

The Orders.

Secret societies are the natural hot bed of murder and treason not excepted. No matter how pious their pretensions, keep clear of the whole tyed and curtained clan.—Syracuse (N. Y.) American Wesleyan.

Secret societies. These are becoming so dangerous to civil institutions that some nations of Europe suppress them by law. In this country their influence is fast becoming all controlling in both church and state.—Rochester (N. Y.) Earnest Christian.

A ring is synonymous with theft. If partisan purposes were honest there would be no occasion for a ring. Any clique organization in politics of which the people are not members, and of whose operations they are not cognizant is dangerous to the community, and doubly dangerous when it has the saloon interest and criminal classes at its back.—Chicago Tribune.

Had Fagan not joined the secret band of murderers that took the life of Burke and Cavendish, he would not have paid the penalty of complicity in the bloody crime of this clandestine and lawless combination with his life on the gallows. He sowed to the wind and reaped the whirlwind. He joined hands with a secret society and shared the doom and disgrace that attached to the murders they committed.—Sandy Lake News.

Secret societies are dangerous because young men and others who are not for the moment fully mindful of their public duties may be led by persuasion under the influence of the peculiar solemnity and impressiveness of an initiation, which unseats their judgment, to take oaths which are inconsistent with their duties towards the state and society, and which they may regret, in moments of reflection, that they have taken.—Chicago Daily Times.

The day for cliques and rings has gone by. Open and frank methods in politics are the only kind that will win. Fair dealing and honest action will go farther than craft, cunning, and underhanded scheming. Democrats, republicans, and anti-monopolists will do well to learn that fact. Combinations and cabals are resorted to only by those who have not the public confidence necessary to successfully land them in official positions.—Weekly Gazette Journal.

Secret societies for treasonable purposes have received a death-blow in Ireland in two ways. First, it has been made quite clear that these secrets can not be kept from the government. Second, the Pope has denounced secret societies with more emphasis than ever before, and required all bishops and priests to do the same. Third, their grand mistake is made clear to all the poor dupes who take oaths to obey blindly, even to the extent of committing murder, leaders whom they do not know, only to be given up by those leaders to be hanged when the time of trial comes; and such dupes are likely to be scarce in the future.—New York Witness.

If there is a more arrogant and at the same time a more non-American "monopoly" than is, [Knights of Labor], we should like to discover it. In the first place its designation implies a title of nobility, and for these things we have no use in this country. Working men especially would do well to beware of them. They are monarchical and un-republican. Our revolutionary forefathers were jealous of all such imitations of royal technique and hence they inserted in the constitution a clause prohibiting Congress from conferring upon any body any order of nobility. It is, in addition to this a secret society, another circumstance which exposes it to suspicion.—New York Commercial Bulletin.

The Revelator foretells the time when men may neither buy nor sell who have not the "mark of the beast" in hand or forehead. In Chicago before long the curse of the lodge will be so strong that a man can not read his newspaper or work his garden unless within limits prescribed by some secret society. Four Germans lately engaged to put up a building for the Wisconsin Central railway near its entrance to the city. In hastening to complete the work they labored eleven or twelve hours daily. The howling lodgites learned of it, and, in order to maintain the grand American principle that no man has a right to work more than eight hours a day, these honest Germans were assaulted and one of them so severely injured as to have to take to his bed. Did the system of slavery develop a more devilish spirit than does the lodge?

The Way to Do!

In Athol, Mass., a few miles from where I reside, the Lee Bros. Boot and Shoe manufacturers, gave notice that on August 16th, their shop would close for two weeks, and that at the end of said time no hands could return to work except those who would sign a certificate that they did not belong to any labor society, and that they would not join any such society while in the employ of Lee Bros. The storm that it brought on can be imagined, for it blighted the darling bud of Knights. They could have no chance to strike or boycott in the latter case, because the Lee Bros. do not brand their goods and sell all over the country. But the Knights are doing all they can to persecute the persons who are now at work, and stop others from going to work, but Lee Bros. are good for the fight and still do and will continue to "hold the fort."

W. N. HOYT.

Immortality of Masonry.

Address of Rev. Nathan Brown, D. D., Before the A. C. A. Convention at Cincinnati, June 11, 1870.

Masonry has much to do with traditions, and I will therefore narrate one, as an illustration of its underlying principle.

In the early days of the world one of the primitive inhabitants, while passing over the mountains of Asia, fell in with a good-looking stranger traveling the same way. As they walked on together they became very familiar, and finally entered into a covenant to be friends and mutual helpers for life, the stranger promising that he would aid his young acquaintance in obtaining every thing he wanted, wealth, luxury and honor, but upon this one condition, that whenever his companion put his finger to his lips, the young man should keep silence. So the youth took an oath and bound his soul that he would faithfully observe secrecy whenever he should perceive this sign. The arrangement appeared to work well; whenever they went they found friends, and Mr. Companion seemed to have comrades every-where they went, who brought him gold, silver and jewels. Some of these he pretended were presents, others the profits of trade, and some, he frankly confessed, were the fruits of robbery. He always put his fingers to his lips when he told of a fraud or robbery. The young man became uncomfortable; he had doubts whether he ought not to expose the wrong doings of his associate; but the oath kept him quiet. At length his companion told him he had committed a murder, and the whole community was in excitement; that he had hid the corpse on the premises of a citizen, besides whose doorstep he had left a bloody knife. The murderer sealed the tale with the appointed sign; the trial came on; the young man dared not testify in favor of the innocent; he saw him condemned, and finally, with

unutterable mental agony, silently witnessed his execution. As he turned away from the scene, Mr. Companion laid his hand on the young man's shoulder, and with a grin of unearthly satisfaction (for it was the devil) said to him: "You are the murderer of that man! You knew he was innocent, and you might have saved his life; but you stifled God's voice within, that you might keep your vows to me, and now you are mine forever!"

Mr. President, the obligation which the devil exacted from the young man in the fable, was precisely the same which the Masonic institution exacts from every member. The candidate promises to keep a secret before he knows what it is. The Master Mason promises that every secret of a brother Master Mason, confided to him as such, shall be forever sacred in his breast, and for no considerations and under no circumstances, shall he exercise his own judgment and conscience in regard to it, except in the sole case of "murder or treason." And when he reaches the degree of Royal Arch, the oath becomes more stringent, and he binds himself to the absolute concealment of every Masonic secret, "murder and treason not excepted!"

I would rather have manacles on my hands and fetters on my feet, than have a padlock on my lips. I would sooner place my neck in the stocks than put the keeping of my conscience in the hand of a man. Yes, sir, God is the Master of conscience. My Maker is the only being that can tell me whether I ought to disclose a secret or not. I want the privilege of going to my God for direction in such cases of moral duty as this, unfettered by any rules or restrictions of human authority.

The man who puts his soul and conscience in the hand of another is a slave. He who surrenders himself to strong drink places his reason and conscience in obedience; and do we not for this pronounce him a slave? He does wrong unconsciously, but Masonry compels a man, under certain circumstances, to do wrong consciously, and with his eyes open. I ask if there is any thing under heaven, unless we go back to Popery and Inquisition, that makes a more abject and absolute slave than the oaths that throw their meshes around the Masonic candidate as he takes his leap into the dark? Swell up the groans and sorrows of the bondman; the flesh quivering under the lash; paint the canvas with a thousand forms of cruelty to the body, they are as nothing compared with the marring and scarring of man's nobles part—the enslavement and debasement of his godlike moral powers. When you put an embargo on the tongue, and a curb on the conscience; when a man promises beforehand that he will keep secret whatever is told him, whether it be good or bad, he sells his allegiance to the God of heaven, and puts the keeping of his soul in the hand of a frail mortal like himself.

I know that Masons will reply, "You are not fair; the candidate for admission is expressly told that his Masonic obligations will not interfere with either his politics or his religion." Not interfere with his religion! Why, the binding of a man's conscience, placing him at the mercy of every brother Mason that may choose to approach him, is itself the most positive and absolute interference with his religion that can possibly be imagined. If I must shut or open my mouth in obedience to the injunction of man, and not in obedience to my own convictions of duty, the conscience is paralyzed, the soul is free no longer, the chain is on the nobler part;

Any element of society which appeals to selfishness must be a demoralizing element. Masonry is built on selfishness. Help us and we will help you. We will favor them that favor us. Such a principle of action, if I understand the New Testament, it is the object of Christianity to destroy. If Freemasonry had existed in the days of Christ, and in the same form that it exists with us, he could not have condemned it more distinctly than he did in his sermon on the mount. "If ye do good to them that do good to you, what do ye more than others? Do not even the publicans the same?" The Gospel is at war with every system of clique or clan, caste or combination, that seeks to create distinctions in the human family, alienate man from man, to sow seeds of discord and jealousy, by placing the interests of a class in array against the interests of all. The heathen world is full of these putrid sores, left by the old serpent's sting. Priestcraft, the Eleusinian mysteries, the gibberish of Isis and Osiris, the mummery of the old fire worshippers, these are the models after which modern Masonry is patterned. The idea of one universal human brotherhood, one harmonious happy family, with common aims and interests, is displaced, and in its stead mankind are taught to seek for happiness in secret organizations, building up themselves in darkness, and scattering through society the elements of discord, rivalry, jealousy and hate. That selfishness which would produce alienation and misery in the family circle, must be equally fatal to the peace of the great family of man. What would we say of the lurking enemy that would steal into the family circle to enkindle the spirit of antagonistic interests in the household, to separate the full and free communion of the husband and wife, in all their varied joys and sorrows, and raise a partition wall through which neither should be able to penetrate the thoughts, feelings and griefs of other? And is not Masonry guilty of doing this? Tell me not that the wife is satisfied with Masonry! Oh, no. Nature herself belies the effort to make that heart appear resigned. Never yet did a wife kiss her husband good-bye, as he went for the first time to a Masonic lodge, but she felt a dagger go through her heart! The husband knows it, and hence says as little as possible about his intentions, till the first shock is over. A system that requires such a sacrifice of affection is fiendish; the old serpent, when he entered Eden, did no more effectually poison human happiness. And if it is a crime to tamper thus wantonly with one loving heart, create forever a sense of painful separation between the dearest connections of the family circle, how enormous the wrong when the scale of selfishness is enlarged, and a systematic and multifarious separation of interests is attempted in the great human brotherhood! We talk of a coming millennium, but how would such walls and bars and passwords comport with that happy state of unanimity and love? Oh, no; the spirit that binds men in secret, oath-bound clans is an anachronism; it belongs to the dark ages; it belongs to heathenism; it is no child of Christ, his Gospel, or his church, and should forever be banished from among his saints.

But it is said we are a set of fanatics who expect to uproot this venerable institution; that it is spreading in the country, the church and the government with a strength that nothing can resist; that it is becoming the commanding influence in all our movements for reform; giving its grand aims and its methods of procedure to all our temperance societies, which in turn are becoming feeders for the mother organization. Fifteen years ago, Mr. President, I came to this city, a sick and worn-out missionary, to find a warm shelter from the cold New England winter, and hearing that there was a good man here who kept an underground railroad, I made my way to his house, where he and his excellent wife housed and nursed me, and he told me stories of the fugitives he had helped forward from a land of bondage to a land of freedom. The general opinion was that Friend Coffin was doing a very small business; that if he was not a wicked law-breaker, he was at least engaged in a foolish and fanatical attempt to do what there was not the slightest chance of accomplishing. But I am here again to-day, in obedience to his call and the call of other Christian friends, and what do I see? I look across the Ohio river, and there is sunshine on that shore which was then so dark and gloomy that I had no heart to set foot, even for a moment, upon its blighting soil. I look elsewhere, through this great republic, and what do I behold? Those little trickling rills of pity that flowed down the cheeks of pious friends, and Christians of other names, have swelled to a mighty river, whose broad wave rolls freedom from Niagara to the Gulf! Mr. President, there is nothing impossible, if it is only right. We have secured freedom for the body, now let us strike for the freedom of the mind—a free, unshackled conscience. Our fathers, when they landed at Plymouth, did not come to set up here the doctrines of caste and clan, and perpetuate pagan mummeries and un-republican aristocracies, and have their tombstones decorated with the emblems of Masonic honors. No, sir, there is a better destiny for this country. The mighty power that threatens us so proudly and defiantly to-day shall be dead on the morrow; its corpse cast out upon the rough sands of the sea, at low watermark, where the tide ebbs and flows twice in twenty-four hours, that not the least track or trace of so vile a wretch—a system so full of crime and perjury—may remain in the memory of man or Mason, or of injured and insulted woman.

O. W. H. Again.

D. E. Myers says that what I said was not correct. I did not intend to say, and think I did not say, that I sat by the side of him, but on the next seat to him. He sat on the back seat and I sat on the next seat in front of him. He made his notes in a book on his knees, and I called brother Bowles' attention to it. And I saw a man taking notes at the window at another time. I think it was the same man. I have forgotten the name of the family where we staid, but they live south of Fairmount on the first road running across to the railroad. I may mistake as to its being supper; it might have been dinner. Brother C. L. Wood was with me and can state as to that. Now I am not in the habit of telling falsehoods, and did not do so in this case. The man who wrote that article about Dr. Davis, of course, would deny it, and well he might. But why should we contend now? The secret is out—told by reliable authority, and the controversy must hereafter be between Rev. D. E. Myers and Rev. W. J. Shney, and we will let two liberals enter the arena for the contest. Rev. T. B. MILLER.

ADVERTISEMENTS.

BOOKS.

Unmarked books are new, one star means second-hand but in good condition, two stars means somewhat worn but whole. And if any book is materially injured or in any way deficient it will be named. They are in cloth binding if nothing is said.

Table listing various books and their prices, including 'Dictionary of Christian Antiquities', 'Life and words of Christ', 'Universalism Against Itself', 'The Suffering Savior', 'The Bible's Reason Why', 'The Great Teacher', 'Wayland's Moral Science', 'Clarke's Theology', 'Is Eternal Punishment Endless?', 'Daniel's Poems', 'New Testament American Bible Union', 'Evidences of Christianity', 'Alexander Watson and others', 'Universalism Calmly and Seriously Considered', 'Outlines of the World's History', 'Swinton', 'Immortality of the Soul', 'Mattison', 'Paley's Natural Theology', 'Dictionary of Freemasonry', 'Rob. Morris', 'Mackey's Lexicon of Freemasonry', 'Analysis of Watson's Institutes', 'Light in Dark Places', 'Neander', 'Holy Dying', 'The Christian Teacher in Sunday-schools', 'Baxter's Poems', 'The Bards of the Bible', 'Hahn's Greek Testament', 'The Task', 'By Cowper', 'Scott's Poems', 'Manual of Biblical Literature', 'Strickland', 'McCauley's History of England', '3 volumes'.

Any of the above books will be sent post-paid on receipt of price. Of part of them there are two or more, but of most of them but one volume or set is on hand, and whoever orders first will get it. Address the CONSERVATOR Office, 1429 West Third street, Dayton, Ohio.

Discussion.

We have received from the brethren at Louisville, Ohio, the remaining copies of the discussion between Bashor and Dillon on Trine Immersion, Baptism for the remission of sin, Feet Washing and the Lord's Supper. The volume contains nearly 300 pages and contains five days' discussion, taken down word for word by a short hand reporter. It is a most interesting book, and sold in paper cover at 50 cents, and in cloth at 85. We will furnish the remaining volumes, postage paid, paper cover, at 25 cents, in cloth at 50.

Gospel Hymns.

We can furnish Gospel Hymns Nos. 1, 2, 3 and 4, consolidated, as follows: Word edition, paper covers, 5 cents; muslin, 10. By mail add one cent on each book. The same book with Notes, 75 cents. By mail, 83. This book contains 426 choice hymns, and is the one used by D. L. Moody in his revival meetings. It contains more Gospel set to song than any other book known to us. Address Rev. W. Dillon, Dayton, Montgomery Co., Ohio.

FAMILY BIBLES AT HALF PRICE.

No. 1. Arabesque, paneled, comb edges, 120 illustrations (15 full page Dore), nearly 1,000 pages, \$2 25. No. 2. Same as No. 1, with nearly 1,000 engravings and containing 1,200 pages, 3 00. No. 3. The same as No. 2, with gilt edges and gilt center stamps, 3 25. No. 4. Same as No. 3, only comb edges, and it contains Cruden's concordance, Bible dictionary, the contents of the books of the Bible, cities of the Bible, lives of the reformers and translators, lives of the apostles with photograph cards, 1,500 illustrations (30 full page Dore), 1,500 pages, 3 57. No. 5. French morocco, gilt center stamp, gilt edges, nearly 200 illustrations (40 full page Dore), with album for 16 portraits, 3 50. No. 6. Genuing Turkey morocco with superb raised panel, 1,700 pages, full gilt, silk headbands and a great amount of valuable matter. These prices are a reduction of one-half, and any one sending us the price named, in advance, will receive by express or freight, as they may order, the Bible they want, paying the express or freight charges. Address Rev. Wm. Dillon, Dayton, Montgomery Co., Ohio. The following books will be sent by mail, postpaid, on receipt of price: Barnes' Notes on Job, 2 volumes, 2 40. Barnes' Notes on Daniel, 1 20. Barnes' Notes on Isaiah, 2 volumes, 2 40. Barnes' Notes on Psalms, 3 vol., 2 00. The Comprehensive commentary in 5 volumes (cloth), by express 10 00. John Quincy Adams' Letters on Freemasonry, postpaid, 80. The first three degrees of Freemasonry, illustrated, with notes, 50. Revised Odd Fellowship embracing the initiatory degree, degrees of Friendship, Brotherhood Love, Truth, the Equippment degrees and the Rebekah degree, with many notes and illustrations, 50. The same in cloth, 1 00. Exposition of the Knights of Pythias, 20. Finney's Letters on Freemasonry, 30.