Cynosure.

25 N. CLINTON ST., CHICAGO.

Terms invariably in advance. Weekly only... Address letters that subscriptions for...

The Anti-Temperance and Anti-Sabbath Planks in the Republican State and No Local Planks.

REV. O. N. BURCH.

Let the temperance men and the Sabbath-keeping men who propose to vote for the Republican State (Ill.) and National tickets this fall, read and ponder well the following resolutions in their platforms and the explanation of one of them by its own author. I will first quote the 6th resolution in the Republican platform of Illinois:

as any other day, and this so declared by the great national political party!

Has not the Republican party been regarded as the party of reform, of moral ideas, and have not the Christian people of the country sustained it as such? and has it not promised as such slavery was dead and reconstruction created to consider these other grand moral questions in their political aspect and have not Christian men been held and their votes retained on some such understanding? What now do we get for this promise? Why, the plank is thrown off, the cloak is torn away, and the party becomes the propagandist of anti-temperance and anti-Sabbath measures. They say, Christian men will vote with us any way, and must appear the whiter and more infidel classes; and they do it.

peculiarly:—Whenever the chief cornerstone of Masonry may be, the cornerstone of the temple of Christianity is Jesus Christ.

The religion of Christ, the Christian religion, is peculiar. It is intensely peculiar. It is peculiar to intolerance. It is infinitely intolerant of any other, or any thing which would divide its theme. It is "make no man's name" against it. It abhors any mixture. It says through its Author to Satan, and in all earth, or heaven, or hell, or a Masonic lodge, "thou shalt worship the Lord thy God, and Him only shalt thou serve.—M. T. S. L. Z. E. in Free Methodist.

Will Japan be Americanized?

The spirit of the age and the progress of events alike demand the interchange of all commodities. The tendency of that intercourse is to harmonize and efface the differences of race, and to unify the sympathies and interests of all nations. The march of civilization has almost uniformly been with the sun and from east to west.

The general course of Christianity has also been from east to west, but the power of the Gospel has not yet circumnavigated the globe as to pre-eminence in our nation. All that is on our side is on our side, and the indications are that it will soon have performed its cosmographic revolution and reached its birth-place, preparatory to a second start on the circuit of the globe.

Dear Sir.—In reply to yours of July 18th, I have to say that I have written the 16th resolution of the Philadelphia platform and that it was adopted by the platform committee with the full and entire approval of the committee.

No Reconciliation.

Yes, Speculative Premonition is plainly a religion. What kind? "A universal religion," its grand intention is to unite all men in one faith. "A pure religion," on which all kindreds, and tribes, and people can unite.

At the very threshold, the candidate is assured that nothing will be required of him but to believe in the Christian religion. A Jew applies; he receives the assurance, and a Mohammedan, or any other countryman, he Turk or Tartar, and the Jew is being initiated. The priest or chaplain, or whoever performs the ceremony, makes a prayer. The name of Christ is mentioned; the Israelite rises in wrath, and cries: "Hold, was it not warranted that nothing here should cross my religion? Away with the name of Jesus, and the whole religion!"

At the religion of Masonry is a universal religion, in which all religions are thrown overboard peculiar or distinctive to the various religions must be excluded, and along with the rest, any thing peculiar to the religion of Christ. What is peculiar to this? It is the grand peculiarity:—Whenever the chief cornerstone of Masonry may be, the cornerstone of the temple of Christianity is Jesus Christ.

Opportunity to Americanize the Japanese and the Entering of Mongolian Race—Christian Advocate.

Rebust Emigrants.

The sun sets at 6 o'clock. The evenings are growing long, and around a myriad glowing lamps children and young people gather nightly to console the lessons of the morrow. Many a difficult job by his own unaided exertion, the diligent Linnæuscher. Cicero will soon talk nonsense and Virgil absurdity. Many a tough algebraic equation will yield solution, and yield only after long and agonized and persistent attacks. The thread of the argument will part as the weary brain loses the class, and the lesson logic or analogy promise a failure. But, no, with the morning light, with refreshed faculties, with renewed energy, with renewed vigor from construction, solutions will grow clear, and the logical chain above in broken links in the delighted mind of the student. And then what joy is his by his own unaided exertion, he has worked his way "from darkness up to light."

And sure enough, Dr. Judson has been as hard on him as he has on me. A little more than fifty years have passed since he wrote as above, and now there is a theological school at Hongkong, quite a number of associations, several hundred churches, and thousands of church members in the same field where he planted the seeds of divine truth. Do not these glorious results of Christian faith and labor greatly encourage and interest in missionary work, and strengthen their confidence in the fulfillment of those promises which were the 16th resolution of the Philadelphia platform?

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A very heart condensed to a balanced circulation—one of the essential conditions of health. A firm faith gives serenity and straightforwardness to the mind; to pay the salary of all our ministers, and cover all our contributions for benevolent purposes.

The city of New York, according to the authority of McGregor's condensed table of the continent of our earth, but about eight thousand five hundred dollars on trend.—Travels' Travels.

All our books on geography speak of the proportion between the continent of the world and the sea, but the simple comparison by means of which this proportion has been determined is no reference to Humboldt's Cosmos, it will be found that the method of procedure was as follows: From the strips of paper intended to cover an ordinary terrestrial globe, the parts representing land were carefully cut out with a pair of scissors. They were then placed on a delicate balance and weighed. The same was next done with the remainder of the paper—that is, the part representing oceans. The relation between the two was then ascertained from the relation between the observed weights of a few seemingly insignificant pieces of paper.—From Scribner's Monthly.

A new mill has been invented by Mr. T. Carr of Bristol, England, for pulverizing various substances. It consists of a cylindrical iron box provided with two sets of mill-stones, which are attached. The millstone to be pulverized is dropped through the box, and in its transit, being frequently struck by these rapidly moving mill-stones, it is reduced to powder. The millstone is just as much as dry earth or broken when we toss it into the air and strike it with a stick as it falls. Clay, ores, and various minerals, as well as many pulverized to any required degree of fineness, as a machine has been adapted to the manufacture of flour, which is said to be superior to ordinary flour in that it is not "killed" by the squeezing and pressure to which it is subjected in an ordinary mill.—Es.

Cost of Tobacco.

Judson's Faith.

It will tell for the common price that the enormous tax paid for this article is well known. If its victims were compelled to use it, and pay for it, the world would be filled with rebellion forthwith.

Many a young man is fashionably dressed for this than for his board. Many a mechanic will do, and leave his family without a cent, who pays more for this than the cost of a Life Assurance of two thousand dollars. Ready, you pay for example, six cents a day for cigars. Continuing this, \$37.22 per year, with interest, amounts to \$3,872.22. Or you pay twelve cents a day, which amounts to \$3,744.40.

Says Professor Fowler: "A young man from Albany wished to purchase books on physiology and health, but said that he was not really able. I asked him about his habits.—He chewed. No. Do you smoke? Yes. How much? He said that formerly he smoked forty cigars a day, but now he smokes two cents for each, which made him eighty dollars per year, but that his health was so much deranged that he had reduced his allowance to seven. I told him to stop him forty dollars per year, which he expended not only annually, but in those things that tended to shorten his life as well as to destroy his usefulness while he lived."

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An Appeal to the Members of All Churches Proposed to SECRET SOCIETIES.

Will not all secretaries, whose papers reach this office, please give me the names of the churches to which they belong, and the names of the secretaries of their churches?

It is the doctrine that every one must abstain who votes for Ogleby this fall, the man who, though requested by a note, that was put into his hand, to abstain from the use of tobacco, refused to give it the slightest notice in his speech at Syracuse, on the 20th, September.

Now we write the 16th resolution in its explanation by its author:—The Republican party proposes to respect the rights reserved by the people of this State, and especially as the powers delegated by the State and National governments. It disapproves of resort to unconstitutional laws for the purpose of removing such by interference with rights not surrendered by the people to the state and national government.

The authorship of this very unchristianlike resolution which could hardly have come from any but a well-meaning man, is claimed by Mr. Herman Foster of Chicago, and he explains it thus in his letter to Mr. J. M. Miller of Michigan:—

Dear Sir.—In reply to yours of July 18th, I have to say that I have written the 16th resolution of the Philadelphia platform and that it was adopted by the platform committee with the full and entire approval of the committee.

Why then should you take the Christian Cynosure? Because you need it in order to fill your mind with arguments against secret societies. Some of your own articles are so good, and your position so clear, that you need it in order to fill your mind with arguments against secret societies. Some of your own articles are so good, and your position so clear, that you need it in order to fill your mind with arguments against secret societies.

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