The Christian Cynosure.

OPPOSED TO SECRET SOCIETIES.

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

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The Christian Cynosure.

"SUCKERING THE CORN."

Farmers know what this means without going to Webster. For those who depend on hooks it will do no hurt to say that a "sucker" is "the shoot of a plant from the roots or lower part of the stem; so called, perhaps, from its drawing its nourishment from the root or stem," and hence, "to sucker," means "to strip off shoots, to deprive of suckers, as, 'to *sucker* maize.'" (See Webster.)

Those who have done such work, say, any one who attends to nature around him, knows that one sucker is worse on the life of the plant than a thousand weeds! and every thoughtful student or observer of religion can see that Satan's chief reliance and hope against Christ's religion is, and ever has been, to surround and draw its life out by suckers.

Cain's offering "the fruits of the ground" was suckers. Monkish orders, convents, nunries and the like, are all suckers. Aaron's calf at Sinai was a *sucking* calf. Hence, Moses seeing it would draw the life of God's true worship into itself, killed it! The Jews' "*traditions*" were suckers; ceremonies, as the hand-washing before meals, tended to religion. They had, in Christ's day, sucked the life out of the *worship* and *commandments* of God, making the worship "vain" and the commandment "void;" and it was of these very things that Christ said, "Every plant which my Heavenly Father hath not planted shall be rooted up."—*Mat.* 15. 13. Whoever will turn to that chapter will see that it is so.

Popery is Christianity all gone to suckers. All the real life it has is human and devilish. For human religion is "*gentile*," and gentile worship is devil-worship. Protestants see and acknowledge this.

But the religion of Bishop Whitehouse of Illinois is not ten furthings better! Indeed, he is said by the newspapers (ancontradicted) to have knelt before the Pope when he was in Italy! If so, he worshiped anti-Christ, and that religion which he teaches and administers is as much worse than Popery as counterfeit Protestantism is more dangerous than simple bald Romanism.

Masonic Lodges, Odd Fellows' Lodges, and all the Temperance Lodges are such suckers. They were and are all inventions, more or less sincere, *to help out Christianity.* So, exactly, were all the Monkish man-made "orders." And every honest discerning Christian can see that the spirit of the Lodge will be master or nothing. Satan always begins meekly by pretending to help Christ, but he intends to displace him and take his worship to himself. In Popery and Mahometanism he has! Christ's name, even, is out of the Sultan's creed, though Mahomet at first owned Christ.

But of all contemptible, vile, and shallow attempts at religious suckerism, Henry Ward Beecher's proposition to put cords, billiards, and dancing into the Young Men's "Christian" rooms at Brooklyn, is the weakest and most recent. And yet even his plan is not wanting advocates and imitators who advise Moody and Farwell to put "*social rooms*" into the hall which they are now re-building for Christ! The western plan differs from Beecher's Brooklyn proposition only in its cowardice, not daring to say out-right what is to be done in those "social rooms," when built. The plan means that we are to pray in Farwell Hall at noon and dance there at night, to draw in the young and make them Christians! But all reason, philosophy, and scase show us that when you have put these suckers into religion they drow out its life. If Moody, Farwell & Co., as they have been advised, should put "social rooms" in their re-built Hall, and put cards and dancing and billiards into those rooms, the first effect whould be to draw a throng there and black-legs would enjoy the meetings as they do the ceremonies of a Masonic Lodge. It would Christianize cards and dancing, but it would not make card-lovers and dancers Christians!

Suckers never strengthen plants. How long will men be learning this? When Moody takes a prayer-meeting into a liquor saloon he is following Christ. If he should take the card table out of that saloon and put it into a "Christian Association," he would be putting into God's temple such things as Christ overthrows and drove out.

Cursed be he that putteth a stumbling-block before the blind. Men would embrace religion if they were certain what it is; but it is covered, concealed, and counterfeited by suckers! Men and Brethren, Let us Suckers God's Corn!

The Devil Turned Saint---Rev. Geo. Trask's Tracts.

We have received a package of Brother Trasks' live tracts on temperance—i. e. temperance in all things, or more exactly, total abstinence from alcholic and narcotic poisons, in the way of drinking, chewing, smoking or snuffing. And with the package a request that we give our opinion of them. The first thing we have to say is, that we heartily thank the author for the gift, and intend to show our appreciation of the tracts by frequent extracts from them in the Cynosure. The next is that we entirely and heartily concur with him in his main positions. That the use of tobacco or opium as luxuries, by chewing, smoking, snuffing or dipping, is a filthy vice, such in itself productive of maladies and evils of direful nature and vast extent, and such exerting a direct and powerful influence to draw their victims into every species of intemperance.—The extent into the full development and debasement and perdition of sensuality, to which these vices are indulged, proves most fearfully that man is fallen and that Satan finds, in vastmultitudes, his willingly degraded slaves. Another thing we heartily say of these treats is, that they are brief, full of point and piquancy, such as is not to be met with every day, and most wisely adapted to their purpose. Whoever begins to read one will be likely to read it through, and whoever does one through will have something to think of, and something that he will not be likely to forget; and if he is not persuaded to abjure the bottle and the weed, it will be a sad proof that some other than the power of Christ or true reason has dominion over him. We wish these tracts the widest circulation, and the power which alone "giveth the increase," to accompany them.

And yet we have somewhat against them, viz: their implied approbation of secretism. Several of them are entitled "Good Templars Appeal etc.," one, "Lodges of Good Templars call upon Churches to awake." To us all such appeals are loathsome. Tobacco smoke and tobacco epithet not more so. We feel bound to treat them as Christ did the testimony of the Demonic to his divinity; or as Paul did the Pythoness who followed him and his companions, crying, "these men are the servants of the most high God,"—with grief and indignation. Both the Savior and his apostle silenced such witnesses. Why? Because from its source the tendency of such testimonies was to create, on the whole, more distrust and suspicion than confidence. These witnesses were in league with the keepers of the artificial mysteries or social secrets of that age; and they and the keepers of these mysteries were under the control of "the Prince of the darkness of this world." In the darkness of those mysteries, that organized secrecy, he had his special abode; and he has inhabited such secrecy ever since and ever will; and we may not concede to any society or organization that hides itself in artificial mystery, any part or lot in the work of Him who "ever spake openly to the world and in secret said nothing;" but commanded his disciples to walk in the light as he did, and communicate "all things whatsoever he commanded them," without impediment or reserve "to *every* creature."

But you say, the Good Templars and Sons of Temperance have a good object,—they testify to the truth. So did the Demonic and the Pythoness; one testified that Christ was "the Holy One of God," and the other, that the spoutles showed unto men "the way of life." What more true, or what truth more precious? And yet Christ's method is the open method, and the secret one is Satan's, and they are as antagonistic as day and night, and can never coalesce. If the secret method does not originate in error and corruption, error and corruption are certain, sooner or later, to originate in the secret method, beginning and the ostensible object when they may. Bro. Trask, by his implied approbation of secretism, exposes himself to a raking fire from his own guns. He argues most ingeniously and most convincingly, we think, that total abstinence from the drug, is as indispensable as from the bottle, because both are most harmful sensualisms, alike forbidden by the law of nature and of God. The mischief of the drug is not so strikingly or immediately apparent, but is not less real. "It does not," he says, "assassinate, burn and devour in the same way, but it creates a demand for alcohol, and this demand, according to the well known law, creates an unceasing supply. This and other drugs are the fuel of Intemperance." Drunkards are usually tobacco users, and usually tobacco users *before* they are drunkards. If the drunkard gives up his dram and retains his drug, he is almost sure to relapse into drunkenness. "One is an easy stepping-stone to the other." By mutual action and reaction, they "play into each others hands in ruining their victims." The dram increases the appetite for the drug and the drug increases the appetite for the dram, and thus the fires of hell are fed and increased until the final consummation. These is, therefore, no evading the conclusion that both should be eschewed, both be given up together. Total abstinence from *both* is as indispensable to success in reform effort, as total abstinence from either. To attempt one without the other can have but one result, disastrous failure. Now, to our mind, this reasoning is perfectly conclusive, and it is just as applicable to secretism as to sensualism.

It is of no use to denounce the mysteries of Eleusis or Bacchus as abominations, while you applaud those of Freemasonry constructed on the same general model. Neither is it of any use to condemn Freemasonry or Ku-Kluxism while you adhere to Odd Fellowship; or to condemn Odd Fellowship while you extol or justify the secret Temperance orders. For the life principle in them all is the same. They all play into each others hands. They exist in different stages of development, but the less developed are easy stepping-stones to the darker orders. In this age, Masons and Odd Fellows are usually Good Templars or Sons, and manifest a very decidedly paternal affection for those infant orders. And young men are usually Good Templars before they are Masons—and Masons before they are Ku-Klux. If they abandon Masonry and do not abandon all secret orders, they usually return to Masonry again, unless they advance to some order darker and more deeply dyed, as of Jesuits, Bandits, Thieves, counterfeiters, burglars or bandits, with names or titles suggestive usually of the exact reverse of their real character.—All these orders belong to the same genus,—organized, social, perpetual secrecy is the distinguishing feature of them all. In rites and regalia and signs of recognition they exhibit diversity. They all profess to be founded for good praise-worthy objects; and when you penetrate to the inner circle and into their orgies, you find in all the same emptiness and soiled trifling, even as you may see in all the same vain show and pride of life in their public demonstrations,—and when carefully and skillfully analyzed, you will find the same sensuliness and deceit developed into various degrees of corruption, in regular graduations from the the least exceptionable to the worst. It is all one grand affiliated system of darkness; combined with the Good Templars in twilight, as the mouth of the cavern, shade deepening into shade as you advance, until you reach the blackness of darkness in the assassin's den.—Over all one king presides, though he is wary of showing himself to those who are near the vestibule of his cavern, or of allowing them to feel his hand of power upon them until he has drawn them in where the outer light fails to penetrate. There he sits in state, and reigns with undisputed sway, and concocts all evils, and from hence issues an invisible moral miasma that prevades the earth and nourishes idolatry, witchcraft, heresies, strifes, sedition, tumults, whisperings, variance, deceits, malignity; all spiritual wickedness, all the works of the flesh, all the works of darkness. The organized, social, perpetual secrecy is itself a most efficient principle of evil. It is the very citadel of the Prince of the darkness of this world, and if we would make any progress against this power of darkness, we must insearche upon our hatred *Total abstinence* from all *organized, social, perpetual secrecy.*

By what rule will Bro. Trask or any one else discriminate between these secret orders, so as to accept some and reject others? Is it this, that some are harmless and others are selfish? We affirm that they are all selfish, and any discriminating mind can discover it in all their arrangements and manifestations. Benevolence never leads men to shun the light, or to decline the most perfect scrutiny of their doings, or the most full assemblity to an enlightened public sentiment. Is it that some frankly declare their objects, and that those objects are good? But they all do this. The Jesuits declare their objects to be identical with those of Jesus; the Pualites, with those of Paul; the Ku-Klux are emulating Wm. Tell. They will tell you they are combined for the social, intellectual object that fired the soul of patriotism, viz: destroying the assassin of their country's liberty, and its delivrance from the vilest tyrants that ever cursed the earth. So holy is their object, that even murder is sanctified by it, and the most shocking violation of conscience becomes, in their view, a praiseworthy self-denial, whose merit is proportioned to the violence of the struggle necessary to overcome the remonstrances of God in their bosoms. A political editor discussing this secret organization says, "the evil of it is not in its secrecy." Here, we think, he makes a woeful mistake. Its secrecy is the very life of it—that without which it could have no existence, and none of its enormities be committed. Only by secrecy could men be combined for such a purpose, nor could they be combined by that, were it not for the responsibility now erroneously accorded to secret orders, which have as yet developed less of the evil power of that vital element of all social evil.

But brother Trask tells us the secret orders are doing much good in many ways. Our deliberate opinion is, that the good they have done is no compensation for the evil they are doing, and that the good is destined to diminish, and the evil to be increased continually, until these worldly and unscriptural methods are wholly abandoned. The remedy is worse than the disease. These orders have made temperance a mere stalking horse for secretism, until we shall be likely to have more work to destroy the secretism with which they have filled the land, than would have been required to carry the Temperance reform by christian methods to its triumphant establishment; and, that done, these pagan intruders cast out, we shall have commenced the temperance reform anew, and find a far more formidable work than if no secret Temperance order had ever existed.

But Bro. Trask says, that "with admirable grace, they might turn upon their critics and ask what is pulpits or order of pulpits, what societies, old or new, are doing anything, comparatively anything, in this terrible crisis?" And what was ask are our secret orders doing in this terrible crisis? Flourishing according to their laws at a very glorious rate all over the land, numbering their members by millions and their incomes beyond all that Edwards or Hewitt or Marsh ever thought of, and yet the waves of intemperance are fairly breaking in their faces and flooding the land as never before; and, as they say, the churches have well-nigh lost their interest, and the pulpit which commenced the agitation, is getting ashamed to continue it; as if there was something in the cause so managed, unsuited to or derogatory of the sanctity of that consecrated place.

How is all this? We think we comprehend the situation. The Hewitts and Edwards and Marsh's have acceded in their chariots of fire, but they left their mantles behind. In the bosoms of their successors the same principles live, the same fire burns.—Their church covenants exclude intemperance from the church, their children are taught, their position is known of the world, and their prayers have not ceased to ascend to God.—But with reference to the prevailing secret methods, their shoes and shoes, their only in the same great workings of Satan, and impudent accusations, and orderings of the church and the pulpit; they have to some extent assumed the attitude of prayerful spectators.—Since their protests against these pagan methods are unheeded and their secret society champions are so very wise and able to do such wonders, we are looking on to see the wonders done, as Elijah looked on to see the prophets of Baal bring down the fire from Heaven; and when their cries and cuttings of their flesh for weary hours proved unavailing, Elijah said, "cry aloud, Ele is a God." And we there it seems this day to treat the hosts of professed christians, who are pompously essaying by pagan methods to carry on a christian reformation, and find instead of the great success they promised, that they have only run the cause into the ground, because they undertook to engineer it by the help of dark nesses.

When this gorgeous experiment, with all its pomp and clamm incantations is completed, and its hierarchal and pagan methods are demonstrated to be powerless for any real and abiding good, then we shall look to see the tendernes of Divine mercy displayed in making the extremity to which man's folly reduce him, God's opportunity. Then, impelled by the Holy Ghost, Elijah will stand forth and in the open, simple, pure methods of Christ's ordaining will summon the fire from Heaven, and the prophets of the artificial mystery will be among the things that wore.

Morgan Not Murdered.

A young friend, who is not a Mason, says to us that a young friend of his who is a Mason and a church member, and a real intelligent, free fellow, says to him that the talk about Morgan's being murdered by Masons is all bosh, for that he positively was not murdered at all; but was known to be living in Europe long after the time of his supposed murder, of which the Masons have abundant proof. Now, whether this fact, if true, would in any case, Christian talks in this manner from ignorance or wickedness, we cannot say. But it is from one or the other cause, that is certain. That Morgan was murdered by Masons, and not by a few irresponsible rash and excited men, but in pursuance of the cool, deliberate action of Grand and Subordinate Lodges, carried out systematically by large numbers of widely dispersed individuals, and that the legal proof of the murder was one of the most overwhelming and unscrupulous exertions of the fraternity, continued for years, and involving many Masons in contempt of court and in willful perjury, all these are facts as well established as that Aaron Burr killed Col. Hamilton, or that Benedict Arnold attempted to surrender West Point; and, being a prominent Mason, was, by an act of Masonic favoritism, aided to escape from the vengeance due his perfidy and treason; and that all this was done in exact accordance with the spirit and letter of Masonic law, is equally certain. We have in process of collection, some fresh evidence respecting the Morgan murder, which, in due time, we expect to present to our readers. Whether it will silence the prating of thoughtless and deceitful tongues, is not certain or material; it will satisfy all candid and unbiased minds.

That Religion in which all Men Agree.

The spirit implied in obedience to one precept of God's law, insures obedience to every one of its precepts. So, whoever will, knowingly and willingly, break the least, will break the greatest. For true obedience to the least commandment is the accepting of God as our king and his law as our rule. While the rejecting of one precept is the rejection of the law to which it belongs, and the God who framed it. Wherefore it is written, "whosoever shall offend in one point is guilty of all," and, "he that is unfaithful in that which is least is unfaithful in that which is greatest." A like principle obtains in the theory or doctrine of religion as in the precepts or practice of it. Each part and perfect is the harmony of God's truths, that the intelligent reception of one involves a logical necessity of receiving all. Like the Savior's seamless robe, truth cannot be "had in parts without ruinous rivelueo to the whole system. Therefore, when the Infidel, the Odd Fellow and the Mason claim to receive of religion "only that in which all men agree," they reject all of truth which any part of mankind reject. Of all men living, therefore, they reject the most and receive the least of truth. In a word, their rejection of truth is total, for, by this position, they accept and sanction all the rejecting of truth that is done under the heavens, and what little they pretend to hold, if indeed any is left, to which all men assent; this they do not receive because it is *truth*, but because nobody is found sufficiently deanoted or depraved to countenance them in its rejection.

The Christian Statesman,

1629 Vine Street, Philadelphia, Pa.

The above is the title and the post office address of a clear, calm and excellent paper, devoted specially to the work of securing a recognition of Christ and the Christian Religion in the Constitution of the United States: a movement which has already enlisted many of the ablest minds and pens in the country in the East, Interior, and West. The following standing matter at the head of the editorial column, explains the precise end sought:

"We labor to introduce into the Constitution of the United States, the substance of the following amendment:

"We the people of the United States, acknowledging Almighty God as the source of all authority and power in civil government; the Lord Jesus Christ as the Ruler among the nations, and His Will, revealed in the Holy Scriptures, as of supreme authority; in order to constitute a Christian government, form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, and promote the general welfare, do ordain and establish this Constitution for the United States of America."

We person, we apprehend, who would not be willing to have our name and institutions as a christian land given up, one object to the end sought, and whether the amendment asked for to our Constitution be secured or not, no one who believes in "The Lord's Prayer" can consistently object to the doctrine that Christ, or God through Him, is the real Ruler of nations, and that his Kingdom is yet to come on earth. Send one dollar to Rev. T. P. Stevenson, 1629 Vine St, Philadelphia, Pa., and you will receive the Statesman for one year. We shall refer to this subject again. We give the above, meantime, as a return for the following handsome notice of our second number. The Statesman has sustained the anti-secret society movement from the first. The editor says of the Cynosure:

"We are glad to receive the second number of the organ of the anti-secret opposition to the secret orders. Its name, The Christian Statesman, has been exchanged for The Christian Cynosure, the former name being already worn by the organ of the American Tract Society, Boston. The managers vindicate the appropriateness of this name by the definition taken from Webster, "The Constellation Ursa Minor to which, as containing the *polar star*, the eyes of travelers and mariners are often directed," and by the quotation from Southey: "Let there be not some principle, which, if kept steadily in view, might serve as a cynosure to direct you in this unknown navigation." The editor says: "We have selected a title which it is hoped until this hour has not been current of any other sort of a newspaper; a title which is classic in Greek, Latin and English; the name of the star which guided so many slaves to liberty; and we do not intend to take it down from our flag until we has made it as familiar to the American people as if it had been written simply the "Christian Polar Star." We give our hand once more to our contemporary and fellow-laborer. We shall aid his work by every means in our power, and bespeak in its columns the advocacy of Christ's law as the law of nations and the necessity of national submission to *Him*. Again we ask our readers to send for the Christian Cynosure, Terms $1.00 per annum; address, Ezra A. Cook, 88 La Salle St., Chicago, Ill."

Memento Mori.

"Blessed are the dead who die in the Lord. Yes, saith the spirit, for they rest from their labors, and their works do follow them."

We have a sad duty to perform. There is a solemn sacredness about the subject of death, which all should feel, for "one event happeneth to all."

As the Cynosure is just starting in its career, permit a friend to express the hope that it will never be necessary to, as we do, to charge the mourners ten cents per line, for all beyond a bare notice of the death, no matter how useful in life the departed one has been. If obituary notices are too long they may be shortened, or if unworthily bestowed, refused and returned, but do not meet the stricken with a money demand when common charity asks and gives sympathy.

I know a saint who has recently departed the life rich in faith and full of good works and alms deeds which he did, and I know not that from his many benefactions he left enough to pay for such a notice in our common religious papers as his memory deserved.

Our motto should be in this matter, "Let the memory of the wicked perish." But the righteous shall be held in everlasting remembrance. Iona.

The Christian Cynosure.

SHALL FREE MASONS BE EXCLUDED FROM CHURCHES?

This question perplexes many, and many of our correspondents desire the CYNOSURE's opinion upon it. They are entitled to it.

"In the fall of the Lodges in 1826-31, church exclusion was extensively, if not generally practiced. The church in Clarkson, near Boston, during the pastorate of Rev. J. P. Lang, worthy, had a rule excluding Freemasons, and even a member of the old New England church, we had the same. In the Presbyterian church, the Synod of Cincinnati resolved at Dayton,—"*That membership in a Masonic Lodge is inconsistent with a credible profession of the christian religion.*" Similar resolutions were adopted by the Old Reformed Dutch churches about New York. The curious may find these and such similar actions published at the time they were taken, in a paper, (afterwards bound into a volume,) by Rev. Dyer Burgess, Cincinnati. The only copy I had of the book was stolen by some unknown person when I was at the Aurora convention, October 31st, 1867, last year, and, I suppose, destroyed. Rev. Mr. Burgess is still living in Ohio, and if some one will find out his post-office and address him, if still able to write, they will hear from him.

Many churches were rent in pieces by the anti-Masonic discussion, and a degree of bitterness arose between neighbors similar to that which now exists between the secret clans and the loyal people at the South. And Free Masons who prayed to no God but the God of the Lodge, and who cared nothing for Christ or Christianity, denounced and deplored this division of churches as the work of anti-Masonry! So far the *history* of church-exclusion at that time.

At the Aurora Convention the subject came up at the close of the sessions, after many members had left, and on motion of an excellent brother who had Masons in his church, the question was laid over without action. That brother has since left his church. Free Masons know no difference in their hate between those who exclude them from the churches and those who simply and in the fear of Christ condemn Free Masonry. They respect most the most consistent.

At the Pittsburgh Convention in May last, a resolution offered by the venerable Br. Pressley, declared

"That the Convention do most earnestly recommend to all churches of Christ * * * *to adopt the most effectual means to exclude from the fellowship of the church all persons who persist in adhering to those secret orders.*"

In our opinion the above resolution is most wisely and admirably drawn; "*to adopt the most effectual means*" to get Masonry out of the churches. To do this different methods should be employed. Where there are no Masons already in the churches *they should be carefully kept out.* When candidates are before the churches or church authorities for admission, they should always and invariably be questioned, and if they are not willing to part with Masonry in with Paul's "meat and" "eat no more while the world stands," so long as it offends their brethren, they should not be received. They place the Lodge above the church if they will not quietly quit it for the sake of their christian brethren. Indeed, wherever the church is Congregational, this method can, and ought to be practiced at once. When Rev. Flavel Bascom was pastor of the First Presbyterian church at Chicago, that method was practiced in his session. Such has been and is the practice in the church of which the writer is a member. In a Congregational Church every brother or sister present in the church meeting at the time has the right to ask a candidate applying for membership, whether he belongs to any secret society, and his views concerning them. And if any one pretends to be opposed to these orders, and cannot take up as much of a cross as to ask that question, his religion is vain. And if he wishes to do the work of excluding Masons by a general resolution or a rule, to have himself the self-denial of so questioning candidates, he will find Free Masons cunnel and will not be kept out of his church by such rules. Rules do not exclude themselves. Satan will get into every church from which he is not kept out by the Holy Ghost in the individual members.

Then again, where Free Masons are already in the churches, *the tares are in the field, and Christ's rule applies, not to pull up tares and wheat together.* If you turn Masons out of such a church by a general resolution, you turn their wives and families out, and you turn out multitudes who are little more than Masons in name. Ignorant Masons, persons who were wheedled and cajoled into the Lodge, got disgusted, and have quietly stood aloof, Satan would like nothing better than to have these turned out and our churches rent.

But the Scotch Presbyterian, United Brethren, Wesleyan and Free Methodist churches have had, from the first, *rules* excluding Free Masons. *These rules should not be repealed.* When Douglas repealed the Missouri Compromise line, Lincoln said it was like a farmer taking away a fence between a hog-pasture and a pea-field, and he said, "Even a hog would know that he meant to let him go to that pea-field." So if church rules, where they exist, excluding Masons were now repealed, Masons would know that it was to let them into those churches.

For the CYNOSURE.

The All-Puissant.

Says E. T. Carson, in his "Monitor of the Ancient and Accepted Rite," (page 84). "The presiding officer ('of the Tiflgrade') is styled Most powerful," &c. In a note he adds, "The rituals in the northern jurisdiction style him All Puissant."

Will the Masonic Journals inform us who this All-Puissant (almighty) Mason is at the present time?

Will some good Christian Free-Mason tell us how it can be right to ascribe the attributes of Jehovah to a mortal man?

SAX.

The correspondent who asks who the almighty Mason (All-Puissant) is at present, may perhaps find his answer by looking through the list of masonic publications which we publish under the caption of Rogues' Gallery. Albert Pike seems to be the man in the Southern Jurisdiction, although from a sentiment of modesty or want of exact information in the reporter, he is called *Thrice-Illustrious of All-Puissant*, as in the nuclant records. Later reading these awful and most grandiloquent titles, it may be well to ponder the following from the Constitution of the United States, and from the New Testament, and to inquire whether this whole system of high blown vanity is not palpably at war with the spirit and letter of both:

"No title of nobility shall be granted by the United States, and no person holding any office of profit or trust under them, shall, without the consent of Congress, accept of any present, emolument, office, or title of any kind whatever, from any King, Prince, or foreign state."—*Constitution of the U. S., Amd. 1, Sec. 9.*

"But be not ye called Rabbi; for one is your master, even Christ; and all ye are brethren, and call no man your father upon the earth; for one is your father which is in heaven. Neither be ye called masters; for one is your master, even Christ"—*Math.* 23; 8,10.

ROGUES' GALLERY.

St. Louis, Sept. 8.—When the Wisconsin Knights left last night they were escorted to the ferry-boat by the St. Louis Commandery, No. 1, headed by a splendid brass band. Cheers were exchanged. Mr. Carpenter, of Milwaukee, acted as spokesman for the Wisconsin pilgrims.

The St. Louisans escorted the Apollos of Chicago—going through with similar forms; large baskets were produced, and the Knights sans, and bottles of wine poured out into silver cups. The Apollos drank wine enough to enable to retain the cups as mementoes of the occasion. On parting, the bands played "Home, Sweet Home."

The Templars from other States are going home mainly on every Christian visit.

The Sucker and Badger State men were greatly pleased with their visit, and profess to have had a royal time.

The closing banquet was given at Masonic Temple, to the Supreme Council of the Ancient and Accepted Rite of "Southern Jurisdiction, and all active and honorary members of the Order of the Knights Templar. Gen. Thos. W. O'Sullivan Lodge of Perfection. Thos. E. Garrett, Thrice Puissant Grand Master of the Lodge, presided. Among the guests of him sat Albert Pike, Thrice Puissant Sovereign Grand Commander of the Southern Jurisdiction of the United States, and John D. Lewis, Deputy Thrice Puissant Grand Commander of the Northern Jurisdiction.

The following guests were present from the Supreme Council of the Southern Jurisdiction: Albert Pike, of Tennessee; John Ames French, of Washington; A. O. Mackey, of South Carolina; Martin Collins, of Missouri; J. C. Batchelor, of Louisiana; Wm. Hunt, of South Carolina; T. H. Shaw, of California; Samuel H. Todd, of Louisiana; Frederick Webber, of Kentucky; J. W. Scott, of Minnesota. T. A. Cunningham, of Maryland, Philip E. Barker, of Virginia; Thomas Shaw, of Iowa; J. Q. A. Fellows, of Louisiana; John Trizzell, of Tennessee; John Zeal, of Tennessee. Lodge of Perfection: Thomas John Alnsley, of Tennessee; William N. Loker, of Missouri; Giles M. Hillyer, of Mississippi; Henry W. Gray, of Kentucky.

Active and honorary members of the 33d degree from the Northern Jurisdiction: John L. Lewis, of New York; Lemuel Ely Ketchel, Orlon Walsh, John Sherrill, John W. Simmons, James Austin, B. H. Stone, Chas. Leffertz, Joseph B. Chaffe, New York; William Barrel, New Hampshire; William S. Gardner, Benjamin Dean, Joel Spaulding, W. F. Salmon, Massachusetts; W. R. Blunding, Rhode Island; Moses Dodge, Maine; W. B. Gilpby, Connecticut; Joseph M. Cook, Connecticut; Thomas J. Carson, New Jersey; George B. Edwards, New Jersey; Alfred Creigh, Teapesse; Charles E. Meyer, Pennsylvania; John Vaikhamp, Pennsylvania; Charles Kingston, Pennsylvania; Alfred Pennsylvania; C. O'Klett, Joseph Livingston, Henry L. Palmer, Wisconsin; H. O. Roy, Kentucky; W. Z. Blaney, V. L. Hurlburt, Illinois; H. Ely, Ohio.

All business and festivities close to-night.

The Wrong not in Their Secrecy.

Some of the papers which denounce the Ku-Klux Klans are careful to tell their readers that "the wrong of them does not consist in their *secrecy*." We should like to know the reason why it does not consist in their secrecy, when that secrecy is the very life of them, and that away from it they would be harmless, organize them, or if organized, they would be as harmless as any other political organization. You might as well say that the venom of a rattlesnake, which makes it so deadly, is not in its fang. Speaking with exact philosophical accuracy, that would be true, because the venom is in the sack above it, and so the fang without the sack would be comparatively harmless. A harmless striped snake might be furnished with a fang without becoming an object of great terror. But mind you, harmless snakes *don't have* the fang. And without his fang the rattlesnake becomes harmless. So that, speaking in the language of practical common sense, we say the death and venom we dread is in the fang, and when we find that a serpent is furnished with the fang we ask no second question, but pronounce him venomous and destroy him.

To this fable our readers can supply the moral.

THE NEWS.

A formidable insurrection has broken out in Spain, headed by Gen. Prim. The many and portions of the army are with the insurgents. From all the accounts which have reached us we conclude the Queen of Spain cannot be said to sit "on an uncertain throne." The result of the contest, of course, must be developed. Of the particular occasion of the outbreak we are not well informed; neither of the political or religious views of the insurgents. But our recollections of the Spanish inquisition are like those of Libby prison and Andersonville, spots on earth where the tormenters of the infirmed world have put themselves into firm bonds and upon communion with the most fiendish of persecuting spirits which depraved humanity has produced. Spain has been the last citadel of the temporal and persecuting power of the Pope, and we believe the days of that power are numbered and nearly ended, we regard this movement hopefully. The insurgents, indeed, may be no better than the inquisitors. Like the most of the Fenians who cry out in holy indignation against the wrongs of Ireland, and then not only deny to others the same freedom and franchises, but mob and murder unarmed negroes and burn down their school houses and orphan asylums. Yet even such men may be the rod in God's hand to punish tyranny and break the power of despotism, under whose wrongs humanity has suffered for ages. When the wrath of man is made to praise Jehovah by accomplishing this much, the remainder thereof will be restrained, and thus the present agitations of Europe, directed to some, despite the power of Kings, Queens, Popes, Jesuits, Pacalotti, or all the engines, and powers, and principalities of darkness that have ever wrestled for the mastery against the hope of light under the lamp of the gospel of salvation. The morning of freedom is onward. The day wherein light and not darkness shall rule, is at hand. The day when the Bible and the worship of Christ shall be free, in Spain as elsewhere in all the dominions of Christ, and wherever it may extend, we look to see high above all the noise, and smoke, and misery of war, the ruling hand of God, dispensing justice in blessed companionship with redeeming mercy.

No Man May Put off the Law of God.

I can but be grateful to the great American Lexicographer for putting this sublime sentiment into accessible for my reading in childhood. They are not only stamped with childhood's associations upon my memory, but esteemed more and more with advancing years, as applied of gold in pictures of silver. "No man may put off the law of God—not the shadow of a man may pass, than the heaven; not the sage any more than the little child; not the desperado any more than the saint—no man. Not the man who is hunted by his whole multitude, by powerful organizations, or whole nations, in doing it. "Though bound join to hand, the wicked shall not go unpunished." Not the man who is sure to suffer the loss of reputation, of office, of life, unless he does "put off the law." "He that will save his life shall lose it. He that loseth his life for My sake shall find it. Fear not them which kill the body." No man may put off the law of God to escape his wrath. Neither may he break his promise to put off the law of God, such promise would be a nullity. Should he even take a solemn oath and covenant to do that which is contrary to the law of God, that oath and covenant are equally a nullity. Had the man who took a solemn oath not to drink water until they had killed Paul, succeeded in killing him, their oath would have been no justification of that deed; no, not as much as a palliation, but rather an aggravation, being itself a heinous sin and a violation of Christian ethics, heightened and in the murder. Hence all the talk about renouncing Masons, beginning their opposition to Masonry with justifying perjury, to say the least, is idle, is very foolish. The first and last question in the higher morality is, Is it right? Is, Did Masonry swear them to do that which is contrary to the law of God? and if so, the oath itself is sinful, and to keep or regard it is to make one sin two—is to maintain that a man can by his oath create and impose upon himself an obligation to commit sin, *i. e.*, the authority of his self imposed covenant is paramount to the authority of God. In maintaining the validity of sinful oaths the Masons make the frightful mistake of exalting the Lodge above God—yes, of deliberately disobeying and putting Satan in his place. No man may put off the law of God.

H.

REPORT ON SECRET SOCIETIES

Before the Presbyterian and Congregational Conventions of Wisconsin, at Delavan, Oct. 30, 1868.

The duties imposed on your committee required us to report on the "Character, influence, and tendencies of secret societies, especially that of Free-Masonry."

We have endeavored to be as comprehensive in our inquiries as the subject demands, and to comprise a considerable part of the subject, we are the following:

1. The effect of secrecy when installed as a leading element of organized permanent society; is it, or is it not, in harmony with the spirit and principles of the Christian religion, and of free Republican government?

Jesus Christ has established the one great model society for this world. He formed it with authority, and made it unlike what scribes or philosophers had ever formed before them. Plato taught that there were three orders of men, and that the third class, the great ignorant multitude, should be carefully kept from the two higher classes; that they were fitted for nothing but physical labor, and needed to be taught nothing except how to perform it. He held that cool blooded offspring only were its kind.

Aristotle taught that slavery was both necessary and expedient, and was founded in the dictates of nature for high, low, middle, bond and free. He taught that all children should be free from mechanical and agricultural labor and trade, because such pursuits were unfavorable to the culture of virtue and the enjoyment of political activity.

These and other philosophers selected their pupils from the higher and moderate classes. They kept their cherished doctrines *secreted* from most of the people. Though secretly revealing the doctrines of polytheistic religions, they in general hypocritically engaged in the heathen ceremonies. All this encouraged and necessitated secret associations, and they abounded among all the principal heathen nations of antiquity. The societies embracing the *Ancient Mysteries* were conspicuous, and these and others became exceedingly corrupt.

It was after the world was full of such doctrines and practices that Jesus Christ came, proclaiming the broad, free society, inviting all to come to him, teaching all who would come, calling all men brethren who would do the will of his Father, speaking openly to the world, in secret saying nothing, doing nothing in a corner, making no concealment of doctrine, services, or rites.

Jesus is our example. When, in reviewing his whole ministry in the presence of his enemies, triumphed in the assertion, "I spoke openly to the world." In secret, and I read nothing," which the Christian public generally read. For, while we get special favors, others, not members but equally worthy, will often be deprived of them. To join the Masons in order to get office, or ministerial influence, if successful, will in most cases damage some of our fellow-men, or fellow-ministers who will not join them. The rebel soldier in the war, who spared the life of his opponent because he received the masonic sign, probably killed the next Union soldier, who was unable to give that sign. Who wants to save his own life by having that of a brother soldier sacrificed?

5. Do secret societies claim to be religious? If so, is their religion Christian or not?

Both Odd-Fellow and Masonic societies claim that when an Odd-Fellow dies, he sinks into the grave, and there sleeps in the will of God, attended by the prayers of all who know him, under the full hope of a blessed, immortality."

Masonry employs numerous forms of prayer and hymns of worship; it inculcates religious practices, the existence of God and a future state; it proposes to make men good and to prepare them for heaven. Arnold says: (edition of 1860) "The statement of religion prevailed in its arrangement, and is always in the central idea." Webb says (edition 1858), that it, "is the most moral institution that ever existed." Town says it "is of divine origin," and that by its principles "the soul is fitted for the most temple of God in a world of immortality."

Next, is the religion of these societies Christian? Odd-Fellowship as such—whatever its members do—makes no reference to Christ in its prayers, hymns, or rites, or in its hopes of happiness, but the doctrine of works instead. Of the thirteen forms of prayer in Webb's Free-Mason's Monitor, not one teaches the supplicant to offer or ask in the name of Christ. Masonry teaches, "Out of twenty-three forms of prayer in the new Masonic Trestle Board (edition of 1860), only one ever alludes to Christ, and that in a non-committal way." Of numerous prayers in the Masonic Harp and Monitor only one or two make any allusion to Christ, and the existence of God is ignored in all the charges, ceremonies, degrees, and comments in Webb's octavo volume of four hundred pages, we find no recognition of repentance and faith in Christ as the condition of salvation. In some of the degrees, where the Christian religion is referred to, but only as mere rationalists often acknowledge it. We find no doctrine of the atonement, of regeneration, of the Holy Spirit, or of the Trinity; but we do find that the Masonic system is made sufficient for heaven. It is works, and not Christ's blood, becomes the idiomo which he offers as the Divine altar. In one of the prayers offered at a "Past Master's" funeral, the candidate is made to acknowledge that he declared to be the just reward of a pious and virtuous life. (Webb, edition 1858.) Arnold says, "Masonry is friendship, love, and integrity." In these he does not embrace conversion or faith as the distinctive feature. In the ritual of the Royal Arch degree, the passage in 2d Thess. 3, 6:17, is quoted, and the phrase, "Our Lord Jesus Christ" is twice expunged—not once retained—and the Christian Benediction immediately following is omitted. This, Masonry, as an institution, sets aside Christ's name, for the most part, wholly sets aside his propitiatory work, and, in the minds of many, supplants His church. Arnold says of Free-Masonry, "Mere truth here than anywhere else is realized this Christian ideas of Love, Union and Brotherhood." One of the Masonic hymns runs thus:

"Hail! Masonry divine!
Glory of sages sublime,
Long may it flourish!
Wherever the rolling stand,
May they have great command,
And be well paid!"

Both Masonic and Odd-Fellow societies profess to embrace accepted and worthy members of other religious than the Christian. Grach, noted Odd-Fellow author, says: "The descendants of Abraham, the divine followers of Jesus, the Pagans of the stricter creed, the gather round the same altar as one family, manifesting no differences of creed or worship." Dalcho says, "The universal religion of nature's God is what we as Free-Masons profess;" "all who acknowledge the Supreme Being are equally respected by the order." Webb says, "Masonry is a solemn confined to a particular country, but diffused over the whole terrestrial globe." "Hence many advantages are gained: the distant Chinese, the wild Arab, and the American Savage will embrace a brother British, Frank or German, and will know that beside the common ties of humanity, there is a still stronger obligation to induce him to kind and friendly offices." Arnold speaks of Masons as bound "to that religion alone in which all men agree," and "to bring left to "his private opinion," and all, as Masons, being only of this "general religion." A Masonic hymn for opening a lodge, contains this:

"In one tasteful theory, we close
Sages and Saints, Heroes and Bards
But all their thought and diversions are,
Our sacred, theme, Brotherhood."

Now, if Masonry neither bad, nor claimed to have a religion, we should have nothing to object to this point. But since it does claim to offer to men the true religion and the way to heaven, we have decidedly to say, that the society that fellowships in religion alike the heathen Chinese, the Mohammedan Arab, the American Pagan Savage, and the nominal Christian, is not in of Christian, does not illustrate the Christian religion, nor show the way to heaven.

In conclusion, your committee recommend the adoption of the following:

Resolved, 1. In respect to secret associations, that the Convention holds that, while secrecy is not in itself sinful, and may be used for both good and bad purposes, the general principle of life with all should be openness, and not concealment.

2. The private affairs of individuals, families, and business firms, which do not naturally or properly come to the knowledge of others, are not in general studiedly withheld, and do not constitute a justifying basis for secret organization. Societies for culture and reform, churches and legislative bodies, may sometimes hold their private, and even secret sessions, but their constitution and principles, and the great part of their transactions, being open to the world, they are not rightfully called secret societies, and do not constitute any justification for them. The privacies of families and business firms which are properly and purposely concealed, the pending negotiations of governments that are temporarily kept from the public, the secret counsels of armies, alliances and nations, in time of war, that demand secrecy, are all exceptions to the rule of life, and afford no reason for permanent secret societies, which divide up the public into parties, and, extending through many years and generations, afford special temptations and opportunities for corruptions and wrongs. Men are made far society, for testimony one to another, for light, and not for darkness.

3. There are some associations, secret in part, whose social, literary, or reformatory objects are published by themselves, and whose utility to some extent we can not, and would not question; yet, their well of secrecy, we believe, should be entirely thrown off, with the exception of private or secret sessions when special circumstances require; their regalia we deem in a measure anti-republican, if not children of the Babylon and mystic and mapping-stones to the more intricate, dark, and dangerous secret societies; and wherever an *unconditional oath or promise* is required, binding the member to notion the character of which is yet unknown to him, and exacting from the candidate, or secrecy, without the least opportunity for subsequent choice according to the dictates of a conscience more enlightened, such oath or promise we believe to be an absolute moral wrong.

4. There are after more secret orders—as that of Free-Masonry—which we disapprove for the following reasons: Their organized and perpetual secrecy we deem contrary to the spirit of Christ, and of the one model society of Jesus Christ, and discordant with the genius and institutions of republican governments; their unconditional oaths are inconsistent with the liberty of a sound christian conscience, and a proper sense of accountability to God; their secret organizations for mutual fellowship, either with their secrecy, practically operate in some cases to thwart the ends of justice before human tribunals, and result in unjust distinctions and iniquitous favoritism in society; their intimate and mysterious connections tend to bring good men into protracted and injurious contact with bad men; their boasted superior principles of benevolence are only those of mutual insurance, and sometimes of friendship; their claim to a religion, which, if practiced, is sufficient for life here and for admission to heaven, is not grounded upon any doctrines of divine atonement and regeneration, but upon good works; while embracing some good moral principles in morality, and some christian ideas of fellowship, and yet ignoring the leading characteristics of the Christian religion, they endanger souls by supplanting the true church in the minds of many, and by drawing off some from their christian allegiance. We recommend the members and ministers of our churches to withhold themselves from such societies, but we advise testimony and exhortation rather than discipline with those who have entered into such relations. With some evils the application of reason and scripture is the best and sufficient antidote.

WM. DELOSS LOVE,
J. COTAN,
O. JUDSON,
T. H. WILLIAMS.

THE RELIGIOUS PRESS AND SECRET SOCIETIES.

ST. P. B. CHAMBERLAIN, OF WALLA WALLA, W. T.

The studied silence of nearly the whole religious press of this country upon the subject of secret societies can hardly have failed to attract the attention of reflecting men.

This silence may have seemed most noticeable to Congregationalists, inasmuch as their denominational journals have been accustomed to discuss most fully and most fearlessly all important public questions. They have professed to do this not as a matter of right only, but as a duty also. And when any of the leading journals of the country have found it convenient to be neutral or silent upon any of the great questions of the day, they have been first to censure their course, rebuke their conduct and impeach their motives.

When, therefore, the leading journals of one denomination assume a neutral position or

maintain a studied silence upon any important public question, a course so contrary to their avowed principles, so different from their ordinary course, so inconsistent with their censure of other journals, cannot fail to arrest attention and awaken inquiry.

On what grounds can this silence upon the subject of secret societies be justified or accounted for? Certainly not upon the ground of the insignificance of the secret order.

The various secret orders now existing, counting the different degrees, number nearly a score. Their local organizations, or lodges, are counted by thousands. They have lodge rooms, or halls, or temples in nearly every town and village, and several in every large city. Their membership must number several hundred thousands, equaling that of most, perhaps that of the largest religious denomination.

By the very nature of their societies, they must exert an important influence upon the character of these hundreds of thousands of individual members. In many places they are already producing a kind of social cast, almost as effectual as that of India. By the general influence given by members to brother lodgemen, in patronage and employment, they are interfering seriously with the sound principles of political economy. They undeniably exert at times a potent and baneful influence in many of our court rooms. They are coming more and more to decide important political nominations and political appointments, if not important political measures. They are taking under their special care the great moral movement of the age—the temperance cause. They are exerting a direct and often a controlling influence upon many important religious questions of all denominations.

Surely no religious journal can be justified in treating such a subject with careless indifference, much less with contemptuous silence, on account of its insignificance. No more can this silence of the religious press be justified or explained on the ground of the unmistakable nature of the subject for discussion in a religious paper.

There is hardly any aspect of the subject that does not fall legitimately within the broad sphere which nearly all of our religious journals now professedly and actually cover, while its direct moral and religious bearings are especially fit, if not exclusively appropriate for the most purely religious periodical to discuss.

The leading objects of several of these secret orders are professedly moral; while others, as already remarked, are assuming special control of the great temperance movement. Their religious bearings are quite as direct and much more varied. They nearly all have important religious features of their own. An open bible figures conspicuously in all their ceremonies and processions. They have their chaplains and their liturgies, and frequently they take religious burial services into their own hands without asking church or clergy.

Two prominent religious denominations, the United Presbyterians and the United Brethren, possibly others, consistently exclude from their communions all members of oath-bound secret societies, and are giving great prominence to the public discussion of this subject. The Methodist Episcopal Church, on the other hand, is largely committed in favor of secret societies, several of its Bishops, many of its Presiding Elders, and nearly all the prominent ministers and laymen being members of one or more. The result is already more or less of dissatisfaction, dissension and consequent heated controversy among them, and not a few members are leaving that denomination and joining others on this ground alone, while some of their ministers do not hesitate to declare publicly that secret influence has gone so much to do with important conference appointments. These feelings are gradually deepening and extending, and an intense general agitation, if not actual rupture of that great denomination upon this subject is only a question of time.

In other denominations, and especially our own, the discussion of this subject has more of a local or individual character, like the action of the Illinois Association last year, the more recent action of the churches at Oberlin and the publication of President Blanchard's lecture in the *American Pulpit*.

Is a subject with all these direct and important moral and religious bearings so inappropriate for a religious journal in keeping with its most sacred, as it is from many others, there is a special and increasing necessity for thorough and public discussion.

The public mind is now engaged by it to a degree unparalleled at any former time since the Morgan excitement. In all departments of society, in business, in politics, in law and in religion, very many men are taking the subject up with a deep and growing interest, carefully pondering it alone, discussing it quietly with a few friends, and occasionally in the most public manner.

From its present prominence in religious circles, it will soon other the heated arena of political strife. It is undeniably fast coming to be, in many localities at least, one of the leading, if not, indeed, the leading subject of the day. It cannot much longer be avoided by any prominent religious journal.

Already the question ought to be seriously pondered by them whether such a subject, the heated discussion of which is fraught with so many possibly disastrous results, shall be left largely to the control of fanatical ignorance and narrow prejudice, or whether it shall be guided by calm, deliberate discussion and comprehensive intelligence.

If then this strange silence of the religious press upon the subject of secret societies cannot be explained nor justified on either of these grounds, of the insignificance, the inappropriateness, nor the present necessities of the subject, on what grounds can it be explained and justified?

If the leading principles of these organizations are sound, and their main influence good, have they no sacred claim upon the religious press for an encouraging word and a helping hand? If those principles are unsound and those influences bad, is there no sacred obligation resting on the religious press to expose and counteract them?

If these principles and influences are mixed in character, do the people need no help from the public teachers in discriminating between the good and the evil, in separating the good and the bad, that they may decide wisely how far to sanction and how far to condemn them, how far to help and how far to oppose them?

In all our boldly assumed and manfully defended political questions regarding the right and duty of the religious press to discuss all important questions, was there this important mental reservation, "Except such as lie within our own border and come home to our own doors?"

When we so indignantly denounced the Southern and especially the border presses for their studied silence upon the slavery question, was it simply because that subject was comparatively popular at the North, where the power of slavery did not reach, and its discussion involved no very perceptible moral consequences? and when these considerations are reversed and the subject is one lying largely within our very midst, the discussion of which undoubtedly will involve most unpleasant, if not most disastrous consequences to us personally, does not the question become a very different one?

When we so openly impeached the motives of men and of journals for keeping silent upon some of the recent agitations of the day, and accused them of being governed by base expediency or mercenary selfishness, did we never consider how far such motives might possibly influence us in similar circumstances? We hope that the searching inquiries and humiliating inquiries if the previous discussion had not so signally failed to furnish any satisfactory explanation or justification of the silence of the religious press upon this subject. As it is, these questions are forced upon us irresistibly, and cannot be withdrawn until the religious press has answered them in a manner reasonably satisfactory. If they can give us no such answers, then by every principle of consistency are they bound to modify their positions respecting the right and duty of the press, relinquish all the honor of their past noble record, and publicly retract all their severe criticisms, all their sharp rebukes, all their hard accusations of the men and journals which have maintained a similar silence upon questions no more important, no more pertinent, no more pressing then this subject of secret societies.

Otherwise they should expect men with whom consistency is sometimes as sacred as right to gather up all those criticisms, rebukes and accusations and hurl them back whence they came, with the emphatic answer, "Thou art the man." "Wherefore judgest another thou condemnest thyself, for thou that judgest doest the same things." "Behold, thou hast instructed many—but now it has come upon thee, and thou fainteest; it toucheth thee, and thou art troubled."

Correspondence.

As a Wesleyan friend, a few months ago, sent me the *American Wesleyan*, of March 26th, containing the notice of a national convention of christians opposed to secret societies, to be held in Pittsburgh, Pa., on Tuesday, the 5th day of May next, and the two succeeding days.

It would be very much in accordance with my feelings to attend said meeting if I could, but I cannot. As my friend knew that I was very strongly opposed to secret societies, I suppose he sent me the paper with the expectation that I would, probably, send a few words of encouragement. I have but little of the wickedness of Free Masonry until after the abduction of William Morgan; but when I became acquainted with the foulish ceremonies and the horrid oaths of the institution, and the persistent efforts of the members to shield those of the brethren who had transgressed our laws, from the just penalty of their crimes, I felt that be a decided and persistent opponent of all secret societies. In the first place, they are unnecessary. In a country having a government like ours, no christian, no honest, well disposed person is at present, I believe, in any danger of his reputation in affirming, that it is only the crafty, the designing and dishonest portion of community who need secret societies. Our Savior did not need them, for he says, "In secret I have said nothing." I need not argue this point; every intelligent person knows they are unnecessary. In the second place, they are suspicious. When people are engaged in the transaction of commendable business, or the worship of the church or for the State, or are engaged in any benevolent enterprise for the good of community, they do not seek the veil of secrecy to cover up their works. But when men organize a secret society, they, by their own action, say to all around them, "We are engaging in business that is calculated in its nature to secure to us certain advantages and immunities at the expense of the rest of society, and we wish to have you ignorant of our plans, lest we should fail in accomplishing them." I inquired of a Free Mason, not long after Morgan's abduction, one who was recommending the institution very highly, whether it would be lawful, provided all men should join it, and he very frankly answered, no. We should naturally conclude that if a secret society were necessary for any class in community, it must be for counterfeiters, burglars, horse thieves, &c. But some may say, or can affirm, that all secret societies are unnecessary and suspicious. What do you think of the many secret temperance societies in our land? Are there not many good people engaged in them? I think they are unnecessary, although many good people are, no doubt, insensibly drawn into them; some, perhaps many of them antimasons. I think the Masons are at the bottom of all such organizations, not because they generally love temperance so well, but because they think the reproach of secret societies, which has laid on them so long, can be removed by a new name. But says the objector, are there not some hard cases reached by the Good Templars that could be reached by no other means? I do not know but some other means might have been as effectual. But I suppose there are some cases that can only be cast out through Beelzebub, the chief of the devils; yet I think they might stay where they are till doomsday, rather than for me to attempt to cast them out in that way. Is it really necessary for christians to meet in the secret lodge-room, and there engage in forming oaths and grips, and to talk with their fingers in order to promote the temperance cause, or any other good cause? I think not.

In the third place, they are dangerous to civil liberty and good government, especially Free Masonry. Masonry, with their numerous organizations, possess an immense power. They have, (I believe), the most despotic government in the world. They have in the U. S. A., a government within a government, independent of our civil government. They are sworn to support (not the Constitution of the United States), but the Constitution of the Grand Lodge of the United States and the grand lodge of this state, under which they are lodge to hold. They also swear to keep one another's secrets, and to obey all regular signs, summons, or tokens, given, handed, seat or thrown to them, &c. I once heard a Mason say that their laws were above the laws of this State, (N. Y.) and above the laws of the United States. They possess such power that no political editor would, probably, dare to publish communications openly opposed to Free Masonry. They are sworn in one degree to advance the political preferment of a brother. Such institutions can but be dangerous to our civil institutions. I have no doubt that it is very frequently the case that they control the nominations to fill the most important offices of our government. We cannot fully enjoy the blessings of good government while it is administered by men who have sworn to keep the secrets of brother Masons. In fact, let any candid person read the oaths which Free Masons take, and they will be convinced they are thereby disqualified to discharge the duties of any important office with impartiality. But as I have time to write but a very few thoughts I must pass to make a few remarks on the wickedness of the institution of Masonry, and the lamentable pollution and degradation of the churches or most denominations of christians in our country, by means of their connection with Freemasonry. I can subject this my mind with such melancholy feelings and forebodings of future ill to the church of Christ, and the inhabitants of our highly favored land, as I cannot describe; and I wish some christian philanthropist who is gifted with eloquence could raise his voice on this subject, so that every boy and every young man could hear and take warning. Our Savior said, "Swear not at all," but Masonry not merely recommends swearing, but it actually requires its members to take the most wicked and horrid oaths that could be, (I think), or at least ever have been invented; and it would seem as though they could not require too much swearing. There are, in most lodges, from twelve to fifteen oaths to be taken by the candidate. And then their requiring the candidate to consent to be put to death in the most horrible manner, if he should violate any part of his obligations, is sending one to an one has a heart of flesh. In the Royal Arch degree, the question is asked, "Are you a Royal Arch Mason?" The answer is, "I am that I am."

No society of men, unless a very wicked one, would be engaged in their meetings in acting out scenes, described in the Old Testament and in Revelations, with one of their high officers blasphemously personating the Deity, as at the burning bush, the opening of the seven seals, &c., &c. And yet the members, or many of them, are permitted to debauch a very large portion of the churches of Christ!—members of an institution so profane in their initiation ceremonies that they might very properly (I think) be called the *swearing* society. And not only are Masons allowed to be members of churches, but many of them are encouraged and fellowshipped as the ministers of Christ. We are cautioned by our Savior to beware of false prophets, who come in sheep's clothing, but inwardly are ravening wolves. Masons are allowed to have no fellowship with the unfruitful works of darkness, but rather reproved them. Nor deplorable it is to look at the churches of different denominations, and see how they are mixed up with the institution of Antichrist! What enlightened, pious person could be willing to partake of the communion with such members?

After the foolishness and wickedness of Free Masonry had become known to the world, I confidently believed that if no other good resulted from said revelation, that all christian churches would henceforth keep clear of its pollution. Alas! how little I knew of the fallibility of christian churches and ministers; or of their over anxious desire for members and popularity.

I have written over my sheet, and have only slightly touched on a few of the evils of this gigantic institution of iniquity, and yet I cannot feel satisfied to close this communication without speaking of the fearful consequences attendant on those who unite with the institution of Free Masonry, and that is, it kills beyond the grave. Although they pretend that their Lodge is referred to God, and dedicated to the holy order of St. John, and that Free Masonry is of divine origin, yet I have thought, while reading Eld. Bernard's book, that it was hardly possible that human beings could in cool anything so wicked without the aid of infernal spirits; and I can but feel and while so many are rushing into that broad road to eternal misery, where they are hedged in, and bound by oath upon oath, until it seems almost impossible for any to escape, and the probability is very few ever do escape, especially as they are taught that if they strictly observe their Masonic obligations they will go to the Grand Lodge above. As the members are perfect slaves here, (as I view it,) being bound to conform to all the by-laws, rules and regulations of the Lodge, and as they have no scriptural hope of life and immortality beyond the grave, they are truly to be pitied, and I beg of you, dear christian friends, to use every lawful means in your power to prevent those not already in those fatal meshes to avoid all secret societies, as they would avoid the most deadly pestilence. CYRUS TURNER.

Puttney, May 24, 1868.

P. S.—I am over 74, and have too many things to attend to to write much.

Bad State of Society.

MR. EDITOR:—I have just received a letter from a young business man in one of the smaller cities of New Jersey, of which the following is a copy:

"If I should be taken sick at any time," (in travelling, he means) "I am sure of care: for there is no place of any size in the United States that has not some, if not many Odd-Fellows in it; and I joined that order nearly a year ago. It is a better thing even than the Masons, I think. It is absolutely necessary for a man in business here to be one; for they stick by each other in trade and everything."

It seems by the above that secret society crushes out every man of business who will not compromise his conscience and manhood in that particular locality. They refuse to help any good man who will not join them and help increase the funds of the institution. In secret plotting, they will demage his business and withdraw his customers. This I call iniquitous, but one of those features of these societies which have been often developed, and the motive power of the order thus shown.

The writer of the above letter also states that the lodges of that city are composed of "members of the best citizens in town, three or four clergymen, all the doctors and all the druggists." Of the clergymen belonging to the Odd-Fellows, I know, that they have compelled even ministers of the sanctuary to become Odd-Fellows, and join in their underground mysteries, in order to be popular with their people and save souls! All the druggists would lose their business did they not join them, and druggists cannot live without the favor of these "Fellows."

What is very strange in this case is, that the inhabitants of this forlorn city, outside of these over 500 members of these lodges, are willing this few should control and their physicians, clergymen, doctors and druggists. They have yielded to a sort of moral *chloroform* influence deceptively cast over them, while they plunder them of their fears and money.

It must be a very pleasant city to live in, where every citizen gives up his liberties, conscience and funds to another's keeping, under such pleasant inspirations. Do you agree with me? EVANGEL.

"People are afraid to Act."

The following letter we publish without a signature, for a reason which is contained in the postscript. Let it be considered, however, that the writer is a minister of age, of high standing, and of acknowledged worth and ability. He has enjoyed ample opportunities for observation than ministers in general, and of knowing the truth whereof he affirms. And what a view he gives us of the enslaving power of the secret orders of this day! He shows that the power is not confined to one or four societies, but is common to all. "People are afraid to act." They are a "terror to public men." Nay, his own brethren in the ministry, his own sons in the gospel, are a terror to himself. He is not free to publish the truth on the subject, lest they know that his own brethren stand ready in obedience to the dark and persecuting spirit of the lodges, to cripple his influence; to stab his reputation, and force him to take the back seat.

This is a state of things, where is christian liberty? Who will stand forth and rescue the daughter of Zion from the suffocating folds of this worse than the many-headed Lernian Hydra?

EDITOR.

* * * Large numbers might be secured to swell your subscription list, if any one would answer the rural district. In the towns and large villages, people are afraid to act, for in these there are lodges, the hidden sources of whose fearful power have become a terror, especially to those who are not yet within the "charmed circle," nor bound by the "magic tie."

I have given the one copy which you sent me so late to the Hon. _____, who, though decidedly opposed to Masonry, refuses to say a word which would be in the least disparaging to secret temperance organizations. This is one of a class of men such characters, that the sacred cause of temperance, which was made strong and popular by open, daylight discussion, is made to buttress up all secret orders, the Ku-Klux Klan not excepted.

I shall write to some friends in the country telling them where to write for your paper. The four copies which I order are all to be sent to the Independent. Yours, &c.

P. S.—The *frightful* number of ministers in the church for which I have worked all my life who are Masons and Odd-Fellows, makes it inexpedient to print my name in connection with anything I may say.

Acknowledgements of Money for Cyposure and Minutes.

Rev R. Logan, $2: J. Capp, 2.25; Rev. H T Besse, $3; T. Hudson, $5; J. Jones, $2; J. M. Reynolds, $5; Daniel C. Vaughn, $2; Jacob Work, $20; Rev. D Edwards, $5; Mrs. Selina B. Atten, $8; J. H. Canfield, $5; Rev. L. B. Lane, $3; Rev. Joseph Cross, $2; Rev. J. T. Cooper, $5; Rev. J. Y. K. Seeley, $8; Rev. W. W. Ames, $1; Rev. S. M Stevenson, $7; Rev S. Smith, $5; Rev. Cyrus Cook, $1; Rev. R. H. Whitier, $11; Rev Geo. McIlheney, $4; Roseh Dorgwyell, $25.50; John Harper, $10; Rev. T. H. Kemston, $8; Rev O. Wilbur, $4; Rev. George Clark, $6; Rev Theodore Pomeroy, $28; E. M. Irish, $6; Frederick Ayer, $7; Rev. W. S. Gray, $2; E. D. Gazan, $2; Rev. S. Hanna, $1; Rev. George Clark, $5; Rev. J. M. Poulson, $2; Rev. P. Hurlett, $5; Rev. A. D. Low, $3; Rev. N. Wardner, $5; Rev. Freeman Austin, $1; Rev. Isaiah Rider, $5; Rev. R. Dunning, $2.

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MASONIC CABBALA;

or, Speculative Theology.

BY J. P. WALSH.

CHAPTER I.—CABBALISM.

CABBALA, or *Cabala*, is a Hebrew word, which signifies tradition. It is used for a mysterious kind of science pretended to have been delivered by revelation to the ancient Jews, and transmitted by oral tradition to those of our times, and serving for interpretation of the books, both of *nature* and *Scripture*.

The Jewish doctors, who professed the study of the *Cabbala*, were called *Cabbalists*. They studied principally the combination of particular words, letters, and numbers; and by this they professed to see clearly into the sense of Scripture. In their opinion, there is not a word, letter, number, or accent in the law without some mystery in it.

Dr. Smith has given us the following description of the Cabbalistic rabbis: "They have employed the above methods of interpretation, which have rendered the Scripture a convenient instrument of subserviency to any purpose which they might choose. Disregarding the continuity of subject, and the harmony of parts, in any Scripture, and the harmony of parts, in any Scripture, they have selected sentences, and broken pieces of sentences, and even single words and detached letters; and these proposed to the ignorant and abused multitude as the communications of truth and authority. To ascertain the native sense of the sacred writers, however monstrous and valuable, was no object of their desire. Attention to the just import of words, to the scope of argument, and to the connection of parts, was a labor from which they were utterly averse, and which they utterly despised. Instead of such faithful and honest endeavors to know the will of God, they stimulated a sportive fancy, to corrupt and often abused ingenuity, to the invention of meanings the most remote from the design of the inspired writers, and the most foreign from the dictates of an unsophisticated understanding. No part of the Scriptures was safe from this profanation. The plainest narrative, the most solemn command, the most clear and interesting declaration of doctrine, were made to combine with the irreverent violence. History the most true, the most sublime, and the least important in the world, was considered merely as the vehicle of mystic allegory. The rule of faith, and the standard of indissoluble duty, were made foolish and weak as the spider's web, and the commandments of God were rendered void."—*Buck's Theological Dictionary* under words *Cabbala* and *Cabbalists*.

It was in reference to these *Cabbala* our Lord uses the following words:

"Why do ye also transgress the commandment of God by your traditions." Again: "But in vain do they worship me, teaching for doctrines the commandments of men."

That Masons belong to this *Cabbalistic School* is very evident. They attach a secret or mystic meaning to almost everything, and their traditions are elevated to the highest degree of importance. They pretend to have other revelations besides Scriptures; revelations which have been handed down orally, which traditional revelations "serve for interpretation of the books both of *nature* and *Scripture*."

The *Cabbalists* treated the Scripture a convenient instrument of subserviency to any purpose which they may choose." They study, principally, and attach great importance to "the combination of particular words, letters and numbers, in this claim to see clearly into the sense of Scripture, and, indeed, to see what is hidden from all other eyes! Like the Jewish Cabbalists, it is their opinion "there is not a word, letter, number, or accent, in the law, without some mystery in it." Thus, the Cabbalistic rabbis, "disregarding the continuity of subject, and the harmony of parts, in any Scriptural composition, select sentences, and broken pieces of sentences, and even single words and detached letters; and these they propose to the ignorant and abused multitude as the annunciations of truth and authority. Indeed of faithful and honest endeavors to know the will of God, they *stimulate a sportive fancy*, a corrupt and often abused ingenuity, to the invention of meanings the most remote from the design of the inspired writer, and the most foreign from the dictates of an unsophisticated understanding." No part of the Scriptures is safe from this *profanation*. Indeed, all that Dr. Smith says of the *Jewish*, is true of the *Masonic Cabbalists*: "The plainest narrative, the most solemn command, the most clear and interesting declaration of doctrine, were made to bend beneath this *irreverent violence*. History the most true, the most ancient, and the most important is considered merely as the *vehicle of mystic allegory*. And, in a word, the commandments of God are rendered null and void by their traditions and human devices."

Added to all this, they "wrest the Scriptures," malignly, prostitute, add to and take from them at pleasure. They profane the sacred volume, which is holy, while the *heart* is far from him. Professing to be wiser than other men, who are not Masons, they are the dupes of their own ignorance.

These statements will be fully verified as we advance with this work. Their secrets are no secrets, and he who gains a knowledge of them on the terms prescribed, pays dearly for his knowledge. Mysticism has ever been one of the means by which the wicked one has sought to corrupt the simplicity of the gospel of Christ; and the "mystery of iniquity," of which Paul speaks as "*secretly* working" in his day, has long since developed itself in a widespread and fearful apostacy. In the discussion and elaboration of our subject, we shall follow it through the several *Masonic degrees*, and attempt to show its anti-christian character and tendency, as developed thoughout; and in doing this we shall demonstrate it to be a *religious system*, by which Masons expect to be saved. Antichrist has assumed many forms, and perhaps the one under consideration is the most specious and seductive of them all. Let the reader ponder his subject well, and in the fear of God.

[TO BE CONTINUED.]

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MATTERS AT THE SOUTH.

From Natchez, Miss., a leading Republican writes to the N. Y. Evening Post:

"The Seymour-Blair doctrine is fully accepted here. Not a day passes but some one, white or black, is assassinated. Simply to say, the murdered persons are always republicans, while the murderers are always rebel democrats; and still more strange, perhaps, is the fact that the rebel press, as a rule, never declare these to be always committed in self-defense. Every assassin is taken before a rebel magistrate, and always released on straw bail."

Another prominent Mississippian writes from Jackson that the Democrats are making desperate efforts to carry Louisiana, Arkansas, Georgia and Alabama on the same plan they pursued in Mississippi. He strongly urges a month of Congress in September, and says the loyal militia must be organized and armed, as in Tennessee.

A well-known gentleman sands from Vicksburg the particulars of the attempted assassination of Judge J. S. Morris by out of the Klux-Klan. He says these assassinations are of daily occurrence all over the State. Gen. Gillem pretends to investigate all such outrages that come to his knowledge. But it is a notorious fact that not one of these outrages has ever been punished for murdering a loyal man.

The Memphis *Post*, a journal of high character, prints the following:

"Democrats have now in the south two organizations, the one open, the other secret; the one legitimate, the other with the sole purpose of fostering treason and perpetrating illegal outrages. It is not the secrecy of this latter democratic organization which makes it detestable; it is the fact that this is the first association known to have been formed in this country for the sole purpose of perpetrating midnight murders and in secrecy, outrage upon political opponents. Democratic leaders either wink at its outrages or pretend to doubt its existence, or commend it as controlled by discreet and excellent men. Within a short time these masked democrats in the State of Tennessee have beaten many whites and hundreds of black men; they have committed numberless robberies of arms and money; they shipped unmercifully a woman at Versailles, Rutherford county, because she told who some of them were; they outraged a white man at Humboldt, Gibson county, and at the same place whipped a negro so that he died two days afterward from the effects; and they scarched the Memphis and Louisville train for a Memphian whom they intended to murder, but whom, luckily, they did not find; in Lincoln county they took from his bed and outraged one of its best citizens, a member of the State; they lynched two men at McMinnville, they have burned school-houses in Rutherford and Wilson counties; they have forced State representatives, when going to Nashville, to kneel a long distance on all fours in order to escape assassination; they murdered Mr. Francis and whipped Mr. Winton almost to death, in Overton county; they threatened death to those who dared to carry a Union flag in Lawrenceburg; they strewed briars over the graves of Union soldiers in Madison county; they murdered Mr. Bierfield and his porter at Franklyn; they cheered when at Memphis and Brownsville, Forrest threatened to kill all white radicals; they drove hundreds of radical Tennessee colored men out of Maury, Giles, and adjacent counties;; and they have a reign of terror in Obion, Weakly, Lincoln and other counties."

The St. *Louis Democrat* of the 25th ult. says:

"We have before us the papers of a secret armed organization of democrats, the purpose of which is to overpower the government and to trample into the dust the laws. In the state the immediate point of attack is the loyal government and the law establishing negro suffrage. In the southern states it aims at the overthrow of the existing state governments. In both it is composed mainly of rebels, and it is a complete military organization. Though its name differs in different states, all branches are closely in connection. Whether it has yet any existence in the northern states we cannot positively say. At the south it works actively by the assassination of leading republicans. In this state a few mysterious murders have occurred, and in several localities we have proof that lists of radicals to be removed at the earliest opportunity have been made. But its first object here is to carry the election by force if possible. To this end a picked force, organized, limited in number, is to be organized in every locality. It is a military organization in every particular. Its purposes are concealed even from the body of democrats, for no member not a member is allowed to be present at any meeting or roll-call. Its members are bound by a secret oath to obey the orders of their leader, and every company is required to meet every week for roll-call, to report the reports of its off-crive force, and to keep the force up to the full number."

The following is from a letter to the Nashville *Republican*:

"Since the assassination of Senator Case, and the cruel murder of his son, in Obion Co., there has been but little security for either the lives or property of Union men in that section. On last Thursday night a venerable clergyman over sixty years of age, was dragged from his bed and beaten with sixty lashes, for the ostensible reason that he denounced these midnight marauders in disguise as capable of any measure and crime. On Saturday night, a negro shared even a worse fate at their hands, and was left for dead. Another was chased over two miles and was told if he attempted to vote he should be killed."

Voice of our Young Folks

In the title of a Monthly, issued by the students of Whenion College. The September number is laid on our table, A. J. Bailey and Nettie Cowan, Editors.

It is a well-printed and interesting sheet of its class, containing among other items a notice of the death of Mr. D. T. Jones, a student of the College, who was an interesting and christian young man of more than ordinary genius. He died with his parents and friends at Portland, Maine, September 19th inst.

"Old Battles" The Conqueror.

The Way he Conquered Strong Drink.

They call you Old Battles; don't they?" The surgeon addressed a large, brawny man lying in the hospital. "Yes." "And they call you the bravest man in the regiment, too?" I believe so," was answered with the utmost indifference. "Old Battles" was one of the boldest, most fearless, most terrible men in our ranks. He had received his name from having been in so many battles. In the smoke and flash and fire, 'mid balls and shell and cannon, when the rear and rifle and bayonet charge was most fearful, he was in his element. The balls might fall like hail, might riddle him; he fought on while he could stand and load. He was a kind of army chronicle in his person. Scarcely a limb but had been wounded, and yet he had given the name of the battle in which it had been honored. He always called his right shoulder "South Mountain;" one of his arms was "Gainsville;" a leg "Bull Run;" his breast was "Antietam;" and one of his legs was "Fredericksburg." Fierce and terrible in battle, he was still and meek in the hospital. The surgeon came again, tried to rally him, spoke to him of his bravery. "I don't feel so very brave now," he said, and added, "You'll be better soon." You'll soon shoulder a gun again." "That may be; but I can't think'n' of that, Surgeon, step a minute." The surgeon waited. "Sit down on the edge of my cot." The surgeon sat down. "They call me 'Old Battles,' you know. But there's' mor'n one kind o' fightin'; and when I lie here, I never feel brave for I think then o' the battles I am always beat in,—the battle with strong drink. Teach me to pray, surgeon." "Pity me, O God! help me!" Let that be your first prayer." "Oh, yes. 'Pity me, O God! help me!' prayed the little battle. 'Pity me, O God" and he wept like a child. The surgeon visited other wounded men; still "Old Battles" prayed, "Pity me, O God! help me! Pity me, O God!" discovered an excellent man, and said, When the well-loved cup was offered him, he turned away with this upon his lips; he asked strength of God, and obtained it,—strength to give a firm refusal. His comrades looked upon him in admiration, and said, "He has even brought to his resolution than he had shown himself before his foe. One more battle,—the last; and again he lay in hospital. His old friend the surgeon came. "How now, Battles? You've another glorious scar." "No, surgeon; this last wound will never heal into a scar."—"Don't say that! Keep up heart; I expect yet to hear your name changed from "Old Battles" to Old Victory." "Now, surgeon, let me tell you the best battle I ever fought was against whisky. Strong drink was the hardest little prayer; that conquered me the hottest ribbon, harder than any I ever had with the rebels without. That little prayer has made me temperate! Ever so many times my appetites,—THAT FOR STRONG DRINK.—*Rev. George Trask's Tract.*

Conversations Which are no Fictions.

Deacon C.—Good morning Dr. F., I am happy to meet you, for I have'nere a paper in which I think you will be interested, and we want your patronage. (Hands him the Cynosure).

Dr. F. looks at the paper, and smiles. Why, didn't you know I was a mason?

Deacon C.—No, I did not. You are always so punctual at all religious meetings and duties, and so liberal in all objects of general and particular benevolence, that I had hoped that you had ever been cramped into the narrow and exclusive kind of well-doing which is the true characteristic of the Masonic clan.

Dr. F. (Smiling still more expressly).—Yes, I have taken degrees thirty years ago, (casting his eyes quickly about), and that was enough for me; I have had nothing to do with it since. But I have not thought best for me, in my profession, to make any open renunciation. I have kept entirely still, and do not care to have my relation to the institution known to Masons or anti-Masons. But here's a dollar; I'll take your paper. Of course you won't say anything. Good morning.

SCENE SECOND, IN THE CARS.

Deacon C., (seating himself by the side of Esq. S, principal proprietor of a flourishing suburban village).—Your town, I see, is going ahead, and the improvements are of a superior order. I think your property there must have appreciated rapidly.

Esq. S.—Well, yes; I have no reason to complain on that score.

Deacon C.—I think you can afford to lend a helping hand in our new movement for inverting the evils and dangers of secrecy and association that are becoming so numerous and widening as our country, drawing in young men, consuming time, and the money that ought to be sacred to literary and religious uses, bringing them under the influence and control of designing and corrupt leaders, and already threatening to involve our country in a more bloody and exterminating war than is recorded in history.

Esq. S.—I know there is danger that this kind of thing may be Christianly abused, but within proper bounds, I don't know as such harm is to be apprehended; and they do some good. The Masons often relieve their poor members, their widows and orphans; and the Good Templars do a good deal for temperance.

Deacon C.—Well, Esq., I think you are satisfied that it will not be amiss to have this matter thoroughly investigated, and these secret movements carefully watched. We don't intend to avail and denounce the members, but we wish to point out clearly, the wrong and dangers of the institutions; and, as for the good they propose, point out a better way. And so I think you must take our paper and read it. (Hands him the Cynosure).

Esq. S. looks over the paper; and, after a few moments spent in apparently a brown study —Yes, that will suit my wife; but it will hardly do for me to take, as I am a Mason myself. But I seldom go nigh them, and don't care to rush for the whole thing, but do not want to be known as a bolter. Call on my wife. Here the cars stopped, and Deacon C. walked up town, and home to his wife. I wonder if these two men whom I have known for years, and have now first learned that they are Masons, are not representative men. Really, I would like to know how many of the thousands of adherents of which Masonry boasts, they represent. Democrats-like, they are "*anti-Masons secretly*," through fear of Masons. I am greatly encouraged by these disclosures. If we push matters, it will not be long before them Needlemen will gather courage to break from their thraldom; and then there will be a rush and a crash, and Masonry will be unmasked and dissolved; and men will be disabused of the delusions of secretism, and learn how much better it is for all men to walk in the light, then in darkness.

Is a Good Mason a Good Christian?

It is a common thing to hear edhering Masons say that a good mason is a good christian—that masonry requires good, moral character as much as Christianity does, &c.

This question is to be settled by considering what constitutes a good mason. Evidently a good mason is a mason who conforms perfectly to the requirements of that order. A good and worthy brother in the third degree is one who recognizes and keeps a brother of that degree, no amount of oath, nor violates the chastity of a brother master mason's wife, mother, daughter, or sister, *knowing* them to be such. This is what the law of that degree requires in regard to honesty and chastity, and this is all that it requires. Now if a mason obeys this law of masonry, he is a good mason so far as honesty and chastity are concerned. But cannot a mason keep this law to the letter and still be a moral and a good man? Are not multitudes of the good masons—men who can claim and receive every benefit of good and worthy masons both masons and whoremongers in their dealings with outsiders? Are not multitudes of good and worthy masons, profane and corrupt men? And still they are worthy masons, that is, they are worthy of the full fellowship and benefits and masonic favor of every member of the craft.

They obey *masonic* law to the letter—they are *good masons*, but they are not good christians. What would we think of a church that had such a code of morals as that above mentioned, forbidding one brother to wrong another, to the amount of one cent, knowing him to be such, or forbidding a brother to violate the chastity of a brother's wife, mother, daughter, or sister, knowing them to be such?

This might be a very good way to protect church members from scoundrels, but it would not require a very high degree of morals to be a good member of such a church. A man might obey this law and be a good christian, but his obeying this law would not make him a christian. Nor does perfect obedience to the laws of masonry found in the third degree, make a man a christian. It may be an infidel, a Sabbath-breaker, a drunkard, a profane swearer, (if indeed his masonic oath is not profane swearing) and a dishonest and lewd man, and still violate no law of masonry, if only he respects the rights of honesty and chastity toward his fellow chamelon and their female friends.

But a good Royal Arch Mason is one who obeys the obligations of that degree. And that degree requires of its members that they shall "aid and assist a companion Royal Arch Mason when required in any difficulty, and expouse his cause so far as to extricate him from the same if in their power, whether he be right or wrong." Now, if a man is a *good Royal Arch Mason*, he will obey this requirement of that degree. He cannot do this and be a christian.

Preachers and other professors of religion are probably not often pressed into this kind of service, but they are forced to fellowship multitudes of good Masonic brothers who do not take kind to such service.

The third degree requires of its members that a Master Mason's secrets shall be kept as inviolate in a brother's breast as in his own, murder and treason excepted, and this is left to his own discretion. Of course this refers to criminal secrets. In the Royal Arch degree the same requirement is made with this difference, that the obligation expressly states that murder and treason are not excepted.

Now, a good Mason will obey this obligation of the craft. But he cannot do it and be a patriot, much less a christian.

But all degrees of the order require that its members shall conceal these obligations from the world, and good *Masons* will obey this requirement of the craft. They will even equivocate and lie, to deny the truthful expositions which have been made respecting this institution. Now, can a man be a christian and lie, directly or indirectly, in order to conceal from the world such darkness, and especially when his lies directly involve the character of conscientious christian men who have renounced these hidden works of darkness?

We must conclude, then, that if a man is a good Mason, and obeys the laws of Masonry under every circumstance of its requirements, he is far from being a good christian, that he is a very bad man, and a very dangerous man in society. GEO. CANDEN.

Renunciation of Jonas Brown, of Sheldon, Vt.

In the fall of 1829, I made the resolve that I would not conceal the truth with falsehood, but acknowledge that Morgan's book was correct, and Masonry was revealed; for, in April following, I was expelled for unmasonic conduct, as the following certificate will show:

"Jonas Brown, of Swanton, once a Master Mason, and member of Franklin Lodge, No. 10, at the last regular communication of said Lodge was expelled therefrom, by unanimous vote, for unmasonic conduct.

"L. ROYCE, *Sec.*"

"Masonic Hall, St. Albans, April 9, 1830."

Mr Brown further says: I hereby certify, that in the fall of 1826, I attended Franklin Lodge, No. 10, St. Albans, at which time the Rev. Isaac Hill was introduced as a visiting Deputy Grand Master from the Grand Lodge, and, in the course of his remarks to the Lodge, said, there was an individual in Batavia who had been writing Masonry, and it was now out to the world, up and down the west side of the lake, (Champlain), and would soon be here. He cautioned the Lodge to be careful how they received strangers. He was then asked by a member, "Do you think the real master's word is revealed?" "I do suppose it is." Another member said, "I would ask, should Mason's acknowledge this?" He said they should not.

JONAS BROWN.

HENRY KUMLER TO THE PITTSBURGH CONFERENCE.

Greetings, yes my hearty greetings to you all my dear brethren. My absence from your convention is of necessity because of my afflictions of the most distressing kind. This my invitation, I still wish to be with you by assembly, against the beast of oath-bound secrecy, his image, and mark, they would be heard in distinct tones of condemnation. I could not do otherwise than to declare against all oath bound or honor-pledged secrecy; because their base principle is not approved of by the Bible. This itself is enough. But bound up secrecy does not belong to God. He will abuse them, they only belong to God. He cannot unsoul them like men. But because the Bible, which is clearly against orth-bound organisem, therefore oath-bound orders must be of Gentile birth and are modern idolatry, and therefore they are improper centers of attraction around which to revolve, and are the most poisoned fountains and dangerous for community to come thereunto to drink. And again, because they do most clearly detract from Christianity by taking men, talent, influence and money from the Church where all these should rightfully belong.

For I judge your convention will set down this as a settled fact, that the Church of Christ is the only safe society for man on earth. It is God's tabernacle erected for the protection of the people on earth. Will only fifty years observation teeshes me that when secrecy fourishes then the church wanes; the mighty rush into secrecy for the last five or six years is, for the Church, mournful. Notice: The clergy of this generation, have given to secrecy a popularity and respectability by which thousands have been duped into the error of Balaam and made Israel to stumble. It is said, "If these secret orders were anti-christian, these good men would oppose them." But good men have opposed them, for which they have been marked for destruction. This has intimidated thousands who have not the moral courage to make the sacrifice of business, reputation, and life, and are therefore silent, but inwardly hold to the cause of Christ, and no respectable hero on oander. Aaron's infirmity was to please the crowa in union he moved. This manpleasing prudently caused him to make for himself a golden calf to please the people, this calf-like action came well nigh making calves of them all. Solomon is another instance of a wise man being cooked into low life, by pleasing corrupt company, even wives of his harem inducing him to do obeisance at heathen altars. What a shame! Yes, it was a dirty shame for the King of Israel who once had fire come down from heaven in answer to his prayer, so to beman himself and the people to come worshipping Baal! But what will we say of many of our talented ministers and influential laymen who by their actions say that the Church of Christ is not broad enough for them, that they must go down to Egypt for a friend? Answer yes, I am constrained to say of them, what a slander on the best of causes do these sympathizers for secrecy fix, and the only excuse which can be made for such a betrayal is that these men know not what they do. Regular adhering secret men are generally dexterous, and intend to do and wound the cause of the humble Galilean! If my prayer and wish is worth anything it is that your honorable convention will take this wolf, dressed in part with sheep's clothing (sheepskin), with a strong grip and shave to the public his ears, teeth, and paws, and make him howl a few times, and strip off the sheepskin which is handsomely fixed on the animal, yet not so as to hide the ears, the paws, and the teeth. Let the Christian public notice the wolf's howl a few times, and the sheep will be sure that it is an enemy not to be trusted. The hypocrisy of adhearing secret men, (for they profess to be friends of Christianity), must be exposed. Secrecy has long enough been treated as an auxiliary to the Church. Ministers have been afraid to utter a word of reproof; this culpable timidity (cowardice) has given to sworn secrecy a kind of sanctity which has enthralled itself in the affections of the public, and as secrecy is the best organized system of idolatry on earth, agreeing with the pride and vanity of our fallen nature, it must be attacked by the Gospel of the Son of God. Its existence must be made sin, yea, exceeding sinful, and the main sin of adhearing secrecy men is a rejection of Christ, in part at least, and in whole by others. It is making flesh an arm and citizens which hold no water. It is taking a lie for the truth, the God of this world as a Savior. This is a strong delusion. This is my conviction.

Keep it before the people, and let it be poured well, that nothing but the respectability, concealed as so called benevolence and generosity, renders the extensive organization of Ku-Klux Klans possible.

Keep it before the people, that Free-Masonry furnishes the tactics and working models of all other secret organizations, whether they be estemed the best of the kind, or the worst.

Keep it before the people, that all secret societies are of one and the same genus—for which the genuine name may properly be Free-Masonry—and that, as every developed evil of the worst species exists elementally in Free-Masonry proper, so every developed evil in Free-Masonry proper exists elementally in those secret orders which have the least evil development of them all.

Keep it before the people, that they all play into each others hands.

Keep it before the people, that they all derive their main support from the countenance of good men, and the consent of the churches of Christ to their claims.

Keep it before the church, that Christ, their pattern and their Lord, ever "spake openly to the world and in secret said nothing;" that He forbide the hiding of light; that it is His expressed will that what we hear in the ear fa shouse we shall proclaim upon the housetops. That it was His mission to pour light on the world, to disclose and destroy the hidden things of darkness. Why then do His disciples? How dare they restore the secret and mysterious ways which He so plainly and emphatically condemns?

Renunciation of Dea. Wm. A. Bartlett, of Pella, Iowa.

From the age of 14 until I was regularly initiated into the fooleries of ancient Free-Masonry, I had a very exalted opinion of the institution, and a great desire to become initrodded into its mysteries, and pledged myself, at that age, to an associate of mine, to do so as soon as convenient after I should become of age. I was 21 in May, 1826, and the September following became a member of the order, by joining Cassville Lodge, in the town of Perry, N. Y.

At that time, rumor was afloat that Morgan had made a revelation of the secrets of the order, and that his book could be obtained at Batavia. I inquired of those whom I had initiated that I wished to join, what that rumor meant. I was told that Morgan had put out a spurious work on Free-Masonry, and had run away, to make the people think he had been murdered, and thereby effect a great sale of his book, and, when that was accomplished, he would return. That was satisfactory to me, as I placed great confidence in those who said so. I was initiated, passed and raised to the sublime degree of master mason, in less than two weeks. I was afterwards informed that they had done so, lest that if I was delayed, my being raised had been delayed until the next regular meeting, that I might, during the time, get hold of Morgan's revelation. That led me at once to the conclusion that it was truthful, which I afterwards found to be so.

I was very much disappointed in not having my expectation realized, and I felt as though I had been impessed upon. I kept these feelings to myself. During the winter or spring following my initiation, a resolution was offered in the Lodge for adoption, and to be published outside the Lodge, condemning the abduction of Morgan. After much discussion, the worship-ful master called another to the chair, and said, "Brethren, what do you mean by offering such a resolution as this? *Had you or I been at Batavia*, we would have done just what those brethren have done, and taken the life of Morgan, for the good of masonry demand it at our hands. And now will you condemn brethren for doing what you would have done, had you been there? I trust not." When the vote was taken, but three were in favor of the resolution. The Lodge was then called upon to exercise discipline, and to disclose the secrets of the Lodge, conceiving it to be no place for a christian. I petitioned the Lodge for a discharge, which was granted, and shortly after I united with the church of Christ. And, although I felt willing to condemn the abduction as wicked and dangerous, yet, it was some time before I felt willing to disclose the secrets which had been committed to me as such; but now I am free from all such masonic obligations.

WM. A. BARTLETT.

TO THE CHRISTIAN MASS CONVENTION

To be Held at Pittsburgh, Penn., on the 5th of May, 1868, to Consider the Fifth Scattering of the Christian Church from Connection with Secret Societies.

Venerable Fathers—and brethren in Christ. I sincerely regret that infirmity and age prevents me from being present and uniting with you in considering the great and important questions to come before your venerable body. Nothing can compare with the injuries of Masonry, (together with its numerous offspring) one of the most formidable barriers to the diffusion of pure Christianity throughout the world. For many centuries opposition to Christianity, and to the Christian Church has been (partially at least), induced to "come down into the plain of One"—and compromise with her enemies. Thus have the enemies of Christianity succeeded in corrupting the Christian Church, and in her corruption and compromise, than by relentless persecution. Masonry having engrafted into its system some of the precepts of Christianity, connecting them with its heathenish orgies, now boldly proclaims its system of salvation—capable in and of itself, of restoring fallen humanity to the favor of God, and preparing its votaries for the bliss of heaven! Hence it will be in vain to expect our young men to seek salvation at the altars of our churches, while bought by the professed ministers of the gospel that it may be obtained within the precincts of the lodge-room. Such is human nature.

This of itself ought to arouse the energies of every devoted Christian, that no corrupt system of Christianity can be introduced into our church. Great Inducements are held out to induce Christians, and ministers of the gospel to connect themselves with the various lodges: Indeed the language of these secret combinations to the churches is similar to those of old, viz: "We will eat our own bread, and wear our own apparel, only let us be called by thy name, to take away our reproach."

May the great Head of the Church preside over all your deliberations, as will enable you to adopt such measures as shall result in the purification of the church, in all its varied departments, from all secret combinations—and from all connection with the unfruitful works of darkness.

For the above blessing on your united efforts, —will doubtless arise the devout aspirations of thousands of warm hearts,—and shall be the fervent prayer of your fellow-citizen and aged Christian brother, A. SANFORD.

BARRA CENTER, N. Y., April 28, 1868.

PHYSICAL CULTURE IN AMHERST.

Prof. E. Hitchcock, in *The Amherst Student*, says:

"The whole number of class exercises in the gymnasium for the past collegiate year is 440, at these exercises there have been present 4759 spectators, 1258 of whom were ladies. This of course includes many students, though none are reckoned as spectators at their own class exercises. This gives an average of about 10 persons to each exercise. The largest number of visitors in one month was that of September, which was 1178, while the smallest number was in January, 106.

"Every student who is absent more than two consecutive days from all college duties, is reckoned as on the sick list. For the past year this list has been larger than usual, though for what reason it is impossible to say, since no epidemic has prevailed; and with the exception of 3 cases of typhoid fever during the Fall Term, the forms of the disease have been essentially the same as in former years. The only cause suggested by the Professor is the abnormal weather during the year, a very wet, early fall, and an unusually late spring with accompanying rains.

"The whole number of students who have been on the sick list is 71; 29 during the Fall Term; 20 during the Winter Term; and 22 during the Summer Term. If the time lost by sickness be averaged upon the sick men alone it gives them 10,267 days; if averaged upon all college it gives 3430 days to each of the 244 students for the whole collegiate year. And it is a curious fact that during the past seven year of the existence of the Gymnasium, the number of Freshmen annually sick has been four times as great as that of the Seniors, with a corresponding graduation for the intermediate classes.

"The average gains in the 'physical items' of the graduating class deserve a passing mention. The gain in years, or age, is a little more than four years, owing to the coming and going of men, of different ages. The weight gained has averaged 9145 pounds. The capacity of lungs has increased 63,232 cubic inches, while the muscular strength showed a gain represented by 2298, or about one fifth.

"It may be interesting to lovers of statistics to know how many items are required to make out the full complement. With about 250 students each one of whom gives items, with the process repeated twice upon the Freshmen, it appears that about 3000 entries must be made, neatly copied, posted, and their averages secured and stored among the archives of the college. During the past year the actual number was 2863."

In not very much of the ill health not prevented by physical culture occasioned by improper diet. Valuable as physical culture is, it will not prevent suffering from a violation of other laws than those of exercise. A student needs plenty of wholesome, nutritious food, but much that's found on the tables of boarding houses is not of this character.

☞ The Executive Committee having the matter in charge feel so certain that the *Christian Cynosure* will succeed, that they are ready to promise almost positively that it shall be continued at least one year. They have gone to work in earnest, and are burning the bridges behind them.—*Voice of our Young Folks.*

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