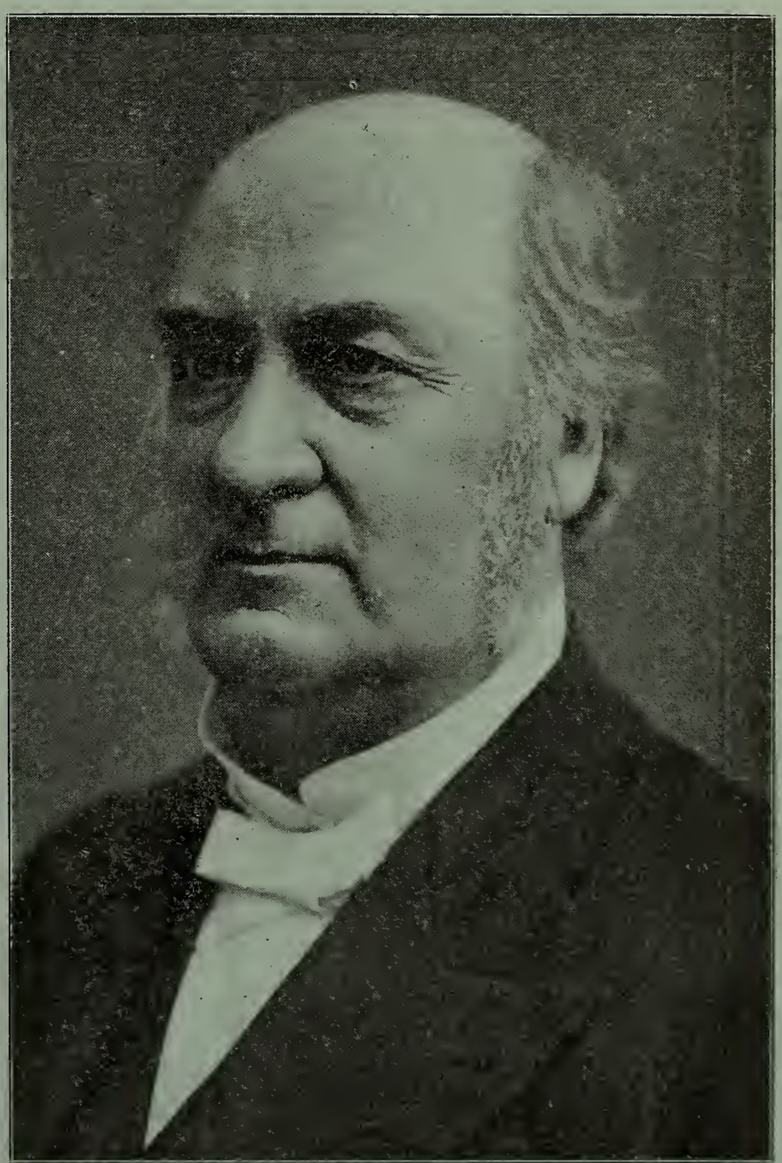
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Christian Cynosure.

CHICAGO, MAY, 1902.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.





EX-PRESIDENT JAMES H. FAIRCHILD.

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Wheaton College

WHEATON, ILLINOIS

Classical, Latin Scientific, Literary and English Scientific courses four years each, leading to the degree A. B. Preparatory courses, leading to each of the above, four years each, Students fitted for other colleges East and West. Courses in Music and Art require from two to five years according to the proficiency of the student. Commercial and Stenographic Courses completed in five to six months by wide-awake students. One of the best Gymnasiums in the State, thoroughly equipped. Five Literary Societies doing good work. Special attention paid to Elocution and Oratory. Graduates of the College leading men in their respective professions. Expense moderate. Students admitted any time in the term Registration for Winter Term begins Monday, Jan. 6th, at 2 o'clock. Send for catalogue if you desire further information. CHAS. A. BLANCHARD, Pres.

Commencement Day, Thursday, June 26, 1902.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXV. CHICAGO, MAY, 1902. NUMBER 1.

The Christian Cynosure.

Official Organ of the National Christian Association.

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ANNUAL MEETING.

Of the National Christian Association, May 15th, 1902.

The annual meeting of the National Christian Association will occur on Thursday, May 15, 1902, at 10 o'clock a. m., in the Chicago Avenue (Moody) Church, on Chicago avenue, between Wells and Clark streets, for the election of officers, and the transaction of other important business.

Charles A. Blanchard, President.
Nora E. Kellogg, Rec. Sec.

Among the speakers expected at the annual meeting will be President Blanchard, Rev. J. P. Stoddard of Boston, Rev. Samuel H. Swartz, ex-President National Christian Association; Rev. William S. Jacoby, an ex-Knight Templer; Miss Mary L. Moreland, Rev. H. John McClements, Rev. F. N. Eldridge, Rev. W. B. Stoddard of Washington, Rev. J. Groen of Grand Rapids, Mich., and others. These Conferences have always been fruitful of good. At the last one a lodge member was present and became very angry, but as a result of that meeting he was led to renounce his unholy alliances and is now a Spirit-filled man and superintendent of a large Sabbath school and active in every good work. Pray for the annual meeting. It may be a real blessing to some souls.

Our annual meeting and conference takes place this year in the Chicago Avenue (Moody) Church on May 14th and 15th. The President of the National Christian Association, Rev. Charles A. Blanchard, D. D., will preside.

The Moody Church is on Chicago avenue between Clark and Wells streets. The cable car on Clark street takes one within one block of the church.

UNIONVILLE, MISSOURI.

The Conference on Secretism on April 28th and 29th, at Unionville, Missouri, will be reported by Secretary W. B. Stoddard in the June Cynosure, since it was impossible to receive the report in time for this number.

GLIDDEN, IOWA.

Arrangements for a two days' Conference on the relation of Secret Social Organizations to the Church of Jesus Christ have been made for Glidden, Carroll County, Iowa (on the Chicago & Northwestern railway), on May 24th and 25th inst. President Blanchard will give three or four addresses.

MICHIGAN, ATTENTION.

You are invited to a conference on the relation of secret societies to the salvation of men, by the church and congregation of Rev. J. I. Fles, of Muskegon, Mich. The date is May 21st and 22d. The first session will begin Wednesday evening, May 21st, in the above-named church. It is hoped that Rev. J. P. Stoddard, of Boston, who is now in the West,

will remain over and speak at this Conference. Let all who are interested address Rev. W. B. Stoddard, 221 West Madison street, Chicago.

Contributions.

THE LATE EX-PRESIDENT JAMES H FAIRCHILD.

BY REV. H. H. HINMAN.

Among the great and good men that Oberlin has produced and who have in turn given character to that institution, none has been more truly loved and honored than the late ex-President Fairchild. Coming here in 1834, he entered the first Freshman class and graduated in 1838. He was successively student, tutor, professor and president, and in every position he achieved marked success. As an author and theological teacher he did much to give to Oberlin its religious character. He was a most positive Christian and hence an all-round reformer; and yet, such was his inherent kindliness and gentleness of spirit that he was less aggressive than his great predecessor, Rev. Charles G. Finney. Still, he never swerved from his convictions, nor failed to declare what he believed to be the whole counsel of God.

His convictions and testimonies on the subject of secret societies were of the most positive character. For a good many years he not only gave his spoken and written testimony on this question, but was accustomed to give the students an annual address on the lodge system.

A few weeks before his death his attention was called to the growing worldliness of Oberlin Christians and to the extent to which theater-going, dancing and card-playing had come to prevail. This he greatly deplored but said he was too old and feeble to engage in an aggressive warfare against these practices.

The following are some of President Fairchild's testimonies on the lodge system: "The very idea of a secret combination implies a barbarous age or a state of social anarchy in which such arrangements are neecssary for safety. There is no place for it in a Christian civilization."

At the Ohio State Convention of the National Christian Association, held Feb. 17th and 18th, 1875, in Smith's Opera Hall, in the city of Mansfield, President Fairchild gave an address, of which Rev. J. P. Stoddard, General Secretary, said: "He thrust them through and through with javelins of truth from the Bible and with statements from their own records."

The minutes of that convention give the following synopsis of President Fairchild's address as published in the Cynosure of March 4, 1875:

"Causes which attract to and retain young men in the lodge. 1st. Personal advantages: (a) Dangerous and mischievious; (b) damages personal character; (c) has no science, its only theme is secrecy; (d) enslaves the mind; confuses the mind as to what is right and what is wrong; (e) deadens the conscience; (f) unfavorable to a delicate sense of honor; (g) contrary to principles of true honor, and (h) encourages a false feeling of dependence. 2d. Social Privileges: Harmful tendencies on social life: (a) Takes men out of the family, the neighborhood, the church; (b) instead of extending brotherhood it contracts it; (c) injures wives, mothers and children; (d) cannot endure discussion, and grows impatient and ill-tempered; (e) a disturber of the natural order in business and society.

"These are the regular operations. But there are reasons for believing that there are irregular operations of great injustice. It defeats justice. Engenders suspicion. Unsettles confidence, and has evil tendencies in great number."

Among the signers for the call for the Ohio Convention at Mansfield, at which President Fairchild spoke against the lodge, was President Charles G. Finney. When signing the call he said, "He would be willing to sign it ten times if it were the last act of his life."

Another interesting incident in connection with this convention was the appearance before the Convention of Rev. Henry Coggswell, of Mansfield, Ohio, who was a Royal Arch Mason, and there read his first renunciation, as follows:

"Mr. President and members of this

convention, together with all Masons present and the entire fraternity of Free and Accepted Masons at large,

"I do hereby renounce forever the institution of Free and Accepted Masons; and disavow, disclaim, and disallow all duties, obligations, penalties and imprecations heretofore taken, imposed, consented to or promised—past, present and future, known or to be known, communicated or anticipated.

"And henceforth hold myself amenable only to the conventional rules of the great fraternity of human society, and to the laws of my country and of my God. Henry Coggswell."

OBERLIN COLLEGE AND GREEK FRATERNITIES.

Oberlin Faculty of 1874.

We have views on the subject, but no secret societies and no experience. The early founders of the school were decidedly opposed to secret societies, and the principle was adopted at the beginning of excluding them. Consequently no secret society has ever been established among us. The views of our Faculty on this question are just as decided as ever. In behalf of the Faculty,

John Morgan,
James Dascomb,
Jas. H. Fairchild.

PRESIDENT FAIRCHILD TO PRESIDENT WHITE.

Oberlin, O., Oct. 19, 1881.

My Dear Sir—The regulation of Oberlin College excluding secret societies, has never, so far as I am aware, worked to the disadvantage of the college, but, as we all believe who have had responsibility in its affairs, has proved most wholesome and profitable.

I have been connected with the college during all its history, and have never heard from any source a word of complaint as to the prohibition of secret societies among the students.

The rule was introduced at the first organization of the school. I was a young student at the time and have no knowledge of the special views on the subject of those concerned in the organization, but the rule has been maintained because we believe that secret societies are unhappy in their influence upon college discipline, giving opportunities and occasions for combinations among the students against good order and the best administration of affairs—that they are unhappy in their influence upon the personal character of the students, begetting false ideas and methods of influence and power, and making demands upon their time and interest without any adequate return. They can absorb all the attention which students can afford for society work and prevent the prosperity of any but secret societies. In our college we have three open societies among the young men of the college classes, all prosperous and vigorous. Secret societies often bring in outside influences, I think, to disturb more or less the administration of affairs.

These are among the reasons which have influenced us in our position, but the question is so fully settled with us, and so naturally that I do not remember that we have ever formally considered it. Some of our Faculty have been connected with secret societies in Eastern colleges, yet I do not remember ever to have heard from one of them a suggestion unfavorable to the attitude of this college on that subject. Fraternally,

James H. Fairchild.

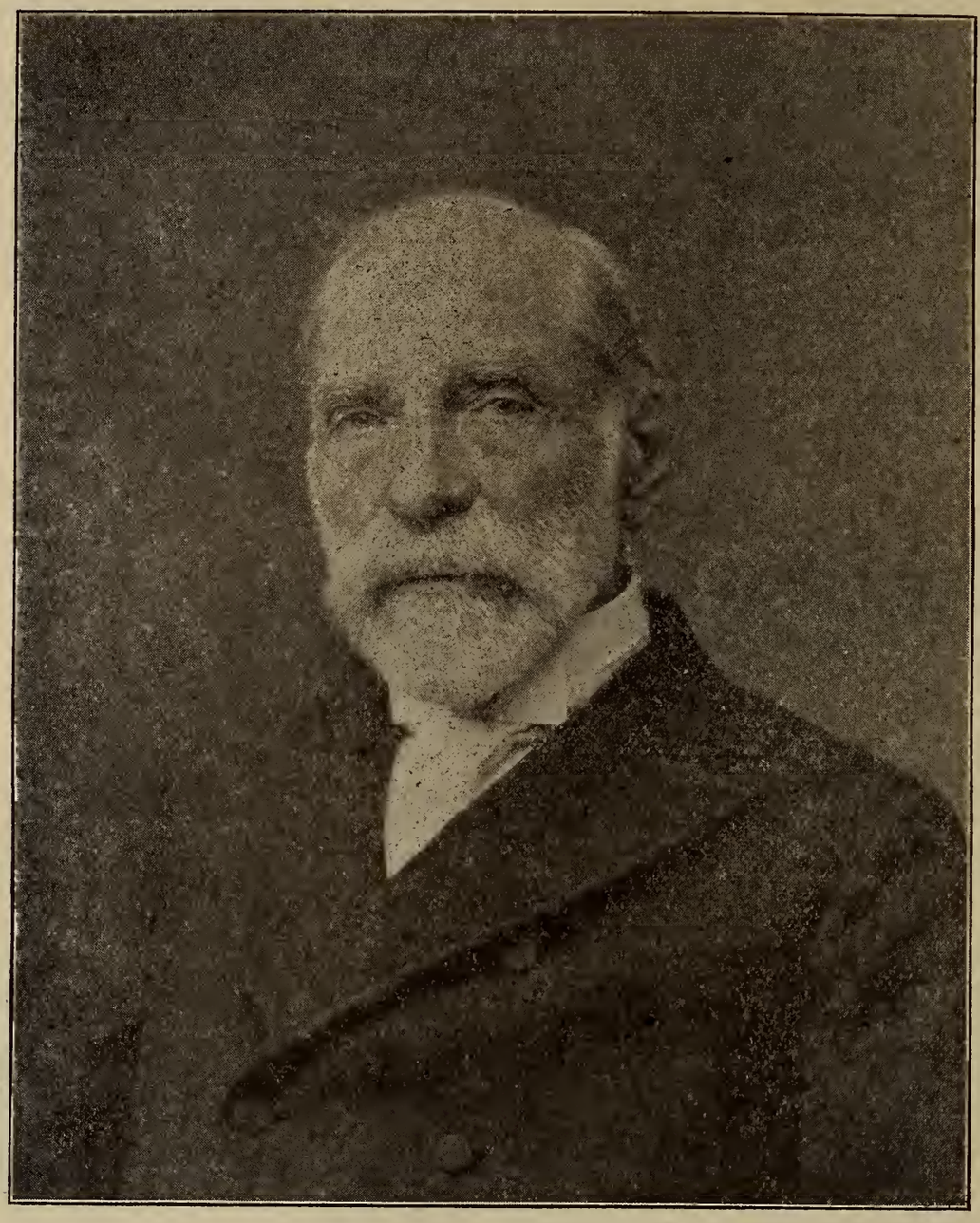
To President E. E. White, Purdue University.

"PIONEER PREACHER."

The late President Fairchild, whose benevolent looking portrait beams on us this month from the cover page of The Cynosure, took up the book, the "Pioneer Preacher," for an hour's scanning one evening, but did not lay it down until the finish at 2 o'clock in the morning!

Our readers can obtain a copy of this book from The Cynosure office, postpaid, for one dollar.

Charles Kingsley's receipt for being miserable is as follows: "Think about yourself, about what you want, what respect people ought to pay to you, and what people think of you, and you will have abundance of misery."



REV. M. E. STRIEBY, D. D.

(Editor's Note: The late Dr. Strieby, for many years Corresponding Secretary of the American Missionary Association, addressed a letter to a Committee of the National Christian Association, dated New York, April 30, 1888, an extract from which is given below.)

"I believe that secret societies are doing great injury to the colored people in the South. They waste the money and the time of those who can ill afford to lose either, and they divert their attention from the work of the church and the service of Christ to what is, to say the best of it, frivolous and useless. This association has guarded very carefully against sending men into its work who are adhering members of secret lodges, and it has declined the services of many a man who would otherwise have rendered to us valuable service. Perhaps we have sometimes relaxed our vigilance, not from any want of interest in the matter, but from sheer oversight. When we have found that this has been the case, we have endeavored faithfully to present our views on the subject.

"Your suggestions that we tighten our lines a little, that we instruct those in our service to give information to those under their care, respecting the evils of secret societies, and that we withhold our support from churches whose members waste their money in the secret lodges, are all in the line of what I believe to be the honest purpose of our Executive Committee, and I shall be disappointed if it shall not so vote. * * *

"In the meantime accept assurances of

personal regard and of interest in your work. Very sincerely yours,

(Signed) "M. E. Strieby.

THE LAMP OF PURE MOTIVES.

REV. J. M. FOSTER, BOSTON.

The words of the Master, "The light of the body is the eye," have a deep significance. The eye is the most distinguishing and soul-revealing organ of the body. It is more nearly related to the soul than any other. Phrenologists can give much information concerning the man's propensities and capacities by examining the skull. But there are certain animals having a cranium so nearly like man's that it cannot be distinguished. But it is not so with the eye. The eye of an ox is large, liquid and soft, it is not intelligent, responsible, human. The old Greeks compared their Olympian god to this animal, "the ox-eyed Juno." But there is not the idea of law, of authority, of duty, of futurity, in the eye of this animal. A faithful dog or a patient ox do not have man's eye.

The eye of the Hottentot or Esquimau may be dull through ignorance, but, yet, an intelligent, rational soul gleams and flashes and beams and radiates in the eye of either.

The eye is not simply the organ of vision. It is the light of the body; not only does the light pass through it, but it is allied with the light. It is flesh and blood, but not in the sense that the hands and feet are. Its crystalline lenses, its watery humor, its silvery covering, make it semi-etherial and spiritual. Plato long ago said, the eye must be partly solar and luminous else it could not receive the light. It has affinities for and correspondence with the light. The word used by the Master involves this—it is a lamp—the lamp of the body is the eye. It is a candle within a transparency. All is light while the candle burns. All is dark when the candle goes out. The eye illuminates the body, this muddy vestment of decay, this dark, opaque frame of human flesh, is made light by the eye. "If thine eye be single thy whole body shall be full of light, having no part dark, as when the clear shining of a candle doth give thee light."

Our Lord did not mean to teach optics, and yet his teaching here as elsewhere, is found to correspond perfectly with the latest discoveries in science. Just before using this symbol He had insisted upon entire devotion to the unseen and eternal kingdom, its interests and concerns must have undivided attention. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also."

Devotion to the spiritual kingdom must be single and exclusive. Just after this symbol He presents this duty of entire devotion in a striking way. "No man can serve two masters. For either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

Now between these two comes the lesson taught by the figure of the eye of the body. And what He says is this,—what the clear, luminous, crystalline eye is to the body, that, pure, sincere and single motives are to the soul.

Such Pure Motives Are the Lamp of the Soul.

1st. In that they relieve us from doubt as to the path of duty. There is a distinct class of duties clearly defined in God's Word. About these there can be no question. They are written so plainly that he that readeth may run and tell the message. There is also a distinct class of sins forbidden, about which there can be no question. In either case the only question is: What saith the law? How readest thou? The Roman Catholic priesthood has extended these two lists almost indefinitely, giving catalogues of the required and the forbidden, intended to cover every real or supposable case. But the Scriptures leave a large territory between the precepts and prohibitions without specific direction, and the believer is expected to use the lamp of pure motives in determining in each case the course he should pursue. For example, a man proposes to change his residence from one house to another, or to change from one line of work to another. Now,

there is nothing either right or wrong in either change considered in themselves. He can stay where he is or move to another locality, he can follow his present line of work or take up another, and no sin is involved in either case. How then is he to determine the path of duty? Is it for the glory of God? Is it that I can better serve my fellow men? Is it that my life may be more efficient for the kingdom? Are these my motives for making the changes? They will make them virtues.

Take this illustration, a young man is called to decide what he will follow in life. Shall he be a farmer, a mechanic, a manufacturer, a merchant, a lawyer, a physician, or shall he be a clergyman? There is nothing wrong in any of the above callings per se, and there is nothing holy in the business of a preacher in itself. How then is he to settle the question? Appeal must be made to his motives. In which of these can he best glorify God? For which is he best adapted by gifts, inclination, connection and adaptation? The place he can fill best is the one God meant him to occupy. But I presume our greatest difficulty arises in adjusting our relations and obligations to sinful society.

The question of eating meat that had been offered to idols was raised in the apostles' day. Paul said, an idol is nothing, there can be no harm in eating meat offered to idols. In this a Christian has perfect liberty. "But if eating meat cause my weak brother to offend, then I must refrain for his sake. I will neither eat flesh nor drink wine nor do anything whereby my brother stumbleth or is offended or made weak."

This principle is far reaching. I am asked: "Would you play a game of billards?" I answer, "A game of billiards is a purely scientific amusement, just like chess. It is purely a matter of skill. In itself it is innocent and harmless. But the billiard table is in bad company, it is associated with gambling dens and liquor saloons. It is in the devil's service and with the devil it must go. 'Come out from among them and be ye separate and touch not the unclean thing, and I will receive you,' saith the Lord of hosts."

I am asked, "Would you go to a theater and witness a good, clean, moral play?" I answer: "Such a play in itself is not hurtful, but such a play is interspersed with several others that reek with the pollution of the bottomless pit. The experience of a moral theater has proven a failure. The public will not sustain it. The theater as an institution is a worldly and corrupt affair. The best actors confess that its influence on morals is bad and they do not want their children to be exposed to its seductions. The exposure of the human form divine on the stage is an affront to God, whose temple the body is. The ways of the theater take hold of hell. If our Lord were here in the flesh we know He would not go to the theater, and we know just as well that He would go to the house of God for public worship, and to the social prayer-meeting, and to the house of distress to minister to the needy. And He says to us, 'Follow me.'"

I am asked, "Would you join a Good Templar lodge or a Labor Union, or a fraternal insurance Legion of Honor, or a College Greek fraternity?" I answer, "There is a distinction between the gilt-edged and the guilty-edged lodges. The Masons and Odd Fellows and Knights of Pythias are much more accentuated in evil than the ones mentioned above, and the Mafia, the Clan-Na-Gael and the Anarchists are much more deeply imbued in crime than the second list, but all are part of the kingdom of darkness and stand in antagonism to the kingdom of light. If the younger generation were not trained in these minor schools of lodgery, the older generation would not be so abandoned to the blackness of darkness in the baser sort of lodges.

I am asked, "Would you have unfermented wine served on your table?" I answer, "There is no more harm in drinking the pure juice of the grape than in eating grapes. But since the drink habit is such a widespread and deadly curse, the only safe course for the faithful and true witness to follow is to abstain absolutely from the use of wine as a beverage.

The pure motive settles every such question of casuistry. "Whether, ye eat or drink, or whatsoever ye do, do all to the glory of God." The man

may err in judgment betimes, but that is an error of the head and not of the heart. "And if there be a willing mind, it is accepted according to that a man hath and not according to that he hath not." The pure motive will guide the man safely as a rule. It is the candle of the Lord in his soul. Make the tree good and the fruit will be good.

Truth Is Discerned.

2nd. In that it frees him from doubt as to what is truth. Ever since Pilate asked the question, "What is truth?" the claims of divine truth have been challenged. It would seem that eighteen centuries of history ought to establish the claims of Christianity. The fact that there are 250,000,000 copies of the Word of God in 300 languages and parts of the Bible in 600 languages spoken by nine-tenths of the human family, that there are seven thousand ordained missionaries and fifty thousand native helpers in the field and the church gives $19,000,000 annually for missions and has 3,000,000 native converts, ought to put Christianity beyond dispute. But men will doubt and those who accept Christianity so far as it accords with natural religion, repudiate the doctrine of the Trinity, of the Atonement, of the new birth, of the plenary inspiration of the Scriptures. The only effective antidote to this skepticism is the sympathetic emotion of the new motive of the new creature.

Let us take only a single illustration, the doctrine of total depravity and eternal punishment of sin. There is no doctrine of Revelation more frequently or bitterly assailed. It is the scene of perpetual conflict. Does the denial of it tend to promote God's glory? It is taught in both Old and New Testaments. It is so interwoven with the fabric of divine truth that to tear it out would be to mutilate and destroy the Revelation. To destroy sin, the Son of God Himself came to this world, assumed our nature and died upon the cross. Would it glorify God to say that sin is not so deadly an evil that such stupendous means were necessary to destroy it? Would it glorify God to mutilate His holy word? I trow not. "Let God be true and every man a liar."

Lay This Rule Alongside the Lodge.

Now, let this be applied to the lodge. Is it honoring to God to have His word cut and carved and dismembered and amputated, as the lodges do? Is it for God's glory to have the sacred ordinance of the oath debased by its profane use, by adding shocking and barbarous imprecations, by having unclean men administer and receive it? Is it honoring to God to have Pagan, Mohammedan, Jew, skeptic and Christian unite in a form of worship that is a medly of all these religions? Is it honoring to God for Christians to give their time and money and energy and influence that should be entirely devoted to the home, church and State to these lodges that are always under a cloud of darkness. Is it honoring to God to have His divine institution of civil government undermined by the secret conclaves of 6,000,000 of her men, a part of whose lives is spent on territory not open to the inspection of the civil authorities?

The clear, transparent, crystalline eye of the soul, the pure, sincere, single motive of the true Christian answers at once and with solemn emphasis, No! "The light of the body is the eye, if therefore thine eye be single thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness."

THE CAUSE OF REFORM IN INDIA.

BY REV. C. B. WARD, MISSIONARY.

To judge by appearances, the cause the Cynosure stands for, has very little advocacy in this land. The evil associations of Masonry especially are generally admitted, but few there are indeed who think it well to say anything against secrecy. Some time since a minister who is a Mason emphatically declined to attend lodge because of the membership therein of immoral characters. But this same minister could not be persuaded to see anything wrong in Masonry per se. So popular is Freemasonry that its advantages by way of securing employment, preferment, help, etc., etc., are so openly talked of as to plainly show the evil the institution is capable of. It has long been a source of shame to me that so many ministers of my own denomina-

tion are found harnessed up in secret alliances. I admit the value from a worldly point of view. But how far does this go to explain the want of spirituality among many ministers, and the alarming absence of real religion in many churches? And while I think the missionary as a rule is a more spiritual man than the average minister at home, yet the character of the home ministry is sure to be found more or less in the missionary.

In the past a good many anti-secrecy books and tracts have been scattered in India, and yet considering the whole field very little has been done, and the effect can scarcely be found. It is in my mind to suggest something to the lovers of the truth and reform, for India. There are now over 1,000 missionaries in India. Would it not be a good thing if some man like Dr. Blanchard should write an affectionate but earnest letter to each missionary in the land, English, American, German, or Swede, affectionately calling their attention to the moral character of secrecy, especially of Masonry, and pointing out a Christian's right relation to this gigantic system of secrecy, and urging the importance of getting on the Lord's side of this question? On thin paper much can be said, and praying much for the Lord's blessing upon the effort, let such letters be posted as an ordinary letter to each missionary; 1,000 such letters will cost $50 postage. Will not someone give this for the Master's sake? Something should be done.

From our Viceroy down, this land is in the grip of Masonry. Not a few missionaries are in it. But I am glad few openly identify themselves with lodges. But something should be done to break up the conspiracy of silence, and "let alone" policy. The eyes of many need to be opened and the indifferent stirred to action. I commend this idea to the friends of the cause. If it meets with favor I can send the addresses of all the missionaries in India to the Cynosure and will gladly do it.

As I read the Cynosure it seems to me the cause slowly gains ground in America. In this I do rejoice. But, dear friends, remember that Jesus' plans compass "all the world." Let us be with him in our plans.

I am glad to report the blessing of the Lord on the work of missions in this land. The long seed time is running into harvest. Missions are embarrassed with success now. The home churches can't keep pace with the progress of the missions they have planted in India. No longer is there any difficulty in getting at the people. By thousands they are groping their way toward Christianity.

Some changes must take place in mission methods. It is probable that a great deal of mission educational work will have to stop. The government will do the educational work. The missions must be evangelistic. It is evident to me that God is stirring the hearts of good people at home in the interest of missions. Large sums of money in small amounts from many, are coming from Christians who want to be in direct touch with the work they help. I think this is of the Lord. Personally I find myself in a work so great, no society is ready to take it up. It is evident that God has set before me the evangelizing of half a million of heathen. And can it be I do not need help for the work? Yea, verily, I need much help, and God is our reliance. We have 30 workers this year. But there should be 100.

Do friends at home know that the sum it takes to support two American missionaries will support 100 native preachers, men and women! Our 30 workers cost about $900 for the year. I know the missionary interest is on the increase. I would fan the flame a little more. I am anxious to get acquainted with any friends who want to get into partnership with missionaries in the field in the same form of missionary work. I should like to find 100 Christian men and women who desire to support a substitute on the mission field. These years we have lived on manna as the Lord has sent it to us in answer to prayer. We seem to be set for such an apostleship while we live. I know I have some friends among the Reform people of America. Command ye me in the matter of some work for Christ among these people yet without a Savior. Your postmaster or banker can send money by P. O. M. O. or foreign draft.

Note my address. Pray for us and the whole cause of Christ in this Empire.

Yellandu, Nizams Dominions, India, Feb. 19, 1902.



DANIEL WEBSTER
From a Daguerreotype Taken in 1849.

DANIEL WEBSTER.

(Editor's Note: The following is taken from a pamphlet published by D. Hooton, Congress street, Boston, Second Edition, 1836, and is entitled: Resolutions and Address, adopted by the Anti-Masonic members of the Legislature of Massachusetts, etc., etc., pages 16 and 17.)

The Report of the Committee.

In presenting you the names of Daniel Webster and Francis Granger as candidates for President and Vice-President of the United States, we offer you candidates for those high offices whom you can support consistently with the principles you have avowed, the undisguised friends of your cause, the able champions of constitutional liberty, and the fearless opposers of those who would invade it. Eloquent in debate, capable by their eminent acquirements of discharging with ability such high and responsible trusts; and too, honest in their views of all the great questions of policy or principle, which have agitated the country, to require concealment; their opinions are known and their influence is felt. To triumph with such men is glory indeed, and defeat, although it might grieve the lovers of civil freedom, would be more honorable than the surrender of its citadel without an effort to defend it.

Of the views which Mr. Webster has long held of the Masonic Institution you have the most explicit and convincing proof. In the language of the Convention of 1834 "he is known to be openly opposed to Freemasonry." He alone in the Senate of the United States has stood forth to bear witness to the purity of your principles. In those halls where the name of Anti-Masonry had never before been pronounced, he gave his willing testimony to the integrity of its character, and the patriotism of its supporters. And on another occasion he has avowed his sentiments with a frankness which does honor to his heart. We refer to the following letter addressed to the Anti-Masons of Pennsylvania:

Webster's Letter.

"Boston, Mass., Nov. 20, 1835.

"To Messrs. Harmar Denny, Benj. Darlington, J. C. Gilleland, Neville B. Craig, W. W. Irwin—Delegates from the County of Allegheny to the Democratic Anti-Masonic Convention of Pennsylvania.

"Gentlemen—I have the honor to acknowledge your favor of the 11th inst., the receipt of which has been delayed a few days by my absence from home.

"Permit me, gentlemen, to express my grateful sense of the respect shown me by my fellow citizens, the members of the Convention of Democratic Anti-Masons of Allegheny County, to their recent proceedings, as set forth in your communication. The esteem they are pleased to express for my public character, and their confidence in my attachment to the Constitution of the country, demand my profound acknowledgments.

"Nor do they do me more than justice, in their belief in my entire accordance in their opinion on the subject of Secret Societies. You express a wish, however, that for the gratification of friends in other parts of the State, I would enable you to make known my sentiments respecting the order of Freemasonry. I have no hesitation, gentlemen, in saying, that however unobjectionable may have been the original objects of the institution, or how pure may be the motives and purposes of individual members, and notwithstanding the many great and good men who have from time to time belonged to the order; yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuse; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with

the duty of good citizens; and that all secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction, it is my opinion that the future administration of all such oaths, and the imposition of all such obligations, should be prohibited by law.

"I express these opinions, gentlemen, with the less reserve on this occasion, inasmuch as they have been often expressed already, not only to some of your own numbers, and many of your friends, but to all others, also, with whom I have at different times conversed on the subject.

"Of the political principles and conduct of the Anti-Masons of Pennsylvania I have spoken freely in my place in the Senate, and under circumstances which took from the occasion all just suspicion of any indirect purpose. The opinions then expressed are unaltered. I have ever found the Anti-Masons of Pennsylvania true to the Constitution, the Union, and to the great interests of the country. They have adopted the "Supremacy of the Laws," as their leading sentiment; and I know of none more just or more necessary. If there are among us any so high, as to be too high for the authority of law, or so low as to be too low for its regard and protection, or if there be any, who by any means whatever, may exempt themselves from its control, then to that extent we have failed to maintain an equal government. The Supremacy of the Constitution and the laws is the very foundation stone of Republican institutions; if it be shaken or removed from its place, the whole system must inevitably totter to its fall.

"Your obliged friend and fellow citizen, Daniel Webster."

Nor is the position in which Mr. Webster stands to the Anti-Masonic party a thing of recent date; he has received their approbation and praise when there was no division among them. The Boston Daily Advocate and Free Press of Sept. 17, 1833, says:

"Mr. Webster is himself an Anti-Mason, and in every national principle is either the scholar or colleague of John Quincy Adams."

Resolutions and Addresses adopted by the Anti-Masonic members of the Legislature of Massachusetts, 1836, pages 16 and 17.

A METHODIST PASTOR ON SECRETISM

In the columns of a valuable monthly, The Consecrated Life, issued by the Pepper Publishing Company of Philadelphia, Pastor C. J. Fowler, who is President of the National Holiness Association, does not hesitate to avow sentiments upon the subject of secretism which are entirely in line with those proclaimed by the late ex-President Charles G. Finney. The latter, indeed, found in his early manhood, after being beguiled into Masonic companionship, that holiness was an unattainable possession while he remained in alliance with the secret lodge, and so, after a memorable struggle, wisely relinquished that annex of mere stubble which could not withstand the fire of the Lord's burning.

The following which are the remarks of Pastor Fowler, are commended to the many members of the Methodist denomination, who, while professing to honor the Christian doctrine and simple practice declared by Wesley and Finney, nevertheless, stay far therefrom in affiliating with one or other of the secret orders.—Josiah W. Leeds.

"There seems to be a burning question in the Christian community relative to the great matter of secretism. Whether a Christian man shall be a Freemason or a Red Man or a Blue Man or a Black Man. Whether a woman shall belong to the annex to these things, and be a Daughter of Rebecca or Sally Jane.

"I wonder if you can sit with any relative ease and hear simply the mention of these things. I am not saying whether it is right or wrong for you to belong to these societies. I do raise the question, "What is the relation of these things to the kingdom of God to which you belong?" What is their relation? It is time we found out. I insist now, writing to intelligent women and men, it is time ere another decade and generation, that we find out. Now, mark you, don't say the writer has brought in a discussion of secretism. He is bringing in here a great principle. What is the relation of these things to the kingdom of God? Do

these things in the community in which you live, further the interests of the kingdom to which we belong? Do they promote spirituality? Do they enhance the interest in revivals? Do they make it easier for men and women that have to do with these things to be pure and devoted, and live with a single eye to the glory of God? Now, I am not answering these questions. I have light for myself. I am standing in my own number sixes, relative to this thing, and need to have no man say anything to me in regard to them. I settled them long ago. I want you to answer. I want intelligent, educated and serious ministers to answer it, and you in the laity to answer it, and to settle for yourselves what is the influence of these things on the kingdom to which we belong.

"If a man is satisfied, all things considered, that he gets a hold on men, and gets them to God better, and that the general influence of these things is promotive of morality and spirituality, you see the way is clear for him to put his time in these things. But if he is satisfied that they work the other way, he will put no time into that which hinders the interest of the kingdom. If you do not dare to look at that question as I am now putting it, you need go no farther. If you do not dare let the blaze of God's full light upon that question, your hesitancy shows that you ought not to stay there another minute."
—Rev. C. J. Fowler, President of the National Holiness Association.

THREE LINKS SNAPPED.

"The law of reinstation to membership of members suspended for non-payment of dues was fixed at 'one year's dues, or such greater sum as the by-laws may prescribe.' "—Report of O. F. Gr. Lodge, Ind.

Business is business and we find no fault with the foregoing as business. It is liberal and lenient enough in our opinion. As a matter of business it appears necessary.

What we do object to is hypocritically calling it anything but good, straight business. What if old line insurance companies took up the "fraternal" insurance sanctimonious whine or the pseudo pious posing of the orders.

Editorial.

THE OBLIGATION OF CHASTITY.

BY REV. DR. HUNT, A. F. & A. M.

(1) "The third degree pledge,* which is a limited vow of chastity, is wrongfully construed by the opponents of Freemasonry. The charge has repeatedly been made that its limitations to near relatives of Masons implies that chastity itself is thus limited with an implication of license beyond. But it may be answered that not chastity, but Masonic jurisdiction is limited."

(2) "Courts make jurisdiction and obligation conterminous. Falsehood under the court oath is heavily punished as perjury. The oath covers nothing but testimony on the stand during a court session. It is limited to special relations within court jurisdiction, as the Masonic oath is limited to special relations within the lodge jurisdiction. Court penalty cannot transgress these bounds, neither can lodge penalty. The terms of each oath recognize the boundaries of jurisdiction. Neither implies anything opposite or beyond these boundaries."

(3) "Masonic jurisdiction covers Masonic relations. Masonic relations are relations between Masons, as individuals, and as aggregated individuals forming lodges. The lodge must not be defrauded. This does not imply that fraud or unchastity outside is encouraged."

Reply to Rev. Dr. Hunt's Criticism of Anti-Masons.

Masonry claims to be a moral institution, fitting men for the whole of life here and hereafter, and hence differs radically from courts of justice.

"These three degrees (Entered Apprentice, Fellow Craft, and Master Mason) thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more which the soul of man requires."—Ahiman Rezon, and Blue Lodge Guide, page 189.

"Masonry, however, is not only the most ancient, but the most moral institution that ever subsisted."—Webb's Masonic Monitor, page 23.

"Acacian signifies a Mason, who, BY LIVING IN STRICT OBEDIENCE TO THE OBLIGATIONS and precepts of the fraternity, IS FREE FROM SIN."—Mackey's Lexicon of Freemasonry, page 16.

(1) Masonic "jurisdiction" covers just such relations as the authors of Masonry have seen fit to include. As to chastity,

they have seen fit to include only female relatives of Masons, hence the plain inference that Masonry does not consider chastity in relation to other women necessary to make "the most moral institution that ever subsisted" or to make the Mason spiritually "perfect," so that nothing farther can be suggested or conceived "which the soul of man requires."

(2) The comparison of the Masonic oath to the judicial oath does not hold good, because of the fundamental difference in the professed purpose of the two. The judicial oath does not propose to attempt anything more than to secure a truthful statement from the witness in regard to the case on trial. It does not claim to make a man truthful at other times, much less to do for him "all that the soul of man requires."

(3) It is a well known principle in the interpretation of law that the mention of certain items in a series of similar things excludes the application of the law from other items of the series not mentioned in the law. If the legislature of the State should pass a law requiring men to be chaste toward women, then all women would be included, but if the law should read "all black women," then there would be no protection afforded white women according to the above well known principle of interpretation. Therefore the inference is correct that when a Mason is required to take an oath to be chaste in respect to female relatives of Masons, he is left to follow his own inclinations in respect to all other women.

When a man joins an institution which ministers of the Gospel laud as a moral institution and a handmaid of religion, and which claims to do for the soul of man all "which the soul of man requires," and finds that he is required not to violate the chastity of female relatives of Masons, there is certainly a very strong suggestion that he may violate the chastity of other women. His own passions will furnish the encouragement.

The plea that Masonic jurisdiction is limited to Masonic relations only, is open to another objection. The female relatives of Masons are not Masons and yet are sought to be protected by Masonic jurisdiction. Why should not other women be similarly protected? The only possible reply to this question reveals the essential selfishness of Masonry. It cares nothing for the interests of anybody except Masons.

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*"Furthermore, that I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent."

THE ROOT IDEA OF LIFE INSURANCE.

There is at the last, all subordinate and negligible things aside, only one thing that life insurance can do and the conception of that single service is the root idea. It is by recognizing this idea that we not only arrange all ideas in true relations, but also keep back our minds from misapprehension. In the present article we attempt to direct and confine attention to the root idea.

It is identical with that which is at the root of business partnership, city or State business with public improvements and everything, which, making all things common in some degree, thus brings to pass what is named in one word, Civilization.

It is the idea of sharing or holding in common.

A life insurance company, being a modified savings bank, the modification is only incidentally in the detail of terms of deposit and withdrawal, but is really and fundamentally in sharing and equalization. The difference is, that, while what is called a savings bank deals with patrons man by man, the other bank, called by another name, deals with them in group or mass. In one case the patron has a solitary account, in the other he is sharer in the account of a multitude. This is the reason why at first glance there often appears a disparity between deposit and claim. There is a group deposit and group claim.

Payments as well as deposits are governed by the same root idea of sharing. It is the group that is paid. An ordinary savings bank dealing separately with each depositor pays him back what he paid in. The insurance bank pays the group back in the aggregate what it deposited in aggregate.

Suppose that in this way one thousand men share in patronizing the kind of savings bank called a life insurance company. According to the table of life expectation their deposits are arranged and their claims and dividends so provided for that the beneficiary of each will have a claim not running below one thousand dollars. They thus deposit in the course of time one million dollars, and in the same time withdraw one million.

The question at once arises, what good does that do? It does exactly one good thing which is still in the line of the root idea. It makes all families in the group of 1,000 sharers in each shock of misfortune, so that not one receives more than one-thousandth of each financial blow. Not sharing the grief they yet all share the loss, or at least no one widow bears the money loss alone. When a man's wages cease the share of the common fund comes to his family instead. This happens 1,000 times, and by sharing the shock is diffused. No one is crushed alone.

A homely illustration is the case of ten men, each holding a plank on which is struck one sledge hammer blow that neither can endure. Let ten hold one plank together and ten blows on it can be sustained.

This illustrates the root idea of life insurance, the usefulness of which lies not in producing gain, but in diffusing what, if concentrated, is crushing.

The same idea is expressed in other forms in every step from solitary traffic to firms and corporations, and in every stage of civilization from family through tribe and clan to the highly organized state holding lands, harbors and highways in common, sharing and equalizing the common fate and fortune of all. The root idea of a life association is identical with that of a cemetery association. One makes the widow share the place to bury her dead, the other the means to feed her orphan child. Up to its measure and degree it is a business way of calling nothing one's own and having all things common.

"Be godly for man's sake, be manly for God's sake."
—Brooks.

INTERESTING BIOGRAPHY PROMISED.

Mr. Ezra A. Cook, the well known publisher of anti-secrecy literature, has in preparation for the readers of the Cynosure reminiscences of the past fifty years, especially setting forth his experience and observations in anti-Masonic lines.

At the recent election of aldermen in this city, Mr. Cook was candidate in the Eighteenth Ward on the Prohibition ticket, and received a very gratifying vote. The Chicago Daily News and other city papers published Mr. Cook's portrait and very flattering testimonials from some of the best known business men of Chicago.

TALK EZRA A. COOK FOR MAYOR.

Prohibitionists Are Delighted at the Vote He Polled.

Chicago prohibitionists who gathered this morning at the party headquarters, 92 La Salle street, were nearly intoxicated with joy over the phenomenal support given the prohibition candidates. They claimed 1,300 votes for Ezra A. Cook, who, it was asserted, carried nine precincts of the Eighteenth Ward. Avery E. Hoyt, chairman of the Prohibition City Committee, said:

"Mr. Cook made a magnificent run in the Eighteenth, one of the toughest wards of the city. His ability as a vote catcher makes him the logical candidate for Mayor next spring. For the first time we have polled over 2 per cent of the total vote in Chicago, which makes us a recognized party and should allow us to go on the official ballot without nomination papers.—Chicago Daily News.

JEFF DAVIS.

The Chicago Tribune in describing the ceremonies at the laying of the corner-stone at Richmond, Va., of the monument commemorating the memory of Jefferson Davis, ex-President of the Southern Confederacy, calls attention to the fact that the "corner-stone of the memorial to Jefferson Davis was laid with the ritual of the Masonic Order."

It is common to hear Northern Masons denying the Masonic membership of Jeff Davis.

A GLIMPSE OF SCOTCH RITE MASONRY.

Knights of the East and West.

(Continued from the April Cynosure.)

In the seventeenth degree, Knights of the East and West, the candidate, as a very ancient man, clothed in a white robe and barefooted, guided by the Master of Ceremonies, after the usual precautionary delays against admitting outsiders, is received and gives the sign, token and word of a PRINCE OF JERUSALEM. He is conducted to within about six feet of the throne of the ALL PUISSANT and caused to kneel. In this position he is strictly questioned as to whether he has always borne in mind the obligations of his former degrees and has so far as it is in the power of human nature lived agreeably to them, upon replying, "I have ever made it my study, and I trust my actions and life will prove it," he is asked by the Senior Warden, his former questioner, if he has particularly regarded his obligations as a Sublime Knight of Perfection, Knight of the East and Prince of Jerusalem. After assuring him that he has in all respects done his duty and acted to the best of his ability with integrity, he is enjoined by the All Puissant to be particular in his recollections as to whether or not he has ever deviated from duty. Upon the assurance that he never has, he washes his hands, as directed, and, after listening to a selection of Scripture with his right hand on the Bible, his left between the hands of the All Puissant, kneeling on both knees he takes the

Obligation of the Knight of the East and West.

1st. Never to reveal to any person to whom the same may not legally belong, the secrets of this degree, under penalty not only of being dishonored but of considering life immediately forfeited, to be taken with all the tortures and pains detailed in preceding degrees.

2nd. Never to fight with brother Knights, but when they have justice on their side, to be ready to draw sword in their defense or against such of their enemies as seek the destruction of their person, their power, peace or prosperity.

3rd. Not to revile a brother nor suffer others to reflect upon his character in his absence, without informing him or noticing it personally at his option.

4th. To pay due submission to all degrees beyond this; particularly to the sublime Princes of the Royal Secret and the Supreme Council of Grand Inspectors General, 33d degree.

5th. To do all possible, to support them in all justifiable measures for the good of the craft and advantage thereof. All this (and more) under penalty of the severe wrath of the Almighty Creator of Heaven and Earth.

The Holy Blood Washed.

The candidate is then anointed upon head, eyes, mouth, heart, tip of right ear, right hand, and right foot; and told that those parts of his body which have the greatest power of assisting in good or evil have this day been made holy.

At this point begins a play which but for its blasphemy would merit rebuke for its folly. Candidate is told that the Ancients arrived here through great tribulation having washed their robes in their own blood. He is called a victim and expresses himself as willing to purchase white robes at the same price. Then his arms are slightly cut with a lancet so as barely to draw blood, which is wiped on a napkin, and he is exploited as one who has spilled his blood to acquire a knowledge of these mysteries.

The All Puissant then opens successively seven seals, after which four venerable ancients occupying four corners of the room, represent the four winds. They are whisked about, while trumpets are blown and candidate is invested in a long white beard, a crown of gold and a golden girdle, followed by the reception of the sign, tokens and word of the degree. After receiving the lecture the lodge is closed in due form.

Comment.

This degree, which is a burlesque of the atonement of our Lord Jesus Christ for the sins of the world, is fictitious, puerile and false with its obligations of fealty and fight, enforced by penalties too numerous for busy people to count and too hideous for healthful souls to contemplate. It has been well said to be a compound of "falsehood, burlesque, sacrilege and sorcery."

Men of respectable reputation and

means, with family connection and all that such ties imply, with duties to the State and church also, really pay money and spend time, voluntarily, entering this dreadful bondage. The fearful activity and success of the lodge to-day does not prove its power, but only that its time is short,—"Come out from among them."

Knight of the Eagle and Pelican.

In the eighteenth degree, Sovereign Prince of Rose Croix de Herodem and Knight of the Eagle and Pelican, the candidate comes to the door of the Chapter, kneels and presents his petition for the degree and a certificate that he is in good standing as a Prince of Jerusalem and a Knight of the East and West. The answer is returned that if the ballot in his behalf is clear, he may be received at date named and that on that occasion he must present each member of the Chapter a pair of men's and women's gloves and two sticks of wax and two wax candles. He must donate to the Chapter a certain number of dollars, also three wax candles. This he promises to do.

At the designated time, the ballot being clear, candidate sits alone for a short time in a gloomy apartment painted or draped in black, after which, dressed as a Knight of the East and West, he is admitted after raps and explanations. He promises to enter and assist in finding the lost word. He is told that he must travel for thirty-three years (alluding to the death of Christ) to learn the beauties of the law.

After having been slowly conducted around the room seven times, kneeling with right hand upon the Bible, the candidate takes the

Obligation.

Obligation of the Sovereign Prince of Rose Croix de Herodem, promising: 1st. Never to reveal the secrets or mysteries of the degree to those of inferior degrees or to any others who are not lawfully entitled to the same, under penalty of all former obligations and of being forever deprived of the true word, to be perpetually in darkness, his blood ever running from his body, to suffer the most cruel remorse, that bitterest gall mingled with vinegar be his constant drink, the sharpest thorns his pillow, the death of the cross completing his punishment, should he ever infringe or violate in any manner or form the laws and rules which have been, are now or shall be made known or prescribed.

2d. To observe and obey all the decrees which may be transmitted by the Grand Inspectors General in Supreme Council of the 33d degree.

3rd. That he will never reveal the place where he has been received nor the ceremony used at his reception to any person but a lawful Prince of Rose Croix.

4th. That he will never initiate a person into the degree but by a lawful patent obtained for that purpose.

Candidate Becomes Perfect.

The candidate kisses the Bible after taking the oath, and the Master pronounces all accomplished and while members cover their faces with their hands, invests him in the white woolen chasuble of the order, first removing his apron and white ribbon. All then pass six times around the room with genuflections at the altar in the East. At the end of the sixth time, all save the Master of Ceremonies and the candidate, pass into a second apartment.

With the chasuble and apron removed and a cloth covered with dust and ashes upon him he is led into a room where his attention is called to representations of the torments of the damned, after which he enters the apartment in which the other members are assembled (instructed and covered with a veil); he tells them that he came from Judea. That he passed by Nazareth, conducted by Raphael. That he is of the tribe of Judah. He then gives as directed the initials of the words Judea, Nazareth, Raphael and Judah, and is brought to light, having found the lost word.

After clapping of hands and exclamations of praise, followed by an anthem, the candidate is told that he has become perfect. He is then instructed in the signs, tokens and words of the degree. This concludes the third group of degrees or grades which citizens of our Christian country are buying.

Comment.

Its surface facts are most unwholesome. Its utter selfishness and disregard of God's methods and institutions appear

at every point. What is such a company of men secluded by all possible precautions, pledged never to tell where they were initiated or in what way, doing with women's gloves, sticks of wax and wax candles? After sitting in a most gloomy chamber, why is the candidate told that he must travel thirty-three years to accomplish what he does later in one evening; taking the always present obligation which has so completely exhausted the solemn, the diabolical and the blasphemous that it appears to be a grewsome joke, culminating in the viewing of gross portraitures similar to those described by the prophet Ezekial, creeping things, abominable beasts and idols (Ezk. 8:10), and then directed to personate Christ and declared to be perfect? Why?

This is called by its dispensers, a wholly philosophical degree, the sun of the system of Freemasonry, but its philosophy might make servants blush, angels weep and demons smile. Would that it were no worse than an infidel Jew once called it, "a humbug," a scheme for making money at the expense of simpletons. These degrees to-day find purchasers and enroll as members, men who know better.

Up friends! Jehovah calls us to proclaim upon the housetops these things whispered in the ear. With heart, soul, strength and money (for the support of the laborers in this work), warn the feeble-minded and the unwary of these snares and bring them into the genuine kingdom of righteousness, peace and joy in the Holy Ghost, the Kingdom of Christ.

IS FUNDAMENTAL.

The principles for which the Cynosure has contended so well, faithfully and long is a part of "the faith once delivered to the saints," and is fundamental to the spiritual and moral welfare of the church. It is well that members of so many different denominations compose the National Christian Association, of which the Christian Cynosure is the organ. The real Church of Christ will, by the grace of God, "have no fellowship with the unfruitful works of darkness." Cyrus Smith, Grand River, Ia.

Newspapers and Reform.

IN MEMORIAM.

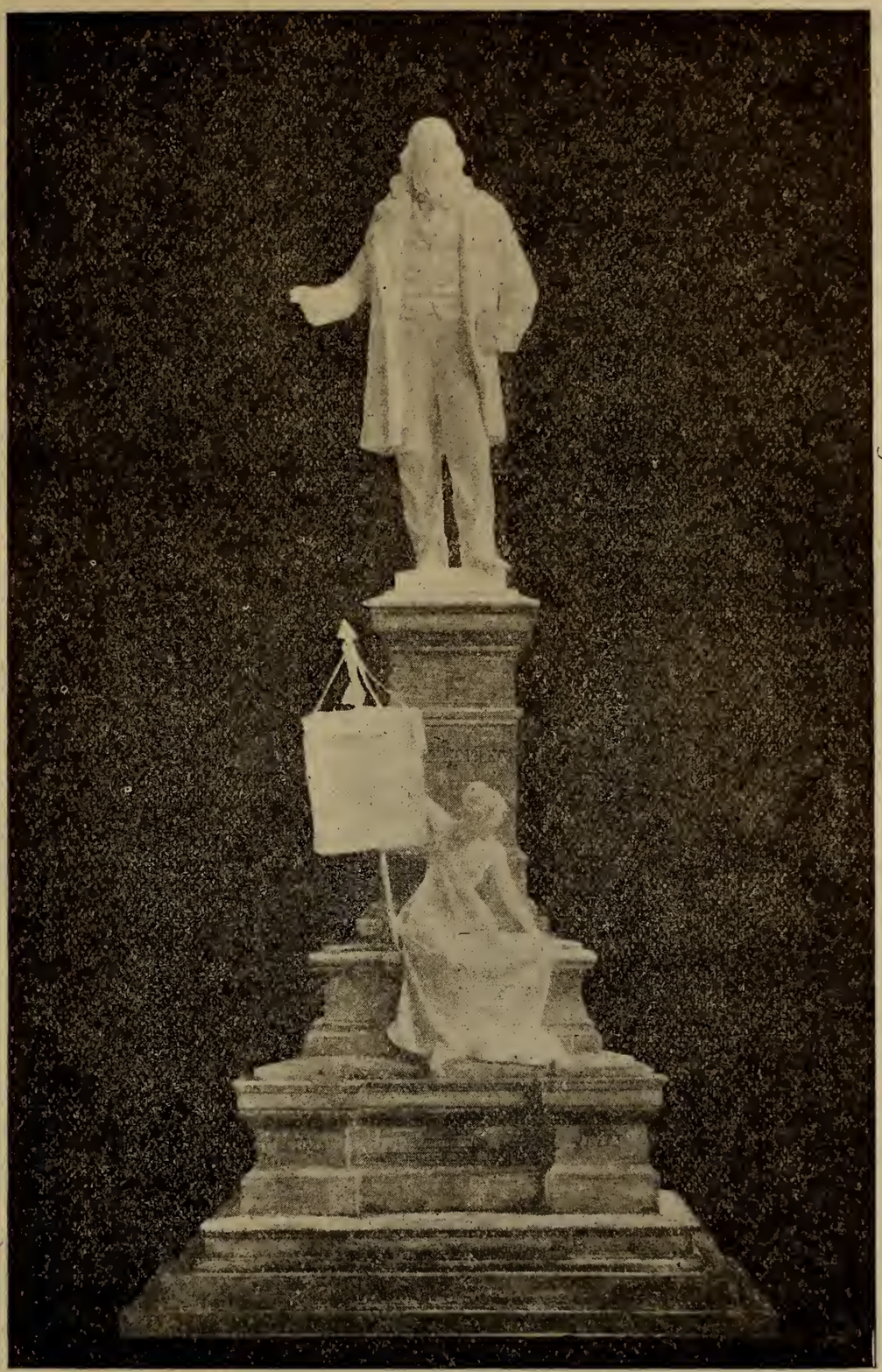
Albert Pike.

When you visit Washington, D. C., don't fail to examine the bronze statue of Albert Pike, who was a Rebel General during the war. He was Most Puissant Southern Grand Commander of the Southern Jurisdiction of the Ancient and Accepted Rite in the United States of America until the day of his death. At the battle of Pea Ridge he ordered the scalping of Union soldiers who fell fighting for the flag, and a son of Samuel Smith, of Ligonier, Ind., was among the victims of his inhuman barbarity. Whether for this or other services rendered to the Confederate cause, or to the secret empire of which he was chief, his memory is perpetuated by one of the most imposing statues on the public grounds of our National Capitol.

So far as I recall the inscriptions delineating his marvelous career, and masterly attainments the most commendable is the absence of any patriotic laudation of this renegade son of Vermont. Doubtless some of those "Border Ruffians," who came to Washington and were sworn into the "cutthroat Confederacy" of which he was chief, just prior to the civil outbreak, still survive, and it would be unmasonic to offend either them or their spiritual successors at present. Perhaps a hundred years hence, secret traditions and manufactured evidence, will accredit Albert Pike with being the peer of George Washington, the Father of his Country. Masonry is capable of working marvelous mutations even in documentary records.

One thing the ladies should note with care is the female figure crouching at the feet, and under the brazen shield tightly grasped in the hand of this fitting symbol of despotism, so suggestive of the exclusion of women from all the esoteric mysteries and benefits of the so-called benevolent and social order of Freemasonry.

—Home Light.



STATUE OF GENERAL ALBERT PIKE.

VISIT ALBERT PIKE'S GRAVE.

Scottish Rite Masons Make Pilgrimage to Cemetery.

Washington, D. C., Oct. 27.—In pursuance of established custom, the Supreme Council of Scottish Rite Masons of the Southern jurisdiction, now meeting here, to-day visited the grave of Albert Pike, for years grand commander of the council, at Oak Hill cemetery, where his ashes are marked by a large shaft. Upward of 100 persons, including the ladies accompanying the members of the council and others, made the pilgrimage. No special program had been prepared, as the council desired to avoid formality.

The first feature of the ceremony was the singing of the hymn, "Nearer, My God, to Thee," in chorus, after which addresses were made by Grand Commander Richardson, Secretary General Frederick Webber, of Kentucky, T. W. Harrison, of Kansas, and Frederick Speed, of Mississippi. The ceremonies closed with the singing of "Rock of Ages."

GEN. ALBERT PIKE.

General Albert Pike was the greatest Masonic student and teacher of modern times. For thirty-two years he was the grand commander of the oldest supreme council of thirty-third degree Masons in the world and devoted a lifetime to the study of its history and teachings. In his old age he mastered several of the ancient languages in order to correctly translate their Masonic teachings and he was a world-wide authority upon Masonic questions. He died in 1891 and is buried in beautiful Oakwood cemetery at the National Capitol. He said that he desired his monument to be builded only in the hearts of the people where Scottish Rite Masonry is known, and no monument, tablet or name marks his grave, but at every session of the Supreme Council the members and friends make a regular pilgrimage and hold memorial services at his grave.

* * *

Northern by birth, but southern by choice, he became intensely southern, and when the excitement of the great Civil War swept over the land he went with his adopted State from the purest convictions of duty.

He was commissioned by his State to conciliate the Indian tribes and he raised a brigade of Indian soldiers and led them to battle against the flag of our country.

* * *

When the Civil War ended and the supremacy of the general government was fully established his intensely sensitive nature fully realized, and his trained judicial mind taught him, that his loss was immeasurable and to him it seemed wholly irreparable. He was greatly cast down and an inexpressible gloom took fast hold upon his very soul.

Good friends tried to cheer him, but seemingly in vain, until the President of the United States, being informed of his dejection, granted him a full and free pardon.

* * *

He excluded himself from the world. He isolated himself from all else save his study of Masonry, and for a quarter of a century he toiled and taught, in that to him, most delightful field, as no man ever toiled and taught before.

He brought to his work a wonderful inspiration but little short of Divine. That he was a modern Adept no one can question.

He gathered the scattered elements of our Rite, clothed them in language most sublime and wove them into a wonderful system of science, theology and law.
—Masonic Voice-Review.

* * *

IS FREEMASONRY ANTI-CHRISTIAN.

A Review of Albert Pike's "Morals and Dogma."

The Rev. Charles Coppens, S. J., of the Creighton University, Omaha, has recently revived the subject in two articles appearing in The American Ecclesiastical Review (December, 1899, February, 1900), in which he claims to prove that "Freemasonry—whatever other arguments it may pursue or pretend to pursue—is subversive of Christianity, and directed to the restoration of paganism in the form of nature-worship of the vilest kind." He bases his articles entirely on a book written by the famous Grand Commander, Albert Pike, for Masons of the Thirty-third Degree, and copyrighted in Washington in 1871. The title is:

"MORALS AND DOGMA OF THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY, PREPARED FOR THE SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE, FOR THE SOUTHERN JURISDICTION OF THE UNITED STATES, AND PUBLISHED BY ITS AUTHORITY. CHARLESTON. A. M. 5641."

Father Coppens says that in this book are revealed many aims of the order not shown to those in the Blue Lodges, Royal Arch, and other lower degrees. He lays considerable stress upon this fact, and endeavors to show by quotations from Mr. Pike's book that there is a systematic purpose clearly shown to mislead those who are in the lower or "Blue" degrees. "It is not at all likely," we are told, "that preachers of the Gospel, and Christian men generally, but only rank infidels or wild speculators in religious and philosophic matters, are ever admitted to the highest degrees, in which the veil is totally withdrawn and the mask of morality laid aside." Without endeavoring to follow this alleged progressive revelation, step by step, we give the final quotations which the writer thinks sustain his charge of anti-Christian teaching. He writes:

It (the book) accuses God of gross injustice and of savage cruelty (p. 164). "Masonry sees with the eye of memory the ruthless extermination of all the people, of all sexes and ages, because it was their misfortune not to know the God of the Hebrews, or to worship Him under the wrong name, by the savage troops of Moses and Joshua." Of course every Christian knows that Moses and Joshua were but obeying the direct commands of God, who, in very extraordinary circumstances, wished to give His chosen people a very extraordinary lesson, to guard them and their descendants against idolatry.

The Grand Commander writes (p. 207): "He (Jehovah) commanded the performance of the most shocking and hideous acts of cruelty and barbarity." This brilliant gem of Masonic thought has been exhibited to gaping crowds by the most notorious infidel in this country. I did not know before where he had found his treasure.

The Masons entirely reject the God revealed to Moses. At page 687 we read: "The Deity of the Old Testament is everywhere represented as the direct author of evil, commissioning evil and lying spirits to men, hardening the heart of Pharaoh, and visiting the iniquity of the individual sinner on the whole people. The rude conception of sternness over mercy in the Deity can alone account for the human sacrifices of Abraham and Jeptha." What could the bitterest enemy of Christianity say to improve on this?

Here is another "dark hint" (p. 688): "In the God of Moses * * * the penalties denounced for worshipping other gods often seem dictated rather by a jealous regard for His own greatness in Deity than by the immorality and degraded nature of the worship itself." * * *

The Gospels are briefly stated to be but a tissue of legends and symbols (p. 840): "Jerusalem * * * had at length in its turn lost the Holy "Word," when a Prophet, announced to the Magi by the consecrated star of Initiation, came to rend asunder the worn veil of the Temple, in order to give the Church a new tissue of legends and symbols that still and ever conceals from the profane, and ever preserves to the elect, the same truths."

Masonry denies that Christ is God (p. 310): "This is the New Law, the "Word," for which the world had waited and pined so long; and every true Knight of the Rose will revere the memory of him who taught it, and look indulgently on those who assign to him a character far above his own conceptions or belief, even to the extent of deeming him divine."

Masonry puts Christ on a par with Mohammed and other false prophets (p. 525): "It reverences all the great reformers. It sees in Moses, the lawgiver of the Jews, in Confucius and Zoroaster, in Jesus of Nazareth, and in the Arabian Iconoclast, great teachers of morality."

In fact, Masonry prefers Mohammedianism to Christianity. To prepare for this teaching, first a dark hint is thrown out (p. 35): "Creed has in general very little influence on the conduct. * * * As a general thing, the Mohammedan, in the Orient, is far more honest and trustworthy than the Christian." The next hint is bolder (p. 53): "When Christianity had grown weak, profitless, and powerless, the Arab Restorer and Iconoclast came like a cleansing hurricane." Why call Mohammed a restorer and speak of him as cleansing Christianity? * * *

Even Atheism and Pantheism are put on a par with Christianity, if not above it; for the Grand Commander writes (p. 643): "As the world grows in its development, it necessarily outgrows its ancient ideas of God, which were only temporary or provisional. A man says, 'There is no God,' that is, 'no God that is self-originated, or that never originated, but always was and had been, who is the cause of existence, who is the Mind and the Providence of the universe.' * * * But he says, 'Nature," meaning by that the sum-total of existence. * * * It is a mere change of name to call the Possessor of those qualities Nature and not God.'"

In support of his assertion that Masonry is a return to the practices of the ancient Mysteries, which are commonly

regarded as repulsive, Father Coppens says:

Masonry, which Pike says is identical with them (p. 23), aims at the restoration of Nature-worship. He adds (p. 355): "The Mysteries were a sacred drama, exhibiting some legend significant of Nature's change, of the visible universe in which the invisible is revealed;" and (p. 360): "They were practised in Athens until the eighth century, in Greece and Rome for several centuries after Christ, and in Wales and Scotland down to the twelfth century." Harper's "Dictionary of Classical Antiquities" contains an article on the Mysteries, which says that, if they were pure at first—which is not proved—"in later times they degenerated; the secrecy was removed, and they became orgies in the modern sense of the word, at which the most shameful indecencies were practised, until under the Romans they had to be suppressed as public nuisances." Self-respect and regard for the modesty of my readers forbid that I should enter into details about these abominations; I can only refer the earnest inquirer to pages 401, etc., of the volume where the Grand Master describes the shameful secrets revealed in those pagan mysteries. This then is the "glory" of Masonry; for, as we have seen before (p. 23), "Masonry is identical with the Ancient Mysteries * * * an imperfect image of their brilliancy."
—The Literary Digest.

DO DEVILS INSPIRE PEOPLE?

Suggested by Albert Pike's Book, "Morals and Dogma."

(Editorial in Christian Cynosure, Sept. 25, 1890, by Rev. Jonathan Blanchard.)

About two years after the "rappings" at Hydeville, N. Y., a young lawyer, named Cornell, came down from Tiffin, O., to Cincinnati, and, though candid and capable, he was drawn into the gyrations of Spiritualism, and was made giddy by its whirl. He took a young Irish tramp into his parlor and used him as a medium for commerce with spirits. Mr. Cornell was a parishioner of the writer, in the Sixth Presbyterian Church, and insisted that his pastor should witness his medium's revelations. We went. The ignorant young Irishman, whose language in his normal state was not above that of a common tramp, was mesmerized by Cornell, and then he was eloquent as Daniel Webster. Cornell, who was a phrenologist, excited the young medium's organs of color and language and he burst forth in these words: "I will take the blue sky for my pallot. I will dip my pencil in the colors of the rainbow, and draw the heavenly host, every one smiling in his beauty;" with much more in the same glowing and exalted strain. Poor Cornell, who knew the ignorance and low dialect of his medium, was captivated and convinced, and followed the familiar spirits to his temporal if not eternal destruction.

Characteristic of Trance-Preacher.

Waiting to change trains at a railroad crossing near Beverly, Mass., toward evening, we met a group of little old farmers who had gathered at a small back country schoolhouse, they said, to hear a young girl trance-preacher, who had never learned to read, and could scarce talk intelligible English; and yet, when the spirit came on her, she entranced her audience with her eloquence. This is characteristic of trance-preachers from Balaam to Joseph Smith, the Mormon.

The Same Spirits Inspired Albert Pike.

The Confederate General Albert Pike, "Sovereign Grand Commander" of Masons, has issued a book of 860 pages, which he calls lectures of the thirty-three degrees of Scotch Rite Masonry, glowing and glorying with a devil's inspiration. Here is a specimen:

"Man owed it to himself to be free. He owed it to his country to give her freedom or maintain her in that possession. It made tyranny and usurpation the enemies of the human race," etc., etc.

And yet this Pike, who dates his book from Charleston, though he lives and writes in the old Blair and Rives House at Washington, D. C., was the son of New England; joined the Southern Confederacy to found, in the words of A. H. Stephens, its Vice President, an empire whose corner-stone was to be slavery. He obtained by fraud and falsehood from the U. S. treasury, money voted to the Indians to school their children; initiated some fifty Cherokees and Choctaws in Federal Lodge No. 1, at Washington;



Albert Pike

LATE MOST PUISSANT SOVEREIGN GRAND COMMANDER.

armed a brigade of them, and scalped wounded Union soldiers, in the battle of Pea Ridge; and now he is writing devil-inspired peans in favor of liberty and against slavery.

In the same book he hints that the war which slave-holders began by seizing U. S. forts, bombarding Fort Sumter, and firing on their supply-ship, "Star of the West,"—this most infamous of all infamous wars—Albert Pike suggests was brought on by the vote of the prize-fighter, John Morrisey, who voted with the Democrats against the war, and the Abolitionists, whom he (of course) styles "fanatics." These are Pike's words:

"A civil war in America will end in shaking the world: and that war may be caused by some ignorant prize-fighter or crazed fanatic in a city or in a congress." Morals and Dogma, p. 42.

And yet this "Sovereign Grand Commander" of U. S. Masons, whose character the vocabulary of fraud, falsehood and hypocrisy has no term to reach, in this volume of vaticinations, lauds the morality taught by Christ, whom he puts on a level with the founders of the false religions which have filled the dark places of the earth with "the habitations of cruelty."

Identity of Origin of Spiritualism, Masonry and Mormonism.

We have listened to Mormon priests in the Tabernacle at Salt Lake. We have heard their really lofty praises of morality and the teachings of Christ, but a few blocks from where were sold the wagons, tents and clothing of the men, women and children who were murdered by order of Brigham Young in the Mountain Meadow massacre, for which their Bishop Lee was given up by Young to be shot by U. S. troops; and no one can witness these performances, or read the pages of Pike, or the responses of familiar spirits, without perceiving the identity of their origin in the inspiration of devils, those "spirits of a low order" which Robert Dale Owen, the coolest and most capable of the spirit-writers, thinks may produce effects on men not unlike demoniacal "possession." "For false Christs and false prophets shall rise * * * to seduce, if it were possible, even the elect."—Mark:13-22.

ALBERT PIKE'S WIFE.

Little Rock, Ark.

Immediately at the close of the civil war I bought two lots from the Pikes and built a house thereon just across the street from the residence of the much venerated Mason, Albert Pike. At that time the Pike residence was being used as the headquarters of Gen. Cyrus Bussey, U. S. A., although Mrs. Pike and two daughters and the youngest son were allowed living apartments in the house. After the abandonment of the said building by the United States as army headquarters, and the Confederate soldiers had returned to their homes, the building was again wholly occupied by the Pike family,—to-wit, L. Hamilton Pike, Ydom Pike—two sons of Albert Pike—and Lilian Pike and another daughter (whose name I cannot recollect), together with the mother and wife, Mrs. Albert Pike.

The son, L. Hamilton Pike, opened a law office in Little Rock, and I fitted it up with shelves for his law books; this, I think, was in the month of June one year after the surrender of the Confederate General, Robert E. Lee. Some time during the summer Albert Pike, the head of the family, and later head of Scotch Rite Masonry, returned to Little Rock and resided temporarily with his wife and family. In the autumn of the same year, Hamilton Pike, the lawyer-son, made arrangements to move to Memphis. He employed me to box up his books, together with Albert Pike's library, which occupied one room in their spacious residence and was shelved and filled with law and miscellaneous books from floor to ceiling.

Within a few months the entire Pike family, excepting Ydom Pike and his mother, were residents of Memphis, Tenn.; and in less than a year, as nearly as I can recollect, the wife and mother was left entirely alone in the large colonial residence of Albert Pike in this city.

From this time forth Mrs. Albert Pike sought acquaintance among the neighbors, apparently to relieve her of loneliness. She would confine herself mostly to one room in the big house. She begged my wife to let her have for her own one of my daughters, then a girl about 7 or 8 years of age, but of course we could not listen to any such proposal. To satisfy her, however, my wife allowed my little girl to go over and room with her many times for her company and comfort.

In a year or two from this time the residence was either sold or rented for a female college, and Mrs. Albert Pike bought a commodious cottage four or five blocks away, and moved into it, where she lived alone with neighbors in close proximity; here, too, my little girl visited her frequently.

There was something peculiar about Mrs. Pike. It seemed as though her own family left her on account of her disagreeable ways; she had a high temper, but she was generous and benevolent to the poor. She would give to the poor and help them beyond measure. While living alone in this cottage, and after Albert Pike and his children had moved to Washington, D. C., she died very suddenly, with only a near neighbor, a Mrs. Welsh, to witness her death. A telegram was sent to Washington, and Hamilton Pike, her son, came to attend the obsequies. Her remains were put into the

finest casket that the undertaker kept in stock and she was buried in Mount Holly Cemetery, in the family lot, where rests her children, who went before her.

Mrs. Albert Pike said to my wife one day while calling upon her: "They say that Albert is living with another woman in Memphis, but I don't believe it. I don't believe Albert would do that." It was a common report, however, at that time that such was the fact; personally, I knew nothing as to the truth, but about the time of Albert Pike's death I was in a barber shop, and while I was having my hair cut, the conversation turned on Albert Pike. The barber, a young, colored man, told me that he was raised from a baby in the family of Albert Pike, and when a boy he went to Memphis with those who went there and lived with them as their servant. He said that Albert Pike lived at that time with another woman as his wife; and that she was very disagreeable toward him—too domineering—and that he would not stay any longer with them, and so returned to Little Rock and started in the barber business.

I must not fail to state that after the death of Mrs. Albert Pike, her son, Hamilton, sold off her furniture and effects, save a pipe-organ, which was boxed up and sent to Washington. My little girl, Georgie, went to the house while he was disposing of the goods, and, bursting into tears, told Hamilton that she loved his mother, and told him how many nights she had stayed with her and what a comfort she had tried to be to her in her loneliness, whereupon he presented her with a valuable picture, a fruit scene, which my daughter has to this day, and would not part with it on any account.

Yours sincerely,

A. J. Millard.

June 11, 1900.

Associated secrecy of Protestants on the one hand and the Catholic bound Jesuits on the other, are an ominous double cloud in the horizon of this Republic, which threaten its peace if not its very life. God bless you in your work against the powers of darkness. They cannot outlive "the brightness of His coming."

J. H. Leiper.

A METHODIST WOMAN SPEAKS CONFIDENTIALLY.

Hurrying to Lodge with Arms Full of Victuals.

"Now I am going to dare to say (it is in confidence to you) what most of the preachers dare not whisper in their bedchamber, much less their pulpits, that one thing that is trammeling the churches to-day is the lodges. They are swallowing time and money and zeal that are needed in the church. It is not for me to criticise what goes on inside of them, but I have seen soul after soul drawn into the maelstrom, the testimony for Jesus silenced, the seat in prayer meeting vacant, the spring of joy in God dried up. I don't see how Christians can belong to anything that hides the name of our Lord Jesus Christ out of sight.

"Christian men who would die rather than let the stars and stripes trail in the dust, will join hands with them that trample on the cross of Christ, and so let their lives be bound up in a bundle with unbelievers. I am afraid that some of the wheat gets so mixed up with the tares that even the angel reapers cannot disentangle it, and it will have to pass as tares and be treated in the same way—burned with them.

"There are members of our official board who are never seen at prayer meeting, who stand in front of the lodge door one night in every week, smoking, and waiting for it to open, as if it were the gate of Paradise. Who ever saw anyone waiting for the church doors to be opened, except at a wedding? You need not read this to your husband, for nothing on earth would make him so mad, even if he is a steward.

"I thought it was bad enough for the men to be so taken up with the business, but now that the women have caught the craze, and call themselves 'Daughters of Rebekah,' 'Eastern Star,' etc., it is a matter for prayer and fasting. If there is a ridiculous object in the whole of creation, to my mind, it is a female Mason. I met a lot of them—members of the church—during our last revival effort—it was mostly an effort — hurrying to lodge with their arms full of victuals for a spread. And many of those women had unconverted sons and daughters.

Please don't call me an old croaker. I am not pleading for the old-fashioned methods for Methodism. But oh, for the faith and zeal and simplicity of the ancient days. Methodism has not let go of the sword of the Spirit, but she has so much truck that she is hugging tight in the other hand, that she has not the free use of the right arm. It sends me down in the dust before the Lord when I think that there might be a great tidal wave of revival power sweep round the world, if only Methodism wanted it.
—Christian Advocate.



OSIRIS

A NEW SIDE DEGREE.

Right up-to-date. A clean, bright ceremony, without any objectionable features. Confer it and enjoy the fun. Attracts members and makes the lodge prosper. Circulars and full particulars free.

THE M. C. LILLEY & CO.

Columbus, Ohio.

We take this ad. from the Pythian Knight to give it free circulation. The third degree of Masonry virtually works the pagan legend of Osiris, pretending to attach it to Solomon. The cut accompanying this advertisement shows the candidate bending before the master of the lodge on his knees and elbows, while the explosive spanker is applied, "without any objectionable features," if you don't object.

The New York World gave an account not long since of the death of William N. Green, at Syracuse, who was shot during the initiating ceremonies by the use of the "Spanking Paddle." The Associated Press gave an account of a suit brought against the Modern Woodmen of America by F. S. Carlisle, of Luverne, Ia., who was also injured by the "Spanking Paddle." Another young man of Hepburn, Iowa, was so seriously injured by the same instrument that he died. Not long ago an account of the death of a man in Central Illinois was mentioned by the Daily Press caused by the same "clean, bright ceremony" pictured above.

The accidents which have caused so much suffering and loss have been occasioned by the operator turning the "Spanking Paddle" the wrong way so that the cartridges discharged into the flesh of the victim.

INITIATION MAY CAUSE DEATH.

Man Who Is Suing Modern Woodmen Not Expected to Recover.

Grand Rapids, Mich., April 9, 1902.—Charles Lewis, of Berlin, Ottawa County, who has brought suit against the Modern Woodmen Society for $50,000 damages because of injuries alleged to have been received in an initiation, which necessitated the amputation of a leg, has been removed to his home in a dying condition. He has been in a local hospital some time. A few days ago he became so much worse that the physicians gave up hope of his recovery, and today he was removed to his home.
—Chicago Evening Post.

CHIEF INITIATOR INSTANTLY KILLED.

Caught Hold of a Live Wire He Was About to Apply to Schoolmate.

Parsons, Kan., March 26.—During the initiation of a candidate into the Boys' High School Society here, Lee Watson, 14 years old, was instantly killed by catching hold of a live electric wire.

The lad, as master of ceremonies, was about to apply the fire to the body of the candidate. His death will cause the breaking up of this form of initiation.

HURT AT LODGE INITITIATION.

Secret of the New Order at Spokane, Wash., Revealed by Women.

(By The Associated Press.)

Salt Lake, Utah, Jan. 17.—A special to the Tribune from Spokane, Wash., says: Lying guarded in a lodge building of the Order of Washington is an unknown candidate for initiation who was severely hurt during the ceremonies last night. He is watched by fellow-members who refuse to give his name and are using all efforts to prevent it from becoming public.

Part of the initiation ceremonies is blindfolding the victim and drawing him around

the room at top speed in a little cart. The initiation crew was unable to control the wagon and the helpless victim was dumped over against the great high altar in the center of the room. His side was crushed in and he was painfully hurt. Members of the lodge have kept him under treatment in the lodgeroom.

The Order of Washington is a new fraternal insurance organization. It has some women members and news of the accident, it is said, leaked out through them.

INCORPORATE MODERN AZTECS.

There was incorporated at Springfield this week (Feb. 15) a new fraternal insurance order called the Modern Aztecs, which, the promoters believe, may revolutionize the fraternal insurance business. The organization gets its name from the ritual, which is based on the customs of the Aztecs, and which is said to be quaint and attractive.—Chicago Evening Post.

A SENSE OF DEPENDENCE NECESSARY,

The church and the individual prosper best when there is just enough of trial and difficulty to drive them to their knees, and keep them there a great deal of the time. True religion flourishes best in the times of apparent adversity and languishes most when there is an abundance of creature comforts, and when worldly prospects seem brightest. The reason for all this is that during times of abundance the temptation is to depend on natural things — money, position, friends, popularity, etc. But when losses and bereavements, opposition and persecution come, and the help of man and money fail, and there is no help except from God, then there is a turning to God. Conscious need is the human inspiration to true prayer. We often hope for the day when we shall have smooth sailing; when these present trials will pass away; but if that day ever shall come in our experience and we therefore lose our sense of dependence upon God so that we pray less, we had better have all our trials come back to us tenfold more severe. Our present piety may be tested by our sense of dependence upon God. Any less sense of dependence upon Him means spiritual slackness or worldly mindedness, and reveals the beginning of spiritual decay. At this point many have commenced to backslide. They relied so much on their past experience, that they relied less upon their Lord; or they relied upon their eloquence, or position, or orthodoxy, or talent, or prosperity.

SECRECY.

H. A. DAY.

Organized secrecy, as we know it today in its varied forms, has come to stay. No opposition or protest from the church —its ostensible enemy—will avail to blot out its foul influence, or scarcely check its progress. Behind it is the "Dragon" who gives to the "Beast" his power and to the "False Prophet" his authority. Rev. 13:2.

Secrecy—darkness—is the screen before the devil to hide his person and his purposes from those whom he victimizes with his delusions. One of his most successful methods is, to conceal facts by mysteries, or hide his real person in the shadow of darkness, and his plans and purposes behind the vail of secrecy. * * *

—Wesleyan Methodist.

A STRIKING SUMMARY.

Joseph Cook, not long before his death, wrote, at the request of the editor of The Christian Endeavor World, a characteristic message for Christian Endeavorers:

"Man's life means
Tender 'teens,
Teachable twenties,
Tireless thirties,
Fiery forties,
Forcible fifties,
Serious sixties,
Sacred seventies,
Aching eighties,
Shortening breath,
Death,
The sod,
God."

Be on your guard and strive and pray
To drive all evil thoughts away.

JAMES NEILL BALKS AT THE INITIATION.

He Tells Why He Tore Off Blindfold and Refused to Go on with Initiatory Ceremonies in Elk Lodge at Spokane, Wash.—Objected to Methods Employed.

According to a story told by the Elks of Spokane and published yesterday morning in the Spokane papers, James Neill, the well-known actor, who is in the city with his company playing "Barbara Frietchie," refused to go on with the initiation in the lodge, and, tearing off the blindfold, left the room. The Elks at Spokane say that his conduct is unprecedented. He was asked to give his side of the story last evening, and by way of reply he gave the subjoined letter to a representative of the Standard. The letter is addressed to a friend of Mr. Neill at Spokane, and tells the whole story.

"Butte, Mont., Feb. 3, 1902.—Mr. T. D. Rockwell, attorney at law, Spokane, Wash. — My dear friend Rockwell: I have had time to think over and sleep over the events of Saturday afternoon, and I am conscientiously bound to withdraw the authority I gave you to attempt to patch up the difficulty. Reflection convinces me that my protest against personal indignity and coarse buffoonery was timely and entirely justifiable. For the first time in its history a member of my family has received an insulting blow and been powerless to resent it. I am grateful to the young man who in discharge of his lofty functions wielded the stick with which, while blindfolded, I was struck from behind at the moment of my first entrance into your inner sanctum, for his courtesy in afterwards apologizing to me in the anteroom. If your wish to compromise the matter had prevailed and I had been allowed, after my first exit in disgust, to re-enter the lodge room, I should have begged your officers to permit me to take any necessary obligation that would have made an Elk of me. But I should not have submitted in the second instance any more than the first to any personal indignity. I know that the word indignity you have protested against, but I have been so far unable to find a softer word to describe the infliction under the circumstances of a blow with a stuffed club. I congratulate myself that I was not intimidated into the customary cowardly submission to indignities, the first, and probably the mildest of which was sufficient to make me declare myself and withdraw.

"I wish you to bear in mind that you and other officers and members of your lodge, immediately prior to my entrance into the chamber of initiation, had assured me that no undue liberties would be attempted, that I would be treated as a serious minded gentleman, who had placed himself for initiation in the hands of other gentlemen. I assured you in the anteroom when I declined to remove part of my clothing as a prelude to adopting the highwayman's mask and night gown that is your custom for initiation, that I should resent any assault upon my person or any low buffoonery. It was only because of the solemn assurances I received that I permitted myself to be led blindfolded into your lodgeroom. The responsibility of my indignant declamation and savage rebuke rests not with me.

"Permit me to say that I am convinced that when time and sober reason have removed the last vestige of the undignified and debasing practices that disgraced the order in its primitive days, and which have unfortunately survived in part until to-day, that I shall be asked again to present myself before your exalted ruler. Until then I prefer to preserve my personal dignity and American manliness. The flag that adorns your altar should be a platform upon which men and gentlemen may meet together in fond fellowship, in brotherly love and patriotic enthusiasm, and it ought not to be necessary for a candidate to wear a highwayman's mask and an old woman's night gown as a fitting garb in which to approach that altar.

"In your heart you know, as does ev-

ery man who witnessed my foolish humiliation, that I was justified in my anger, and in the use of the caustic language I employed. I am bound to say in all sincerity that I believe that every man who wears an Elk's badge, if that badge was earned with the wages offered me, comes out from the ordeal less of a man than when he went in. No lodge could give enough to any man to make up for what was lost in self-respect. Those are my honest views, and I should stultify myself if I failed to disclose them. I was sincerely anxious to become an Elk. I had seen evidences of your splendid charities and beautiful benevolence, and I wished to affiliate myself with friends and brothers, to add my name to a good cause. I had no axe to grind. I came to you at the summit of my usefulness and success as a public entertainer. I had no need to study what I should get; my only thought was that I should find in the charities and benevolence of the Elks an avenue through which I might give some of the good in me. I have been disappointed, and it seems to me now that the only wise thing to do is to withdraw my application for membership, and thus let the matter drop. I cannot any more in September than now consent to be made a clown of in order to glut the coarser instincts of men, whom I believe, outside of this vaudeville department of your order, to be gentlemen and dignified citizens.

"I wish for no controversy, nor have I any desire for a quarrel with the Spokane lodge. It contains too many personal friends. I simply think you gentlemen are wrong in your attitude toward an initiate.

"You do not think yourselves seriously enough, nor perform the rites of initiation with dignity enough to invite into your ranks men of finer sensibilities.

"In asking for the withdrawal of my application I am keenly alive to the embarrassments of the situation. I have been elected and partly initiated. I have walked open-eyed among the paraphernalia of your work and have taken no obligation to maintain secrecy. However, if the matter is dropped and allowed to be forgotten, you may rely upon it that I need no oath to bind me to silence as to what I saw and heard, or I am ready now, or when you will, to take your serious work and obligations and become a member of your lodge. But it must be with my eyes open and under conditions that shall impress upon me the fact that I am being received into a dignified secret order.

"In conclusion, let me ask again that the members of your lodge preserve a discreet silence as to the circumstances of my partial initiation, as I shall. I have many friends who are Elks, the managers of nearly all the theaters where I appear are Elks, many Elks from time to time are employed in my company, my two partners in a business enterprise are Elks, and my interests are allied on every hand to the interests of your brother Elks. It would be unfair and unfortunate, therefore, that any controversy should arise or any thought of reprisal occur to me or to your lodge for the contretemps of last Saturday.

"For you, my dear old friend of 30 years, I assure you I entertain no other feeling but that of profound attachment and deep regard, and not the least of my regrets is that, as my proposer, you should have suffered any embarrassment.

"With sincere good wishes, I am very cordially yours, James Neill.

"Anaconda, Mont."

—Anaconda Standard, Feb. 4, 1902.

THE ELKS DEFENDED.

BY REV. JERRY ROUNDER.

The text from which Rev. Jerry Rounder preached to his congregation last evening was, "Verily, verily, I say unto you that it is easier for a camel to crawl through the eye of a needle than for a man of superlative dignity to go through an Elk initiation and not get a few seams in his dignity."

"And Mr. Neill shouldn't expect it," said the preacher, jumping into the midst of his subject. "What on earth was Mr. Neill looking for? Did he expect to be carried into a secret society on a silver platter? Is it possible that he has lived this long and not known that there are always doings when the Elks initiate?

Doesn't he know that whenever a society of that character initiates there is going to be fun, and the more dignified and reserved a candidate tries to be the greater



HE HIMSELF SURRENDERED HIS OWN DIGNITY.

will be the fall thereof? If Mr. Neill got nothing worse handed to him than a stuffed club he was getting off lucky.

"From his open letter it is to be inferred that Mr. Neill considered his membership in the Elks such a condenscension to that organization that he would be taken in on a bed of roses. Mr. Neill is a good man and a pleasant actor. But he is no better a man that Fred Warde or Louis James or T. Daniel Frawley or hundreds of other actors of distinction. Better men and greater men, both in and out of the theatrical profession, have taken the initiation and never squealed. Has Mr. Neill already become so great that he must have a special dispensation?

"I suppose the Elk initiation is a good deal like the initiation in other secret societies in this country. The one good thing about them is that they are great levelers. A great man in an initiation ceremony is no better than anybody else. He gets back to earth mighty quick if he has been soaring in the clouds and happens to be meditating on his own importance. A secret society which would play favorites ought to be wiped off the map. It would have no place in American life. In a society initiations all are alike. The rich man gets just as much handed to him as the poor man, the congressman gets the same as the bricklayer, all receive the same warm welcome. There are no special privileges for the gentleman of dignity. In fact, the man of great prominence and surpassing dignity usually gets a few extra frills. The society which would pander to a rich or prominent man and not give him all that's coming to him, the society which would be bribed by omitting certain initiation features in order to gain membership, should go out of existence. It has no business in American life.

"In his open letter Mr. Neill referred to the American flag which he said was wrapped about the altar during initiation. Is Mr. Neill anything more than an American citizen? Was any citizen present anything less than an American citizen? Is he so much greater than all others that he must be given special privileges? Is his person more sacred than the persons of others who have been initiated?

"Mr. Neill claims that he was submitted to indignity. Yet Mr. Neill says in his letter that he consented to be clothed in a woman's night gown and a highwayman's mask. When he consented to that he himself surrendered his own dignity. How could be expect to maintain his dignity through an initiation ceremony when he entered the hall with a night gown on? If his dignity was so precious he should never have consented to the donning of that robe. By the way, that must have been awfully ludicrous! The idea of Mr. Neill prancing into the hall incased in a night gown! Who could forbear hitting him with a stuffed club if he chanced to have one handy?

"My boys, whatever you are, don't be pikers. Don't squeal. If you are not willing to take what's coming to you, stay out. Don't be looking for the best

of it. You may know that you are better than anybody else or than everybody else, but don't go around advertising the fact. Don't look for special privileges, for the world is looking, with a stuffed club, for the man who is seeking them. If you are not willing to play the game, don't get into it. If this world isn't good enough for you, go off and make a new world of your own.

"The most unfortunate thing of all, my boys, is to find out that you are considerably better than the rest of humanity. If the time comes when you become conscious of that fact, conceal it. Forget it. Don't even let your best friend suspect that you have discovered it. Don't forget that you are still a little lower than the angels.

"To a certain extent this is a free country. It is not so free as it once was and it is not so free as it might be. But there are lots of different games in this life and there is no law in this country compelling a man to get into a game that he doesn't want to get into. If you get into a game, my boys, don't squeal. Play your share with the rest. Be a good fellow if it kills you."
—Anaconda Standard.

WANTS MASONS TO BURY HIM.

Does He Wish to Be Sent to the "Grand Herd Above?"

The Elks of Lancaster, Pa., recently published an obituary notice of one of their deceased in which they stated that he had gone to the "grand Herd above." Frequently the Red Men in referring to their deceased, state they have gone to the "happy hunting grounds." How low must be the moral character of the men that can thus trifle with death, and the things of eternity!

Judge Fenner, of Nebraska, when speaking in a mission in Washington, on the immortality of the soul, said: "All the noble secret orders such as Masons, Oddfellows, Elks, etc., teach the immortality of the soul." He said he had recently sat in a lodge of mourning of the Elks. As the name of the deceased member was called a light was put out, and immediately another was lighted; this, as he thought, beautifully represented the passing of a soul from this life to the great life beyond.

It would seem that one who is as thoughtful as a judge is supposed to be, would, at a glance, detect the danger of such teaching in such a way. The man who wants to live and die in sin would rejoice in this excuse, and perhaps convince himself that this is much better than the church.

The life of dissipation encouraged by this lodge hastens the end and so there is need for constant mourning. Oh, how hollow and shallow are the consolations of a thing like this!

Mr. Samuel Jack, of Apollo, Pa., said to our Eastern Secretary that he was severely reprimanded for using the name of Christ in prayer in the Masonic lodge in that town. There were Jews present. He said had he known they were present he should not have used the name of Christ. He is an aged man, a member of the Methodist Church, and yet says he desires the Masons to bury him. He knows gentlemen who are Masons. A sad case, indeed.

SHALL I JOIN THE CHURCH?

Robert E. Spear, writing an article in the "Wellspring"—the Congregational young people's paper—on "Shall I Join the Church?" says:

"In our day the numbers of men who make membership in lodge or order or brotherhood a substitute for membership in the church is very large. There is something pathetic in this. The basis of these organizations is narrowly masculine, and often secular or spuriously religious, and their method and spirit are too often puerile. They are no substitute for the church. They have all the defects alleged against the church without its virtues, and every reason for not joining the church urged by their members is ignored in joining them. The man who does not want to join any movement where there may be hypocrites, dare not join such organizations and then urge these compunctions as against the church."

Be wise with speed,
A fool at forty is a fool indeed.

News of Our Work.

CHRISTIAN CYNOSURE.

TERMS OF SUBSCRIPTION.

PRICE.—Per year, in advance, $1.00; three months, on trial, twenty-five cents; single copies, 10 cents.

DISCONTINUANCES. — We find that a large number of our subscribers prefer not to have their subscriptions interrupted and their files broken in case they fail to remit before expiration. It is therefore assumed, unless notification to discontinue is received, that the subscriber wishes no interruption in his series. Notification to discontinue at expiration can be sent in at any time during the year.

PRESENTATION COPIES.— Many persons subscribe for THE CHRISTIAN CYNOSURE to be sent to friends. In such cases, if we are advised that a subscription is a present and not regularly authorized by the recipient, we will make a memorandum to discontinue at expiration, and to send no bill for the ensuing year.

Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

This number begins a new year in the life of the Christian Cynosure. This is Volume 35, Number 1. Have you, friendly reader, made any effort to enlarge The Cynosure list during the past year? The good cause demands energetic action and self-denial. Can you not speak to a neighbor and get a new subscriber or encourage a renewal? Just a few words from each of the thousands of friends of the N.C.A. would give a mighty uplift to the reform. Will you speak the words?

The past month has been one of activity in The Cynosure office. Thousands of pages of tracts, books and Cynosures have gone out, and many responses have come back. Some letters are from friends and others from foes of our work, but every letter is instructive, for, if we can learn what is the matter with a person we can then prescribe a helpful remedy.

The great importance of the decision of the Supreme Court in the Bissell case has led us to publish it at length in this number of The Cynosure. It is a precedent of special value here in the West and will be read with interest.

Two hundred thousand pages of new tracts were printed last month, besides five thousand booklets of fifty-five pages each. There are fourteen tracts—envelope size—from four to sixteen pages each. A sample package will be sent postpaid for 15 cents to any address.

New York City, April 5, 1902.

Dear Brother:

Would so much like to accept your kind invitation, but am not able just yet. Will be pleased to in the near future, I trust. Am delighted with the prosperity He is giving to you and to me.

Kind wishes and respects to all, His and thine. Stephen Merritt.

WILL HAVE A NEW BUILDING.

Bequest for that Purpose to New England Christian Association.

A corner building, with light on both sides, will be erected or purchased by the New England Christian Association for its Boston headquarters, pursuant to the stipulations made in his will by the late George Buck of Putnam, Conn., who has bequeathed $10,000 to the association for that purpose. To meet further provisions of the will, $15,000 will be added by the society to the above sum.

The New England Christian Association is an auxiliary of the National Christian Association, the object of which, as stated in its articles of incorporation, is "to oppose, withstand and seek the removal of all secret organizations." The New England branch was founded early in the '60s. It has at times met with bitter opposition from various orders.

The Rev. J. P. Stoddard, of Roxbury, secretary of the organization, was not at home when the reporter called yesterday at his residence, 28 Rockland street. Mrs. Stoddard informed the reporter that a substantial part of the $15,000 required in addition to the sum bequeathed had already been raised, and that no difficulty was anticipated in securing the balance of the sum.

—Boston Post.

Mr. Buck had been for years a bitter antagonist of secret organizations, both secular and religious. He leaves a considerable estate, all of which will eventu-

ally fall into the hands of the New England Association.
—Boston Post.

The above item of good news was omitted from the April Cynosure by mistake. Let everyone who can help secure the New England Home for our reform write to Rev. J. P. Stoddard, 218 Columbus avenue, Boston, Mass., and give as much as possible of the amount to secure the entire sum needed.

WASHINGTON, PHILADELPHIA, NEW YORK, BOSTON AND ST. LOUIS VISITED.

Macon, Mo., April 17, 1902.

Dear Cynosure—A boy on the train yesterday said he sold his little oranges, three for 15 cents, or four for 25 cents: He seemed to have as much of an eye for business as the ordinary lodge—usually the less of value given the greater the expense.

After the Altoona, Pa., convention and a brief visit at home, we spent a Sabbath with Mennonite friends at Bally, Pa. We have always been cordially received there, but never have we received such evidence of the appreciation of our work as this time. We preached at Bally and Zionsville, the two points on Rev. A. S. Shelly's charge. A collection of $10.50 was offered in aid of our work. A brief stop in Philadelphia brought encouragement.

A week was spent in the great city of New York. There we found that the late Brooklyn convention had strengthened some, and brought a knowledge of the work to others, who will hereafter read The Cynosure. A Sabbath was spent with my father in Boston.

My planned work in the East was cut short by the request of our General Secretary that we visit the West. So here I am more than 1,000 miles from home in this dry and dusty land of Missouri. Another season such as last, and there will be much suffering through this section. The early rains have not come. The farmer looks to the future with anxiety.

In St. Louis we lectured in the Covenanter Church, and also in Concordia Seminary. We have for years desired to visit this seminary, which is the ministerial fountain for the Missouri Synod Lutheran Church. We found able professors and ample provision for the work in hand. Our address, which was followed by a long list of question, lasted from 7:30 to 10 o'clock. Seven dollars was handed me, with the remark that it was a slight expression of the appreciation of my efforts. It was indeed gratifying to be able to contribute to the fund of knowledge which these nearly 200 young men will carry with them to give out in future years to those to whom they minister. God bless this strong army of anti-secrecy men soon to take their places in the field of conflict with the powers of darkness.

Our hope to arrange for a conference at Centralia, this State, is not to be realized. We did not find any friends there willing to stand by or assist in such an undertaking.

God will open the right door and we shall report victory.

Yours in the conflict,

W. B. Stoddard.

"CONGREGATIONALISM AND SECRET ASSOCIATIONS," ILLUSTRATED.

Price, Postpaid, 10 Cents.

This booklet contains the Resolutions of the General Congregational Association of Illinois on Secret Societies from 1846 to 1894, also testimony of the American Missionary Association on the evils of secret societies among the colored people in the South.

The opinions of the best known Congregational ministers and evangelists, east and west, are to be found in this valuable compilation.

This is the second edition of this booklet and it has an especial interest at this time from the fact of a widely circulated declaration of a Congregational pastor that such views as given in this pamphlet were un-Congregational.

True, conscious honor, is to feel no sin;
He's armed without that's innocent within.

Consciousness of ignorance is no small part of knowledge.
—St. Jerome.

We have received notice of what seems to be a very important meeting to be held on May 5th, here in Chicago, of ministers who are in sympathy with an effort to save men from entering secret societies, that they may be saved to Christ and His church. There are some two hundred and fifty pastors in Chicago who can be listed among this number.

A writer in The American Tyler says of Albert Pike: "Surely, no man has done more for his fellow men than he." This remark must be taken with a grain of salt and in a Masonic sense. Read the articles on him and his work in this number.

CORRECTION.

In the April Cynosure, page 375, Mr. Will Inman writes from Shelbyville, Ill., that every county office in that county is held by a Freemason except one, and he is an Oddfellow. He now writes that he was mistaken about the County Treasurer being an Oddfellow. He is not a member of any secret society.

P ENNSYLVANIA LETTERS.

I am glad to find that the National Christian Association is still earnestly prosecuting its important Home Missionary work.

Rich'd Randolph.

Tell the convention that this is from a member of the progressive (Dunkards) Brethren in Philadelphia, and that I am ashamed of every brother and sister in the Brethren Church who does not heartily join in the spirit and purpose of the anti-secrecy conventions, and work.

N. C. Cassel.

I am considered the "oldest" specimen of humanity in all this neighborhood, a variety of epithets are applied to me, and more, I am at a disadvantage in both church and State. I keep loaning books and dispense a few tracts, but many like our county school superintendent, when offering him some, tell me, "I have no time to read trash." But many people won't read for fear of being convinced and condemned. A. Bonnett.

Sometime ago, in a revival meeting, a young man was convicted of his sins. He gave his heart to the Lord Jesus Christ. He told me that the Lord showed him the sinfulness of the lodge. He renounced it at once and threw his badges in the fire and burned them. C. F. Kreider.

I can assure you and the brethren, that you have my sympathy and prayers on your behalf and in behalf of the great and noble cause of light and truth which you represent. Wm. Wishart.

You are fighting one of the great foes of the family, the church and the nation. Light shall prevail over darkness—truth over error—Christ over Satan.

Edwin P. Sellew.

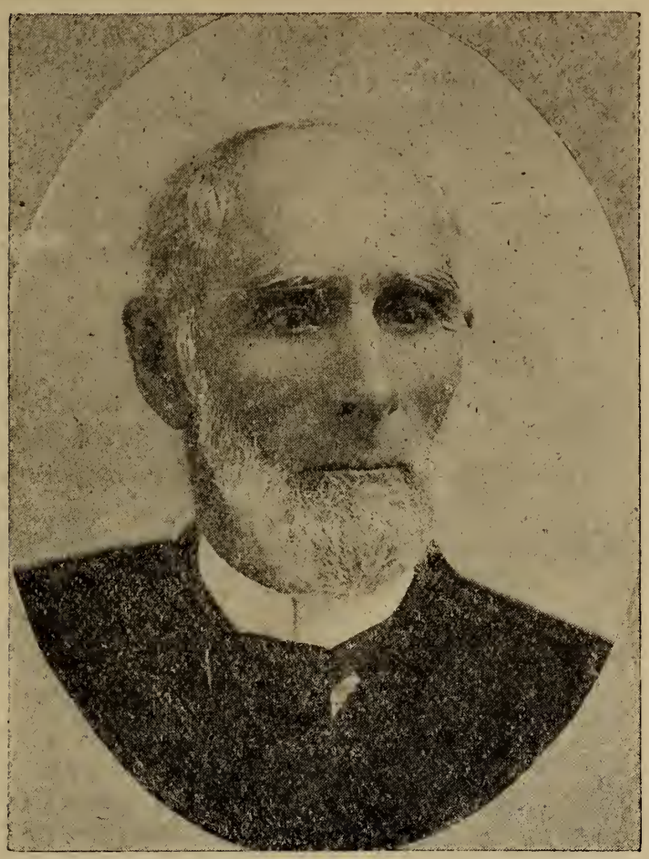
Estelline is a town of about 450 inhabitants and we have now seven lodges. We could get along with about seven less. Yours truly, J. A. Paulson,
Estelline, S. D.

Then be this truth, the star by which we steer
Above ourselves our country shall be dear.

RIPANS

I have been taking Ripans Tabules for the dyspepsia, and they have helped me wonderfully. I do not know any particular way they affect me, but they seem to give vigor to the entire system. I had a sort of languid feeling, but since taking the Tabules I feel spirited and have not that melancholy way about me. I think they are good for a general build-up of the system, as they seem to act like a tonic.

At druggists.
The Five-Cent packet is enough for an ordinary occasion. The family bottle, 60 cents, contains a supply for a year.



WILLIAM C. BISSELL.

THE BISSELL CASE.

THOMAS ET AL. VS. NATIONAL CHRISTIAN ASSOCIATION OF ILLINOIS ET AL.

Wills — Competency of Testator—Bequest—Validity — Conveyances — Suit to Be Set Aside.

1. Evidence examined, and held to support the finding of the court that a testator was competent to make a will and a conveyance of property.

2. One may will his property for the promotion of any object that is not illegal, immoral, or against the public policy of the State.

3. In a suit to set aside a conveyance of real estate, brought by the heirs of a deceased grantor, the court upheld the conveyance, and found that it had been made in trust for certain purposes set out in the decree, and ordering the execution of the trust by the grantee named in the deed. Held, that, while this part of the findings and decree was outside the issues made by the pleadings, the heirs had no standing to complain of the same.

(Syllabus by the Court.)

Commissioners' opinion. Department No. 3. Appeal from district court, Richardson County; Letton, Judge.

Actions between Orlan Thomas and others and the National Christian Association of Illinois, and others. From the judgment, Orlan Thomas and others appeal. Affirmed.

Reavis & Reavis, S. P. Davidson, I. E. Smith, and Edwin Falloon, for appellants. Francis Martin and C. Gillespie, for appellees.

DUFFIE, C. The first of the above-entitled causes is a contest of the will of William C. Bissell, deceased, and the second is an equitable action brought to set aside a deed made by said Bissell to one Phillips, and executed by him at the same time he made the will in controversy. The questions in each case relate to the mental capacity of the grantor and testator at the time of the execution of said instruments, and the legal right of Bissell to devote his property to the object which it is claimed was intended. Both the deed and will were executed by Bissell on Jan. 28, 1898, and he died on the 11th day of April following. He was 87 years of age at the time of his death; a man of fine education, being a graduate of Yale College; had been a teacher for some years; and at the time of his death had accumulated property estimated to be worth $18,000. The greater part in value of this property consisted of a half section of land in Richardson County, and this half section he deeded to one Phillips on Jan. 28, 1898, this being the conveyance in controversy in the first action. The will executed on the same day provided: First, for the payment of all the testator's debts and funeral expenses and the costs of a suitable monument; second, he gave to his wife, Mary C. Bissell, the use, profits, rents, and incomes of all the remainder of his property during her natural life, in lieu of any right, interest, or claim which she might otherwise have in his property by the laws of Nebraska. The will further provided that after the death of his wife, Mrs. Ida M. Carsh, a niece, should receive the sum of $500, and Isaiah C. Fowler, a nephew, the sum of $500. He further directed that such person or persons as should be intrusted by letters testamentary or of administration with the execution of his will should, upon the death of his wife, sell at public auction, for cash, all real or personal property left by him and then remaining undisposed

of, and transfer the same to the purchaser or purchasers after paying the legacies above mentioned, and the remainder of the proceeds was to be paid over to the National Christian Association, incorporated under the laws of the State of Illinois, having its principal place of business in Chicago. John Holman, of Humboldt, Neb., and William I. Phillips, of Wheaton, Ill., were made executors of this will. The charter or articles of incorporation of the National Christian Association was not introduced in evidence, and the only knowledge which we have of its purpose and power is derived from the evidence of William I. Phillips, its general secretary. He states that it is a corporation organized under the laws of the State of Illinois; that it was not organized for pecuniary profit, there being no stock, and no profits; that the general purposes of the corporation are the removal of things that hinder the kingdom of Christ on the earth. It is an evangelical missionary society, which, among other things, seeks the removal of secret societies, or, rather, the keeping of Christians from uniting with secret societies, and getting them to come out from among them and be separated from them for various reasons. After this statement he was asked, "That is the general purpose of the association,—to oppose secret societies?" and he answered: "That is among its purposes; is not its only purpose. It is the only association that makes a specialty of opposition to secret societies. That is its general character. Q. In a general way, you are opposed to all secret organizations; but isn't it a fact that it is the avowed purpose of your corporation to fight secret societies? A. That is one of its avowed purposes. Q. Was there any other avowed purpose mentioned in your articles of incorporation? A. It mentions whatever hinders the kingdom of Christ. Q. Well, that is a little indefinite. Their specific object is to fight secret societies? A. They are to oppose secret societies, the Masons in particular. Q. That is stated in your articles of incorporation? A. Yes, sir. Q. What other evils in society are you to fight, named in the articles of incorporation? A. I don't recollect that there is any specific evil named besides that." Again, in his testimony, Mr. Phillips, in reply to a question as to how the missionaries of the society discharged their duties, said that "they preach as other ministers preach, more or less, and assist sometimes in revivals." On being asked whether the corporation was under the supervision of any particular church, he answered: "No, sir; it is inter-denominational; understand, it is not a denominational association. There were seventeen different denominations represented in its organization. The agents often preach as other ministers do,—occupy the pulpit and preach what are called sermons. They sometimes hold revival meetings, as ordinarily meant by that term, without any special reference to the lodge question and they often lecture on temperance. Of course, wherever a way opens, they present the principles of the association to the public, but they do not preach against those who are members of secret societies. They simply present the principles which they believe and the principles of Christianity as we understand them,—that Jesus Christ and His doctrine are not in harmony with the teaching of secret societies. Q. You are out to convince people of that? A. Yes, sir; that is the object.

We believe that the foregoing fairly represents, so far as the record discloses, the object and purpose of the National Christian Association, but, as before stated, this is not gathered from the articles of the association themselves, but from the testimony of Mr. Phillips as it was drawn out by the contestants of the will. The association also publishes a paper or periodical called the "Cynosure," and Mr. Bissell had been subscriber to this publication for many years, and for 25 years or more had bitterly opposed all secret societies, and especially the Masonic society; and one of the contestants testified that it was his opinion, manifested by his words, that the Masonic order was the oldest, most powerful, and wickedest of the secret fraternities; that it was antagonistic to our civil government, and that the higher degrees of Masonry would uphold any of its members in any crime, not excepting murder and treason. Another witness testified that

he gave as his reason for opposing secret societies that they would commit crimes, and that no Christian man could be a member of a lodge. He could not be a Christian if he was a member of any of these secret orders. In 1892, Bissell wrote a will, which he denominated "my first last will and testament," providing: First. For the payment of all debts and funeral expenses, and a monument not to cost exceeding $100. Second. His wife to have the income from his estate during her natural life, but subject to an annual payment of $25 to be made to his sister, Melissent Herrick. Third. After the death of his wife, the said Melissent Herrick was to be paid $100 per annum for the term of five years if she should live so long, the $25 per annum to be paid during the life of his wife to be deducted therefrom; to his niece, Mrs. Carsh, $500; to his nephew, Isaiah G. Fowler, in trust for his second son, the sum of $500; said National Christian Association the sum of $1,000, to be used in promoting the general objects of said corporation in Richardson County, Neb.; to the trustees of Wheaton College the sum of $500, to be used and applied at the rate of $50 per annum in payment of all teaching expenses in said college of some young man or young woman whose piety and natural abilities promise future usefulness, and whose avowed purpose is to devote himself or herself to the service of God and humanity, and who is known as a witness for Jesus Christ against secret societies and Freemasonry in particular. After the death of his wife, the will provided that his property should be sold at private sale on such terms as might be deemed best, or at public auction, for cash, on reasonable notice, and the proceeds of such sales, after paying the above-mentioned legacies was to be paid over to the National Christian Association, to be used by said association in promoting in the State of Nebraska the objects for which said association was incorporated. The first will, together with other evidence in the case, manifested a disposition of long standing on the part of Mr. Bissell to devote his property, or the greater part thereof, to the work of the National Christian Association. Some time prior to the making of the will, a rumor came to the ears of Mr. and Mrs. Bissell that some party held, or claimed to hold, a large claim, which would be presented as a demand against his estate after his death; and we learn from the testimony of Mrs. Bissell that in talking over the rumor with her husband he was greatly disturbed with the thought that a contest might arise over his will, and she advised him to send for Mr. Phillips, and to make a disposition of his property during his lifetime. Mr. Phillips was accordingly sent for, and arrived in Humboldt, as we infer from the testimony, Jan. 27. He apparently brought a blank form of will, and the will in question, as well as the conveyance of the half section of land, was written by Phillips. A considerable part of the appellant's briefs are devoted to the question of undue influence exerted by Phillips in this regard, and to a conspiracy claimed to exist on the part of Phillips and some other parties to procure the execution of these instruments. The evidence discloses that the instrument was written by Phillips at the house of Mr. Holman, and it is said that Bissell was dragged from his home, and from the side of his sick wife, the more surely to be coerced in the absence of friends and relatives into this disposition of his property. The circumstance of these instruments being written at the Holman residence is, we think, fully and fairly explained. The house occupied by Mr. Bissell at the time was small, consisting, as we understand it, of but three rooms. Mrs. Bissell was sick, and had two attendants. After the arrival of Mr. Phillips, Holman called to ascertain the condition of Mrs. Bissell, and while there, being informed that Mr. Phillips had come from Wheaton to transact some business for Bissell, and, observing that there was no place at the Bissell house where they could transact their business privately, he invited them to his own house, and to the use of his office, he having an office room in his residence. The invitation was accepted, and the papers, as we understand it, were there prepared for execution. A careful examination of the record not only fails to disclose any unfair or coercive measures used on the part of Phillips, or any one else, to pro-

cure the execution of these instruments, but we think it fairly appears from all the evidence that they were made deliberately, and after mature consideration on the part of Bissell, to carry out a long-cherished purpose, which the court cannot interfere with, provided the object of his bounty is neither illegal, immoral, nor contrary to public policy. It is insisted, however, that the decedent was a monomaniac in his opposition to secret societies, and that the making of this will and deed was the direct result of a delusion entertained by him that such societies, and the Masonic order in particular, were immoral, criminal, and subversive to Christian principles and good government. We have found nothing in the evidence to justify such a belief. Aside from the usual failure of memory attending men of his age, there is nothing in the record to show that he was not in full possession of his faculties, and perfectly competent to transact his business. It is true that he was opposed to all secret societies, and bitterly opposed to the Masonic order. That this opposition had unbalanced his mind in that respect is nowhere shown. He undoubtedly believed that the world would be better without the existence of these societies. He believed that they were opposed to the teachings of Christ, and no doubt believed that too many men sought the lodge room rather than church fellowship. But such belief, entertained, as all know the case to be, by many good citizens and Christian men, is not evidence of an insane delusion. Thousands of our best citizens to-day believe the same thing, and the courts would be overwhelmed with contests over wills and conveyances did they accept such a belief alone as evidence of an insane delusion which would avoid a deed or a testamentary devise.

It is further argued that the devise was illegal, and the ground of the argument is this: By chapter 16 of the statutes of Nebraska, subordinate lodges of Ancient Free and Accepted Masons, all organized subordinate lodges of the I. O. O. F., and Farmers' Alliance, Knights of Labor, the Grand Lodge of Knights of Pythias, and other secret societies named, are made bodies corporate. It is said that these societies are recognized by the laws of this State as legal, moral, and worthy societies, and that any disposition of property made for the purpose of using the proceeds to oppose these organizations is illegal and void. With this contention we cannot agree. This is a country of free speech and free opinions. One who does not believe in secret societies, who thinks that their tendency is bad, has a right in every legitimate way to oppose their growth, and to seek by all legal means to cause their members to withdraw their membership. He may go out upon the street and preach against their existence, and he may hire others to do the same. No lawyer of standing would, we think, risk his reputation by urging that Mr. Bissell could avoid payment of any sum he might agree to pay Mr. Phillips, or any other speaker, for delivering a lecture in opposition to secret societies. He would not urge to the court that Mr. Bissell would not be liable for the rent of a hall engaged by him for such a purpose. He would not urge that Mr. Bissell might escape payment of his subscription to the Cynosure upon the ground that it was advocating illegal principles; and, if not, why might not he devote his property at his death for the employment of men to advocate the same principles for which he would be legally liable, had he contracted with them to advocate during his lifetime? Why may he not bequeath his property to the use of any purpose for which he could legally pledge it in his lifetime? Many churches oppose secret societies. Their ministers preach their opposition from the pulpit, and yet no one has advocated that they be suppressed for denouncing legal and legitimate organizations, and no one has yet sought to avoid a subscription to a church upon the ground that it is advocating principles at war with the legally established institutions of the State. It might be further stated that Bissell had no children, and no nearer blood relation than the nephews and nieces who are the contestants in this case. While they were on friendly terms, no great degree of intimacy appears to have existed between them. Mrs. Bissell testified that none of them had visited him during the 25 or 26 years of his residence in Humboldt, and that,

while there were occasional letters passed no intimate relations existed between them. We speak of this to show that, aside from his wife, there was no near relation to whom his property could be left, and to observe that it is not a case where a father disinherits his children, or those whom he would naturally be expected to provide for.

Objections were taken to some of the instructions given by the court, and the refusal of the court to give others requested by the contestants. We have before remarked that, in our opinion, there was no evidence tending in any reasonable degree to show that the testator was not perfectly competent to make a will, or to otherwise dispose of his property. Indeed, we think that the court would have been fully warranted in taking the case from the jury and directing a verdict. In this view of the case, it would be a useless waste of time to review the instructions given or refused. The verdict was the only one which could have been sustained under the evidence, and whether the instructions in all cases announced a correct rule of law for the guidance of the jury becomes immaterial. If error inhered in the instructions given, or if the court improperly refused instructions announcing correct rules for the determination of the case by the jury, it was error without prejudice, and could not affect the result.

The court found that the deed made by Bissell to Phillips was in trust for certain purposes fully set out in the decree, but not necessary to be repeated in this opinion. Objection is made to this finding as entirely outside the issues made by the pleadings, and not responding to any question in controversy between the parties. At first impression we were inclined to believe that the court had committed serious error in extending its decree beyond the controversy made by the immediate parties to the action, and declaring a trust in the property conveyed in favor of Mrs. Bissell and others. On more mature consideration we have concluded that the appellants have no cause of complaint. By the decree of the court the appellants were found to have no right or interest in the property. That was an end of their case. What became of the property thereafter was no concern of theirs, and they have no standing to question the decree except in so far as it affects their own claim of title. The court with commendable care used its power to carry into effect the evident and obvious desire of Mr. Bissell in the disposition of his estate. No one having any interest therein is complaining of the decree entered, and we recommend that the judgment be affirmed.—(Decision of Supreme Court of Nebraska. Jan. 8, 1902.)

ALBERT and AMES, CC., concur.

PER CURIAM. For the reasons stated in the foregoing opinion, the judgment of the district court is affirmed.

Obituary.

The sad news has come to us of the death of James S. Hitchcock, of Temperance, Mich. He was the eldest brother of our well known member of the N. C. A. Board of Directors, Mr. John M. Hitchcock. These two abolition brothers taught school in the slave State of Kentucky in 1856 and it seemed to strengthen and cement their intimacy and sympathy with each other in the great questions upon which have hinged the destiny of church and state in their day. A further notice will appear in the June Cynosure. Our sympathy is extended to all of the friends, but especially to the immediate family and the brother named above.

The beloved wife of our Brother, Cyrus Smith, of Grand River, Iowa, finished her earthly labors last month. She will be greatly missed among her neighbors because of her strong sympathy for anyone sick or in trouble. "There was never a night so dark or cold or a day so stormy that she could not go and relieve, to the full extent of her power, the afflicted and suffering." She was born in 1847 in the State of New York. Having been afflicted herself, she knew how to comfort those who needed sympathy and help.

EMILY HOLBROOK.

Mrs. Emily Holbrook died at her home in Barrington, Cook County, Illinois, March 31, 1902, aged 66 years 7 days. She had been a reader of The Cynosure ever since it was published and although an intense sufferer many years, maintained a lively interest in the work of the National Christian Association, speaking of its principles as she had opportunity.

One sister, Mrs. Chloe Peirce, and a nephew, E. H. Gould, miss the companionship of one who was brave and cheerful through great trials.

CORRESPONDENCE ON FREEMASONRY

Between the "Morning Call" of Paterson, N. J., and Rev. J. A. Westervelt.

(Continued from the April number, page 384.)

The letter of Mr. Schrabisch reads thus:

To the Editor of the Call—It is with great satisfaction that I have noticed in to-day's issue of the Call a reply to Rev. Westervelt's scurrilous arraignment of Freemasonry. The author of it, Mr. Bishop, well knowing that Freemasonry needs no defense, as its noble aims have placed it in the front rank of all truly civilizing efforts of the human race, cleverly confines himself to ridiculing the Dutch minister's idiotic animadversions and ludicrous effusions, thereby following the policy contained in the French proverb, "Le ridicule tue."

The times are happily past when Freemasonry had to suffer bloody persecutions at the hands of the well-known and historical intolerance of the church. The last of this kind, if we are not mistaken, took place in Spain about 1819, when the church caused thousands of Free Masons, among their number the most intelligent citizens of that country, to be imprisoned, tortured, murdered and expatriated.

It is an incontrovertible matter of fact that Freemasonry embraces among its devotees the best class of men, both morally and intellectually, in all parts of the civilized world, men whose objects in joining the order are generally of the most commendable sort. Attacks upon it by unprogressive and atavistic clericals prove to us again and again that the old spirit of irreconcilable intolerance and hatred of truth, that has so often retarded the evolution of mankind toward a higher goal, is still extant in our midst. Yours respectfully, MAX SCHRABISCH.

These, not only un-Christian but also uncivil letters, are given not because they possess any real worth or value in themselves, but simply to show all that was printed on both sides. No doubt the Call editor thought that these letters and the lengthy reply of his Masonic man were unanswerable, or that the undersigned would drop the matter. Had I not thought that some might be misled and wrongly impressed by the Call's statements, I would have been willing to drop it. But I felt that in the interest of truth and right a reply was demanded. Accordingly, on the 12th of December, I sent the following, which the editor of said paper refused to publish. His reasons for refusing will be found in his own letter, which is herewith given, as well as my final letter to him. What I sent him on December 12th is this:

To the Editor of the Call:

Dear Sir: In the matter of our recent discussion pertaining to the subject of Freemasonry, let me say if the spirit manifested by Mr. Bishop and Mr. Schrabisch in their letters is a fair sample of that which is possessed and shown by Freemasons generally, this alone would prove the truth of my charge that Masonry is un-Christian and it would not be necessary to write more upon the subject. One of the recent writers in defense of Masonry uses the power of his pen in calling those who differ from him fools. If he is familiar with the Jewish Talmud he must know the doom of those who call their brother a fool, but with intelligent people calling of people fools and asses is not considered very weighty argument.

But passing by the derisive communications of Messrs. Bishop and Schrabisch, I ask your indulgence while endeavoring to answer some of the questions asked by Prof. Rauchfuss. The sportive way in which you speak of his revelations (?) may amuse some, but it is a very thin disguise, and for your Masonic Professor to call the wheat of truth chaff is a method quite similar to that of the cuttle fish, which stirs up the mud or throws out something that darkens the water to avoid detection.

All Freemasons are not so ready to impart information as Prof. Rauchfuss professes to be. The majority of them are suspiciously silent, I suppose on account

of the secret oaths which they have taken and because they love darkness rather than light. But I would ask your Professor why he, in describing the initiation of the candidate, gave what he imagined it would be before he joined the Masons? Why did he not give it as he found it when he united? As he found nothing of the things to which he refers in the Blue Lodge or Chapter, perhaps his reference to the "Chamber of Reflection" was to let those who, like himself, had taken many degrees, know that he was "up in the mysteries." Those in the lower degrees would of course laugh at what would appear to them as his foolish imaginations. Had the Professor imagined that when he entered the lodge he would in Masonic language "be neither naked nor clothed, neither bare foot nor shod, with a hoodwink over his eyes, and a cord called a cable-tow about his neck," his vision would have accorded with the facts.

In reply to the question, Is it true that Masons take an oath under horrible threat of vengeance should they divulge any part of the proceedings, I can say from good authority that it is true, whether the threat has ever been carried out or not. The information that at funerals Masons pray to the Creator was not news, nor that Masonry requires a belief in a Supreme Being. But what kind of a belief is it? The devil believes in a Supreme Being, yet he is trying to dethrone Christ, and this is what the lodge and every other false system of worship is trying to do. The Jew, Deist, Unitarian, Mohammedan, Chinese, etc., who are connected with the lodge, join in its worship as well as initiation. Would these persons do this if it was of a Christian character?

He inquires why do I not state the real object of Masonry? I did state some of its objects, but does it not stand in order for him as an advocate of the cause to state its object? As to charity, every Christian church, if true to its principles, cares for its members, and, more than that, follows the Divine command to do good to all men. If he will bring proof showing the truth of his statement that "there is not one State in the Union that does not have a Masonic home for its old members and its orphans," he will be paid amply for his trouble in securing evidence. The fact is that such evidence can not be found. Without stopping to discuss the question if the aged Mason does not pay for all he gets in such a home, let me say further for every Masonic home the Professor will locate I will locate ten homes sustained by Christians and Christian churches for the benefit of those who have not money nor physical ability enough to enter a Masonic lodge, to say nothing of paying enough to get into its home.

Regarding the antiquity of the institution, Emanuel Rebold, in his history of Freemasonry, which is sold by all Masonic publishing houses, and I am informed regarded by the craft as authentic, states that speculative Masonry as practiced to-day was instituted in Appletree tavern, London, in the year 1717. But whether Masonry has been long or short lived matters not in a discussion of its merits. No sane man would argue that many forms of sin have not existed since the fall of our first parents.

The good man argument, which is used, has been presented as a shield for nearly every sin in the catalogue. It was brought forward in support of slavery. It is used to-day in support of the liquor and other traffics in infamy. It is said, "Great men have great failings." Because a man excels in one line does not argue that he does not fail in another. George Washington, when a young man, united with the Masons, but his interest in the Masonic lodge is shown by what he himself wrote to a clergyman, Sept. 25th, 1798. In this letter he said, "I preside over none (Masonic lodges) nor have I been in one more than once or twice during the last thirty years," and in his farewell address he made declarations opposed to them. General U. S. Grant was never a Mason. In his personal memoirs his convictions in regard to the matter he expressed as follows, "All secret, oath-bound parties are dangerous, no matter how pure or how patriotic the motives and principles which first bring them together."

Your Professor charges me with calling Masons anarchists. This is not true. In a former letter I presented reasons for

my belief that Masonry and kindred orders are anarchistic in teaching and tendency. I am still of that belief, notwithstanding the Professor says this will be news to the police. He seems to fail to recognize that there may be a difference between an institution and men connected with it. I have been told by those who study this subject that the ordinary Mason knows comparatively little about the lodge teaching. A man to understand it thoroughly must devote some time to its study. Rob Morris, one of the fathers in Masonry, and for years an instructor in the precepts of Masonry, says in regard to the oath, "No law of the land can affect it, no anathema of the church can weaken it, it is irrevocable." If such teaching is not anarchistic then I fail to understand the meaning of words, and would ask your Professor to tell me what they mean. I hold also that the Lodge's vows are anarchistic because they militate against justice. Masons are sworn to protect and defend their brother Masons (certain gross crimes excepted), hence a certain lawyer once said that he always challenged a man drawn for a jury if the juryman and the party to be tried were known to be Masons. Why? Because it would be a difficult matter to obtain justice under such circumstances. Daniel Webster gave his opinion of secret oaths and secret associations in the following words, "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are natural sources of jealousy and just alarm to others, and especially unfavorable to harmony and mutual confidence among men living together under public institutions, and are dangerous to the general cause of civil liberty and justice." Hence is not my charge true that Masonry is anarchistic, notwithstanding that there may be some good men in it?

If the Professor wishes to compare names I will offer the name of one prominent public man, who has been active in his opposition to Masonry, for every name he will mention of a public man who has advocated it. Among these names I would mention John Quincy Adams, Thaddeus Stevens, Millard Fillmore, Charles Sumner, Chief Justice Marshall, President Charles G. Finney, Dwight L. Moody, Joseph Cook, and men of like national reputation. With the exception of the G. A. R., Benjamin Harrison belonged to no secret society. Grover Cleveland never united with the lodge. And many others could be mentioned.

As to the clergymen who are members of this popular fraternity I would like to ask them if an order that compels affiliation with those who professedly reject Christ, and with those who consider it meritorious to kill Christians, as Mohammedans and pagans do, can in any sense be called Christian? Also what significance is there in a Masonic or other prayer that ignores Jesus Christ, who is the only way of approach to the Father, and the only name under heaven given among men whereby we can be saved? And also if they think it consistent and Christ honoring to support the teachings of such orders as wink at profanity and profligacy, and sit in the secret conclave and pass resolutions like this, "Whereas, Our beloved brother has left the lodge on earth and gone to the grand lodge above," etc., when the brother was no believer in the Lord Jesus Christ? Should they who are the ambassadors of Christ fellowship with those who are despisers of Christ and his word, and call them brothers and masters? Can they preach against the hidden things of dishonesty, and exhort their hearers to have no fellowship with the unfruitful works of darkness, to come out from among them and be separate, and touch not the unclean thing," if they themselves hie off to the gathering of the lodge in the darkness which evil doers love, stand before their altar, and sit in their secret conclaves while the Master they profess to represent spoke nothing in secret?

Dwight L. Moody said, "I do not see how any Christian, least of all a Christian minister, can go into these secret lodges with unbelievers." Dr. Howard Crosby said, "We have no hesitation in writing secret societies among the quakeries of the earth. Whatever in them is not babyish is dangerous." And Rev. Stephen Merritt, ex-Master of one of the largest Masonic lodges in New York, said in my hearing only a few days ago, "He thank-

ed God for opening his eyes to see the evil of their Christless ceremonies."

With all this testimony and the Bible on our side, do we do wrong in opposing secret societies? But I must not weary the reader with too lengthy a letter. Should you or any one else favor me with a continued discussion of this subject, I shall be glad to present further my objections to the Masonic and kindred institutions. Respectfully yours,

J. A. Westervelt.

When I sent the above letter I doubted very much whether the editor would give it a place in his paper, still I thought I would try it. After more than two weeks waiting in vain for its appearance, I wrote the following on December 30th, 1901:

To the Editor of the Call:

Dear Sir: On the 12th of the present month I sent a reply to the several questions asked me by your Masonic Editor, Professor Rauchfuss. As my reply has not yet appeared in your columns, I begin to think it has been rejected. If so, will you be so kind as to inform me by mail, stating briefly the reason. Enclosed herewith is a stamped envelope for this purpose. Respectfully yours,

J. A. Westervelt.

On the following Saturday morning I received his reasons for rejecting my letter in the following reply:

My Dear Mr. Westervelt:

I have just reached your letter in its turn with my belated correspondence. It is very unusual for an editor to give reasons for the rejection of manuscript or correspondence, as it is impossible to explain to a layman the exigencies of the profession. But out of courtesy to you I would say that I regarded that the matter had gone far enough, and it was trending from Masonry to Theology. And I have learned from long experience it is never wise to discuss any question with an expert in some other line. I frankly admit that both my Masonic man and myself would get the worst of it in the end, and to escape that fate I have dropped further agitation of the subject. Expressing my profound personal respect, I remain, yours truly,

J. E. Crowell, Editor Call.

On receipt of this I wrote a final letter in these words:

To the Editor of the Call:

Dear Sir: For your courteous reply permit me to express my sincere thanks. But while I feel to thank you for your private communication I can not refrain from expressing my regret and great surprise that the Call would permit one of its constant readers, and one who is endeavoring to exert an influence for good among a certain portion of the citizens of this city to be publicly derided for advocating truth and reform, and also to be publicly interrogated by one of its own editors, and then refused the privilege of making a public reply.

By denying me this privilege you do an injustice not only to one individual but to many of our fellow-citizens, who will think, if no reply is made to Prof. Rauchfuss' communication, that his presentation of Masonry is correct, and thus some and perhaps many of our young men will be led to espouse a cause which President Millard Fillmore; John C. Spencer and others have said "tramples upon our rights, defeats the administration of justice, and bids defiance to every government which it can not control." Very truly yours,

J. A. Westervelt.

When I wrote my final letter to the Call I felt somewhat like dropping the matter and silently bearing the unfair treatment which I received from the Call in refusing me the privilege of publicly defending myself while it had allowed others to publicly ridicule me, and one of its own editors had asked me certain questions in bold type. But some of my friends urged me to have the whole matter printed in the form of a tract. They said my silence would give many the impression that Professor Rauchfuss' defense of Masonry was right and that my opposition was wrong. The Rev. W. B. Stoddard, to whom I am indebted for much information on the subject of Masonry, wrote me, "A full print of both sides would doubtless make a stir and help the right. * * * I am glad you are seeing the importance of this agitation. Count on me for any help I can give you."

I was finally convinced that this should be done by what a friend told me that Professor Rauchfuss said in his house in regard to the matter, namely, "that he

had made his brags that he got the best of the discussion." And if he said this in one place no doubt he has said it elsewhere.

After hearing this I concluded to follow the advice of my friends to have the whole matter printed, not to seek "cheap notoriety," which one of my ridiculers said was my aim, for in this matter no one can expect to receive the praise of the world, but their reproach, but I trust my purpose is to bear witness for the truth and against error, for the Church and against the Lodge, for Christ and against the despiser of Christ. May God make me faithful and bless my imperfect efforts. J. A. W.

Voices from the Lodge.

TOO MUCH IMPORTANCE.

Proposed revision of the Patriarchs Militant Ritual was deemed of "too much importance" and requiring "so much and careful consideration" to be now adopted, was postponed to next annual session.—Indiana Grand Lodge.

This would be a matter of importance. It looks as if either some Christians who have been initiated have attempted to reform the ritual, or else a project is on foot to relieve the scandal. The Encampment is radically anti-Christian, and no one can get through the degrees taken by the Patriarchs Militant without receiving explicitly false teaching. The direct tendency is infidel. It is peculiarly acceptable to infidels, who, by express decision, are eligible to all the pretended religious affiliations of the Order. It is a matter of too much importance to accept promptly, if a reform of infidelity in teaching is undertaken. Odd Fellowship can illy spare that charm.

DON'T YOU TELL.

On the "cipher" or "key" question, the following was adopted:

Resolved, That the Committee on Printing and Supplies be, and they are, hereby authorized to prepare a "cipher" or "key" of the unwritten work of the Order, which shall be sold only to the Grand Secretaries and Grand Scribes of the several Jurisdictions.

Resolved, That the Grand Secretary of the Grand Lodge, and the Grand Scribe of a Grand Encampment, shall be, respectively, the sole custodian of such "cipher" or "key" of the unwritten work of the Subordinate Lodge, the Rebekah Lodge, and the Encampment branch of our Order, and in no event shall such officer permit such "cipher" or "key" to be taken from his office, but shall only permit the examination of such "cipher" or "key" in his office by such members of our Order who require the use of such work in conferring instruction in the unwritten work in the respective branches of our Order.—Grand Lodge of Indiana.

This may be all very well for child's play, and to make an impressive show, but don't forget, brethren, that you can still continue to buy Oddfellowship Illustrated in plain English, avoiding the awkwardness of the cypher.

Let the Grand Secretary perform. Who cares where he keeps cyphers or to whom he refuses them? Ritual publishing continues as usual at the old stand.

A FRAUD.

The following letter will tell you of him:

Milford, Hunterdon County, N. J.,
Sept. 17, 1901.

To Editor Companion.—Dear Sir and Bro.: A man giving the name of George H. Houston, and claiming to be a member of Milford Lodge, No. 183, I. O. O. F., of Milford, N. J., is traveling through Ohio asking for and receiving financial assistance from members. Members of Decatur, Indiana; New Victory and Gilboa, Ohio, have mailed inquiries as to his standing. As there is no such lodge in the State of New Jersey and no such person known here, I hope you will so inform your readers. Fraternally,

S. S. SNYDER, Secretary.

Odd Fellowship Illustrated is not published or sold with the purpose of aiding such men to commit fraud, and if its use is thus perverted we do not feel responsible. Nor do we think it a fault to sell secret society rituals, as we often do, to numbers of orders or officers who buy them in order to qualify for work in the lodge. With the ritual go the notes and comments which thus come directly to the member, and thus we extend the circulation of anti-secret matter. Of course no one can tell when selling a book to a

villain that he will prove such and use it to obtain money. Possibly the same man will turn to friends of the N. C. A. and try to defraud them, if he finds the lodge closed against him.

FREEMASONRY'S PAST AND PRESENT

ROBERT C. HINE, GRAND ORATOR GRAND LODGE OF MINNESOTA.

Freemasonry is an institution whose origin is so remote that it is almost useless to speculate as to the time of its beginning, its antecedents, or the causes which brought it into being. Various periods have been named by different Masonic writers as the time of its origin, and each writer seems to have had a different theory in regard to it. Some trace it to what are known as the ancient mysteries, and others to the craft guilds of Europe.

In tracing the history of Masonry, it seems to me it should be separated into two distinct parts; first, that which may be called the basis or substance, such as the rough and perfect ashler, the trowel, square and compass and other working tools; and second, the ritual. The history of the first part is one thing, that of the ritual is quite a different matter. The ancient mysteries referred to are principally classed as the Orphic, Bacchic, Elusinian, Samothracian, Cabiric, and Mithian. We can hardly believe that those tools and implements of Masonry which have been selected by the fraternity to impress upon the mind wise and serious truths, ever held any place in these mysteries. The ashlers and the working tools belonged peculiarly to the building trades, and it is through them that we must trace the origin of that part of our great institution.

On the other hand, many parts of our ritual bear close resemblance to the initiatory ceremonies of those ancient mysteries and doubtless have been derived from them. I apprehend, therefore, that here may be found the principal cause of such wide difference of opinion shown by different writers as to the origin of Masonry. Some have tried to trace the history of one part and some that of the other.

One thing, however, is true: that whenever or wherever it originated, our earliest knowledge of it, reaching back into the dim light of the past, is that it consisted of active, practical, operative, skilled artificers. Its purpose and object as we first find it was to associate and educate practical workmen, and to protect and preserve as a monopoly the secrets of architecture and building. Advancement was only attained by proficiency. The lodges were officered by men distinguished for their operative ability, and the craft were educated along these lines.

—Condensed from the Voice of Masonry.

GRAPES OF THORNS.

An advocate of Masonry and Oddfellowship said: "Membership in these two orders is highly beneficial and productive to Christian growth; and instead of retarding the work of the church, is an actual aid to it. It makes a better church member of a man to belong to these two orders, and I for one do not hesitate to advocate and advise it."

That is, he is reported as "having said this, though it may be doubtful whether he used in speaking the phrase, "productive to Christian growth," instead of a more elegant equivalent. He claims that these orders aid the church.

Now, if these are truths we are not willing to contradict them. But is it really promotive of Christian character and consistency to become "unequally yoked with unbelievers?" Is the profane ritual of the lodge a real means of grace. Consider the unbecoming words and actions which lodge ceremony demands; observe the relations it establishes with the most ungodly men; witness the affiliation with infidels and association with criminals, together with participation in worldly and questionable customs, not to say unquestionably evil practices; and how can a man of character and judgment do less than "hesitate to advocate and advise" entering into the path of the wicked and going the way of evil men?

Tommy—Pa, what is the Board of Education?

Mr. Figgs—When I went to school, it was a pine shingle

—Exchange.

Christian Cynosure.

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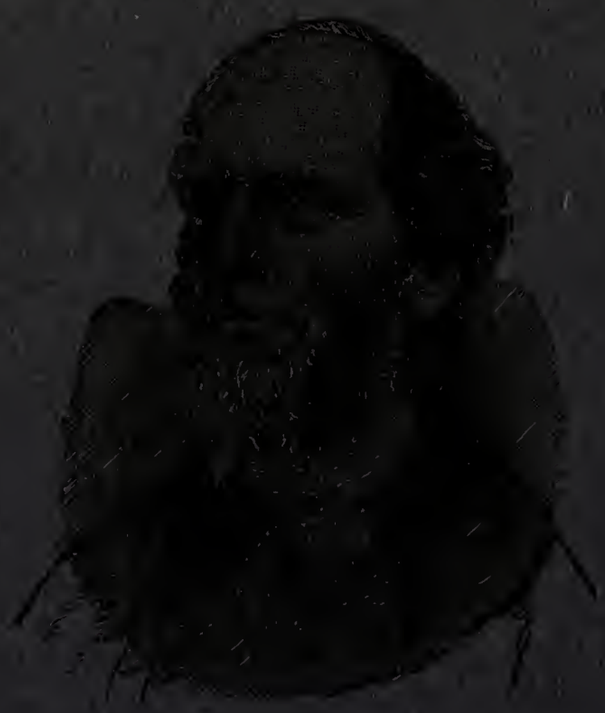
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221 West Madison St., Chicago.

Entered at the Postoffice, Chicago, Ill., as second class matter.

It is generally agreed that our annual meeting in the Moody Church was the best one for years. Some 400 were present the first evening and between 500 and 600 the second. Probably a quarter of those present were ministers and Christian teachers. The reports of extempore speeches in this number will be read with interest, notwithstanding they were not prepared for the press, but delivered off-hand in the convention. The testimonies of seceders will be interesting reading. We rejoice that there were some who for the first time publicly renounced their lodge allegiance.

Secretary Stoddard left Chicago for a week's work in Toronto, Canada. His presence at the annual meeting was very highly appreciated, not only by the old friends who were glad to greet him, and also because of the impetus given by his words of counsel, encouragement and inspiration.

The address by Rev. J. Groen, of Grand Rapids, Mich., now the Vice President of our association, was listened to with marked attention and was especially helpful. He came as the representative elected by his church and his words were the sentiments of his entire denomination. Mr. Dekker, elected as a member of our corporate body at the annual meeting, is also a member of the Holland Church.

President Blanchard has given quite a number of anti-secrecy addresses during the past month. He spoke to about 1,200 young people of the united societies of Christian Endeavor of the Free Mission Church on the South Side, Chicago. He also addressed the people in the Congregational Church at Miles, Iowa, on the lodge, and gave a series of addresses as advertised, in the Church of God at Glidden, Iowa. His extempore remarks at the Annual Convention, Chicago, appear in this number and his address on the last evening will be given next month.

A meeting was called on the 5th of May in this city, which sought to get together the pastors of Chicago who are opposed to secret societies. There were some forty of these pastors present at the meeting. Many others would have attended if possible, but letters were received from such that were very encouraging. The great value of bringing the anti-secrecy friends into touch and sympathy one with another was generally realized by those present, and it was voted to hold a similar meeting three or four times a year. The next one will probably be in September, after the summer vacation. The 100,000 anti-secretists in Chicago can do great good and make a strong impression in this city if they can touch elbows and work together for the accomplishment of the greatly desired object. Another agreement reached was that the necessity and desire for conferences in the different parts of the city should be met at the earliest possible moment. Many of those present had never seen each other before and did not know each others' sentiments on the lodge question; hence the meeting

was thought to be one of great personal value as well as a harbinger of future blessings to the church.

How greatly the work of our headquarters is hampered by lack of means only your Secretary and Board of Directors realize fully. But we thank God for the past year and for the score and more of volunteer laborers in as many different States who have received hundreds of dollars' worth of our literature for distribution and have sown it as good seed in a needy soil. It seems as though there never was a time when the people were so needy and so willing to be instructed as at the present. Not only have we supplied some light to every State of the Union, but we have sent literature for free distribution to Mexico, Brazil, Manitoba, Ontario, South Africa, France and Alaska. Will not the friends who read this number come up to our help with their means and prayers as never before?

The monthly issue of The Cynosure for the past year has averaged over 3,000 copies and has met with quite general commendation. It has been a blessing in thousands of places. There is over $1,000 due on subscriptions in arrears. This money is needed and you who owe it ought to see to it that the work is not hindered because these numerous small amounts that are owed the association remain unpaid. Every wrapper has the date to which The Cynosure is paid printed upon it. Look at it and let us hear from you. Our old friend, J. M. Scott, of Alexandria, Ohio, came unexpectedly to our annual meeting and, among other good things which he did, paid his subscription on the Cynosure to 1905.

You have noticed in the May number of The Cynosure the list of new envelop size tracts, samples of which will be sent on receipt of 15 cents. We are very glad to report that a number have availed themselves of this opportunity. Get them for yourself and for your neighbors. Scattered from house to house it will be almost equal to a convention.

Rev. S. A. Scarvie gave two anti-secret lectures near Sherman, S. D., on May 21st last. Write and see if you can not get him for your town. Address: Waterville, Iowa.

Toronto, May 18th, 1902.

Reviewing the annual meeting of the N. C. A. on the 14th and 15th insts. from this distant point, I see great reason for gratitude and encouragement. The attendance from abroad was not so large as at some former gatherings within the memory of veterans, but the local interest was manifest in the presence of thoughtful and intelligent audiences at both the day and evening sessions. The increasingly large number of seceders from various orders who were willing to publicly testify was a hopeful sign of progress. Uniformly they declared that their lodge connection had been a hinderance to personal piety and efficiency in church or any kind of Christian work. Some were more pronounced and emphatic in their utterances than others, but not one among the many witnesses could commend the orders as agencies for good, or productive of noble sentiments or real helpfulness in the promotion of any worthy object. The associations formed, the instructions received and the obligations imposed were perilous to piety, contrary to the Spirit and teachings of Christ and blasting to the manhood and self-respect of all who imposed or received them.

Reports of the several officers were submitted and considered and approved without a dissenting voice. The entire business meeting was in perfect unanimity and the closing address by Pres. C. A. Blanchard was a masterly presentation of the anti-Christian character of the whole lodge system shown from standard works of the orders.

The services were held in the Chicago Avenue Church, and I can but feel that the work of its devout pastor and consecrated workers will be greatly blessed and strengthened by the meeting. I am thankful for this privilege of meeting with the remaining comrades of early times, who will accept the greeting of their brother and fellow-worker,

James P. Stoddard.

NATIONAL CHRISTIAN ASSOCIATION.

ANNUAL MEETING AND CONVENTION MAY 14, 15, 1902.

CHICAGO AVENUE CHURCH.

The place in which the Annual Convention was held is one of much historical interest.

The Chicago Avenue Church is the outcome of D. L. Moody's mission work in Chicago, which commenced in 1858.

Contributions for the erection of the church building came from Sunday Schools all over this and other countries.

Rev. R. A. Torrey, Superintendent of the Bible Institute, was unanimously called as its present pastor, in the spring of 1894. The church has ever maintained the character given in its early history, as being undenominational, Evangelical and aggressive.

From a charter membership of twelve, through years of trying and bright experiences, it has now over 1,800 names on its roll in good standing.

Truly the Lord has done great things whereof we are glad.

Adjoining the Church are other Moody institutions that are of much interest.

The Moody Bible Institute for Home and Foreign Missions owes its existence, under God, to D. L. Moody. During his wide experience and observation of evangelistic work, he saw the absence of general training in the English Bible. There was an evident need of men and women who should understand the Word of God and know how to use it in bringing men to Christ. All over the land he met those who would, with some well directed study and training, become efficient lay workers in the cause of Christ; and who would prove valuable assistants to their pastors in building up and establishing the kingdom of God on earth.



CHICAGO AVENUE (MOODY) CHURCH.

After Mr. Moody's death the corporate name of the institution was changed to the Moody Bible Institute of Chicago, in order to perpetuate the founder's memory.

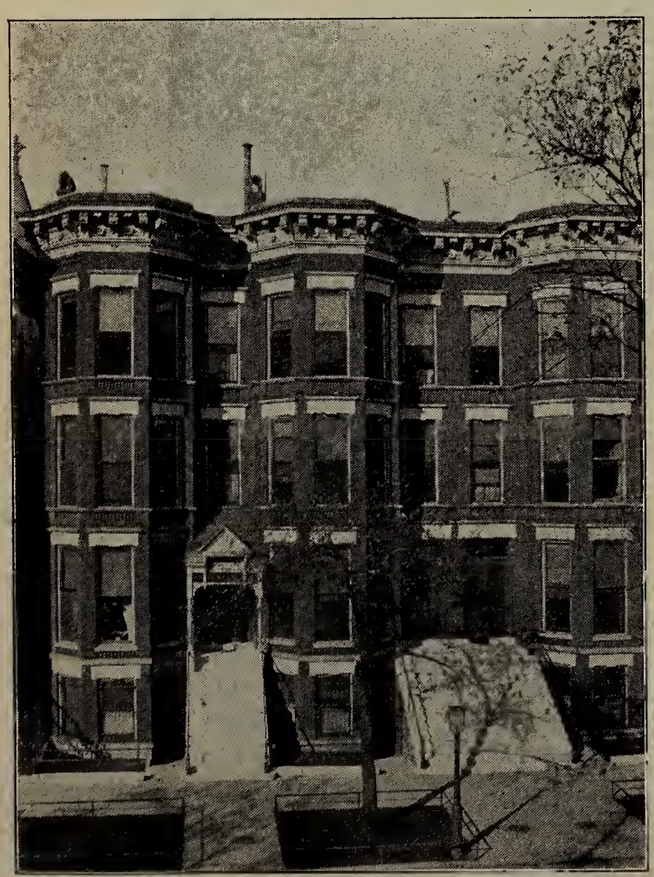
The Moody Bible Institute has been



THE MOODY BIBLE INSTITUTE—MEN'S DEPARTMENT.

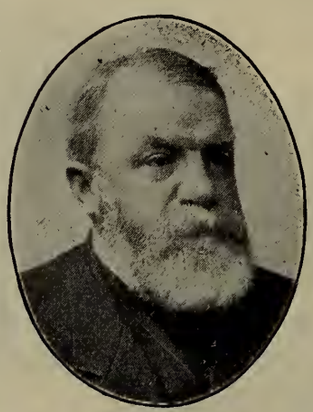
called the "West Point" of Christian work. It endeavors to embody all the principles which characterize a successful Christian worker.

Study and work go hand in hand. A portion of every day (except Monday) is spent in actual work in the needy parts of the city and suburbs, the object being to teach the students not only the theory of the work, but also the work itself, and that by actually doing it.



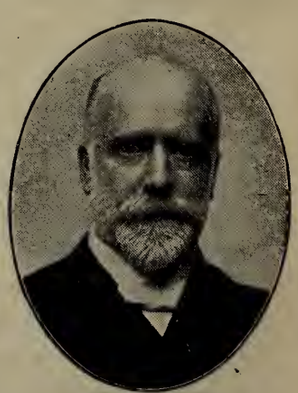
WOMEN'S DEPARTMENT.

There were probably a hundred of the students, men and women, at one or more of the sessions of the Annual Meeting. Some of them gave ringing testimonies.



D. L. MOODY.

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good, but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had.



REV. R. A. TORREY.

"I do not see how an intelligent, consecrated Christian can belong to a secret order. It is an expressed disobedience to God's plain command (II. Cor. 6: 14). Furthermore, the awful mockery of the profane prayer in the pretended resurrection scene in the initiation ceremonies of the Master

Mason degree must shock beyond measure any man of real spirituality. Some of the oaths in higher degrees of Masonry must be horrible beyond expression to any man possessed of genuine Christian sentiment."

"By it Christ is dethroned and Satan exalted."—Rev. Edward Beecher, D. D.

"I was completely converted from Masonry to Christ."—President C. G. Finney.

TREASURER'S ANNUAL REPORT, NATIONAL CHRISTIAN ASSOCIATION.

From May 1, 1901, to April 30, 1902.

Resources.

Real Estate—		
Carpenter building	$15,000.00	
Michigan house and lot	3,000.00	
Georgia real property	800.00	
		$18,800.00
Bills Receivable—		
Publishing House Notes	52.00	
General Annuity Fund	7,115.71	
		7,167.71
W. H. Fischer, Trustee		$ 7,100.00
Cynosure Inventory		2,000.00
Books in stock		431.17
Tracts in stock		519.28
Fixtures in Carpenter building		294.60
Publishing material (electros, etc.)		480.55
Reference Library		258.20
Wilson Land Contract		1,553.10
Merchandise on hand (coal, stationery, etc.)		55.39
Postage stamps on hand		3.06
Subscriptions due on Cynosure		1,111.17
Personal accounts due		1,722.56
		$41,496.79
Cash on hand May 1, 1902		851.18
		$42,347.97

Liabilities.

Annuities—		
Capwell	$ 479.38	
Johnson	100.00	
Ohio Endowment	1,160.00	
Hill	1,000.00	
New York	1,300.00	
Michigan	300.00	
Hoverstock	1,500.00	
Woodward	50.00	
		$ 5,889.38
Sundry Funds—		
Southern	$ 267.61	
Cynosure	123.61	
Chinese	8.97	
		400.19
Personal accounts payable		1.38
Cynosure subscriptions paid in advance		772.46
		$ 7,063.41
Capital account		35,284.56
		$42,347.97

Chicago, May 9th, 1902.

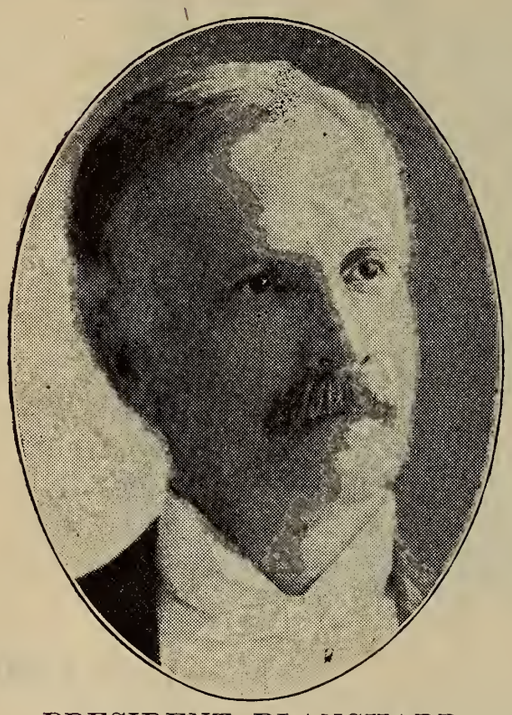
To the National Christian Association:

The undersigned members of the Auditing Committee have examined the books of your Treasurer, W. I. Phillips, up to April 30th, 1902, inclusive, and find that they are correctly kept, and that there are vouchers for all expenditures; we also find that securities are on hand as stated in the annual report.

We have also examined the report of Wm. H. Fischer, Trustee of Annuity funds, and find the same to be correct, with securities on hand as stated.

J. M. Hitchcock,
H. A. Fischer,
E. Whipple,
Auditors.

WEDNESDAY EVENING SESSION.



PRESIDENT BLANCHARD.

Rev. Charles A. Blanchard, President, in the chair.

Remarks by the President.

Luke 14:33. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Now you know in all our churches they teach that people must forsake sin. That is good. We teach that. It is good and right. We must forsake sin; but there are some sins that are obvious, and other sins that are hidden. Occasionally a man wakes up and finds that he has been committing a sin which he did not realize was a sin before, and we, as Christian people, do not do our duty unless we enlighten people as to secret sins, so they may understand what is pleasing to God, and what is not. The Holy Spirit is a great teacher, but He makes His Church a teacher also. If a man has been a drunkard he must forsake that; if he has been a thief he must become honest; if a liar he must become truthful; if profane he must forsake profanity; but there is one particular thing at the present time which is very seldom mentioned in meetings like this, and Brother Jacoby has given me permission to speak my heart freely to you; so I am going to say, in addition to these things which you have all thought of, there are some other things that people have to forsake if they are going to be disciples of Jesus Christ.

II. Cor. 6:14: "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel."

Now in our day there are secret associations by the score and by the hundred and by the thousand, that are yoking up people good and bad in unequal fellowship. Christian men and women are going into secret associations, fraternal associations, oftentimes oath-bound associations, with godless, wicked men and women, and the result is that they lose interest in the church, or else in the lodges, one or the other, and oftentimes if they continue in these lodges it seems as if they must certainly lose their own souls. Multitudes of people in these lodges never come into the churches at all.

Now we are speaking to-night to a large number of Christian people. You are largely Christians. Now you are unequally yoked with unbelievers if you are in fraternal associations with unbelievers. Then the Holy Spirit says to you to-night, "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" And if you say, well, but if I abandon my lodge it would cost me friends, it would cost me money, it might perhaps cost me my life, then you are to remember that Jesus himself said, "He that forsaketh not all that he hath cannot be my disciple." The Lord wants a peculiar people in this world. He called Abraham to come out into the country that he knew nothing about. After Moses had received his secular training God called him out in the mountain that He might talk with him. When Elijah was called to his special work he was told to go to the brook Kedron and the ravens would feed him; when Jesus was called to come to this world he had no

place to lay his head. Several of you say you have chosen Him as your model, your example, as your leader, as your teacher, as your master, as your Savior and Lord. Now if so, His word to you to-night is this: Do not be unequally yoked together with unbelievers; "for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?" How can Christ and Belial walk together? How can you, being a Christian man, be in fraternal and close association with unchristian people, without suffering loss?

Now some people say that this text means that people must not marry people that are not Christians. Undoubtedly that is true, and many a woman has broken her heart, and many a man has broken his heart because she or he did not obey that. Another says that it means that you must not go into business associations with a man if he is not a Christian. Undoubtedly it means that, and many a man has lost every dollar that he had because he trampled this under his feet and was unequally yoked together with unbelievers. Many a man in his business relations, who is unequally yoked with unbelievers, has got into fearful transgression against God because his partner wanted to do wrong.

As Christian people we must be absolutely free from fraternal associations with godless and wicked people. We must leave them; we must do all that we can to convert them, but we must not associate with them in their unchristian work. We must not go with them into their secret lodges, their secret dens I was going to say, call them what you wish. We must not go after them. We must be peculiar; we must be separate.

In this same sixth chapter, the seventeenth verse, we read, "Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Now I have spoken to you about eight minutes. That is three minutes longer than I expected. I am going to ask Mr. Stoddard of Boston to speak; then my friend from Washington, and then you Christian men and women who have had some experience along this line, who have received the Holy Spirit into your hearts, I trust the Lord will give you freedom, and every one who has been compelled to come out from these unequal fellowships may speak freely, and that the power of satan may be broken from some souls to-night.

Address by Rev. J. P. Stoddard of Boston.

He that is not with me is against me, and he that gathereth not with me scattereth abroad. There are really but two companies in this world, the saved and the unsaved. There are in this world the true and the false, and each one is a member of one or the other of these companies. Whether yoked up with unbelievers or not, it is of the most vital importance that we should know in which company we are, whether God counts us, and where we are giving our strength and our influence in the world. The topic of the evening perhaps suggests the testimony of some who are not here, and it might be proper of me to speak of that. I have heard from the lips of others. One of the most recent and one of the most striking testimonies to which I have listened was from the lips of Rev. C. C. Dickson, who is widely known through this country and other countries as a man of God, a man of power, a man who has been honored, and whose words have been blessed to the edification and help of multitudes. We were holding a convention in Boston not long since in Dr. Withrow's church. Dr. Dickson was one of our speakers. He told us of his experience in joining a secret lodge. He was induced by the representations that were made to him to allow his name to go in as a member. He, of course, was elected; a man of his standing would be welcomed to almost any of these fraternities. He became a member, but was not well pleased; indeed, he was greatly disappointed with the method of induction. However, in order to obtain the insurance, which was represented to him as being very desirable, and at very reasonable rates, he consented to be a member,

and was inducted in due form. Soon after his initiation he received a notice and invitation to attend a card party that was given by the secret society with which he had become identified. Of course as a Christian he saw at once that he was unequally yoked together with unbelievers. Of course he rebuked his brethren, for brethren they were; they had entered into a compact and covenant mutually to sustain each other. Not long after he received notice stating that there was to be a stag party, a banquet, and in connection with that there was to be a dance, and he was invited. He, a doctor of divinity, invited to attend that dance, a dance of nude women in the lodge hall before the "brethren." He had joined that lodge as many other men have joined lodges; he went ignorantly, he went blindly, he went honestly, he went without due consideration, but he found himself unequally yoked with unbelievers. He absented himself entirely from the meetings of the lodge, refused to recognize and fellowship those who were occupying their time and giving their strength in such services, but he did not at once come out and testify against them, and there, I think, is where many make a great mistake. Many who have joined these lodges, and according to the official reports of the Masonic Lodge less than two-thirds who have been entered, passed and raised, that is, taken three degrees in the lodge, less than two-thirds of them continue in active fellowship, but there are many among those who have ceased to meet with the lodges who do not testify against them, and in my experience, which has extended through a number of years, in this discussion, I have found that where men got quietly out of the lodge and remained silent, and did not warn others of the danger, and point out the evils of the lodge publicly and actively, they ceased to be spiritual; they become clouded; their testimony is not clear and ringing, and it is my judgment, and I believe the experience of multitudes will confirm the criticism, that if a man would retain his vital hold upon God, and have the power of God that will carry conviction to others through his words, he must not only separate himself, but he must bear testimony against these secret lodges. Ye are my witnesses, saith the Lord, but what is a dumb witness worth in a case like this, which is pending between Jesus Christ and his bride, the Church, and satan, who is seeking to destroy, and, if it were possible, defeat the purpose of Christ in men's salvation?

Last evening I spoke in Council Hall in Oberlin to quite a large number of theological students and to such of the citizens as responded to the invitation. It carried me back to the time when I had several personal interviews with that sainted man, Charles G. Finney. Some of you perhaps, the older ones here, remember when that man's voice was heard ringing through this land, proclaiming the Gospel. He published a series of articles in the New York Independent. These articles dealt with the question which we are considering tonight. Mr. Finney, before his conversion, had entered the Masonic Lodge. In these articles he spoke of his experience, and gave his reasons for separating from them, and why others should separate from this institution if they would walk with God and have communion with Him. I was pastor of the church in Byron, Ill., at the time when these articles appeared. I had given little attention to this subject, and yet I had some convictions. I had been under the training of the father of the presiding officer of this meeting, and of course any man that came under his influence generally had some convictions in regard to any popular sin that was having an influence in the country, but I had no very definite idea. When I read the letters of Mr. Finney, describing the way in which he was taken from the condition of an American citizen and transformed into that almost nameless commodity called a Free Mason, I said that is incredible; that is beyond credence. I could not believe it. Later I was at Oberlin. I spent two nights and one day with Mr. Finney in his home at that time, and I asked him many questions, and he confirmed and added to what he had written, and from the time that I sat at the feet of that man and learned of him from his own personal experience what Masonry was, I never

questioned the correctness of the revelation, and I never questioned the duty of a Christian to come out and separate from such a system of iniquity as the lodge system is, as described by Mr. Finney.

That man was, I believe, led by the Spirit not only to separate from the lodge, but, to put it into his language, he said: "When I became a Christian I had to forsake my lodge sin as I forsook my other sins." And so he came out, and that man's voice was raised in ringing testimony as long as he lived, and I believe that he, being led by the Spirit of God, is an example which should be followed by all whose eyes have been opened, and have been led to see the iniquity.

Now we may discuss this question at length, but I tell you, my friend, my brother Jacoby and the honored president, with all your eloquence, with all the arguments that you can bring against it, there is nothing that carries conviction to the unsaved from the lodge like the testimony of a man who has been there and whom God has delivered from its terrible bondage, and while it is your duty and mine, if by the grace of God we have escaped this snare, to testify against it, it is the duty of every man and every woman, for the women are getting into the lodges now, every man and every woman who has been saved by the power of God, and brought out of this snare of the devil, it is their duty not only to come out, but to testify, warn others and save them. God will hold you responsible.

I am delighted with the audience here to-night. I am pleased with the spirit that has taken possession, not only of the place, but all those that are in the place. I am delighted with the way God is leading this meeting, so that the Holy Spirit can have an opportunity to make an impression upon the hearts of those who are here and call this brother, this sister, this witness, this saved one, to testify all that the Lord has done for them. I want to bring a word of testimony here and say that it is safe to follow where Christ leads. I have walked this rugged path along with my brother and others; some of them have got their crowns of glory and palms of victory to-night. I have walked this rugged path when it seemed very hard, but God's promises have never failed, and he has never left me, nor one of his children. If you have any fears just cast yourself on the Lord and trust in Him, and He will do you good; He will uphold you. Speak! Speak for Christ; speak for the truth; testify against evil and receive a rich blessing, and come into this meeting tomorrow, you who can, and those who cannot come, help together with prayer.

Testimony Meeting.

President Blanchard said: I have been wondering how many of you brothers and sisters before me have come out from any secret societies of any kind. Will all who have been members of any society lift your hand?

We are looking for that blessed hope and the glorious appearing of the Christ of God even our Savior, Jesus Christ, who gave himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.

Now, brothers and sisters. You lifted your hands. I do not know your names, but the Lord has shed His blood to cleanse you from sin and to make you a peculiar people zealous of good works. We have in court some witnesses who are called reluctant witnesses, and I think the Lord does not want that kind. but wants whole-hearted witnesses. I wish those who have come out from the societies would tell us about it, what society you were in, and why you left it.

Rev. J. C. Brodfuhrer spoke as follows:

"It was over forty years ago, when I was a very young man, I was persuaded to join the Masons, but the initiation evening showed me that it was not Christ, but rather Belial that I was joined to, and I had given my allegiance to Him, my Master, Jesus Christ. I thought all through the initiation, this is not Christ, this is another person, this is Belial, so that was the first evening and the last evening, and for forty-two years I have been glad that I escaped, because it was an escape, and I ask myself, Why did you unite? Why did you not ask,

and after you had asked why did you not prove some of the things; prove as a teacher, as I was a professor, and so on, and a preacher. I think now how foolish those men must have thought me to be, and I thought, too, surely I have been a fool to unite with a society of which I could not know much, knew so little, that I thought that a man with five senses ought to have studied out, and to have stayed out, and now the next best thing was to come out. That is what the Apostle says, "Come ye out." And so I came out and stayed out. Now that is just for myself. Now I wish that others would stay out, keep out. That is a great thing. Keep out. That is the ounce of prevention, but then if you have gotten in in some way, by persuasion or by thinking that there might be some advantage in it, why then follow the example, or the instruction of the apostle, when he says, Come ye out. Come ye out. And if we had a great many of these persons to come out and then say why they came out others would stay out. I came out because I saw that there was nothing good; nothing commendable to be had in it. I have power, glory, everything in the Church, with Christ, and how much I have, more than my little heart can hold, more than my two hands can hold, more than my reason can attend to, and then thinks I, why should you join that society and learn these foolish secrets and try to trouble your mind, your memory with those foolish things, and I came out, and I thank the Lord that I have stayed out, and I thank the Lord that I may testify of the evil this evening to these young men who have sung so well, to these young women who may be asked by their friends to unite with them. I had a niece write me asking me to send something to a lodge. I wrote to her. I am glad I did. I felt better after I wrote the letter, because that was my testimony to her. I said I am opposed to lodges. If this were for the church, well and good. Keep it for yourself or the church, but I am opposed to the lodge, and everything like it. That was my testimony to her. A similar testimony I give to you. The lodge system can be expressed by two letters—N. G. (no good)."

Mr. T. R. Cran: "My friends, I presume I am a stranger here. I am from Baltimore, but I know very well that twenty odd years ago I took the third degree in Oddfellowship, and I then dropped out of that fellowship, as I was in fellowship already with Christ and I preferred that association. "Unless you have my spirit ye are none of mine," and a man that has the spirit of Christ in his heart will go by that power and help one in distress, and no society can accomplish that without the help of God; therefore I prefer to rest on that and asking for His guidance to help me whenever I see a necessitous case. The man who has not that spirit is prompted by selfishness. There is only one thing that I have found in this earth that is not selfish, and that is the Spirit of Christ. He gave His life that we might have eternal life and these lodges do not offer you that.

A gentleman said: One year ago this month I found the Lord Jesus Christ as my Savior. At that time I put off the old man, and I became a new creature in Christ Jesus, and in putting off the old man I put off my lodge ties. Now I had been in the K. P.'s for some eighteen or twenty years. I have been through the chairs several times, a past officer, I have had all the honors that can be conferred upon me in the lodge. I have nothing particular to say about them, only I have no use for them. Jesus' command to me is, "Go into the world and preach the gospel." I have consecrated my life to Him. The lodge does not teach the Gospel, and I do not think any case can be cited where any lodge has ever brought a soul to Christ. That is the business, the duty and the obligation, the life work of every Christian, to tell the Gospel, and if they are Christ's they want to tell the Gospel, and you go into the lodges and you cannot talk it there. I have nothing to do with them.

A teamster: "I want to say a word or two. I have not belonged to any secret society, but I have been asked a great many times to join an insurance society. I am a driver for a grocery firm in this city. The teamsters have a union like

all people have, and they want all people to join, whether Christians or not. Now I cannot be unequally yoked with unbelievers, and by the grace of God I will honor him. A man says the other day, 'Are you going to let your family starve?' I said, 'No, I never will. The Lord is my shepherd; I shall not want.' "

A young man: "The testimonies that have been given to-night have been by elderly men, but as a young man I can testify having a little experience with secret societies. When I was 18 years of age I was intiated as a member of the Canadian Order of Foresters. I was led in, of course, with my eyes shut, as a great many men are. Probably my eyes were open, but I was blind. They thought I was not blind enough, and they had to blindfold me, but bless the Lord, I am out of it. The Lord saw that I could not afford to lose any money, so He permitted me to get sick, and He kept me sick long enough to draw out all the money I had paid in, and He never let me get far enough ahead with my money to pay in any more dues. Praise His name, and after I got well and able to work I had no thought then of separating myself from the society, but still I never could get enough money ahead to pay my dues. I never spent anything for anything else; I was a Christian, and I thank God to-night that since then He has shown me that this lodge is of the devil, and I praise Him to-night that although I walked in with my eyes shut I walked out with my eyes opened wide, both of them, and I thank God to-night that I can say from my heart that if we wish to be true followers of the Lord Jesus Christ and to work for Him and be successful in His work we must separate ourselves from unbelievers; win them for Jesus, but not go in among them and associate with them."

A lady: "I was a member of the U. S. Fraternal League and of the Rebekahs (Oddfellows). I knew when I joined them that I was not doing the right thing after I entered the Christian life. One of the most harmful things, from my point of view, is the dancing that the lodges countenance. I was at a dance, about 250 people were present, among them several young girls 14 to 16 years of age, some of them out to 4 or 5 o'clock in the morning. Any order that will countenance the dance is not an order for Christians to belong to. The Rebekahs everybody knows about; they have such a dance every month."

A middle-aged man: "I never realized until to-night how bad a man I have been. In my lifetime I have belonged to the Good Templars, G. A. R., American Mechanics, and last, and worst of all, the Free Masons. The brother over here was talking about the honors heaped upon him in the lodge, but the more I think of it the more I think every step was dishonor, and the deepest, darkest kind of dishonor, to my fellow man, to my country, to my Maker. There is not a single step as I consider it now that is not dishonorable, and yet how many there are to offer excuses for them, and how ready they are to say you must be mistaken, they are not so bad as you think, but my study for thirty years of the lodge system has led me to this: I will not even belong to a church that receives secret society members, and I will not receive communion at the hands of a man that I do not know to be free from the secret society curse."

A red-nosed man, who favors the lodge: "When 18 years of age I joined a lodge, a temperance lodge it was, and I passed through all the grades, and I knew young men to be saved through the lodge. We used to open our lodge by reading the Bible, and it was a temperance lodge. I joined that as a young man, and I wish I had stuck to it. There are good lodges and bad lodges, there are all kinds of lodges, I think. You can take Christ with you anywhere."

Mr. Blanchard: "Are you a Christian?" Answer: "No, sir."

A stranger: "When a young man, through the influence of some other Christians, so called, who were members of the lodge, I was induced to join the Good Templars. I was anxious to go and get all the good I could, and I thought there was a good chance for me

to go and do good, and of course I went in, and having got me in there, I soon found that the spirit of Christ did not prevail in the lodge; rather the spirit of merriment, fun-making, courting and all that sort of thing, and I found that some of the members themselves often had a bottle with them and were taking a little sip on the sly, and I got my eyes opened to two or three things. I found myself on the way home at nearly 1 o'clock in the morning, with a noisy rabble, and I concluded it was not the place for a Christian. The fourteenth verse of the sixth chapter of II. Corinthian says, 'Be not unequally yoked together with unbelievers,' and I came out. Christ is all and all to me to-night. I know nothing else. He is my salvation."

A student of the Moody Institute: "I can say that I was a three-link man (Oddfellow). I went into it, as a young fellow here says; I was blindfolded when I went in; I want to say I had a good time while I was in the lodge. If anybody in a lodge does not have a good time it is his own fault. The devil gives every chance to have a good time. We had dancing, card playing, gambling, etc. I filled every chair in the lodge but noble grand, and I would have filled that if I had stayed there two weeks longer. Since I have been in the Moody Institute I have received a letter for my dues; I am working my way through school, and it is not likely that I will have any surplus money. In the 'three links' there is not a solitary virtue. It is friendship, love and truth; it is faith, hope and charity, but I want to tell you whenever the good Samaritan quits dramatizing himself it stops right there."

President Blanchard: We are not to come out from anything without going to something. Jesus Christ never asked a man to put down an earthly friendship without offering him a divine friendship. Jesus Christ never asked a man to lay down an earthly support without giving him a heavenly support; and He wants everybody not simply to come out from such things, but to come to Him and be joined to Him, and it may be possible that there is somebody here to-night who would just like to lay hold of life eternal in Jesus Christ, and I wish the Christians would all bow their heads in prayer that the Holy Spirit may manifest Jesus Christ to any here that is hungry and wants to lay hold of Jesus Christ. Before we part, if there is any one here that wants to turn away from sin, that is ready to take eternal life freely offered in Jesus Christ, and to begin a new life here and now, will you stand?

The evening session was closed with a prayer by Rev. W. B. Stoddard, of Washington.

CORPORATE MEETING.

May 15, 1902.

The twenty-eighth annual business meeting of the National Christian Association was called to order by the General Secretary of the Association, W. I. Phillips.

Rev. Samuel H. Swartz was chosen Temporary Chairman and offered prayer. The minutes of the last annual meeting were read by the Recording Secretary, Mrs. N. E. Kellogg.

Mrs. Esther L. Gould, of Dundee, Ill.; Mr. John Park, of Wheaton, Ill.; Mr. E. Albert Cook and Mr. S. Dekker, of Chicago, were elected to membership in the Association. The following were elected as the officers for the ensuing year: President, Charles A. Blanchard; Vice President, Rev. J. Groen; General Secretary and Treasurer and Editor, W. I. Phillips; Recording Secretary, Mrs. N. E. Kellogg. Board of Directors: Judge George Bent, E. A. Cook, Rev. W. B. Rose, J. M. Hitchcock, Rev. J. A. Mack, Rev. L. N. Stratton, E. Whipple, Rev. C. A. Blanchard, John Morison, Rev. S. H. Swartz, and H. F. Kletzing.

It was voted to have the letters received from corporate members published in The Cynosure so far as space would permit.

The Treasurer's report and also the report of the Auditors were read and received and adopted, a synopsis of which appears in this number of The Cynosure. The report of the Board of Directors was read by J. M. Hitchcock, Secretary of the board. It was approved and adopted.

Rev. Jas. P. Stoddard gave an interesting account of the work being accomplished by the New England Association and asked that a delegate from this association be chosen to meet with the New England Association at its annual convention in December next. The Association appointed Secretary W. I. Phillips to represent the Association at the next annual meeting of the New England Association, and Rev. S. H. Swartz was chosen as alternate.

Mr. and Mrs. Ezra A. Cook gave the association a cordial invitation to take dinner in Mr. Cook's business house on River street. Their hospitality was accepted and enjoyed.

Afternoon Session, May 15, 1902.

Rev. Samuel H. Swartz, chairman.

The meeting was opened by song and the lesson read by Rev. C. I. Scofield, of Northfield, Mass., was Matt. 10:25-42 and a portion of the first chapter of I. John.

Rev. John H. Clements, of Atkinson, Ill., not being present, on motion, Rev.



REV. J. P. STODDARD.

Jas. P. Stoddard, of Boston, addressed the audience, as follows:

At the close of the meeting last evening a young gentleman spoke to me in regard to the organization, the mechanical principles, I might call it structure, of the secret lodge system. I have devoted some study to that feature of our work. I am persuaded that there is no more thoroughly organized government among the wicked governments of this earth than that by which the secret empire is controlled. It is a centralized, despotic government in which the arbitrary power of the men to whom it is committed rules to the farthest limit and controls the humblest devoted citizen of that empire. It begins with its juvenile department and proceeds to those which are more elaborate and culminates in what is called, in this country, the Supreme Council. That supreme council is composed of several grand officers, and this body bears the somewhat impressive and un-American title of Most Puissant Sovereign Grand ——. I find that this whole scheme is laid with the most consummate skill. It is dovetailed and glued together and it is inhabited by one spirit and that is not the spirit of Him who left the glory of the Father and came to this earth and offered Himself in sacrifice, and said, "It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I go away I will send the Comforter." It is the other spirit that inhabits these organizations. It is the spirit which works for the control of every citizen, inside or outside of Chicago, coercing where possible, bribing where coercion does not succeed, and in some way asserting itself. Making the ministry of our country feel that it is not safe to stand by the openness which Christ both taught and witnessed. In this way in a spirit of intimidation many good brothers are failing to comply with the spirit of our Lord when he said, "Let your light shine." There are multitudes of men whom God has given not only goods but opportunities to use these goods in Christ's kingdom who are withholding their testimony on this subject. Men who in private will confer with you and me and tell of the encroachings of the lodge system in their churches, particularly among the young men. They will tell you, as statistics tell us, that our churches are becoming made up largely

of men who are not eligible to position in these secret orders, and of women, who have until recently resisted the devil in this line; but I am sorry to say that a vast portion of humanity is becoming corrupted in some measure and like the men are led blind-folded into these lodges and learning to peep into the dark places of the earth, made dark by the men and women who bolt the doors and put blinds at the windows and swear everyone who comes in there not tell what they see. Women are coming to that. Now I think it is a fearful thing to withhold the truth that God has told you to tell, and especially so for a minister of the Gospel who stands up in his pulpit, that has walked out on the promises of God believing that God will redeem His word and that His effort for the reclamation of men in this world shall not be a failure when the time comes, and the time will come when God will send judgment to the earth, and the islands will watch for the Lord. When the time comes that the pulpits of this land and other lands are faithful to the convictions that God gives to good men, and the rules that He lays down in His word; I say when the time comes that the pulpits of the country utter no uncertain sound on this subject, the doom of these secret lodges is very near at hand. Do not understand me to bring railing accusations against men who are intimidated, I am simply stating facts. Every man must answer for his own conduct, to his Master he stands, or to his Master he falls.

A man of more than ordinary ability in the pulpit, who has been successful in winning souls, said to me recently in his study in Boston, he said: "Mr. Stoddard, the place and the time I attacked these secret orders (he mapped out the line of his conduct) there began a movement clandestinely for my removal, and that was carried on underhandedly until I found it a necessity to leave my pulpit and my place, not that I was openly attacked, but undermined. Now, he says, in this church a man who is the most wealthy and influential man in this community attends church, he pays liberally, his wife is a member and his children are in the Sabbath School; my chorister is the Superintendent of the public schools in this town, (it was a town of quite a number of thousand of inhabitants, contiguous to Boston,) he has organized a choir composed of the select voices from the school, and he conducts our music gratutiously. Now, he says, if I should utter my convictions in my present pulpit, as I did in my former pulpit, the same results would follow. That man would not attack me openly, he would withdraw to worship in some other place. Were I to utter my convictions in regard to the Masonic lodge that chorister would excuse himself from service and take with him the best musical talent we have in the community; and he submitted to me this practical question, that you, brother, and every minister in this house have to meet: "What is my duty, Brother Stoddard, under the circumstances?" I could not decide that. I could tell him what would be my duty. It would be my duty to cry aloud and spare none.

After one of my talks on this subject the past month there was some little disturbance and my friends came to me and advised me not to go on the street for fear of personal danger. When the audience came back on the next Saturday night, I reported to them what had been told me. I said to them, gentlemen, you have not redeemed your word, you promised to bring two men here to reply to me, and you said you would skin me from the crown of my head to the soles of my feet. You have not done it. But I want to give you this notice. There is one man in Boston which will be either a free man or a corpse. You will perhaps decide which. While God permits me to live, while the flag of my country is the emblem of freedom, while the rights of a citizen who is not accused or convicted of a crime are the rights of liberty and free speech, I shall exercise those rights and take the consequences, trusting in God; living or dead, I will be a free man in Christ Jesus. (Applause.) There is many a man to-day who has this question to settle. He looks over the community. There is Deacon Jones, and Deacon Smith, and Deacon Tarbox, and there is Mr. So and So, and there are some of those women that have gotten into the female depart-

ment of the Knights of the Golden Fleece, or the Wonderful Family of Guinea Hens or something of that kind, and he sees the influential women in his congregation, and he knows that they belong to the female department of this institution popularly known as Free Masonry, and he says behold Goliath! He is panoplied in an armor that is impenetrable.

You stand and look into these organizations, and if you do not believe what Jesus Christ says, and have no faith in Christ to trust Him, keep your mouth shut; but, if you believe that when Jesus Christ puts forth His own He goes before them and that He puts them forth in this wicked place to testify against the evils, then let the truth of God go forth and take the consequences.

There are some kinds of guns, or used to be, I am not much of a hunter now, that it used to be a little more dangerous to be at one end than the other; the kick was a little worse than the shot; and when you withhold the truth, you put yourself in a position to be kicked heels over head, and I can enumerate more men than you can count on your fingers and toes that by withholding the testimony that God has given, have been prostrated in the estimation of all who knew them, and they are sleeping to-day, like Samson, shorn of his locks, in the lap of the Delilah, called the secret lodge system. I know such men, and so do you. I am pre-eminently practical, though I am Christian, I hope I am practical. Every man and woman who is a Christian, who has the spirit of the Christ is pre-eminently practical, and to be practical means sometimes to be personal, and sometimes we have to be personal even though it is not very pleasant to be so.

I went down to a little city by the seashore. Some of you have heard of it; sometimes it is called The Hub, and they used to send their letters to Boston via this town, which was better known. I went down there in 1890. The degrees had been worked by Ronayne and other brethren in Tremont Temple. The mob and excitement had quieted down. I thought this time I would try to reach men through their intelligence. I went and talked to Dr. Gordon. I would go and sit down and talk with him. He would fold his arms in a quiet way and hear what I had to say and then he would say: Brother Stoddard, I think so and so. That was enough for me. I visited other people; our good brother whom our Lord has spared to this day, Dr. James M. Gray, was one of them. He was then preaching at the Reform Episcopal Church, and was not known then as he is to-day. That humble and faithful pastor, became interested and enlisted. He said: "I am not posted, but I will testify." If those who are not posted who have convictions, that are given by the Spirit, would testify we would have many meetings such as we had last night, Brother Jacoby, many meetings. I loaned him three books. He wanted to read. When he read these three books and gave them back to me, he said: "Brother Stoddard, if the ministers of Boston would read these books there is not one of them but would cry against this system." I said, It has taken me three years to get you to read these books, how long will it take me to get the average minister of Boston to read them? Dr. Gray came out. He ran his flag up and has kept it at mast height, and no man in Boston to-day wields a greater power for Christ and for His kingdom, for the young people and for the Bible student than does Dr. James M. Gray. You know his powers of Bible teaching; he was born a teacher, and in his Bible work he does not hesitate to testify and many and many of my best witnesses are men whom Dr. Gray found in his Bible work, and sent their names to me, and I opened a correspondence which resulted in their eyes being opened, not by Stoddard, but by the Holy Spirit, through the instrumentality that God had appointed. That man's power in Chicago, that man's influence over the young men he met here and who received the benefit of his instruction, that man's influence touches the uttermost parts of this country through the young men and women that sat under his ministry and teaching and are going out from this fountain like clear streams of crystal light and life to all parts of the country.

Just about the time that James M.

Gray came out and identified himself with this cause, there was another man who came out. He was better known in Boston than was James M. Gray. He was pastor of one of the largest churches in Boston. He made an address in opposition to the lodge and when the natural result followed he shrank, and while his speech has been published here and there, and has been re-published, and was a burning and strong testimony against the lodge, yet he succumbed. Instead of standing up to his principles, instead of continuing upon the line of his testimoney, he fell back. I saw him not a great while ago, and I said, brother, have you joined the lodge yet? "No," he said, "I do not think any more of the lodge than I did." Well, I was glad to know that, but the people who have listened to his preaching in Chicago, listened to his preaching in Boston, listened to his preaching in Buffalo as a pastor, these people, many of them, are ignorant of the fact that he does not like the lodge. That man's influence, compared with Dr. Gray's, who stood up and let his light shine, that man's influence to-day, while I do not say that he is not a Christian, I say that his influence is as one to one hundred compared with Dr. Gray.

Young men who are preparing for the ministry, young men and women who are to be in life's battle soon, remember it is safe to follow where God leads. Let your light shine. God has taught it in His word, He has proved it by incident after incident, example after example, that it is safe to follow God and declare your principles and take the consequences.

It was said recently by a prominent minister: "We ought to take the practices of the heathens and introduce them into Christianity, Christianize them, and let Christians use them for the evangelizing the world." I said, yes, brother, I remember a noted incident of that kind. Aaron went down to Egypt and got a calf and he said, Oh God, we are going to utilize the Egyptian calf in the worship of the living God. Moses took a different view of it when he came down from the mountain. He called Aaron to account for it and he took his stand for God and for the Truth, and he said: "He that is on the Lord's side, let him come to me," and they came over, but three thousand of them were in favor of worshiping the living God by the use of the heathen calf. Then Moses had them put to death. That was a case of church discipline very different from some that we see at the present time. Now I say to-day that I would rather be Joseph in the prison contending for the truth, than to be Pharoah on the throne keeping Christian(?) heathen rites, or wearing Masonic titles. It is better in the end.

Remarks of Rev. John W. Craig, Chicago.

I am sorry that you called Brother Stoddard down, because I feel that I cannot this afternoon do more than the old woman did when she joined the army with a broomstick. They said, "What good can you do with that, granny?" She said, "I can show which side I am on." That is about all that I can do now. I cannot tell you anything about the inner workings of the lodge, because I have never belonged to one myself and I hope I never shall, but I can tell you something about the paralyzing effect and influence of the lodge upon the spiritual life of some Christians that I come in contact with, and I purpose to speak along that line. I have said, and I say it boldly, and I say it again, I believe in a great many places the lodge is a greater enemy to the cause of Christ than the saloon. That perhaps would not apply to Chicago, but in a great many places the lodge is a greater enemy to the cause of Christ than the saloon. Now I will tell you why. You can draw the line between the saloon and the church; and men and women who come out from the world and unite with the church are going to leave the saloon, that is, in most of the churches, and the minister of the gospel can stand in the pulpit and preach against the saloons without being in danger of being mobbed, but I tell you how it is with the lodge—it goes right into the church and you cannot draw the line. If a man should stand up in perhaps seven churches out of ten, and if a pastor of the church should stand up and declare himself against the lodge he would get a notice from the pulpit committee in a week or ten days that he

would better resign because some of our members belong to the lodge, and you will have to keep your hands off. The lodge comes into the church and steals some of our most helpful and devoted members, and they soon get out of sympathy with the church and their hearts are divided, as it were. They become double-eyed (Matthew vi., 22-23), and for that reason I say that in a great many places the lodge is a greater enemy to the cause of Christ than the saloon. I want to tell you about the little church that I have served out in Cola, Mich. A more prosperous little town I never saw in my life. There are about one thousand inhabitants; they have a knitting factory that gives employment to some two hundred men and women, with a $2,000 pay roll. The population has doubled in three or four years. There are a great many young people there, and it seems that, humanly speaking, it would be just the place where churches ought to thrive. I was pastor of a little Presbyterian church out there one year, and I soon found that there were no less than eight lodges in that town, and just before I came away, an agent came to organize the Modern Woodmen. Of course he wanted me to join the lodge. He soon found I was not in sympathy with it. I said, I am afraid you will find difficulty in organizing a lodge here; there are no less than eight here already. After a few days he said, "I have over thirty members already." I suppose they have nine there now, anyway.

At our first or second church business meeting, that was held after I was called to that pastorate, the church clerk read a letter from a young lady who was a member of the church, requesting that her name be dropped, and it was objected to. One and another said she was president of the young people's society, one of our most active and best workers that we had in the church, and we cannot afford to lose her, so a committee was appointed to labor with her and try to bring her back to the Lord and the matter was deferred for a short time. We visited and labored with her and inquired as to the reason of requesting her name to be dropped from the church roll. She said, "I joined the Maccabees, and we have our meeting on Tuesday night, and in this church the young people's meeting was held on Tuesday night, and I requested them to change the meeting, and they refused to do it, and I have to attend my lodge meeting, and I want my name dropped." We labored with her for some two months, and she still insisted on having her name dropped and finally it was, and all the time I preached there I do not think she came into the church more than half a dozen times; and I might tell of many others whose spiritual life was similarly affected. I again say, in a great many places the lodge is a greater enemy to the cause of Christ than the saloon, and I bless God that He has given me courage to declare myself again, that while it does not make friends, I am like the old woman, I am ready to give my voice against such things and show which side I am on.

Rev. Fred Eldridge, Chicago.

It will be no trouble at all for me to confine my remarks to the ten minutes, perhaps even five. I do thank God for the privilege of being here this afternoon. I have known of these services being held each year, but never was enabled to attend them, and I always felt that I was deprived of something that would be of help to me. What I can say of secret societies will, of course, be from a limited experience. I have never belonged to but one, and the only thing I can remember about it is I never remember of anything of importance being done there; I never remember of the name of Christ being mentioned there. I do remember there were believers and unbelievers. Outside of that the only thing I remember about a secret society is a smutty story that was told there that the devil used to put into my heart once in a while.

As to the effect of secret societies in the work, I want to speak of an experience that we had in a little church in this city. I noticed that we had the prayer meeting on Thursday instead of Wednesday evening. I learned afterward that the lodge met Wednesday evening and therefore the prayer meeting was changed to Thursday evening. After I had been there a couple of months one of the deacons came to me and I passed the time with him just before service, and asked him why he was not out to the

morning service. "Well," he said, "it is like this. On Saturday night our lodge hold all their social gatherings, and as you know it is pretty early before we get away, and I never feel like coming to church on Sunday morning." I said, "You are not putting your lodge before your church, are you?" He said, "I think if I live up to what is taught in the ritual of our lodge there will be no doubt about my getting to heaven." And that is the conception that the ordinary person has about the teaching of the lodge. This is true of not only one deacon but three others in that church, and one of them has never been in the prayer meeting in all the time we have been there, nearly a year, on the ground that he has to be up at 4 o'clock in the morning. No trouble at all to stay out to the gathering of the lodge. It is true of all the deacons, and further, it has extended to the young people. In view of these men who are older in life, the young people say, "Here is So-and-so in a lodge; if they are in the lodge it must be all right. I will take them as my guide, and the result of that has been that those whom we have had in office have objected to the proclamation of truth along that line and have severed their connection, if not from the church, have at least dropped active church work, because they did not believe in that thing.

I thank God this afternoon for the testimony of the speaker that just preceded me (Rev. J. Groen, Grand Rapids, Mich.). It rejoiced my heart to know that God does honor a body of people who will take their stand upon His word no matter where it leads them. I praise Him this afternoon for the courage He gives me to lift my voice against this thing, and I ask an interest in your prayers that God will enable us to do some work for Him in this little church on the South Side. It seems as if the work of Christ and His church is hindered because of the influence of lodge membership, and I ask God to overcome the hindrances along that line and let us see God's work prosper and souls saved.

Rev. Dr. L. N. Stratton, Chicago.

I am glad to be with you this afternoon, my dear friends. I have been sitting down by Brother Stoddard to gather some inspiration from him. I became inspired by sitting by his side many years ago. The first letter of his name is the first letter of mine, and we were in the same class in college. Our elbows touched in the recitation room, so I have been glad to have been here this afternoon and heard his stirring and bold speech, as well also as those of other brethren who have been speaking to-day. I believe it takes courage and fidelity and purpose to be on the right side of a question of this kind and to have patience and to go ahead and do our duty and be faithful and at the same time feel strong. I believe men have to have courage. They did in the days of our fathers.

"And the great white bursts of cannon smoke,
Where the curling guns of the patriots spoke,
In syllables dropped from the throne of God;
And the ragged gaps in the walls of blue,
Where the iron shell rolled heavily through."
And these gaps were built with a breath again
As the colonel cried, "Close up, my men."

Men like to see courage in battle. We like to see it in the moral battle, in the spiritual battle, in the battle when men try to do that which is right. Men who are strong, and are willing to walk up to the cannon's mouth are the men that are wanted to-day. We feel sometimes very strong and very determined and very resolute, and other times tender and sympathetic for those who are out of the way. The old verse that I heard George W. Clark repeat in Rochester, N. Y., was like this: "Do not lightly stroke a nettle; it will sting you for your pains. Grasp it like a man of metal, and it soft as silk remains." I like that sentiment. At the same time there is a feeling of sympathy coming over me for these men who are out of the way.

Last night you had a good meeting here; I heard about it, but we had a good meeting in our church in a prayer meeting in Chicago three or four miles north of here. They were mostly young people in that meeting last night, and I could not help but tell them I admired

them for coming, for having courage enough to come out through the wind to be there at that prayer meeting, and they are so interested in the church that they stay away from the lodges, and I spoke about the lodge and the club and what the ministers were saying about the clubs, that the churches are clubbed to death nowadays. Now is it not true? Certainly it is. I rejoice that these young people are faithful. And I told them I just believed that they wanted to take one more forward step and come out bold and straight and strong with us in trying to save the men of that town. For three Sabbath nights I have spoken on this same subject that is before us to-day. I have tried to do my duty and tell them faithfully as before that God who will call me to account, as a dying man speaking to dying men, and I have no other business than to do that so far as I know. I want to be plain with the people, for I shall soon meet these people again, and by the grace of God I am going to be faithful.

I take the position on this lodge question as one who feels deeply in his soul an anxiety for those men and women who are misled. The other night at the supper table, where I take my meals, a young lady sat at my table. She had come from Montreal to Chicago, and she said, "I am surprised to see the people who are going to the lodges are so different from Montreal. There are young boys 18 or 19 years of age, and women in the lodges drinking their beer and wine. She said: "I have a mind not to go to the lodge any more if they cannot have better conduct than that." She did not know I would tell on her, but I told it in the church the next Sunday evening.

There are quite a number of persons who do not come to the prayer meeting; I understand they go to the lodges, but I was surprised last night after my talk. There was a young lady who loves her father very greatly, and he is quite a marked Oddfellow; he is a deacon in the church and is a faithful Christian man. He does not understand the condition of things. He has not had his eyes opened. He is away now and has not heard these discourses. I have talked with him, and we must have patience with those who have not the light. This daughter, who thinks so much of her father, got right up and talked the same way that I did. She said she thought it was true that the lodges were drawing off the money and spiritual life of the church that is needed among us and among all Christian churches. We need greater faith in our Savior, and these worldly things that are misleading people in the church should be put down.

Once I spoke on the lodge. I think it was in Worcester, Mass. I got a letter from a man away down in Mississippi. I had spoken against the lodge as being against law, and he said in his letter: "Don't you know that you are an infernal fool? That Masonry stands above law?" Yes, I was finding it out about as well as I could.

Rev. W. L. Clapp, Chicago.

I think I need say no more than amen to what my brothers before me have said, although there were three or four things that they did not say.

I may say in the beginning that I never belonged to a lodge; I know nothing about their secrets, or what is done in there myself or anything of the kind save from what I have heard. When I was a little boy, although my parents were not Christians, somehow or other from what I could gather from listening to conversations of those who were members of lodges, as they talked one to another, and I do not suppose they always thought I was taking in what they said, I came to feel that the lodge was not a place where I would want to be if the Lord Jesus Christ should come. Well, you might say, what gave you an idea that the Lord Jesus was coming? I thank God for a good, faithful pastor that taught that doctrine, among the other good, old doctrines in the church, and it was this that led me to acknowledge myself as a sinner, and to own and confess Christ to be my Savior, and I thought I would not want the Lord to find me in that place if he should come, so I decided before I was 14 years of age, before I went away from home, that I would never belong to a lodge, and I never have. When I was 19 years of age, just after being converted, I felt called to evangelistic work. I was thor-

oughly convinced when I listened and heeded the call that God gave me to go out and save the lost, that that was, if not the highest, next to the highest, the calling of a pastor, in importance, and I could conceive of nothing more important than to reach out and save men and women from sin, and I was very much surprised when there were leading members of these churches I visited who absented themselves from these special meetings which were being conducted because they had a special engagement at the lodge. To speak of my observation as a pastor I might say that only yesterday I said to a woman who was a member of my church, "Will you go here and look after a sick family?" She said, "I have to go to the lodge this afternoon, I am chaplain." I had another conversation with a member of the church, who is a member of the board of trustees. He has been absenting himself from the Sunday services and he reported that he had to go among the sick members of his lodge. I have no objection to visiting the sick; I believe that is one of the reasons why the lodge has gained a foothold among the people, because we have been neglecting that work among our people. The Bible says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." That is what the lodge does, and I believe that, along with our censure and criticism, and along with the faults we see, we need also to see the faults that need correcting among us, and get the spirit of Jesus Christ that will take us to the home where suffering and sorrow has a place, and bring brightness to the home and happiness to the soul, and when we have done that we will win some of them from the lodges.

My first objection as a Christian and a citizen to the lodge is that it creates in the minds of those who are misinformed, and all men are misinformed until they have gotten away up to the top, it creates the premise for false hope. A while ago I wrote my dear sister down yonder in the State of Nebraska a Christian letter and tried to lead her to the Lord Jesus Christ, and what do you suppose she wrote back? She wrote back: "I should judge from the tone of your letter that you think I am a heathen. I belong to the order of the Eastern Star and I am trying with all my strength to live up to the principles of that order, and I am visiting the sick and doing a whole lot of other things, and you surely don't think the Lord is going to shut me out." We laugh at these things, but it sends a pang of sorrow through my heart that I have not been able to show her that there is no way but through Jesus Christ the Lord. The lodge creates the way for false hopes, and hence they take these false hopes as a witness of the favor of God until it is too late.

It has already been suggested that the lodge takes people away from the church. In the next place it takes the money away from the church. If there is one thing in Chicago that people need to learn it is that their money belongs to the Lord. As near as I have been able to find out experience shows that the vast majority of professed Christians do not yet realize that the money they have, whether it be little or much, belongs to God, and the lodge takes money which ought to be pouring into the treasuries of our missionary societies and sending men to the heathen and out to the doors of men and women who long for something they do not know what, and that something is the Gospel. It saves and keeps men and women from sin. It takes money away from the church. As the brother remarked when reading his report, it puts Christian men and women voluntarily among godless men and women and on the same level with them. You cannot lift your voice against the thing you do not like and the thing you are prejudiced against. By way of illustration. This same woman I have alluded to, who is chaplain of the lodge I mentioned, is very much opposed to gambling. I do not mean stock exchange gambling, I mean some that goes on in some of the churches, and this kind that is carried on in lodges and other institutions of that kind, and awhile ago they were about to have an entertainment and brought her 12 tickets representing 12 chances to get something, I don't know what. She refused pointblank to have anything to do with them, and

they lay on the center table a long time. I cannot stop to tell you what happened just because she lived up to the light she had and refused to sell these chances on that article. She got into a great deal of difficulty about it, and lost the intimate friendship of more than one.

Lastly, and I do not know but this is any less reason why I do not believe in lodges than any other; it makes men and women respecters of persons. Jesus Christ came to pull down partitions and make men and women equal in the sight of God. I have noticed this that often in the church a good man or woman, members of the church, would also be members of the same lodge. You cannot get them to work on any committee very successfully unless you place some of their lodge members on the same committee. It makes cliques in the church, and the Lord Jesus condemned them.

Lastly, the lodge fails in the very object to which it is devoted. For instance, how many of us here this afternoon do not remember of more than one lodge organization or mutual benefit association, that has gone to the wall and hundreds of dollars put into it have been lost? Where is it? Nobody knows. Somebody has worn it out in the gold braid regalia that has been paraded through the streets, and it is gone.

I shall never forget down in the State of Maine when I was conducting an evangelistic campaign in the city of Portland, of a lodge going up there. It created hardship and disappointment among the people, and also suspicion that brought about strife and division, and slashed society in the community in twain, and men and women who had been fast friends for nearly a lifetime, found their friendship ruined. The lodge fails to accomplish its purpose, and I want to add my testimony, and to stand up straight on my feet, upright and downright, and inright and outright for the truth, for Jesus Christ, who satisfies the cravings and demands of every soul and gives the peace which the world cannot give, neither can it take away.

Rev. Samuel H. Swartz.

The only institution on earth that visits the widow and the orphan and keeps itself UNSPOTTED FROM THE WORLD is the church of the Living God. I do not mean the church incorporate; I mean the invisible church. The Lord Jesus Christ had twelve disciples, but there was an inner circle in that twelve that lived closer to the heart of Christ than all of the others put together, and when He wanted to do something very special, when He was going to specially invoke divine power, he did not take the twelve, but he took Peter, James and John, the inner circle, the church incorporate. Christ has a church, the spiritual church, and it is the only institution on earth that visits the widow and the orphan and keeps itself unspotted from the world. The lodge don't do it. They don't even make a feint at it; and then I want to say another thing, in defense of the mystical body of the Lord Jesus Christ as represented by the church. It is the only organization on this earth that does anything out of downright pure charity and whatever charity is done outside of the body of the Lord Jesus Christ as represented in the church, is done because of the reflex influence on their life and their power. The lodge does not do any charitable things; it is a Shylock, and it has the pound of flesh every time. Do not make any mistake about it. Oh, brothers, sisters, let us remember that the representatives of the Lord Jesus Christ are the kings and princes of God. We have no high sounding titles, but we do work with God, we do have fellowship with the Divine and the unction of the Holy One rests upon us. You cannot find it anywhere else.

Mr. Cameron See is in this company this afternoon. He knows something from the inside. He wishes to make a public renunciation. My presiding elder says I have hurt myself and injured my influence as a great minister by public utterances on a subject of which I could know nothing, because I am not into them! I have not got to get into a hole to see it is a nasty dirty hole.

Now you have listened to some of the things they are talking about; things "they don't know anything about." Now we are going to ask a man that knows something about it from the inside to talk to you.

Mr. Cameron See.

I have never faced an audience outside of the lodge room in my life to compare with this, and I want to stand here this afternoon as a man redeemed from sin by the blood of Jesus Christ and raise my voice against these hellish, devilish organizations; all secret organizations. That is what I want to do. I do not care how moral a man you are, it will drag you down. Imagine a man with a wine-glass in his hands making a toast with a lot of low, I would not say low sinners, they are as good as I am without the grace of God, but with people that are not your equal. You are in Christ if He has raised you up from being under trespasses and under sins. They know nothing about that. They do not know a thing about it at all. I tell you what it did for me. It dragged me in about five years from one who was a moral young man as ever lived, a Baptist, a Christian, as far as I knew at that time. I was as good a Baptist, I guess, as there was. I went into the lodge because the best men in that Baptist church belonged to the lodge. That was the reason I went in. Then I came to Chicago and of course I had my card from that lodge. I was raised in West Virginia, and I went into the Knights of Pythias lodge here in Chicago. I got with friends, friends they were to me then and of course in a lodge there will be friends. There are cliques in a lodge, any lodge. No lodge ever existed on earth but there were cliques in it. Some will pull one way and some another. I went to the top in that lodge, outside of the Grand Lodge, I went as far as being representative to the Grand Lodge, but I never gained one single good thing from my lodge connection, and I was so glad when the brother here said the only benevolence, the only charity existed in the church of the Risen Lord and Savior, Jesus Christ. I mean the body of Christ. Take the whole body, the church, the bride of Christ that will be caught up with Him, it is going to meet Him in the air.

Take the K. P. lodge. That is based on Damon and Pythias, but it is a false basis, it is something else. They give you something pretty near as good; but bless God, I stand here free of all lodges, and if I live one hundred years, or as long as I stand on these two feet, I will claim nothing but the Church of the Lord Jesus Christ as the order I belong to.

After the question box the meeting was adjourned until 8 p. m.

THURSDAY EVENING.

The meeting opened at 8 p. m. with Rev. J. W. Fifield, D. D., presiding. After a song service, scripture reading and prayer, the speaker of the evening, Rev. Chas. A. Blanchard, addressed the audience on the subject, "The Worship of Secret Societies Offered to Satan."

Preliminary Remarks.

It is a great pleasure, brothers and sisters, to respond to this very kind introduction by the presentation of such thoughts as the Holy Spirit may breathe into our minds. There are two things which I trust will result from this discussion. In the first place I hope that all those persons present who are on conviction opposed to secret societies may be stirred to far greater activity in the place in life where they labor in making known their conviction in regard to this matter than they have heretofore been; that we may be more active if we are opposed to lodges. I do not know how many of you have your minds made up. I suppose that a majority of this congregation (over five hundred) are already on conviction opposed to secret societies. After you have turned this matter over and after you have come to the deliberate conclusion that secret associations are not helpful to the Christian character—that they are not helpful to the Christian church; that they are perhaps a menace to government so that you do not belong to them yourself; if you have belonged to them you have come out from them; you do not advise other persons to unite with them; so far as you have any influence personally in regard to this matter it goes against this organization, and yet I think that we all of us come short of the duty of the hour. These lodges are numbered by thousands. There are three hundred different secret societies in the United States. They claim six million of men to-day as mem-

bers; they claim half a million women as members, and the number of women who are moving into these societies is greatly in excess of the number who formerly became engaged with them. They claim to be initiating at this time over two hundred thousand persons each year, and it does not require argument to show that a movement of that kind is at least a most serious import to the homes of the State and to the country. If we are opposed to lodges we should let this disapproval become known. I am a little curious to know how many of you have made up your minds that secret societies are not helpful, that they may be injurious, that certainly you do not wish yourself to be connected with them. A very large number of persons here have come to that conclusion, and yet, brothers and sisters, as pastors and members of churches, as Christian workers in various parts of the vineyard of Christ, our Master and Lord, I am satisfied that we pray less and that we give less toward this agitation, this enlightenment of the people, than the importance of the subject requires. The chairman has already mentioned that our headquarters is 221 West Madison street. I think that with 150 ministers of the gospel in this city opposed to secret societies, with scores of churches believing that they are injurious, it seems to me that there ought to be a stream of men and women and a stream of money pouring into the headquarters which would make it far more effective to perform the work than it heretofore has been, and I fully expect that the result of this meeting will be that many who have been in their hearts opposed to secret societies, but have not been disposed to take hazards and risks I believe the Lord will stir us up to do better than we have done. I hope this will be the case with myself and each one who lifted the hand.

The second thing which I trust will result from this meeting is this: I have no doubt that there are numbers of persons who are connected with secret societies, or who, if they are not connected with them, have been favorably disposed toward them, here in this presence to-night, I should not be surprised if I were speaking to at least one hundred members of secret societies. Will you who are members of secret orders raise your hands, if you do not mind? Thank you. I supposed I was speaking to a good many—there are not one hundred. Now while there are different opinions here, while some persons disapprove of secret societies, while there are different opinions there is only one truth. While some persons think secret societies good and other persons think them evil, secret societies are not good and evil, but they are good or they are evil, and while we now have differing opinions, by and by we shall have but one opinion; by and by the fire is to try every man's work of what sort it is, and if our work is wood and hay and stubble that fact will appear and if the work is gold and precious stones that will also appear. There are some things about which differing opinions do not make any difference. There are others that make all the difference in the world. If one of you wants to wear a brown and another a light hat that will not make any difference, but if one of you believes that the secret system of association is good and another believes that it is evil, it makes a vast difference, so far as your life is concerned, which one of these influences you wield. If secret societies are evil and you think them good, you are laboring under a mistake which may wreck your life. If secret societies are good when some of us think them evil, and fail to unite ourselves with them, we shall be neglecting one of the forces which might lift us upward to God. I am sure that none of you who have lifted the hand here to-night desire to believe a lie. I am sure that none of you want to favor an association which is at war with the interest of the Christian religion; those of you who are opposed to secret societies, are in favor of the truth; those of you who lifted the hands showing that you are members of secret societies, are, I trust, in favor of the truth; then, surely, it may be helpful for us to come together and inquire what is true; and I expect as a result of this meeting some of these friends who have lifted the hand here indicating that they are members of secret societies will come out, will get their letters of dismissal from the lodges, to come back to the prayer

meeting which they have neglected, and to the church they have been neglecting, to put their time, prayers and their work into the salvation of the precious souls for which Jesus died.

The last time we held a meeting in this church there came in a man who was exceedingly angry at the discussion. He was a member of several secret associations. He was a nominal member of the church. He was dissatisfied with his Christian experience. He wished to rise and make reply, and but for the friend who was with him he would have done so, and when he went out the Holy Spirit said, You know that is true. You have been trying to get the friendship of the lodge and the world and keep the friendship of Jesus at the same time, and it has been a failure. He went to his home on Fullerton avenue, severed his connection with the lodges with which he was connected, and is at the present time superintendent of a large Sunday school in that portion of the city, as happy as a little child, and traces the blessing to the meeting here which he was led to go to, and to the fact that he was enabled to throw off the yoke of the lodge.

I expect such results from this meeting. One gentleman came to me last night and, taking off his secret society badge, the badge for which he had paid $15 of God's money, he said, "I never understood this matter as I do to-night. I shall never put this badge on again." Thank God for him and thank God for others who are going with him, and are marching out from the secret empire, into valiant service as soldiers in the army of Jesus Christ.

And now let me, before I shall begin the discussion of the evening, say again, I believe by the blessing of God that we who are the opposers of secret societies, that we may be stirred to more valiant exertions in regard to the truth, and that those who are at the present time in favor of secret societies should come into the same light that we have concerning them, and be our partners in the great work of bringing men out from the secret societies and bringing them into the glorious liberty of the children of God, and that this may be the result let every Christian pray now and as the moments shall pass, for Paul may plant and Apollos water, but God giveth the increase.

(Editor's Note: President Blanchard's address, "The Worship of Secret Societies Offered to Satan," will appear in the July Cynosure.)

Obituary.

JAMES SHANLEY HITCHCOCK.

From Grace to Glory.

James S. Hitchcock, whose portrait looks out upon us from this sketch, was given to the world from Rensselaer County, New York, February 12th, 1825, and was peacefully taken to his eternal reward from Monroe County, Michigan, April 12th, 1902. Statistics give a very inadequate idea of the quiet, unobtrusive record of the seventy-eight years of his pilgrimage.



J. S. HITCHCOCK.

The decedent was an own brother of John M. Hitchcock, of the Board of Directors of the National Christian Association, and was one of thirteen children, ten boys and three girls.

He was born and nurtured in a Christian home, where, inspired and instructed by the example and teachings of a heroic and devout mother, he early learned respectful obedience to parental authority, and the prior claims of the Law of the Lord which is perfect converting the soul." Faithfulness on the part of parental admonition and training was rewarded by the exemplary life of each member of this family, who honored their father and mother and blessed the communities in which they lived and elevated every soul with whom they came in contact.

The father, Elisha B. Hitchcock, Sr., was a pioneer of Monroe County, Mich., having settled on a farm near Temper-

ance in the spring of 1834. Since early boyhood, or more than sixty-five years, James had lived in this one community, and had won the confidence and esteem of the citizens of his county.

By correct deportment, sterling business integrity and the studious improvement of the limited opportunities supplied in that sparsely populated region, he laid the foundation of those sterling qualities of head and heart which brought to him many tokens of the high esteem in which he was held, as a civil official, and leader in the Church of Christ. For thirty-six consecutive years he held the office of Justice of the Peace, and so won the confidence of the community that his wise and conservative counsel was often sought and accepted rather than an appeal to judicial proceedings, in adjusting perplexing questions among his neighbors.

The parents of this patriarchal family were living in New York State at the time of the Morgan tragedy, and were familiar with the facts as shown during that trial. No doubt the father had, by personal conversation, transmitted to his sons his aversion to a system including so many species of iniquity, not excepting murder, while the daughters nursed from their mother's breast a spirit hostile to secrecy. The deceased was a man of pronounced convictions and always prepared to give a well-matured, intelligent reason for the hope within him. He had for many years been a faithful reader of the Cynosure and kept abreast of current reforms.

In the death of this man his country loses a most worthy citizen, his township a valuable official, his community a genial neighbor, his family an affectionate and devoted husband and father, and the National Christian Association an ardent friend.

My personal acquaintance was that of an occasional meeting, but his was one of those open, manly natures which takes you at once into the sanctuary of the soul, and commands that recognition and love always felt in the companionship of "God's noblest work, an honest man." The father I never met, and know his record from others only, but I account it among the good providences of my life to have known and enjoyed the benign fellowship of the mother of this group of stalwart children of the covenant, whose monument is builded not in "storied urn or animated bust," but in the immortal deeds which, in her own and the lives of her posterity, whether living or dead, she has bequeathed to the world and to the Church of the living God.

Would to God that there were more mothers who would emulate the example of this humble but devoted guardian and instructor of her own household, and more young men in this degenerate age who, like James S. Hitchcock, dare to "trust in God," face every foe however formidable, and win the blessedness in this and in that "more abundant life" to come, promised to those who are reviled and persecuted for righteousness' sake.

James P. Stoddard.

Boston, Mass., May 21, 1902.

News of Our Work.

UNIONVILLE, MO., CONFERENCE.

Opening Session of Conference.

Conference opened at 8 o'clock Monday eve, April 28th, in the midst of a driving rain. There were twenty-six men and two ladies present. The address of the evening was given by Secretary W. B. Stoddard. In this address he set forth the anti-Christian character of Freemasonry in particular and secret societies in general. A committee on resolutions was appointed to report Tuesday afternoon. Elder A. B. Lipp, B. A. Prichard and Rev. M. C. Paul were appointed.

Morning session of April 29th opened at 10 o'clock with devotional exercises, led by Elder A. B. Lipp, who read from the prophecies of Ezekiel. Prayer by Elders Lipp and Paul. B. A. Prichard was elected secretary, with Rev. W. B. Stoddard acting chairman. The age of secret societies was discussed by Chairman and Bro. Lipp. Then followed a discussion of numerous other questions concerning lodge relations. R. A. Cullor, Bro. W. R. Hull and E. Vestal were appointed committee on State organization.

There were forty present. All much interested in the Conference of the hour.

Afternoon session, April 29th, opened with devotional exercises led by Bro. Stoddard. Letters were read from J. S. Hickman, of Patsy, Crawford County, Mo., and A. H. Chalmers, of St. Louis, Mo. It was ordered that a letter of sympathy and congratulation be sent to Bro. Chalmers, thanking him for his interesting letter and kind help. Committee on nomination of State officers recommended A. B. Lipp, of Sidney, Mo., President; Rev. M. C. Paul, of Pollock, Sullivan County, Mo., Vice President; B. A. Prichard, of Coffeyburg, Mo., Secretary; R. A. Cullor, of Unionville, Mo., Treasurer. Report of the committee was adopted and the above named were severally elected as advised. Report of committee on resolutions was adopted after discussion of each item. Collection was taken. Adjourned with doxology and benediction.

The concluding session was on Tuesday evening. The audience was much larger than at any previous session. The attendance and the interest increased at each session. President A. B. Lipp presided. Scripture was read by the Secretary. Prayer was offered by Bro. Vestal. The address of the evening was given by the Eastern Secretary, W. B. Stoddard. He had the undivided attention of his audience.

B. A. Prichard, Secretary.

Resolutions.

Whereas, We are living in a time of spiritual apathy when many professing Christianity seem to have little idea of what constitutes a true Christian; and,

Whereas, We find in considering this lack that there are many lodge members claiming to be Christians, and that vital piety wanes as this number increases; therefore,

Resolved, 1st. We believe there must be a separation of Christians in close fellowship with the ungodly in all unhallowed organizations.

Resolved, 2d. We believe the lodges which have grown up without divine sanction are in a large degree responsible for the civil and religious difficulties that confront us. Their manner of operation, together with their character, make them the natural home for the enemies of Christ and good government.

Resolved, 3d. The religious rites instituted by lodges are not only annoying to the Gospel minister, but antagonistic to the church and those rites given by the Great Head of the church.

Resolved, 4th. Men and women are untrue to marriage vows, and to the family as God instituted it when swearing to conceal from each other.

Resolved, 5th. In their natural use lodges are frequently proven to be the headquarters of conspirators and the promoters of injustice.

Resolved, 6th. We look upon lodge titles, regalia and ceremonies generally as unbecoming the dignity of manhood, and especially attractive to the light-minded.

Resolved, 7th. As the cheese attracts the rat until the trap holds him, so the so-called good things used merely as wrappers in the lodges, often take the attention until the individual is ensnared in the evil.

Resolved, 8th. We believe that there should be a distinction where there is a difference, but that the entire lodge system should be opposed by every lover of truth.

Resolved, 9th. We rejoice in learning of many who are leaving lodges and in all the evidences that the anti-secrecy cause is gaining ground.

Resolved, 10th. We recommend the National Christian Association, its organ, the Christian Cynosure, its books and tracts, as calculated to do great good in disseminating the truth.

Committee.

AN ODDFELLOW'S WIDOW.

"The tender mercies of the wicked are cruel."

A little girl who had recently come into the possession of a stepmother was asked if she loved her new mamma. "Why," she exclaimed, "I have to love her." This is evidently not true of the lodge members. We are constantly coming across cases where there is not only a lack of affection among them, but also a lack of common honesty. A case in point has just come to my notice in Unionville, Mo.

While holding the Anti-Secrecy Conference in this city we stopped at a boarding house kept by a widow whose husband was an officeholder and prominent among the Masons and Oddfellows of this county seat city. This lady on learning our mission relates her experience with the Independent Order of Oddfellows.

Her husband, she said, united with that order on reaching his 18th year and remained with them until he died at the age of 41. He was no ordinary member, but a very zealous advocate of the lodge. He was a Past Noble Grand when he died. Through his efforts the lodge had been kept alive at times when weak and funds low. He had contributed liberally to keep the Grand Lodge dues paid, even using money in this that was needed at home, but he died as all Oddfellows do. His wife had been assured when he paid his money into the lodge that she and the children were thus provided for in the event of his death. He had told her that the children would receive a certain amount from time to time until 14 years of age. That this was the requirement of the lodge. The widow very naturally looked for this after the big funeral show was over, but alas, as many others, she was destined to disappointment. She was told that money was short now, but the children would get it next December. Next December came, and the report was that the money was still short, the children would get it later. One of the children is now over 14 years of age and yet not a penny does this so-called benevolent society give either the mother or children. When pressed they returned the last payment of dues made by the sick man in his desperate effort to provide in this way for his loved ones, with the statement that they were not able to pay more. Shame on a thing that will turn off a man that has served it faithfully twenty-three of the best years of his life, and trusted it to care for his loved ones, in a manner like this!

I am informed there are business men in Unionville who are worth their thousands who belong to this thing. If you have little money, gentlemen, if the most has been given for pleasure, and Grand Lodge dues, give what little remains to this widow who is struggling to make an honest living for herself and the children, shut up your shop, and write over the door of your hall: Died, while trying to pay our honest debts. If you thus turn off those whom you owe, what evidence have you that the next lot will not turn off your loved ones when you are no longer able to continue the dues?

If the facts in this case are as given to me (and I have no reason to doubt) this concern ought to be sued and closed out by the Sheriff. Perhaps the skeleton would bring something as a relic.

W. B. Stoddard.

Patsy, Mo., April 26, 1902.

"Anti-lodge work is needed in Crawford. Indeed, it is only a few days ago that a preacher with two handles to his name, one fore and the other aft—was advertised in the local papers as "Rev. ———, D. D."—was here attending a lodge instruction school and to advertise the lodge he preached and the church was filled to the doors." * * *

I took the first number of the Cynosure and so far as I know, not a single number has missed me from the first. Let us work to get it back to a weekly. We want it full of illustrations and keep the lodge monkeys from going to sleep.

"My former town, Hoopeston, Ill., is a lodge-cursed town. At the recent M. E. General Conference held in Chicago, a lodge Rev. and D. D. came to Hoopeston to get a lodge M. E. preacher to go to the General Conference to 'leg' for him, in order to get him elected as Bishop in said church. He was elected. I may be mistaken about some of this, but I think not. The M. E. Church, North and South, is largely run by the lodge. I left the M. E. folks up North on account of the lodge, and let me say to the people in your convention that they should do likewise, get out of all 'cut-throat' churches like rats leaving a sinking ship."—J. S. Hickman.

Coffeyburg, Mo., April 27, 1902.

"It is a big job to build up the altars of the One and True God when the false gods have so many and varied places of devotion."—B. A. Prichard.

Virginia, Mo., April 28, 1902.

"I am now nearing my 66th year. I was in the Civil War of '60 and through the Southern States I saw enough of Masonry then."—G. W. Park.

St. Louis, April 25, 1902.

Dear Sir—I am in receipt of your esteemed favor of the 22d inst., also dodger announcing the Conference of Christians to discuss Secret Societies. I should like very much indeed to meet with the brethren who are interested in this cause that lies so near my heart, but I hardly think I can go away from business. If it is possible, I will do so.

Ever since I left the Oddfellows 40 years ago I am fully convinced that the greatest hindrance of the church to-day is Secret Societies, especially the father of them, the Masonic Order. I really sympathize with Christians who are members of secret orders. Satan seems to blind their eyes, and cause them to be satisfied with doing good through these orders. During my official capacity of 30 years in the Methodist Church, I have always noted where members who thought that they were good Masons and Oddfellows were seldom found in the public congregation, and never attended prayer meeting. This, I am confident, accounts for the small attendance at prayer meeting, especially in our city churches. The portion of men who attend prayer meeting will average only about 3 to 10 persons present. However, I am confident that the Secret Societies are on the wane.—W. H. Chambers.

MISSOURI, IOWA, ILLINOIS VISITED.

BY SECRETARY W. B. STODDARD.

Holland, Mich., May 16, 1902.

Dear Cynosure—The past, like many other months, has passed all too quickly. We have sought to grasp the opportunities and are permitted to again report progress.

Our first stop on leaving Macon, Mo., was at the town of Pollock. There are three churches in this place—Christian, Mormon and one occupied by the M. E. and F. M. Brother Paull, pastor for the Free Methodists in that section, received us cordially. Both he and his excellent wife did what they could to help in meetings and further us on our journey. Three meetings were held, with the result that many were stirred, and some were led to seek the Lord for the pardon of their lodge and other sins.

At Unionville, Mo., we met our good friend, R. A. Cullor, and family. They seemed as glad to meet us as we were to meet them. The horses and carriage were kept busy for several days as we arranged the State Conference, and sought to find the friends who would help in holding the same. Meetings were held and the announcements sent to those known to be friendly. As the Conference report has been sent you, and will appear with this, we only wait to say that, all things considered, this gathering was all that could have been expected. Among the attendants were the Judge, the Prosecuting Attorney and many lawyers who were, or had been, members of the lodge. We felt that impressions were made for eternity.

Running on to Iowa, we found many open doors. Meetings were held at Burlington in the Free Methodist Church, near Linton in the old Sharon Covenanter Church, and in Morning Sun in the United and Reformed Presbyterian Churches. The largest attendance and the largest collection was at Sharon. We can always count on Bro. Robb and his congregation when it comes to reforms. Six Burlington pastors take The Cynosure and advocate its principles. The meeting there was helpful, though not largely attended.

Washington, Iowa, is just the city for a State Convention. With proper preliminary work a convention could be held there that would be felt throughout the state. Shall we not seek to have such a convention this fall? Who will help in the preparation? During our visit to this city we met many of the "old guard" who are not weary in well doing, and some younger who said, Hold the meeting, and we will help. Iowa is a grand reform state. Thousands await but the bugle call to unite for victory.

At Rock Island, Ill., we attended the Augustana College. We found there a splendidly situated college and seminary,

with an attendance of six hundred students, all supposed to be unfavorable to the lodges. President Andreen was cordial and invited your Secretary to address the students at such time as there can be a hearing arranged. Our literature was thankfully received.

We should not fail to mention our visit to the ministers' meeting held at Sperry, Iowa, in the M. E. Church. It was a gathering of many of the leading pastors of that section. A feature was the reading and discussion of papers on themes of interest. Through the courtesy of those present we were voted thirty minutes to read a paper which naturally led to a stirring discussion. A majority were found to be opposed to the lodges. One man talked as he probably would not had he thought longer, and his zeal for the Masonic Lodge been less. He sadly needed the information supplied by the N. C. A.

How shall we write of our visit to the town where we were born, and where so many happy days were spent! We preached from the pulpit, we stood again on the ground made sacred by a thousand blessed memories. Changes, yes, so it is with all of earth, the children's children now throng the enlarged school building, but the same old church bell calls to worship, and the same blessed gospel message is heard. We draw the curtain, we dare not attempt to convey our thoughts.

We have been cheered by the splendid Chicago meeting, and start with renewed zeal to the work that always brings victory. W. B. Stoddard.

NEW ENGLAND SECRETARY IN OBERLIN.

Oberlin, Ohio, May 16, 1902.

Dear Cynosure—The coming of Rev. Jas. P. Stoddard was quite a marked event in Oberlin life. The large majority of the older Christians believe secret societies to be evil, but that conviction has been largely obscured by the pressure of other questions and interests. The young people, including nearly all the students, have been and are very ignorant of the whole matter. I had no difficulty in securing the chapel in Council Hall, and a good congregation, including the Theologues, listened for nearly an hour to an able and eloquent presentation of the lodge system, and I am sure that a decided impression was made. Professor Currier, the oldest of the theological professors, in introducing the speaker, said that Oberlin has the reputation of opposing secret societies, and that we could all afford to give the subject a hearing.

This is the first anti-secrecy lecture we have had in a number of years, but I hope it will not be the last. Yours,

H. H. Hinman.

MICHIGAN CONVENTION.

A conference which was called by the National Christian Association, with headquarters at Chicago, was held yesterday at the First Christian Reformed Church, Terrace street. Among the clergymen who were in attendance were the following: Rev. W. B. Stoddard, Washington, D. C., Eastern Secretary of N. C. A.; Rev. Lauritz B. Paulson, pastor of the Bethesda Norwegian Danish Evangelical Lutheran Free Church, Pullman, Chicago, Ill.; Rev. E. D. Root, pastor of the United Brethren Church, Perrinton, Mich.; Rev. Paul J. Gramness, Racine, Wis.; Rev. Ole Thompson, pastor of the Norwegian Evangelical Free Church; Rev. C. A. Carlsted, pastor of the Swedish Lutheran Church; Rev. J. I. Fles, pastor of the First Christian Reformed church, city.

The morning session was held at 10 o'clock and was presided over by Reverend Stoddard, who also led the devotional exercises. The preliminaries to organization were taken up and Rev. E. D. Root was elected secretary for the conference. Following organization there was a question box relating to the secret lodge system, after which a general discussion ensued, the clergymen present taking part.

Rev. W. B. Stoddard, Eastern Secretary of the N. C. A., read a paper on "Wherein lies the power of the secret lodge and how may it be overcome?"

An address on "The Influence of the Lodge Upon the Home" was delivered by

Rev. Samuel Swartz, who proved to be a very forcible and entertaining speaker.

We are obliged to omit until July the Secretary's report and resolutions.

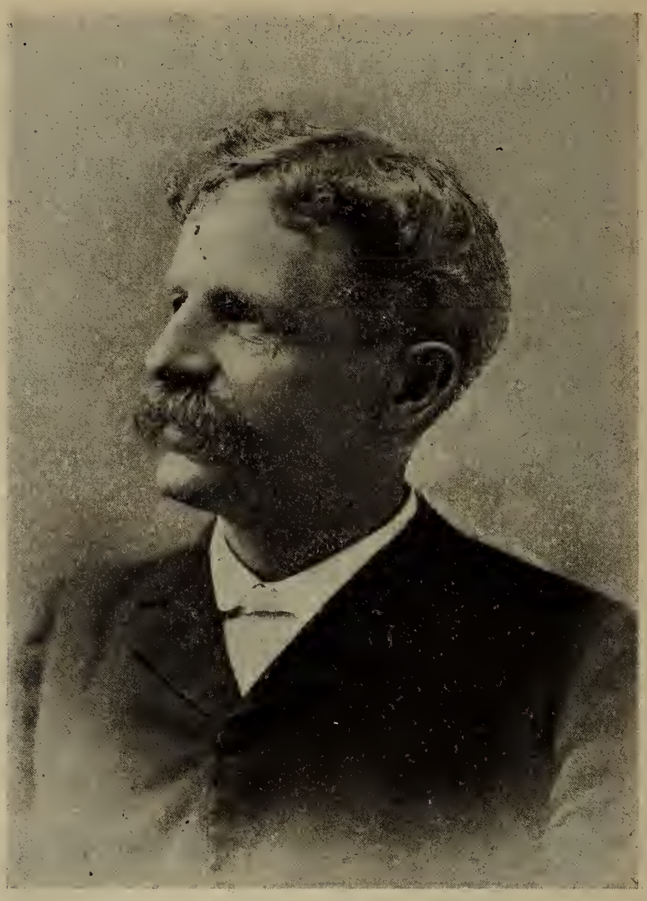
KNIGHTS OF THE GLOBE.

"A social, military, charitable, and patriotic secret organization. The Knights of the Globe was organized in Chicago in 1889 by Freemasons prominent in the Scottish Rite, by Oddfellows of the highest rank, and by members of the Ancient Order of United Workmen, Royal Arcanum, American Legion of Honor, Woodmen of the World, the Grand Army of the Republic, and other secret societies. The influence of the Workmen is seen in the uniform assessment rate, that of the Freemasons and Oddfellows in the degree work and emblems, and the Grand Army in its obligation that "no other flag than the glorious Stars and Stripes shall ever float over our country." Four degrees or ranks are conferred, that of Volunteer, Militant, Knight, and Valiant Knight. Of the latter L. L. Munn, 33d degree, of Freeport, Ill., writes that while he is familiar with many orders and has witnessed ceremonies of the highest grade of excellence, the beauty, instruction, and impressiveness of the Valiant Knight's rank take a very high rank among them. One of the chief objects of the Fraternity is to inculcate lofty ideas of American citizenship. While the order is well distributed throughout the West, it is strong in Illinois, where a large proportion of its 7,000 members reside. Women may join the "Daughters of the Globe" and then become members, with the Knights of the Globe, of the "Globe Mutual Benefit Association." It issues death benefit certificates for ten different amounts, ranging from $500 to $5,000, to those between 18 and 56 years of age who are otherwise eligible.'

—Cyclopaedia of Fraternities, 1895.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

There are in business three things neccessary: Knowledge, temper, and time.



REV. B. CARRADINE, D. D.

THE STRANGE CASE OF DR. BROAD.

REV. B. CARRADINE, ST. LOUIS, MO.

He was a preacher; had been D. D.'d and LL. D.'d, and was about forty years of age when we first saw him. He wore the regulation clergyman coat with its single row of buttons and long skirt, carried an ebony cane in his right hand or hooked with its curved handle to his arm, while the left hand, clothed with one glove, held its mate folded up nicely in its palm.

Black-haired, black-eyed, with black Burnside whiskers, and fine erect figure, he was a man who impressed men by his very presence. When in addition we mention that he had a very superior intellect, and whatever he said on platform or in pulpit, was thoughtful and well worth remembering, it can easily be seen how and why he took a prominent position very speedily in the assemblies and conventions of his church. The chairmanship of committees seemed to be given to him as a matter of course, and when he arose to speak in the annual gathering of the preachers to attend to church

business, it was noticed that not only the delegates listened but the president or chairman of the entire body always fixed his eyes upon the speaker and heard him silently and thoughtfully to the last word. * * *

As we are writing of a very strange case, one of life's mysteries in fact, it is well for the reader to note carefully each expression we use.

As a preacher he was always edifying; as a pastor his congregation as a rule were devoted to him. We came near saying worshipped him. His leading members were simply wrapped up in him. He baptized all their babies and married all their sons and daughters. He was continually "dined" by his friends, graced all their state occasions, and never seemed blander and more delightful than at such times. * * *

He was repeatedly seen in attendance upon the county and State fairs. He seemed deeply interested in the products of the farm and factory, and all the works of human ingenuity and invention. Once he was seen watching a horse race near the grand stand.

He Had the Mark. Rev. 13: 16.

Doctor Broad was a great lodge or fraternity man. He had gone as far in Masonry as possible and stood very high in the estimation of that body of men. He seemed to take a genuine pleasure in these associations and when he was in his regalia, and figured prominently in one of the uniformed and brass-banded processions, while he always conducted himself with great dignity, yet it was evident that he was delighted with the whole thing. He seemed to be in his element. The portrait of himself which he most prized, and which was hung up over the mantel in the parlor of the parsonage, represented him all covered and glittering with the showy regalia of some high office in the Masonic fraternity.

Not Deeply Spiritual.

He never opposed any of the fairs and festivals which his leading lady members saw fit to have in his church. He attended them all, and beamed pleasantly and graciously on everybody present.

It was commented on freely that Doctor Broad never had what is called a real revival in his different charges; and yet he always brought up every collection in full, and had such additions each year that the church kept up its financial and numerical strength. Moreover, the leading society people of the town always came to hear him, while prominent professional men, lawyers and doctors, and the gifted and brainy tribe of the community thickly sprinkled his congregation. For another preacher to arise in Doctor Broad's place on some Sabbaths was the signal for a number in the audience to withdraw.

And so the Doctor went on his way until he was a gray-haired man of sixty. The Burnsides were white, but the expressive black eyes glowed the same and the fiery end of the cigar continued to gleam from the mouth.

If possible, Doctor Broad was blander than ever, more popular with the people, and had greater influence in the Bishop's Cabinet, and on the floor of the Conference.

He was received without a question by his different flocks as a whole, who were always glad to have him returned; but he was also a puzzle and a problem to certain individuals, and did not take with the deeply spiritual of the membership.

This last fact never seemed to affect him, however, and never caused him to cut them or be unkind in any way. Indeed, he was peculiarly courteous and gracious to these non-admirers. * * *

His Dying Bed.

A few months after this the Doctor was stretched upon his dying bed. Always kind and courteous in life, he was considerate and thoughtful of others in the sick room. He said nothing about his spiritual condition, but said "Amen" very heartily to the prayers offered at his bedside by different ministers for his recovery, and for the blessing of God upon him and his family.

On the twentieth day of his sickness he died. He had full possession of his faculties to the last, and spoke quietly and cheerfully to those sitting or standing near him up to a few minutes before he passed away, when suddenly something like a shock seemed to take place, and his great black eyes became fixed on something before and somewhat above him, as though in wonder, and even horror.

Mixed with the astonishment and fear was an expression seen upon faces when an unexpected turn of events, or an undreamed of catastrophe had broken upon them. No one versed in spiritual things could look upon the convulsive face and startled, dilated eyes of Doctor Broad without seeing that a strange new light had broken upon the man; that discoveries were taking place or disclosures being made; that in a word he was going through some tremendous and fearful experience, and yet had passed the line where the tongue is allowed to declare the mysteries of the other world. And so, without another word, but with that amazed, shocked look in his eyes, to which the dropping chin added in startled appearance, the soul of Doctor Broad left his body and went, as shall be the case with us all, to the place prepared by the life and character.

The Funeral.

The church had very little to do with the funeral of the Doctor; for the various fraternities to which he belonged pushed in and took entire charge of the final melancholy arrangements. There were two brass bands in the long procession, while white aprons, flashing regalias, beribboned wands, and waving banners abounded. Fulsome speeches and addresses were made over the flower-covered coffin in the large city hall; the bands wailed their dirges along the streets; and after considerable ceremony at the grave, the earth was thrown in, the head-board set up, the floral wreaths and crosses laid on the mound, and the great crowd dispersed and left Doctor Broad six feet under the sod to await the sound of the trumpet ushering in the morning of the Resurrection and the Great Day of the Final Judgment.

Comments of Five Neighbors.

A group of five men lingered a few moments at the gate of the cemetery before taking their departure for home, office, store and farm.

One said, "If they know in the other world what is going on in this, then Dr. Broad is a happy man; for if he knows that his funeral procession was a half mile long, had two brass bands, and four fraternities in line, then he is glad, I don't care where he is."

The second man said: "I never heard Dr. Broad say an unkind thing about anybody in all the many years I have known him."

The third individual added: "While Dr. Broad smoked cigars and drank an occasional glass of wine, I would far rather have his kind spirit and risk his chance in the other world, than to be like some people who criticized and abused him all his life. I think it is less harm to smoke a cigar up than to burn up the reputation and usefulness and happiness of a man or woman by a caustic, bitter tongue, which is itself set on fire of hell."

The fourth person remarked solemnly: "I believe that in the moment of death Dr. Broad saw he had made a horrible and irreparable mistake; that he had missed the real Christ life; in a word, that he had lost his soul."

The fifth man said: "If the false prophets and shepherds whom the Bible speaks of are lost, then Dr. Broad is lost. If the people who cry for mercy at the Judgment Day, saying, 'Lord, Lord, did we not preach in thy name in the streets, and in thy name do many wonderful works,' and yet will hear Christ declaring, 'I know you not,' and shall straightway fall into an endless Perdition; even so I believe that Dr. Broad on that day will stagger backward from the face and words of the Son of God and fall headlong into a bottomless hell."

The men parted; the gate was closed; the sound of the last wheel died away in the distance; and the cemetery with its fragrant breath of Cape jessamine and magnolia blossoms, with its sighing willows and vacant seats and walks, was left silent and solitary once more, with the latest addition to its white-faced sleepers in the pulseless, rigid form of Dr. Broad. —The Christian Witness.

"Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also."—Matt. 23:26.

One eye on the death and one full fixed on heaven
Becomes a mortal and immortal man.

A.O.U.W.

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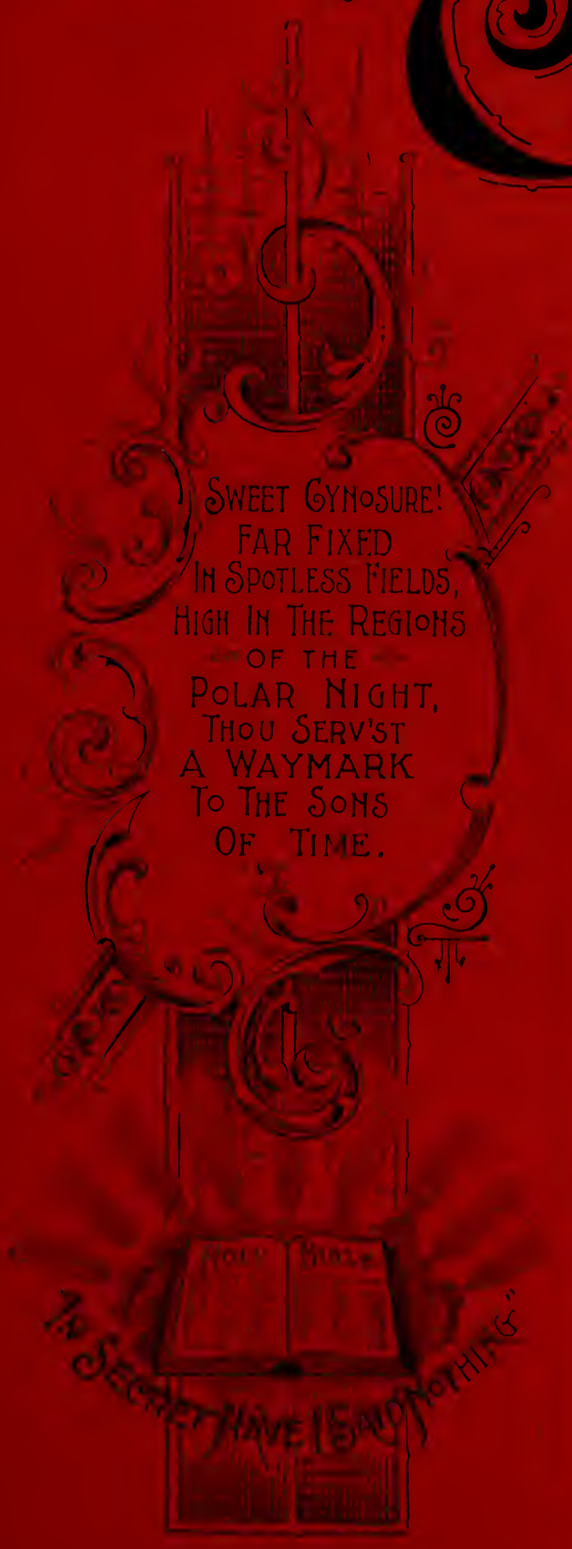
Are Secret Societies a Blessing?

Secrets of Odd Fellowship.

Free Masonry Examined.

Christian Cynosure.

CHICAGO, JULY, 1902.





BUNKER HILL MONUMENT

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I had nervous indigestion and a general derangement of the entire system. It had been a continual torture for 12 years. My blood became very poor and at times my toe and finger nails would be diseased. After eating I would sit in a chair and put my feet on something to keep them from swelling, and at times would take off my shoes for the misery I had. Whenever I experience anything to remind me of past aches I cannot be too elated to tell what Ripans Tabules have done for me. I still take one now and then, because I know how bad I have been. They were just what I needed.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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INDEPENDENCE DAY.

The Fourth of July is near and will be a good day to remember that—

Samuel Adams said: "I am decidedly opposed to all secret societies whatever." And

John Hancock said: "I am opposed to all secret associations." And that

John Adams chose not to join the Masonic order.

Grace and glory differ as the bud and blossom. What is grace but glory begun? And what is glory but grace perfected?—John Mason.

ONE MASON TO ANOTHER.

Nathaniel Colver, pastor Tremont Temple, wrote to a brother Mason:

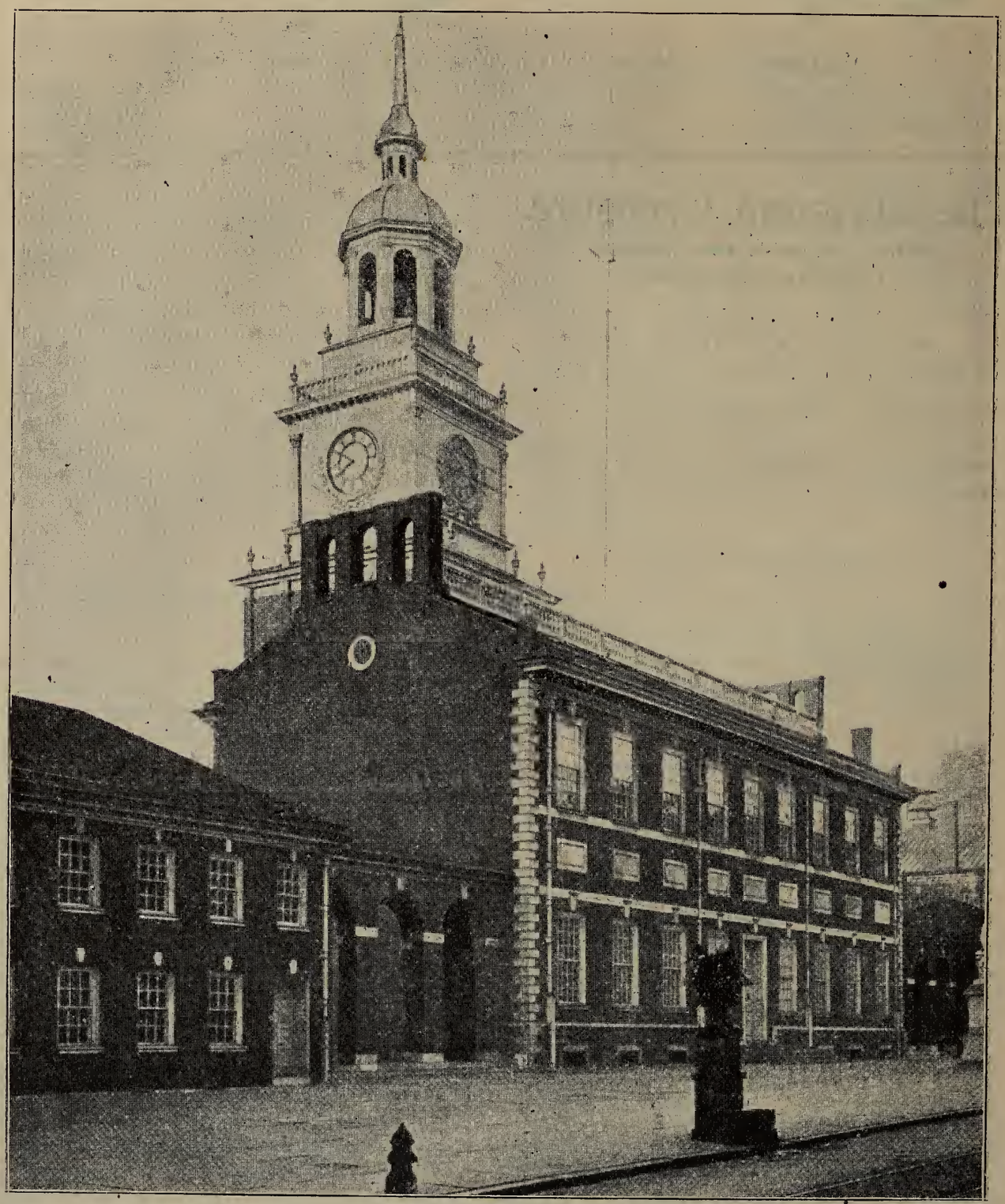
"I am free to say that it is my deliberate opinion that the vicious character of Masonry and its guilt-concealing and barbarous oaths is such as not only to release all from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece—a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and utterly paralyzes the arm of justice."

Dr. Colver showed the courage of his convictions by ceasing to affiliate. For a long time he was in distress, believing himself bound by his oath to share the false Masonic position about the time of the Morgan iniquity. It was at family devotions that he found freedom. Reading of the Jews that bound themselves with an oath that they would not eat until they had killed Paul he saw it their duty to repent instead of keep the oath. The joy of deliverance was great when he felt himself free from Masonic bondage. It is a grave question whether an oath to defy the law of the Lord can be kept unto the Lord.

THE LAST END COUNTS.

Some one has written that it isn't the first end that counts. It's the last end. The start is nothing. Every contestant starts in a race, but how many finish? Almost any horse can begin in a race. With a few trials, even an old plug may get away from the wire all right, but it's the coming under the wire for the last time that counts; it's being in the race to the finish that is alone valuable. A great many things in this world are made to begin well enough, but they fall short. It is true, also, of those who enter a lodge of some secret order of their choice. They enter the "contest" all right, start off with some enthusiasm, run well for a season, then drop gradually behind until they are "ruled out"—for n. p. d. It is those who continue actively in the race that count—those who have "staying qualities." Many of those who drop out on the course do not do so on account of lack of energy alone, but from lack of interest. There is no jockeying in it, as in many races, but that "tired feeling" which comes as the result of lack of interest. Should the interest be kept up there will be no lagging. But how can this be done? There are many ways which will present themselves to the thoughtful officer. Study this matter in its various phases, brother officer, and apply such remedies as suggest themselves, and if one fails try another until success is gained. —Odd Fellows' Companion.

Why not try more dances?



Independence Hall--Philadelphia

"We hold these truths to be self-evident:
That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness."

THE WORSHIP OF SECRET SOCIETIES OFFERED TO SATAN.

By President Charles A. Blanchard, D. D.

(The following address was delivered by President Blanchard before the Annual Convention of the National Christian Association, May 15, 1902, in the Chicago Avenue Church:)

I wish to enter upon this discussion from this angle, this point, if you please. I am to discuss to-night before you secret societies, but I am to discuss the whole question of secret societies, under a specific form, that is, I am to discuss secret societies from the side of Masonry.

The Mother of Modern Secret Societies Not Jesuitism but Masonry.

I shall not burden myself with any other of the 299 secret organizations which are formed and operating in the United States. If you wish to know why I speak of Masonry rather than of a number of different lodges, I answer, in the first place, it is impossible to make a satisfactory examination of a large number of different organizations in a short period of time, and in the second place Free Masonry is the mother of and the model after which all modern secret societies are formed, save and except the Jesuits alone. The society of Jesus was formed in 1540 by a cavalier of Spain, but these 299 secret societies are not modeled after Jesuitism, but after Masonry. Jesuitism professes a Christian foundation, it claims to be an army organized for the extension of the Holy Church, and flies at masthead the banner of the Word of God. Without saying anything on the subject of Catholicism to-night, or the order of the Jesuits, I content myself with simply affirming that the secret society system of to-day is not modeled after, or copied from, the order of the Jesuits, but is copied from, modeled after, the order called Free Masonry; so when we study Free Masonry, we in fact study the essentials of all secret societies of our day, except the one which I have named.

The Governing Force Is Masonry.

There is one reason more which may be mentioned in passing. It is comparatively unimportant, but I simply call your attention to it, and that is the fact that when you come to the secret lodge movement of our day, the Masonic order is really the clearing house or center in which all secret societies unite. I mean the Masons founded the Odd Fellows. The chief man in the thousand and one secret societies are the principal men in Masonry. The governing forces are Masonic, so that from a number of points of view it becomes clear that when we know what Free Masonry is doing, we shall know what the secret society system of our day is about.

How We May Learn.

There are various ways of becoming acquainted with Free Masonry. The person who watches Masonic processions on the street knows something about it; a person who attends Masonic funerals or the dedication of halls, or listens to addresses made in the interest of the order learns more of it. I shall not occupy your time with testimony from these quarters. I do not ask whether you have attended public occasions of the Masonic orders or not; I do not ask whether you have read anything from anti-Masonic authors or not; the ritual, of course, is public to the world; anyone who wishes can go to 221 West Madison street and secure the ritual if he has fifty cents that he wants to give up for that purpose. I am not quoting to-night from any revelation of Free Masonry. I am not going to speak in detail of the initiatory service; it is a very objectionable service to me, but I shall not speak of it at all. If you had time and I had time I could very easily tell you some reasons why I think the initiatory services are a disgrace which ought not to be named in an assembly of this nature. I shall not speak of the penalties of the oaths to-night. I shall not repeat any of them in your hear-

ing. These obligations are, as it seems to me, at war with the family, the church and the state; but whether I am right or wrong in my judgment of these oaths I shall not repeat them in your hearing. The argument to-night has nothing whatever to do with the ceremonies which are practiced or the oaths which are administered in the Masonic lodge.

The Greatest Masons Are Our Teachers.

I have here a number of books and they are all books written by Masons, published by Free Masons, and sold by Free Masons.

This little book which I hold in my hand is entitled "Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees from Entered Apprentice to Master Mason," by A. G. Mackey, Past General High Priest of the General Grand Chapter of the United States.

This book is called "A Digest of Masonic Law," compiled and arranged by George W. Chase, editor of Masonic Journal, etc., published by Pollard & Leighton.

This book is entitled "The Free Mason's Monitor, or Illustrations of Masonry," by Thos. Smith Webb, with a synopsis of Masonic Law by Robt. Morris, Past Grand Master, etc., etc.

This book is "The Ahiman Rezon," or "Free Mason's Guide," by Daniel Sickles, of the 33d degree, published by the New York Masonic Publishing Company, 626 Broadway, New York.

This book which I hold in my hand is written by the same author, who published the small book, and is called "A Lexicon of Free Masonry," by Albert G. Mackey, Past General High Priest, Knight of the Eagle and Pelican, Prince of Mercy, etc., etc.

These books, as you observe, are all of them Masonic books. I might have brought along revelations of Masonry and discussed Masonry from the inside. I did not choose to do so, but occupy your attention with these books; with a single exception. The only book, aside from these, from which I shall quote at all is the Word of God, which I hold in my hand. The Bible and these books, written and published by Free Masons, are the authorities to which I shall appeal to-night.

I wish to raise with you and to answer from these books three questions. In the first place, What is Masonry? Is it a religion, as some people affirm?

In the second place, if it be a religion, what kind of a religion is it? Is it the Christian religion?

In the third place, if this system of Masonry be a religion and be not the Christian religion, what is it?

What Is Masonry?

Now in regard to this great question, whether or not Free Masonry is a religion. I shall be compelled perhaps to be a little tiresome, but the only way to ascertain the facts is to appeal to the authorities. I meet gentlemen on the street connected with Masonry, and I say to them, Is Masonry a religion? One of them promptly answers, "Yes, it is plenty good enough for me. If I could live up to Masonry I have no fear but I should go to heaven when I die." Another man says: "No, it is not a religion at all. That man is mistaken. He does not know what it is. He says it is a religion, but it is not a religion at all. It is an insurance company. It is intended to help a man to put a little money where he can find it if he wants it. It is not a religion any more than a spade is a threshing machine. This man means all right, but he doesn't know." Another man says: "Free Masonry is not a religion, and it is not an insurance company, because when a man joins the Masons he is not promised any money at all. He swears to help all Master Masons who need help around the world, and they swear to help him, but they do not promise him money at all. Masonry is a social organization. It is a place where kindred spirits meet to have a good time, and the aid is an incident."

You may speak to a dozen men and get a different shade of answer from each of the twelve.

I appeal to these books, and I raise with you this question to-night: Is Free Masonry a religion, and we will let the decision of this question be by these books. We will stand or fall on that question with these Masonic writers.

Now I am going to open Mackey's "Lexicon of Free Masonry" on the 402d page. I read to you under the title, "Religion," and because this subject is very important, let me ask you each one to

listen closely as I read, and I will seek to read plainly.

"Free Masonry," says A. G. Mackey, "does not profess to interfere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith in which men of all nations and all sects agree,—the belief in a God and in his superintending providence. Beyond this, it does not venture, but leaves the minds of its disciples, on other and sectarian points, perfectly untrammeled. This is the only religious qualification required of a candidate, but this is most strictly demanded. The religion, then, of Masonry, is pure Theism, on which its different members engraft their own peculiar opinions, but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry."

Now this gentleman clearly says that the religion of Masonry is "pure theism." If that is true, then Masonry is a religion, or has a religion, and this religion is pure theism; that is the acknowledging of a personal God who has created and rules the universe, contains the religion of Masonry. This shows clearly, if this gentleman knew what he was talking about, that Free Masonry is a religious organization.

Now I wish to read from this little book which I hold in my hand, "The Ritualist," by the same author. I will read from the 22d page, and the subject under which I read is "The Shock of Entrance."

"The lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter. There he stands" (the candidate) "without our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth and asking a withdrawal of the veil which conceals Divine truth from his uninitiated sight."

This is what the candidate is doing when he comes into the Masonic lodge for the first time. He is in "blindness, darkness, helplessness and ignorance, and is wandering among the errors, is covered with the pollutions of the outer world, seeking the new life and asking for the withdrawal of the veil which holds Divine Truth from his eyes."

Now on the 38th page of this same little book we have some words respecting the initiation into the degree about which I have just been reading. I read about what the candidate was doing when he came up to the door for the first time: let me now read to you some of the things that are said to him after he gets inside the lodge, and remember this is not secret work, this is open work, furnished by the authority of the lodge.

The lodge says to this candidate in the entered apprentice degree this word:

"The working tools of an Entered Apprentice Mason are the Twenty-four-inch Gauge and the Common Gavel. The Twenty-four-inch Gauge is an instrument used by operative Masons to measure and lay out their work; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of dividing our time. It being divided into twenty-four equal parts, is emblematical of the twenty-four hours of the day, which we are taught to divide into three equal parts; whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep. The Common Gavel is an instrument made use of by operative Masons to break off the corners of rough stones, the better to fit them for the builder's use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our minds as living stones, for that spiritual building, that house 'not made with hands, eternal in the heavens.'"

In a note explaining the latter he goes on and says:

"The Speculative Mason is engaged in the construction of a spiritual temple in his heart, pure and spotless, fit for the dwelling-place of Him who is the author of purity; where God is to be worshiped in spirit and in truth, and whence every evil thought and unruly passion are to be banished, as the sinner and the gentile were excluded from the sanctuary of the Jewish Temple. In the symbolic language of Masonry, therefore, the twenty-four-inch gauge is a symbol of time well employed; the common gavel, of the purification of the heart."

I wish to read again to you from the 109th page. I am afraid this will be a little tiresome, but the only way to know what the authorities teach in regard to Free Masonry is to find out. There is no way of learning without taking time to ascertain, so, with your permission, I will read again a brief section of the 109th page of this same work:

"It was the single object of all the ancient rites and mysteries practiced in the very

bosom of pagan darkness, shining as a solitary beacon in all that surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its Ritual. The Master Mason represents man, when youth, manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity, and quickened into another and a better existence. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of pollution. The ceremonies and the lecture beautifully illustrate this all-engrossing subject; and the conclusion we arrive at is that youth, properly directed, leads us to honorable and virtuous maturity, and that the life of man, regulated by morality, faith, and justice, will be rewarded at its closing hour by the prospect of eternal bliss."

I think I will read one more brief extract from page 238. It is from the burial service which is pronounced by the authorities of the lodge over all members who die in good and regular standing in the order, having taken three degrees in Masonry. I read not the whole ceremony, but a single section:

"Unto the grave," the Master says, "we have resigned the body of our deceased brother, there to remain until the general resurrection, in favorable expectation that his immortal soul may then partake of the joys which have been prepared for the righteous from the beginning of the world. And may Almighty God, of His infinite goodness, at the grand tribunal of unbiased justice extend His mercy to him and all of us, and crown our hope with everlasting bliss in the realms of a boundless eternity."

In Sickles' "Ahiman Rezon" the extracts selected have to do with prayer only. The books have many prayers in them. I do not know how many. I read 65 at a single sitting, printed by members to use in the different Masonic bodies.

Here we have a prayer to be used at opening:

"Most holy and glorious Lord God, the great maker of the Universe, the giver of all good and graces, Thou hast promised that where two or three are gathered together in Thy name, Thou will be in the midst and bless them. In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Masonry may be substituted for discontent and passion, and that the lodge at this time may reflect the love and purity which are forever before Thy throne."

I will ask you whether or not it is not perfectly fair and true for me to use these books representing Masonry, the mother and model of all secret societies, save and except Jesuitism alone? They represent the candidate as coming to seek for a religious change. He seeks the new birth, and asks the removal of the veil that withholds divine light from his eyes. These books teach that the man that comes into this organization and accepts its teaching will live a worthy life; that he will purify his heart until it becomes a fit temple for the indwelling of the Holy Ghost, and when he has gotten through with this life and passes out from this world he passes into eternal bliss. Now is that not a fair statement?

If that is a fair statement, then we ought to have done with the idea that this secret society system, which counts its members by millions, which erects temples in every city like this, which erects halls and lodges in every smaller city, which is soliciting the membership of every young man who is sound in body and has money enough to pay to get in and to pay his dues after he gets in is a trifling matter. It is a great religious organization, and all the other organizations which have sprung from it, and are modeled after it, so far as they are copied from this mother organization, are of the same sort, professing to give men the new birth, to teach men how to live, professing to teach men the way of life. These are the men that rule Masonry and they ought to know it if anyone does.

Is the Masonic Religion Christian?

Is this religion which these books teach the Christian religion? Now you understand the difference between pagan religion and the Christian faith.

Christianity is a system founded on the Word of God, making Jesus Christ the sole hope of a sinful and lost race. No remission without the shedding of blood, and no blood that can really save except the blood of Jesus Christ. That is Christianity; but the religion of the world (the world is full of religions, China is full of religions, Africa is full of religions, Chicago is full of religions), apart from the Christian religion, and these religions, all of them, without exception, are teaching that men can come into right relations to God, can stay in right relations to God,

can die at last in hope of heaven without hope in the blood of Jesus Christ.

Religion is a system which proposes to bring men into right relations with God and hold them there. Christianity is a system which proposes to do this by the Holy Spirit manifesting Jesus Christ to one who shall repent and believe in Him, and these two are not alike, do not give the same way to get to God. One is trying to get to God without Christ; Christianity is the way to God by Christ. "I am the way, the truth and the life; no man cometh to the Father but by Me," says our Savior.

I wish to show you just in a moment that Free Masonry is not the Christian religion.

In Webb's Masonic Monitor I read from the article entitled "Religion." It is in the synopsis of Masonic law, prepared by Robert Morris, an elder of the Presbyterian church, who lived in Louisville, Ky., and was one of the principal Free Masons of the United States. On the 284th page, under the title "Religion," he says:

"The meeting of a Masonic Lodge is strictly a religious ceremony. So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sections and divisions, may and do harmoniously combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian, and the worshipers of Deity under every form."

Robert Morris, the author of a "Synopsis of Masonic Law," says that.

Now I have in my hand what is called "Chase's Digest of Masonic Law," and you understand this book is a series of decisions in regard to Masonic law made by the Grand Lodges of the whole country, and of the world, for that matter. There is no central body in the United States, nothing higher than the Grand Lodge of each State. Some decisions say virtually that Free Masonry ought to be Christian; that a man coming into Masonry ought to be a believer in the Bible and a believer in Jesus Christ, but the decisions I read are the other sort. I read them because they are the only ones which accord with the fundamental principles of Masonry, which harmonize with its universal character.

The Alabama Grand Lodge said in 1848:

"It is anti-Masonic to require any religious test, other than the candidate should believe in a God, the Creator and Governor of the universe."—Chase's Digest of Masonic Law, page 206.

He believes in God. Do you believe your sins are pardoned? None of your business. Do you believe your sins can be pardoned without the sacrifice of Jesus? None of your business. You have no right to ask me any such question.

Grand Master Sayre, of Alabama, 1855, says:

"Your committee believe this (Ohio Res.) all wrong. The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry; it would be something else."—Chase's Digest of Masonic Law, page 207.

So much for Chase's "Digest of Masonic Law." These decisions that I have read are in harmony with the history of Free Masonry. In France recently some persons objected to requiring the candidate to believe in God and asked the Grand Lodge to strike out that article of faith. They said, "No, we do not need to strike it out, because every man is permitted to translate the word 'God' for himself; if a man thinks force is god, he is perfectly welcome to come into our lodge."

You will notice in the prayers which I read that there is nothing whatever about the Savior. You will find three things wanting in every Masonic prayer. There is not any Masonic prayer published in that or any book, with a confession of sin; there is no prayer here which recognizes the fact clearly and distinctly that the people coming to offer that prayer are sinners who desire anything at the hand of God; they represent men as sinless and holy coming into the presence of God; there is no mention of Jesus Christ. In one or two of the degrees of Masonry there is an allusion to Jesus Christ, but it is associated with the most sacrilegious and blasphemous use of the sacred things possible, and the persons who take these degrees at times become the worst men in Masonry.

Mr. D. W. Potter said to me one time: "I used to be a Mason. I have been an evangelist for years. I do not get one

Mason in a thousand converts, and I never knew a Knight Templar to be converted.

Col. Geo. R. Clarke was a Knight Templar Free Mason at the time God opened his eyes and enabled him to see Jesus Christ. There is no reason why any person here to-night, be he Mason, Knight Templar, or other, if he feels himself burdened with sin, if he is wearied with the struggle against it, if he has found that struggle to be hard, there is no reason why he should not look up to Jesus Christ, and believe in God and leave this room to-night with his sins pardoned and the hope of glory in his heart; but these prayers do not confess sin, do not mention Jesus Christ; there is not one of them that has any allusion to the Holy Spirit, the only being in the Universe that convicts a sinner of sin, and the only being that ever manifests Jesus Christ to an anxious sinner who longs for salvation, the only being to teach man the truth he needs to know; He is not mentioned in the Masonic prayers from first to last.

Three things are not found in these prayers: No confession of sin, no mention of Jesus Christ, no allusion to the Holy Spirit. Do you want to tell me that a religion that makes prayers—remember, these are Masonic books, and these prayers printed by these men and sent out to the public do not mention sin in the way of confession, do not mention Jesus Christ as a Savior, do not mention the Holy Spirit as a teacher or sanctifier, do you want to say that that religious system that omits these three cardinal facts can be called the Christian religion in any sense? It is religious enough, but it is not Christian.

What Kind of a Religion Is It?

My third question is this: If it is a religion and not the Christian religion, what is it?

Now here I take the only non-Masonic book which I read from to-night, the Book of God, The Bible, and I read from I. Cor. 10: 19-20. Remember now I am reading the words of the Holy Spirit, and He is speaking in reference to the question which I raised. We have found by Masonic testimony that Free Masonry is a religion; by the same testimony we find that it is not Christian; my question then, is, what is it? If it is a religion and not Christian, what is it?

I. Cor. 10: 19-20: "What say I then? that the idol is anything, or that which is offered in sacrifice to idols is anything? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils."

Now when the Holy Spirit said that the Gentiles sacrificed to devils, what did He mean? What did the Gentiles sacrifice to? To the sun, the moon and the stars and the images they made. The Holy Spirit says these things are nothing; they are created things. They are made and they will perish, and the things offered in sacrifice to them are nothing. People will say, what is the harm, if the idol is nothing, and what is offered in sacrifice is nothing, what is the harm? Why not go right on, it will help you in business, you won't lose friends as you will if you come out? Why not go right on since the idol is nothing and the thing offered in sacrifice is nothing, what harm will it do? It is a religion, and a religion that has an object of worship that don't amount to anything; it won't hurt anything, will it? But the Holy Spirit says the things which the Gentiles sacrificed to these idols they sacrificed to devils and not God. I do not want you to have fellowship with devils; He says you cannot do it. If you try to have fellowship with God and fellowship with devils you cannot have fellowship with both. So here you are.

In 1,500 lodges prayers like this I have read to-night are offered week by week, often by men who make no profession to Christianity at all. No mention of confession of sin, no mention of Christ, no mention of the Holy Spirit, who makes sin known to sinful hearts. Thousands of men in this city hearing these prayers read, saying these are every bit as good as they have at the churches in Chicago, and these men believe if they live and die in good standing with the lodges with which they are connected they are going to heaven. They say to themselves: When we came and were initiated we were born again. The veil that held divine truth from our eyes was drawn away and now we can see divine truth, we can divide our time as we ought to do and give one-third to God and one-

third to business and one-third to sleep. Our hearts are not exactly right, but we learn to cleanse them ourselves, and now, when we come to die, we will lie down in the hope that we will wake in the regions of the Holy One. No repentance for sin; no confession of sin; no faith in Christ; no faith in God; no faith in the Holy Spirit; the very things which Christ makes essential to salvation. The Holy Spirit says that sort of thing is the worship of demons, and the Holy Spirit says you Christian people ought not to have fellowship with demons.

Marks of Demon Worship.

If I had begun right here I should have been glad, for I should like to go on with this subject from this point. Let me give you two or three marks of demon worship.

In the first place, demon worship will make a man a liar. I have had many a man tell me one reason he left the lodge was because he could not exactly speak the truth, to his wife, to his neighbor, to his friend. When you swear a man to conceal a thing that is public, how is he going to do it? You take a missionary who has been laboring among pagan people and he will tell you that they cannot tell the truth when they try.

There is a second thing that it is a mark of, and that is uncleanness. There is not a holy home anywhere except it be Christian, never has and never will be. The spiritual adultery leads to actual adultery and uncleanness in every way.

Third, cruelty is a mark of demon worship. I know a poor carpenter that refused to join a union in this city to be taken by his heels and held over a wall three stories from the ground, and the men that held him there kept swearing they would drop him unless he would give up his religion and his manhood and come and join their order. I knew another man to be knocked off a scaffolding on the second floor, his arm broken; he went to the hospital for six weeks, got out and found every valuable tool he had stolen from his box. Why? Simply because he would not do the bidding of his lodge. A man said to me this week: "I have kept out for 25 years now, and it looks to me as though I have to join these lodges or starve." The time has come when an honest man cannot go out in a city like Chicago a free American citizen and earn honest bread for the wife and baby at home, unless he will take the mark of the beast in the forehead or the hand. That is what the Holy Spirit said would come; that is the hour that is here.

Our Duty.

What is the duty of you men and women who are in these lodges? You ought to take these books that are written by your own men, and you ought to find out whether or not these extracts which have been read properly represent this institution, and if so, you ought to know that you will pay the penalty if you adhere to institutions of that kind. It is dangerous for a man to undertake to take the cup of the Lord and the cup of devils. It is a dangerous thing for a man to undertake to practice a religion which leaves out Christ and the Holy Spirit. It is a serious matter to reject Jesus Christ, the Holy Spirit and the Word of God. If a man hopes to be saved and does not repent and confess and put away his sin, he will be a lost soul in eternity. If you have a sin in your life that you will not repent of and confess and put away, it will sink you into hell; and whether you believe it or not, that is what it will do, and for a religious system to be planted in this city professing to teach a man how to cleanse his heart to get into heaven without Jesus Christ and the Holy Spirit or the Word of God, it is an insult to God Almighty.

Second. You people here to-night who are opposed to secret societies, that do not want to attend them and have been excusing yourselves from active participation, I want to say to you: Come up to the help of the Lord against the mighty. It is not our battle any more than yours, it is the great battle of the Christian. The curse that came on Meroz came because they did not come up to the help of the Lord against the mighty. We ought to engage in this movement. We are passing on day by day, our time flits and some day our voices are no more heard in the ears of men, and it is the business of every man and woman who has been bought with the precious blood of Jesus Christ to

stand forth against every enemy that confronts the church of Jesus Christ and that dishonors Jesus Christ and dishonors the Holy Spirit. It is the business of every man and woman to take his full share of all the hard knocks that will come and stand always for the whole truth.

Now, brothers and sisters, let me urge you. I shall not ever see you all again. Men to whom I spoke the last time I was in this room are not here to-night. God blessed the Word to many of them. Do not let one fail to get the blessing he ought to have and do not let a man or woman go out of this house to-night relying upon such a broken reed as any lodge whatever for the life that is or the life that is to come, and do not let any man or woman say that a religious system without the Savior in it is a good thing; without the Holy Spirit is a good thing. It is a bad thing. Men and women here to-night say: God helping me I will stand out in this great struggle between good and evil, between light and darkness, between Christ and Belial; I will confess Him before men that by and by He may confess me before my Father in heaven.

OATH AFTER OATH.

"The Christian's law-book commands 'Swear not at all.' An adhering Mason gives his support to an institution which has caused him, and requires every candidate to swear each oath after oath. Freemasonry teaches him to regard these oaths as the essence of Masonry."

No matter in what spirit of wicked seriousness or of levity or perjury any of the multitudes of corrupt men in the lodge take these oaths, they are aided and abetted by the lodge's good men. Every Mason who halts at the third degree swells yet that tide of influence which carries others to go all subsequent lengths.

No man liveth unto himself. Be not partaker of other men's sins.

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill and all things are not well, but all things shall be well, because this is God's world. —Robert Browning.

LODGE CHARITY VS. CHRISTIAN.

BY ESTHER L. GOULD.

"Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

A Minister who had joined the Woodmen, said that the Church had not lived up to the ideal of helping those in need and lodges had been organized to take up work which the church should have done.

Why not try to bring the church up to the standard instead of forsaking it and joining lodges?

The Bible says, "He that giveth, let him do it with simplicity." "Do good and lend hoping for nothing again." "Give to every man that asketh thee." "If thine enemy hunger, feed him; if he thirst, give him drink." "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." "Give alms of such things as ye have." "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "Every man, according as he purposeth in his heart, so let him give, not grudgingly or of necessity: for God loveth a cheerful giver." "Distributing to the necessity of saints." "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly. And when thou prayest thou shalt not be as the hypocrites are," etc.

Paul said: "I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus how he said, It is more blessed to give than to receive." "By love serve one another." "Bear ye one another's burdens, and so fulfil the law of Christ." "He who has heard Christ and been taught by Him, as the truth is in Jesus" is to "labor, working with his hands the thing which is good, that he may have to give to him that needeth." "Provide things honest in the sight of all men."

How contrary these and other passages are to the spirit of the lodge system is manifest. What saith the lodge in practice? "Let us prepare for a fair, a sociable, a Knights Templar ball, or some sort of entertainment in which we may make a 'fair show.' We will advertise that it is to be for the benefit of the poor or the Masonic Orphans' Home. Of course, there will be considerable expense—the renting of a hall, something for costumes, a noted musician or speaker, perhaps, to be paid, a percentage allowed to those who sell tickets and—what remains we will spend for something that we can conveniently carry to a few families and make them feel forever indebted to our society; then we will publish an account of our good works in the paper, taking care that there shall be a list of names of the leaders in the undertaking.

In a certain small city a lodge of women advertised two weeks in advance that at the home of one of the members a social would be held for the benefit of Miss ———, and the next week afterward an account of the affair was published, making three weeks in succession that the poor woman was set before the public as one for whom the lodge was doing a great work. How many of those lodge members would have liked to change places with the object of their benevolence?

Christ said, "Whatsoever ye would that men should do to you, do ye even so to them."

Contrast the above incident with another which took place in the same city.

A man of moderate means, well known for his willingness to help any one in need, was approached by an old man who by means of an interpreter made known to him that if a loan of a small sum of money could be obtained, he could start in a business that would enable him to support himself and aged wife. The loan was given with no security except the man's promise to return the loan when he could. The man succeeded, paid the sum borrowed and no publicity was given the matter, but few knowing anything about it.

Another instance of lodge charity against Christian charity is the case of a woman whose husband, a lodge member, died, leaving several small children.

The lodge members talked continually about what they had done for the widow and children and as a direct result received an addition of several members to their lodge.

One member who was closely questioned as to the amount he really gave to the family answered, "About three-fourths of a cent."

A Christian neighbor, not a lodge member, in settling an account with the widow made no mention of about $8 that was his due, neither did he go about proclaiming what he had done.

Facts along the line of quiet, simple, Christian fruit-bearing could be given that would surprise the lodge members who "sound a trumpet" and give "to be seen."

How much more acceptable and beneficial to the recipient the Bible way is, those can testify who have seen the working of both methods.

May the children of God in "the administration of this service not only supply the want of the saints," but assist any who are in need in such a manner that they shall be led from the satisfying of temporal need to a realization of spiritual need and look to God as the giver of every good and perfect gift.

SHARED ALIKE BY ALL.

"What a glorious consolation, my brethren, it is to feel that ours is a friendly Order, an Order of true and generous freedom, shared alike by all worthy men and women, regardless of caste or creed."—Grand Sire of Indiana.

Regardless of initiation?

Regardless of not being blackballed on application for admission?

Regardless of suspension for non-payment of dues?

Regardless of non-conformity to the rule not to pray in the name of Jesus, or make any reference to anything suggesting the Christian "Creed?"

The crosses which we make for ourselves by a restless anxiety as to the future are not the crosses which come from God.—Fenelon.

Corporate Members.

GREETING FROM THE ABSENT.

Editor's Note: It was voted by the National Christian Association that the following extracts from letters addressed to it by absent members be published in The Christian Cynosure.

Columbus, Ohio.

Your kind invitation finds me at home caring for my sick wife. I cannot leave home unless a great change for the better takes place.

As to secret societies, I stand just where God stands—against them. "Whatsoever is not of faith is sin." There is no Christ, no forgiveness of sins, no new birth, no heaven-born love—nothing but sin—in them. Oh, that the preachers of this land were all well-informed, fearless watchmen on the walls of Zion!

We must testify and leave the results with God. With kindest regards to all, I remain as ever, opposed to all false worship. (Pres.) S. P. Long.

Waupun, Wis.

I would be highly gratified to attend the convention, but I cannot. May all be made joyful in the blessing God shall shower upon you.

Mrs. L. C. Andrews.

Sedgwick, Kan.

It has been with the deepest interest that I have read of the work in the past year, as reported by different workers in the Christian Cynosure, and rejoice in the good that is being done.

Mrs. D. R. Keir.

Lyndon, Kan.

I have not lost interest in the work. Indeed, every day demonstrates more fully the need for work along that line. Yet there are some hopeful signs.

At the meeting of the Ministerial Association in Topeka recently, one of the members of the Association was appointed to discuss the subject, "The Effect of Club and Lodge Connection Upon Church Life and Work." The writer, though himself a member of some of the lodges, made the statement that the connection was very hurtful to church life in most instances and in general. I sent him the book, "Secrecy and Citizenship," and wrote some of my own sentiments, and received from him a courteous reply acknowledging the truth of the positions assumed in both the book and the letter.

What was equally significant was the fact that in the daily paper in which I first saw the account of the matter there was no comment unfavorable to the discussion of such a theme in such a body. The paper read was published in the daily from which I learned of the matter, and was a very candid and forceful discussion of the theme.

I have listened to the local talk of some of the lodge members in this place recently, and heard the admission that the insurance methods in use in the insurance orders was not sound. When I said, "It is not a question of whether they will fail, but only a question of when and of who will be the sufferers," the parties to the conversation agreed that that was about a fair statement of the case. The leaven is working and were it not for the fascination of the lottery phase of the insurance part of the connection, and the amusement incident to the initiation in many cases, there would be less of a craze to be enrolled. Some of the social features, of course, have some attractions, and to persons who do not want church connection serve to mention as things superior to those furnished in the church along the same lines. With hearty sympathy for your work, and keen interest in it, I am, very respectfully yours,

(Rev.) D. M. Sleeth.

Northwood, Iowa.

I hope that the National Christian Association may continue and increase as a power against those mighty bulwarks of Satan—secret societies.

May the Lord grant wise counsels and endow his servants with the necessary courage to bear testimony to the truth as regards secret societies.

(Rev.) O. T. Lee.

Huntington, Ind.

I would greatly enjoy being with you all during the meetings announced for the

15th inst. Our annual meeting of the Publishing Board is now in session here.

My sympathies and also those of our church are with the great movement the National Christian Association represents. For it our prayers ascend and in its triumphs we rejoice.

Assure the brethren engaged in the work that they may with confidence depend on us to aid to the extent of our facilities to carry forward every aggressive and defensive movement of the Association to intercept the progress of secret societies and their encroachment upon the church and the state.

I remain most truly a fellow-helper,

Henry J. Becker,
Editor The Christian Conservator.

Ashkum, Ill.

There is no change in my attitude towards the work of the N. C. A. On my part there can be none. The time in my life is long past since I had any doubt as to the general trend of secret societies. Wrong in their foundations as I see them, they must be hurtful in a free country, and unnecessary in a good cause.

With greetings to the old friends of the N. C. A., I remain,

(Rev.) Alexander Thomson.

Cedarville, Ohio.

Satan is still urging on his slaves, but God's freemen are assured of final victory. His own word for it.

W. R. Sterrett.

Bureau, Ill.

I do not think it will be possible to attend, but I am in hearty agreement with the objects of the Association.

I find nothing so potent to divert the mind from spiritual work, and hinder the work of the church, as secret combinations. (Rev.) P. Hurless.

Oshkosh, Wis.

Although I am laid aside from active employment, yet my heart is all aflame for the work. I have been much drawn out in prayer of late, more than formerly.

It may be that is why I am still among the living. For twice in the last two months I thought the end had come. But Father saw best that it should be otherwise. It may be for two reasons. One is that I may pray for the church in all her different departments of work—the anti-secret not the least to be considered. The other that I may be better prepared for the society of the pure in the mansions of Eternal Blessedness world without end. Amen. I have no suggestions to make, much less criticism to offer, for I believe the work to be in the hands of noble, honest, God-fearing men. I have been feeble in body much since the death of my beloved husband. But the inward man is renewed day by day. May Heaven's richest blessing attend you in your arduous yet noble labor of love. For Jesus' sake. Mrs. Emaline Griffin.

Marissa, Ill.

I wish I was nearer to you that I might help you in this grand and noble work. I see more than ever the need of the N. C. A. Secretism is sapping our country of its morals and religion. God bless the Cynosure and every one in connection with it. I am striking secretism every time I have a chance, and that is very often. We have had no convention here for some years now, but hope to have one by and by.

(Rev.) R. W. Chestnut.

Allegheny, Pa.

It would be a great pleasure to me if I could be present at your annual meeting on the 14th and 15th of this month and take some part in your counsels and prayers on that occasion. But this would not be expedient. I must content myself with prayer to Jesus Christ that He may be present at your meeting and give success to the cause which you represent. And it seems to me that we may all pray with the assurance of being heard and of having our prayer or request granted, because it is really his own cause. May we not pray in the language of the Psalmist, "Arise, O God, plead thine own cause; Remember how the foolish man reproacheth thee daily" (Psalm 74: 22), or, in the language of good Hezekiah, "Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see, and hear all the words" of thine enemies, "which they have sent to reproach the living God" (Isa. 37: 17). We are never to forget

the fact of the irreconcilable antagonism between the lodge and the true church of Jesus Christ. The former rejects his name and pleads for salvation without him. The latter does all that it does in word and deed, in the name of the Lord Jesus and maintains that there is no other name given under heaven among men whereby we can be saved. Should we not put him in remembrance of this fact in our prayers?

(Rev. Dr.) Wm. Wishart.

Little Rock, Ark.

Nothing would afford me greater pleasure than to attend the sessions of the N. C. A.; they would afford me a spiritual feast. Though all alone in the fight against the powers of darkness, in this lodge-ridden city, I shall never give up the fight, and will not as long as I have a chance to let my voice be heard.

God bless the warriors of the N. C. A.; may they never give up the fight until this wickedness is destroyed and consumed at Christ's second coming .

A. J. Millard.

Zanesville, Ind.

Now, if I never have another opportunity as now, I want to say to all, my prayer is the good work go on till this lodge evil, by the help of God, may be wiped out, as slavery was. Now, may the Lord bless the meeting and its officers for good. Now the paper weekly is long to me, but your pleasure as to this.

Wm. Hoverstock.

Sylvania, Ohio.

Another year has rolled around and brought us near the time of our annual meeting. It seems a fitting season to survey the past, to find what have been our successes, and also our failures, and the true causes for such failures.

In the first place the anti-secret seems to be the most unpopular reform of the present time, and none but "those of sterner stuff" are willing to be identified with that movement.

The growing tendency to observe the Sabbath as a day of recreation and pleasure-seeking, is a just cause for alarm and fear, and how far are Christians responsible for these things? Although a source of anxiety at times, being in my eighty-second year, the language of the late ex-President Fairchild of Oberlin, seems appropriate, "I am too old and feeble to wage an aggressive warfare against such practices." As an individual, after having done what I can, according to the light in me, I must trust that—

"Truth, crushed to earth shall rise again;
The eternal years of God are Hers."

Eliza H. Candee.

Biggsville, Ill.

Last Sabbath night, here in Biggsville, a town of about five hundred, the pastor of the Cumberland Presbyterian Church, of which I used to be a member, dismissed his congregation to unite with the Methodists in "an anniversary sermon for the I. O. O. F." Three ministers there, one from a neighboring town, the Methodist and the C. P. uniting to exalt an organization that rejects Christ, that berates the church, that is of the world and must perish with the world. And all that on the Lord's day.

Not long ago a woman said to me, "Why, actually, they don't pay my husband enough salary so that he can pay his lodge dues." Her husband was a "lodge" minister ordained in the Cumberland Presbyterian Church. Just think of that. The church of the living God was not in it at all.

A secretary of the Board of Foreign Missions of the Cumberland Presbyterian Church said to me, "Until I got this position of secretary on the Board with a salary, I could not pay up my dues in my lodge." She was a member of the Eastern Star. Again, the lodge must be first and the church must pay her salary so that she could pay her lodge dues. "Ye are my witnesses," said Christ. But how was she witnessing! And a member of a Board of Foreign Mssions! Is it any wonder that boards of churches are nagging and pulling and pressing because they are in debt? I have noticed that those denominations that are opposed to secret societies are the ones that pay most per member for the Master's work, and they are the ones that are freest from debt.

I was once a member of a lodge and know of what I am talking. I must wit-

ness and bear testimony whether my testimony is heard or not. Anonymous letters, threats, hatred, all, even threats of loss of life itself, will not deter me. While in Des Moines many opportunities were given me to stand for truth and be unpopular with many or flinch and be unpopular with the Lord Jesus Christ. I want always to choose to be popular with Him, knowing full well that He will destroy all evil in His own good time.

I will pray for the Convention, and hope some day to be able to be with you. May the Spirit enlighten the minds of all who attend, and may the under current be, not abuse of the lodge, but a hungering to feed the souls of those who are in the lodge with the pure bread of life, for they are sick and sorely need some kind friend to soothe and bring the comfort they are trying to find there.

Rena Rezner.

Kingston, DeKalb County, Ill.

I was looking over the May Christian Cynosure and I find it very full and complete, and very interesting. But it is amazing the vast variety of such societies now. When I was a boy, in the twenties, I heard only of Freemasons. Now we have all sorts by the score and hundred. The devil, as is usual, has overdone his deviltry; and it seems to me that secretism is beginning to lose its power over fallen men. God grant that the eyes of all the human family may be fully opened.

(Rev.) S. F. Porter.

Rockford, Ill.

It really would be a pleasure to me to meet the "Old Guard" again in communion and counsel, for I am getting firm in my conviction that all organized pledge-bound secret societies are from the unclean spirits, like frogs, out of the mouth of the dragon, the beast and false prophet, and that opposition to them is of the Holy Ghost, in bringing on the battle of the great day of God Almighty, and to meet with comrades is inspiring and strengthening for the conflict.

(Rev.) Wm. Pinkney.

Fort Scott, Kan.

I long to meet with you, and shall D. V. I am well pleased and satisfied with your work in the past year. I am more than ever convinced that the whole secret empire, and its work, is the spirit of the "anti-Christ" in opposing the gospel, and I have no compromise to make. I believe the powers of darkness are gathering their hosts against Christ and his servants, and will increase, until Christ shall come and destroy them.

(Rev.) J. A. Richards.

Lanark, Ill.

Allow me to say that I feel a deep interest in the work, and that I am sure The Cynosure is growing in value from day to day. Long live The Cynosure.

(Eld.) I. B. Trout.

Amboy, Minn.

All the work that has been published in The Cynosure has been read with interest, for I read The Cynosure every word from cover to cover, and send it to different places, far and near.

E. Brace.

Willimantic, Conn.

In regard to my "wishes and suggestions respecting the work" I can only say that it is my prayer that the workers in this reform may increase in numbers and strength and be led to a final triumph by our blessed Master.

J. A. Conant.

Franklin, Ky.

You need not the saying from me, that all the heart and sympathies that I have are with you in your inroads upon the dark empire of secrecy; it is a radical, constitutional part of Satan's kingdom. I have only the supremest abhorrence for the entire system of lodgery, from the last and latest little chick of the last made order clean up through all the frauds and so-called mysteries to the brood-mother, Masonry.

I take not a little pleasure in thinking of the angel that John saw coming down from heaven, having the key of the bottomless pit and a great chain in his hand and he laid hold of the dragon, that old serpent which is the devil and Satan and bound him, etc., and cast him into the bottomless pit. What an array of names the old Lucifer has—the dragon, a great

sea monster, devouring everything, our saloonery. The old serpent—cunning, sly, deceitful, full of poison—lodgery. The devil and Satan, the accursed and the enemy of God and men. May not your association and ours and all others that have the "great chain" of the word of God in their hands, be that angel seen by John—messengers to bind this devil and Satan, and cast him into the bottomless pit. Sure I am that is our work to bind him; and I long for the day when he shall be cast into that bottomless pit. I have felt a sort of gladness in the fact that it had no bottom in it, that when the dragon was thrown into it there would be no place for him to stop going down—bottomless. The Redeemer on the throne is watching our conflict with him, and when the Lord's own time is served, he will help us to complete the binding of the great enemy.

(Rev.) H. H. George, D. D.

Whittle Springs, Tenn.

I write to say to you and the dear brethren and sisters of the N. C. A. that five years' residence in the South has not changed my beliefs or practice on the question of secret, oath-bound fraternities.

I asked one of the best Christian ministers I have met in this State why he was not a Mason. He said: "I was at one time urged to be made a Mason; but I felt that my business was to be a minister of the gospel, and such an alliance would not help me to be a better Christian or a better minister; so I refused to join."

Being true to his convictions, God has blest this man and made him a blessing to others.

Enclosed please find $1.00 for The Cynosure from the fall of 1901 to the fall of 1902.

(Mrs.) Mary C. Baker.

There are no men or women, however poor they may be, but have it in their power by the grace of God to leave behind them the grandest thing on earth—character; and their children might rise up after them and thank God that their mother was a pious woman, or their father a pious man.—Dr. McLeod.

Editorial.

AN IMPRESSION.

A pastor writing to another spoke of a third one known to both who had been initiated by the Odd Fellows. He said: "One thing that pained me was to see the delight, the glee, shown by very ungodly men at the thought that they had captured a Christian minister. I could only think of the glee that I believe Satan feels when he has led a Christian into sin.

WHY HE JOINED.

At the recent convention in Chicago a Knight of Pythias who had gone, as he said, to the top of the lodge and had been a representative to the Grand Lodge of K. P., made this statement: "I do not care how moral a man you are, it will drag you down." He also testified: "I never gained one good thing from my lodge connection."

He was a Baptist, devoted to his church, and yet that very fact led this moral and consistent young man into the lodge, which he thus reported to the convention as useless and worse. He said: "I went into the lodge because the best men in that Baptist Church belonged to the lodge." That was the reason. They dragged him in and the lodge did the rest. It dragged him down.

FORSAKEN AS A SIN.

President Finney was a man of peculiarly strong mind. He was first trained as a lawyer. Of his Systematic Theology a well-known theologian says in his own text book of the same subject: "Rationalistic, logical, dry." Dr. Finney was an able writer and a college president.

He was also a remarkable preacher and a wonderful evangelist. However dry his book of Theology may be, he was anything but a tame or dull speaker. Dramatic, fervid, powerful, he was a notable figure in the pulpit of his time. A fellow student of ours who had been previously at Oberlin, said he had seen President Finney so overwhelmed with

the thought he eloquently poured out on the congregation that, ceasing to find utterance, he bowed over the pulpit, weeping.

A relative formerly connected with Brown University, first as student and afterward as instructor, told of a wonderfully dramatic scene occurring in one of Dr. Finney's discourses in Providence—a piece of vivid acting that had the force and impact of solid argument.

The writer recollects an article by Dr. Finney which came to his notice in the home of a clerical and literary friend years ago. It was entitled "The decay of Conscience," and recognized a condition which has seemed so obvious in the history of our people in the intervening years as often to bring the article back to mind.

A man combining so many intellectual, moral and spiritual qualifications can be credited with a reasonable recognition of his own conscience and a judicious estimate of his own conduct. That estimate appears at one point in these words: "When I became a Christian I had to forsake my lodge sin as I forsook my other sins."

MINISTERS AND LODGES.

So much is said about ministers as belonging to the lodge that there may have grown up a need of vindication for the profession. It is far from true that, as a class, ministers favor the lodge. Those who refrain from joining are very numerous and distrust of secret orders or positive aversion is perhaps more ordinarily characteristic of clergymen than is always known.

One prominent city in the United States contain about one hundred and fifty ministers who are in sympathy with such views as are advocated in these columns.

As a rule, ministers have known comparatively little about the subject in detail. We are trying to disseminate fuller information, and would be glad to reach a still larger number of pastors and students for the ministry.

It is not true that ministers alone should be regarded by friends of this reform. Those who are with them in their churches should be qualified to co-operate with them and encourage them. Cannot some who read these words subscribe for others who are their pastors' helpers?

Let us at any rate be just to the profession as a whole and honor the faithful ministry for its freedom from lodgery which sweeps in worldly men.

ANTI-MASONRY NOT INSANITY.

The March number of the Cynosure quotes on page 336 from the attorneys' brief in the case of the will of W. C. Bissell and says: "We suspend quotation at this point, reserving valuable matter for a future number."

The attorneys proceed to say: "It is contended by counsel for appellants that the testator labored under an insane delusion concerning secret societies in general and the Masonic order in particular. Honest difference of opinion among intelligent people cannot be said to be a delusion. It would not be profitable to undertake to investigate to-day and ascertain what per cent of the people of the United States believe just as the testator believed in regard to these organizations; but there is no question but what a great many people do believe it.

* * * * * *

"It is a disputed question upon which men honestly differ. The strong ground taken by these Christian organizations which are so bitterly opposed to secret societies is that they do not recognize Christ as God and these organizations contend that therefore secret societies are anti-Christian. There is no claim on the part of the Masonic lodge or any of the other secret societies of which we have some information that they are Christian organizations or that they recognize the Savior of mankind. It is said by the opponents of Masonry that in the organization proper, which is said to consist of the so-called 'Blue Lodge,' there is absolutely no recognition of Christ or Christianity."

* * * * * *

"The same is true, or said to be true, in regard to nearly all the other secret societies. Outsiders are warranted in believing this claim for the reason that so-

licitors for the organizations outside of Masonry which we understand does not solicit members, offer as an inducement to people to join their orders that there is absolutely nothing to interfere with any person's religious beliefs, and it is known that Jews, Gentiles, Turks, belong to the Masonic order and to some of the other secret societies, which fact gives color to the claim of these people that it is not a Christian organization, because if it was such members could not be admitted."

* * * * * *

"His belief in regard to secret societies was a sincere and a sane belief. He advocated what he believed, but he did so in a reasonable and a rational manner. See answer of witness Howe. 'He was cool and candid; he was like any man who was interested in any subject.' Dr. ——, a witness, called on the stand by the appellants, knew the testator 20 years and treated his wife and himself and he testified that the subject of secret societies was only spoken of twice by Mr. Bissell. This is strong evidence that it was not an insane delusion. One possessed of an insane delusion brings it forward continually."

* * * * * *

"The testator had no eccentricity of belief. It was not a belief peculiar to himself, but held by him in common with thousands of other intelligent people."

CHICAGO BIBLE SOCIETY.

The Chicago Bible Society has its depository and offices at 167 Wabash avenue, Chicago. The location is on the Loop, near Adams street station, and is easily reached from all parts of city and suburbs.

This is practically the American Bible Society in Chicago, and in addition to that society's publications are handled the Oxford, Nelson and other teacher's Bibles, including the American Standard Revised, and the 20th Century New Testament, in the English of to-day, etc. The B. S. Bibles are sold at the cost of making, and others at lower than trade rates. Special terms are made to co-operating Churches and Missions, and all that can be, is done at the depository, and in the field by our Bible Workers, to have the entire population possess God's Written Word.

Address: Rev. J. A. Mack, Supt., 167 Wabash avenue, Chicago, Ill.

NO CHRISTIANITY.

"There is no Christianity in the Blue Lodge. I used to pray in the name of Jesus in their meetings. But the Jews said: No Jesus! Jews, deists, freethinkers fill the lodges. Christ has no part or lot among them. They don't do good as he commanded. Their own goodness is all that is required in the order. A Musselman is as good a Mason as anybody else. What this brother (J. P. Stoddard) tells you about Masonry I want to vouch for. I am astonished at his knowledge of the system. And he has it right. I can endorse his account of the lodge, and you must learn it of him. There is no true idea of Christianity, I say, in the lodge. Some writers make it appear that there is. They say much about Christ outside, but not when inside.

I cannot serve two masters—God and Mammon. I cannot walk with the world and with God at the same time. 'Come out from among them and be ye separate.' We must leave everything to follow God—leave friends and loved ones to follow his command. We must do all this, Masons, or anti-Masons. If those who oppose the lodge do so from selfish motives, and not for Christ—why, they are just as bad as the men they condemn." Stephen Merritt.

The man who says this had been master of the largest lodge in New York. Besides making more Masons than any other Master at the same time, he himself took scores of Masonic degrees. He had been an enthusiastic Mason, yet he could not remain but came out free, and the above is part of his testimony concerning what he has abandoned.

We know not a millionth part of what Christ is to us, but perhaps we even less know what we are to him.—Christina Rossetti.

PROPERTY BASIS OF LIFE INSURANCE

In the May number the root idea of insurance was shown to be identical with that which is at the root of business partnership, civil polity and all that is named civilization. It is the idea of making benefits and the effort to provide them common through sharing and co-operation.

To resume the illustration, we may insure the 1,000 selected patrons on another plan. Seeing that this group is to pay in during, say, the coming period of 40 years and to receive again in the same time an average of not less than $1,000, we may receive the total deposit this year.

Probably almost any regular company would make this arrangement with patrons. Discount for prospective interest on the deposit or the ordinary title to dividend would be reasonable. The essential difference of method would be that instead of the slower and easier one of annual premium the shorter one of single premium is used.

In this case the whole deposit becomes at once common property and each widow is entitled to aid which is always at least $1,000 taken from $1,000,000. In the case of annual premiums the deposit never reaches $1,000,000, but always equals or exceeds the $1,000 required by each death claim. It is property provided in common by 1,000 men to be used by 1,000 women when the men can earn their support no longer.

The case is much like that of a home for the aged in which a certain sum might be paid for the benefit of a certain number. This time we will set the number at 100. After reaching the age of 75 any of these people may claim occupancy of the home. None is unprovided for, none need be homeless.

In such a case the indispensable thing is obviously an actually built home. The mere promise of one erects no roof. The building itself or money to hire, or build one as early as the time when the first claimant reaches the age of 75 is more important than anything else. Lacking this, no benefit is insured.

A property basis therefore takes first rank among requirements. If this case illustrates the analogous, and for some widows practically identical one when the insurance money pays rent, the property requirement shares in importance. Whether paid down at once or paid by annual installments the money must be paid and ready. Otherwise neither deposit nor claim can be shared for there is a lack of what makes the shares, namely, property.

In this there is no chance to evade the law of compensation: the rule by as much by so much inexorably binds. Assessment insurance has no magic to enable a deposit of $800 to provide the disbursement of $1,000.

Cheap insurance is as chimerical as perpetual motion. A thousand men of a given age will die within a given period which statistics indicate with fairly exact approximation. If their widows are to receive $1,000,000 within that period it is certain that the money must be deposited in some way either at once or by installments. If it is by annual payments these cannot run below a certain line without diminishing that aggregate deposit. Cheaper insurance would be a delusion. It could promise, but it could not insure, for it would lack property basis.

In fact it has promised and failed. While the failure of an old-line or genuine insurance company is one of the rarest known to the business world, that of cheap assessment schemes is scandalously common. Outside the lodges such insurance is practically dead so far as we are aware. There may be some part of the country where it can yet catch victims, but it has been too steady a failure to win permanently by vain promises. In fifteen years over 1,300 assessment societies, many of which were of the life insurance type, went to the wall. Their final failure commonly begins in the initial failure to provide actual or at least adequate basis. This vital error regular life insurance successfully avoids. It sets its guarantees upon a property basis, and promises no more than it has means to perform.

"The sunrise is the song of the day; the sunset its lullaby. Even so youth rhymes all things to song and old age chants the requiems."

A GLIMPSE OF SCOTCH RITE MASONRY

Grand Pontiff.

(Continued from May Cynosure.)

We have now reached the last group of degrees of the Ancient and Accepted Scotch Rite.

The candidate for the nineteenth degree—Grand Pontiff, prepared as a Knight Rose Croix, after some delay is admitted with the Master of Ceremonies and conducted twelve times around the room, pausing at one column on each circuit and receiving addresses of more or less value; after this, with a thick veil thrown over him, he is hurried into a room, black, with no furniture and required to sit down upon the floor. He can remove the veil at will and while there, mingled with flashes of lightning and at times thunder and other noises, quotations of Scripture in regard to emptying the seven vials, and other portions from Revelation appeal to his various senses. After making some excellent promises he is brought into the Chapter, listens to more Scripture, kneels at the altar and takes

Obligation of Degree, Grand Pontiff.

1st. Never to reveal any of the secrets of this degree to any person in the world except to him or them to whom they may properly belong and then only when empowered to do so.

2d. To obey by-laws, rules and regulations of Chapter, the edicts, laws and mandates of the Grand Consistory of Sublime Princes and Commanders of the Royal Secret and also those of the Supreme Council of the thirty-third degree.

3d. To devote himself to the cause of justice, truth and toleration.

4th. To endeavor to do something for the benefit of his country and the world after his death.

5th. That he will consider only what is right, just, noble and generous to do, under penalty of being held a false knight and faithless soldier by every true knight and honest man in Christendom.

He is then pronounced a priest and receives sign, token and words of the degree, and after further ceremony, instruction and lecture, the lodge is formally closed.

This degree on its surface seems far more civilized than the preceding. The obligation in some sections is patriotic and just, but a careful study of it shows it to possess the same sham, idolatry and sin contained in the other degrees. "Thrice Puissant," the name of the presiding officer, is an illustration of this. Who is thrice powerful except the Father, Son and Holy Ghost? Why does our nation abhor grandiloquent titles?

In the twentieth degree, Grand Master of all Symbolic Lodges or Associate Master and Vitam, the candidate, invested with the collar and jewel of a Grand Pontiff and the jewel of Rose Croix, after some delay is admitted and reads upon the columns of the Lodge, Toleration, Justice and Truth, after which he kneels at the altar and assumes the

Obligation of Grand Master of All Symbolic Lodges.

1st. Never to reveal any of the secrets to any except such as are duly authorized to receive them.

2d. To adopt certain specified virtues as the rule and guide of his life, virtues which compose the five Masonic squares and three Masonic triangles of the lodge.

3d. To use his best endeavors to preserve peace, order and harmony among the members of his lodge, under penalty of being dishonored and despised by all Masons. He then receives the signs, grips and words of the degree.

The virtues which he has adopted are severally mentioned and a prayer that the light of each may shine upon him offered. The Grand Orator then delivers a discourse, after which the lodge is formally closed.

The many excellent virtues mentioned in this degree are not copyrighted. They are inculcated generally everywhere; and Free Masons put themselves in a false light by pretending to sell them as secrets. Lying, they instruct the candidate is cowardly. Free Masons, then put away your cowardly system of imposture and be men.

In the twenty-first degree, Noachite or Prussian Knight, the candidate, after giving to the Captain of the Guard, the sign, grip and password of the degree of Grand Master of all Symbolic Lodges, is admitted and pledged to be just and righteous, to avoid idleness, to live hon-

estly, to deal fairly, to neither be haughty nor vainglorious, nor obsequious to the great nor insolent to inferiors, to be humble and contrite before Deity. He then takes the Obligation of Patriarch Noachite, which is the single requirement to keep the secrets of this degree. He then receives sign, token and words of the degree and is invested with apron, collar and jewel, and kneeling he is dubbed a knight; his spurs are buckled on and a sword is given to him. After a discourse by the Orator, the degree is formally closed.

In the twenty-second degree, Knight of the Royal Ax or Prince of Libanus, though said not having sufficient claim for admission, the candidate is admitted and sent to obtain the suffrages of the members, which he does. He is then taught the use of the saw, the plane, and the ax. After this the candidate kneels on both knees with his hands upon the ax and the Bible.

Obligation of the Knight of the Royal Axe.

1st. Never to communicate the secrets of this degree to any person or persons except to those lawfully entitled to receive the same.

2d. To do all possible for the elevation of the laboring classes, all under penalty of exposure on the highest pinnacle of Mt. Libanus, there miserably to perish in its perpetual snows.

After investment in the signs, tokens and words of the degree, he listens to its history and the closing ceremonies are formally conducted.

What is there in this degree to conceal? They are extra-judicial oaths in themselves, involve disobedience to God and are a menace to the sanctity of the civil oaths.

In the twenty-third degree, or Chief of the Tabernacle, the candidate, with bandaged eyes, after some delay, is admitted to the cell of probation and purification, a dark chamber in which he sits upon the floor in front of an altar and skeleton. Here he is directed to remove the bandage. He hears a loud crash of thunder, followed by profound silence, and then in the stillness one cries with a loud voice of the fate of Korah, Dathan and Abiram, who were swallowed up for practicing ceremonies contrary to God's commandment. Crashes of thunder, the sound of a gong, rattling chains and agonized groans and cries smite the listening ears of the candidate, then follow satisfactory answers by the candidate as to his repentance for his sins and his prayers; and he declares himself ready to proceed with his initiation. The Senior Deacon sprinkles him with water and cuts off a lock of his hair. The candidate, dressed in a white tunic and white drawers, sandals on his feet, and a white cloth over his head, which prevents his seeing, is then admitted to the assembly. He is met by the Junior Warden, who opens his tunic and makes the sign of the cross upon his breast. After explanations and protestations of a sincere desire to serve God and his fellows, with wrists crossed upon the Bible square and compass, he contracts the

Obligation of Chief of the Tabernacle.

This consists of an oath never to reveal the secrets of the degree to any person or persons except he has received all the preceding degrees and not unto him or them unless lawfully entitled to receive the same, under penalty of being swallowed up alive.

The bandage is then removed from his eyes and he, arising to his feet, receives the signs, tokens and words of the degree.

He is invested with the tunic, belt, jewel and apron, after which this lodge is closed in prescribed form.

The great exponent of Freemasonry, Albert G. Mackey, states the object of Freemasonry to be

"The worship of the Great Architect of the Universe and the disenthralment of mankind." Let us with them pray that they may be led out of the contradictory follies of man-invented ceremonies, and may the commandments of men, in secret conclave, be replaced by the commandments of God as given in the Bible.

A witness said: "The person I saw at the head of the stairs was a man with one eye named Bixkins."

"What was the name of his other eye?" asked the opposing counsel.

News of Our Work.

Elder I. Bennett Trout gave a very able address, "Reasons Why a Christian Should Not Belong to a Lodge," at the yearly meeting of the German Baptist Brethren at Harrisburg, Pa. He is said to have had an audience of some 5,000. These Brethren are all right on the lodge question, and the best of it is they mean to keep right, and that their children shall be right and have intelligent reasons for the faith of the church.

Elder D. R. Kramer, of California, is an evangelist and an N. C. A. co-worker who receives a monthly supply of literature from our headquarters. Pray for his work and send your contributions for the Free Tract Fund to this office, that his work and that of others may not fail.

Some of the friends in Iowa desire Rev. W. B. Stoddard to return and hold a convention in that State next fall. Brother Stoddard would like to have the conference in Washington, Iowa, if the friends wish. Kirkwood and Biggsville, Ill., are not far away. Meetings are desired in both of these places, which could be visited at the time of preparing for the Iowa Conference.

In the August number of The Cynosure will be begun a biographical and historical sketch of Mr. Ezra A. Cook, a well-known business man of Chicago and former publisher of The Christian Cynosure, a charter member of the National Christian Association and a director from its organization to the present time. Mr. Cook's narrative will consist chefly of his experiences in connection with this great reform.

Elder Quincy Leckrone, of Somerset, Ohio, will commence work as an anti-secrecy lecturer about July 10 inst. He is a member of the German Baptist Brethren Church and will do acceptable work anywhere, but will doubtless be a special blessing to the people where his denomination have buildings, and from the platform of which he can reach the surrounding communities. Write him at above address.

The appreciation of the "Convention Number" of The Cynosure by many of our subscribers has been very pleasing to the editor and board of management. One pastor in North Dakota sent the pay for twenty extra copies for distribution. Others have sent for smaller numbers.

Rev. J. P. Stoddard has been giving considerable time during the past month to work in Worcester, Mass. The Independent Order of Odd Fellows' State Canton was holding its annual session in that city at the same time. Brother Stoddard reports that some 500 were in line with bands, buttons, regalias, strut and stir in profusion. "It would be interesting to know how many of the professed Christians in that decorated company carried a New Testament in their pocket, and had humbly sought divine guidance, and really felt that they were glorifying God in body and spirit by marching in such a company. One zealous member informed me that he had been an active Odd Fellow for 27 years, and that the order was doing more good than all the churches.

"He volunteered the information that a few years ago some fellows hired Mechanics' Hall and publicly worked the degrees of Masonry, and that it was followed by large accessions to their lodges. I suggested a repetition of the work which had proved so helpful to the craft, and as I was one of the men in charge of the meetings to which he referred, I would gladly undertake the repetition of the work so beneficial to their order, if the lodges would guarantee to pay one-half the expense. He declined the offer with expressions not highly complimentary to me or my friends and associates in such a 'disgraceful business.' It's really amazing to see how little those fellows appreciate those favors which they assert are filling their halls and ranks with ministers and the best men of the land!"

REV. W. FENTON'S REPORT.

St. Paul, Minn., May 5, 1902.

National Christian Association—Dear Brethren:

The way is not open for me to attend the annual meeting. And you expect a report from me.

I have not much to report; have been doing something in the way of preaching in the open air, and sometimes in halls and churches, and can say that I have not shunned to declare the whole counsel of God's will as revealed in His word against secret societies, so far as that revelation is known to me.

Dr. John Owen says: "Faith revealed to any carries with it an immovable persuasion of conscience that it ought to be spoken and published to others."

Witnesses are sworn to tell the whole truth. Concealment of a part of the truth is perjury, besides making the witness particeps criminis with the criminal. How, then, can a true witness for God say, "Preach the gospel and let secret societies alone?" They who do say it are dissembling and not walking uprightly before God.

It has always seemed to me that all that is required of any in fighting against secret societies is that they preach the gospel in the same manner that the Apostles of Christ preached it, as recorded in the New Testament, and they having reference to the Old Testament in that regard.

False teachers have "privily brought damnable heresies into the churches," even anti-Christian works of darkness, by means of secret societies, which bring in anti-Christ himself—the god of the lodge.

Such faithful preaching as that of prophets and Apostles would drive anti-Christ and damnable heresies out of the churches, or the faithful witnesses will be put out.

Hoping that you will have a successful convention. Very respectfully your servant, William Fenton.

Shall I not call God the beautiful, who daily showeth himself so to me in his gifts.—Emerson.

SECRETARY STODDARD IN THE WEST.

Washington, D. C., June 18, 1902.

Dear Cynosure:

In some ways the last has been the most successful trip we have made. Nearly two hundred and fifty subscriptions to The Cynosure, the holding of many meetings, and distribution of much N. C. A. literature is a part of the report. Collections have been taken as follows:

Reformed Presbyterian Church, St. Louis, Col.	$ 1.55
Concordia Seminary, St. Louis, Col.	7.00
M. E. Church, Pollock, Mo	.36
Unionville Conference Col., Unionville, Mo.	47.47
Ref. Pres. Church Col., Sharon, Iowa	19.06
U. P. Church Col., Morning Sun, Iowa	2.51
Ref. Pres. Church Col., Morning Sun, Iowa	4.46
F. M. Church Col., Burlington, Iowa	1.46
Muskegon Conference Col., Muskegon, Mich.	13.55
Ch. Ref. Ch., Holland, Mich.	5.25
Ch. Ref. Ch., Zeeland, Mich.	3.39
Ch. Ref. Ch., Grand Haven, Mich.	3.00
East St. Ch. Ref. Ch., Grand Rapids, Mich.	15.80
Alpine Ave. Ch. Ref. Ch., Grand Rapids, Mich.	8.00
Christian Ch., Middletown, Mich.	2.25
Second F. M. Ch., Milwaukee, Wis.	.51
D. S. Ervin, Cedarville, Ohio	4.00

It would seem scarcely necessary to add that we found friends wide awake and interested to push the battle. If "actions speak louder than words" this voice is encouraging. Everywhere there is a call for more work. Several letters have recently been received from friends calling for lectures, to which we are not as yet able to respond.

None are more awake to the need of an active Christian campaign against the powers of darkness manifested in the secret lodge system than our friends in the Christian Reformed Churches. In Muskegon, Holland, Zeeland and Grand Rapids, Mich., we spoke to large and enthusiastic audiences, who not only gave heed

to what was spoken, but gave in aid of the work. The largest of these meetings was in the church of which the Vice President of our association is pastor. Rev. J. Groen, of the East Street Christian Reformed Church, Grand Rapids, Mich., did much, very much, to make our visit there pleasant and profitable. A club with twenty-six names was secured for The Cynosure in this congregation.

The meeting in the Alpine Avenue Reformed Church exceeded the expectation of those who doubted that a large meeting could be secured for a lecture on a week night. The kindness of Dominie Ekster and people will be long remembered.

Zeeland is a town of fifteen hundred inhabitants, without a lodge or saloon. The thrift of this place is everywhere manifest. The two Christian Reformed and the Reformed Church evidently control. They have thus far succeeded in driving out the lodge enemies that from time to time have sought to start, Maccabees and other Bees not of the honey kind. Our meeting was in the First Church, and was attended by the young people, many of whom filled the parsonage before the return of their new pastor, Dominie Haan. He was much surprised with the nice presents given by those with whom he had labored but a short time. There was evident a strong attachment of pastor and people.

The Sabbath spent at Holland, Mich., was pleasant indeed. In the morning we worshiped with the Wesleyan Methodist friends and ministered to them as best we could. The evidences of their appreciation were many. The large church, of which Dominie Van Goor is pastor, gave us a splendid welcome in the evening. We found preaching easy, as we were privileged to bring the message to such a large assemblage.

The Muskegon Conference gave a new impetus to the cause in that section. The coming of Dr. Swartz was a great help. His address on the effect of the lodge on the home was listened to with profound interest. Dominie Fles and friends generally did much to help us in this meeting. My home while engaged with the Conference was with our good friend and former schoolmate, Prof. R. L. Park. We are much indebted to him for kindness shown.

Brother Root, of the Radical U. B. Church was at this gathering, and arranged for the lecture, which I gave in the Christian Church, Middletown, Mich. The pastor of this church was reported as both Mason and I. O. O. F., but his wife was not. Both were present. We would have given a quarter to have heard the conversation on their return home. Should he wish more degrees he could likely save by getting them at home. There is a splendid field for our work in this (Gratiot) county (Michigan), which we hope to enter later. Friends there are anxious for a Conference.

A night's sleep on Lake Michigan was uninterrupted by storm, and we reached Milwaukee, Wis., in time for an appreciated breakfast. Our home was in this city for a week. We preached in the First and Second Free Methodist Churches; also in the Swedish Congregational. A lecture was given in the Second F. M. Ch. Our principal work was with the Missouri Synod Lutherans. From past acquaintance we knew just what to expect in coming among them. They gave us more time to speak than could have been reasonably expected. We asked for half an hour and were given an evening. In discussing whether they would hear me, we were told there were some who thought they knew it all, and did not need any enlightenment, but our good friend from Concordia Seminary thought some might yet learn something, and because of his effort my election was made sure.

It was indeed a great privilege to address this great body of strong men, over 600 in number, sent as they were, as representatives to the highest court of the church. The response to our appeal for Cynosure readers was prompt and generous. Nearly one hundred added their subscriptions to our list. Wisconsin and Iowa are on the list for conventions in the fall. Shall we not all seek to make these gatherings what they should be—large and representative?

W. B. Stoddard.

From Our Mail.

THE DESTROYING ANGEL ABROAD.

Salem, Iowa.

Editor Christian Cynosure:

It goes without saying that the churches everywhere are more or less handicapped by the lodge, but I suppose nowhere on earth except in this town has a church building been actually handicapped by two lodge rooms in the second story. Such an offense to Christian righteousness exists no longer, for last night, June 10, 1902, at about 9:30, a shaft of lightning set the lodges on fire and the three shrines of worship were consumed together. With malice toward none let us all say, "Praise the Lord."

A. W.

OPEN LETTER TO AN EASTERN EDITOR

BY REV. WOODRUFF POST, A SUPERANNUATED OCTOGENARIAN, IN GENESEE CONFERENCE OF THE M. E. CHURCH, APRIL, 1902.

Rev. and Dear Brother:

For some time past I have desired to write you, and am now induced to it by your just criticism of the article entitled, "Pugilism, Modern Heathenism." You say, "If you scrape the modern Christian you will find the old heathen with his love of blood and his lust for excitement. * * * Can it exist without destroying true manhood and godliness in our people?"

This quickened my memory concerning a brief conversation had on Freemasonry with a certain Christian editor who said: "Brother Post, I agree with you but I cannot publish anything about it, situated as I am, you know."

You call Pugilism, Modern Heathenism. but which of the two, Masonry or pugilism, is more worthy of deliberate condemnation as Modern Heathenism, on the part of a Minister and Christian editor, called of God to educate the public? This is a fair question and easily answered. Pugilism is open and brutal, Masonry covert in its schemes and designs. The one is local, the other cosmopolitan and profane, swearing its votaries to secrecy, under shocking death penalties.

A pugilistic encounter may terminate in death, but it is known to everyone and justice then is meted out. Masonry commits crime never to be known except by some mishap, as in the case of the murder of Capt. William Morgan, of Batavia, N. Y., at which time many lodges gave up their charters and large numbers of Masons renounced their membership forever. Among them was Hon. Seth M. Gates of Warsaw, N. Y., who, when a student at law in Le Roy, N. Y., forty years before, joined the order, taking the "profane and extra-judicial oaths of the first three degrees," but was convinced "by long experience that Freemasonry is an evil and pernicious institution."

You, Mr. Editor of our Methodist paper, may say, "Dear Brother Post, don't you know that Freemasonry is sustained by a multitude of good men of all classes, bishops, doctors of divinity, presidents, kings, princes and officials of every grade?" I know it, but does an office or an honorable position sanctify men and things? Did not you yourself, a Mason, tell me that Masonry is an evil? If so, how can a good man, of any station, be committed to it and be guiltless? Now, suppose you "scrape your Christian" bishop, who is a Mason, what can there be left of him but the relic of Modern Heathenism, if Masonry is evil, as you, being a Mason, say?

You have stated that you have passed through the General Conferences and have never heard Masonry mentioned. Is that any evidence that Masonry did not ply, in secret, in the Conferences its potent influence, or that it did not have a baneful effect upon the spiritual life of ministers and members? Why did Rev. Dr. Nathaniel Colver of Boston, Mass., a seceder, describe Masonry as "Satan's masterpiece, a terrible snare to the souls of men?" Why did not Pres. C. G. Finney of Oberlin, Ohio, also a seceding Mason, whom the world has accepted as one of the most pious and able men ever known, cover up the evil of Freemasonry and thus allow his neighbor to be deceived? But hear him:

"It is enough to make man's blood boil with indignation that such an institu-

tion as Freemasonry should exist in the land, and what is most astonishing is that the members of the Christian church and Christian ministers should sympathize with and even unite themselves to such an institution." (Character and Claims of Freemasonry by ex-President Finney, page 243.)

Of this evil of Freemasonry, Mr. Editor, your are reticent while the poor, foolish, glory-seeking, money-making pugilist receives a scoring in your paper, I think none too much so. Now, Mr. Pugilist reads your criticism of him and is reminded of an article in another Methodist paper in regard to the Masonic corner-stone laying of an M. E. University. "Bishop Bowman conducted the services, and the Grand Lodge of Masons of the District of Columbia laid the stone." He sees boastful, anti-Christ lodges and Methodism clasping hands as one common-uncommon-brotherhood to lay foundations of institutions for the education of young Methodists! He sees ministers of the Mightiest not scrupling "to don the regalia of Masonry at corner-stone laying" and in prayer calling the Lord God Almighty by the name of G. A. O. T. U., ignoring the Man of Calvary, the Lord Jesus, in whose name only can we approach unto God for His benediction or favor.

The Pugilist remembers the murder of Capt. Morgan, whose monument stands in Batavia, N. Y., and whose blood still calls from the ground against Masonry, and he despises such Christians for "scourging him for having a good sparing and boxing contest just for the fun of it," while they clasp the blood-stained hands of Masonry.

You scourge the poor miserable Pugilist, who never thinks of persecuting unto death even the authorities who punish him for his pugnacity and love of conquest, fame and money, but you stand by and wink at Masonry which many can testify "knows no mercy, but swears its candidates to avenge violations of Masonic obligations even unto death, and is a virtual conspiracy against both Church and State."

"I believe Masonry is an evil, as you do, but to say so in my paper would harm me." Well, dear sir, I suppose it would! And if I was identified with questionable characters, sworn to keep their secrets and was subject to a shockingly barbarous death penalty, if I should reveal what conscience and the voice of God should dictate of the secret evil, of course I might "get hurt." But, Mr. Editor, "Shall I for fear of feeble man, the Spirit's course in me restrain?" Is it a trifle to be partaker of other men's sins? "The Lord will by no means clear the guilty."

There are very few editors in our M. E. Church who seem to have the courage of their convictions, and who will warn the people against this insidious foe, but the poor, miserable pugilist must undergo a severe castigation, for the popular voice is against him, and editors are in no danger of "being hurt." When prelates unite with Masons "in corner-stone laying," editors appear, like the wise turtles, to retire their heads under protecting shells lest they should "get hurt."

Dear Editor, don't you really believe that if the world contained a less number of "prudent" editors, so afraid of being "hurt," it would be better for all concerned? I copy from a letter to me from Pres. Chas. G. Finney: "How shall we offer to the Lord that which costs us nothing? How much are these men worth, who to save their influence, will not take a stand against popular sins?"

You have said, as above stated, that you have passed through General Conferences without the subject of Masonry ever having been broached. We take this for granted, but the lodge has not been dormant. Let me quote what Bishop Payne, of the Pittsford African M. E. Church, published:

"Forty years' observation as bishop has led me to know that three forces are at work against the perpetuity of the African M. E. Church, CHIEF AMONG THESE IS MASONRY." (Minutes, October, 1892.) At the same time he cited examples to show that men guilty of crime had been shielded in Conferences because they were Masons. Are not the same forces at work in our white Conferences where large numbers of clerical and lay members are Masons? The lodge has evidently not been passive in the African M. E. Church. Take another example from the "Declarations of the General Assembly Association for the

Promotion of Holiness," delegates from sixteen States and Canada being present:

"Inasmuch as the associations of life have a powerful influence in moulding characters, all who would live holily should not become connected with secular or secret societies which are prohibited by the following, 'Have no fellowship with the unfruitful works of darkness, but rather reprove them, for it is a shame even to speak of those things which are done of them in secret?'"

And do not let us forget that our own lamented Bishop Hamline complained while presiding over the Pittsford and Ohio Conferences, saying, "Freemasonry and Oddfellowship, a bane in the midst of us, have done us much evil here." (See Palmer's Life of Hamline.) And now when there are more Masons in our Conferences than formerly, must not their power be felt even though no words are uttered nor designs expressed? A Mason by grips can be influential even with eyes closed and lips sealed.

Read also the Minutes of the Genesee Conference. In 1811 it was then resolved that S. R. be reproved in Conference by the Chair for having joined the Freemasons—and that this is his last year that Conference (of 1811-12) will continue him without a thorough reform" (page 41 of Conable's History of the Genesee Conference). In 1814-15 it was found that Reuben Farley had joined himself to the Masonic Lodge. His ordination was withheld (idem page 84).

Again in 1829-30 "A stringent motion was submitted by James Hemingway, seconded by Philo Woodworth, which prevailed, that we will admit no person on trial, continue none on trial, nor admit any into full connection in the Conference, neither elect any either to deacons or elder orders, whether traveling or local, who will not renounce all connection with Masons as such, by withdrawing from the institution, and promising to have no farther connections with Masons." (Conable's History of Genesee Conference, page 302.)

Yet someway the "fretting leprosy" continues to spread, though in 1826, when Morgan was abducted, a great Masonic stampede followed, which seemed to destroy the Fraternity so far as the churches were concerned. But evidently it was only a "seem so," for in 1829, three years afterward, the "stringent motion" of Hemingway was submitted to the Conference, showing that the church had meanwhile been corrupting herself, and, irrespective of Conference resolutions and the charges against Freemasonry made by the many renouncing Masons who testified to the truthfulness of William Morgan's exposition, members of the church had been affiliating with the lodge.

In 1870, Masonry was still encroaching upon the M. E. Church, when the following resolution was presented at the last session of the M. E. Conference held in Elmira, N. Y. A resolution modified by Rev. Dr. F. G. Hibbard, and seconded by him and Revs. Sutherland, Crow, Gulick, Hosmer, Jervis, Gibson, Benham, E. and D. W. C. Huntington, I. Raines, A. N. Fillmore, who were Editors or Presiding Elders, and others numbering about seventy ministers of the Gospel of Christ, autographically, the following resolution, mild and courteous as possible, viz.:

"Inasmuch as Freemasonry, in the language of the lamented Bishop Hamline, "has caused us much trouble in our Conferences, and among our people," therefore, resolved, that without judging any man we affectionately advise the members of this conference, for the peace of the brethren not to affiliate with said institution." At this time in our conference of 198 members, so many had become Masons, that Rev. W. H. Goodwin, D. D., leader of the faction, informed the Conference of their numbers, saying in open Conference, "We are sixty strong." Someway they seemed to have the balance of power. The resolution, when the last vote was taken, was tabled 64 to 58. This was the third year it had been presented. Then Rev. John Parker, of Rochester, an aged Mason, offered a resolution on the course that had been taken, which was adopted. (Minutes of 1871, page 12.) The purport thereof was that "the Conference had listened respectfully to Brother Post for this, the third year, and now he be requested to desist." Not receiving that encouragement considered necessary to success, we did not question the vote taken, but let it pass.

Now in 1902, we find from reliable records that a great many, including bishops, have gone with the multitude to do evil, and hence have been prevented from fearlessly "lifting up their voices to show God's people their transgression, and the house of Jacob their sins," as God hath commanded (Isa. 58:1). Secret societies are multiplying and various churches have been largely dominated by them and of course contaminated and to a great degree it has been destructive of their spirituality. "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice—lest the daughters of the uncircumcised triumph."

Is the effect of Freemasonry to be wondered at? Age has not sanctified it, Christian ministers, presidents and potentates have not sanctified it, nor has the Angel of Darkness forsaken it!

The foundation of Freemasonry is the first three degrees, ending in the Master Mason. This foundation does not recognize our Lord Jesus Christ, but carefully excludes even the mention of His name in its ritual. Guide to the Royal Chapter, by James L. Gould, M. A. 33d degree, page 10, says "the first three degrees are the foundation of all Masonic science, essentially the same in all nations and climes." Oh, yes! but its religious teaching is anti-Christian and its oaths blasphemous. It rejects Christ and profanes the name of God; and it passes comprehension how Bishop C. H. Fowler could, at a corner-stone laying, offer in prayer the following appeal to God: "Oh, thou Great Architect of the Universe, in Thy name we assemble and lift our hearts. We invoke Thy presence and Thy blessing upon the work of our hands to-day!" Oh! Oh!! Oh!!! If Satan can transform himself into an angel of light, what may not some men do who have taken the fearful obligations of Freemasonry when left to their own misguided wills? Freemasonry has been truthfully designated, "the godless ape of the Bride of Christ." What shall we say then of Masonic Bishops of the M. E. Church?

Now, if your humble servant has "scraped" bishops, presidents, and great men in authority, down to the "heathen" touch, and in the operation has proven them more harmful than the pugilist and vastly more responsible for serious consequences, what ought to be done? The answer is evident, "reprove, rebuke, exhort with all long-suffering and doctrine." It is not entirely optional whether we warn our neighbor. If we love our brother as Christ has commanded, we will do so and be glad to do it for His sake and that we may also stand clear when "the judgment roll is called."

The Spirit commandeth, "Brethren, warn them that are unruly." 1 Thes. v., 14. "Ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do and ye shall not trespass." 2 Chron. xix., 10. Again, "I have made thee a watchman unto the house of Israel: . . . give them warning from me," saith the Lord. When a righteous man doth turn from his righteousness and commit iniquity, and I lay a stumbling block before him, he shall die: because thou hast not given him warning he shall die in his sin . . . but his blood will I require at thine hand." Ezek. iii., 17-20. Of course, we are aware that the wrath of the cruel and the hand of secrecy will be against us, but "He that loveth his life shall lose it, he that hateth his life in this world shall keep it unto life eternal." Jno. xii., 25. "Fear Him (only) which is able to destroy both soul and body in hell." Matt. x., 28.

This letter is written with the kindest of feeling and purest of motives, and after a long life of varied experiences together with much knowledge of Masonry, from seceders of unblemished reputations, which confirm us in our estimation of the baneful influence of secret societies everywhere. Now, I close this epistle in my eighty-second year, in prayerful hope and expectancy that the reader in some way may be benefited thereby, now, and long after my translation to the skies to see Him for whom I endure and would willingly suffer yet more for His sake.

"In His name," respectfully submitted.

Woodruff Post,
Of Genesee M. E. Conference.

Olean, N. Y., A. D. 1902.

Times of general calamity and confusion have ever been productive of the greatest minds. The purest ore is produced from the hottest furnace and the brightest thunderbolt is elicited from the darkest storm.—Colton.

CHRISTIAN CO-OPERATIVE ASSOCIATION.

Clay Center, Kan.

Dear Sir:

Your letter of the 12th asking me why I did not mention secret societies in our preamble as we do the saloon, and if it could not be inserted now, etc., was received in due time and read with interest.

It has been my object from the first to make the Christian Co-operative Association an anti-secret society. From a somewhat extensive experience as an organizer, I knew it was almost useless to hope for anything without an organization—a nucleus around which to rally; but I found it very difficult to get it organized; there were so few who seemed to grasp the idea. I tried to select from among those who are unfavorable to secret societies; but nearly all made some excuse. I finally succeeded in getting six, including myself, and an organization was effected.

This movement when carried out means a good deal; it means a community of Christian people, the real estate would belong to the association, and there would be no saloon, no dance hall, and no lodge and a beneficiary society as well. Such a community it seems to me would be an ideal neighborhood in which to live.

Again, I have believed for a long time that the best way to fight secret societies would be to offer something better, and an organization of this kind is that something. D. M. Gillespie, M. D.

PETITION TO THE LEGISLATURE OF IOWA.

Whereas, The Constitution of the United States and the constitutions and laws of the several states guarantee freedom of speech and of the press, and freedom to speak and publish the truth on all subjects relating to the public good, and forbid and punish only libel, false witness, and the advocating of anarchy and crime, and

Whereas, All secret societies do abridge the freedom of speech of all their members, and make it a crime for any member to tell the truth about the lodge under penalty of death, torture, or loss of honor, and

Whereas, Adhering members do slander, persecute and try to destroy the character of those who leave the lodges, and

Whereas, It can be demonstrated that the laws and obligations of the secret orders do conflict with the constitutions and laws of the several states and the United States, therefore,

We, the citizens of the State of Iowa and County of Cherokee, do hereby petition your honorable body to repeal all charters of secret orders, and to declare all members released from all the obligations they have taken in the lodges, and to prohibit any and all organizations from administering any obligation abridging freedom to tell the truth, and to prohibit the lodges and all their members from executing any lodge penalty; also, to prohibit them from persecuting, slandering and trying to ruin the character of those who leave the lodges and tell the truth about them.

Signatures—

P. F. Thurber,
Quimby, Iowa.

SAW HIS TRUE FRIENDS.

A Sick Member in Arrears Receives Oddfellow Charity.

Dear Cynosure:

The June number of The Cynosure I consider the best that has so far come to my study.

May I add a testimony of a very dear friend? I am sure if he had been at your warm "testimonial meeting" in Chicago he would have given the speech I now write. He told me he joined a secret society some years ago whilst about 1,500 miles from home, thinking it would be to his advantage in case he should be taken sick or any accident befall him. After belonging for a few years, his progress financially was not a success, and he fell in arrears with his lodge dues two weeks. Whilst in arrears he took very sick, and had an illness of five weeks. He sent to the lodge for aid, but not a single lodge member ever came to see him or ever sent one cent to pay

expenses. All he ever received from the charitable (?) lodge was this: "You are in arrears and hence can't help you."

During the time he was a member of the lodge he had paid in money enough to defray the expense of several such sicknesses, but now he was out of money and had no lodge friends.

Fortunately he had been boarding and lodging with a Christian family. During his illness they proved to be true friends indeed. All his wants were gladly supplied by them. Christian people called to see him—the lodge people stayed away. Finally he was able to go to work again. The doctor demanded $25.00 at once, and not being able to secure the money from the society which always boasted itself as being a "charitable order," he informed me of his situation, and as a Christian brother I paid his doctor bill. After he had paid back to me the money which I advanced, he said: "I now see where my true friends are; not in the lodge, but in the church." He abandoned the lodge and gave his heart to Christ and his hand to the church—which is the only true charitable institution. Yours for the truth,

(Rev.) J. Kurtz Miller.

It is told of Thomas a'Kempis, that once during his student days his preceptor asked the class: "What passage of Scripture conveys the sweetest description of Heaven?" One answered: "There shall be no more sorrow there." Another said: "There shall be no more death." Another: "They shall see His face." But Thomas, who was the youngest of all, said: "And His servants shall serve Him."

Elder A. T. Ayers, of Gainesville, Texas, has compiled a little booklet for the purpose of aiding "Church Relief Work." It will do any one good to see his excellent plan for caring for the poor and saving them from the evils of the lodge. It only cost 10 cents and can be obtained at above address.

There is a world within and this is the greater world. If you want a really lovely world without you must make the world within bright and lovely.—David Gregg.

Newspapers and Reform.

THE CROSS AND SERPENT.

"In hoc signo vinces," by this sign we conquer. In the city of Zanesville the above can be seen built prominently into the walls of a public hall. Upon inquiry of a man standing near and who wore a Masonic pin, I learned that the hall was built and used by a number of secret societies for their meetings. I asked what the above reading meant and why the serpent was put upon the cross; but getting no satisfactory answer, I observed as quietly and gentlemanly as I could that they were proposing to trail the true meaning of the cross with the falsities of the serpent and that they could not conquer by that sign for the faith, the hope, the charity that were worthy the names would not agree thereto. By that sign they must fail, for they had started out with an impossible combination, viz., the cross and the serpent, and they propose worse things, making the cross support the serpent. Christianity is always lost in alliance with the devil or when it carries the trail of the serpent on it. Come out of all secret societies and stay out of them. One loses nothing of real merit by this course.

—The Midland.

AN UNFOUNDED CLAIM.

An address given at the opening of the Seventy-seventh Annual Communication of the Indiana Grand Lodge of Odd Fellows, contains the following claim not "founded on the Bible." The Grand Sire says that the membership "has learned to love the deeds of the Good Samaritan and cherished his charity."

The parable of the Good Samaritan was told to answer a question. Odd Fellowship does not answer that question in the same way. The general rule to love one's neighbor had been given, and the question sought the limits of neighborhood.

The answer showed that limits were not to be sought or defined.

But Oddfellowship makes a specialty of setting bounds. First, you must have

joined. You are not the kind of neighbor to be eligible to oil and wine until you have passed through the initiation. Until then, Odd Fellows are steadily passing by on the other side.

The Good Samaritan waited for no sign, made no due examination, and afterward made no due inquiry as to good standing on the never to be forgotten n. p. d.

The very point of the parable of the Good Samaritan is the diametric opposite of the salient point of Oddfellowship. The clan is ignored, membership is forgotten, attention is not won by special means, or signs, fraternity is not based on limitations, benefits are not conditioned on narrow and restricted affiliations or on payment of dues. Precisely these broad, free principles are the things that Oddfellowship has not learned and cannot learn. The Grand Sire could not be more mistaken.

SECRET SOCIETIES

EDWIN L. HARVEY.

"No, I would not advise you to have any connection in any responsible way with secret orders. Not even with those whose aim is merely financial insurance. There is no society like the Church of the Lord Jesus Christ. The world knows this. When the world sees a minister descending to the puttering and muttering of secret orders, they either lose confidence in the Church or its minister. All the much talked-of social advantages gained by lodge fellowship are utterly discounted by the loss of spiritual power with such membership. Besides this is the loss of confidence in the spiritual leadership of their pastor by the membership in the church who are praying and looking for actual soul-saving in their services. Yes, by all means, steer clear of all the lodge business."

The above from the Christian Witness of Dec. 19, 1901, is refreshing. It is a clean-cut, lucid, outspoken, righteous declaration from one of its editors. I was so blessed in reading it, knowing the danger connected with secret orders to religious people.

—Revivalist and Bible Advocate.

NO WOMAN HOLDETH OFFICE; WHY?

It is the unwritten law of the Republic that no man must run for office till he has ridden the goat and bears the mark of the beast. It is not for the weaker vessel to ride a goat—the goat is not ridden with a side saddle. No woman runneth for office, O Lemuel, for no woman hath skill to ride a goat. It is plain that the woman cannot be a statesman. The ship of State is not run with weaker vessels. But the king giveth his eyes to a bandage. He putteth his neck in the cable tow. He arrays himself in night garments. He rideth the goat like a nightmare. He goeth forth armed with grips and passes, and anon he maketh war, and winneth fame. He contendeth in court for the honor which is his due. But Queen Bodice is the weaker vessel. She weareth the Red Cross—she carrieth mercy to the sick. She gives a supper. She teacheth a class. She runneth a mission. She reareth the walls of Zion. She helpeth on the kingdom with money. Her lord is often too weary with great interests to go to service. He readeth the "Sunday" paper. He writeth checks. He getteth the glory of a live church. It is not meet that women should have glory.

—Christian Instructor.

"DE 'SCIETIES."

Dr. Theodore L. Cuyler, of New York, is said to have related the following story, an account of a conversation with a negro clergyman regarding the condition of his church:

"We asked an old colored preacher how his church was getting on, and his answer was: 'Mighty poor, mighty poor, brudder.' We ventured to ask the trouble, and he replied: 'De 'scieties. Dey is just drawin' all de fatness and marrow outen de body and bone of de Lord's body. We can't do nuffin' without de 'sciety. There is de Lincum 'Sciety, wid Sister Jones and Brudder Brown to run it. Sister Williams mus' march right in front of de Daughters of Rebekah; den dar is de Dorcases, de Marthas, Daughters of Ham and Liberian Ladies.' 'Well, you have your brethren to help in

church,' we suggested. "No sah, dar am de Masons, de Oddfellows, de Sons of Ham, and de Oklahoma Promis' Land Pilgrims. Why, brudder, by de time de brudders an' sisters pay all de dues, an' tend all de meetin's der is nuffin' left for Mount Pisgah Church but jist de cob. De co'n has all been shelled off and frowed to de speckled chickens.' "
—India Watchman, Bombay, India.

TURN ON THE LIGHT.

The position of the Christian Conservator is fully known to be in opposition to any and all institutions that cannot bear the calcium light of investigation. The agitation for open methods is growing. A secret is at once a suspicious institution. Why secret? If there is nothing wrong in it, then it must be that there is everything right in it. Then why put it under the ban of secrecy? What charm can there be for a company of men to lock themselves behind closed doors from their fellow men in the name of some secret society and there transact business which they claim is no body else's concern? Many secret society people are desirous to abandon all secrecy and make the lodges open so as to remove suspicions and make them creatures of education by removing all that is objectionable and adding all that is essential. Is not the Church of Jesus Christ enough for those who want to do good unto all men and especially unto the household of faith?
—Christian Conservator of Dayton, Ohio.

QUESTION.

Q. What was the origin of Freemasonry? A. All critical authorities of any reliability state that the institution of Freemasonry originated June 24, 1717, in London, England, though Modern Speculative Masonry may have been an outgrowth of the operative or practical Masonry of the Middle or Dark Ages (see the Encyclopaedia Britannica, 9th Edition, Volume IX., page 747, 748 and 749; and Johnson's Universal Cyclopaedia, Volume V., page 592). Uncritical writers pretend, from vague legends and analogies, to trace back this modern institution to the building of Solomon's Temple, the Flood, and even to the Creation! The heathen world has long been and is now pervaded by secret oath-bound societies, the most of which are of a diabolical nature.
—Gospel Messenger of Williamston, N. C.

A CHRISTIAN HERO.

He is as heroic who will tell lodge-room devotees of the inefficacy of their ritualism, the insufficiency of their moral codes to save, as he who stands on the steps of Indian temples and tells the impotency of gods graved by human hands, while heathen jeer.
—Christian Standard.

FREEMASONS ASSEMBLE IN JERUSALEM

The Chicago Inter Ocean of the 8th instant contained the following dispatch, dated Jerusalem, March 7, 1902: "One hundred Freemasons, representing every grand lodge in North America, will hold a meeting at King Solomon's Quarries under the auspices of the Royal Solomon Mother lodge of Jerusalem."

Presumably these representatives of the Masonic brotherhood are "traveling east in search of light." "Light" they certainly need if they are so dense in consequence of what was taught them under hoodwink and cable-tow in the lodge as to suppose that Freemasonry, which, in its present form, originated in 1717 in a London grog shop, is descended from King Solomon. That it imitates the pagan mysteries of a remote antiquity and perpetuates in substance the corrupt and idolatrous worship of Isis and Osiris can probably be established; but these are practically the only "ancient" features of this so-called "ancient order." The system is no more descended from King Solomon than from the man in the moon.
—Free Methodist.

Each of us may be sure that if God sends us on stony paths he will provide us with strong shoes and will not send us out on any journey for which he does not equip us well.—Dr. Alexander McLaren.

A. O. U. W.

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Christian Cynosure.

CHICAGO, AUGUST, 1902.

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HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



REV. FRANZ PIEPER, D. D.

President Concordia Lutheran College
Professor of Dogmatic Theology
President German Evangelical Synod of Missouri

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The Christian Cynosure.

Official Organ of the National Christian Association.

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We give our readers this month an impression of one of the distinguished Lutheran educators of this country, President Franz Pieper, professor of dogmatic theology, and president of Concordia Lutheran College in St. Louis and president of the General Missouri Synod. He has given to The Cynosure the following as his testimony and the position of the Lutheran Church:

"The German Evangelical Lutheran Synod of Missouri, Ohio, and other States, recognizes lodgism as diametrically opposed to the Christian religion and contrary to the best interests of the State. The very essence of the Christian religion is the doctrine of salvation by grace of God through faith in Christ's vicarious atonement; the religion of the lodge is salvation by man's own efforts. These two are incompatible. One cannot hold the Christian religion and the lodge religion at the same time. The lodge is contrary to the best interests of the State, because the natural tendency of its oaths and obligations is to hinder or defeat the execution of justice."

Dear Brother Phillips: Two dollars from the Lord for the work the National Christian Association is doing. Use it as the Lord tells you to. Watch and pray much. Don't be discouraged. Don't let the dead flies in the shape of nonsense get into the Cynosure. Glory to God; He is answering prayer and will put down all the works of darkness in His own time. I love and pray for this work. I can't write for the magazine, but, as one said in the paper, I want you to know which side I am on. I am on God's and the Cynosure's side. Dear friends of the Cynosure, by prayer keep your hearts filled with the Spirit of Jesus. For good reasons my name is withheld; perhaps you will know sometime. CHERE AMIE.

NOT NOW DISCUSSED.

"Whether Solomon was a Freemason or not, whether some of the apostles of the Lord were Freemasons or not, we need not now discuss. The origin of the Order is lost in those clouds which envelope the history of ages long since gone by."

—Rev. Dr. Hunter, of New Orleans, a Mason, but not a Sir Knight, in an address to two commanderies in his church.

Most history grows cloudy when pushed back beyond facts. It is not safe for the historian to wander too far among clouds from which he may not make a safe return.

Really, a church is the place for truth and not for discussing the Masonically repudiated claim that Solomon was literally a Freemason. In building shrines for the heathen gods of his foreign wives he was virtually Masonic, but that he was in the plain modern sense a Freemason is too absurd for discussion in church or lodge or anywhere. That in bold plainness is not the Masonic claim concerning Solomon.

Contributions.

THE STORY OF A MOMENTOUS DECISION.

BY SUSIE F. HINMAN.

"I tell you, Sadie, there is no religion in this town!"

The Rev. Arthur Raymond, after an abrupt entrance into the cosy little parsonage, was removing hat and overcoat with impatient haste. It was a cold winter's night, but the fair hair curled in damp rings on his perspiring brow.

"An audience of fifty; only three adult church members; the rest a mob of whispering, tittering youngsters! The choir behaved like Sancho, as Miss Warren took pains to tell me, with her usual readiness to impart encouraging information!"

Mrs. Raymond, a dainty little woman in trailing folds of soft crimson, had advanced to welcome her husband. She hovered about him with little tender touches as he stood by the fire warming his chilled fingers.

"I must get hold of the men of this town! Harrington does, somehow. He goes everywhere and attends everything."

"He can't preach as you can," said the young wife proudly.

"Oh! of course a man who is always out can't have time to prepare sermons; he has to talk off from the top of his mind. But these people like it just as well. What they want is not learning nor piety, but——"

Here he paused to drink a cup of hot milk brought him by his thoughtful wife, after which he allowed himself to be tucked up snugly on the lounge beneath a gay coverlet.

"I've concluded, Sadie, to join the Odd Fellows to-morrow night. That's one secret of Harrington's popularity. I must do something to reach the men!"

"It's too bad that you must sacrifice another of your precious evenings! It's lonely for me without you when baby is asleep."

The Rev. Arthur Raymond's reply to this remark left no doubt in his wife's mind as to his personal preferences in the matter of spending his evenings. "But you know," he remarked for the third time, "I must get hold of the men."

At this point the weary young minister laid aside his cares to listen while his wife read aloud to him from a favorite poet. Gradually the tense features relaxed, the eyes closed, the hand slipped from his wife's, and he was asleep.

* * * * * * *

When he returned to consciousness, he was sitting in his study. It was still Sunday night, and his watch, lying beside him, indicated a few minutes before midnight. He roused from a long reverie and looked about him with a strange sensation of awe, which deepened as he found that he was not alone!

His visitor occupied a chair beside the desk at which the minister sat, and seemed to be gazing upon him with solemn, yet tender, compassion.

The Rev. Arthur Raymond's subsequent account of his guest's appearance was somewhat confused and contradictory. According to this account, he had the saddest yet the keenest eyes ever seen in human face, and the firm mouth was softened with curves of infinite tenderness. Details of complexion, hair and dress seem to have made no impression on the minister's mind. His glance fell beneath the mild scrutiny of those deep eyes. Instantly there came a thrill of recognition. He would have fallen upon his knees had not his guest graciously extended a detaining hand.

"I am to spend a week in Arborville," he began, in a voice that "fell softer than snows on the brine." Naturally, I wish to spend it with my closest friends. There are seven churches in this place. I shall spend one day with each of the ministers. To-morrow"—he glanced at the watch, whose hands that instant met at twelve —"to-day, rather, I am to be with you."

The whole Gospel story flashed through the minister's mind as he looked upon the divine countenance of his guest, but clearest of all, the record of the Lord's self-invitation to the home of Zacchheus: "And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner." "What is my sin? What reparation have I to make?" thought the young minister, with a vague uneasiness.

"I would have you break no engagements and neglect no duties on my account," said his guest, smiling. "I will go with you on your various missions. What is the day's program?"

He raised his eyes as he spoke to a card on the wall bearing the date, Monday, Jan. 20, and read: "Ministers' meeting 10:30 a. m."

"I shall be very glad to accompany you to that. But first?"

"I don't rise very early Monday mornings, I'll confess," said the minister. "After breakfast, a half hour or so in my study, and then down town, where I get the mail and do various errands on the way to ministers' meeting."

"Will my presence be a hindrance to you?"

"Not in the least. I shall be glad of your company. This afternoon, too, when I am to call on one or two parishioners, particularly an old lady who fell Saturday and broke her arm."

"And to-night?" The guest indicated the card, which bore the mystic letters: 'I. O. O. F."

"You wouldn't care to go there. It's nothing of consequence. It can just as well be postponed a fortnight," stammered the minister in manifest confusion.

"Postpone nothing on my account. All that interests you interests me."

"This wouldn't interest you, I'm sure" —with growing embarassment—"it's only a secret society!" A swift remembrance crossed his mind of the words, "In secret have I said nothing." "You see," he resumed, awkwardly, "conditions have greatly changed. I feel obliged to join this organization to come into touch with the men of this town, who really seem to have no interest in religion."

"You hope, then, by joining them in something in which they are interested, to arouse an interest in religion?"

"Exactly," in a relieved tone.

"Many of these men visit the saloon; would you join them daily in a glass of beer?"

A flush of irritation covered the minister's face. "That is not a parallel case," he said, quickly.

His visitor wore a smile, but in that smile was a challenge. It was as when a skillful swordsman salutes his antagonist, "Defend yourself!"

"The saloon," began the minister, "is a recognized evil. Its perils no thinking man can deny."

"Many will say the same of the lodge."

"But many more will deny it!"

"Then right is merely a question of majorities?"

Feeling himself worsted on this ground, the minister queried, "Do you consider intemperance and secretism equally wrong?"

"The question of degree in sin is one that need never be considered. Of two moral evils choose neither."

"But I deny that secret societies are necessarily evil!"

"That throws upon me the burden of proof." How strangely contrasted were the calm, patient accents of the divine guest and his host's obvious lack of composure! The former resumed: "I will not repeat the stock argument against secret societies, because, Arthur, you know them—and you have rejected them."

It is impossible to express the effect upon the minister when his guest pronounced the word "Arthur." He had heard that name in tenderest accents from mother, wife, and dearest friend, but never uttered with such heavenly gentleness as now. It struck conviction to his soul. Her Lord's utterance of her name brought Mary Magdalen to his feet in a tumult of joyful surprise; in like manner Arthur Raymond fell before him, but in humiliation. Again the outstretched hand raised him to his seat, After a pause his guest continued:

"Why, then, did you repeatedly assure me that I would not care to enter the lodge? Conditions, you say, have changed. Have I no power to meet changed conditions? Or is your Lord a bigot? A narrow, Jewish sectary?"

The minister raised his eyes to the face radiant with holiness, and remembered the command: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" His sense of the incongruity of connecting that glorious being with the degrading asso-

ciations of the lodge (for that they are degrading he could not be ignorant) was apparent in his glance.

The serious voice of his guest continued gently, "You risk contamination for yourself where you fear it for me?"

"No, no! you are beyond and above the possibility of defilement!" The minister's mood as he spoke was that of Peter when he said, "Depart from me, for I am a sinful man, O Lord!"

"Do you then"—the guest's voice grew softer as his questioning grew closer—"do you, then, choose your position with sinners?"

"But, Lord, you were the friend and associate of sinners!"

"I dined with repentant publicans who had renounced their ill-gotten gains. I bade a repentant woman go and sin no more. I dined with proud pharisees and denounced their hypocrisy. Will your lodge associations be of this kind?"

The minister shifted his ground. "Harrington, the pastor of the Christian church, is counted very pious, and he is an active lodgeite."

The visitor was silent, and the minister continued after an embarassing pause, "He's building up his church, too. It has more members than any other in town."

Still the guest was silent.

The minister resumed, a little bitterly: "I can't say I envy him, though. His members are the riff-raff of the town, and joining the church doesn't seem to chanuge them much, so far as I can see. Harrington approves of everybody and everything."

Still that unbroken silence.

"It's possible for a minister to build up his church in an intelligent and discriminating way by getting in the solid men of the town, men who will be a real help to the church. The mayor of the town attends my church and contributes largely. I'm hoping to get him to join in time."

Again there was no response.

The young minister looked up in sheer desperation, to meet the sad disapproval of those penetrating eyes.

"You can't understand it!" groaned the minister. "You never were tempted so!"

Instantly there was unrolled before his eyes the panoramic view of "the kingdoms of the world and the glory of them." He stood in thought on the exceeding high mountain and witnessed the Tempter's dazzling offer to his Lord.

"Yes," said his guest, responding to his unspoken thought, "it was the same temptation—the world promised for a few moments' worship of the devil. What is the worship of the lodge but devil-worship? What other motive than ambition takes you there?"

There was a long pause. The minister's face was buried in his hands.

"Arthur, Arthur, behold, Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not."

The head remained bowed, even when a touch of divine tenderness fell upon it.

The next evening, however, the Rev. Arthur Raymond astounded his would-be brethren of the lodge by telling them that he had decided not to join them, and invited them to come to church the next Sunday and hear his reasons.

His text on that occasion was, "I determined not to know anything among you save Jesus Christ and him crucified."

MASONS SHOULD PETITION CONGRESS.

That Is, if Masonic Righteousness Will Exalt a Nation.

The common gavel is an instrument made use of by operative masons to break off the corners of rough stones, the better to fit them for the builders' use; but we, as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life; thereby fitting our bodies, as living stones, for that spiritual building, that house not made with hands, eternal in the heavens.—Webb's Free-Masons' Monitor, page 21.

Masons should petition Congress to manufacture a thousand carloads of common "gavels," and distribute them gratuitously to all the inhabitants of Uncle Sam's dominions in order that all the people may become righteous and God's word verified, viz.: that "Righteousness exalteth a nation."

Then when any person begins to lie, swear, cheat, steal or violate any or all the commandments in the decalogue, he

can give himself a few raps with his gavel, and in an instant become free of all his vices up to date.

Every person should constantly have his gavel with him and if he has vicious thoughts rap his head; if his feet are swift to run into mischief rap his feet; if his hands shed innocent blood, rap his hands; if his tongue utters slanders or his mouth lies, rap them; and desperate cases may need so many hard raps that wraps may be needed to bind up the broken-hearted.—S. M. Good, Ex-High priest.

MASONIC MURDERS!—NO. I.

The first revelation of Masonry, after its establishment in 1717, was by Pritchard in 1730. The publication of his "Masonry Dissected" produced an extraordinary excitement. The public feeling was shocked with the fooleries of its ceremonies and the wickedness of its penalties. Pritchard's life was sought; and he was forced to conceal himself from their vengeance for a length of time. During his concealment it was reported that he was murdered; but when he afterwards appeared in public, the Masons took advantage of the report to promote their own designs—said he was absent selling his book, and having made his fortune had returned. He was subsequently cruelly murdered, and the previous report covered the deed, the people supposing it to be a hoax—the untruth in the former case discrediting the truth in the latter. The revelation of Pritchard, however, for a time sunk Masonry in England, but the revelation began to be discredited by the tricks of the fraternity (they pretending to publish them), it again got up and spread its influence. When it was known as a fact that the Masons had murdered Pritchard, the public indignation rose to a great height in London and over the British empire. In 1736 to '40, "Freemasonry," says Mr. Ward, "was the scoff of the apprentice boys of London. They came out with savage ornaments, and paraded the street in ridicule of Masonry; but the society, by a special vote, suspended its festival ceremonies, suffered the storm to pass, and grew all the while like a willow by the water courses." Priest was murdered for being concerned with Pritchard in the same publication.

THE CROW'S SOCIETY OF GOOD MORALS.

Once upon a time in the beautiful land of somewhere, a land where the corn grows the best in the world, the crows organized a society of good morals. After due deliberation this society sent off and secured a preacher. Arrived upon the ground the preacher found the society rather small, there were not many of the crows in that vicinity deeply interested in good morals. But he began his work, nevertheless; stray crows from the woods began to drop in upon the service and the cause of good morals in the little community seemed upon the whole not to be standing still. In evidence of this let me tell you a story. There were two of the lady crow members of that society who were so hilarious in their feelings that they would go out to the woods and dance with the wild crows there.

They would dance all night,
To the broad daylight,

And go home with the gentlemen crows in the morning. Now some of the wise old crows thought this was not exactly right in members of a society of good morals and came to the preacher to speak about the matter and see if something could not be done to redeem the honor of the society. But the preacher replied that since there was no law against dancing in the society he did not see what could be done in the way of discipline, but as he certainly thought it was wrong for crows belonging to a society of good morals to dance, he would preach upon the subject and make the matter as plain as he could. This he did with all his might, and as a result the crows who heard him that day all went home looking very wise.

But a number of the crows belonging to this society of good morals were not satisfied with it alone and therefore joined two other societies organized for neighborliness and insurance. The one society was composed all of gentlemen crows and the other of lady crows mostly. Now it came to pass that, as the great majority of these societies did not belong to this society of good morals,

they resolved upon a great banquet and a ball. For this banquet they collected a great store of food, one hundred ears of corn, for meat three hundred worms and one hundred grubs and a crow orchestra, all at great expense, while the society of good morals was very poor. Now the crow preacher looked upon all this with great surprise. "What," he said, "is it possible that the members of this society of good morals who have called me to preach to them are going to be mixed up in a dance where half the wild crows of the woods will be present to laugh all their fine morals to scorn!"

But the dance went on. Some of his people said, "Yes, I danced. It was not a ball, you know, but a select society," and at that all the wild crows of the woods went off into the greatest guffaw ever heard in that "neck of woods." Others said we did not dance we only looked on and enjoyed the fun. When they said this all the wild crows put their heads down in the bushes and tried to act as if they were looking for worms, but they were actually laughing until their sides were sore. Still others said, "We did not stay for the dance; we went home after the banquet; we don't believe in dancing and we did not vote for it, and we are not to blame."

But the old preacher shook his head and said, "Be not partakers of other men's evils." "Let not your good be evil spoken of." "The members of a firm are responsible for the acts of the firm, even if they vote against them." But the crows were too excited to hear him; they rose and circled in the air above him and cried out, "We didn't vote for it! We didn't do it, caw, caw, caw!" and they kept up this till the poor old preacher was both deaf and dumb. Then some of the crows came down upon a tree, hopped uneasily about for a while, and then turning their heads toward the preacher a little, shamefacedly said, "Let's have a revival." And the old crow preacher, rather sad-hearted and not over-confident, replied "Amen."

Sandy.

These are the words of an "O'er true tale."

Laughter is the sun which drives winter from the human face.—Victor Hugo.

WILL FIGHT STREET CARNIVAL.

Elgin Pastors to Ask Courts to Prevent Affair of Elks.

(Special to The Record-Herald.)

Elgin, Ill., May 7.—The street fair and carnival planned by the Elks for the latter part of August may not occur on account of unexpected opposition. The Elgin Ministerial Association, including all the pastors of the city, propose to prevent it. Last fall's street carnival, the ministers declare, was demoralizing in every way. They will ask the courts to test the city's right to grant the use of the streets for this purpose. To-morrow they will hold a meeting with a number of leading business men, who have promised their aid.

THE ELKS FIND AN ADVOCATE IN XENIA, OHIO.

Dear Cynosure: When passing through Xenia, Ohio, my attention was called to a sermon delivered by Rev. Bagnall, of that place, to the order of Elks.

This lodge is reported as being very successful in entrapping young men, and has evidently been using his sermon as a sort of a campaign document. We are aware, of course, that so-called ministers of the Christian religion have advocated almost every sin the Bible condemns, but this is the first one we have ever heard of who would advocate this devil-begotten, hell-bound, society called Elks. Its origin, its history, its workings, its teachings, and its destiny are of the world, the flesh, and the devil. It was brought into being by the convivial, has been run by the theatrical tribes, lives on the carnival and dance, with all the degradation that attend these vices. Whatever secrets it may attempt to conceal, these are not its secrets; they are well known, indisputable facts.

Possibly my disgust for a man claiming to be an ambassador for Christ, who invites to his church such a thing of iniquity that he may praise and assist to entrap young men, is so great that I can not calmly and charitably consider what he says.

This sermon aroused the indignation of many. It should arouse every man, woman and child in Xenia who loves God, home and their fellowman. When a thing like this comes sneaking into a town it's

bad enough, but to be heralded by pulpit and press, who can estimate the iniquity?

What would you think should be the text chosen to praise a thing like this? Here is the one that was taken, Rev. 22: 1, "He shewed me a pure river of life, clear as crystal, proceeding out of the throne of God and of the Lamb." This beautiful text was applied to those present connected with this abominable institution.

This man said, "O, let us all try to be the salt of the earth. Let us try to be the light of the world. O, there is no end to the good that you gentlemen can do in this city. There is no home in the city that may not be the better and the purer for you. There is no heart that may not be made lighter for the manhood that shines in your lodge." Then follows a lot more misapplied credit which would, we should think, make the hearer (if he believed what the minister said) go away with the feeling that after all the greatest thing on earth is to belong to this company of gentlemen who dance, attend theater, and spree around generally, all to make the homes in Xenia purer, and the hearts of its people lighter. When water runs up hill, when darkness becomes light, when sin ceases to pollute, then, and not till then, will the Elks make Xenia or any town better. May God pity this unfortunate and help him to repent.

W. B. Stoddard.

HIS TITLES.

"Pardon me, my dear man, but could I trouble you for a match?" After lighting his cigar, he continued: "Bah, Jove, this is a remarkable city. This is me first visit to New York, d'ye know? I'm a deucid stranger, but on the other side I'm a person of importance. I am Sir Francis Daffy, Knight of the Garter, Knight of the Bath, Knight of the Double Eagle, Knight of the Golden Fleece, Knight of the Iron Cross. D'ye mind telling me your name, me dear man?"

Replied he of the auburn hair, in a deep, rich brogue:

"Me name is Michael Murphy, night before last, night before that, last night, to-night and every other night—Michael Murphy."—New York Evening Sun.

Editorial.

Dr. P. H. Cronin, who was murdered by the Clan-na-Gael in Chicago, had a $2,000 certificate in the Royal League. His brother has been all these years trying to obtain the money, but has lost it all. Great is secret fraternal charity.

"The facts in the record show that Dr. Cronin had complied with all of the requirements of the order at the time of his death, with the exception of paying one assessment levied Jan. 1, 1889. It was alleged by the Royal League that according to the laws of the order the failure of Dr. Cronin to pay this assessment forfeited his membership in the organization and the right of his beneficiaries to receive any benefits from the Royal League."

TRIFLING.

Rev. Moses Stuart, Professor Andover Theological Seminary, wrote:

"For a long time I neither knew nor cared about the subject (Masonry); but recent attention to it has filled me with astonishment: and as to some things contained in it, with horror. The trifling with oaths and with the awful name of the ever-blessed God is a feature which I cannot contemplate but with the deepest distress."

This is one of the faults of Masonry. There is a constant tendency to borrow from things sacred in a way that ought to be offensive to a reverent mind.

Akin to this is the suggestion of assassination with which Masonry is marred. Altogether, Masonry is characterized either by profanity and sacrilege or by trifling. In either case it is too unfit for reverent men and by such men it ought to be avoided as a combination of evils.

ORDER OF CHOSEN FRIENDS.

(Editor's Note. A request comes from Canada for information about the "Order of Chosen Friends.")

The Encyclopedia of Fraternities says that the Order of Chosen Friends is a fraternal, beneficient, protective society, organized under the laws of Indiana May 28, 1879, at Indianapolis, Ind., and has now over six hundred councils of twenty-six thousand members in the United States and Canada.

Its Objects.

Its objects are to unite fraternally acceptable white persons of good character, steady habits, sound bodily health, and reputable calling, who believe in a Supreme Being, to improve their condition morally, socially, and materially.

Its Founders.

Albert Alcon and T. B. Linn, members of several fraternal orders, and Rev. Dr. T. G. Beharrell, a minister of the Methodist Church and well known in Masonic and Odd Fellow circles, were founders and authors of its ritual.

"Most of the original members were members of various leading fraternal beneficiary secret societies, and some were prominent Odd Fellows and Free Masons. It is particularly noteworthy that several of the latter were members of the higher degrees of Scottish Rite Masonry."

Its Location.

It has councils in Arizona, California, Colorado, Connecticut, District of Columbia, Georgia, Illinois, Kansas, Kentucky, Maryland, Michigan, Missouri, Minnesota, Montana, Nebraska, New Jersey, New York, Nevada, North Carolina, Ohio, Pennsylvania, Oregon, South Carolina, South Dakota, Tennessee, Texas, Virginia, Washington, Wisconsin, and in Canada.

BROAD, RICH ACRES.

The relation of secret societies to the home is touched upon in an impartial article in the North-American Review for May. While admitting that there are many elevating and ennobling elements in these fraternities, the writer declares that "the broad, rich acres of man's selfishness are nowhere more carefully fertilized, tended, tilled and reaped than in the lodge room." This selfishness is seen, not only in seeking pleasure which cannot be shared with their wives, and in shutting them out from their confidence, but also in spending enormous sums of money for personal gratification. The estimate of the author is that probably not less than $250,000,000 are annually spent in this way. Shall wives and daughters insist on their right to spend dollar for dollar for adornment or pleasure the amount given by the men of their households for dues, regalia, uniforms, plumes, banners, banquets and traveling expenses? What shall the "women attached" to the 5,400,000 members of secret orders in the United States do to maintain or reclaim their equal privileges of companionship, expenditure and conviviality?—Congregationalist, May 20, 1897.

It is when a vice robes itself in the phraseology of virtue that it becomes more seductive. When the ruder outlines of what unadorned would be nothing but bare fault are obscured by borrowed virtues and when passions of the soul are concealed from self by plausible external things, then license and a free rein are liable to make an easier victim. If a mean man can substitute insurance investment for charity, if he can idealize his drinking as fraternal or find in debauchery the suggestion of ancient mystery or make cruel deeds rank with justice, he has open before him all the wide gates of the broad way inviting man to self-deceit and ruin.

EMINENT AUTHORITY.

Rev. Charles G. Finney, Oberlin, Ohio, wrote:

"How can we fail to pronounce Freemasonry an anti-Christian institution? For example, 1st. We have seen that its morality is unchristian. 2d. Its oath-bound secrecy is unchristian. 3d. The administration and taking of its oaths are unchristian, and a violation of a positive command of Christ. 4th. Masonic oaths pledge its members to commit most unlawful and unchristian deeds. a. To conceal each other's crimes. b. To deliver each other from difficulty whether right or wrong. c. To unduly favor Masonry in political actions and in business transactions. d. Its members are sworn to retaliate, and persecute unto death the violators of Masonic obligation. e. Freemasonry knows no mercy, but swears its candidates to avenge violations of Masonic obligation even unto death. f. Its oaths are profane, the taking of the name of God in vain. g. The penalties of these oaths are barbarous and even savage. h. Its teachings are false and profane. i. Its design is partial and selfish. j. Its ceremonies are a mixture of puerility and profanity. k. Its religion is deistic. l. It is a false religion, and professes to save men upon other conditions than those revealed in the Gospel of Christ. m. It is an enormous falsehood. n. It is a swindle, and obtains money from its membership under false pretenses. o. It refuses all examination, and veils itself under a mantle of oath-bound secrecy. p. It is a virtual conspiracy against both church and

state. No one, therefore, has ever undertaken, and for the plainest reasons none will undertake, to defend Freemasonry as it is revealed in these books. Their arguments are threats, calumny, persecution, assassination. Freemasons do not pretend that Freemasonry, as revealed in these books, is compatible with Christianity. I have not yet known the first Freemason who would affirm that an intelligent adherence to Freemasonry, as revealed in these books, is consistent with a profession of the Christian religion. But we know, if we can know anything from testimony, that these books do truly reveal Freemasonry. We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. In our judgment we are forced to the same conclusion, we cannot escape from it, we wish it were otherwise, we therefore sorrowfully, but solemnly, pronounce this judgment.

Dr. Finney was versed in law and was a great preacher and a college president. He had been well taught in Masonry before he wrote what is quoted above. Probably a moderate fraction of the present members of Masonic lodges in this country are nearly as familiar with the arts of the craft as he was while in the lodge. He knew Masonry well and knew a deal besides. What he says is worth re-reading.

DR. HUNT'S POSITION.

Replying to Dr. Hunt's defense of the Masonic pledge as limited to preserving for Master Masons the chastity of women closely related to them, the May Cynosure gave attention to his argument in combination with quotations from standard Masonic works. It may now be worth while to note separately some inferences from his own position.

The key word is relation. Masonic relations are held by Masons only with Masons. Those held by them with other persons are not Masonic.

Relations being thus confined within the lodge, no obligation extending beyond could remain Masonic. Therefore jurisdiction over Masons and their obligations can extend nowhere outside.

It is within the lodge walls confining Masons and their mutual relations, obligations between them and jurisdiction over them, that Dr. Hunt takes his position. He claims that since outside there could have been nothing explicit there can be outside nothing implicit.

Dr. Hunt justly calls the vow limited; its limitation it attributes to lack of jurisdiction. But there is a secondary limitation where jurisdiction is not concerned. A Mason's honor and affections are not Masonically guarded beyond a narrow range. He has no pledge based on his interest in the chastity of his brother's wife, his sister's daughter or even his own sweetheart. This limitation has nothing to do with jurisdiction, for that is identical.

Dr. Hunt's position is one from which Masonic chastity ceases to be viewed as a relation of the sexes. Women not being Masons have no more to do with Masonic relations, obligations and jurisdiction than men who are not Masons. He cites the parallel vow not to defraud, a vow that is not made on behalf of money, but on that of its owners.

From his position Masonic chastity appears not personal but relational. The Mason is not pledged to be personally a chaste man. He is pledged to control himself and others so as to keep some women chaste for some men. That form of the pledge which employs the term chastity applies it exclusively to the character of women and theirs is not Masonic.

It is simple justice to Dr. Hunt to say that he appears to accept one inference from the position he takes which some other Masons might not so freely and openly allow. He calls the vow limited and does not appear to claim Masonry as a sufficient moral system. He leaves the impression that he recognizes another law as broader. The limited obligation seems to him to leave a clear field to an unlimited one. If the nature of the case had appeared to him to leave opportunity for an unlimited vow and then Masonry had made a limited one, we frankly believe that Dr. Hunt would not have taken his present position. That he now believes it the true one and holds it with dignity and candor we are glad to recognize.

MASONIC TERMS NEED INTERPRETING

"Esteeming the Bible as the source of truth in morals and religion, and believing it is a book appertaining to no sect, but the gift of our common Father to all His children, surely no Mason, however high his rank, and whatever his views as to the opinions of others, is permitted to divest himself of the duty to keep and guard this book as 'The Book of the Law' to himself and to his brethren—'an indispensable part of the furniture of every Lodge'—a landmark—beyond the power of any man or body of men to remove from its place in the Lodge.—G. Brice, Louisiana, in The Am. Tyler, June 15, 1899.

An outsider, unable to perceive the Masonic interpretation of this language would naturally be led to suppose Masonry to be at least formally Christian in its indorsement of the Bible.

He would also understand the utterances as expressing a necessary doctrine of the Masonic system. The charges made by those who discredit Masonry would thus be made to appear slanderous or ignorant. He might also be unacquainted with writings of other Masons.

In that case he would set their apparently plain avowal of loyalty to the Bible only against the outside repesentation. But one conclusion would seem possible, and that would be that Masonry demanded that recognition of the Bible in theory and form which Christianity demands in practice.

A Controversy Between Masons.

It is, however, the fact, on the contrary, that this paragraph is aimed not at critics of Masonry, but at those inside the order who hold and teach that the Bible is not "beyond the power of any man or body of men to remove from its place in the lodge."

He is one of those Masons who maintain one view of the matter in opposition to those who hold another. He argues with Masons, not anti-Masons, or at least maintains what he knows is not, but thinks ought to be, the universal Masonic doctrine. A knowledge of this purpose in writing is necessary to a full understanding of the paragraph. It must be read as antagonizing an opposite Masonic view clearly held and firmly advocated.

The Altar.

There is a definite meaning in the phrase, "remove fom its place in the lodge," which is not made apparent in the paragraph to one not familiar with Masonry.

A little knowledge of Masonic doctrine and usage, and in particular of the Masonic controversy in which this paragraph takes part, makes obvious the point in the word "place," and the phrase "remove from its place." The dispute within the lodge is whether anything else than the Bible can lie on the altar for the initiate to swear upon.

The majority of Masons think so; the minority, to which Mr. Brice of Louisiana belongs, thinks not. He may be a Christian, desirous of maintaining in the lodge an approximate consistency with Christianity, but of many other Masons it can be said truly, "This people honoreth me with their lips, but their heart is far from me."

Of lodges as a whole it can also be said: "I honor my father and ye do dishonor me," while the lodge appears to many to come within range of the judgment: "He that honoreth not the Son honoreth not the Father."

The "Book of the Law" May Be Any One of Several Books.

If one unfamiliar with Masonic customs and language were to read the paragraph he would suppose the word "place" to include reference to the first sentence. Possibly the writer himself half included this in his own thought, yet what he objects to is the claim that the "Book of the Law" which must be kept in "place" on the altar is not, Masonically, the Bible, but whatever book is "The book of the law" in that country in which a lodge is located.

This is the touchstone of the controversy. All turns on definition. Does the "Book of the Law" mean "Bible," or does it Masonically mean "that which in the country containing the lodge is popularly regarded as the book of the law?" On this alone the Masonic controversy turns.

The author of the paragraph here examined positively insists on the first definition, while the second is more authoritatively announced. He is right in calling the book "furniture," as the square and compass. One can no more be left off the altar than the other. He is inexact in calling the Bible a "landmark." It

is more exact to claim as a landmark that every Masonic lodge must include in the "furniture" an altar, a square and compass, and some "Book of the Law."

Christianity a "Sect."

Our supposed reader, to whom Masonry is little known, would fail to get the force of the author's meaning, where he speaks of the Bible as a "book appertaining to no sect, but the gift of our common Father to all his children." The reader would understand "sect" to mean for example Methodist or Presbyterian, and he would assent.

But evidently the word is here used Masonically, and it has a different Masonic meaning. To borrow a quotation from the Grand Master's official decision handed down to the subordinate lodges from the Grand Lodge of a kindred order, the Odd Fellow, "Christianity is a sect." This is the Masonic view. Sects within Christianity are not referred to in this paragraph.

What is meant by Mr. Brice is that the Bible should not lie in its place on the altar for oaths to be taken upon by people living in Christian countries alone, but should be used for the same purpose by Mohammedans, Arabs and East Indian or Chinese heathen as "children" of our "common Father." He is not willing that Masons should lay on the altar in any lodge, wherever located, the Veda or Koran. The Bible is not limited to the Christian "sect," but must be used to swear on and kept in its "place" as altar "furniture" by all "children of our common Father," Mohammedan, Jewish, or Pagan.

We incline to believe that his appeal to the landmark assumes his own refutation. He could invoke its aid to retain the book is indispensable furniture in a Jewish or Deistic lodge in Chicago, because Chicago is in a country where the "Book of the Law" is that one. But, on the same principle, he would be obliged to give up the Bible for swearing candidates in Constantinople and Masonically claim the place for the Koran. This appears to us the only position Masonically tenable.

It is as great a mercy to be preserved in health as to be delivered from sickness.—John Mason.

THE MASONIC BIBLE.

What Is It?

"The Bible is properly called a greater light of Masonry, for from the center of the Lodge it pours forth upon the East, the West, and the South its refulgent rays of Divine truth. The Bible is used among Masons as the symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. THUS, IN A LODGE CONSISTING ENTIRELY OF JEWS, THE OLD TESTAMENT ALONE MAY BE PLACED UPON THE ALTAR, AND TURKISH MASONS MAKE USE OF THE KORAN. Whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea—that of the symbolism of the Divine Will revealed to man."

—Encyclopaedia of Freemasonry, by Albert G. Mackey, M. D., Secretary General of the Supreme Council, Thirty-third Degree, for the Southern Jurisdiction of the United States.

T. WILDEY.

Thomas Wildey, the father, and founder of American Odd Fellowship, was born in London, Eng., on the 15th day of January, 1782, and died in Baltimore Oct. 19, 1861, in the 80th year of his age, revered, honored and loved as few men are. He won to himself an imperishable fame as the founder of the greatest fraternal order of modern times.—Union.

In some of its features Mr. Wildey's work was useful; in others not so good. The insurance element, providing patrons a claim on certain benefits under certain conditions, is often serviceable. It may be crude, and overloaded with expensive features that discount the business, yet sometimes, and to some people, it proves a help through a tight place. The life insurance sometimes added, is of poor and unsatisfactory quality, but for this department probably Mr. Wildey cannot be called responsible. The other sort of insurance was his aim.

The attempt to make the business a kind of religious ceremonial affair, and to antagonize Christianity in a sort of

side issue, is an excrescence that seriously damages the scheme. Regular insurance of all sorts lets politics and religion alone, but second rate insurance pads out its business fallacies and inadequacies by mouthings about citizenship, morals and religion.

Second rate insurance is faulty enough alone without second rate loyalty and second rate piety—if words so sacred can be used in connection with business of the kind.

O. F. business goes out of its way to inculcate Deism. This side show is an exhibition of organized hypocrisy. Mr. Wildey may have been a good blacksmith, but there seems to be nothing in his business scheme to prove that he was better than a second rate theologian.

INSIDE DISSATISFACTION.

One benefit resulting from conventions like that held in Chicago Avenue Church in May is the glimpse it gives into the mood of mind observable in men who are inside the lodge. This is beyond mere detail and ceremony, not much of which is exposed in such a convention. It goes down to the deep experience of a human spirit and reveals the heart. This is, if possible, a more valuable revelation, because of its bearing on the "good man" argument.

One statement made by Rev. J. P. Stoddard should receive judicious attention. It bears the authority of a thoroughly informed reporter of Masonic facts. His figures are reliable when he tells us that more than a third—one in three—of initiates who advance three degrees do not afterward continue active Masons. We can add to this those who abandon the lodge after one degree, and thus never become, like those to whom he confines his estimate, full Blue Lodge or Master Masons. He cites real Masons and reports the practical withdrawal of a third and more.

To account for this, one necessarily looks into the mood of the Masonic mind. Of less than two-thirds who remain some must have felt in a degree the pressure of motives that have been strong enough to force one in three out. Count out indifference and circumstances and still there must appear genuine motive left. Or, if indifference itself be again considered, that is a mood to be accounted for.

What such a mood or motive may be in the case of some good men is suggested by another item in the same convention address. A preacher who was drawn into some kind of lodge, probably not Masonic, but of similar quality, was disappointed by the character of the initiation. He was one of those men to whom the ritual itself is repellant on account of repulsive features.

Presently he was invited to a card party given by the society of which he was a part. Then came a notice of a stag party in which this minister was to be one of the admiring stags looking on while women not over dressed danced before them after the Midway style, or as Salome danced before Herod and his guests. One point of such dances is the exhibition not of dry goods but the lack of them. The minister did not go. He did not go to lodge meetings or respond to the grip of the brethren. This item of convention report gives a glimpse into one lodge mood of mind.

UNCERTAIN INSURANCE.

Recent articles must have made it obvious that our objection to fraternal insurance is not merely a prejudice included within a sweeping dislike of all insurance. Rejection of secret orders does play a part, but we still further object to the kind of insurance adopted, whether it be secret or open, as behind the times, inefficient and comparatively unprofitable. With regular insurance it cannot bear comparison merely as business of value to the insured.

First, it makes fewer and inferior promises; then feebler provision for fulfilling them. Leaving aside various things that old line insurance will do for its patrons, we turn to the single thing that fraternal insurance appears to attempt. That one is collecting and distributing assessments for death claims.

Regular insurance fixes the amount of death claim, and that of premium, beforehand, making each a part of the contract.

Fraternal insurance promises to call

assessments and pay the proceeds to the beneficiary; providing, however, that, if the proceeds prove greater than an amount named in the certificate, the excess shall not be paid.

If the proceeds are less than the amount named, their payment fully discharges the claim. Thus, a few hundred dollars will settle for a two thousand-dollar certificate, in case they are the whole response to an assessment. This is indefinite and insecure business. No one knows what his premium will be at a future time. How much more he will have to pay or cease to be insured he does not know. Patrons of an old line mutual cannot fail to know. In ordinary business, men like to know what they must pay and what they can get. Such uncertainty as is provided for by the very terms of a fraternal certificate, and also demonstrated by innumerable cases of disappointment, would break up any other business.

Another uncertainty is forfeiture. The loss or abandonment of fraternal insurance is appalling. In the year 1898 almost 10 per cent of fraternal certificates lapsed. Their holders had been paying in and supporting the system, but nothing was now to be paid over to their beneficiaries. The loss was mainly on the side of patrons; the gain wholly on that of the companies. Savings banks would have been better. In that year a little less than one in four, or almost 230 in every thousand, of the certificates of one order lapsed. This is terrible business, and the worse because it involves widows and orphans.

Old line policies need not lapse, and in many cases cannot. Fraternal insurance is a treadmill on which one must keep stepping or fall. If increasing assessments force him out, or if age or a long final illness prevents his continuing to pay, all is as if he had never been insured. Such insurance is "like a summer-dried fountain when our need is the sorest."

Fraternal insurance is uncertain not only because its cost and product cannot be definitely known to the applicant, and because, by one means or another, his grip on his claim, may, with or without his knowledge, slip, but also because he is liable to outlive the concern. While old line companies are among the most stable and enduring business concerns, assessment societies are like flowers overtaken by frost or leaves sure to fall in autumn. The pinch must come somewhere, and when it grows hard it will squeeze members out.

The natural limit of constituency arrives; the company has covered its natural territory and captured its natural patrons. All members grow older every year and the death rate takes on corresponding proportions. A contingency not provided for by the fallacious rate schedule has arrived; there is no surplus to tide over an emergency; no reserve to secure the claims. The crush and collapse are inevitable. Another bubble breaks, and another seal is affixed to one of the most treacherous schemes that ever played vampire to orphan children. Uncertain in its terms of engagement, its perpetuity of claim, and its tenure of existence, fraternal insurance compares with real insurance as the waves drifting at its base compare with Gibraltar.

Regarding fraternal insurance as one of the great feeders and supports of the secret system, we cannot treat it with indifference. We count it a great helper of the enemy with which we contend. Its own strong enemy is genuine life insurance.

In this we recognize a powerful ally. Thousands would probably be kept from secret affiliations if they knew the inferiority of fraternal insurance. We have here called attention to one feature of that inferiority. While not the only one, insecurity is a serious fault. It is almost a fatal paradox to associate insurance with uncertainty.

The twenty-third psalm is the nightingale of psalms. It is small, of a homely feather, singing shyly out of obscurity; but oh! it has filled the air of the whole world with melodious joy greater than the heart can conceive! Blessed be the day on which that psalm was born!—Henry Ward Beecher.

As we must spend time in cultivating our earthly friendships if we are to have their blessings, so we must spend time in cultivating the companionship of Christ.—Henry Drummond.

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CHAS. A. BLANCHARD,
President.

PLACE BEER KEG ON A BIBLE.

Students of Lawrence University Indulge in Sacrilegious Pranks.

(Special to The Record-Herald.)

Appleton, Wis., May 5.—When the students of the commercial department of Lawrence University attempted to enter their class rooms this morning they found them locked and barricaded. The chapel, too, suffered from the hilarious spirits of some of the students. A large beer keg stood on top of the Bible on the desk. It was lettered "Phi Sappa Keg." The pranks are laid at the door of the members of "Fluta Pi" fraternity. An investigation is being made by the faculty and expulsions may follow.

COLLEGE STUDENTS.

Some of the Happenings That Occurred Last Night to Two Young Men Who Were Being Initiated Into the Mysteries of a College Fraternity.

The Western University chapter of Beta Phi Sigma, one of the college fraternities, last night initiated two new members, and bfore it was all over the candidates for initiation willingly admitted that "it was hot." Who they were was hard to tell. They were rigged up in such fashion that probably their own parents would not have recognized them, and what they looked like after the initiation was completed is only a matter of conjecture.

The affair was started in Allegheny, but before it began the candidates for initiation received a taste of what was still to come. They were arrayed in foot ball suits, with heavy sweaters, and their faces were blacked. They they were told to take and carry telescopes, which were supposed to contain their own garments. Instead, each telescope was loaded with about 150 pounds of brick. Then the procession was formed, and from Allegheny, carrying the telescopes, the ones-to-be-initiated were marched to Pittsburg. The main streets, of course, were used for the route of march, and the procession finally wound up at the Hotel Griswold.

At the office, while the key to a room was being secured, one of the candidates, who wore suspended on his back a sign which read, "Pity the blind," attempted to lean against a partition. Immediately he was brought to order by the cries of several of the society men, who said that leaning was not allowed. Then the other one tried to place his telesecope on the floor, and he, too, was reprimanded. The first one said, "This is hot," whereupon one of the society men consoled him by saying that the warmest part of the evening was yet to happen. When the bellboy tried to show the bunch to the elevator his action was immediately vetoed by a chorus that yelled, "Let them walk up." The room where the initiation was concluded is on the top floor and to it, still toting the heavily-weighted telescopes, the unlucky applicants for society honors were compelled to walk.—Pittsburg Times.

STUDENT SHOT IN HAZING BEE.

(Special Dispatch to The Sentinel.)

Madison, Wis., June 8.—The hazing bee which started in a spirit of fun last night had an incident which came very near being a decided disaster.

After Harry F. Herrmann, of New London, had been ducked in the lake he went home and armed himself with a revolver in order, as he maintains, to protect himself from any further humiliation at the hands of the crowd of students. While passing the corner of Francis and State streets he was "rushed" by the crowd, who made an attempt to disarm him, and in the melee the revolver was discharged, the bullet lodging in the leg of Philip C. Kopplin, of Lavell, who had gone down stairs to see what all the noise was about.

After Herrmann had been disarmed he was again taken down to the university boat house pier and thrown into the lake for the second time.

The police have not considered the matter worthy of notice, and it is not probable that the faculty will take any official action because it was an accident.

LAY MURDER TO HIGHBINDER.

Indianapolis, Ind., May 6.—The Chinamen of this city are in a state of terror as the the result of the mysterious murder of Doc Lung, a wealthy Chinese laundry man, last night. It is the general belief that the crime was committed by a Highbinder.

News of Our Work.

Elder Quincy Leckrone lectured on July 23 at Logansville, Pa., and from there he went to Abbottstown and Gettysburg. He will report every month in The Cynosure, beginning with September. He had seven dates arranged, he wrote, before leaving Somerset, O., but gave only the one named above.

One of the least self-sacrificing ways of maintaining the work of the National Christian Association is by supporting the Christian Cynosure. Hence, do not order it discontinued. Make it a part of your religious duty to take it, read it, and loan it to your neighbors.

Rev. Dr. Hanna, of Monmouth, Ill., writes: "Blanchard's article in the last Cynosure is worth more than a year's subscription, so enclosed find $2.00." The Doctor not only pays his subscription into 1904, but heartens the Editor and every Cynosure agent. May God bless him and all the readers of The Cynosure.

Rev. J. A. Lee, of Lake Mills, Iowa, had quite a discussion not long ago with the secret societies. It was carried on through the local paper—the Graphic. Five of his church members joined secret orders, but after the newspaper discussion three left the lodge and remained with the church. Two preferred the lodge to the church, and were excommunicated. The point that seems to have the most effect was the fact that these lodges practically taught another way of salvation than through Jesus Christ. Indeed, it was openly admitted in the discussion and claimed that men may be saved without faith in Christ. There is no doubt that lodge worship is offered to demons, as was so clearly shown in President Blanchard's address, as published in last month's Cynosure.

The editor of the Reformed Presbyterian Witness, Rev. R. W. Chesnut, mentions incidentally in a letter that in their fall meetings of Presbytery there will be a conference on the lodge. The subject strikes one as odd for a Reformed Presbyterian body: "Is Membership in Secret Oath-Bound Societies Consistent with Membership in the Reformed Presbyterian Church?" It is a fact, however, that the congregations of the great majority of testifying churches receive little or no instruction in this matter. "Therefore my people are gone into captivity, because they have no knowledge."—Is. 5: 13. Members of the church join the lodge and the next step is a lodge defending pastor for that church. Our Reformed Presbyterian friends are taking the right course.

NOTES BY THE WAY.

BY REV. J. P. STODDARD.

Mrs. Stoddard and myself arrived in Burlington, Vt., on June 30, and found hospitable quarters in a typical New England city. Our train from Boston had a special car of educators en route to a National Convention in Burlington.

It was stated that about nine hundred instructors of American youths were in attendance. I gained easy access to some of these leaders of thought and left over two thousand tracts in the city.

What a Tract Did.

Among encouraging incidents was that of a man occupying a very conspicuous and influential position. He was busy when I entered the room, but when released he greeted me warmly and said: "I saw your picture in the last Cynosure and recognized you as soon as you came in. A year ago I thought well of the Masons and intended to join them, but I got a little tract that set me to thinking and praying over the matter. I soon saw that it was all wrong. I have kept three young men from joining."

There are good friends to our cause in Burlington, even though it is the seat of the Grand Lodge and center of the fraternity whirlwind that is sweeping over the whole State.

Rev. "Cyclone" Taylor and wife were very cordial and he assured me of his hearty sympathy and of his entire freedom from connection with any secret society.

After spending a few days with our son and daughter at Westford, where Mrs. Stoddard is stopping, I returned to the

city for supplies and then went to Hebron, R. I., where I found warm friends on that historic battlefield. Freedom of the camp was cheerfully given by Rev. Green, in charge, and I improved my opportunity to put literature into the cottages and into the hands of many who were temporarily in attendance. Two of the ministers whom I heard spoke very decidedly against the lodge and one gave an instance of a once successful soul winner who had been led into apostasy through the influence of secret societies.

Visiting Providence I found myself in the midst of a great convention of Baptist young people. It was estimated that there were 3,000 present from outside the city. Failing after due effort to find any in authority duly authorized to permit or prohibit the distribution of tracts, I began my work and distributed about 800 of Brother Wesley's "Angel in the Lodge Room," when the proper authorities found me, and asked for my authority, which I gave as the Constitution of the United States. After discussing some points involved in that particular case they requested me as a personal favor to desist, which I did, and repaired to the sidewalk, where I soon exhausted my supplies.

I now have my grip packed for Douglas, where I shall, D. V., begin work this evening and continue as the Lord leads. I am thoroughly convinced of two things, viz.: That a great change is taking place in the minds of thinking people on the lodge question and that much of this change has been brought about, in New England, at least, by the circulation of anti-secrecy literature among really Christian people.

We ought not to faint, but to double our diligence in sowing beside all waters.

Boston, July 17, 1902.

SECEDER FROM YOWMAN ORDER.

While in Baconsfield, Iowa, recently we called on Lewis Hammond. He joined the Yowman Lodge about two years ago. He gave me authority to write what he told me about the Yowman Order. It will be very difficult for me to condemn the lodge in as strong language as he did.

He paid eight dollars and twenty-five cents to find out what it is that Christians find so interesting in the lodge. He said: "It is all foolishness from the first step to the last."

The preacher was there taking part with the others. The Bible and the preacher are used in the lodge to sugar-coat the performances, and then people wonder why we do not have a revival of religion and they wonder why the church is filled up with members that do not attend prayer meeting!

Most of us know by our own sad experience, even without the addition of lodge folly, that we have followed Christ at too great a distance. "The yoke of Christ is easy and his burden is light," when we follow Christ closely. When we, in the name of Jesus, "draw nigh to God" with the whole heart, "He draws nigh to us" and blesses our souls, and we will have no relish for that which God commanded us to abhor. "Abhor that which is evil." CYRUS SMITH.

Grand River, Iowa.

PRESIDENT BLANCHARD'S APPEAL.

We Pray Less and Pay Less than We Ought.

"I think that we all of us come short of the duty of the hour.

"These lodges are numbered by thousands. There are three hundred different secret societies in the United States. They claim six millions of men to-day as members; they claim half a million women as members, and the number of women who are moving into these societies is greatly in excess of the number who formerly became engaged with them. They claim to be initiating at this time over two hundred thousand persons each year, and it does not require argument to show that a movement of that kind is at least a most serious import to the homes of the State and to the country.

"If we are opposed to lodges we should let this disapproval become known. And yet, brothers and sisters, as pastors and members of churches, as Christian workers in various parts of the vineyard of Christ, our Master and Lord, I am satisfied that we pray less and that we give less toward this agitation, this enlightenment of the people, than the importance of the subject requires.

"I think that with hundreds of ministers of the gospel opposed to secret societies, with scores of churches believing that they are injurious, it seems to me that there ought to be a stream of men and women and a stream of money pouring into the headquarters at 221 West Madison street, Chicago, which would make it far more effective to perform the work than it heretofore has been. I believe that many who have been in their hearts opposed to secret societies, but have not been disposed to take hazards and risks; I believe that the Lord will stir them up to do better than they have done.

"I believe by the blessing of God that we who are the opposers of secret societies may be stirred to more valiant exertions in regard to the truth, and in the great work of bringing men out from the secret societies and bringing them into the glorious liberty of the children of God, and that this may be the result let every Christian pray now and as the days shall pass, for Paul may plant and Apollos water, but God giveth the increase."

SECRET SOCIETIES.

Can a Christian Belong to Them and Still Honor Christ?

BY GEORGE L. HUNT.

Price, postpaid, eight cents. Published by Loizeaux Bros., 63 Fourth avenue, New York City; for sale by Robert Harvie, Yonge street, Toronto, Canada; Miss J. McMartin, Montreal, Canada; H. A. Ironside, 717 16th street, Oakland, Cal.; Collins and Budd, Christ's Church, New Zealand, and William Blachley, 27 Lancefield, London, W., England.

This is a valuable pamphlet 7x5, of 36 pages. We hope it will have a wide circulation.

Affections should not bind the soul, but enfranchise it. Through them it should know larger, deeper, higher life. They should be to it as wings by which it mounts. A friend comes as an ambassador from the heavens.—Trinities and Sanctities.

No one can have read The Cynosure for June and July without feeling greatly gratified by the reports.

The triumph of our cause is as sure as the victory of truth. It must be that the atheism, infidelity, favoritism and lawlessness promoted by secret societies must finally cease, and the civil liberty and the Christian faith, which are antagonized by them, must prevail.

Will you not give more and pray more for this work the coming year?

The Board of Managers have added Elder Quincy Leckrone to our list of lecturers. Conferences are already partly arranged for this fall in Illinois, Wisconsin, Iowa and New England. The demand for free literature is greater than we can supply. The calls for laborers are also greater than the supply. We need more funds. We ought to have an endowment of $20,000. Will you plan to endow the work when your Estate is settled, if you can not do so earlier?

Pledge some definite amount for the needs of this year, and if possible increase your contribution over last.

PLEASE FILL OUT THIS BLANK,
And Return It at an Early Date.

I enclose (or pledge).....

..... Dollars ($.....)

for the work of the National Christian Association, payment to be made by

....., 1902,

to William I. Phillips, Treasurer, 221 West Madison Street, Chicago, Ill.

Name .....

Street .....

City .....

State .....

SUSTAIN DAVIDSON IN THE SOUTH.

New Orleans, La., July 15, 1902.

Dear Brother: I have delivered three special lectures and preached three specially prepared sermons in which I quoted extensively from the Odd Fellows' ceremony. I am convinced of saving at least three young men from the snares of lodgism.

I enclose you a circular of a meeting to be held July 24 to 28. I shall certainly in my own way do all in my power to convince some of the lodgeites of their erring ways during the meeting. Madisonville is a stronghold of secretism.

If the N. C. A. could spare about $90 cash to help on my expense from Aug. 1 to Nov. 15 I think I could do considerable good, as there will be a State convention held in Plaquemine, La., July 28 to Aug. 4. Another State convention at Baton Rouge Sept 10, a District Association at Columbia, La., Aug. 15; another at Vidalia, La., Aug. 20; one at Alexandria and Lake Charles Aug. 25 and Sept. 10,respectively; one at Monroe and Shreveport, New Iberia and Morgan City during September and October and at Covington, Alma, Arcola, Calvert, Ala., and at Greenwood, Miss., during October and November.

I am arranging to meet those bodies and could do some good distributing tracts, lecturing, etc.

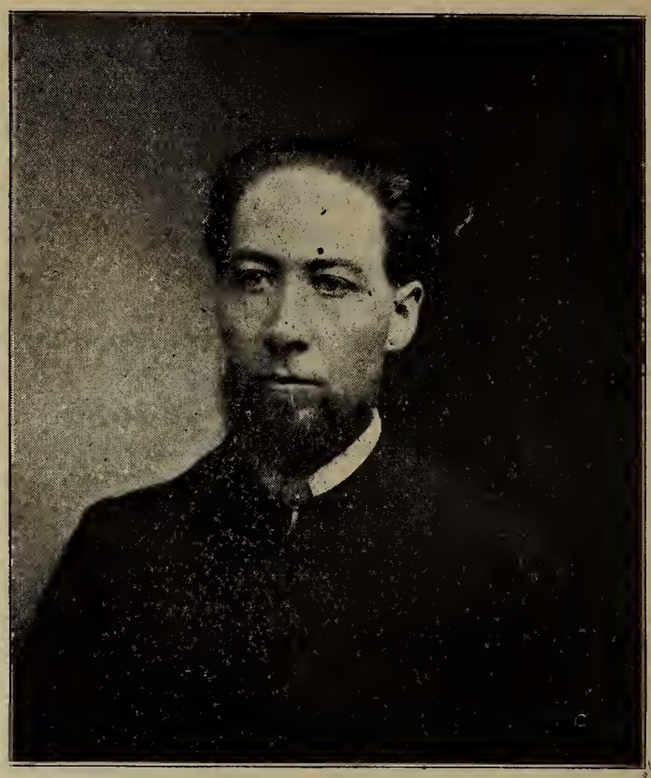
(Rev.) F. J. DAVIDSON.

Editor's Note: Will not some contribute the $90 necessary to secure the services of Brother Davidson?

AN ODD FELLOW'S WIDOW.

An Odd Fellow long connected with the order fell under the conditions incident to hard times. As a result his dues and assessments accumulated an arrearage of thirteen dollars. Becoming ill, and realizing that the benefits of his long continued membership might be needed, he brought up the arrears before his death. The lodge accepted the money.

After he died the lodge refused to aid his widow, telling her that he was not in good standing. Like the Priest and Levite, the Samaritan also passed by on the other side, not being a very good Samaritan.



ELD. I. BENNETT TROUT.

A NOBLE WITNESS FOR TRUTH.

A Great Speech Before Five Thousand on Secret Societies.

BY JOHN S. WHITE.

I suppose you have heard of the large gathering of the German Baptists at Harrisburg, Pa. I was out last evening (May 17th) and heard Rev. I. Bennett Trout of Lanark, Ill., give a discourse on the secret lodge system. He did not shun to declare the whole counsel of God. Seldom has it been granted to an anti-secrecy lecturer to address an audience of 5,000 people. There were individuals with pencil and paper all over the audience taking down notes. I thought of the 5,000 fed and for the first time could appreciate more fully what the miracle meant.

1st. He began by stating that he was going to speak to Christians, as he did not think it out of character for sinners to belong to secret lodges, which are a work of darkness and of their father, the devil. But Christians are serving another Master, and their Bible says, "No man can serve two masters." He said the prevailing idea with professed Christians is how little they need to do, or how near the line of evil they can walk and yet ob-

tain eternal happiness and bliss, and not how much they should do or how separate from the world and evil they should keep, to reach that expected end.

2d. He said no lodge man can have an ideal Christian home. He goes and joins a lodge and comes home at 1 or 2 o'clock in the morning, and his wife says, "Where have you been?" "To lodge; I joined." "Oh, you had not told me. What did they do there?" "Oh, mamma, I dare not tell you." The next morning his little daughter says: "Papa, where were you last night? You were not home when we retired?" "To lodge, daughter." "What did they do?" "I dare not tell." "Was it anything very bad?" "No, daughter." "Well, shouldn't we be allowed to tell anything that is good?" The result is confidence in the home relations is loosened, if not lost. This same man can converse about these same things by the hour with some wicked man of the same lodge.

3d. Christian fellowship is violated. "No fellowship with unfruitful works of darkness."

4th. The lodge substitutes a false religion. In his town was a wicked man buried lately by six lodges, and they transferred him to the Grand Lodge above. They went through a lot of senseless prattle and maneuvers, throwing ferns into the grave, and they expect these ceremonies to be continued and finished on the other shore.

5th. Rejecting the name of Jesus. Whatever we do in word or deed, we must do all in the name of the Lord Jesus. He that receiveth a prophet in the name of a prophet, or a righteous man in the name of a righteous man, or gives a cup of cold water in the name of a disciple, is rewarded. How much greater is the reward for those who do things sincerely in the name of Jesus.

6th. Loose morals. About four-fifths of the lodge members, by actual count, do not belong to any church, and some never get inside unless they help to carry some one in, or are carried in themselves, to be pow-wow-ed over.

7th. Swear not. They forswear to keep or do things yet unknown to them. His Bible says, Swear not at all.

8th. They defile the temple of God. His Bible says: "He that defileth the temple of God, him shall God destroy." They allow themselves to be disrobed except a few undergarments and blinded like an ox and led around by a cable-tow, when their body is intended to be a fit temple for the indwelling of the Holy Ghost.

9th. The Bible is purposely abused. In each country they have the square and compass and the Holy Book, whether it be the Bible, or Koran. The Bible is often carried at funerals by men not acquainted with its precepts, and who care less for its laws. They play the role of good Samaritan, but when they come across a man wounded by the wayside (not of their craft) they do exactly as the priest and Levite, by taking the other side.

10th. They are a foe to the church, for "he that gathereth not with me scattereth abroad," says our Savior, and men must certainly be either gathering or scattering. The lodge gathers with the world, not with the church.

11th. They appropriate things of God to unholy uses. Such titles are assumed as belong only to Christ, as Master, Most Worshipful Master and Most Merciful. Think of us all standing before the judgment and before Christ, who shed His blood for us, and a certain man would be pointed out as the Most Merciful Worshipful Master, or see a man passing down street with a big cigar in his mouth and a flask of whisky in his inside pocket—a most worthy Worshipful Master indeed. And I will not say he is not worshipped, either.

12th. Investigation always helps the truth. Turn on the light. Show up the dark places. Study the Word of God on this subject and I am sure of the result.

The devil makes the lodge so religious and so attractive that thousands of professed Christians are drawn in. Another thing is, certain lodges promise not to violate the chastity of a fellow-member's wife or daughter, knowing them to be such. This is as foolish as if I would send my boy down street and tell him not to throw any stones or snowballs on the right side of the street. Now, Brother Hutchison (pointing to a minister sitting behind him) lives on the left hand side of the street, and my boy is anxious for fun and he throws a snowball in Brother Hutchison's window, and Brother H.

comes to me and complains. I call my boy and ask him, "Did not I tell you not to throw snowballs? He says, "No, father, you just said I should not throw any on the right hand side, and Mr. H. lives on the left hand side." You see the predicament I am in?

I saw a wild duck playing and swimming around at the Niagara Falls until it had exhausted itself, when it got in the current and went down over the falls. In just such danger are those who trifle with the lodge. I advise all Christians not in the lodge to stay out, and all that are connected to come out.

I have taken these few notes, and perhaps you can use them.

I shook hands with Brother Trout and greeted him with a holy kiss (which is their custom). I asked him if he was acquainted with the work of the N. C. A. He said, "Oh, yes; I am a member of it."

STODDARD IN THE HARVEST FIELD.

Confluence, Pa., July 16, 1902.

Dear Cynosure: A late train necessitates a wait here. Will improve the time writing.

During the past month my work has been around home. We have spoken in Churches and Missions in Washington, D. C., also in the States of Maryland and Pennsylvania. There have been no unusual manifestations. The truth has brought conviction and conversion in some instances, and also has strengthened the friends.

It looks as if there would be need for reform work for some time to come. As long as rats are willing to risk life to get cheese, and as long as men go wrong easier than right, so long will it be necessary to preach a reform gospel. Some will hear and heed, others will continue in their folly.

We have received the usual patronage of our Baltimore friends. Interest in our reform does not retrograde in this important center. At Meyersdale, Salsburg and Chestnut Springs, Pa., we were welcomed and encouraged. The Telephone served us well in the latter place. Arriving at 6 p. m. the notice was sent in different directions. Two hours later we addressed a splendid audience in the Mennonite church. As we have spoken here many times we would have looked for such a gathering had there been an extended notice, but were surprised at this speedy coming together.

While waiting for dinner to be prepared we were amused at the question of a little three-year-old boy. After watching and considering for some time, he inquired, "Why do you wear your Sunday pants on week days?" A boy with a mind like this is not likely to be caught in the lodge trap. He will not do so simply because some one else does, but will inquire and consider before acting.

Sabbath, July 8, was a very busy day. In the forenoon we were taken to the country over hills and through woods some six miles from Casselman to where we spoke to a Church filled with people who seemed to come out of the brush in all directions. This was in a German Baptist Brethren Church, of which Elder Fike has the charge. In the afternoon we returned to Casselman, where we preached in the Mennonite Church, our evening address being in the M. E. Church at Grantsville. These points are all in Maryland, not far from the Pennsylvania State line.

Brother Bedford, the M. E. pastor, introducing me, informed the congregation that the great Doctor from Washington had arrived. They were requested to give diligent heed to what was said.

Several said they had been hit by the sermon. One I. O. O. F. was inclined to dispute statements made, but as he had no proofs to offer on his side, while we had many, we did not change our mind. We found that Benjamin Franklin, the little mule, that helped us over Negro Mountain last year, had ceased to serve Uncle Sam. We were conveyed in better shape to the Cove, where we found a welcome at the home of Elder David Hochstedler. A lecture had been announced for the German Baptist Brethren Church. The crowd was larger than last year. Some who did not attend had heard of the last year's lecture in the Missouri Synod Lutheran Church near by, and seemed glad of this opportunity to hear.

Pastor Blievernicht conveyed us from the Cove to Accident, Md. He is much engaged in the erection of a fine, new Church, the former edifice having been

destroyed by fire. There was opportunity for lectures here, but previous arrangements compelled us to leave this for a later date.

Elder Jasper Bamthouse, according to arrangement, met us at Somerfield, Pa., and we proceeded tohis home in Maryland, near where the State lines of Maryland, Pennsylvania and West Virginia meet. Here we delivered the four addresses advertised. We were told that there were some very zealous I. O. O. F.'s who had expressed a desire to discuss the question here. We declared our willingness to enter into such a discussion, but found as usual that much barking had little bite. One of the leaders asked a few questions the first evening, and promised to bring a printed prayer endorsed by the I. O. O. F. Sovereign Grand Lodge, containing the name of Christ. Although we offered him fifty dollars for such a prayer, he failed to bring it as promised. We were told he was a young I. O. O. F. Doubtless he is growing wiser.

Some who had belonged to lodges said they were going to give them up. Though in the midst of harvest, the interest in these meetings was good from the start. It was thought there were five hundred or more present Monday evening at the concluding lecture. We were never entertained more cordially than by friends here. We were unable to accept half the invitations to meals offered. Had we belonged to forty lodges, with all our dues paid, we could not have been cared for better.

The lecture in the M. E. Church at Somerfield last night was not so largely attended. The people came late, but gave good attention while we unfolded the lodge religion for over an hour. The pastor of the Church said he was not a lodge man, but knew "good men" who were. Surprising how this same "old chestnut," the "good man" argument, hangs on! There are plenty of "back numbers" who still seem to think there is something in it.

We hope to reach Johnstown, Pa.; Altoona, Morrison's Cove, and other points for meetings later. Weather comfortable, and crops in fair condition this way.

Truly, W. B. STODDARD.

REV. WILLIAM FENTON'S LETTER.

He Visits the Conference of the United Norwegian Lutheran Church of America, and Also the German Lutheran (Ohio Synod Conference.

74 South Robert Street, St. Paul, Minn.
June 27, 1902.

Editor of Cynosure: The United Norwegian Lutheran Church of America closed its annual conference, in Minneapolis, yesterday afternoon.

When the Lord Jesus preached the devils cried out, "Saying, let us alone; what have we to do with thee, thou Jesus of Nazareth?" (Mark 1: 24).

Now the devils are howling mad if they cannot join Christian churches and be called Christians and "Christian gentlemen," also.

One Lutheran pastor tells me that nearly all the men in his church are lodge members; and that if he preaches against the lodge he cannot remain in that town fifteen hours.

Another Lutheran pastor says the lodge members in his church are good Christians; and that he does not intend to preach against the lodge.

Some of these Lutheran churches have been built by the money of lodge members; and so they feel that they have a right to be members of the church.

A Large Majority Opposed to the Lodge.

However, before the close of their conference they passed a resolution with a vote of 266 against 17. The resolution is: "Whereas, The United Norwegian Lutheran Church of America regards those societies which profess a religion differing from the faith of the church by ignoring Christ, the Head and Lord of the church, who alone is the way, the truth, and the life, as worthy of condemnation, this annual meeting most earnestly calls upon all its ministers in public declarations and private conversation and instruction, clearly and urgently to bear witness against the sin of belonging to such societies; at the same time calling upon the congregations faithfully to support their pastors in this most important work."

They received me kindly, and the president gave public notice that, at the close of one of their sessions, I would address

a meeting in the open air in front of the church, to which I responded.

German Lutheran Conference.

The German Lutherans (Ohio Synod) closed their annual conference in this city on Wednesday last. The president gave me one hour to address the pastors on the matter of secret societies. Their president and all their pastors with whom I conversed are very decided in their opposition to secret societies.

The Baptist Association.

During the month of May last the Baptists held their anniversaries in this city. Increased in goods, they made a fair show in the flesh. But as it was when Christ came, "He was laid in a manger because there was no room for Him in the inn," so there was no room for this truth in this Baptist assembly. A futile attempt was made to suppress the truth on its outside by snatching anti-Masonic literature out of the hands of the distributer in the street and destroying it.

It was not always so in that denomination; seventy years ago there were men in her fellowship that knew and loved the Lord too well to be at peace in church fellowship with such as had fellowship with the devil and worshipped him. Now it is different, the anti-Masonic storms of seventy years ago were hushed, and the waters stilled, not by the Lord, but by the cunning devices of men of corrupt minds who opened the doors of Baptist churches to the venomous beast, Freemasonry, and its horde of vipers by other names; since which the serpent has lain coiled and unmolested with head erect and with poisonous tongue to hiss and strike at whomsoever dares to molest it.

Inconsistency of First Baptist Church.

The anniversaries were held in the First Baptist Church of this city, a church famous for its rejection of the truth by direct vote on resolution to suppress it. Its resolution was this: "Resolved, That no member of this church, nor any visitor to it, shall ever say anything about Freemasonry in any of its meetings."

The resolution was introduced by a man named Tallmadge, who was at that time secretary of the Chamber of Commerce; he said the purpose of the resolution was to protect his pastor from insult. His pastor was a Freemason by the name of Buttrick. The resolution was seconded by James Drake, advocated by Deacon D. D. Merrill, and put to the vote of the church by its pastor, Buttrick.

The resolution was the outcome of the pastor's declaration that he had been insulted, and his intention of leaving the church unless protection was afforded him. The alleged insult grew out of a public recital of Masonic oaths and penalties made in a prayer meeting at that time, and which recital the pastor was challenged to deny if untrue.

The passage of the resolution assured the pastor of the sympathy of his church with Freemasonry. "Silence and Secrecy," the jewels of Masonry, are preserved by the attitude of the Baptist denomination. Therefore, last winter the Freemasons, with Masonic regalia on, assembled at a Masonic funeral in that church. It was at the funeral of one of its oldest members, who was also one of the oldest and truest Freemasons in this State. He was therefore buried with great Masonic honor; and he was eulogized by his pastor as a man eminent for goodness; while we have no evidence that he was anything better than a true follower of the Masonic god.

Now is not the consistency of that church as a Masonic church apparent in her resolution and her practice? Her windows are appropriately stained with Masonic emblems so that God's true people need not be deceived by her.

And yet, if possible, she would deceive the elect; for her resolution had been cited by a minister of Christ in a prayer-meeting, and that minister who cited it found himself at the close of the meeting waylaid in the vestibule of the church by one of her deacons, who calls himself an anti-Mason, and who laid hands on the minister, called him crazy, told him that if he went there again he would have him arrested, and that the church never passed such a resolution, and if he ever again said that it did he would be a deliberate and a wilful liar. To which the minister replied, "The church did pass that resolution and I shall say that it did again." Subsequently the deacon acknowledged that his church did pass the resolution. It is said by some Masons that the Baptist denomination is the next thing to Masonry. Surely the Masons may well feel that

they have some claim upon that denomination. May we not call that deacon the "unbaptized jubelum" of the Baptist church?

How could any church consistently allow a testimony against that with which she is in fellowship? By so doing she would condemn herself.

The lodge is the blackness of darkness, being blinded by the light that shines from the bottomless pit. The Savior recognized that when He said, "If the light that is in thee be darkness, how great is that darkness?" What of the church that protects its membership in that darkness from the true light that now shines from heaven? What of that Baptist pastor who sprang to his feel and exclaimed, "I hope nobody will say anything that will criminate this church, or any of its members?" When lodge members deny their rituals as the Masons do Ecce Orienti, do they not know that they are liars?

W. Fenton.

FUNERAL BY WOMAN'S CLUB.

The funeral of the late Mrs. A. H. H. Stuart, which occurred at Olympia, Wash., on Jan. 8, was conducted by the Woman's Club of that city, of which Mrs. Stuart was the founder, according to the club ritual, which was written by Mrs. Stuart. It was the first time the ritual had been used in the twenty years of the club's life, and the fact that it was first read at the obsequies of its author lent additional significance to the beautiful words. The services were conducted wholly by the Woman's Club, without the assistance of a clergyman, which was in accordance with the expressed wish of Mrs. Stuart. The ritual prayer was read in concert by the members and the service throughout was simple, beautiful and impressive. The club house was draped in black; its sombre hue relieved by quantities of white flowers, which made the air heavy with fragrance. The services were concluded at the cemetery, where each member of the club dropped a white carnation into the grave as the solemn words, "Dust to dust, ashes to ashes," were spoken, and the casket containing all that was mortal of their friend and comrade, was lowered to its final resting place.

Happiness stands like a maid at your gate,
Why should you think you will find her by roving?

TRADE AND LABOR UNIONS.

(Extracts from a Report of a Committee on June 3, 1902, to the General Synod of the Reformed Presbyterian Church.)

It is fitting that trade and labor unions be considered, first of all, from the point of view of their members and advocates.

For centuries there have been guilds, societies and fraternities of one kind and another, for the benefit of those engaged in the various industrial pursuits, but until a very recent period these organizations were few in number and their membership small. Since the organization of industry, the introduction of the factory system, and the combination of capital, these unions have greatly multiplied, their membership has vastly increased, and there has been attained by them a greater measure of unity and co-operation.

Two principles have operated to bring about these results. The first is, that men who think alike should act together. This principle combines into societies those who follow the same occupation. The second principle is, that men of all vocations should work harmoniously for the good of all. This principle combines societies of workmen of various callings into one great federation.

The operation of these principles has brought into existence three great orders. These are the Knights of Labor, the American Federation of Labor and the American Railway Union. There are other national organizations, and there are local unions not affiliated with any national organization, but these are the most important and have succeeded in consolidating most of the local unions.

Published Purposes of Labor Unions.

The general purpose of all is the same, namely, to secure by united effort certain rights of which they believe employers seek to deprive them. The constitution of the General Assembly of the Knights of Labor declares the aims of the association, in part, to be, "To secure to the workers the full enjoyment of the wealth they create; sufficient leisure in which to develop their intellectual, moral and social faculties; all of the benefits, recreations and pleasures of association, etc." (Preamble, p. 3.)

The constitution of the American Federation of Labor begins as follows:

"Whereas a struggle is going on in all the nations of the civilized world between the oppressors and the oppressed of all countries, a struggle between the capitalist and the laborer, which grows in intensity from year to year, and will work disastrous results to the toiling millions if they are not combined for mutual protection and benefit.

"It, therefore, behooves the representatives of the Trade and Labor Unions of America, in convention assembled, to adopt such measures and disseminate such principles among the mechanics and laborers of our country as will permanently unite them to secure the recognition of the rights to which they are justly entitled. The objects of this Federation shall be the encouragement and formation of local Trade and Labor Unions, and the closer federation of such societies through th e organization of Central Trade and Labor Unions in every city, and the further combination of such bodies into State, Territorial or Provincial organizations, to secure legislation in the interest of the working masses * * * to aid and encourage the scale of union-label goods * * * to secure national legislation in the interest of the working people, etc." (Constitution, Article II., Sections 1, 2 and 3.) In similar terms the constitutions of other unions set forth the grievances of laborers and the necessity of organization to secure their rights. By united effort they hope to be able to control wages and the hours of labor, to secure the repeal of obnoxious laws and the enactment of laws more favorable to the laboring classes, and to bring about a great variety of reforms which they believe will conduce to the welfare of mankind.

Only One Laborer in Three Member of a Union.

From the most recent and reliable tables it is learned that the membership of the American Federation of Labor is 1,200,000; of Railway Brotherhoods 147,000, of the Knights of Labor and unenumerated associations 120,000; of other national unions 136,000; making a total of 1,603,000. (New York Labor Bulletin, December, 1901, p. 297.)

The members of these unions follow, for the most part, the manufacturing and mechanical industries. Carroll D. Wright, United States Commissioner of Labor, states that 29.71 per cent, or less than one-third of those engaged in these industries, belong to trade and labor unions. (Industrial Evolution of the United States, p. 262.)

Strenuous efforts are put forth to bring these non-union men into the unions. It is urged that, since they share in the benefits of the reforms secured by labor organizations, they ought to share in the labor and expense of securing them by joining these organizations. Unions that have sick, death, accident and strike benefits are the most popular and successful.

Carroll D. Wright says, "Labor organizations have had much to do with the development of industry, the legislation which relates to labor, and the establishment of some very deep and vital principles affecting not only labor itself, but the general welfare of the public."

Economical Aspects of Labor Unions.

The economical aspects of these organizations will next be considered. Vast sums of money are collected by them for various purposes. The dues for membership range from twenty-five cents a month to fifty cents or more a week. The leaders of these unions urge high dues. Samuel Gompers, president of the American Federation of Labor, maintains that they should not be less than fifty cents a month, so that there may be funds for times of industrial stagnation, panics and defeats in contests.

The economical aspect of these contests calls for special consideration. Trade and labor unions without exception regard the strike as a legitimate weapon of offense and defense. Samuel Gompers admits that strikes ought to be avoided, but he adds, "we shall always insist upon our right to quit work for any reason or for no reason at all." (Address before the Arbitration Conference, Chicago, Dec. 17, 1900, pp. 5, 15.)

The report of the United States Commissioner of Labor for 1901 is devoted to Strikes and Lockouts for the twenty years beginning with 1881 and closing with 1900. During this period there were in the whole country 22,793 strikes, the most of which were ordered by labor unions. They involved 117,509 establish-

ments. In 59,638 of these establishments, or about one-half, these strikes succeeded; in 15,325 they succeeded in part; in 42,509 they failed. The loss in wages to employes was $257,863,478; in assistance to strikers $16,174,793, making a total of $274,038,271. The total loss to employers was less than half this sum, being only $122,731,121. (Sixteenth Annual Report of Commissioner of Labor, p. 353.) Carroll D. Wright in speaking of these losses, says, "No statement could more thoroughly exhibit the wastefulness of a method than do these figures." (Industrial Evolution in the United States, p. 299.)

But these figures do not tell the whole story. In the historic strike and lockout at Homestead, Pa., in 1892 the total loss to the strikers was $1,935,000; the loss to the employers $950,000, and the cost to the State $440,246. The total loss of this one strike was $3,325,246. (The Amalgamated Association of Iron, Steel and Tin Workers, by Carroll D. Wright, p. 24.)

Another historic strike occurred in the Pittsburg mills in 1901 which cost the strikers more than $4,000,000, while the employers claim to have lost but little. (The Amalgamated Association, etc., p. 34.)

In the great Chicago strike in 1894, which began at the works of the Pullman Palace Car Company, the employes lost in wages $1,750,000. The railroad company lost by destruction of property and incidental expenses, $685,308, and in earnings, $5,000,000. The loss to the country is estimated by Bradstreet's at $80,000,000. (Industrial Evolution, by Carroll D. Wright, p. 314.)

Let it be conceded that laborers have the right to quit work for any reason, or even to do so senseless a thing as to quit for no reason at all. They surely have not the right to destroy property or to inflict loss upon the public.

Samuel Gompers, President A. F. of L., vs. Carroll D. Wright, U. S. Commissioner.

There is, of course, an effort by labor unions to show that strikes are usually successful and beneficial. Samuel Gompers in his report to the convention of the American Federation of Labor, held in Louisville, Ky., Dec. 6-15, 1900, said that 688 strikes were reported for the year, and that of this number, 455 were successful, 106 lost, 74 compromised, and 53 were still pending. These figures seem to indicate that the strike is a very efficient weapon for enforcing the claims of laborers. But compare them with the figures of Carroll D. Wright for the same period. According to his report the whole number of strikes for the year 1900 was 1,779, involving 9,248 establishments. In 4,286 establishments, or less than half, they succeeded; in 1,903 they succeeded in part; in 3,041 they failed entirely.

Mr. Gompers, in his address delivered before the Arbitration Conference in Chicago, Dec. 17, 1900, maintained that the labor movement has actually secured a diminution in the number of strikes. He said, "In fact, the number and extent of strikes can be accurately gauged by the power, extent and financial resources of an organization in any trade or calling. The number of strikes rises with lack of or weakness in organization, and diminishes with the extent and power of the trades union movement" (page 7). Place beside this claim the figures furnished by Commissioner Wright. The number of strikes in 1881 was 471. In 1885 the number rose to 645. In 1886 it mounted up to 1,432. In 1900 it reached 1,779. (Report for 1901, on Strikes and Lockouts, p. 16.)

The claim is constantly made that laborers are becoming more thoroughly organized. And yet Mr. Wright's statistics show that strikes are on the increase. We shall either have to discredit Mr. Gompers' claim as to the tendency of organized labor to decrease the number of strikes, or discount the claim as to the rapid progress of organized labor. In any case such men as he show themselves to be unsafe leaders of the laboring classes.

Labor Unions From Legal Standpoint.

Labor organizations will now be considered from the legal point of view.

There is a vast body of law and a multitude of judicial decisions relating to labor and labor unions. Under common law it was formerly held to be conspiracy for workmen to combine together to raise their wages. But, even without statutory enactments, judges modified the application of the common law as

to conspiracy, and maintained the right of laborers to combine to secure a betterment of their condition. In recent years a number of States and Territories have enacted laws defining how far a combination by employes to raise or maintain the rate of wages, or for kindred purposes, is to protected, and by what acts they subject themselves to punishment.

The rights of laborers to organize to improve their condition and gain their ends, to strike and to use peaceful means to induce others to strike, is protected by law in thirteen States. Their rights are further protected against blacklisting in twenty-seven States, and there is a Federal statute forbidding it on railroads doing an inter-state business. Considerable progress has been made in the effort to secure legislation making eight hours a legal day's work. Twenty-two States and the National Congress have laws to this effect.

There are also laws in many States designed to restrain the laboring classes from trampling upon the rights of others and of one another. Twenty-four States have laws which forbid boycotting. Workmen are forbidden by the laws of twenty-five States to use threats, intimidation, coercion, etc. Thirty States have laws against acts committed with the intention of preventing employers from using their property and conducting their business. Twenty-one have laws providing for the formation of permanent boards of arbitration, before which by mutual consent disputes may be brought and arbitrated. At the conference of representatives of capital and labor, held in New York, Dec. 17, 1901, under the auspices of the National Civic Federation, a permanent board was appointed to settle differences between employers and labor unions.

The authority of the courts, both State and Federal, has frequently been invoked to protect the rights of laborers and to compel them to respect the rights of others. Only a few of these cases can be referred to.

The decision of the Supreme Judicial Court of Massachusetts in the case of Plant et al. vs. Woods et al., shows that one labor union endeavored to compel the members of another union following the same occupation, to join with them so as to control the whole business more completely. This they refused to do. The first union declared the members of the second union not to be union men at all, and threatened that their employer "may expect to see trouble in his business." The court granted the injunction prayed for on the ground that such threats are unlawful. (Bulletin of the Department of Labor, No. 31, November, 1900, pp. 1294-1297.)

The Supreme Court of Pennsylvania, in the case of Flaccus vs. Smith et al. maintained the right of a manufacturer to make his factory non-union, and to contract with his workmen that they shall not join a labor union, and sustained an injunction granted by a lower court against the agent of a union, who was inducing them secretly to join the union in violation of their contract. (Bulletin of the Department of Labor, No. 36, September, 1901, pp. 988-991.)

In the Case of Allis Chalmers Co. vs. Reliable Lodge, United States Circuit Court, Northern District of Illinois, Judge Kohlsaat, in granting an injunction against strikers, said: "It is the undoubted right of workmen to quit work severally or in a body, so long as the act does not come within the rule against conspiracies to injure the property of another. They may also use peaceable means in persuading others to join them in carrying out the strike, subject to the above rule. Both of these rights, however, must be exercised in such a manner as not to otherwise interfere with the right of every man to run his own business in his own way, provided he keeps within the law in so doing, or the right of every man to work or not to work, to strike or not to strike, to join a union or not, as he may think best. In other words, a man may decide his own course, and hold himself to certain rules, but he cannot impose those rules or that course upon the conduct of any other man, against his wish, any more than he can place fetters upon his hands or shackles upon his feet. And when, as in the case at bar, the attempt is made, through intimidation and acts of violence, to effect this end, it is tyranny of the most despotic character; it is civil war; it is treason to the principles of this and almost every other government. It will not be tol-

erated." (Bulletin of the Department of Labor, No. 38, January, 1902.)

Against such decisions labor unions raise a great outcry. These extracts are given to show what the courts have been constrained to do, and to call attention to the fact that labor organizations have assumed an attitude of hostility to all such decrees.

The Moral and Religious View.

These organizations will now be examined in the light of morals and religion.

(1) That laborers do not always receive their share of the proceeds of labor should be conceded. But this is not the case to so great an extent as is claimed, nor is it the chief cause of their poverty where poverty exists. One hundred and twenty-one organizations in Kansas presented reports to the State Bureau of Labor which show that the members of these unions have an average income of $181 in excess of the cost of living. (Bulletin of the Department of Labor, No. 38, January, 1902, p. 134.) Laborers are quite as well paid as teachers and ministers of the gospel. Extravagant habits, and especially the use of intoxicating beverages keep multitudes in poverty. Wages are no higher in Kansas than in most other States. May not the fact that Kansas is a prohibition State account in part for the excess of income over the cost of living?

(2) Laborers have an undoubted right to organize, and if the right were wisely exercised good results would follow. But the facts already given show that existing organizations are often unwisely conducted.

(3) Laborers have the right to cease work when the conditions and terms are unsatisfactory. But when they cease they no longer have either a moral or a legal claim upon the positions they have vacated. The philosophy of strikes as usually conducted is therefore in conflict with the moral law. "The unionist holds," says one writer, "that the workman has an equity in his job; that if he relinquishes his position to obtain a betterment of the conditions surrounding it, he by no means surrenders that equity; and that a third party has no more moral right to appropriate the job than to take any other property which may be left temporarily unguarded." (Frank R. Foster, in "The International Monthly," November, 1901, pp. 638, 639.)

The same writer presents the argument of the striker in substance as follows: "The majority judgment of wage-earners decides that work must not be done under certain conditions. The men who take the places of strikers ignore that judgment and set up their minority judgment. Such men forfeit their claim to the moral aspect of the strikers, and break the eighth commandment of the striker's decalogue which reads, "Thou shalt not steal thy neighbor's job."

This claim of trade unions to determine the morality of the acts in question is an immoral claim and cannot be conceded.

It is true that the constitutions of these unions do not countenance riots, violence, intimidation, etc., but they are faulty in that they do not provide for the discipline of their members when guilty of such acts. But the courts hold that the law is violated when the strikers stop short of violence. The Supreme Court of Pennsylvania in rendering its decision in a case involving hostile demonstrations by strikers who claimed the right to use arguments, persuasions and appeals with the men who had taken their places, said: "The strikers and their counsel seem to think that the former could do anything to attain their ends short of actual physical violence. This is a most serious misapprehension. The 'arguments,' 'persuasions,' and 'appeals' of a hostile and demonstrative mob have a potency over men of ordinary nerve which far exceeds the limits of lawfulness." (Bulletin of the Department of Labor, No. 14, January, 1898, p. 93.)

Judge Hammond, of the United States Circuit Court for the Western District of Tennessee, in granting an injunction against strikers, said: "The strikers cannot have, under the law of equal rights, a liberty of contracting as they please, working when they please, and quitting when they please, which does not belong to the non-union men and employers." (Bulletin of the Department of Labor, No. 39, March, 1902, p. 496.)

There are scores of such decisions plainly showing that members of labor unions habitually disregard the rights of

others, and push their own claims beyond the limits of the moral law. An editorial article in the Locomotive Engineer's Monthly Journal for July, 1901, page 445, declares that, "so long as self-interest is the larger actuating power in business affairs—and we do not believe that any one can successfully controvert the fact that it is—something besides the Golden Rule is absolutely necessary to bring a mean between the natural contending forces in a competitive system." Organizations which suspend the Golden Rule are a menace to good morals.

(4) Most labor unions are patterned after secret fraternities. Most, but not all, have passwords. With many the password is said to be the only secret. But one principal use of the password is to guard the secrecy of meetings. While the right to hold private meetings is conceded, the organizing and conducting of labor associations after the model of secret fraternities are open to grave objections.

(5) There is an unwarranted assumption of authority by these associations. The constitution of the Amalgamated Association of Iron, Steel and Tin Workers contains this clause: "When the Executive Committee * * * legalize a strike in any one department of a mill or works, it shall be required that the men of all other departments shall cease work until the difficulty is settled." (Article X., Sec. 2.) The same constitution makes it the duty of the "Mill Committee" to persuade new workmen to join the union, but "when it is found that a manager, superintendent or foreman is using his influence in persuading men in the mills or factories not to join their associations, they shall severally be notified by the Mill or Factory Committee that such action must be stopped." (Art. XXXIV., Sec. 6.)

Among the multitudinous reasons given for strikes are such as the following: the introduction of machinery; allowing boys and girls to learn trades; allowing employes to work at other than regular trade; the employment of certain nationalities; to compel non-union men to join the unions; to compel the adoption of union rules (Sixteenth Annual Report of Commissioner of Labor, pp. 519-541). These and many others that might be given show an unwarranted interference with the rights of employers and other laborers.

These organizations often aim to establish uniform wages for their members without due regard for efficiency, whereby inferior workmanship is made dear and one important incentive to skillfulness is taken away. They place a limit on the amount of work to be done and thereby hinder the expansion of industry. They restrict the number of persons who may follow an occupation and thereby trample upon the rights of their fellowmen. By these and similar methods they often become in reality organizations for the restraint of labor and the menace of capital. (Constitution of Amalgamated Association of Iron, Tin and Steel Workers, Art. XXII., Sec. 14, Art. XX. By-laws of L. A. No. 300, K. of L., Window Glass Workers of America, Art. I., Sec. 22; Art. IV. Many others contain like clauses.

(6) Trade and labor unions threw the weight of their influence in favor of the Chinese exclusion act. In his report to the annual convention of the American Federation of Labor in 1901 Mr. Gompers said, "Chinese exclusion is an issue on which all organized labor is a unit." (Report of proceedings, p. 22.) It was urged by some unions that the Japanese also be excluded and that the period of exclusion be unlimited. Organizations which so uniformly favored the exclusion act are based upon erroneous principles.

(7) Many unions hold their meetings on the Sabbath. In some cases this is so determined in the constitution or by-laws. This is the case with the Government Printing Office Mutual Relief Association. "The association shall meet regularly on the first Sunday after the second Monday in each month." (See Constitution and By-laws in Bulletin of the Department of Labor, No. 19, November, 1898.) The constitution of the United Labor League of Western Pennsylvania, Art. II., declares: "Regular meetings shall beheld on the second and fourth Sunday evenings." Meetings on the Sabbath by many unions are painfully frequent.

(8) Strikes are often ordered for immoral reasons. In a number of cases they have been ordered for increased pay

for work done on the Sabbath, for the privilege of using beer while at work, and in thousands of cases against the employment of non-union men. A further study of the causes of strikes shows that in 1,884 establishments a demand for a Saturday half-holiday was included, and in nearly every case these strikes succeeded. But in only 85 establishments was there a demand made for the cessation of work on the Sabbath, and these strikes failed in all cases except two or three. If laboring men would strike as often and as hard for Sabbath rest as they do for things of less value, they would secure a greater measure of sympathy from the church, and their efforts would doubtless be rewarded with success.

There are other objectionable features which need not be mentioned. These are sufficient to make clear the attitude we should assume. The wrongs committed by capitalists are not to be overlooked. These wrongs add weight to all the other reasons which justify organized effort on the part of laborers to secure their rights. In so far as the demands of labor unions are just and their methods moral they have our most cordial sympathy. But because of the objectionable features of existing organizations we feel constrained to withhold from them our approbation. Let these unions eliminate their objectionable principles and abandon their obnoxious methods, and they will be vastly more successful in attaining all legitimate ends, and will have no occasion to complain of lack of sympathy by the church.

Labor unions are often convicted of invading the rights of one another and of their employers. They esteem altogether too lightly their right to the Sabbath. Combinations both of capitalists and of laborers, in addition to their invasion of the domain of human rights, frequently usurp prerogatives that belong to civil government. It is a matter of serious moment when a great association sets law at defiance. It is a matter of vastly greater moment when such an association usurps any of the prerogatives of civil government and becomes an imperium in imperio, or when it exerts a dominating influence over the State. Judge Wing, of the United States Circuit Court, for the Northern District of Ohio, in issuing an injunction against a striking Iron Molders' Union in Cleveland, brought out a point not often considered in such decrees. He said:

"Counsel for the defendants have gone into a somewhat lengthy history of the writ of injunction, with a view of impressing upon the court the great care that should be exercised by the courts in the use of the writ as a remedy. It is peculiarly appropriate, in the analysis of these strike cases, to consider the great power which the jurisdiction to issue this writ confers, and the strict boundaries which should confine its use, because the beginning of all this trouble was the attempt of the Iron Molders' Union, No. 218, without the assistance of a court, to enjoin the complainant from operating its plant."

He further argues that if courts should be careful in the use of injunctions, "self-constituted bodies of men, deriving no authority from recognized law, should not be permitted to originate edicts for the government of others, and attempt to enforce them by any means whatsoever." (Bulletin of the Department of Labor, No. 40, May, 1902, p. 640.)

The principle here involved is of wide application. No self-constituted body of men should attempt to exercise the functions of civil government or to bring the government under its control. Attempts at the unlawful exercise of power in both these ways by combinations both of capital and of labor are altogether too frequent.

Wherein lies the remedy? First of all there should be instilled into the minds of all classes certain fundamental political truths. Among these are the truths that sovereign political authority belongs to the State; that it has been placed there by Almighty God; that it cannot be rightly claimed or exercised by any voluntary society; that to do so is usurpation of the worst sort.

Bennie was afraid of the dark. When rallied on the subject one day, he said: "Yes, I'se afraid of the dark. When I'se a man I ain't going to get married 'less Rover dies. If Rover dies, I'se going to get married, 'cause I'll be afraid to stay alone."—Little Chronicle, Chicago.

Obituary.

Dear Cynosure: In the recent deaths of Revs. C. H. Rohe, of Columbus, Ohio, and R. A. Browne, D. D., of New Castle, Pa., the Cynosure has lost two of its stanch supporters and advocates.

We are not advised as to dates of birth and deaths, but we wish here to testify that they were men of unwavering integrity of character, loyalty to their convictions. Both were pastors of large congregations. The former the Ohio Synod Lutheran, the other the United Presbyterian. Frequently have we called to see them. Never have we been disappointed in receiving words of cheer and kind support. Now their work here is ended, the least we can do is to cast our little tribute on their graves, holding them in loving memory, looking for the glorious awakening when we shall all meet again. They were alike in that they were humble, meek followers of the Christ they loved. Men of profound research, few words, considerate, loving, kind, well fitted for the great work to which they gave their lives. They are gone from us, but their work remains. The eternal harvest can alone reveal the blessings they have brought to hearts and lives. May God comfort the sorrowing ones with that "blessed hope" given alone to the Christian.

W. B. Stoddard.

From Our Mail.

Jason F. Ames writes: "It is sad to see many who were once trying to live Christian lives, now all absorbed in some secret insurance society."

FROM STEPHEN MERRITT.

New York, April 5, 1902.

Dear Brother: Would so much like to accept your kind invitation (to the annual convention), but am not able just yet. Will be pleased to in the near futrue, I trust. Am delighted with the prosperity He is giving to you and to me.

Kind wishes and respects to all.

His and thine, Stephen Merritt.

AN APPEAL

From Atlanta, Ga.

One of the most profitable fields for anti-secret society effort is among the colored people of the South. In many instances they neglect home, church, school, and almost every other duty for their fetich-like attachment to the "lodge." A large number of these people seem more anxious to make preparation for dying than for living. A.

INDIVIDUAL RESPONSIBILITY.

God judges us individually—in church, political party, lodge, or any combination.

If there is evil, and we do not denounce it, because we fear man more than we fear God, we sin. And we sin if we do not separate ourselves from all conection with influences opposed to the teaching of our blessed Savior.

It was to give us an example of faithful endurance that Satan was allowed to tempt Jesus. And it was the most alluring temptation he could try on fallen man. The same temptation is still plied by him, has been in ages past, and will be in time to come, until Jesus shall make his appearance coming in clouds of light and glory, with Christ-like love to meet his redeemed sons and daughters, who have loved him supremely and served him humbly and faithfully, caring more for his love and approval than for all the distinction and wealth this world can give.

Mrs. Lydia C. Andrews.

VENGEANCE EXECUTED.

C. A. Charlton is no more. He died at the State Hospital at Independence last Friday, May 2, 1902, where he had been taken only a few days before in hope that he might yet receive some help.

The readers of the Christian Cynosure are more or less familiar with my repudiation of Masonry and all secret combinations of men to destroy the law and nullify the Golden Rule.

I was tried and convicted for the crime of criminal libel in August, 1898, in the district court of Buena Vista

county, Iowa, for publishing the truth about the change of a certain bond and bond record of an official of Pocahontas county. Every effort known to humanity, short of murder, was resorted to against me to induce me to even say I might be mistaken; and when all efforts failed, two lines of procedure were adopted: The one, by those whose reputation was at stake, was aggressive and destructive of my property; and everything possible was done to destroy my influence; the other was put in force to protect me, as I then supported a pastor teacher in India and was the class-leader of a large class in the M. E. church.

My pastor, a Mason, conceived the idea that as I would be tried at some distance from my home that to give out I was a good man, but beside myself on the bond charge, would be to my advantage, so he gave out; but at the same time wrote me to lead the Thursday evening prayer meeting the day following, July 28, 1898. This was at the time of my preliminary examination, to ascertain whether or not I had committed a crime. The laws of Iowa permit the accused to waive an examination, give bonds for appearance at the next term of court. This I had done at the earnest request of friends, and among others my pastor.

The plaintiff called his witnesses and had them examined, thinking no doubt to terrify me by their numbers and the clear contrast between their oaths and my printed statements.

I appeared in court with no assistant counsel, with all the friends of thirty years silent and apprehensive of disaster to me. In the examination of trial jurors I asked each, "Did you ever take the oath or obligation of a Master Mason?" Objected to, argued to court, a Mason, and objection sustained. This was my ground for appealing to the supreme court, and was a source of annoyance to the plaintiff. Now a new line of procedure was adopted. Parties were sent to my wife to urge her to file an information charging me with insanity, as the messengers stated this was the only thing that would save me from the penitentiary. She could not, and did not. Next a new idea struck the prosecution, and two messengers were sent to me with flattery, and gravely informed me that in view of my long life of good works the neighbors had raised my fine and costs and they had the money to set me free. I resented their good offices with all the force human nature could summon; so much so that we were all in tears, and they promised me that they would not attempt to pay either fine or costs. There was a lawyer in the party, and he requested for himself the privilege of saying a few words to the jury, which I granted, and later found I had done myself a wrong.

When I came home and found the attempt to impose on Mrs. Bruce's fears, I said, "I am not beside myself, and the parties who were the cause of all this trouble will be in the asylum before 1 am." The statement was given out, and in a short time the one whose bond had been changed acted so queerly that he was sent to California for relief. Not long ago his wife, fearing the worst, sent to have him brought back to Iowa. He came to his old home and was quiet for a few weeks; then his condition made it absolutely necessary to confine him in an asylum. He was sent to the asylum in Independence, Iowa, where he died May 2, 1902, and was buried by the Masons at Rolfe, Iowa, with great display, as the enclosed report of the press shows.

God still reigns, and executes vengeance in his own time and way. To Him be all the glory. My fine and costs were paid, but not by me or my friends.

J. J. BRUCE.

Rolfe, May 8, 1902.

FRATERNAL ASSOCIATIONS HIT.

Illinois Society Among Those Barred From Doing Business in Texas.

Austin, Texas, May 7.—In the District Court to-day judgment was rendered by Judge F. G. Morris in favor of the State of Texas against seven fraternal associations that were sued for forfeiture of charter, and the following associations are prohibited from doing business in this State: Bohemian-Slavonian Society of the United States of America, of Illinois, Commonwealth Provident Association of Boston, Eagle Life Association of Boston, Knights of Equity of the World of Missouri, Royal Fraternal Union of Missouri, Royal Templars of Temperance of New York and Union Fraternal League of Boston.

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Rev. Sherlock Bristol now lives in Los Angeles, Cal. The Editor of the Cynosure began the perusal of "The Pioneer Preacher" as a duty, which soon changed into keenest pleasure. The price is $1, postpaid. And anyone dissatisfied after reading will have the dollar refunded upon the return of the book. The late President Fairchild, of Oberlin, from whom we quote above, picked up this book for a half hour's scanning, but did not lay it down until he had read it through. Address

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Christian Cynosure.

CHICAGO, SEPTEMBER, 1902.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.





(Murdered September, 1826.)

THE BANE OF OUR CIVIL INSTITUTIONS IS TO BE FOUND IN MASONRY, ALREADY POWERFUL, AND DAILY BECOMING MORE SO. I OWE TO MY COUNTRY AN EXPOSURE OF ITS DANGERS.

CAPT. WM. MORGAN.

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CHAS. A. BLANCHARD, Pres.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXV. CHICAGO, SEPTEMBER, 1902. NUMBER 5.

The Christian Cynosure.

Official Organ of the National Christian Association.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago.

Entered at the Postoffice, Chicago, Ill., as second class matter.

We have in this country a Catholic Secret Society Trust. The secret lodges of the Roman Catholic Church are now federated. Their national conference last month proved the movement to be successful. It will increase their political power in this country a hundred fold.

Catholic lodgemen are as loud in disclaiming any political object as are the Freemasons. But the public are not entirely ignorant of their manipulation of government funds for Indian schools, the turning of the Bible out of the Public Schools, and the crowding of Catholics into positions in the schools, on the police force, and into the fire department.

The federation of the Catholic lodges has greatly stimulated local societies. The Ancient Order of Hibernians has increased its membership in Illinois in the past year thirty-five per cent. It now has organizations in fifty-one counties, and Divisions are being formed in others. The "Mollie Maguires" of Pennsylvania is a local name for this order.

In an editorial of the Chicago Inter Ocean in 1894 it said of the Catholics in Chicago: "They fill the offices of the Mayor, Chief of Police, Chief of Fire Department, Postmaster, State's Attorney, Clerks of the Circuit and Probate and Supreme Courts, a number of the Judges, forty-five of the sixty-eight Aldermen, sixty-seven per cent of the school teachers, eighty per cent of the fire department, ninety per cent of the police force, and nearly all the candidates for possible future places. Now, if any one says that a minority sect gets all these plums and preferences without a SECRET ORGANIZATION working incessantly and ubiquitously to that end, then we must admit that Americans import and do not produce their supply of brains."

Royal Neighbors of America is the title of the auxiliary branch of the Modern Woodmen, to which members of the latter and women relatives are eligible. It has been established only a few years. This branch of the order pays death benefits also. The membership is of two varieties, beneficiary and fraternal. We publish the esoteric ritual in this number.

The commendations of the article in the last number of The Cynosure on "Trade and Labor Unions" are well deserved. It is understood that the report was written by Rev. R. C. Wylie, D. D., of Pittsburg, Pa. Those who have not done so will do well to turn back and read it. If it is desired for circulation in tract form, it can be had for 50 cents per hundred by addressing Rev. S. G. Shaw, 24 Antrim street, Cambridge, Mass.

Will the friends in Wisconsin give earnest heed to the letter in this number from W. B. Stoddard? He will work in Wisconsin during September and in Iowa during October. Do you want him to visit your place? Can you help him in the work? Will you write to him at this office?

Contributions.

COLLEGE FRATERNITIES.

A Student's Experience in the Boston University.

REV. J. M. FOSTER, BOSTON

The battle of anti-secretism must be fought in our Institutions of Education. Our Public School System should be used against the Lodge as it is being used against the saloon. In all our States the evil effects of intoxicating drinks upon the human system is taught in the public schools. Why should not the insidious and crafty and destructive work of the Lodge be taught in our public schools? Daniel Webster declared it to be an axiom of truth that "the right of the state to punish crime involved the duty to teach morals."

If the state has the right to punish drunkenness, the drunkard and the drunkard-maker, then it is the state's duty to teach the duty of sobriety and the reasons why alcoholic drinks should be avoided.

If the state has the right to punish perjury, then it is the duty of the state to teach the nature of an oath, its sacred character, and the sin and danger of perverting it as the lodge continually does. If it is the duty of the state to punish those who participate in the secret conclaves of the Anarchists on the ground that "the public safety is supreme law," then those identified with the secret lodge system should be obnoxious to the same pains and penalties, and the public school is the place for inculcating these doctrines in the public mind.

If the open, free, public discussion of all questions is the life of the Republic, then the secret methods of the lodge are dangerous and should be abolished. If the clan spirit, the separation of society by caste, the partitioning of society into classes by the artificial distinction of wealth and birth and orders, be a public evil, then all lodges should be outlawed. And the public schools should teach men so.

But our colleges and universities are under the same obligations that rest upon the public schools. And here the situation is appalling. With a few exceptions, these institutions have been invaded by Greek Fraternities, and instead of being a break-water against the incoming tide of secretism that is sweeping our country, they have taken down the gates. They have imitated the foolish Trojans who opened their gates and broke their wall to receive the horse that the Greeks offered as a gift. But the wooden beast was filled with Greek soldiers. And when the horse's leader struck it on the breast the soldiers ran to the other side within, making a great noise which the Trojans thought was a groan from the beast because it was smitten. And as soon as it was within the walls the soldiers came out and made a speedy work of destruction in Troy.

These Greek Letter Fraternities are within the walls of our institutions of higher education. They have seized the guards and taken possession of the citadel. It was the sad fate of Casandra, the prophetess of Troy, to prophecy defeat, and not to be believed. One who predicts that these Greeks will be the destruction of our educational institutions and of this Republic unless they be cast out and kept out, is not only disbelieved but regarded as a troubler whom the people are warned to disregard. I wish to say that energy, courage and firm reliance upon principles and unshaken confidence in the God of truth are just as potent to-day as in the days of the Apostles. They confronted evils in high places and overcame them. Paul says: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "And they overcame by the blood of the Lamb and by the word of their testimony."

A little personal experience will illustrate our meaning. Three years ago, the son of your correspondent, A. Turner Foster, entered Boston University from the Boston Latin School. He found there a number of Greek Letter Fraternities. They held in their membership a working majority of the students, both boys and girls. The result was that the honors

and preferments, so far as they depended upon the suffrages of the students, were manipulated by them. This was accepted as the fixed order of things, and no one seemed to question it or even suppose it possible to change it. As usual he received overtures from one and another of these fraternities, inviting him to join and each holding out its special inducement. The case was canvassed thoroughly in our study between father and son. His case was like this: "The fraternities are all the go in the University. The social life of the institution is in their hands. The University magazine, The Beacon, a monthly, is controlled by them. The honors are carried off by the members of these Greek societies. To stay out of them means to be ostracized from the greater part of University life." The other side was put in this light: "The first question always is, What is the moral character of the step proposed? Are these Greek fraternities right? Are they wrong? Are they harmless? A careful investigation has convinced me that they are neither harmless nor right, but altogether wrong. They adopt secret methods and that is in direct opposition to the kingdom of our Lord. Secrecy is darkness and that allies them with the kingdom of darkness, and that kingdom belongs to the evil one. The kingdom of light uses open methods altogether. Christ said: 'In secret have I said nothing, I ever spake openly.' Some of them exist for social entertainment and preferment. They select those who are the greatest forces socially. And those who are weak socially are left out. That is, those who do not need this aid are selected, while those who do need social uplift are left. Others exist for literary culture. They ask the best scholars to join their ranks, while the poor student who needs the stimulus of their betters are not called. The very fact that you mention, namely, that the Greek societies take all the University honors and leave those outside without them, marks these orders as essentially and basely selfish. A noble and upright young man or woman should scorn the idea of being identified with such gross, downright selfishness. And furthermore: These Greek fraternities pave the way for the more objectionable orders that meet the students after their graduation. The secrecy habit is cultivated in college in the Greek orders and in after life it seeks its gratification in the Masonic or Odd Fellows' lodge.

"If one proposes to be a witness against the secret lodge system, the University is the place to begin. So than joining a Greek fraternity is not a duty, it is not a privilege, it is not a harmless step, but is a positive wrong. And it can be affirmed without fear, that doing wrong always brings defeat ultimately, while doing right, in the long run, brings victory. Let this be your plan. Study the question thoroughly. And when you are accosted by the Greeks, quietly give them your reasons for not acceding to their proposal. That will put them on the defensive, and you will be surprised how they will be puzzled with your reasons, which they have never heard before. And this will give you a standing among them which you could not otherwise have. They will respect one who opposes them and whose arguments they cannot answer. And this will soon become the talk of the University, and the non-fraternity boys and girls will be encouraged, and you will find allies among them more and stronger than you imagined. If you should succeed in carrying the day against the Greeks it would be a victory for life. And even if you accomplished nothing but agitation, it would be a stirring of the stagnant waters that would bring a new lease of life."

This method was adopted. The Greek students thought they could go through his arguments like a wild boar through a vineyard and trample them under their feet. But the more they considered the more they were baffled. The tall student, who opposed Greek fraternities, became the cynosure of all eyes. The non-fraternity students were encouraged and came to the help of the cause. The tide began to change. And at the elections last spring, to the surprise and dismay of the Greeks, the non-frats carried the day. They gained control of The Beacon and elected their representatives for the positions of honor and trust. We are fully persuaded that the need of the day is, men of principle, devoted to the cause of truth, who are willing "to make the venture" for Christ, and do their duty without regard to consequences.

HOW I BECAME AN ANTI-MASON.

BY JACOB SHANIBARGER.

When Brother John and I went to Chicago looking for libraries, reading rooms, etc., we found a Free Reading Room at the Carpenter Building, 221 West Madison street. Unfortunately, it was not a popular place. Not many attended or frequented it. Just why it was kept up not many understood. It wasn't a paying institution. The expenses for the janitor alone could not have been less than one dollar a day.

The National Christian Association had a hall that they rented. This hall some of my acquaintances used for a debating society, of which I was a member. Occasionally, on being early or the like, I would glance for a few moments at the contents of the reading room.

One evening after debate on coming down stairs and passing a smaller hall on the floor below I noticed a peculiar meeting going on. It proved to be that of a number of Anti-Masons openly working or exposing one of the degrees of Blue Lodge Masonry. I looked on for a moment, shook my head and went on home. The next morning I noticed in the Chicago Times a paragraph to the effect that a number of cranks collected at 221 West Madison street were purporting to work the degrees and to expose Masonry. When evening came I said to my brother I believed I'd go over and take a look at it again, anyway. And I don't think that the Chicago Times could have ridiculed the proceedings more than I myself. The idea seemed so preposterous that I, being disgusted, began to argue with those at the door of the hall.

From that reading room and those lectures dates my knowledge of Masonry, and of the whole un-Christian, anti-Christian brood of secrecy. This was, perhaps, in the winter of '78-79. From that time on my interest in the subject not only continued, but increased. Though it was not without a severe struggle, for it lay along a line of unpopularity.

From the beginning two points gained and riveted my attention. Were these exposures and revelations of Masonry certainly true? If true, why did not the fraternity hasten to change them? Here, to be sure, opened a vast field of inquiry. During the following winter, I think of '79-80, I was permitted and enabled to attend the Anti-Secrecy Annual Convention at Galesburg, Ill. Here I took some part in selling the books of the Association, and also at making drawings on canvas signs representing the candidate taking the oath of the different degrees, for use in the work and to advertise the doings of the convention. Again, in the following winer of, I believe, '80-81, I had the privilege of attending the annual convention of the Association at Grand Rapids, Mich. Here again assisting at selling books. Again, along about this time, and continuing for a year or more, I assisted at the Association's Book Stand in the Chicago Exposition. In all these instances I met with fierce opposition, and not infrequently with heated controversy.

During these several conventions I was sometimes called to take a place in public degree work, as conducted by some representative seceding Mason, whose intimate acquaintance I thus had the rare opportunity of forming.

It is on this feature of my knowledge of Masonry that much of my conviction rests, and has rested, that these books purporting to expose and reveal Free Masonry are correct. Repeatedly seeing the degrees of Masonry worked by seceding Masons from different States, and by those who had never seen each other before, was an item of proof of the accuracy of the books, beyond refutation.

Again, in selling the books, I found that perhaps more were sold to enthusiastic, would-be bright Masons, than to anyone else. They bought them for the purpose of posting up.

I shall, during all my life, consider it one of the most gracious Providences that I was led to the National Christian Association, and preserved from the appalling pitfalls of Masonry, from its inbred, constitutional hostility to civil and religious liberty, from its slavery, from its despotism, from its irreligion, from its deism, and, not least, from its fatal, not to say all but hypnotizing power to turn the world away from the true God, to

embrace a merely natural religion, the chief feature of which shall be, simply "one in which all men shall agree."

And now, I owe a lasting, lifelong debt of gratitude that, through the agencies above mentioned, I have been enabled to become informed, and intelligently informed, to the end of making myself useful in preserving others from lodge slavery, a calamity unspeakable. For lodgery is both an agency of organized anti-Christ on the one hand, and of individual slavery and civil despotism on the other.

If Masonry has been truly exposed, and its disgraceful, horrifying enormities laid bare, why don't men change it? The answer to this is found in its own writings: "Masonry," say the books, "is unchanged and unchangeable. To change it would be to break it up."

MASONIC MURDERS!

(Continued from August Cynosure.)

The facts relating to this murder, if the deed had been done by an individual, would have convicted capitally, though only presumptive evidence.

Captain Ariel Murdock was a Mason. His wife, an intelligent, respectable woman, obtained a copy of Jachin and Boaz. She learned it to a considerable degree of perfection, could talk it correctly, which she frequently did—and often, for the entertainment of her neighbors, would act the lodge in going over the ceremonies.

Mr. M. had a difference with a brother Mason, who had borrowed from and then defrauded him out of a sum of money. This man had before been his bosom friend. On account of this difference he absented himself for some months before his death from the lodge. The man who had cheated him hated him; and it was supposed that, through him, he was represented as having instructed his wife in the mysteries and ceremonies she had learned from Jachin and Boaz.

The day previous to his death Masons called on him. They were a long time closeted with him. Their errand, or conversation, they never accounted for. During the same day, Mr. Murdock left the house, supposed with the Masons, and never returned. His absence created great uneasiness in the family, but the Masons hovered around, consoled them, and promised his return, bidding them be composed. The next morning Masons brought word that he was found a corpse in the adjoining woods. He was found with a bruise on his head—his throat horribly cut—and had several stabs under his left breast! The ground round where he lay was much disturbed, as if he had struggled. Blood had spouted from him on a tree near where he lay, and had been whittled off with a knife! His family found difficulty to approach him, the Masons making them stand back! They pretended that all was suicide. The knife was in his hand as if he had himself done the deed—which was impossible! They procured a coffin at their own expense; he was laid out in the woods! and borne from thence the same day to the place of interment! No reason was given to the family for this extraordinary conduct. The murdered man had on a new linen shirt. It was cut across from one side to the other, according to the obligation of a Master Mason!!!

As soon as this tragedy was over, Mr. M. was calumniated; he was represented as having murdered himself; as having been deranged, and by other means. One of his supposed Masonic murderers was many years after seen in Philadelphia, a wretched vagabond. On being asked how he came on, he exclaimed: "Good God! only look at my condition—I have not enjoyed a happy day since I left Rensellaerville!" (the place where Murdock was murdered).

—The Sun. Philadelphia. 1831.

(To be Continued.)

Two insurance men went into a house a few weeks ago, asking the woman of the house if she would insure her life. She said: "My life is insured." "In what company?" they asked. "The company of the Lord Jesus Christ." "Ah, but you won't have anything at death," said they. "Yes, I shall have everlasting life," said the woman. The men walked out of the house in amazement.

Editorial.

This number has been delayed through the serious illness of Editor Phillips. His full recovery seems now perfectly assured.

Labor has a perfect right to organize. It ought, as any other association, to protect its interests. But labor unions, as at present organized and managed, are subversive of good morals, good citizenship and good government. Crimes of various magnitude have taken place. Seven murders were committed in one place in Illinois. Lodge teaching justifies the union laborers. It says to its members: You have an equity in your job that no one has a right to deprive you of. No matter if you have quit it, and refuse to work, the job is still yours, and it is your duty to defend your own. This is the labor unions' eleventh commandment: "You shall not steal your neighbor's job." "But," says the man who needs work and wants to work, "you have left the job." "Yes," say the labor unions, "but I have an equity in it and will defend my rights." And he does by intimidation, injury and, if necessary, murder. The teaching of bad morals is followed by worse deeds. The constitutional rights of free labor are denied, government by law is derided, and where judges are true they are threatened. The military system of obedience to the walking delegate is eating out true American manliness. The teaching of such bad morals as the eleventh commandment quoted above is barbarizing. It is time that pulpits and papers call a halt.

THE REV. D. D. ODELL DEAD.

His Connection With a Treasonable Organization.

Omaha, Neb., April 2.—The Rev. D. D. Odell, who died to-day in Joliet, Ill. was a resident of Omaha for a number of years and had a remarkable career.

Dr. Odell was chaplain of a regiment during the war with Spain, and while in Cuba violated certain rules, and in consequence had a misunderstanding with Brigadier General Fred Grant.

The Chaplain voluntered to cross country in Cuba for the mails. He lost his way and was captured by a Spanish command. Upon being taken before the Spanish commander, Mr. Odell, finding him a high Mason, to which order he himself belonged, was released. His money, revolver and mails were returned to him, and he was sent forward with a guard of Spanish soldiers to his destination.

MORE THAN TWO OR THREE WITNESSES.

"In secret have I said nothing."—Jesus of Nazareth.

"Be not unequally yoked together with unbelievers."—Paul of Tarsus.

"Blessed is the man that walketh not in the counsel of the ungodly."—David the Psalmist.

"They are a great evil."—Wendell Phillips.

"Come out from the lodge."—Dwight L. Moody.

"Whatever in it is not babyish is dangerous."—Chancellor Howard Crosby.

"We know no government save our own."—Grand Lodge of Missouri.

"All secret, oath-bound political parties are dangerous to any nation."—General U. S. Grant.

"Their plan is to keep out any one who is likely to need anything."—President C. A. Blanchard.

"I have no sympathy with secret oath-bound societies."—Rev. W. G. Moorehead, D. D., Xenia, Ohio.

"They incite a passion for trickery and wire-pulling."—Mrs. A. J. Gordon, President Boston W. C. T. U.

"Are dangerous to the general cause of liberty and are opposed to Christian principles."—Joseph Cook, of Boston.

"To be a good Mason and a good Christian at the same time would be treason to Christ."—Rev. B. T. Roberts, former editor of the Free Methodist.

A DEACON'S OPINION.

One who is now a reader of The Cynosure had a written discussion with a man who was senior deacon of a Masonic lodge. At one point the deacon thought his correspondent inclined to suspect him of a view which he would not admit and he answered as follows:

"The question of Ultimate Cause has

not been raised between us and I defy you to find in any of my papers a denial of the existence of a God—any argument that could stamp me an atheist. What I do deny is the existence of the Jewish Jehovah and that the Christian Bible is anything but the work of man. Because I deny these it does not follow that I have no conception of a divine power.

"I cannot evade the conclusion, in my present state of knowledge, that something very like intelligence must exist and pervade every particle of matter, and I am content to call this unknown and probably unknowable essence, God."

This is the faith of a deacon. If he had been an avowed atheist he could not have been initiated, being somewhat less than an atheist in his own opinion he could be appointed deacon. Whether the lodge of which he was deacon was necessarily in any marked degree Christian, the reader's good sense may be able to decide.

The Junior Deacon was very profane.

The "handmaid" had its lodge in an upper room of the church building. The church also had two deacons, but neither of them had subscribed to the foregoing creed. In spite of not being atheists, neither of the upstairs deacons could have officiated in the audience room.

So far as church offices were concerned, both were left to the enjoyment of their higher position. The Sunday School met in the room under the lodge. Compare the tendency to be tributary to the church. How many residents of a New England village would find the deacon's faith a stepping stone to the Christian life or a guide to the Christ?

The person to whom this was addressed was pastor of that church and was considered almost out of the line of his duty, though he hardly named the lodge publicly, if he so preached as to emphasize doctrine which the lodge felt unwelcome. He was remonstrated with for preaching a missionary sermon in which he entered into some explanation of paganism. Is it any wonder that he reads The Cynosure and has ever since been interested in its contents, and in sympathy with its representations?

FREEMASONRY IN LEGISLATURE AND CONGRESS.

An act of incorporation was sought by Washington Masons in 1864 by means of Senate bill 130. Of this bill Senator Doolittle said it is the "most comprehensive section I ever saw put into law. There is no limit as to stock, and no limit as to real estate, and under this, the corporation created might buy the City of Washington, run all the hotels, and perhaps all the banking establishments in the District."

A similar attempt was made in the Massachusetts legislature in 1896, by means of " an Act concerning the Trustees of the Masonic Fraternity of Worcester, Mass.

"Be it enacted by the Senate and House of Representatives in General Court assembled, and by the authority of the same, as follows:

"Section 1. The Trustees of the Masonic Fraternity of Worcester, Mass., are hereby authorized to lease, furnish, equip and sub-let such real estate as it may think desirable for the use of the Fraternity of Free and Accepted Masons in the City of Worcester.

"Sec. 2. This act shall take effect upon its passage."

This has the same unlimited range as regards real estate as Senator Doolittle found in the other bill, unless there is a limitation in the phrase "for the use of the fraternity" when litigation might turn on the word "use," if, indeed, the question could proceed to litigation.

A free hand is given the Board of Trustees by the phrase "think desirable." The English of this act is truly masonic and reminds one of fraternal journals. The Trustees is authorized. The Trustees may lease as it thinks, etc. This probably fits the Asiatic affiliation, for it is like the answer the missionary's little boy made his aunt when he was in this country:

"Did Miss —— come and see you when you were sick?"

"No, she was so sick itself he couldn't come."

A GLIMPSE OF SCOTCH RITE MASONRY.

Prince of the Tabernacle.

(Continued from July Cynosure.)

In the twenty-fourth degree or Prince of the Tabernacle the candidate's action consists mainly in taking an oath. In the main part of the degree he is a receiver, not an actor. He kneels as required, placing his hand upon the book of the law, answers questions propounded by the Senior Deacon, concluding the same with an oath that the answers are true, in proof of the same kissing the book (or roll).

The Senior Deacon then explains to the candidate the symbols about him. The equilateral triangle, the square, the compasses, the three lights, the two columns, the plumb, the level, the blazing star, the rough stone, and the perfect cube.

The Senior Deacon then blinds him, and a prolonged review of what he has previously learned follows. With the help of Senior and Junior Deacons he says: "God, He, Van, He," and after further delay he is admitted, his right arm bared and made to feel the heat of a lighted candle. By this he is ever to be reminded that he who rashly assumes to perform an office for which he is unfit deserveth the fate of Nadab and Abihu. After being conducted slowly three times around the room and listening to an address from the Thrice Puissant, water is poured on his head, to remind him that none but the pure in heart can be admitted to the Holy Tabernacle. After a second march three times around the room candidate is caused to kneel upon sand and gravel to teach him generosity. In the East, the candidate is tested by air put in motion by fans, after a further medley he kneels before the altar and contracts the

Obligation of the Prince of the Taberuacle.

First. Never to reveal the secrets of the degree to any who have not received all the preceding degrees, and not to them unless lawfully entitled to receive them.

Second. To abide by the laws, statutes and regulations of the Hierarchy of Princes of the Tabernacle; also

Third. To stand to the statutes and regulations of the Supreme Council and Sovereign Grand Consistory of the United States of America, their territories and dependencies and of the Grand Consistory of the State of ———— while remaining under its jurisdiction. All under penalty of being consumed with fire from heaven and having his ashes flung into the air and blown to the four corners of the earth.

The blindfold, at this point, is removed, and after remarks, the candidate is anointed with oil. The tip of his right ear, the thumb of his right hand, the toe of his right foot and his garments are touched (the garments sprinkled) with a red liquid called blood. Candidate is then invested with signs, grip, words, insignia and jewel. The hierarchy of Princes of the Tabernacle is then formally closed.

Did time and space permit the whole of this degree would be spread before the reader, with the scholarly, philosophical analysis following, as found in Scotch Rite Masonry Illustrated. Of such organizations President George Washington bade us beware, saying that:

"They are likely in the course of time and things to become potent engines, by which cunning, ambitious and unprincipled men will be anbled to subvert the power of the people."

Knight of the Brazen Serpent.

In the twenty-fifth degree, Knights of the Brazen Serpent, the candidate, representing a descendant of Reuben, who rebuked his brethren for dishonoring God and murmuring against Moses, is given a seat of honor. The Grand Master personating Moses sends a brazen serpent by looking at which the bitten people were healed. The brazen serpent, having completed its work, is given to the candidate and all the "Court of Sinai" kneel with the candidate while he takes the following

Obligation of the Knights of the Brazen Serpent.

First. Never to reveal the secrets of this degree of Knights of the Brazen Serpent to any who have not taken all the preceding degrees; under penalty of having his heart eaten by the most venomous of serpents.

He is then invested with the signs, tokens and word of the degree, with its

insignia and jewel, and the lodge is closed in prescribed form.

Thus step by step the Scripture is degraded by pantomimic uses and man's belief in it and reverence for it weakened or destroyed.

Prince of Mercy.

In the twenty-sixth degree, or Prince of Mercy, the candidate, clad in a plain white robe, barefooted and hoodwinked, after having washed his hands in water, is admitted to the Chapter where the Princes of Mercy are assembled and conducted nine times around the room, while the Most Excellent reads inspired and uninspired quotations concerning Christ. After a few questions about the candidate he is led to the altar and binds himself with an

Obligation of the Prince of Mercy.

First. Never to reveal the secrets of the degree to any who have not taken all the preceding degrees in regular, constitutional manner.

Second. Not to confer or assist in conferring the degree but by virtue of a patent or warrant from a Sovereign or Deputy Grand Inspector General or a regular Consistory of Princes of the Royal Secret, 32d degree, and then only upon persons of pure life and irreproachable manners and morals.

Third. To maintain fealty and allegiance to this 32d degree, under penalty of being cast out and despised by the whole universe.

After taking the obligation the bandage is removed and candidate's attention called to a luminous Delta. The signs, token and word of the degree are given him, after which he attends to a lecture in the progress of which he has water poured upon his head, a "tau Cross" of perfumed oil drawn by the finger of the Senior Deacon upon his forehead, and is presented with a "tessera or mark."

The closing ceremonies then follow in prescribed form.

Many a time in descending from the first to the twenty-sixth degree has the Freemason been brought to the Masonic light which is spiritual darkness, and how great is that darkness?

Commander of the Temple.

In the twenty-seventh degree, or Commander of the Temple, the lodge is styled a Court, the candidate dressed in a white mantle with a black cross upon the left breast, is blindfolded and seated in a small room, on a chair, in front of a table upon which are a light, a skull and crossbones, Bible and square and compasses. Upon signal the candidate removes the bandage from his eyes, reads the questions that he is to answer in writing, which in substance have been answered by him before; they relate to the violation of Masonic obligations, to the assistance of the needy, to the forgiveness of enemies and to drawing the sword in defense of truth. The candidate, after satisfactory answers have been presented, is admitted and questioned by the Grand Commander; after this, with his hands upon the blades of the swords of three Knights who hold them crossed before him upon the Bible he takes the

Obligation of Commander of the Temple.

First. To keep the secrets of this degree.

Second. Never to be present or assist in conferring the degree on any person except it be in a regular Court of Commanders of the Temple, or by virtue of a Patent from a Supreme Council or from a Sovereign or Deputy Grand Inspector General, under penalty of being an object of horror to all men and to himself.

Candidate then receives the signs, token and password of the degree, a laurel crown, a palm ornamented with five crosses, an apron, gloves, jewel and collar. The History of the Degree is then rehearsed to him, after which the Chapter is closed in prescribed form.

Mackey writes: "The twenty-seventh degree does not deserve to be classed in the Scottish Rite as a degree. * * * I imagine that it has been intercalated only to supply an hiatus, and as a memorial of an Order once justly celebrated."

It must have occurred to the reader that most of these degrees are only supplying hiatuses. Satan's substitute for or counterfeit of truth is the instrument used by the ruler of the darkness of this world to damage, and when possible, to destroy the work of the Kingdom of Light.

Knights of the Sun.

In the twenty-eighth degree or

Knights of the Sun, the candidate with a bandage upon his eyes, a sword in his right hand, a mask upon his face, clothed in a bloody, ragged robe, fetters upon his arms and a crown upon his head, with a purse in his hand, is admitted as one who desires to go out of darkness and to see the true light, to divest himself of original sin, to renounce juvenile prejudices of error, to obey the truth, and to inspire others with a knowledge of it. He is conducted by brother Truth once around the temple, halts in front of Raphiel, who removes the bandage from his eyes, exhibiting to him three lights indicative of Analysis, Synthesis and Analogy. After a second journey around the temple Gabriel causes him to break his sword, and instead of it directs him to bring among men the caduceus of peace. A third journey around the room and his tattered, impure garb of indolence and vice is removed, and he is called upon by Auriel to understand the moral meaning of the cone, which represents a Mason who raises himself by degrees until he reaches heaven. A fourth journey around the room and Zarachiel requires him to remove his mask, causing him to appear in honesty and innocence. After drinking pure water from a transparent goblet and contemplating the beatitude, "Blessed are the pure in heart," he passes again around the temple, halting in front of Hamaliel, who orders his chains removed and calls his attention to the globe, an emblem of true liberty, assuring him that where the Spirit of the Lord is there is liberty. After another journey around the room he stands before Saphael, who removes his crown and directs him to look to the cross, telling him that the meek shall inherit the earth. A sixth march around the temple brings him to Michael, who causes his purse to be taken away and cast into the common treasury; and requires him to be invested with the sign of the ardent dove, as an indication that his soul will ever cherish affection for his fellow man. The candidate is then conducted to "Father Adam," who makes inquiries similar to those of previous degrees, and then directs him to go and on bended knees receive the solemn

Obligation of Knights of the Sun.

First. Never to take arms against his country in any conspiracy.

Second. Never to reveal any of the secrets of the degree of Knights of the Sun, to any person or persons not qualified to receive the same.

Third. Never to give consent to the admission of any one into the mysteries until after the most scrupulous circumspection and full knowledge of his life, as one who has given proof of his zeal and fervent attachment for the order and submission at all times to the Consistory of Princes of the Royal Secret.

Fourth. Never to confer the degree without written permission from the Grand Consistory or from a Grand Inspector or Deputy.

Fifth. To redouble his zeal for all his brethren Knights and Princes, under penalty of allowing his brethren to seize him and thrust his tongue through with a red hot iron, to pluck out his eyes, to deprive him of smelling and seeing, to cut off his hands and expose him in that condition to be devoured by voracious animals or executed by the lightning of heaven.

Father Adam then raises candidate from his knees, kisses him on the forehead, invests him with collar and jewel, and gives him sign, token and password. He is then seated in front of Michael, the orator, who delivers the history, so-called, of the first three degrees of Freemasonry, after which the Council is closed in prescribed form.

What must the rational man think of an order in which he is ever learning about truth and light, but ever and anon ascertaining that he is yet in darkness? That which, in blindness, fetters and a filthy garb he seeks by means of sword, crown and money Christ, in the places of public resort, declared openly Freemasons, you need that light. It will lead you away from your organized secret methods which are just causes of suspicion and alarm, in the church, the home, the school and in business. It will shine brighter and brighter the more profoundly you study and the more closely you obey the Bible. To one and all of you we say, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

"I was completely converted from Masonry to Christ."—President C. G. Finney.

News of Our Work.

The Seventh Day Advent people are holding a State annual meeting here and I have distributed quite an amount of anti-secret literature. They are opposed to all secret societies, but do not put themselves forward in an aggressive attitude.

A. J. Millard.

Little Rock, Ark.

J. Franklin Browne called at The Cynosure office on his way to Wisconsin. Can he not be secured for the Conference which Secretary Stoddard hopes to hold in that State this month? He keeps up a living testimony, in harmony as ever with The Cynosure. Brother Browne has recently purchased at Cummington, Mass., the farm on which the poet William Cullen Bryant was born. He is at the present time agent for the Home Correspondence School of Springfield, Mass.

Rev. James P. Stoddard, of Boston, writes from Northfield, Mass.: "The Conference for Christian Workers closed last night, Aug. 17. It has been the largest and is accounted the most successful of the meetings held here. I have succeeded in putting a large amount of our literature in circulation here, of which I will write you later. I have attended seven large gatherings since the 1st of July. This week I go to Willimantic and Mystic, Conn. At the latter place I am to speak twice.

TO INVESTORS.

Any one of our friends wishing to make an investment in real estate in Des Moines, the capital of Iowa, and a city in the midst of a country which Jay Gould declared to be the "best agricultural country in the world," will do well to write to the office of The Christian Cynosure for particulars.

LECKRONE IN PENNSYLVANIA.

Dear Cynosure: On the 23d of July I began my tour of lecturing by two addresses at Logansport, Pa. I then went to East Berlin, where I met with a large and enthusiastic audience on Saturday evening, and on Sabbath morning I preached in the Brethren Church, some miles out in the country. In the evening I returned to the town and met a much larger audience than before. This town is almost free from lodge influence, and from the spirit manifested by its citizens, I judge that this happy condition will continue. One man, who had for many years been a lodge member, testified very strongly against the evils of the system.

I next visited Gettysburg. Here I fell into the hands of Elder J. D. W. Deardorff, who took great interest in showing me over the famous Gettysburg battlefield. While this city has great honor because of the great battle, yet it is cursed with an abundance of the lodge spirit. There are a few who, Elijah-like, are standing almost alone. Yet they are good soldiers, and we expect much fruit from our meetings there.

I lectured also in the cities of Waynesboro, Shady Grove and Upton, and gave two lectures at Greenspring.

In all I have delivered thirteen lectures up to Aug. 8. I was very cordially received by the people everywhere, and I am confident that much seed fell on good soil.

I will remain about two weeks longer in Pennsylvania before returning to Glenford, Ohio, which is my permanent post-office address.

(Elder) Quincy Leckrone.

RECEIVING AND IMPARTING BLESSINGS.

United Brethren Camp Meeting—The Best Record in Twenty Years—Wisconsin in September, Iowa in October.

Kauffman, Pa., Aug. 16, 1902.

Dear Cynosure: This finds us here in the Cumberland Valley in a delightful grove, surrounded by those who have gathered from the adjacent country, towns, and cities that they may worship God.

For many years at this season we have come hither that we might get the blessings found here, and also impart to others as we should have opportunity. God especially helped us last night. We preached to the unconverted, urging their accept-

ance of Christ. Bro. Paschel Martyn followed with an exhortation. One soul found Christ, and others are under conviction.

Bro. Martyn has both seen and felt the evil effects of the Lodge. It is his expectation to give more attention to work along the anti-secrecy line. We expect to hear from him through the Cynosure. While we greatly miss some who have been leaders here, who have been called during the year to their eternal reward, we are made to rejoice in the Spirit, that uplifts, while the cause moves forward guided by those whom God is raising up.

We are glad to note the gain the anti-secrecy work is making in this section. We have been accustomed to seeking out those who become Cynosure readers, but many have sought us here asking that we forward their renewals. One brother, receiving but a meagre salary, subscribed for ten copies, that he might distribute to the pastors of his town, some of whom are drifting with the popular Lodge tide.

The Best Record in Twenty Years.

We find in reviewing the record that we delivered twenty-seven lectures and addresses during the month of July. This is the best record we have ever made during a summer month. A part of this work was in towns in the section known as Morrison's Cove in Blair County, Pennsylvania. Here we spoke in Mennonite, and German Baptist Brethren churches. Through the recommendation of friends doors were opened and meetings held in Amish Mennonite churches in the Kishacquillas Valley, Pennsylvania. This is a limestone valley lying between mountains of the Blue Range, in Mifflin County. Here we found many happy, peaceful homes, where Christ was enthroned in hearts and lives, but they are not without their troubles. Satan found his way into Eden's garden, and ever since has been giving his most profound attention to the children of light. The introduction and advancement of the lodges in this beautiful country has led those awake to the needs of the hour to welcome and sustain the anti-secrecy lecturer. Fifteen lectures and addresses were delivered in churches near Allensville, Belleville, Mattawana and McVeytown.

There were many expressions of approval. With the exceptions of a few rainy evenings the attendance was large. Even the driving storm did not dampen the ardor of some who were awake to the need and opportunity. Our testimony was endorsed by seceding lodge men. Fifty more will welcome the Cynosure to their homes. Seed has been sown that will have its reaping throughout eterntiy.

Two days were spent with friends in Tyrone, Pa. Here we set forth the Lodge Evil to those who gathered in the German Baptist Brethren Church on the two evenings announced.

The attendance was not large, it being explained that this town was largely given over to those who either belonged to the lodge, or were afraid to oppose them. But here, as elsewhere, their lodge strength is causing them to display their weakness and folly. Recent follies at funerals, etc., has disgusted those of piety, and thought. A reaction has set in which will increase with the years as men get to God and are blessed by him.

Brother Coffman, the pastor of the church in which we spoke, has a hard fight, but there were on every hand indications of advancement. We are sure that this testimony-bearing church is to have a blessed future in this sinful city. Five new subscribers and the giving of many tracts will help on the light burning there.

A Glance to the Future.

We expect to go from this camp to that of the Union Christians in Kreider's Grove, Lebanon County. Later for a little to Boston, Mass., thence to Chicago, and Wisconsin, where it is purposed to hold a convention. God willing we will be at work in Wisconsin soon after this reaches friends.

Will not all the friends desiring meetings, or wishing this convention to be a grand success, write to our General Secretary, Wm. I. Phillips, Cynosure office? Shall not this gathering make a general forward move? Who is praying for it?

We expect the Iowa Convention to follow in October. Let us hear what you are doing in the West, please. Yours in the conflict.

W. B. Stoddard.

WHY HE WAS DUMB.

BY REV. WILLIAM FENTON.

South Robert street, St. Paul, Minn., Aug. 18, 1902.

Editor of Cynosure: A member of a German church observed that members of that church belong to lodges; and that his pastor never testifies against the lodge; therefore he asked me to visit his pastor.

The pastor says that when he was a young man and pastor of another church he had attended anti-secret society meetings held by the National Christian Association, and had been a reader of The Christian Cynosure. And he said that he was then at a loss to know whether to fight the lodges represented by members of his church, or let them alone.

First. Let Them Alone—Little if Any Harm.

In his dilemma he consulted with those members of his church which belonged to lodges. One of them, an Oddfellow, whom he says was the best and most influential member of the church, modestly declined to advise him upon the subject of his duty in that matter; but, observed the Oddfellow, if the Oddfellows make the lodge a substitute for Christianity and allow it to keep them away from the church services, then, of course the lodge is harmful; but the principles of Oddfellowship he held to be good and praiseworthy; and, said the Oddfellow, "I want to save my soul;" therefore I stand by the church, and if I thought that the lodge hindered me in that object I should leave it.

Second. Let Them Alone—It Is Now Dangerous to Meddle.

Hence the young pastor decided to let the lodges alone at that time; and now, seeing that the lodges imperil the existence of his church, he thinks that opposition manifested toward them would only serve to strengthen them; he therefore lets them alone for this reason.

Comments on Course of Pastor.

In regard to the conduct of that young pastor we observe that his conduct was unlike that of God's prophets—they never consulted with Baal worshipers in regard to their duty as to their treatment of the subject of Baal worship, but always went to the Lord for counsel.

Had that young pastor consulted with the Lord, instead of with the Oddfellow, the result might have been different. The Holy Spirit sends inquirers to the Bible, and because the Devil, while stealing the livery of heaven from the Bible, having artfully changed the names wherein he was worshiped at the time the Bible was written, so as to blind Christians and privily smuggle his emissaries into the churches to destroy souls (for example, in the case before us the Devil has changed the name Baal to Oddfellow, while every Oddfellow is as really a Devil worshiper as was any Baal worshiper of ancient times); therefore we naturally suppose that if the young pastor had inquired of the Lord the Holy Spirit would have guided him to the esoteric and exoteric ritualism of Oddfellowship which God has caused to be published for the use of His people in order to prevent them being ensnared in the lying hypocrisy and Devil worship of Oddfellowship; and then comparing that ritualism with the Bible, and hearkening to the admonition of God's word he would have been instructed in his duty of preaching the same gospel as that preached by prophets and apostles, and by the Lord Himself. Then, if he had obeyed the word of the Lord, as recorded in the Bible, of course there would have been a row in his church, which, under such circumstances, the Devil abhors above all things else; for the accomplishment of his plans requires peace; and to draw the sword of the Holy Spirit against the lodge is to upset the Devil's chief plan for the destruction of Christianity; therefore, as the Devil inverts the consciences of pastors, so the pastors invert the Scripture, "first pure, then peaceable," and roar from the pulpit, "First peaceable, then pure." Thus the churches are rapidly becoming dens of liars instead of abodes of Him who is "the truth."

"It would be wonderfully comforting if we could but realize that in all our efforts for good we have nothing to fear for the results. Results are God's, not ours, and he never failed to bring to pass the best that can be gotten out of the feeblest efforts."

Voices from the Lodge.

PATRON SAINT.

"In looking at the character of John the Baptist it was right that if Masonry should have a patron Saint, he should take that position."—American Tyler.

But was it not rather ghoulish to steal the name from his tombstone and dishonor his fame by unholy association?

"An English writer and Masonic authority tersely sets forth the position in the following lines:

" 'Of a truth these Landmarks (falsely so-called) are great stumbling blocks in the way of progressive improvement. Brethren who endeavor to eliminate from our ceremonies the misstatements, the anachronisms, and the solecisms, which in the course of time have crept into our working; or to correct misquotations, or errors of grammar, are constantly met by the alarm-cry, 'The Landmarks are in danger,' in any rectification of error which they may advocate. Yet the very men who raise this cry will, in performing the ceremony of the second degree gravely assure the candidate that 'Freemasonry is a progressive science."

Is Freemasonry any sort of science? Is it even in any real sense an art? Is it for any reason worthy the attention of intelligent men?

IT SOUNDS FINE.

Such is the influence of the pure sentiments of the Institution that men entirely separated by the distance of the clime, by the diversity of their religious dogmas and by the contradiction of their political opinions, are by the general principles of the Masonic art joined by bonds of affection so indivisible that the Mason finds a brother in every nation and a home and protection in every clime.—The Tyler.

Masons know that while this sort of talk flies the flag with great glory there are serious limitations in every day practice.

They take such asservations for what they may be worth and meanwhile growl about the rings and mean, underhanded things they suffer or observe.

Plenty of things influence the common run of the "joiner" class besides "pure sentiments." But then those old tunes ground over now and then sound familiar and perhaps answer the purpose of charming outside "Jack" Masons and Eastern Stars.

FAMILIAR HISTORY.

"It is familiar history, in the Masonry of England, and of this country, that down to a very late period both lodges and Grand Lodges held their meetings in taverns and places of public resort."—A. S. Wait in Voice Review, December, 1900.

Part of that history is the formation of the first Masonic Grand Lodge at Apple Tree Tavern, in London, A. D. 1717. What we cannot understand is how King Solomon came there.

Another item of familiar history is that Masons at a "very late period"—so late for example as any recent Templar conclave—are found in places of public resort still as always seeking convenient "refreshment" wherever they "labor."

NEGATION.

"It stands, then, for no creed in the pure theological sense. It stands, then, also, for no dogma in the arbitrary theological sense."—A Conclave speech reported in The Tyler, June 15, 1899.

Yet it is a cult. If it has no creed it has no belief, for to say Credo is to say I believe, and he who claims a belief claims possession of a creed. If Masonry has really no creed it has no belief in God and immortality and the Bible, and anything you may name in the same breath with these.

If it stands for nothing of this kind what does it stand for when it makes the claim of being faithful, for example, to the "dogma" of Divine existence?

Can it be that instead of any kind of "pure theological sense" it really stands for pure nonsense?

INSIDE TESTIMONY.

The American Tyler quotes from the New Zealand Craftsman the confession that "The statutes of Freemasonry are most crude and singularly incomplete." "Too much reliance is placed lex non scripta and every mem-

ber has his own interpretation of 'unwritten law.'"

We believe that one of the most striking differences between Masons is at the point of freedom in mentioning Masonic facts and in rating things as open or secret.

"The incompleteness of moral obligation as recognized by Masonry has long been a chief scandal and an occasion of reproach, and the friendly critic from within speaks of the statutes as incomplete to a degree that appears singular.

"Of course," says the Craftsman, "we quite recognize that in any attempt at progressive reform the old cry of 'innovation' and 'landmarks' will be raised as an argument against the house of Freemasonry being set in order.

NEITHER CLAIMED NOR ADMITTED.

In an article in the Masonic Voice Review, Dec. 15, 1900, Joseph W. Congdon says of the female or mixed order of the Eastern Star, which only women and Master Masons can join: "It cannot be claimed, nor admitted, that this is a Masonic institution, but we who have been initiated in its mysteries know that it is akin to Masonry in that it is 'a beautiful system of morality veiled in allegory, and illustrated by symbols.'"

Some years ago the Cynosure was taken to task for its treatment of Masonry by a woman who accused it of falsely accusing Masonry. She declared she had been a Mason and she knew. Her letter was rather amusing.

Mr. Congdon says also in his article:

"The Order of the Eastern Star is not Freemasonry, hence is not an innovation into that ancient institution. It is, however, a helpmate in the work in which the craft is engaged, and has been accepted as such by many Grand Jurisdictions."

EASTERN STAR SHUT OUT.

The Voice Review of December, 1900, published the reply of A. S. Wait, of New Hampshire, to G. J. Bennett, of Ontario, Canada, in which he stood up for his previously expressed opinion that it was allowable to permit the Eastern Star to use Masonic halls. Mr. Bennett had cited against him this extract from the constitution of his Grand Chapter in Canada:

"It is improper to allow a lodge room to be used jointly with other societies or for other than Masonic purposes."

Mr. Wait retorted:

"His 'substantial ground' thus appears to be a mere local statute, which is binding upon the Companions within the jurisdiction of Canada, but not in force elsewhere."

Mr. Wait admits that the Eastern Star is an outside order, not Masonic, and not to be allowed to use Masonic halls in Canada.

He further argues the matter in a way that confirms the same implication.

Of the "wives, widows and daughters of Masons" he says toward the end of the article: "It is true they are not and cannot be Masons." Yet he thinks Masonic lodges need not refuse "such an act of kindly courtesy."

SUICIDE OF A MASON.

William R. Bowen, the "father of Masonry" in Nebraska, probably the best known member of the Masonic bodies in the West, took his own life by shooting himself at his home May 6, 1899. For twenty-six years he had been Grand Secretary of the Grand Lodge of Masons in Nebraska, and as such had come in contact with most of the members of the order in the State. The cause assigned for his action is financial trouble. Mr. Bowen owned considerable property in Washington County, which was heavily incumbered, and this obligation worried him. Recently he surrendered some life insurance which he had been carrying, because he was compelled to use the premium money to meet payments on his property. This depressed him. Mr. Bowen was also State Secretary of the Scottish Rite and an officer of the Masonic Veteran Association. For twenty-five years his business had been exclusively the taking care of Masonic business.—American Tyler.

If this statement about life insurance is complete and accurate, it indicates that his insurance was of the "fraternal" sort. Genuine insurance is not "surrendered" when payments are discontinued, but is maintained at a proportionate standard. Collapse is one of the glaring faults and deadly perils of assessment and fraternal insurance. The clear lesson is not to accept ostensible insurance of this kind.

The men who trust it take a dangerous risk.

OATH-BOUND CABAL.

The Odd Fellows' Companion, speaking of the assassin of President McKinley, says: "That he was urged to the deed by others who are hidden behind their oath-bound cabal, and cajoled by their flattery, there is not one reasonable ground of doubt."

The seriousness of the matter almost throws out into relief the humorous feature. "The pot called the kettle black." The organ of a cabal, published by the "Secret Society Publishing Company," is indignant at instigators and flatterers hidden by their "oath bound cabal." It insists that they ought to be "ferreted out."

"The devil was sick; the devil a monk would be." It makes a difference whose ox is gored—much virtue in an if. Our noble order is indignant at a secret oath bound one out of which anything obnoxious to us happens to come. That other one is a cabal.

When the potsherds of the earth strive with potsherds of the earth, their special antipathy for the time being is against —potsherds. What is worse than a cabal? Another cabal.

HOW FREEMASONRY SAVED TWO LIVES.

Mr. John G. Burchfield, watchman at the General Land Office, has been a close observer of things all his life and has seen many events of a stirring nature. He is an expert watchman and has been well trained for any sort of duty involving vigilance and bravery. He was one of the youngest soldiers in the Union Army and had a full four years' term of active service in the Civil War. He is an interesting conversationalist.

Mr. Burchfield was a witness to a touching incident about the close of the war. In marching from Andersonville across the mountains toward Washington the cavalrymen came up with two surrendered Confederates who were trudging homeward. The commander, a colonel, had been lingering with the wine and was not feeling well, so he ordered the men shot and detailed Dr. Cameron, a splendid Tennessean, to pick a squad. Some of the men refused to go on the squad, Mr. Burchfield among them, saying the war was over. But the orders were to shoot and the word was about to be given when one of the condemned men gave a sign. Dr. Cameron halted the squad and had a talk with the Confederates. He hunted the commander and got him to release the men, both of whom were Masons.

The incident has often done duty at Masonic gathering.

—Washington (D. C.) Evening Times.

The "sign" has often done duty in Courts of Justice.

YOUNGEST THIRTY-THIRD DEGREE MASON.

The New York Masonic Standard prints a good portrait and an interesting life sketch of the distinguished and youngest active thirty-third degree Mason in the United States—William Homan, of New York. He was born Jan. 26, 1860, and was made a Mason in Kane Lodge in 1888. Brother Homan's most active service in Masonry has been devoted to the Scottish Rite, in which he has from time to time participated in almost all of the degrees conferred by the bodies in this city. He particularly distinguished himself as Master of the Council of Princes of Jerusalem, during 1895 and 1896. During his two years' service he conferred the degrees upon 258 candidates, among whom were Hon. Chauncey M. Depew, the late Hon. Roswell P. Flower, Rt. Rev. Bishop Henry C. Potter, and many others distinguished in the various walks of life. He also had the dies made for a Council jewel and distributed over 1,200 at the convocations.—The Tyler.

Dr. Potter, delivering an oration on an important Masonic occasion at the capital of New Hampshire, publicly denounced the barbarous character of Masonic forms, and demanded internal reformation of Masonry.

A THEOLOGY FOR MASONS.

"Stellar Theology and Masonic Astronomy" is the title of a little work which, though not new as to the time of its publication (1882), is yet novel in the matter which it presents. In its religious bearing it maintains a belief in God and the immortality of man, but claims to find an astronomical origin for the religious forms that are intended to teach and inculcate that belief. It is to the student of Masonry that the work more especially addresses itself. The Masonic ceremonies are referred to a like origin and with analogous objects as the religious forms and ceremonies, and are said to be derived from the ancient mysteries. In the third degree, for instance, the Grand Master is identified with

the sun-god, as personified by the ancients under various names, being slain by the three months succeeding the autumnal equinox, which from their rough character may be supposed to typify the characteristics of the three actors in the drama, and having a "similarity of names." He is raised by the three months succeeding the winter solstice, when the zodaical sign, Leo, "the lion of the tribe of Judah," is in the ascendant. To reconcile the ritual with the supposed allegory, we must consider the "temple" to mean the solar year, the Grand Master, the sun, being slain just before its completion; that is, the sun, passing to the farthest southern declination became for a season metaphorically dead. This brief exposition of one feature must serve to illustrate the general trend of the work, which is a small quarto of 117 pages, including index. The work goes exhaustively into mythological symbols and correspondences, and is liberally illustrated, showing great care and research in its preparation. It is artistically printed by the Appletons, at the retail price of $2. The author, Robert H. Brown, was a familiar character in Detroit thirty years ago. The only known copy in the city is held by Brother S. B. McCracken, of Detroit Lodge, No. 2, through whom copies may be ordered." —The Tyler.

Does not the above from an organ of Freemasonry verify N. C. A. literature, for example, The Master's Carpet?

THE BEST MEN.

It is a significent fact that in this day, as in those years of peril and danger to the republic, whenever we find men possessed of a deep and abiding patriotism, who honor our institutions and revere the memory of those who founded them, who, like our ancestors, are inspired by zeal and earnestness, men who appreciate their value, who believe that without patriotism there is no safeguard to our liberties, no permanency to our institutions; men who are proud of our history with its sacred and hallowed associations, who are and always have been ready to hear dissensions without reference to political association, are men who have sought for the lost word in the lodge of the widow's son.—J. W. J., in Masonic Home Journal.

This is a clean-cut specimen of Masonic claim. The Masonic Voice-Review reprinted it. Nothing could be more harmoniously attuned to the unending Masonic chant. It assumes to be a summing up of history. It points us to the heroes of revolutionary times and the period of the civil war. As we look we see Samuel Adams, John Adams, John Hancock, Trumbull, Sumner, Grant, Lincoln, to mention no more, who sought nothing in the lodge, but who answer the description. Yet we must concede Washington, who withdrew from the lodge and disclaimed active affiliation, and Franklin, who, for having fallen into the trap, called himself a fool.

With these two names, the tune can be started again any time, and the thoughtless chorus will join in. What Washington himself wrote a little before he died, does not prevent the iteration of false Masonic claims respecting him. Multitudes of patriots have had a record, clean and free from the aspersion with which J. W. J. sweepingly stains them all.

A HARD TASK.

The Indiana Grand Sire, speaking of the blacksmith Wildey as a man of the "common people" who started Oddfellowship in America, remarks: "Hard indeed was the task to hoist the standard of revolt against the power of caste."

But Oddfellowship, however it may mix the bad with the virtuous or even the rich with the poor, is itself a caste.

A feature of caste is exclusiveness, and what can be more exclusive? A feature of caste is favoritism based on mere membership; what is more characteristic of the Odd Fellows' clan?

Caste is divisive of those who else had been equals and companions; what more than orders divides?

Society is cut up and walled apart by cliques and cabals. Secrecy breeds suspicion and alienation. Conspiracy festers in the dark, injustice prevails and distrust takes the place of mutual confidence.

Such, at least, seems a natural tendency, and while the mixed character of the lodge associating all sorts in ways not always improving, and often corrupting, may seem to the devotee a breaking down of caste, and of Christian belief and practice—or, as he would say, "creed"—yet he should remember that the agency used for the purpose is the most rigid and marked instance of caste to be found belated within the domain of civilization.

"REGULAR SYSTEM OF SCIENCE."

To "The Fellow Craft," Ed T. Jones responded. Masonry is a progressive science and is divided into degrees for the better study of its mysteries. Hidden beneath the veil of its mysteries is taught a regular system of science. To the man of considerable thought the investigation is fraught with pleasure. The Entered Apprentice is a proper introduction to the Fellow Craft degree. The degree contains an almost inexhaustible stock of knowledge. It typifies the struggles of a willing mind for truth.
—The Tyler's report of a picnic.

As a rule the universities and technical schools rather outdo the lodges in turning out graduates proficient in science.

"Entered Apprentice" Symbolizes Truth of Light.

"The Entered Apprentice" was fittingly responded to by Samuel Hyman.

The first degree is to prepare the beginner for the degrees to follow. He who first seeks the mystic rites must first be prepared for it in the heart. At times our minds may lead us in different directions. but we should not allow the chasm to become too wide to forget that we are Masons. Let us join together on this grand occasion—remembering the teachings of the Order—brotherly love, relief and truth. As the Entered Apprentice symbolizes the truth of light to the mind, so may this meeting instill in us a great and overshadowing love for this institution.
—Masonic picnic speech.

This comes right down to any one who has taken this degree, but who lacks the "great and overshadowing love" and looks back at the affair over a "chasm."

ALPHABETICAL ABUSE.

The prosecuting attorney in a lawsuit had waxed especially indignant at the defendant, whom he characterized as an "abandoned, baneful, cynical, diabolic, execrable, felonious, greedy, hateful, irresponsible, jaundiced, knavish, lazy, meddlesome, noxious, outrageous and profligate rowdy."

"The learned counsel on the other side," said the attorney for the defendant, when he rose to reply, "should have put his adjectives in a hat and shaken them up a little before using. You must have noticed, gentlemen of the jury, that they were in regular alphabetical order. This shows that he selected them from a dictionary, beginning with 'a.' He stopped at 'p,' but in his manner of reproducing them he has given us the 'cue' as to how he got them."

This turned the laugh against the other lawyer, and he lost the case.—Sel.

Have not one or two secret society organizations retained that lawyer to write replies to The Cynosure?

SCOTTISH RITE TASTES.

This is part of a speech made by one of the Princes of the Royal Secret at a Conclave of Scottish Rite Masons, and printed in the American Tyler, a leading Masonic organ:

"The old man was blue, he was just as blue as a Shriner I saw in Detroit. I went with them into Detroit (laughter) and this Shriner, you know, he got up in the morning with a bad taste in his mouth; he had been the night before trying to paint the town red, and so, as a result, the next day he felt blue and that is the way it was with this old man—he felt very blue, but in his trouble and in his distress, "Look here," he said to himself, "when down in Galveston, Tex., whenever I could help anybody I was ready to do it. I am a Mason. I will go up to this Masonic Temple," and then he did, and he went up to that office where Gil Barnard is, and that is as near heaven, perhaps, as he will ever get." (Great laughter.)

The speaker went on to tell how, in about an hour, the man secured a hundred dollars through this Masonic conveyance, adding, "And then he took his hundred dollars and went on his way rejoicing ——— down to the Midway Plaisance."

Just here the orator recollected that "though we have a full house" there had "passed out of the lodge" since last they met "about a dozen,"

"I feel just like saying that wherever any one of us will go he will find that

"The sweetest blossoms grow
In the land to which we go.
That the purest waters flow
In the land to which we go.
Oh! the raptures we will know
In the land to which we go."

Was not that a truly Masonic juxtaposition? Is it not suggestive of Conclaves and of the usual Shriner pilgrimage?

Newspapers and Reform.

The New York Tribune well says: "It is not mainly for their sake that public opinion is more and more earnestly demanding that men desirous of going to work for the wages offered them shall have their right to do so firmly asserted and maintained by the public authorities. It is on account of these men themselves that the practical denial of that right is arousing the sympathetic attention of the country and the reason is that every intelligent citizen whose hold on fundamental principles has not been shaken by calculations of immediate personal interest foresees in every such denial an invasion of his own rights. It is the duty of officers of the law to enforce the law, not in order that the strike may either fail or succeed, but in order that the natural consequences of the enforcement of the law may ensue."

BRASS MOLDERS UNION.

Officers of Union No. 83 Indicted for Indicted for Conspiracy.

Labor leaders in Chicago are stirred up over indictments voted against members of the Brass Molders' Union for alleged conspiracy to do bodily injury to non-union workers.

WAGES PAID THE "SLUGGERS."

Several months ago the brass molders employed at the Western Electric Company and the Stromberg-Carlson Company went on a strike. Their places were filled by non-union workmen and then the secret "emergency" fund of Local 83, it was alleged, was formed to carry on the work of ridding the union of its non-union competitors. The strongest evidence given was by Henry Thumann, former secretary of the union, who, it is said, was a detective employed by the Manufacturers' Association. According to Thumann's story the scale of wages paid to the hired "sluggers" was as follows:

For disabling for life	$25
For breaking an arm	15
For breaking a rib	10
For ordinary beating and slugging	5
For beating into insensibility, extra	5

Work of the "flying squadron" did not bring the "sluggers" into such dangerous practices. Their work was to attack the man pointed out to them in the congested public place, beat him and escape before the bystanders realized what had happened.

UNSUSPECTING VICTIMS ATTACKED.

The work of the "wrecking crew," according to the testimonoy, was the most dastardly. It devolved on the members of the "crew" to waylay the unsuspecting victim in a secluded place and attack him with revolvers, brass knuckles, stones, bricks and clubs.

Victims of these two alleged hired bands of "bruisers" testifying before the grand jury in support of Henry Thumann's confession were Clay Bassa, Fred Smith, Edward Rebling, Albert Fridley, Ray Judd, Fred Klenzendorf, Henry Daly, William O'Neill, Fred Wagendorf and Henry Lesch.—Chicago Daily News, Aug. 2, 1902.

YOUNG MEN AND SECRET SOCIETIES.

The "Sunday School Superintendent" for the second quarter of the year contained an extract written by Dr. A. E. Dunning bearing on the Temperance Lesson. It bears as well on the association of the young in secret societies—in college or in other relations. Drawing a veil over their conduct, they are led away into sin by their own evil hearts and the temptation of the devil. How many can recall just such a sad catalogue of bands of young men as this below! The lesson is also for older persons, drawn into oath-bound associations to their injury: "I had in my Sunday school twenty-five years ago a class of six boys from ten to twelve years old. All except one came from good families. The parents of that one were dead. He seemed to be the most gentlemanly boy of the class. When they came to be about fifteen or sixteen years old they organized a club. It was secret, but they said its purpose was their moral improvement. They hired a room. Two of them were members of our church. They brought into the club several other boys. One of these they appointed as chaplain. After a while it was said that liquor was taken to their club-room. Not long afterwards the chaplain left the club. He is now a Christian minister. One day one of the most attractive of the young men came to me and said he had got into the habit of drinking and that his parents had found it out. His mother, he said, was almost insane. He begged me to go to her and tell her

he would never drink again. But he went from bad to worse till he disappeared. Friends of another came to tell me that he had by forgery secured money from a bank. Employers of another came to say that he had made false entries in their books and had defrauded them of a considerable sum of money. Another within a few years died a common drunkard. None of these boys at ten years of age seemed likely to be exposed to the temptation to drink."

—The Christian Nation.

STEER CLEAR OF ALL.

"Apples of Gold in Baskets of Silver," From the Christian Witness.

"No, I would not advise you to have any connection in any responsible way with secret orders. Not even with those whose aim is merely financial insurance. There is no society like the Church of the Lord Jesus Christ. The world knows this. When the world sees a minister descending to the puttering and muttering of secret orders, they either lose confidence in the Church or its minister. A preacher much interested in his lodge moves among a lot of men who need salvation, but know they have only one of themselves to look to, and he has no more than they have. Any man with a Bible in his hand and salvation in his soul knows he has no time to squander in 'posting up' on lodgery. An hour with his Bible is worth a thousand-fold more to him than any hour behind shaded windows, when so-called 'degrees' are conferred.

"All the much talked-of social advantages gained by lodge fellowship are utterly discounted by the loss of spiritual power with such membership. Besides this is the loss of confidence in the spiritual leadership of their pastor by the membership in the Church who are praying and looking for actual soul-saving in their services. Yes, by all means, steer clear of all the lodge business."

—Christian Witness of Dec. 19, 1901, and reprinted in The Gospel Message of March, 1902.

"The song that we hear with our ears is only the song that we sing in our hearts."

THE WESLEYAN METHODIST.

A Faithful Watchman.

Q. 173. I would like to see the Wesleyan list greatly increased, but if I were to get my neighbors to subscribe for it they would find out what kind of a church I belong to, that it is opposed to secret societies, and that the denomination does not believe it right to hold church entertainments for raising money. I am not a member of a secret society, but I have never said anything against such societies, and the people here do not know that the Wesleyan Methodist Church is opposed to such societies. And, then, I sometimes attend the play parties which are held to secure money for the church here, and I would be exposed if the Wesleyan Methodist were to be circulated among my neighbors. If you could only manage some way to tone down the paper along these lines, perhaps I could get you a few subscribers here. The people are quite favorably inclined to a cheap paper and all of the papers of the denomination to which this church belongs are much more expensive than the Wesleyan Methodist.

A. Well, if the list is never increased until you get those neighbors to subscribe it will be a long time, for we are not in the toning down business. We lay awake night some of the time trying to think out some plan by which we can tone up instead of toning down. There are thousands of people in the toning down business, but we are not doing that kind of work. Do not let our list worry you, for it will neither stand nor fall by anything you may do or not do. If you had a little more bone in your back it might be well for you, but it would take the mighty grace of God to do much towards making a man of you even after the string were replaced by a good bone. The Wesleyan Methodist wants all of the friends it can secure, but not one at the sacrifice of principle.

—Wesleyan Methodist, Aug. 13, 1902.

Kind looks, kind words, kind acts and warm handshakes—these are secondary means of grace when men are in trouble and are fighting their unseen battles.—Dr. John Hall.

LODGISM AND THE R. P. CHURCH.

A Noble Report Adopted by the Reformed Presbyterian Church Synod.

One of the greatest foes to the progress of Christ's kingdom in the heart is the Secret Society. By the term Secret Society is meant every organization that uses the pass-word and operates behind closed doors. In some of these societies there is just enough of the appearance of religion to deceive men and lure them away from the church; in others there is no religion at all, and still others are radically immoral. And, strange as it may seem, hundreds of men will allow themselves to be deceived by these organizations, which dishonor Christ and profane his religion.

This is an age of secretism, societies of this kind are on the increase and are taking a firmer hold upon society and hindering greatly the cause of Christ. Go where you will, enter whatever business or profession you may, you are confronted with this evil. Many young men, who have heretofore refused connection with these societies, are now asking themselves if there is anything radically wrong or inconsistent with their profession, in being a member of such organizations.

As this Synod has frequently heard, in the various reports that have been read on this subject, that in many cases a man's bread and butter depends upon his being a member of some one of these societies, and since efforts have been made to palliate the sin in being connected with them; nevertheless, we do not believe that a Christian is in any sense justifiable in connecting himself with any of them.

1.—Because God's word forbids it. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Can any language be plainer than this; and what is a secret society if it is not a work of darkness? All its business is transacted in darkness and oftentimes members are instructed to use low and deceitful means in accomplishing their purpose; no good results whatever are seen from the workings of such societies, and God's children are warned against having fellowship in any society that keeps them from bearing fruit to his honor and glory.

2.—The example of Christ forbids it. "In secret have I said nothing." When Christ was asked by his enemies concerning his doctrine, he referred them to his open life, declaring that he had lived openly before them, and that no word or act had been hidden from them: and are we to take Christ as our example in everything except this open life? If Christ is our example in one phase of our lives he must be in every phase of our lives. It was because Caleb "followed the Lord fully" that he was given Hebron for a possession. The question then arises, Can a person be a true follower of Christ, and at the same time have fellowship in these societies which are organized in opposition to his life and teachings. We think not, and we think the course of wisdom to be "come out from among them."

3.—These societies are demoralizing in their effect upon the individual life. The very best of these societies—that is, those that make the greatest pretentions toward being religious, have much in them that is corrupting. For example, as a rule only one real qualification for membership is necessary, that pertaining to membership fees, consequently any man who has the price may become a member of any of these societies, and as a result all kinds of characters are found in them, from the minister of Jesus Christ to the saloonkeeper and the profane profligate politician. Young men of any principle cannot mingle with these without becoming more or less contaminated by them. Again, the mode of initiation in these societies is outrageous and is not elevating in character or uplifting in tendency. Again, many of them hold their meetings on Sabbath and discuss questions which are not proper for that day.

In view of these facts we regard the secret society as one of the greatest barriers to the cause of Christ in the heart and individual life; also that it hinders the progress of the cause of Christ and the building up of his kingdom on the earth. While it may be true that young men find great difficulty in obtaining good positions because of their opposi-

tion to these societies, yet we would remind them that God has said, "Them that honor me I will honor," and also of the testimony of his servant David, who has said, "I have never seen the righteous forsaken or his seed begging bread."

We make the following recommendations:

1.—That the well-known position of the church be rigidly maintained.

2.—That pastors be enjoined to preach frequently on this subject, setting before their members the unscripturalness of these organizations.

3.—That sessions be reminded of their duty in the enforcement of the law of the church in this matter.

4.—That our young people be urged to take up the study of this subject for themselves, devoting at least two Sabbath evenings of the year to its consideration.

—The Christian Nation.

THE SLANDERERS CONFUSED.

Those who would carp and cry out against the great benevolent orders are somewhat confused when they read that no man who is a drunkard, saloonkeeper, dealer in intoxicating liquors, or a gambler, can lawfully become members therein, as it is their province to war against vice in all its forms. Their efforts are exerted to make men and women, and the communities in which they live, better in every way. No element has done more to elevate men and nations. All through its course can be marked by its work—work for the amelioration of the woes of mankind and the betterment of the race. Such facts would of themselves close the tongue of slander against such organization—and would, were it not for the fact that men of small caliber can repeat memorized slanders at so much per slander, according to the size of the penny collection.—Masonic Chronicle, Columbus, O.

The above article is taken from a paper published for Freemasons and appears as an editorial. It appeared at the same time in the Voice-Review, "the oldest Masonic magazine in the world," and perhaps in other Masonic papers. The same sentiment is constantly appearing in lodge literature, and is probably published on the principle that a lie well stuck to is as good as the truth. An acquaintance with the Masons and with the saloonkeepers and with the distillers of any large city is a sufficient answer to such grandiloquent boasting. Suppose one inquires for David Hogg, of this city, a member of Covenant Lodge, A. F. & A. M., and also a Knight Templar and Mystic Shriner, and member of the firm of Hannah & Hogg, whose saloons are at 222 South Clark and at 83 and 149 and 161 and 188 Madison street and 145 Fifth avenue, and in the Fischer Building and 112 Monroe street, and 133 East Lake street, according to the Directory.

"The Shibboleth," a Masonic and family magazine published at Memphis, Tenn., contained an editorial last year, following the editor's visit to the Knights Templar Grand Encampment in St. Louis, which in itself makes a very neat comment on the boasting of the Masonic Chronicle, quoted above. The Masonic Constellation, of St. Louis, commenting on the following editorial of the Shibboleth, says: "The Shibboleth voices our sentiments as expressed in these columns several years ago, since which time we have not changed our views." For general debauchery and drunkenness a Grand Encampment of Knights Templar is only second to the similar gatherings of the Mystic Shrine.

OUR CONCLUSIONS.

By B. F. Price, Past Grand Master and Editor of The Shibboleth.

For nearly thirty years we have been an affiliated Knight Templar, and during all that time it has never been our pleasure to attend a meeting of the Grand Encampment before, and if we live to attend all Triennials that may occur within the next thirty years to come, we hope we will never see a repetition of what we saw in Louisville, so far as the social feature goes. And when we say social feature, we do not mean that branch of it wherein Subordinate and Grand Commanderies held receptions and fair women and brave men welcomed callers after the most formidable fashion of up-to-date society.

Drunkenness.

But it is the "O-be-joyful," "high-daddy" feature to which we object. That feature wherein members of the Order, either in part or full uniform, enter saloons and "tank up" on blue ruin until they get so full that they can hardly "hit the ground with their hat." Such conduct is a disgrace to the uniform of

a Templar, and wholly out of line with a soldier of the cross. It is directly in opposition to every principle of Templarism and in open violation of the rules of our Order, and would not be tolerated at home for a moment.

Many Imagine a Debauch the Great Feature.

The great trouble is that this practice has been indulged in so long, that many imagine that it is the one great feature of the meeting toward making it a success. Little do they think that in the estimation of all good citizens they are degrading the Order, insulting its banner and reflecting upon the teachings of our "Blessed Master" whom they have promised to serve. Far better would it be to let their bright blades be consumed by rust rather than to be disgraced by such unholy proceedings. This is one of the great objections we have to these triennial meetings.—The Shibboleth.

THE SHIBBOLETH REFUTED.

Brother Bun F. Price, editor of the Shibboleth, publishes his "conclusions" about the Triennial Conclave, recently held in Louisville. We infer that Brother Price is a total abstainer, and we believe that his "conclusions" are prejudiced. He forgets that man is a social being and that Knights Templar are only human. The fact that individual Knights got full of enthusiasm and other things, and cemented their friendship with a libation or two, should not be condemned too severely. The Triennial is an occasion to renew and cement friendship, and Brother Price's criticism is nothing but canting hypocrisy.

—The Freemason, of Toronto.

"As to secret societies, I stand just where God stands—against them. 'Whatsoever is not of faith is sin.' There is no Christ, no forgiveness of sins, no new birth, no heaven-born love—nothing but sin in them. Oh, that the preachers of this land were all well-informed, fearless watchmen on the walls of Zion!"

—Evangelical Visitor, August 2, 1902.

LODGE VS. CHURCH.

BY J. D. HAUGHTELIN.

In the good done by the lodge and that by the church there is one feature that is often overlooked. There is much parade made by its friends of the assistance given by the lodge to the sick, the widow and orphan; but the fact that it was paid for in advance and is given under compulsion is kept in the background. Instead of being alms, benevolence or charity, it is simply business, such as insurance companies do, and call it business and make a display of it to increase their business.

"Take heed that ye do not your alms before men, to be seen of them," is the direction of the Master to the church; hence the public doesn't know and often judges wrongly of the charity done by the church.

The good done by the church is to that done by the lodge as is the heat and light of the sun to that of the moon.

Panora, Iowa.

—The Gospel Messenger, August 2, 1902.

A GLIMPSE OF MASONIC THOUGHT.

"In India, where the division of races and religions is more acute, perhaps, than anywhere in the world, it is the wisdom of good citizens to seek rallying points. Such a rallying point is found in the cult of Masonic doctrine. To myself, though the most convinced of Christians, the opportunity of meeting men of other beliefs than my own upon the common ground of faith in God and immortality has been a privilege of great utility and pleasure.—Bishop Welldon, of India.

Probably this is an officer of the English church, though possibly of an offshoot retaining the Episcopal form of organization. This article is of value as providing a window through which the inside working of one class of minds can be seen. He overlooks the vicious features of the cult, forgets the estimate of Western character and ideals an oriental may naturally derive, and leaps to an elevation where he sees only a "rallying point."

We take no issue with that part of his theory. Our only point is that Paul would neither have worshipped on Mars Hill nor bowed at the altar of the Unknown God, even though he did adopt the argumentum ad hominum, and quote their own poetry to refute the follies of his hearers.

Bishop Welldon makes, in our judgment, one of the best kinds of argument that can be made for Masonry. The fal-

lacy seems to be, that, for the sake of a theoretically correct method, he is willing to unequally yoke in a practically incorrect one. Some things can be done, but not all things. If one could shut his eyes to certain features of Masonry, and confine his gaze to certain others, he might become a devoted Mason. The Indian Bishop appears to possess that faculty. His case is worth studying. It may, as typical, help anti-Masons charitably to understand the mystery of Masonic affiliation in some surprising instances in this country.

A Glimpse of Christian Thought.

But there are missionaries and missionaries. The editor is acquainted with Rev. C. B. Ward, of India, a Methodist, and one of the most successful in helping and saving the people of that country. Missionary Ward writes: "Some of the bitterest opponents of the Missionaries are among those educated with missionary money. They swarm into secret societies, especially Masonry. Masonry is bad enough anywhere, but I fancy is worse here than in most lands."

Beauty is God's handwriting—welcome it in every fair face, every fair sky, every fair flower, and thank for it, him, the fountain of all loveliness.—Charles Kingsley.

MEXICAN MASONRY.

I wrote on Jan. 10, 1899, to the Grand Secretary of England, and to-day I have received the following letter:

(Copy.)

Seal: Grand Secretary's Office.
United Grand Lodge of England,
Freemasons' Hall,
Great Queen St., London, W. C.,
8th May, 1899.

Dear Sir and Brother: I regret that your letter dated so long ago as the 10th January has not been replied to before.

Apartado Postal 2085, City of Mexico. Grand Dieta Symbolica of Mexico has never been recognized by the Grand Lodge of England, or that any request has ever been made by the Grand Dieta for such recognition.

In the United States Grand Lodges there has recently been much controversy on the subject of Mexican Masonry—some of them agreeing to recognize the Grand Dieta as a legitimate governing Masonic body, others declining to do so, but the subject has not engaged the attention of the Grand Lodge of England.

Yours faithfully and fraternally,

(Signed) E. Letchworth, G. S.
Per Wh.

* * *

The assertions made to them are that the Grand Dieta has been recognized by every Grand Body in the United States and by the Grand Lodge of England, and that they are all right as Masons wherever they may go.

What else is fed into them the Lord only knows; but it is not difficult to imagine that a concern that starts in to defraud the Grand Lodges of the United States by such a bare-faced lie as that about the recognition of the Grand Lodge of England, which I have just exposed, will not be limited in its statements when it runs up against an intending Mason with a pocketful of money. In fact, the Grand Dieta does not wait for candidates to come to it; they are sought after and brought in by solicitors as persistent as though they were canvassing for life insurance.

—From a communication in the Am. Tyler.

CHINA AND SECRET SOCIETIES.

The following extract from "China in Convulsion," by Rev. Arthur Smith, D. D., twenty-nine years a missionary of the American Board in China, gves us his testimony about Chinese secret societies. Perhaps no man has had better opportunities for knowing the Chinese people and their institutions, and few, if any, have written so extensively as Dr. Smith.

Under the head, "The Genesis of the Boxer Movement," he says: "China is honey-combed with secret societies, protean in form, diversified in practice, nebulous in doctrine, with vast numbers of men and sometimes women also in connection. Many of these are traced back to the beginning of the Ming dynasty in 1368, and others are supposed to have their rise after the Manchus took the throne in 1644. The present dynasty has consistently forbidden all secret societies

alike, well knowing that whatever the professed objects may be, it is easy by such means to nurse into being a formidable political rising, which has frequently been done on a large scale, as in the case of the "White Lily" and the "Triad" societies. By reason of their contraband character and the fact that they have no written manuals which may be consulted, while the written copies of their documents are hard to get and frequently full of false characters, an orderly grouping of their apparent phenomena is impossible for the foreigner and the Chinese as well. Much has been learned, especially by those missionaries in whose flock many members have formerly been leaders in sects (secret societies) and who have no fear and no hesitation in telling all that they know."

From the above we may infer that in China, at least, a profession of Christianity is inconsistent with membership in any secret society, and that becoming a Christian releases one from all obligation to such societies. We learn, too, that the very existence of such societies is regarded as a menace to the government, and it was only because they were stronger than the state that they brought the empire to the verge of ruin.

H. H. Hinman.

Oberlin, Ohio, Aug. 9, 1902.

(Editor's Note.—In this connection we reprint the report of an interview with two missionaries of the American Board of Commissioners for Foreign Missions, the Misses Grace and Gertrude Wyckoff, who, after ten years of service in China, visited this country in 1898.)

Question—Are the Chinese among whom you labor members of secret societies?

Answer by Miss Wyckoff—The Chinese empire is honey-combed with secret societies.

Question—When the Chinese profess faith in Christ, and desire to unite with the Christian Church, do you require them to abandon their secret lodges, and if you answer affirmatively, why do you make such a requirement?

Answer by Miss Wyckoff—We certainly do require them to abandon their secret lodges. For as the Chinese say: "It is impossible for one foot to be on one boat, and the other on another boat, because you would certainly fall." Hence it is decidedly a part of the requirement, that when they come into the church they must leave secret societies.

In 1878 a great many Chinese came into the church on account of the famine relief, who did not abandon their secret lodges, and these were the cause of much anxiety, and some were afterwards expelled from the church because they would not leave their lodges, or, rather, "they went out from us, but they were not of us." (I. John 2: 19.) We now have a system of probation so that persons desiring to come into the church must wait three to six months until they satisfy us that they have freed themselves from secret societies, and from other idolatrous customs. The only reason that they do not come out from their secret lodges is that it simply means bread and butter in their homes.

ROYAL NEIGHBORS OF AMERICA.*

RITUAL AND INSTALLATION WORK.

Opening Ceremony.

(Oracle takes the chair, giving one rap.* and requests the officers to take their respective places.)

Oracle—Officers and Neighbors, we surround this altar, not for mere idle purposes, but for the advancement of our cause, and the promotion of fraternal love. It is the duty of every member to be orderly and attentive, and guard at all times the sacred obligation taken at this altar. Now, if there be any present who are not entitled to meet with us in this degree, they are kindly requested to retire to the reception room. The Sentinels will secure the doors, and the Marshals may report to me the password and grip, proceed right and left and collect same from all present.

Marshals meet at station of Vice Oracle, advance to the altar, salute the Oracle and report as follows: "Oracle, we find all correct and entitled to a seat in the camp."

Oracle—Vice Oracle, what are your duties?

Vice Oracle—It is my duty to assist the Oracle, deliver to candidates the Lecture of this degree, and also to provide suitable literary entertainment for these meetings at such times as it may be desired.

Oracle—Recorder, what part of this work is intrusted to you?

Recorder—All books and papers are intrusted to my care, and it is my duty to keep accurate minutes of all meetings and transactions of this Camp.

Oracle—Receiver, what are your responsibilities?

*J. W. Franks & Sons, printers, Peoria, Ill. 1899.

Receiver—To me has been intrusted the funds of this Camp, and it is my duty to faithfully account for the same.

Oracle—Marshals, what are your duties?

Marshals—To test all persons with the password and grip, see that they are furnished with the proper badge, and guide candidates through the mysteries of our degree.

Oracle—Inner Sentinel, what is your duty?

Inner Sentinel—It is my duty to guard the inner door, admitting no one without the proper signals and passwords, and allowing only those to retire who have received permission from the Vice Oracle.

Oracle—I trust that each officer will perform her duty, and that the members will be strictly attentive to the business of the meeting. Officers and Neighbors, please rise and assist with the Opening Ode.

Calls up the Camp by giving three raps.

* * *

Opening Ode.

Neighbors here in faith united,
We around this altar stand,
Pledging to each other ever,
Labor for our social band.
Here in modesty we gather
For the work we have to do,
And with hearts and lives united,
May we prove forever true.

Then with courage never failing,
With deeds of love our pathway stamp,
And endure if need be hardships,
For our Royal Neighbor Camp.
When the clouds of death or sickness
Make the home both drear and sad,
Then with kindest deeds of mercy
We the light of love will shed.

Oracle—Will the Worthy Chancellor please invoke the blessing of the Almighty upon the members of this Camp?

Prayer by Chancellor—Advance to the altar, open Bible and deliver prayer.

It is unto Thee, Our Father, who art the Creator of all things, that we would give thanks for Thy protecting care over us. And would now implore Thee to let Thy choice blessing rest upon our meeting, that we may be guided in the deliberations of this hour by the Spirit. May the true principles of this, our beloved Camp, be taught in their purity, and so forcibly impressed upon our minds that we may carry them, not only in Camp work, but also in our life work, so that by our influence others may be blessed, and the modest principle of unselfishness shed its hallowed light around us. Hear us, we pray Thee, our Father, in these our requests. Amen.

Oracle—Vice Oracle, you will now declare this Camp duly opened.

Vice Oracle—By request of the Oracle I now declare this Camp open for the transaction of any business that may be lawfuly brought before it.

Oracle seats the Camp by giving one rap.*

Order of Business.

1. Opening Ceremonies.
2. Roll Call of Officers.
3. Introduction of Visitors.
4. Reading of Minutes of Previous Session.
5. Reports of Standing or Special Committees.
6. Application for Adoption, Report of Investigation and Balloting on Application.
7. Ceremonies of Adoption.
8. Recess for the Payment of Assessments and Dues.
9. Communications or Bills.
10. Unfinished Business.
11. General Business.
12. Nominations, Elections or Installation.
13. Has Any Neighbor Anything to Offer for the Good of the Order?
14. Does Any Neighbor Know of Any Neighbor Sick, or of a Neighbor's Family in Distress?
15. Recorder's Report of Collections and of Delinquent Neighbors.
16. Closing Ceremonies.

Form of Ballot for Local Camp.

Oracle—We are about to ballot upon the application of ..... (White balls, elect; black balls, reject.) Be careful how you ballot. The Marshal will prepare the ballot box.

Ballot box should be taken first to the Oracle, and then to the Vice Oracle for inspection, then returned to Oracle for ballot, then placed upon altar, after which the Marshal shall return to her station. At one chord of the organ all rise and Marshals march right and left to the outside of hall, those on the right following the Marshal, those on the left the Assistant Marshal, down outside of hall, those on the right coming to Past Oracle's station, turning to altar, casting their ballot, passing directly to Chancellor's station, down outside of hall, turn square corners, passing Vice Oracle's station up outside of hall to their places. Those following the Assistant Marshal pass down outside of hall, passing in front of Vice Oracle's station, pass up outside of hall to Past Oracle's station, turning square corner, proceed to altar, deposit their ballot, passing on to Chancellor's station and to their places. Marshal carries ballot box to Pianist.

Oracle—If all have balloted who wish, I declare the ballot closed. (Seats Camp.) *

The Marshal will proceed with ballot box to Vice Oracle for inspection, after which the Oracle will inquire of the Vice Oracle how the ballot stands. If three black balls or more appear she will declare the ballot unfavorable. After inspection by the Vice Oracle the Marshal will proceed with ballot

box to the Oracle, who, after inspection, will announce the ballot to the Camp.

Form of Introduction of Visitors.

Oracle instructs Marshal to present visitors at altar. Calls up Camp. * * *

Marshal—Oracle, I have the pleasure of presenting Neighbors ..... (giving names) from ..... Camp, No. ...., of .....

Oracle and guests salute.

Oracle receives them—Neighbors, in behalf of Camp No. .... I welcome you, and extend to you the courtesies of this Camp.

Oracle requests Camp to salute. Camp and visitors salute. Oracle seats Camp. *

Oracle—Marshal, you will please escort visitors to seats. If any of the visitors are officers of their respective Camps, they should be given seats of honor according to their offices.

Visitors arriving while Camp is in session, Inner Sentinel will report them to the Oracle, who will say: "Marshal, you will retire and present the visitors." Then proceed as above.

Oracle—Officers and Neighbors, you will

Closing Ceremony.

please rise and assist in the closing ceremonies. * * *

(Calls up the Camp by giving three raps.)

Closing Ode.

Adieu, dear Neighbors of our Camp,
We cannot longer stay;
But may the lessons taught us here
Be practiced on our way.

Faithfully doing all we can
To aid our beloved Camp:
Let faith and courage shed their rays
Around us like a lamp.

Turn not from those who seek our aid,
Unselfish let us live,
And modestly endure our trials,
Till death reward shall give.

Oracle—Will the worthy Chancellor please perform the duty of her station?

Prayer by Chancellor—Chancellor advances to altar. After prayer, closes Bible and remains standing until Camp is closed.

And now, Most Gracious Father, our business having been concluded for this afternoon (or evening), let us part in peace. And as we go, may we, by faith and courage, modestly teach the unselfish principles of our fraternity, remembering they that endure to the end shall receive the reward.

And unto Thee, who giveth us all the blessings of life, be honor and praise, now and evermore. Amen.

Oracle—Vice Oracle, you may now declare this Camp closed.

Vice Oracle—By request of the Oracle, I proclaim this Camp closed until the next regular meeting of the same.

Oracle gives three raps, which are repeated by the Vice Oracle. * * *

Form of Initiation.

Oracle—Inner Sentinel, are there any candidates in waiting?

Inner Sentinel (after inquiring, shall reply)—Oracle, there are candidates in waiting.

Oracle—Neighbor ....., will you act as Oracle while the officers prepare for the initiation?

Officers take their places at the signal of two raps given by the Oracle, and proceed as described in Floor Work. * *

After officers have prepared and return, the Oracle shall proceed as follows:

Oracle—Past Oracle and Marshal, you will retire to the reception-room and ask the usual questions.

Past Oracle and Marshal meet at altar and salute the Oracle, each turn to center facing Vice Oracle, march to Vice Oracle's station and pass out and ask the following questions:

Past Oracle—Do you desire to become a member of this Camp? (I do.) Are you willing to yield obedience to all the laws of this Camp? (I am.)

Past Oracle and Marshal return in same line of march, and upon reaching the altar the Past Oracle addresses the Oracle as follows:

Past Oracle—Oracle, the candidates express a desire to become members of this Camp, and willingness to yield obedience to all its laws.

Oracle—As there appears no reason why the candidates should not become members of this Camp, the Past Oracle may resume her seat, and the Marshals return and present the candidates.

Assistant Marshal proceeds to altar, joining Past Oracle and Marshal. Salute in unison. Marshals turn facing center, proceed in same line of march as before described. Past Oracle resumes her station.

* * * Marshals retire, return with candidates, and march around the room, while the Initiation Ode is being sung.

Initiation Ode.

Neighbors, hither comes a stranger,
Seeking for our mystic rites,
Let each one assistance render,
As we see her move in sight.
Here the stranger stands surrounded
By the Neighbors kind and true,
And with faith and courage ever,
Pledge the Neighbor's work to do.

Fail not, falter not, dear stranger,
We entreat you to be brave,
And with modest deeds of kindness
Strive each stricken soul to save.
Bring with you no strife or malice,
Throw all selfishness aside,
And with Neighborly communion
May you long with us abide.

One rap at close of Initiation Ode. *

Marshal—Oracle, I present to you a friend (or friends) who wishes to become a member of this Camp.

Oracle—My friend (or friends), in behalf of this Camp I extend to you a hearty welcome, and in conferring upon you this degree, it is our desire to impress upon your mind the true worth of life. Well has it been said, "a good man or woman brings sunshine and pleasure to all around." It is our object here to develop those traits, and to bring into their lives new beauties. The principles upon which this organization are founded are those that have governed the lives of some of the noblest men and women. The vows which you here assume are before God, and are to be held by you as sacred. Are you prepared to take upon yourself this obligation? (Ans. I am.) Believing that you are in every way worthy to become one of our band who have pledged themselves to a life of purity and unselfishness, we will now administer to you the obligation.

Marshals, you will please conduct the candidates to the altar.

Chancellor—You will place your right hand on the open Bible and repeat after me:

Obligation.

I do, upon my most sacred honor, promise that I will not reveal nor communicate this work to any one, except to one whom I know to be a member of this Society. I also promise and affirm that I will not knowingly wrong any one whom I know to be a member of this Camp; and I will not propose for membership any one whom I believe to be of bad repute; and will sacredly guard all passwords, signs, grips or unwritten work intrusted to me. I do, in the presence of Almighty God, promise that if I am adopted as a member of this ..... Camp, No. ...., of the "Royal Neighbors of America," I will, in addition to that I have already promised, obey the laws, rules, regulations and requirements of this Society faithfully and conscientiously and will forever hold its interests as sacred as those of my own household, cheerfully performing my duties as a Neighbor. All this I do solemnly promise.

Oracle—Marshals, you may now proceed with the candidates to the chair of the Vice Oracle, who will deliver the Lecture of this degree.

Marshal—Vice Oracle, I am instructed by the Oracle to present to you these candidates, that they may receive the Lecture of this degree.

Vice Oracle—You will please seat the candidates. *

* * *

Worthy Sister, as you are entering with us, this afternoon in our social bond, we entreat you to clearly comprehend the responsibility that rests upon you. In human society, social rights necessitate their own observance, but when the sense of responsibility is blunted, society goes to ruin. "The race of mankind," says Sir Walter Scott, "would perish did they cease to aid each other." All, therefore, that need aid have a right to ask it from their fellow-mortals. None who have the power of granting it can refuse without guilt. Duty begins with life and ends with death. It encompasses our whole being. It goes out of our households to the help of others. The master owes duty to the servant, and the servant to the master. We owe our duty to our neighbors, our country and our state. The doing of our duty to all involves an immense responsibility. But no one can lead a true life unless she feels this sense and energetically acts up to it. To live well, to set a lofty example, is the richest bequest a woman can leave behind her, for example teaches better than precept. It is the best modeler of the character of men and women.

All this requires Faith, Modesty, Courage, Unselfishness and Endurance. Temptations will beset all, but by Faith and Courage we are enabled to set them at defiance. The best and bravest of men have their moments of doubt and weakness; they may even feel the pillars of their faith shaking under them, but if they are the best and bravest, they will by recurring to our first principles, rise again. Duty requires us to be chaste and loving; Justice repudiates all forms of oppression, selfishness and cruelty. We should remember that all mankind are our brethren, and that we must love and cherish them and try to make them better, even those that do us harm, for faith in God contains within it the assurance that good must universally overcome evil.

The worth of our life is to be measured by our opportunities for activity in the path of the Divine laws and purposes; and in that path is to be found the freedom, without which there is no real life. The sense of duty smooths our path and helps us to know, to learn and to obey. We strive against inclination to do wrong and endeavor to do right. The struggle grows easier with each day's efforts, and we reap as we have sown.

The first principle of our Society is Faith. And for example, we are reminded of the Syro-Phoenician woman of the Bible. When we read a sketch of this woman's life, we are forcibly impressed with the strength of her faith. The Great Master himself said to her, "Oh, woman, great is thy faith." But is her faith more remarkable than the courage and prudence of Abigail, the wife of Nabal, who promptly risked the displeasure of David that she might save the life of her husband?

Can we help but admire the courageous

decision of the beautiful heathen queen Vashti in resisting the royal mandate of her husband, and, rather than appear unchaste or immodest, allowed herself to be reduced to the position of a slave? Let us look for a moment at the prophetess Anna, who devoted her life to the service of the Most High, and during her many years of labor strengthened many a weary one with her prayers and counsels, and eased many an aching heart.

Behold Electa, that noble and heroic specimen of her sex, whom tradition tells us gave for many years her entire income, beyond her family expenses, to the relief of the poor, and her palatial home was the welcome abode for weary and persecuted Christians. You will not be called upon to endure such wrongs and burdens as she bore, to suffer imprisonment and death as she did, but in our field of labor there is much of the kind of work that she performed. And the memory of the wife, daughter, mother or sister of a Modern Woodman of America, who imitates her example, will be cherished in all time to come. There is a virtue in the passive endurance that is often greater than the glory of success.

What more touching illustration could we give of the unfailing endurance of a mother's love than that of Rizpah, the secondary wife of Saul, who followed her two sons—her last remaining tie on earth—to the gallows, and there for five long weary months kept watch over their dead bodies? What a sad and mournful employment for a broken-hearted mother, a lone widow and childless! Can we think of her without our hearts being touched? Yet there are many around us as deserving of our sympathy as she. Let us not overlook them, not pass them by. But we need not cite you further. Only in closing we ask you to keep ever before you the principles of our Society: "Faith." "Courage," "Modesty," "Unselfishness" and "Endurance." And in moments of doubt or weakness, remember the lines of the poet:

"Thou must be brave thyself,
If thou the truth would teach,
Live truly and thy life shall be
A great and noble creed."

Vice Oracle—Marshal, you may introduce the candidates to the characters representing our principles.

Marshals proceed as described in Floor Work of the first character.

Marshal—Oh, woman of Phoenicia, I pray thee direct this (or these) neighbors, in the way of perfect faith.

Syro-Phoenician Woman—Faith: "Have mercy on me, oh, God, for in thee do I put my trust. Thou who art able to do all things hast delivered me from the hand of Satan; when others would have turned me aside, Thou rebuked them; and though I were as nothing yet Thou saved me. Henceforth, will I live by faith in Thee and Thee alone."

The cross is represented to you as a fitting emblem of Faith. To this let us cling through life, for in its symbolic teachings we find, not only comfort for our earthly trials and vicissitudes but peace and rejoicing in that hour "when this corruptible must put on incorruption, and this mortal must put on immortality." "Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

"Put thou thy faith in God,
In duty's path go on;
Fix on His cross thy steadfast eye,
So shall thy work be done."

(See Floor Work.)

Marshal—We next come to Abigail, remarkable for her courage in the hour of peril.

Abigail—Courage: "And when Abigail drew near unto David, she fell at his feet and said: 'Upon me, my Lord, upon me, let this iniquity be; and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.' And David hearkened unto her words, and when she was finished her supplication, he said to her, 'Blessed be the Lord God of Israel, who sent thee this day to meet me.' And he received from her hand, according to the custom, that which she had brought, and peace was made 'twixt he and Nabal."

Here you find represented to you the scepter, emblematic of courage and loyalty. It teaches us that God requires us to be just in all our dealings, and to defend the right at all cost. Courage is that moral strength of character which threatened evils cannot dismay. Not even death staring them in the face could shake the courage of the martyrs, who perished that their souls might live. And to-day, the truth for which they died is as a bright and shining light to our pathway.

"Then pledge with us your honored name,
Chisel your vow on stone,
And taking up your cross with faith,
For all neglect atone."

(See Floor Work.)

Marshal—Behold the beautiful Queen Vashti crowned with modest humility.

Vashti—Modesty: "King Ahasuerus, in the third year of his reign, made a feast unto all the people that he might display the riches and honors of his glorious kingdom. Now, it came to pass that on the sev-

enth day of his feast, the king commanded his seven chamberlains that they bring before him Vashti, the queen, with the crown royal upon her head, that he might show to the princes and people her beauty, for she was fair to look upon."

But the queen's modesty was shocked at this command, for, according to the custom, it was improper for a lady to appear without her veil, except in the presence of her husband and near relatives. When we consider the imperativeness of the command, made, as it was, by her husband and king, can we help but admire the courage displayed by her, guarding so perfectly what she considered true womanly modesty? Gladstone has said that "To be womanly is the greatest charm of woman."

It is our object to teach modesty in all its purity. Let it be one of our aims in life to keep our minds pure, that our conversation may be chaste. Emblematic of our teaching are the pure, white violets, given to us as they are in all their purity and sweetness fresh from the hand of God. Take with you this bunch of violets, and may your life be as pure as these spotless flowers.

(Hands her the bunch of violets. See Floor Work.)

Marshal—Prophetess Anna, we entreat thee to aid us by thy example of unselfishness.

Anna—Unselfishness: The character of Anna has been presented to you as an example of unselfishness. Left a widow, after seven years of married life, she felt called upon to devote her remaining years to the service of God. And we are told that she left not the temple, but worshiped there during every morning and evening sacrifice. According to the custom, all persons in sorrow and distress sought relief by coming to the temple. She was found there, ever ready to extend to them her aid and sympathy, and to cheer them by her counsels and advice.

May we not follow her example, and, proving true to our principles, extend to the needy the helping hand, and open our hearts to the sorrowing and disconsolate.

(See Floor Work.)

Marshal—Lady Electa, impart to this neighbor thy spirit of endurance.

Electa—Endurance: The tradition of the Elect Lady, or Electa, as she is sometimes called, is handed down to us from the writings of St. John the apostle. She is represented, not only as an example of unselfishness, but of endurance. Though born and raised under heathen influences, yet we find her, with her entire family, embracing the Christian religion as soon as its truths were presented to them.

This noble woman performed her mission during the years when Christians were subject to imprisonment and death. She faltered not, but continued in her work of love and Christian teaching. And when the hour came when by proclamation of the Roman Emperor she must recant or be slain, she scorned all proposals of renunciation.

Her life is one noble example from beginning to end. First, we find her born in a heathen land, knowing no other God than the Roman idols, until the lips of the inspired apostle told her of the New Life. Then we find her taking up the cross of faith, to which she clung through life, modestly strewing her heavenly pathway with flowers, by her unselfish deeds of mercy and loving kindness. To her, and not only to her, but to all who endure to the end shall the Crown of Life be given.

Vice Oracle—Marshals, you may present the candidates to the Oracle for closing instructions.

Installation of Officers.

Oracle—The Grand Officers will please retire with the Officers-Elect.

Grand Officers retire with Officers-Elect, examine, and when ready to return, the Inner Sentinel should inform the Oracle, who calls up the Camp, and the Pianist will commence the Installation ode. With the first word of the song, the Inner Sentinel shall open the door and admit the Grand Officers with Officers-Elect, who proceed as described in Floor Movements while the ode is being sung.

Installation Ode.

Grand Oracle—Oracle, we come prepared to install the officers who have been chosen by this Camp for the ensuing year, and now await your pleasure.

The retiring Oracle may here make a few remarks if she desires.

Oracle—Officers and members, you will please give strict attention to the worthy Neighbor who has been authorized to install the officers of this Camp.

Behold the Neighbors of our choice,
Prepared to take their vows.
Let praises ring from every voice
While each in duty bows.

Submissive ever to your tasks,
Filled with fraternal love,
May you by faith and courage true
Receive your crown above.

Oracle surrenders the chair to the Grand Oracle.

Grand Oracle (calls down the Camp)—Grand Marshal, you will please seat the Officers-Elect.

Grand Marshal seats the officers.

Grand Oracle—Grand Marshal, have you examined the Officers-Elect and found them free from all charges on the Camp books,

and willing to yield obedience to all our laws?

Grand Marshal—I have Grand Oracle, and found them free.

Grand Oracle—Neighbors, we are about to install the Officers of this Camp for the ensuing year. Let us first invoke the blessings of the Supreme Ruler upon us.

Calls up Camp. * * *

Prayer by Grand Chancellor:

And now, our Heavenly Father, we pray Thee to let Thy benediction rest upon these members of this, our beloved Camp, who have been chosen to preside over us for the ensuing term. And as they shall be installed in their respective offices, may they feel the responsibility that rests upon them. And may they with faith and courage wisely administer the true principles of our Society, so that peace and prosperity may reign over us. May the modest virtue of unselfishness spreading its hallowed light around us illumine our pathway through life, enabling us to endure, if need be, privations and hardships, in order that we may do good to others; pouring the balm of consolation into the wounded heart; exemplifying the true principles of womanhood by comforting the despondent, and may we go forward in life, modestly teaching the true virtue of unselfishness in all that we do, so that each of our lives may prove a spotless page in the world's history and a blessing to others. And now, unto Thee, our Father, who art the giver of all things, be honor and praise, now and evermore. Amen.

Seats Camp. *

Grand Oracle—Grand Marshal, you will now present the officers in turn for installation.

Grand Marshal—Grand Oracle, I present to you Neighbor ....., who has been selected by this Camp to fill the chair of Oracle for the ensuing term.

Grand Oracle—Oracle-Elect, you will please place your right hand on the open Bible, and repeat after me:

Calls up Camp. * * *

Obligation.

I, ..., having been selected Oracle of ..... Camp No. ...., of the Society of "Royal Neighbors of America," do solemnly promise that I will perform all the duties of this office, to the best of my knowledge and ability, until my successor is duly installed. I will support the Constitution and By-Laws of this Society, and will not grant to any except a member in good standing the means whereby to gain admission to this Camp. I will judge of every transaction that comes before me with malice toward none and charity for all. To the performance of all this I pledge my most sacred honor.

Calls down the Camp. *

Grand Oracle—Neighbor ..... you are to fill the position of Oracle of this Camp. Much of the prosperity of the Camp will depend upon the manner in which you perform these duties. It is your duty to preside at all meetings, and you will be foremost in advocating and carrying out the principles of our Society. Let me caution you, then, that you act without fear or partiality. Study thoughtfully this Constitution and By-Laws (Marshal here handing her a copy of the same); take them for your guide; shield none who violate them, and see that all business is transacted punctually and with dispatch.

Grand Marshal, you may now present the Oracle with the badge of her office.

Grand Marshal—By command of the Grand Oracle, I present you with this badge.

Grand Oracle—Oracle, you will please be seated at my left.

Grand Marshal seats Oracle and returns to altar.

Grand Oracle—Grand Marshal, you will escort the Past Oracle to her station and present the other Officers-Elect for installation.

Grand Marshal—Grand Oracle, I now present to you the other officers of this Camp, who are prepared to receive the Obligation.

Calls up the Camp. * * *

Grand Oracle—Officers-Elect, you will place your right hands on the Bible, and repeat after me:

Obligation.

I here solemnly promise to renew my obligation of secrecy and fidelity to the Society and to this Camp, pledging my sacred honor to fulfill, to the best of my ability, all the duties of this office, and assist in promoting the welfare of the Society. I will endeavor to attend all the meetings of this Camp, and will faithfully perform the duties of my station until my term of office shall expire.

Calls down the Camp. *

Grand Oracle—Neighbor ..... you have been selected Vice Oracle of this Camp. In the absence of the Oracle, it will be your duty to preside. To you is assigned the duty of assisting the Oracle, seeing that her orders are obeyed. You will also be prepared at each meeting of the Camp to read, or cause to be read, short articles that contain useful information for our Society and to deliver to candidates the Lecture of this degree.

The Grand Marshal will invest you with the badge of your office and conduct you to your chair.

Grand Marshal proceeds as instructed and returns.

Grand Marshal—Grand Oracle, our Chap-

cellor.

Grand Oracle—Neighbor ....., in presenting you this sacred volume (presents her with the Bible), to which all must look for true wisdom and guidance, I need not urge you to be faithful to your trust. Upon you rests a duty I hope will ever be cheerfully performed, and may the lessons that you impart be deeply impressed upon our minds. For whatsoever ye sow, that shall ye also reap.

The Grand Marshal will now present you with the badge of your office and escort you to your seat.

Grand Marshal escorts and returns.

Grand Marshal—Grand Oracle, I present you Neighbor ....., who has been selected Marshal of this Camp.

Grand Oracle—Neighbor ....., as Marshal of this Camp, it is your duty, at the opening of each meeting, to prove those present with the password and grip, and see that they are furnished with the proper regalia, and, during initiation, to guide candidates through the mysteries of our degree. At your hand alone will they be enabled for the first time to see the interior of our Camp, and by you are they presented with the outward insignia of our Society and instructed in the passwords and grip. These passwords and this grip, however, should never be given outside the Camp-room, and there only when you are instructed to do so by the Oracle.

Accept from the Grand Marshal the badge of your office, and be seated at my left.

Marshal takes her seat.

Grand Marshal—Grand Oracle, I present to you Neighbor ....., who has been chosen Recorder.

Grand Oracle—Recorder, the duties of your office are not light, but we trust they may be always promptly and cheerfully performed. To your keeping is assigned all the books and papers of this Camp, and your records will be preserved as a memento of your labors for us. Let them be exact, that they form a true history of your work for this Camp.

Accept from the Grand Marshal the badge of your office, and take your place at the Recorder's desk.

Grand Marshal conducts the Recorder to her desk, and returning presents the Receiver.

Grand Marshal—Grand Oracle, I present to you Neighbor ....., who is prepared to assume her duties as Receiver.

Grand Oracle—Neighbor ....., the members of this Camp, placing confidence in your integrity, have selected you for Receiver, and you have given bonds for the faithful performance of your duties. To you will be intrusted the funds of this Camp. May you prove worthy of the trust reposed in you.

Accept the badge of your office from the Grand Marshal, who will conduct you to your desk.

Grand Marshal conducts the Receiver to her desk, and returning, presents the Sentinels.

Grand Marshal—Grand Oracle, I now present to you the Sentinels of this Camp.

Grand Oracle—Sentinels, your positions are no less responsible than the other officers. The duties of the Outer Sentinel are to keep secure the outer door during every session of this Camp, allowing no one to enter the reception room except members or candidates. The emblems and all paraphernalia of this Camp will be placed in your keeping, and you will see that any Neighbor entering while the Camp is in session is clothed with the appropriate regalia.

Inner Sentinel, let me caution you to be vigilant and watchful. Admit no one without their names and the proper password, and allow no one to leave the room unless granted permission by the Vice Oracle.

Grand Marshal returns and presents Managers.

Managers, your positions require careful attention; as Managers of this Camp it is your duty to audit the books semi-annually, hold all bonds, and perform all other duties required of you by the By-laws of this Society.

Grand Marshal returns and presents Physicians.

Though the last to be installed, your duties carry with them their grave responsibility, for upon your faithful performance thereof rests, in a large measure, the continued prosperity and well-being of our Society. I exhort you, therefore, to be exceedingly careful and conscientious in the discharge of your professional duties, in connection with the examination and approval of applicants for benefit certificates.

You will now be conducted to your seats by the Grand Marshal, who will present each of you with the badge of your office.

Grand Oracle—I now declare the officers of this Camp duly installed. May your duties be pleasantly and faithfully performed. May all who meet with us here strive to work hand in hand for the good of our Society, allowing no enmity or strife to enter into our midst.

I now surrender the chair to the Oracle, who will proceed with the business of the meeting.

Grand Oracle steps down and takes her place among the floor members, and the Oracle takes the chair.

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BY

CHARLES A. BLANCHARD, D. D.

President Wheaton College, President National Christian Association, ex-President Sabbath Association of Illinois, etc.

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Part I.—Clearing Away the Brush. Part II.—Freemasonry, Next to the Jesuits, the Most Powerful of Secret Orders. Part III.—Related and Subsidiary Lodges. Part IV.—Concluding Chapters.

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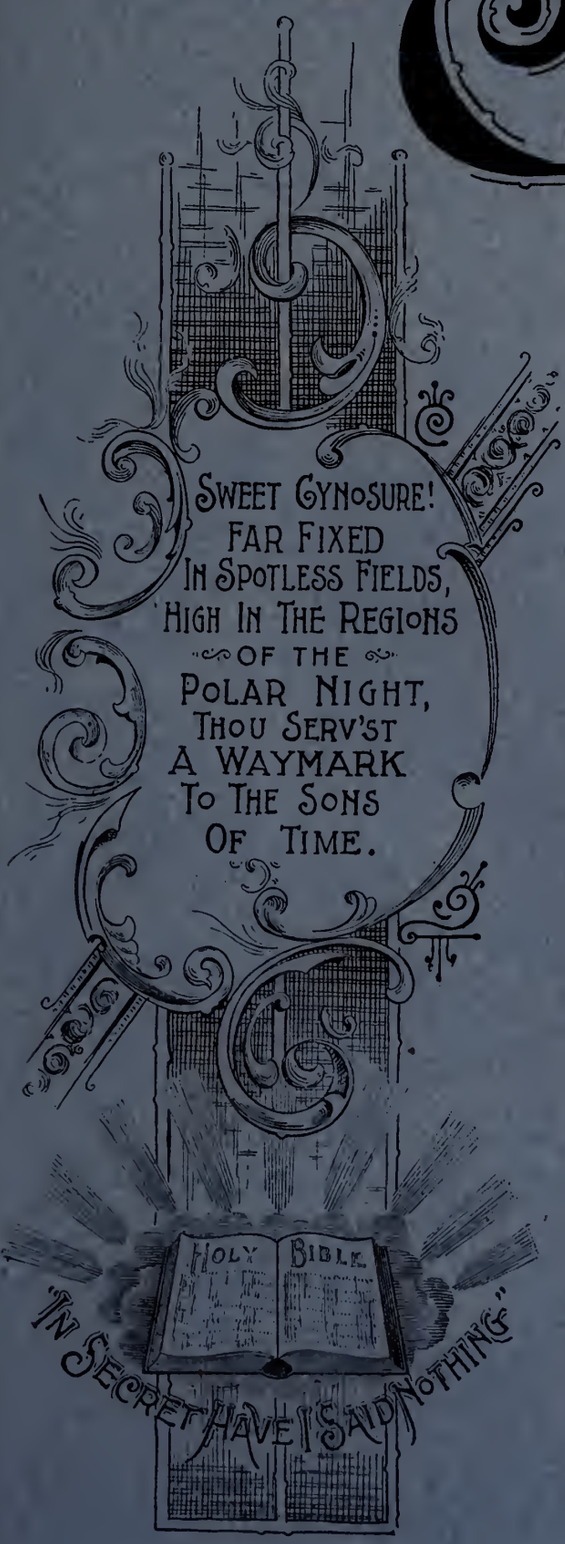
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Christian Cynosure.

CHICAGO, OCTOBER, 1902.



THE AGE OF GOLD.

The God that to the fathers
  Revealed His holy will,
Has not the world forsaken,
  He's with His children still.

Then envy not the twilight
  That glimmered on their way;
Look up and see the dawning
  That broadens into day.

'Twas but far-off, in vision
  The fathers' eyes could see
The glory of the Kingdom,
  The better time to be.

To-day we see fulfilling
  The dreams they dreamt of old;
While nearer, ever nearer,
  Rolls on the Age of Gold.

With trust in God's free spirit,
  The ever broadening ray
Of Truth that shines to guide us
  Along our forward way,

Let us to-day be faithful,
  As were the brave of old,
Till we, their work completing,
  Bring in the age of gold.

Rev. Windt J. Savage, D. D.

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago.

Entered at the Postoffice, Chicago, Ill., as second class matter.

In the article "Across the Ocean," in this number, is a section of European history of more than passing interest.

"Modern Secret Societies," by President Charles A. Blanchard, is not only one of the most valuable books written on the subject of the lodge, but it is superior to most in interest to the reader. It holds attention and increases in interest. We are thankful for the advance orders received last month, but hope for many more this month. We must have them. The book ought to be issued speedily.

Everyone ought to read in this number the Glimpse of Scottish Rite Masonry. Mr. A. J. Millard, of Little Rock, Ark., writes: "Lodge religion is rampant in our city just now. It is expected that a class of 100 will be initiated soon into the Scottish Rite." Learn from this number of the Cynosure the kind of training now being given to American citizens.

The St. Louis boodlers swore that if they violated their oath the "combine" might take their lives, and "that my throat may be cut, my tongue torn out and my body cast into the Mississippi river." The Masonic origin of the oath seems quite evident, and it is probable that the boodlers had already sworn the Masonic oath "under no less a penalty than that of having my throat cut, my tongue torn out by its roots and buried in the rough sands of the sea." Can our friends in St. Louis advise us as to the Masonic standing of the different "members of the combine" of the House of Delegates?

Elsewhere in this number we print in full the article by Hon. Abram S. Hewitt on the anthracite coal strike. It should be carefully read by everyone. The Christian Intelligencer says: "No man's opinion on this great strike—one of the most notable on record—could be more impartial and valuable than that of the Hon. Abram S. Hewitt, which will be found elsewhere in this number, printed in full. Mr. Hewitt is an old man. He has made a most honorable mark in public life, and retired. Therefore he has no political or other kind of ax to grind. He enjoys the confidence and respect of both employer and wage-earner. Throughout his own industrious life he has always manifested a kindly interest in laboring men, and is not unfriendly to trades unions. So we say Mr. Hewitt's judgment is valuable, and his views deserve attention and acceptance. The article is his reply to the question whether arbitration is not the only means of settling the strike, and an equitable solution of the difficulty. Friendly as Mr. Hewitt is to the laboring man, he does not attempt to defend him when in the wrong by ignoring all ordinary rules of law or justice. He believes that in this strike the miners are wrong, and brushing aside the exciting surface truths, he recites and emphasizes the essential principles that should have been recognized and maintained from the beginning, since they are the corner stones of general prosperity and individual free-

dom. Hence occur such strong and true sentences as these: 'What is wanted to end this destructive conflict is not arbitration, but the stern repression of violence and assured protection of the miners who desire to earn a livelihood for themselves and their families. To this protection they are entitled, and the government which fails to afford it is a reproach to republican institutions.' Mr. Hewitt has undoubtedly made the wisest and best deliverance yet upon the subject. It is widely endorsed, as it ought to be. Everybody should read it attentively, and it should go far toward influencing a speedy settlement of this disastrous strike."

RIOTS AND RIOTERS.

A special deputy employed about the Shenandoah colliery was seized by the mob and thrown beneath the wheels of a moving train. A few moments later there was nothing left of him but a mangled mass of flesh and bones.

Two men were shot by strikers while working in a mine near Carbondale on Tuesday. Each of the men is in a precarious condition. Their assailants were not apprehended. Strikers also dynamited a house in Pittston where three non-union miners were living, but none of the inmates was injured.

Another riot caused by strikers took place at Duryea, near Wilkesbarre, on Thursday. A large crowd, chiefly Italians and Lithuanians, had been gathering at the washery all morning and at 2 o'clock in the afternoon attacked the guards, who were armed with rifles. The guards fired a volley of blank cartridges. The crowd continued to advance and the shower of stones grew heavier. The guards began to fire ball cartridges, and one striker was hit in the leg. The crowd then withdrew and the civil authorities placed the guards under arrest. (Shame on such civil authorities!) On the way to the lockup the crowd attacked one of the guards and kicked and beat him into insensibility. One other man was severely injured by the mob, who thought he was a "scab."

Thou shalt rest sweetly if thy heart condemn thee not.—Thomas a-Kempis.

Contributions.

THE ELECT DECEIVED.

REV. JAMES P. STODDARD.

Very worthy men elected to important stations are sometimes misled. Hoped for advantages in the future impell them to compromise or ignore present opportunities. No more active or successful agency in blinding well-meaning Christians can be found than the secret lodge system. Possessed of varied resources, skilled in Jesuitical diplomacy, as omnipresent as the genii of evil, and as evasive as the Oracle at Delphi, it is always on the alert and ready for aggressive or defensive measures.

I have met with repeated proofs of its presence and power during my campaign among those annual gatherings now so popular in New England. When "the sons of God come to present themselves before the Lord," permission to circulate tracts, or in the most unobtrusive manner give a testimony or utter a word of warning, is the exception. I have seldom been flatly denied, but various objections have been urged for not disturbing the harmony or interfering with the major purpose of the meeting.

At a recent gathering I obtained an interview with the presiding officer. He treated me with marked Christian courtesy and assured me of his cordial sympathy, but as the distribution of similar tracts on a former occasion had displeased some of the brethren, he thought it wise to submit the application to the camp meeting committee for their action. As this committee could not be convened at once, I was compelled by another engagement to leave before obtaining a reply. I learned, however, that one of those who had protested was a venerable Southern gentleman, thoroughly devoted to the secret orders, and who claimed to have fired the first gun on Fort Sumter, and that another strenuous opponent had a square and compass with symbols of high Masonic degrees painted over the entrance to his cottage, that he was a recognized financier and also a member of the committee who were to pass upon my ap-

plication. Now, while this Carolina Confederate and highly decorated New England banker, with their allies, were but a meager fraction of that assembly, they were able to incite the fears of the majority and so bar out all testimony against the god they worshipped at the secret shrine to which they gave their first allegiance.

A more marked instance occurred in another State. After listening to an admirable discourse on the Holy Spirit, I approached the Elder in charge, and, after a few words of explanation, received permission to distribute tracts in the cottages and among the people. I selected "Church and Lodge," by Pres. C. A. Blanchard; Col. Geo. R. Clark's tract, and "Disloyal Secret Oaths," by Joseph Cook. Before dinner call, I completed the circle of cottages contiguous to the auditorium, and gave to individuals and groups scattered about. Avoiding discussion and courteously replying to questions, I distributed some 300, meeting an occasional rebuff but more frequently with words of approval. One gentleman inquired my motive and another who paid the bills, and a third, with a white necktie, said, "Isn't your name Stoddard?" Replying affirmatively, I added, "May I ask your name, sir?" "It is not necessary for you to know," was the laconic reply with which he closed our interview.

Coming from the dining hall, I noticed groups of men here and there, apparently engaged in the discussion of some "burning question," but without stopping to inquire the cause, I proceeded with my work. Very soon a policeman demanded my authority, and when referred to the Presiding Elder, he said "All right." Presently I came upon a group to whom I proffered tracts, which some accepted and others refused. I was saluted with a volley of questions and found myself the target of half a score or more of preachers, who were apparently more anxious to learn "By what authority doest thou these things?" than to consider the merits of the secret orders. I remarked that the work I was doing was not popular, but I felt that it was important, and that while I encountered opposition and even violence in its prosecution, I was constrained to continue. The very consoling reply to this statement was, "If you wish to pose as a martyr you can get mobbed and egged right on this ground in less than ten minutes," etc.

One brother took exceptions to his remarks and the violent manner in which they were uttered, and expressed the opinion that any society which engendered such a bitter spirit could not be Christian. I learned that previous to my appearing on the scene the discussion had not been all on one side. At this juncture a policeman asked me to step aside, and informed me that he had orders from the committee to stop further distribution of tracts. I asked how many members there were in the committee. "Twenty," he replied. "Have they held a session and given you this order officially." "No," was his prompt reply, "but I have it from the man who gives me my instructions." Whether this man was Master of some lodge to which the policeman belonged, or some camp meeting official, is only a matter of conjecture, and he may have been both. After a persistent effort, I succeeded in getting one young man aside from the group for a quiet talk. He said he had only taken three degrees in Masonry. That he was ignorant of the system, and seldom attended his lodge. Certainly the pool was stirred, and I trust good will result. It was evident to all who were present that the fraternity men had no confidence in their ability to defend the lodge by any fair means, and their only hope was in suppressing the truth at any cost to their integrity and manhood.

Failing to find the Elder from whom I obtained permission, I withdrew beyond the outer gate, thinking to continue my work untrammeled by ecclesiastical landmarks; but when I began my obliging police escort informed me that I was still under his jurisdiction. To my inquiry if his "beat" covered the entire State, I learned that only that part of Massachusetts which belongs to the camp meeting association was under his watchful eye, I said, "I will try and find a corner that is not under the surveillance of an employe of a religious body that is controlled by its secret order members."

I am confident that the presiding elders and a majority of those who come up to these annual gatherings are sincere, but the sad feature is that a few blatant emis-

saries of the wicked one succeed by noisy demonstrations in inspiring a fear that the harmony of meetings will be disturbed, bad feelings engendered, and their purposes, in a measure at least, defeated, and in this way the elect are deceived for the time and stealthily betrayed into the hands of their adversaries; but the sensitiveness of the lodge betrays a lack of confidence in its ability to resist attacks, and should inspire us to renewed energy and strong confidence that its days are numbered and its doom sealed.

MASONIC MURDERS.

Livingston was a native of New York State. He was a Mason. Jachin and Boaz had fallen into his hands. He did not know the true nature of his penalties, or how far his brethren would proceed in their execution. Knowing Jachin and Boaz to be true, he did not apprehend danger from stating the truth. He said so; soon after which he was summoned to the lodge. Since leaving his family to attend that summons he has never appeared. Various rumors were sent abroad respecting his mysterious disappearance; but his family, having read the same book, knew the nature of Masonic oaths and penalties, and attributed his disappearance to the fraternity—they were then charged with his murder, and meekly bore the charge without vindication.

Smith published Jachin and Boaz in Vermont. He resided in Manchester, in that State. He was a Master Mason, and was expelled from North Star Lodge for the publication aforesaid. "After his expulsion he set up what the Masons call a clandestine lodge; he was harassed and threatened continually, so much so that he thought it best to sell his property and leave the country. A day or two after he left the place, a Mason of high standing, in conversation with me, said that 'Smith had started for Kentucky; but,' says he, 'mark my words, he'll never reach Kentucky.' In the course of a few weeks news arrived of the death of Smith. The same gentleman called on me again, and thus addressed me: 'Did I not tell you Smith would not reach Kentucky? By G—d, he has gone where every damned perjured scoundrel will go who has said what he has.' There was a young man, a neighbor of mine, who went with Smith. After Smith died he returned, and from him I obtained the particulars of his death. He stated that they stopped at a public house on the Allegheny mountain. Smith was taken suddenly ill and expired in a few hours afterwards. I shall never forget the feelings I had in consequence of the conduct of Masons at that place when the news of Smith's death reached them; it was a day of rejoicing with them."—The Sun Anti-Masonic Almanac, 1831.

(To be continued.)

ORIGIN OF FREEMASONRY.

BY HENRY DANA WARD.

The early history of Freemasonry, like that of Rome, is involved in obscurity. The conquerors of the world were not satisfied with the plain truth of their national origin. They taught that the "Eternal City" was founded and first ruled by the son of Mars, whose name was Romulus; who was taken to the gods in a tempest of lightning, and became Quirinus, the patron saint of the city, and one of the chief gods of Rome. This was lofty and sonorous, and exceptionable, had it been true.

Modern Freemasonry.

Our modern power, which seeks, with Roman ambition, to lord it over the whole habitable earth, also styles itself eternal, as did Rome; deduces its origin from Heaven; claims the wisest man for its lawgiver; and some mighty thing in the nature of the philosopher's stone for its secret—all which is equally credible and as well attested as that Romulus was nursed by a wolf, or Jupiter was a god that could save. And the Masonic fables are told to cover the meanness of Freemasonry's origin; for she, too, sprung from a confederacy of lawless plunderers; and it mortifies the pride of the high priests, it tops the vanity of the Grand Masters, and makes the puissant sovereigns of Freemasonry to tremble for the security of their thrones, to be told that their boasted order sprung from the mire of the Rosicrucians, and spread abroad over the face of the earth upon the licentious cupidity of its speculative fathers; that it originated within the eighteenth

century, among men capable of the most atrocious falsehoods, and base enough to sell their reputation for money, and to barter a good conscience for the delusion of a lodge room; men who sold Masonic charters for an appearance of mystery, but of a truth for gold.

Stone Masons.

Stone masons, in common with ninety-one other crafts and trades in the city of London, have been in the habit for centuries of meeting in club, for the purpose of improvement in the elements of their business and craft. Each craft has its public hall, its admission fee, its coat of arms and its charity fund. The companies are given by name in the order of their rank, in Rees' Encyclopedia, Art. Company; and out of only eighteen whose form of government is particularly mentioned, sixteen are governed by a Master, two Wardens, and a various number of other assistants. So Freemasons' lodges are governed; and the titles, Worshipful, and Most Worshipful, now peculiar to Masonic officers, were common to gentlemen of the sixteenth and seventeenth centuries, as Esquire and Honorable are common at the present day.

The Lord Mayor of London, at his election usually makes himself free, i. e., becomes a member of one of the twelve principal societies, if he were not a member of one of them before; "for these twelve," says the Cyclopedia, "are not only the oldest, but the richest; many of them having had the honor of kings and princes to be their members, and the apartments of their halls being fit to entertain a monarch." But Masons are not among the first twelve; their rank is 31, hall in Basing Hall street, charter Charles II., 1677. Some of these societies meet by prescriptive right; the oldest charter is that of the Parish Clerks, A. D. 1233, Henry III.; the Bakers, A. D. 1307, Edward II. Six were chartered in the fourteenth century, eighteen in the fifteenth century, twelve in the sixteenth century, forty (and among them the stone masons) in the seventeenth century, and some in the eighteenth century.

Handicraft Masonry is an ancient trade and has ever received the fostering attention of distinguished princes. Both in France and Scotland, the craft were allowed a peculiar jurisdiction over all disputes growing out of the exercise of their trade. (Lawrie's History of Masonry, p. 110, and p. 297.) This was granted in France, A. D. 1645; and in Scotland, near two hundred years earlier, to real builders.

In the rude time, when men, ignorant of chirography, impressed the seal of their parchments with the tooth in their head for their signature, it was usual for Master Masons to give their apprentice a grip or sign, by which he should make himself known to any Mason as a regularly entered apprentice to the trade; and another when he had completed his apprenticeship, and passed to the rank of a journeyman or fellow-craft; and a third, when, by assiduity, experience and skill, he had himself become a master of work, took buildings to rear, hired fellow-crafts or journeymen, and received apprentices. The word, the sign and the grip, in those unlettered ages, were the certificate of the craft to its regularly taught members; and in Germany were common before Freemasonry was imported from England. (See Prof. Robinson's Proofs, p. 54.)

Masonic historians claim the men to be Freemasons against whom the statute was passed in the 25th of Edward III., and again in the reign of Henry VI., forbidding them to assemble in lodges and chapters. (See F. M. Library, p. 25; Hardie's Monitor, p. 20; Lawrie, p. 94; Encyclopedia Brittanica, Art. Masons, Sec. 62.) Now Edward III. dealt with Englishmen of that day as George III. would have dealt with Americans in his day, as if they had been slaves. A plague had swept away a fearful portion of the English population and the scarcity of laborers caused all classes of mechanics to demand an increase of wages. Edward had several castles and magnificent edifices in building and to make his money hold out must compel the Masons and mechanics to work at the old rates. He issued such an ordinance and enforced it by his sheriffs. Under that ordinance, Masons were returned from the several counties of England to work on Windsor Castle, as jurors were returned to serve in the king's courts. (See Hume's History of England, reign of Edward III.) This

was equally agreeable to the Lords of Parliament and to himself, and accordingly it was enacted A. D. 1350, that "as servants, not willing after the pestilence to serve without taking excessive wages, had been required to serve in their accustomed places at the rate they had received in the twentieth year of Edward III.; and as it is given the king to understand in this present Parliament that the said servants have paid no regard to the said ordinance, but to their ease do withdraw from the service of great men and others unless they have livery and wages to the double or treble or what they were wont to take in the said twentieth year and before, to the great damage of the great men, etc., be ordained and established the things underwritten."

Chap 1. Fixes the day and year wages of farm servants.

Chap. 2. The price of threshing all sorts of corn by the quarter.

Chap. 3. Prescribes the wages of several sorts of artificers and laborers, among whom carpenters and masons are particularly specified.

Chap. 4. Requires artificers to make oath that they will use their crafts as they did in the same twentieth year of Edward III. (See Ruffhead's English Statutes, Vol. 1, p. 251.)

Seventy-four years after the enactment of this statute, which plainly is applicable only to handicrafts, Henry VI., in Parliament at Westminster, ordained that "no confederacies and congregations shall be made by Masons in their general chapters and assemblies, whereby the good course and effects of the statute of laborers (25th Ed. III.), are violated and broken in subversion of law; and if any be, they that cause such chapters and congregations to be assembled and holden, shall be adjudged felons." (Coke's 3d Ins., p. 99.)

The common pretense of Freemasons, that these statutes were leveled particularly against their mystic order, by the influence of bigoted priests, because the secret was not betrayed in the office of auricular confession, is too shallow, after once reading these statutes, to cover the nakedness of the falsehood or to conceal the evident duplicity of its first publishers. But one thing these statutes conclusively show with the aid of Masonic historians, viz., that in the reign of Edward III. and Henry VI. there were no Freemasons in England, but stone masons; who met in general chapters and assemblies, not to cultivate the knowledge of a wonderful mystery, but to impede the execution of the laws and to violate the statutes of their country.

With this view faithful history fully concurs. That a society claiming the glories of Freemasonry should have existed for ages unnoticed by any writer, noble or contemptible, foolish or learned, is wholly incredible, and unworthy of belief. The Puritans and the Presbyterians, the Cabalists and the Rosicrucians, the Gypsies and the Necromancers, the Alchymists and the Jesuits are each liberally noticed in the works of various authors during the sixteenth and seventeenth centuries; but Freemasonry has not so much as a name until the eighteenth century. To any historical scholar, this alone is enough. We read of the Fraternitas lathomorum, or company of bricklayers; but it requires not a lawyer to discern that these are the men against whom the statute of laborers was directed, in the 25th year of Edward III., and are not the men who have at this day in their lodges the language of Eden, and the mysteries of the Antediluvian world. This is irresistible truth, and I challenge any man to turn its edge, or to break its point, or to show one particle of evidence to the contrary, except it proceed from the vainglorious boastings of the mystic order itself, which is not evidence, the witness being confessedly interested and standing publicly convicted of shameless duplicity and of atrocious falsehood.

—Anti-Masonic Review.

(To be continued.)

THE PHILOSOPHY OF STRIKES.

"'Where are you going with the puppies, my little man?' asked a gentleman of a small boy yesterday, whom he met with three pups in a basket. 'Goin' to drown them,' was the reply. 'I want a pup for my little boy to play with; what do you say to letting me have one of them?' 'I'll sell you one,' spoke up the boy, with true American enterprise. 'I'll sell you this yaller one for half a dollar, the black one for seventy-five cents and the spotted one

is worth a dollar.' 'I think my boy would like the spotted one best, but you ask too much for it. You had intended drowning them, but I will give you twenty-five cents, and save you the trouble of drowning the spotted one.' 'Twenty-five cents for the spotted pup!' exclaimed the boy; 'I can't stand it. Taxes is high, groceries is high, oil is down and going lower. Oh, no, I can't take less than a dollar.' 'But you intend to drown——' 'Take the black one for seventy-five cents.' 'My little boy wouldn't like the black one.' 'Take the yaller one at half a dollar and he's dog cheap.' 'I don't like his color.' 'Well, then, you'd better tell your boy to play with his toes;' and he continued on his way to the river remarking, 'No capitalist or trust can impose his terms on me these hard times.' "

A GODLY HISTORY.

From Proceedings of Joint Synod Lutheran Church.

At the instigation of a motion sent in by the Wisconsin District, it was resolved that no pastor should receive aid out of the home mission treasury who does not contend earnestly against secret societies. It was emphasized that Synod has not changed its position on secretism, and that we dare not become lax or indifferent in our warfare against this insidious evil. The position of Joint Synod, as reiterated in 1894, is the following: "The rule among us must be and ever remain, that members of secret societies cannot be received as members of our congregations, nor may they continue their membership or be admitted to the Holy Supper an indefinite length of time." In the same year the following resolution was adopted: "We thank God that many of our congregations, according to the rule already adopted, have taken a decided stand against all secret orders, and we will earnestly pray and labor that all, sooner or later, may take the same decided stand." (Minutes 1894, page 128).

At a later session the following resolution on the secret society question was adopted: "Whereas, in various religious periodicals the assertion has been published that Joint Synod no longer considers the Modern Woodmen and the Foresters as anti-Christian, be it resolved, That Joint Synod herewith declares that it has nowhere and at no time made or authorized such a statement, but continues and must continue to oppose such secret orders as anti-Christian.

THE ST. LOUIS BOODLERS' OATH.

The Chicago Record-Herald, with a daily circulation of about 175,000, gives to the world the St. Louis boodlers' oath as taken by the nineteen members of the combine of the House of Delegates. This oath is printed in heavy-faced type in a panel at the head of the column, followed by a special dispatch, and printed the day following the expose. It appears thus:

Oath that Bound Members of St. Louis Bribery Combine.

I do solemnly swear before the Almighty God that in associating myself and in becoming a member of this combine I will vote and act with the combine whenever and wherever I may be so ordered to do so.

And I further solemnly swear that I will not, at any place or time, reveal the fact that there is a combine, and that I will not communicate to any person or persons anything that may take place at any meeting of the combine.

And I do solemnly agree that in case I should reveal the fact that any person in this combine has received money, I hereby permit and authorize other members of this combine to take the forfeit of my life in such manner as they may deem proper, and that my throat may be cut, my tongue torn out and my body cast into the Mississippi river.

And all of this I do solemnly swear, so help me God.

(Special to the Record-Herald.)

St. Louis, Sept. 9.—As a result of the confession made before the grand jury by James K. Murrell, former Speaker of the House of Delegates, thirteen of the nineteen delegates alleged to have formed a bribery combine have been placed under arrest and the apprehension of the remaining six is expected soon. The grand jury heard much startling evidence to-day, including further testimony from Murrell and the confession

of a former member of the City Council, who was a member of the combine in the Council. The name of this witness is suppressed.

To-night Circuit Attorney Folk said that only formalities remained to be attended to before the grand jury returned indictments against two well-known men, one a wealthy broker and the other a leading politician, in addition to indictments against every member of the City Council combine who voted for the passage of the city lighting bill.

Sworn to Secrecy.

A feature of the day's developments that caused a sensation and showed how fierce was the greed for money on the part of members of the combine was the publication of an oath produced before the grand jury and said to have been sworn to by every member of the combine. The person taking the oath swore not only that he would not reveal anything about the combine or its doings, but agreed, as a penalty for violation of the oath, that his life might be taken by the other members of the combine, and "that my throat may be cut, my tongue torn out and my body cast into the Mississippi River."

Murrell's testimony before the grand jury to-day related to the Suburban and city lighting deals, and to many other cases in which he said corporations were held up by the bribery combine. He told of the Burlington Railway bill, for passing which, he said, $19,000 was paid in a lump sum to him to be divided equally among the nineteen members of the combine; the Lindell Railway bill, for which the promoters are alleged to have paid $30,000, and the Missouri Pacific switch bill, which is said to have netted each man in the combine $800. The grand jury decided to hold Murrell's evidence in these cases for future use.

Turn State's Evidence.

The men who are caught in the toils are confused, bewildered, disheartened. As the strength of the evidence against them develops they see staring them in the face the prospect only of penitentiary terms, and they are weakening. It is a scramble now as to which shall be the first to confess. John K. Murrell, E. E. Murrell, George E. Robertson and J. J. Hannigan have turned State's evidence. Many overtures are being made to Circuit Attorney Folk for immunity from punishment as a reward for confession. The prosecuting attorney, however, stands firm; he refused to make an agreement with Murrell and he will not make one with anybody else. "Every man who comes within the power of the law, by whatsoever means, must answer to justice without any guarantee of lenity," he says.

It was strongly intimated to-day that Charles Kratz, the reputed leader of the combine in the City Council, who was indicted and arrested, together with Murrell, charged with bribery in the Suburban case, and who fled to Mexico about the same time, will follow Murrell's example and return to make a clean breast of his connection with the passage of that bill.

Surrender Is Expected.

The surrender of Charles F. Kelley, according to Mr. Folk, is hourly expected. Kelley was formerly Speaker of the House of Delegates, and, according to Murrell's confession, handled the $47,000 paid to the nineteen members of the house who formed the combine for passing the city lighting bill.

"The confession of Kelley," said Mr. Folk, "will make a complete case against every man implicated in the notorious scandal whereby St. Louis was compelled to pay extortionate prices for its light for ten years, and on account of which the city was plunged into darkness for two months."

The city lighting bill passed the Council Oct. 27, 1899. The following members voted for it:

Carroll, Gast, Gause, Hodges, Horton, Gratz, Thuner, Wiggins, President Meier.

One or two of this list were not recognized as members of the Council combine, and the evidence may not require indictments against them.

Cases of Suspects.

Of the thirteen delegates under arrest three are in the custody of Attorney Folk. They are John K. Murrell, E. E. Murrell, his brother, and George F. Robertson. Three are out on bonds of $45,000 each; they are Harry A. Faulkner, Charles J. Denny and T. E. Albright. Six of the arrested men, John H. Schnettlet, J. J. Hannigan, Charles Gutke, John Helms, Otto Schumacher and Edmund Bersch, have been unable to secure $30,000 bonds each for the alleged sale of their votes in the Suburban case. They will now be asked to raise $45,000 each, an apparently hopeless task.

The five delegates who are still at large, Emile Hartmann, Charles F. Kelley, Louis Decker, John A. Sheridan and Julius Lehman, will probably lose their liberty also in default of being able to furnish the same large amount each. The Circuit Attorney says he is tired of having bonds forfeited, as in the former Murrell and Kratz cases, and so has insisted on the $45,000 each.

Two delegates are out of town: Adolph Madera, who is visiting in Colorado, and William M. Tamblyn, who was arrested to-day in Cleveland.

It appears that Circuit Attorney Folk is one of those kind of folks, who in riding around his circuit discovered a "hole

in the wall" over against the House of Delegates. He rode in. His appearance on the scene caused great consternation among the rodents of the combine, which were coolly lying in the shade and eating out the heart of various cheeses, which had been by different parties put into their press and by them serenely squeezed. So James K. Murrell confesses that he, as President of the House of Delegates, and also of the combine, held the keys to the box, which reposed in the catacombs of the safety vaults, and which box held $75,000, placed there by a certain city railway corporation, for the exclusive and equal distribution among the members of the secret combine, provided they secured the passage of a certain franchise, for the benefit of the said city railway. But the "rather too previous" appearance of Circuit Attorney Folk scattered the scamps to distant States and lands. The Hon (?) James K. Murrell, after being for some months sweated and softened by the summer-like sun of distant Mexico, made his way homeward and published a full confession. He acknowledges his fault and sorrow, states the oath, and many other circumstances, surrenders the keys to the safety box in the vault, where the $75,000 intact corroborates the truthfulness of his revelations.

It may be said of J. K. Murrell's revelation of the boodlers' oath, as it is said of the revelations of the Masons' oath, that any man who would take such an oath as that and reveal it is not worthy of belief. If so, on that ground Attorney Folk should give up the prosecution.

The Prosecution.

Second. It may be said that we cannot know anything about the real truth of this revelation about the sworn lodge of boodlers, because we never were inside of their lodge room, and it stands to reason, they say, that we cannot know that Murrell told the truth. Nevertheless, the strong, steel hand of justice still grips the scepter and also the culprits, and the grand jury and the Circuit Attorney proceed against these boodlers with a pair prospect of landing them in the penitentiary. Common sense says that Murrell's revelation of the boodlers' lodge is worthy of credence. It says the same of Masonic revelations.

Third. Freemasons, and those who have taken any pains to read the confessions of William Morgan, Rev. David Bernard, Rev. Nathaniel Colver, D. D., President Charles G. Finney, of Oberlin College; Edmond Ronayne, of Chicago, and others, will recognize in the boodlers' oath wording akin to the Masonic oath, though less elaborate.

Did Morgan and Murrell Really Tell the Truth.

As collateral evidence, the reader may go to Wendell's Supreme Court Reports of the State of New York, Vol. XIII., pp. 13 to 26, and read the case of Purple versus Horton, tried in the Chenango County Circuit Court. This volume is in many law libraries, as well as in the Chicago law library.

Dr. Joseph Cook, the great preacher and lecturer of all lands, used this latter in his Chicago lecture on secret societies in the First Methodist Church a few years ago, reading the Master Mason's oath from that copy. Several of the New England State Legislatures, as well as the States of New York and Pennsylvania, have voluminous references to their investigations of freemasonry during several years after the death of William Morgan, whom it was alleged and believed was murdered according to the Masonic oath, after his printed revelations of Freemasonry were out.

A Past Grand Master of the Grand Lodge of the United States, in his history of Freemasonry, says that "forty-five thousand Masons out of fifty thousand in the United States left the lodges to return no more after the Morgan excitement and investigations." Why was that? It looks this way, that if some local church was accused of destroying the life of one of its members, and if the rest of the denomination should turn to their constitutions, covenants and rules of order and find that under certain circumstances the membership could "cut a brother's throat across, divide his body to the north and south and burn his bowels to ashes in the center, and bury it in the rough sands of the sea at low-water mark, where the tide ebbs and

flows twice in twenty-four hours, so help me God and keep me steadfast in due performance of the same," there is little question but it would badly disintegrate and break up the church.

All over the United States Freemasons swore before legislative committees and the civil courts that they took that oath. And many men who are like Mr. Murrell, coming home and making confessions, say they took it in the Masonic lodge. Shall we believe that Murrell and these men tell the truth? If not, why not? Rev. L. N. Stratton, D. D.

Chicago, Ill.

MASONIC BOMBAST.

Installation Charge to Grand Master.

BY E. BRAKEMAN.

"Let me congratulate you, Right Worshipful Sir, on the honor of being raised from the level of equality, to the high station of presiding over the lodges of the State of ——— and the Masonic jurisdiction thereof. We look up to a brother endeared to us by fraternal love and sanctified by the experience of many revolving years. May the Father of light, life and love, invest you with his choicest gifts. May heavenly wisdom illumine your mind—heavenly power give you strength—heavenly goodness enlarge and fill your breast—your feet rest on the rock of justice—from your hands flow continually streams of beneficence—round your head bend a circle made splendid by rays of honor; and late in life be transmitted from an earthly lodge to mansions prepared for the faithful (Masons) in a better world.

"Let me congratulate you, Right Worshipful Grand Officers, and our brethren, on the election of their Grand Master. According to the rules of our institution, it is his to command, and ours with readiness to obey. Behold the Sun! Around it revolve the planetary worlds in continual order. Learn to imitate them in their regularity, in hope of obtaining from Solomon's Chair, light, wisdom, and the warmth of love. Behold those Sister Spirits, Cherubim and Seraphim! They burn with heat (Masonic) in their service to their Grand Master—with love to his person and each other. Of them let us learn to raise our affections to the Great Father—expand the heart from brother to brother, and all mankind, Learn of them never to grow weary in well-doing—mourn with them that mourn—rejoice with them that rejoice; until having finished our work on earth, we shall be admitted to that Temple above not made with hands, eternal in the heavens." Thus read pages 300 and 301, Ancient Constitutions of Free Masonry, Moore's Craftsman and Free Mason's Guide.

Upon which quotation I remark, that as a theological, philosophical, scientific, literary and ethical production, it is just wonderful. I am fascinated by it. I have a mind to take the thing apart. Let me see. The package is labeled, "Installation Charge to a Grand Master." Jesus commanded, "be ye not called master, for one is your Master, even Christ." Here disobedience to the command of Christ makes the Masonic transgressor honorable in the estimation of Masonry. The charge informs us that it is the prerogative of this Master "to command, and the duty of ours to with readiness obey." This despot can command in all the lodges of the State over which he has jurisdiction, that the name of Jesus Christ shall be ignored in lodge-prayers, "and it is ours to readily obey."

Masonry as an institution has no use in its ritual worship for any of the God ordained offices of the Son of God. Its worship is will-worship, which Paul tells us, "indeed have a show of wisdom after the doctrines and commandments of men that are to perish with using." In matters of religion and worship, it is the prerogative of Christ to command and our duty with readiness to obey Him. Here, and in many other conditions, Christless Free Masonry transfers the right to command from the hands of the Christ to the Grand Master, and obedience to this transgressor and usurper of authority is deemed a Masonic virtue, as will appear later on. This charge informs us that "sanctification comes through the experience of many revolving years." Jesus told his disciples in his prayer, "Father, sanctify them through thy truth.

Thy word is truth." Masonry in this charge says "the experience of my revolving years confers sanctification." Masonry in all its worship continually counterworks that which is divinely ordained. I am not sure whether the charger in this Masonic farrago is praying for the chargee or pronouncing a benediction on his soul. At all events it is evident that the subject of his regards is in deep moral and mental poverty, for he asks his god to "invest him with the choicest blessings of heaven; wisdom, heavenly power, heavenly goodness, enlargement of the breast, rest on the rock of justice, hands streaming with beneficence, head haloed, long life, and transmission from lodge below to the better world." But it is the Chair of Solomon in this Charge that demands attention. Wonderful Chair!

As Free Masonry is changeless, I am wondering how Grand Master Enoch could have been seated in that chair centuries and centuries before it was manufactured. Got to have it, you know. For the Charge enjoins that Masons should "revolve around it as do the planets around the SUN; in hope of obtaining from it light, wisdom and the warmth of love." Wonderful source from which to derive divine gifts! The Charge starts in with the prayer that these gifts be conferred on the G. M. by the Father; but more than intimates that the same can be obtained by the brethren while rotating around the Wonderful Chair.

"Warmth of love" from that chair suggests the possibility of transmission of parental qualities; for the record tells us "Solomon loved many strange women, and clave to them in love and they turned his heart after other gods." Nothing very cool in loving "seven hundred wives and three hundred concubines." How that old chair must have sizzled. If I were a Mason I would be proud of that old relic. Masonry is full of surprises; not the least of which is its discovery of the gender of Cherubim and Seraphim, for the Charge calls them "Sisters", and informs us that they "burn with love in the service of, and to the person of their Grand Master." Well, this is wonderful! A lodge of Cherubic and Seraphic sisters in heaven, presided over by a Grand Master! But it is a Masonic fact, for the Charge exhorts Masons to "learn of them how to elevate the affections, and expand the heart from brother to brother and all mankind." (Nineteen-twentieths of the latter Masonry by law excludes from its lodges.) "Learn"—from these Sisters—"to mourn with those that mourn, and rejoice with those who rejoice." There you have it. Now, who dare say that there are no Eastern Star Sisters in heaven, and that they do not "mourn with them that mourn?" The order of the meeting will now change, and "the congregation will sing without lining:" "HAIL MASONRY divine, glory of the ages shine. Hiram the Architect, did all the Craft direct. Solomon, Israel's king, did mighty blessings bring, and left us room to sing, Hail Royal Art." "Meetin' is dismissed."

WOODMEN OF THE WORLD.

This is a secret fraternal insurance order, organized in 1890. Among its chief promoters was J. Cullen Root, the inventor of the Modern Woodmen of America. "The system and the growth shown are credited to J. Cullen Root, a thirty-two degree Scottish Rite Freemason, a member of the Independent Order of Oddfellows, of the Knights of Pythias, of the Ancient Order of United Workmen and the Iowa Legion of Honor, and founder of the Modern Woodmen of America." The prevailing idea in the founding of this order was "to parallel efforts of earlier secret societies to utilize in ceremonials, customs and implements employed in some of the primitive occupations of mankind. The Woodmen of the World insures the life of members between the ages of sixteen and fifty-two years. Only white men are eligible to membership, and there are no restrictions as to religious creed or political conviction. Only one degree, known as the Protection Degree, is obligatory. Additional degrees, Morning, Noon and Night, are furnished to camps desiring to elaborate fraternal work. The female branches are called Woodmen's Circles. Circles meet in Groves, which are governed by a Supreme Forest, subject to the approval of the male order, Sovereign Camp of the Woodmen of the World.

Editorial.

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OLD LINE AND FRATERNAL INSURANCE

What is Cheat Insurance.

Those who reject secret societies on principle have already condemned fraternal insurance on other than business grounds. But many others are not thus restrained from yielding to the allurement of supposed cheapness. These need to be shown that, as a business, fraternal insurance is comparatively unprofitable, not alone because its risks and other disadvantages are great, but also because it fails to balance the cheapness of its quality by compensating cheapness of cost.

It is not from rate tables alone that data for this comparison must be obtained. Old line premiums actually paid are often much less than the printed rate, while additions to old line policies frequently offset a large part of the cost. Opposite conditions appear in fraternal insurance when premiums grow or death benefits shrink. Result is what indicates cost.

For example: Among payments lately made by the old line Mutual Life of New York were twenty-five on policies nominally aggregating 93,000 dollars. Actual gross payment was 170,520 dollars. The difference of 77,520 dollars was a virtual savings bank product on deposited premiums. In the recent settlement of these twenty-five policies, beneficiaries have received back $107,781.53 more than the insured deposited. Obviously the rate tables had not indicated the actual cost, which, in result, was reduced by this large return.

In the month ending June 28, 1902, the company paid 349 death claims. To say nothing of reductions on premiums, it added to the 349 policies an excess value of $82,662. Return exceeded actual premium deposit by $784,525.

In the year 1901, death claims alone paid by this company, amounted to $16,084,121. The per cent of profit to depositors had averaged on these claims seven and eight-tenths per annum. From a large and productive surplus and reserve, dividends overflow into policies.

Separate cases also show how dependent comparison must be on final results. The Northwestern issued Policy No. 54149, in 1870, at a premium rate of $16.09 per $1,000, but in 1880 net cost had shrunk to $10.09; in 1890 to $9.40, and in 1900 to $8.55 instead of $16.09; the annual dividend having grown until in 1900 it was $7.54 per $1,000, or almost half the premium.

The same company issued Policy No. 55915 in 1870 at a premium rate of $19.11. In 1900 the insured paid $9.64—hardly more than half. In a fraternal association, in the course of twenty years, payment might not unlikely have doubled.

Policy No. 134936 cost in 1885 at the rate of $38.46; in 1900, $24.47, a difference of $13.99.

Policy No. 71490, issued in 1873, cost, nominally, $23.33 per $1,000, but by 1900 payment had shrunk to $12.18, a reduction of $11.15, or nearly one-half.

In 1857 the Mutual Benefit of New Jersey, another well-known old line company issued a policy at the premium rate of $18.20, but during forty years payments averaged $8.215, or less than half. For several years they were between $6.50 and $7. One year the payment was

$4.55, another $2.18. Once it was nothing.

In 1848 the State Mutual of Worcester, Mass., issued Policy No. 1634 at a premium rate of $17.28. Proof of death being filed early in 1902, payment was made the same day. Actual payments had averaged slightly over $8.645, almost exactly one-half. Additions to the claim reduced actual cost still further, making net cost really average a trifle less than $5.12.

To match this, a fraternal society would have needed to maintain existence more than half a century, keep the death claim up to full value, and keep annual payments down to $5.12, or monthly assessments to a little less than 43 cents.

Results here cited are neither best nor worst. Cost is not always so low and not always so high. $5.12 is far from the cheapest known. But these few cases illustrate the larger warrant for saying, inasmuch as insurance in standard old line mutuals never costs for long, and in net result, what would be inferred from rate tables, that no one can use those tables alone to determine what kind of insurance will cost him least.

As little can be learned from fraternal rate tables, for variations appear as in old line, though against instead of in favor of the insured. Old line costs below nominal rates, fraternal above. Wildest variety of impossible rates is one of the marked features of fraternal insurance. For example, different societies will be found offering at age 30 all sorts of rates from 25 cents up through 35, 40, 50, and so on.

Now, if 25 cents is enough, $1.40 is far too much; if $1.40 is no more than enough, 25 cents is so little that claims for $1,000 will at length begin to be settled for a few hundred, if the society succeeds a while in outliving many of the insured. The truth is that neither rate will bring the anticipated result after a limited time.

There is one fraternal society which claims to insure at the lowest net cost compatible with fulfillment of hopes. An epidemic might give it a bad year, but, on the whole, competent actuaries regard its tables as reasonably safe and far superior to those more often encountered in fraternal insurance schemes. Its lowest rate, at age 21, is $14.72; at 31 the rate is $18.79; at 41, $25.62; at 51, $37.97, and at 60, $58.27. This society can no doubt pay most of its policies in full, yet, compared with the old line rates, $8.645, $8.215 and $5.12, $14.72 is not cheap.

In 1886 the pioneer American fraternal insurance order, the A. O. U. W., asked for a conference of orders at Washington, and the National Fraternal Congress was formed. Starting with less, it comprised in 1900 almost fifty fraternal societies, or about one in six of approximately 300 in the country that insure life. The representatives of one-sixth of the orders constitute a body worth listening to when it pronounces on such matters as fraternal experience and conditions, at the point of premium rate or net cost.

This National Fraternal Congress has prepared a table, which, for some years, it has been advising fraternal societies to adopt. The lowest rate, at age 21, is $10.62, which is more than double $5.12 cited as higher than the lowest actual old line rate. This large body of representative fraternal insurance men thinks $17.24 the lowest rate at age 36 that is safe to accept. At 46 it advises $25.81; at 51, $32.39; at 56, $41.41; and at 60, $51.13. Representing the deliberate and persistent opinion of the National Fraternal Congress, organized at the instance of the oldest order of its kind in America, this is a judgment which it would be venturesome to contradict.

If, then, in the judgment of expert fraternal insurers, a final net cost cheaper than $10.62, for one insured at the earliest age and lowest rate, is not to be expected, and if as good a result is common in old line, and a better one not uncommon, it becomes obvious that the various disadvantages inherent in the fraternal kind are not to be confidently incurred in the hope that they will be offset by relative cheapness. Fraternal insurance, though cheap in quality, is not always cheap in cost.

Fortunately, the best things in life are not purchasable; they would not be the best things if they were.—Musings by Camp-fire and Wayside.

"By it Christ is dethroned and Satan exalted."—Rev. Edward Beecher, D. D.

EFFORT TO WHITEWASH THE MASONIC TEMPLE.

The Chicago Masonic Temple is twenty-two stories high. It contains some lodge rooms, a theater, a roof garden, and several hundred offices. It is a fine building, and cost three and a half millions of dollars. A population of more than a thousand people ascend like eagles to their eyries every week day, and after they have left every night the Temple watchmen within and police without keep the rats down and hold the burglars out. Grimy stevedores are shoveling coal into its furnaces in the basement, and elevator boys are making flying races up and down a dozen chutes continually during office hours, carrying from ten to fifteen thousand people daily, who "come to town." Such a building brings high rentals, and its large revenues must be taxed.

Whatever has been done in the past years to work off bogus tax receipts, or dodge the city and State governments, is now a hopeless speculation. A special grand jury has been impaneled to investigate "a sample of the real thing" "of this year's make." "It's fresh." One of the temple agents, Luke Wheeler by name, has been away taking an autumn vacation in Canada, where the heat of the city and State officials' investigations would not sunburn him. His attorney, Miles J. Devine, one of Chicago's ablest lawyers, has kept within touch of Wheeler most of the time of his absence.

Now it occurs that Luke Wheeler has been returned, and is out on a large bail. He refuses to reveal how the taxes were paid by a note which he says is genuine, and the payment of the note is thereon endorsed, and stamped with the county seal. Now it is stoutly alleged that this note is a fraud, that its signature is a forgery, and its seal of the county treasurer is bogus. The County Treasurer, who is nominated on the Republican ticket for Congress, has his feelings hurt by the open declaration that the County Treasurer's office is to be invaded and the whole truth is to be told about who paid the taxes, and who receipted for the same, and where they put the money.

All around these points much swearing, official and unofficial, is being done nowadays. The Masonic Temple was advertised to be sold the 16th of September for taxes. The sum required which remained unpaid was $26,770.26. Attorney Shepherd proposed that the Masonic Temple Association deposit with the court the amount of the taxes until the case was settled.

Attorney Thornton said "this would be an outrage. This matter need not be settled in a day or a week. We want a chance to get all the employes of the County Treasurer's office before a Master in Chancery. We demand a thorough investigation. If such a condition of rottenness exists in the County Treasurer's office as will result in the indictment of the man who presents a receipt taken over the counter in the regular way, for cash, we want to know it, and we want the public to know it, and we want no investigation behind closed doors.

Judge Dunne then decided to issue an order to stay the sale of the Masonic Temple until it is shown that the taxes have not been paid.

"Because of much swearing the land mourneth," is as much a fact to-day as it was in the time of ancient Israel. The people are becoming hardened by frequent investigations turning into mockeries of trial, and the public eyesight is becoming deranged by the glare of much whitewash. "Thy terribleness hath deceived thee, and the pride of thine heart. O thou that dwellest in the clefts of the rocks, that holdest the height of the hill; though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence saith the Lord of hosts" (Jer. 69: 16).

THE SECRET SOCIETY MOVEMENT IN CHINA.

The lodge that caused the intervention of foreign governments in China, after the Boxers had paralyzed business, destroyed immense properties and murdered many hundreds, has broken loose again. The same kind of scenes are being re-enacted, but now the Chinese officials seem to be on the right side and endeavoring to exterminate rather than trying to promulgate the Boxer movement.

OUT OF ACCORD.

The Voice Review quotes some one, whom it calls "A bitter enemy of Freemasonry," as saying in opposition to the incorporation of a Masonic Hall Association, "The American citizen ought not to remain quiet so long as that secret power retains a charter;" and "The District of Columbia ought never to be desecrated by the legal existence of an institution so perfectly out of accord with the institutions of the country."

The Review retorts that "Anti-Masonry is 'out of accord' with Holiness to the Lord; out of accord with truth and righteousness; out of accord with the real rights of humanity, and is black with crime; black with oppression, persecution, inquisition and murder."

Our breath is almost taken away, but we have just enough left to plead—Not guilty. No, it is not we who have murdered Masons, it is Masonry itself which has done that. How can anti-Masonry be "out of accord with truth," when the very point of objection is, that it tells truth that Masons are sworn not to tell, or are unwilling to have told? Whatever anti-Masonry these fierce charges may be aimed at, they pass harmlessly over the office of the Cynosure and explode far beyond.

AN ANACHRONISTIC CLAIM.

It has recently been asserted by a prominent Masonic journal that "Protestantism, with all its attendant benefits, is an outgrowth of Freemasonry. As anything more than a trades union, or as a religious or anti-religious force, Freemasonry cuts little figure in history before the eighteenth century, while Protestantism appears in full revolutionary activity in the sixteenth century. It is not easy to see how anything can be an outgrowth of what it precedes by 200 years.

In 1517, Luther nailed his theses to the Wittenberg church door; in 1717, two hundred years later, at Apple Tree Tavern in London, was formed the first Masonic Grand Lodge. Neither of these historic facts is a secret, and neither is disputed.

If, again, refuge is taken in the plea that there were Masonic lodges before the first Grand Lodge, it still needs to be shown that they were, in any real degree, politically or socially influential, even in England, before Grand Lodge and speculative Masonry came there into being. When speculative Masonry began, and Masonry passed from the trade union into the Grand Lodge stage, it found Protestantism already two centuries old.

In ordinary history, things are not the outcome of others that follow them after a long interval, but of course Masonic history is different. It needs no proving. Nothing is requisite but assertion. Lest we seem disturbers of the peace, we hasten to subscribe to this item of history Masonically supplied, and agree that the Protestantism of the sixteenth century flowed—backward—out of the Freemasonry of the eighteenth.

GLIMPSE OF SCOTTISH RITE MASONRY

Knights of Kadosh, or Knight of the Black Eagle.

In the thirtieth degree, Elect Knight Kadosh or Knight of the White and Black Eagle, the candidate is introduced with eyes uncovered, dressed in a gray tunic, with poniard suspended from the sword belt. The Thrice Puissant Grand Master, with his hat over his eyes, makes candidate sit on a stool opposite the mausoleum, above which is a coffin, containing a Knight wrapped in a white shroud, his face veiled. On the platform of the mausoleum are three skulls. After a long time the Knight in the coffin sits up and asks the wish of the candidate, who, as instructed, replies, "I wish to proceed."

After a continuance of horrid dialogue, the candidate repeats the first oath, Knights of Kadosh.

1st. Never to reveal the mysteries of the Knights Kadosh.

2d. To obey all the rules and regulations of the order.

3d. To punish crime and to protect innocence.

Under orders from the Thrice Puissant Grand Master, he then stabs the skull crowned with a Tiara and says:

"Down with imposture, down with crime."

Passing to the second skull crowned

with laurel, he kneels with the Thrice Puissant Grand Master and repeats:

"Everlasting glory to the immortal martyr of virtue."

May his death be a lesson to us. Let us unite to crush tyranny and imposture."

The Thrice Puissant Grand Master, ordering the candidate to do the same, passes on to the skull surmounted with a regal crown, and stabs it, saying: "Down with tyranny! Down with crime!"

Candidate, as ordered, then reads inscription in flame colored letters on transparency in the west end of the apartment:

"Whoever shall overcome the dread of death, shall emerge from the bosom of the earth, and have a right to be initiated into the greater mysteries."

The Thrice Puissant tells candidate that they have no more to do with symbols. It is now reality which they have to deal with. Their statutes, he tells the candidate, are dreadful. That he can easily understand the importance of secrecy, if he has discovered the object they have in view, the end at which they aim. "You may still retire," he tells the candidate, "but one step more and you are bound to us forever, and at the peril of your life."

After a little silence, the candidate tells the Thrice Puissant that he has decided to proceed. He is seized by the arm by the Grand Marshal with his hat over his eyes and sword erect, who tells the candidate: "Your rashness is great! You wish to proceed? Your doom is sealed! Punishment awaits you!" and hurries him into a second apartment, dimly lighted. The presiding officer, here called Grand Pontiff, clothed in a long white robe, wearing a long white beard, with veiled face, his head crowned with oak leaves, asks in a calm voice, "What does that man wish?" The Marshal replies that he goes in quest of truth. After further remarks from several officers, in which the thought that all forms of religion are superstition is expressed, the candidate is required to kneel and repeat the

Second Oath, Knights Kadosh.

1st. To devote himself to the emancipation of humanity.

2d. To practice toleration in political and religious matters especially.

3d. To strive unceasingly for the happiness of his fellow beings.

4th. For the propagation of light.

5th. For the overthrow of superstition, fanaticism, imposture and intolerance.

6th. To help his brethren, even at the peril of his life, if persecuted for their religion, for the cause of liberty, or as members of the higher Masonic bodies.

Candidate rises and throws incense in fire burning on altar of perfumes. After a prayer, taken into a third apartment, before a Sovereign Grand Judge, candidate, wearing a black veil, kneels; votes are collected, one found against candidate, given the voter says, because the candidate entertains anti-Masonic opinions. He is required to give in writing a profession of his faith, and the Judge, with his associates, pronounce him worthy of proceeding in the degree. He is then required to kneel and take with a sword at his heart the

Third Oath, Knight Kadosh.

1st. To keep the secrets of Knight Kadosh degree.

2d. To obey the statutes of the order.

3d. To protect innocence.

4th. To punish crime.

5th. To help all in distress.

6th. To do all in his power to crush oppressors.

7th. To do all possible to defend the oppressed.

8th. To regard Knights of Kadosh as blood relations.

9th. Never to challenge a Knight Kadosh to mortal combat, without the advice of at least two Knights Kadosh, if in a place where no Council exists.

10th. Never to slander a Knight Kadosh, under penalty of undergoing the sentence of the dread tribunal which he acknowledges as his Supreme Judge. All these promises are made under penalty of death.

The Sovereign Grand Judge causes candidate to kiss the cresslet of his sword which he brandishes three times, exclaiming, "Justice! Justice! Justice!" He then breaks his rod and throws the fragments at the feet of the candidate, who is returned to the first apartment, there to await the order to reappear. In

the fourth apartment the lodge is styled Senate. The east is hung with black velvet, embroidered with silver and strewed with death's heads transpierced with a poniard. The other draperies and canopy have red as a prevailing color. Toward the west appears a large mausoleum shaped like a pyramid. A funeral urn is placed upon the platform of the mausoleum. It is surrounded by a crown of laurel. On the right of the urn is a regal crown, on the left a popish tiara. At the upper angle of the mausoleum is a vase which burns the spirits of wine. At the right and left of the mausoleum there are small pans in which perfumes burn and create thick smoke, which renders surrounding objects almost invisible. In the middle of the west is an altar on which are placed a human skull, inlaid with silver, a decanter of red wine and a loaf of white bread all covered with a white cloth, which is removed at a certain point in the ceremony. Between the east and the altar is a mysterious ladder concealed by a black cloth till the moment specified in the ritual. On each side of the mausoleum, and a little behind, is a Knight armed with an ax. Into this room the candidate is conducted, and caused to climb the ladder, the steps of which are represented as full of symbolic truth. While at the top of it the ladder is suddenly lowered and candidate, supported by two Knights, finds himself on the floor. With an invocation to Jacobus Burgundus Molay, the candidate kneels and takes the

Fourth Oath, Knight Kadosh.

1st. To be faithful to all his former obligations.

2d. To obey the statutes of the Grand Elect Knights Kadosh.

3d. To renew the oath taken as Knight Rose Croix.

4th. To strive to reach the grand, true object of a Knight Kadosh.

5th. To protect innocence and to punish crime.

6th. To devote himself from this day forward to the holy cause of humanity.

7th. To use every means in his power to crush tyranny.

8th. To unmask and confound imposture.

9th. To contribute with all his might to the diffusion of light and to the propagation of liberal ideas.

10th. To defend the public weal.

11th. To consider the oppressed as brethren.

12th. To consider the oppressors enemies.

13th. To free his fellow beings from the disgraceful yoke of tyranny and imposture under which they groan.

14th. To secure, as much as possible, for his brethren, according to their capacity and merit, the share to which they are legitimately entitled, in the legal sovereignty of the people, under penalty of the disgrace and contempt, the execration and punishment of the Grand Elect Knights Kadosh, if he fails in this obligation or passes over to despots and impostors.

They eat bread and drink wine together, then trample upon the crown, brandish their poniards, and exclaim, "Down with tyrants! May thus roll in the dust the crown of every king and potentate."

The candidate, following the example of the Thrice Puissant Grand Master, who throws the Tiara on the floor, tramples upon it, and all the Knights do the same, when all the Knights, brandishing their poniards, exclaim: "Down with imposture."

The candidate is then dubbed a Knight Kadosh, or Knight of the Black and White Eagle, and an active member of this Council of Kadosh, and invested with the signs, tokens and words of the degree. He then listens to a long discourse from the Knight of Eloquence. Remarks for the good of the order are made, a collection is taken and the degree is closed according to a prescribed form.

The candidate tramples upon Kings' crowns and Popes' tiaras, while, with obligations and penalties unequaled by any such power, the candidate has bound himself to servile imposture and tyranny. It quotes with approbation Christ's command, "Call no man master," while they exhaust the superlatives in trying to make intense the title. Metaphorically speaking, they break one's jaws in their pronunciation and one's head in the contemplation of them.

The degree professes to be the very

apex of perfection, and yet takes every possible means to conceal it from women and almost all the human race.

It uses the most solemn events of life and brings to its aid pretended corpses in coffins, administers the cup of devils (I. Cor. 10: 21), a counterfeit of the Lord's Supper.

It quotes love to God and to man as obligatory, yet says, "The slightest indiscretion will cost you your life." Look through the degree for yourself as, often accompanied by music, it runs up and down the scale from "hyperbolic pleasantry" to hyperbolic deviltry; we pray for the human race.

"O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united."

(To be continued.)

"SO-CALLED HIGHER DEGREES."

The Masonic Review for July editorially discounts what it speaks of as "so-called higher degrees." It seriously questions "whether some of them ought to be considered useful or beneficial, or even worthy of the name of degrees." It "would not recommend any brother to even think of taking the degrees of the Rite of Mizraim, of the Rite of Memphis, or of the Swedenborgian Rite."

It claims to have reason to believe "all these useless and but little better than frauds." Quite likely.

It accounts for the constant complaint of lack of interest in the Blue Lodge comprising the ordinary degrees, partly by the desire of many to be considered high Masons. In the opinion of the editor, ignorance of Masonry rather than knowledge, results from rushing through degree after degree, thoughtlessly passing through numerous forms and ceremonies. Beyond the American — "improperly called the York rite"—and the Scottish rite degrees, the Masonic Review commends none and condemns many. Two score or so ought to furnish quite a range in which to search after mysterious light, and there seems little reason to dispute that darkness lies beyond.

The heart that is to be filled to the brim with holy joy must be held still.—Bowes.

News of Our Work.

NEW ENGLAND SUMMER CAMPAIGN.

Willimantic, Conn., Aug. 19, 1902.
Dear Bro. Phillips:

The past two months have been very busy ones with me in the New England field. Results appearing from past labors have been very gratifying in an increasing number of instances. Not all, but some of the seed sown, has taken root and is bearing fruit.

At Douglas, Mass., the attendance was much larger than last year. During the three days of my stay Rev. B. Carradine, D. D., preached more frequently than any other one, and spoke always with energy and power. Revs. Fowler and Short were able, logical, effective ministers, whose sermons could not fail to make deep and lasting impressions. Bro. Geo. Morse was able to attend only occasionally, but he showed no lack of old-time fervor and zeal in the testimonies he gave. If the lodge was spoken of from the platform, I did not hear it, but my work among the people was privately endorsed and encouraged.

The meetings at Portsmouth, R. I., were of a most remarkable and enthusiastic type. I regret that I did not keep a record, but it is within the limit to say that I conversed with twenty-five persons who had been delivered from the bondage of one or more secret lodges. There was a freedom on the platform and in the audience not met with elsewhere, and vigorous charges were made in front and rear upon the flinty ramparts of Satan's secret empire. There was no hesitation or fear of consequences or attempts to deprive the unitiated of the benefit of what light they had by putting it under a bushel. One young man seemed especially glad to meet a man of whom he said he had heard much. He had himself been recently mobbed for denouncing the secret orders in a Southern state. Bros. Seth C. Reese, John Pennington and Frank M. Messenger were leaders in congregations numbering, I should judge, from four thousand down.

My program was to reach Northfield on Wednesday, the 5th, but on arriving

at Boston I found Rev. J. W. Fifield quite ill at our home, and remained to care for him as best I could until it was deemed best that he should go to a hospital where he could receive better attention.

On Thursday, the 12th, I joined a small but devout company at Goshen Park, where rest the remains of dear Bro. H. L. Hastings, and where his devoted wife and children are striving assiduously to carry on the work he planned and commenced before he received the summons, "It is enough, come up higher." The rude beginning of a great enterprise he had in mind is struggling for expression in the face of great difficulties. A few substantial buildings have been erected, and all who came were sheltered and bountifully fed. Mrs. Hastings and her son John were in charge, and to their prayers and labors the success of this convention is very largely to be attributed. Brother and Sister Woodruff, Dr. A. H. Plumb, Bro. Perkins and Bro. Noteno were in labors abundant and I added my mite to help on the good work. Before I left on Friday at noon, twenty-three persons had publicly acknowledged Christ as their Savior and Lord.

Northfield, though perhaps not the largest, was very unlike to any gathering I had previously attended. Arriving at the Marquond, I was greeted with expressions like these: "I have been looking for you." "I have the literature you gave me in my study, and I have had occasion to refer to it for facts several times during the year," etc. Some had questions to ask and others difficulties they wanted explained, and others incidents to relate. One man said, "You asked me last year this question, 'My brother, can you afford to meet Christ in the judgment with the responsibility of another man's sins added to your own?' I have thought of that many times, and my Templar's uniform and sword have not been worn for a long time." And he added, "Any man who says that Masonry is not correctly published and exposed, is either an ignorant or a wilful liar."

Another man said, "We have a nice young man for our pastor who would be a good man if he dared to. I saw that great pressure was brought to bear to force him to join the Masons. We talked the matter over and I know he was opposed to taking the step. But the secret orders are very strong in our town and church. One evening I missed a prominent lodge man and church member from the prayer meeting. Our pastor went out quickly at the close of the services, and the thought struck me that he was going to join the lodge. Walking after him I saw him joined by the man I had missed at the prayer meeting, and together they ascended the steps and disappeared in the lodge room." And now comes the practical part of his narrative. "I called on the treasurer of our church and ordered my subscription canceled. I was asked why I did this and was told what I already knew, that funds were very much needed, etc. I said, 'I think I can make better use of my money, and, besides, it is entirely unnecessary. Our pastor joined the lodge, and they profess to take care of their members, and I for one propose to let them do it.'"

He purposes to have his town supplied with tracts that preach a gospel of separation and give good reasons why Christians at least should have no fellowship with the unfruitful works of darkness.

I was more than ever impressed with the importance of doing all that can be judiciously done at Northfield each year. The preaching to which I listened was of the very ablest, by Dr. Dixon, Dr. Meyer and Dr. Morgan. Of these and other features of this great conference there will be ample reports and I find much comfort in the fact that during my stay of two days I contributed about 12,000 pages of anti-lodge and pro-Christian literature towards the furtherance of a gospel of separation from the unfruitful works of darkness and that these leaflets will be carried to many distant and needy fields in this sin-cursed earth.

I reached the camp here last evening and obtained an interview with the Presiding Elder in charge this morning, who assures me of his sympathy and that he will lay the matter before the camp meeting committee and apprise me of their decision in due time. Meanwhile I go to Mystic, Conn., to speak at a National Peace meeting to-morrow.

Beloved everywhere, pray that the

word of the Lord may have free course and His work be thoroughly done in New England. Your brother in Christ,

James P. Stoddard.

FROM MINNESOTA.

Rev. O. T. Lee, of Northwood, Iowa, addressed a small, but appreciative audience at Twin Lakes, Minn., on Secret Societies in general and the Modern Woodmen of America in particular. Rev. O. A. Sauer is the pastor of the church in this place, but he resides in Glenville. The Woodmen were expected to turn out in full force, but they were conspicuous by their absence. Perhaps they thought it might get too hot for them. Lodge men find the Lutheran congregations, as a rule, hard fields to work in.

FROM NEW ORLEANS.

Rev. F. J. Davidson, of 2731 2d street, New Orleans, has delivered lectures recently at Madisonville, Covington, Mandeville, Alma, Suddsville, Independence, Hammond and Ponchatonla, Louisiana; and Lumberton, Popkorville, and Youngs Station, Miss. In all of the above places he found secretism very strongly intrenched, but he was accorded a respectful hearing in each place, and found hundreds ready to hear the truth, though few bold enough to face the results of a preaching of the whole truth. He found the lodge active in proselyting not only every young man and woman, but busily engaged in organizing boys' and girls' lodges.

In conversation with a prominent minister he was told: "Yes, I know they are wrong, and true Christians ought not to be connected with these orders. Their oaths and obligations are simply horrible, but if a man does not belong to them, he cannot get any kind of following in his church. I am in the thing for my bread and butter." What a position for a minister of the Lord Jesus, who practically declares that though God fed the Israelites in the wilderness, to-day he cannot supply bread and butter to his ministers, except they bow down and worship Baal.

Cannot we secure the $90.00 needed by Bro. Davidson to enable him to complete the work which he has undertaken? Who will contribute to his work?

WISCONSIN STATE CONFERENCE.

Report of the Secretary.

As previously announced, the conference, under the auspices of the National Christian Association, began its sessions in the Seventh Day Baptist Church at Milton Junction, on Monday, September 22, at 2 o'clock p. m. Rev. W. B. Stoddard, of Washington, was in the chair. After the singing of hymns the conference was led in prayer by Prof. J. Franklin Browne of Cummington, Mass.

The conference listened with delight to an address of welcome by the Rev. L. A. Platts, D. D., of Milton, Wis. He is an excellent and able man, and his words of welcome were sincere and hearty, and all were certainly made to feel at home. This was especially manifest in the kind hospitality of the Christian homes where we stopped; we did indeed feel that we were welcome among the dear brethren of the Seventh Day Baptist Church.

After the address of Dr. Platts, we were privileged to listen to a very interesting and instructive address by Prof. J. Franklin Browne, on "The Sources of Masonic Education." He also showed the methods pursued by the "Ancient Order" in leading their members on from point to point. He enabled every one to see how absurd were the pretensions made by them, that no one but those actually uniting with the lodge could know its wonderful secrets.

With Mackey's and Sickles' Masonic Manuals open before us, and with some of us reading the various passages which he repeated word for word, explaining the same, light on the dark system was made to shine very clearly.

We were indeed glad to meet with Prof. Browne. By the way, how many excellent Christian men and women we are privileged to meet in these conferences of the N. C. A.

We listened to an able chart talk by Secretary W. B. Stoddard, on the degrees in the Masonic system. As we listened to

him we were more and more convinced of the absurdity of Masonic pretensions as to the great secrecy of their craft.

The evening session of the 22d opened with prayer, the singing of hymns and a violin solo by Miss Price and a vocal solo by Miss Soule. Rev. W. B. Stoddard gave the address of the evening, "The Masonic and Christian Religions Compared."

The morning session of the 23d was opened by prayer by D. W. Hart, and the reading and expounding of the 6th chapter of II. Corinthians.

The Conference then listened to the reading of letters from absent friends. This was followed by a question box. Answers were made by Messrs. Frink, Williams, Burdick, Mills and others. These questions led to considerable discussion, after which an adjournment was taken to 2 o'clock.

The afternoon session was opened by prayer by Rev. Samuel H. Swartz. On account of the enforced absence of Secretary Phillips, Bro. Stoddard gave an account of the history and work of the N. C. A., after which he gave a very profitable chart talk. Then the committee on resolutions reported, and after discussion they were adopted as follows:

Resolutions.

Whereas, We are living in an age when there is much spiritual declension and consequent dearth in Christian churches, and whereas we believe a cause for this is found in the multiplication of organizations which take that due to Christ and his church.

Therefore we declare it to be the conviction of this Conference:

1st. That it is the duty of Christians to call attention to both the cause and effect of lodges that honest men may be guided aright and the church of Christ delivered from that which is destroying her vital force.

2d. We find in Freemasonry and kindred lodges that which not only blights and degrades but also destroys and supplants the spiritual.

3d. The degrading ceremonies, the profane oaths, the Christless prayers and the unhallowed worship found in the Masonic and kindred lodges lead their devotees away from Christ and Christian influences.

4th. We find through lodge associations that dancing, intemperance, and the like are fostered to the injury of religion and morality.

5th. The high sounding titles, the regalias, the initiations and general displays are unbecoming a follower of the lowly Nazarene.

6th. There is no good thing done in the lodge or good work accomplished by it, that could not be better effected in a God-appointed way.

7th. We find the little lodges, though some objectionable features are omitted by them, often lead to the larger ones. The more good these minor lodges have the more deceptive they become.

8th. Men closely associated naturally favor each other. An oath often makes them feel more closely bound together. Evil-minded men thus bound together must be a menace to any people.

9th. The home can not be what God intended while its members are separated as by the lodge.

10th. In the National Christian Association we find a helper in the great work of giving much needed light; therefore we agree to help further the work of this association as God gives ability and means.

(Signed.)

Saml. H. Swartz,
L. A. Platts,
L. Allen,
J. F. Browne,
Wm. B. West.

Letters from the following were reported to the Conference and read in part:

Rev. J. P. Stoddard, Boston; Rev. H. H. Hinman, Oberlin, Ohio; Rev. Wm. I. Phillips, Chicago; Rev. F. Haeuser, Portage, Wis.; Mrs. Lydia Andrews, Waupun, Wis.; Rev. T. P. Robb, Linton, Iowa; Rev. J. B. Galloway, Poynette, Wis.; Mrs. Emaline Griffin, Oshkosh, Wis.; Rev. J. F. Boerger, Fall Creek, Wis.; Rev. R. O. Brandt, MacFarland, Wis.; G. A. Paddock, Beaver Dam, Wis.; Alfred R. Schultz, Tomah, Wis.; Wm. Kitely, Sharon, Wis.; Dr. C. A. Freeman, Watertown, Wis.; and Albert Gummer, Omro, Wis.

At the concluding session there was the usual devotional service, followed by

a solo rendered by Prof. Whiteford, of Milton College.

Dr. S. H. Swartz spoke in his usual happy way. His address was listened to by the large audience present, with undivided attention.

Much good has doubtless come to Milton Junction and those from a distance who attended this Conference.

D. W. Hart, Secretary.

FROM SECRETARY W. B. STODDARD.

Milton Junction, Wis., Sept. 19, 1902.

Dear Cynosure: Friends will be interested to know we are still pushing. At the camp meeting in Kreider's Grove, near Lebanon, Pa., we received the usual cordial welcome, and found friends in the midst of a stirring meeting. The true Gospel ring was heard in the testimonies. The happiness of those in Christ was everywhere manifest. There was no disposition shown to go back on the testimony against the lodges.

Our stay at "the Hub" was short, but we succeeded as usual in the work there.

The New England agent is hard at work securing the funds necessary to put the work there on a self-supporting basis. There are evidently bright days ahead for New England. We spoke on Sabbath under the auspices of the Evangelical Alliance on Boston Common. Such an audience—Jews and Gentiles, Protestant and Catholic, bond and free, black and white! The Lord helped in the presentation of truth. Hearts were moved, and we separated never to meet again this side of eternity.

A few hours on the train and we were again in Chicago, that great center of Western commerce. We had been pained on learning that our General Secretary was seriously sick, but were glad to find him recovering. We sought to plan the work for the Badger State so as to accomplish the most possible in the time at command. We found some of the "old guard" on our entrance into the State at Sharon; and the battles of other years and the faces of workers gone to their eternal reward were fresh in their minds, and they were glad to help what they could in the purposed forward move.

One minister in this town boasts of his connection with the Masons, and the condition of things generally showed great need for work in our line. Tracts were freely distributed, and Cynosure subscriptions obtained. A lecture was given in the Evangelical Church, some two miles in the country. A purposed second lecture was given up because of a driving rain.

The pastor of this church is a young man of much ability. He had felt the need of N. C. A. work, but had not known of our organization. Space does not permit the mention of personal kindnesses as we could wish. At Evansville we found the Free Methodist Seminary just opening with more than usual promise. We addressed the students and others who gathered in the evening in the college chapel. There were several expressions of approval. Some in Janesville were glad to hear of N. C. A. work.

Addresses were given in the Reformed Presbyterian, United Presbyterian and Free Will Baptist churches, not far from Waukesha. These meetings were all well attended, all things considered. A good Cynosure list, together with many expressions of kindness, told of the interest of this people. Our work was not new here. The seed sowing of other years was to our profit. The pleasant moonlight evenings, together with favorable surroundings, made our coming at this season especially opportune.

We found an open door and several friends in Waukesha, and have promised D. V. to return to lecture Thursday evening, September 25th, in the Evangelical Church. We were sorry to learn that a minister of this place had so degraded himself as not only to unite with the Masons, but officiate as a Masonic brother at the burial services of the saloon keepers dying in his neighborhood, also serving on the committee which resolved that they had gone to their Grand Lodge above.

Shame on such a man! Were the people rightly informed they would not tolerate his preaching.

We made hurried stops at Watertown and Madison. Our aged friend, Pastor J. H. Brockman, author of "Oddfellowship Judged in the Light of God's Word," was found very busy in the work of the large congregation to whom he

has given his service for twenty-eight years. He, with others in Watertown, rejoices in N. C. A. progress.

At Stoughton we found a large Norwegian settlement whose native good sense warned them to avoid the dark and mysterious. Not many had joined the lodges. A few had been led astray. The Lutheran pastors are seeking to keep their churches free.

We have promised to address a union meeting in the M. E. Church there on Wednesday evening next. I am to preach in the Seventh Day Baptist Church here to-morrow. I am told there are two hundred members here, mostly free from the lodge.

The conference arranged for Monday and Tuesday next is already attracting considerable notice. There are many evidences that God is to make this a blessing to many. The feeling that the lodges are robbing and in a large degree destroying the usefulness of the churches we find is generally entertained by those not connected with churches opposed to the lodges here. The M. E. pastor, though nominally connected with the Masons and one other lodge, said he was practically in sympathy with us. He found it very difficult to have a prayer meeting, as he said many of his members felt they must attend the lodges. The convivial features were especially deplored by him. He thought lodges much worse in this particular now than formerly. President Wm. C. Deland, of the S. D. B. College here, together with the S. D. B. pastor, assure me of their hearty sympathy and support.

A cheering letter comes from Rev. T. P. Robb, of Linton, Iowa. He, with others, will do what they can for the convention out there next month. Shall it be at Washington, Iowa, and on the 20th and 21st of October? Unless we find some good reason to change, this will be the plan.

We start D. V. for Iowa Sept. 29th. Friends wishing to reach us through mail can either address the Cynosure office, or general delivery, Washington, Iowa.

Let us never grow weary, friends. The battle is not ours, but God's. He permits us to be His co-workers. Shall we not seek to honor our high office by doing all in our power?

Yours in the conflict,

W. B. Stoddard.

LADIES OF THE MACCABEES.

This order is the women's auxiliary of the Knights of the Maccabees. The individual lodges are called Hives and its chief lodge the Supreme Hive. Women between the ages of sixteen and fifty-two, socially eligible, are admitted to life benefit membership after passing a medical examination. There is a death benefit of $500, $1,000 and $2,000. Its social and ritualistic exercises are prominent features.

A RUINED MINISTER—A DESERTED CHURCH.

Shelbyville, Ill.

Editor Cynosure:—

Dear Sir: I am in receipt of a letter from a much esteemed friend who is pastor of a U. B. church in Southern Illinois, in which he relates the following incident, which occurred about forty years ago in the town of Grandview, Ind.

When a boy, this friend relates, he saw a deserted church building, a brick structure costing about $3,000, and built by the U. B. people. Mr. —— was impelled through curiosity to ask why the building was never used. This is the story, as related to him by his mother, who is still living:

The village of Grandview had at that time a population of about 300 or 400. The church had a strong congregation and an eloquent and able pastor, an educated man, and a man who was loved by his people. The church at that time opposed secret orders, and this pastor was very active in his opposition to Masonry, preaching and talking against it. In a short time stories began to come out to the effect that the U. B. pastor was a frequent visitor at a house of ill-repute. None of his people believed it, and all supposed it was set afloat in order to damage his reputation, and it only drew them closer to him. Mr. Brown, a leading member, said: "I will never believe the report." He was asked by a Mason,

"If you should see him yourself, would you believe it?" "Oh, yes," said Mr. Brown. "If I should see him visit such a place myself, I should have to believe it."

So the Mason said, "We will convince you. You keep still, and on a certain night we will watch." They did so, and were rewarded by seeing the preacher enter the house. So Mr. Brown, a warm friend of the preacher, was convinced. The preacher was accused by his people, and the result was a church trial, the preacher protesting his innocence to the last, but all to no avail. He was defeated, his influence gone, the finger of scorn pointed at him. Friendless and comfortless he moved away, and died a broken-hearted man.

Years rolled by, and a Mason was taken sick, and on his death bed confessed that he had helped to ruin the preacher; that the preacher was an honest, upright man of God, and that the lodge had fixed up a scheme to ruin him, and that they had dressed up one of their own members to represent the preacher, and that he it was, and not the preacher, who visited the resort on that night.

The result is, a heartbroken, ruined man of God, a scattered and wronged congregation, a deserted church.

Such is Masonry. Such it ever has been. Such it will be as long as the people will tolerate it. Let us not fondle the serpent that will instill its deadly venom into the best youth of our land. Let us do our utmost to stamp out this institution which teaches and upholds the most revolting perfidy, the wickedest blasphemy, and the most horrible crime.

Will Inman,

Formerly a member of Tower Hill Lodge, No. 493, A. F. and A. M.; now a servant of the Lord Jesus Christ.

A Christian will refuse to hold insurance shares in an association that is hostile to the gospel of Jesus Christ.

A woman never does care for her own soul so much as she cares for the man she loves. But if she is good she cares for his soul more than for her happiness, or even than for his happiness.—The Alien.

THE KNIGHTS OF PYTHIAS.

This secret society of men draw their teaching from the heathen legend of Damon and Pythias. Briefly, this legend is as follows: Damon and Pythias were two noble Pythagoreans of Syracuse. Pythias, having been condemned to death by Dionysius, the tyrant of Syracuse, begged to be allowed to go home for the purpose of arranging his affairs, Damon pledging his own life for the reappearance of his friend. Dionysius consented, and Pythias returned just in time to save Damon from death. Struck by so noble an example of mutual affection, the tyrant pardoned Pythias, and desired to be admitted into their sacred friendship.

All this is presented in Pythian lodges, with appropriate passwords and secret ceremonies, and is the foundation of that large order of men we know as Knights of Pythias. It is the acme of heathen philosophy, but falls far short of Christianity in this: Jesus Christ tasted death for his enemies. It is a small matter for persons to give their lives for their friends. How many fathers, and especially mothers, have given their lives for their children? How many lovers have voluntarily gone to death for each other? Whilst this is noble, it falls far short of Divine love, in which Christ died for His enemies. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.—Romans 5:7, 8.

The contrast between Christianity and the highest type of pagan philosophy is quite clearly seen in the teaching of those societies, which imitate the works of their best ideals. Christ died for His enemies. Damon was willing to die for his friend Pythias. Dionysius was so struck with such friendship that he pardoned Pythias; but Christ dying for His enemies showed disinterested, Godlike love.

J. J. Bruce.

Rolfe, Ia., Aug. 11, 1902.

Let grace and goodness be the principal loadstone of thy affections. For love which hath ends will have an end; whereas that which is founded on true virtue will always continue.—Dryden.

Newspapers and Reform.

WAS IT A MASONIC MURDER?

(Special dispatch to the Inter Ocean.)

New York, July 23.—Four boys going in swimming near Fort Hamilton tonight at dusk found the body of a man tied in a gunnysack, the throat cut from ear to ear, hidden in the bushes near the waters of the bay. The blood was still oozing from the body. It was quite clear that the man had not been dead for many hours. There was no clew to his identity.

The victim is described as a man about 35 years old, five feet ten inches tall, weighing 200 pounds, with fair complexion, dark hair, sandy mustache, gray eyes, and thumb and fore finger of left hand cut off. The hands showed no marks of labor. The muscles were firm. Though the man was large, he was not fat. There was not a piece of clothing on the body or in any of the wrappings which had been tied around it.

RESPONSIBILITY.

Says the Brooklyn Eagle:

"Now, John Mitchell, you started this thing. The people hold you accountable. You say that you did not advise riot and disorder; but you knew as well as that the sun shines at midday that when you counsel a crowd of ignorant foreigners to break their agreements with their employers, and stop work, and interfere with the industries of a nation, those men will do exactly what they are doing now. They have always done it, and, so long as they are as they are, will continue to do it. You have brought your State into disrepute. You have set back prosperity of the very unions you affect to advance, for you are driving the country into a disgust for them. Men are losing their lives because they threaten the lives of others. Families are suffering because the breadwinners are idle, at your behest. Now your followers defy the law and anarchy prevails. How long will you endure it, and how long will the people endure you?"

And so thinks the New York Sun, which says:

"The news reports of the last few days show that when industry raises its head in the anthracite mining region lawlessness strikes at it. When a mine gets enough workers to indicate the resumption of work the strikers fall upon the laborers with willingness, if not with intent, to kill. Public support of law and order must be on a broader and more stable basis than it is. Many of the Pennsylvania officials, from Governor Stone to the mining town burgesses, are, for one reason or another, temporizing with rioters, or openly favoring them."

An Opposite View.

The Hazelton Trades Unionist says of the Shenandoah riot:

"The clash teaches the lesson that, if armed war must exist, the workers in the anthracite region will be prepared to defend to the last ditch their rights and their homes. The time is at hand when power, as exercised by these mine owners, is creating and breeding the teachings of anarchy, and if the date of the revolution is at hand, the men now on strike will fight to the last spark, recognizing the appalling consequences. The Eighth and Twelfth regiments are now on the scene to preserve order and protect scabs and thugs in Shenandoah."

Remember, in the spiritual life there are recreations, but there are no holidays. That school breaks up but once, and the home afterward is eternal.—Faber.

LIFE INSURANCE SUGGESTIONS.

(NOTICE.—This department is intended for the information of readers of Leslie's Weekly. No charge is made for answers to inquiries regarding life insurance matters, and communications are treated confidentially. A stamp should always be inclosed, as a personal reply is sometimes deemed advisable. Address "Hermit," Leslie's Weekly, 110 Fifth avenue, New York.)

A Fort Wayne (Ind.) reader, in corroboration of the stand I have taken regarding the instability and undesirability of fraternal insurance, sends me a clipping regarding the Order of Modern Woodmen. The paragraph states that the head consul of the order is leading the fight for increased rates and has served notice on the members that the average age of the membership is in-

creasing so fast that "double-header" assessments are shortly inevitable. He points out that the order seems to have reached the limit of growth, as it shows a falling off of 26,000 new members last year. This is one of the largest fraternal orders, having nearly three-quarters of a million of members and over a billion of insurance certificates outstanding. It has been quite successful and has been regarded as one of the best of the fraternals. The experience it is passing through is precisely that which every assessment insurance organization must expect to have.

Some of the letters I have received from those who paid for many years their assessments to fraternal organizations, that were afterward dissolved by bankruptcy, have been pathetic in the details of the hardships they reveal. It is for my readers, however, in these matters as in all others, to act with caution and prudence, believing only what they know to be true and making only such contracts as are thoroughly comprehended.—Leslie's Weekly.

THE PLAIN TRUTH ABOUT THE STRIKE

BY THE HON. ABRAM S. HEWITT.

I think the time has arrived when the plain truth should be told as well to the striking miners as to the public from some recognized advocate of trade organizations as beneficial agencies for the improvement of the condition of workingmen.

For a quarter of a century I have uniformly maintained the right and duty of associations, both on the part of employers and employes. Such organizations, however, must be for lawful purposes and must look to the accomplishment of results founded on justice. When claims are made contrary to the fundamental conditions upon which society is founded, they must be resisted at all hazards.

I am quite clear that the claims of Mr. Mitchell and the organization over which he presides are in contravention of the principles of free government and of the rights of men to earn their living in any lawful way without interference from organized labor or organized capital. The unhappy controversy now existing is not based upon any reasonable claim which labor can make for shorter hours or better wages. It is true that Mr. Mitchell alleges this to be the object of the strike, but as a matter of fact it is notorious that the real object is to secure the recognition of his national organization as an authority entitled to decide upon the rates of wages and the conditions of labor in the coal fields wherever situated.

If this demand be conceded, it will not be possible for any man not holding a union card to secure employment in the coal fields. This will amount to a denial of the right of every man to sell his labor in a free market. The concession of this demand will make Mr. Mitchell the dictator of the coal business and put him in control of votes enough to decide the next Presidential election.

The right to labor is inherent in every human being and cannot be surrendered without the sacrifice of individual liberty and of private property. It, therefore, cannot be arbitrated any more than the right of a man to his own home if it shall be claimed by an outsider who prefers arbitration. An offer of arbitration is always attractive, but there are many things which cannot be submitted to arbitration; among them none is so important to the workingman as the right to sell his labor in a free market.

The operators cannot yield this point without being disloyal to the owners of the property and to the workmen who carry on the operations. It would be far better to abandon the business of mining anthracite coal than to concede the demand of any man or set of men to deny the rights of employment and of labor upon which the whole structure of free government is founded and to which this country owes its phenomenal progress. In my judgment, therefore, the operators are only doing their plain duty in declining to arbitrate a question which is in the domain of conscience and involves the personal liberty of the individual.

The only solution of the trouble is for Mr. Mitchell to order the strike off without delay. When this is done, if there be grievances to be abated, they will be promptly adjusted between the local operators and the local unions.

The right of association is not in ques-

tion. This is admitted by both employers and employes. What is denied, and properly so, is the power by the issue of union cards to refuse employment to non-union men and thus condemn them to ostracism, starvation and death. Such a ruse is abhorrent to justice and is fatal to personal liberty.

It is claimed in some quarters, and alleged to be the general opinion, that the operators ought to resume work without regard to the menacing conditions with which the anthracite coal mines are now surrounded. Such a position does not appear to me to be reasonable. As the owners of property, the operators undoubtedly owe a duty to the community, which is suffering great loss from the scarcity of fuel. The right of private property, guaranteed by the Constitution, is always subject to the underlying principle that it is to be so used as not to damage the public seriously. Any claim of the operators, therefore, that they can do with their own as they see fit, does not rest upon a sound foundation. If, however, in the recognition of their duty to the public, they are compelled to respect other fundamental conditions equally, if not more important to the public welfare, they would be false to their duty if they should yield to clamor and pressure from those who have not carefully considered the consequences of such action.

There is a principle more important than the obligation of private property to subordinate itself to the general welfare. The demand of any man or set of men, not occupying public office, to decide upon the conditions upon which labor shall seek its living, and to make it subject to a license from irresponsible leaders, whether representing capital or labor, is in effect a claim to the power of life and death, and can never be conceded without a base surrender of duty to greed. The coal operators, therefore, are not fighting so much for the control of their own property as for the right of the citizen to labor where he may find employment without interference from organizations or men who have no right to control his freedom of action.

Finally, the claim of the United Mine Workers' organization to control the entire coal industry of the country is based upon an impracticable idea. Very little knowledge is necessary to show that the coal regions of the United States differ so much from each other that the policy which is adapted to one is utterly unsuited to another. Moreover, the various mines differ from each other in conditions, requiring careful adjustment in the wages of labor and in some respects in the hours necessary to keep them in working order. All that a national organization could possibly do would be to support the claim of workmen who for any reason are dissatisfied with the conditions which prevail in any particular locality or mine. But to call a general instead of a local strike when a local grievance is not adjusted in a satisfactory way is an outrage of such vast proportions that it cannot for one moment be tolerated by a free people.

Moreover, in this day of free discussion and the publicity of all the facts through the newspapers, there is no possibility that any coal operator could or would resist demands which are founded upon justice. The coal mines are all under official inspection, generally by officers who sympathize, and properly so, with the miners. Any real grievance, therefore, will not only be promptly made known, but will be as promptly redressed when the questions at issue are discussed with good temper and free from the passions which are excited by a general strike throwing thousands of men out of employment.

The consequences of such strikes are so disastrous, not merely to the parties directly concerned, but to the whole community, that every effort should be made as soon as the existing strike has been called off and the excitement is abated to prevent by appropriate legislation the recurrence of such calamitous conflicts, whereby everybody is injured and no one is benefited.

The enactment of such legislation will not be attended with more difficulty than in the case of other disputes now regulated by law and subject to the judication of the courts. When the miners shall realize that they are making war upon their own rights secured by centuries of conflicts and sacrifices and that a present victory will result in depriving them of all personal freedom, such disastrous conflicts will cease to recur and arbitration

may then well be invoked to settle local disputes.

The hope of the working classes in the future, as in the past, for better conditions rests upon personal liberty and the security of property. The English-speaking miners understand this proposition perfectly, but for the time being they are powerless in the presence of bad leadership and the state of terror which prevails in the coal region, subjecting them to obloquy, violence and death, by which unwilling acquiescence is enforced.

What is wanted to end this destructive conflict is not arbitration, but the stern repression of violence and the assured protection of the miners who desire to earn a livelihood for themselves and their families. To this protection they are entitled and the government which fails to afford it is a reproach to republican institutions.

The demand for arbitration comes with an ill grace from a leader who began the conflict with an order calling on the engineers, firemen and pumpmen to abandon their tasks, thus exposing the mines to utter ruin. If this order had been obeyed, the resumption of work would have been indefinitely postponed and the helpless victims of this desperate expedient reduced to hopeless poverty. "To rule or ruin" is not a policy which commends itself to the American people, who believe in the old-fashioned rule that he who demands equity must first do equity.
—The Christian Intelligencer, Sept. 3, 1902.

QUESTION AS TO G. A. R.

Q.—175. Is it right for the Wesleyan Methodist Church to exclude members of the G. A. R. from church membership, after giving their services to their country, and (they) are not members of any other order?

A.—Evidently the Wesleyan Methodist Church thinks it is right to do so, for it has enacted a law that no member of any secret society shall be received as a member of the Wesleyan Methodist Church. We have never yet found any place in God's word where liberty is given to any man, whether he had served his country or not, to do wrong, and in the opinion of the Wesleyan Methodist Church, and in our opinion, it is wrong to belong to a secret society, wrong because God has commanded us to come out from the world and be separate therefrom, and becoming a member of even the Grand Army of the Republic is not obeying this command. — Wesleyan Methodist.

Under the rules of the Mine Workers' Union, in which at least 90 per cent of the men working at anthracite colleries were enrolled, the will of the majority rules; and, as a result, the unskilled workmen, employed inside and outside the mines, really control the action of the union. It is said a very large majority of the actual miners of coal were opposed to the strike, which has not yet ended.—The Friend, Aug. 23, 1902.

No Sunday Weddings.—The Coachmen's Union of Trenton, N. J., have decided that they will not drive for any more Sunday weddings. Because Trenton is made up largely of workmen who are busy the year round, the custom has been growing for couples to get married on Sunday. The Coachmen's Union says that a man who will not "lay off" a day when he is married cannot have a carriage on Sunday if he wishes to marry on that day. The pastors are supporting the coachmen, as they supported them in their successful fight against Sunday funerals last spring.—Lutheran Standard.

AN INVADED RIGHT AND WHAT IT MEANS.

The laws of God and man make it the duty, as well as the privilege, of the man who marries to support, under all normal conditions, the wife he marries and the children born to him; and no self-respecting man seeks to shirk the responsibility. More than that, he is glad of the opportunity. That responsibility is his chiefest pleasure; and such men will work and have worked themselves into the grave in seeking to insure their families against the possibility of want. But there has arisen a despotism more merciless than poverty, which steps between that man and that right, and assumes to dictate how and when that right may be exercised, or when he may not lift spade or hammer, type or chisel, to earn the bread

for hungry mouths or clothes to cover the nakedness of his children, or the rent money that keeps a roof above their heads.

That is not the despotism of capital, for capital, with all the faults it has, has not undertaken to prohibit the laborer from laboring when labor is in demand. It has remained for labor itself to permit to grow up in its very midst a tyrant more cruel to individual men than kings or capitalists have ever sought to be. It is taking from the individual the opportunity to perform the duty which common decency, to say nothing of the requirements of Heaven and humanity, have put upon him. Recently men have been shot to death or clubbed to death when, with starvation looking straight into the faces of those they had sworn to "love, cherish and protect," they have gone back to jobs which they had only left under threat of death. Such men are heroes, as truly heroes as any who ever went to death at the call of their country; but there is no name for such as those who have done these men to death.

As a matter of justice between man and man, there is no man nor set of men that has a right to say to another man, "You shall not work until we give you command." Man in general has not yet bartered away that right inherent in the race to labor at his own direction when and where he will. Some have done so, and in so doing have made themselves voluntarily bond-servants to a pitiless tyranny.

The writer of these lines is not a capitalist and never will be, and has no sympathy with any unjust exactions of the money power, or with any of the heartless methods of which they may from time to time be guilty in the mad scramble for wealth. Neither has he any sympathy with the cruelties practiced in the name of labor upon men whose only offense is a desire to work for the support of their families, and who, as men, have refused to surrender their liberties into the hands of any organization whatsoever.

Nevertheless, it is becoming more and more apparent that a time is fast approaching when men who labor as independent men, free men, prizing their liberty as men should, will labor under constant threats, constantly in danger of their lives. Labor is not behind capital in the matter of organization, and the day is coming, and coming soon, when all classes of labor will be under the control of the organization, when that organization will be able to dictate in every branch of human industry, and he who refuses to yield will do so at the peril of his life. The stronger these organizations become, the more of that spirit do we see manifest in their treatment of both their own members and those who still seek to maintain the liberty of their own person. The man who does not belong to some union is not looked upon as having any rights that the union is bound to respect.

These conditions are the forerunnners of trying and perilous times, an indication of that culmination of events to which the prophecies of God's Word so long have pointed. Fearful times are hurrying toward us; the very air is heavy with the omens of the coming storm; but to those who know the Lord they are harbingers of the coming day. S. —The Signs of the Times.

A. O. U. W. IN TROUBLE.

(Special Dispatch to the Boston Herald.)

Toledo, O., Aug. 28, 1902.—The Grand Lodge, Ancient Order of United Workmen, held a stormy session to-day between the Pickens and anti-Pickens men, the latter winning. The Grand Master Workman was finally instructed to employ expert accountants to go over the books carefully for the past several years and ascertain Walter Pickens' entire shortage as Grand Recorder. Pickens has turned over all his property here, but is said to be about $3,000 short. He is now in Boston.

ACROSS THE OCEAN.

Secret Societies and Civil Government.

With the exception of Prince Ferdinand of Bulgaria, whose affiliations to the Macedonian committee that has its headquarters within a stone's throw of his palace at Sofia, are notorious, there is no longer any prince of the blood to-day

who is identified with any of these secret political societies by which Europe is honeycombed. Royalty finds it prudent to hold aloof from organizations of this kind, taught by bitter experience that far from being able to bend them to their views and projects, they merely place a yoke of slavery upon their necks. The times when Alexander I. of Russia was a member of the Greek Hetairia, when Napoleon III. belonged to the Italian Carbonari, and when Ernest, duke of Cumberland, afterward king of Hanover, was grand master of the Orange society in Great Britain and Ireland, are gone and past.

Queen Victoria and the Orange Society.

The absence of the name of any member of the reigning house of England from the roster of the Orange society is recalled to mind by the reports which have reached this country of the riots which signalized the other day the anniversary of the battle of the Boyne at Belfast, Edinburgh and a few other places in Ireland and Great Britain. When Queen Victoria came to the throne the Orange society was still a power in the land, so much so that during the closing years of the life of King William IV. very serious apprehensions were entertained by the government of the day lest his younger brother, the duke of Cumberland, should avail himself of the immense influence which he commanded as grand master of the order to oust his niece, Victoria, from the succession to the crown. The extent of the danger may be inferred, not only from the elaborate steps taken by the great duke of Wellington in his capacity of commander-in-chief of the army to foil any attempt to place the duke of Cumberland on the English throne, but likewise from the fact that all the leaders of the Orange society which was committed to the project were composed of wealthy and powerful territorial magnates in Ireland, as well as in England and Scotland, the ultra-Tory aristocracy being strongly represented in the organization. In those days the membership of the latter was estimated at over half a million and it had large means at its command, whereas now it is doubtful whether the roster contains one-tenth of that number of names, the majority of which are those of artisans and laborers. There are at present but few men of social position, of wealth or ability in its ranks. The very classes that formerly constituted its principal element of strength, namely, the Protestant gentry and aristocracy of the Emerald Isle, and the old Tory nobility in the United Kingdom, now regard it as an extremely vulgar and ludicrous movement from which it behooves them to hold aloof, and save for the fact that it stirs up some rioting once a year on the anniversary of the battle of the Boyne, it has dwindled into such insignificance as a political factor either in England or in Ireland that it is difficult to realize that during the first three or four decades of the nineteenth century it was repeatedly admitted by the government of the day in Parliament to be one of the most serious problems by which the crown was confronted. In fact, the administration was so circumstanced that it found itself almost impossible to cope with the movement. There were at the time few regular troops in the country, and the local yeomanry and militia, and most of the officers and magistrates who commanded them, were Orangemen themselves. As remarked by one of the ministers of the day: "As to the Orangemen we have a rather difficult card to play. We can not afford to entirely discountenance them. On the contrary, we must in a certain degree uphold them. For on them we must rely for the preservation of our lives and property should critical times occur."

In some respects, the Orange society differs from other secret political societies in Europe. For the Orangeman is a religious fanatic first and a politician afterward. Everything is subordinated by him to maintaining Protestant ascendency, and to prevent the spread of the power and influence of Roman Catholics, not only in Ireland, but also in all English-speaking countries. Even the loyalty of the Orangeman to the throne is conditional to its being occupied by a Protestant, the affirmation which he solemnly makes on joining his lodge binding him "to support the laws and constitution of the kingdom, and the succession to the throne of his majesty's illustrious house being Protestant." No person who has at any time been a Roman Catholic or married to one is eligible to the Orange society, and the organization, such as it is, still

opposes with all its might and power the appointment of Roman Catholics to any government office, judicial post or seat in Parliament.

Napoleon III. and the Carbonari.

So far as is known, the Orange society is the only secret political organization of any importance that can boast of having had a prince of the blood as its grand master. True, there are quite a number of others that have had royal and imperial personages in their ranks, but never as the moving spirits of the association. Indeed, these illustrious personages have, as a general rule, been the slaves rather than the masters of the bodies in question, and some of them have found the servitude almost beyond human endurance. Thus, Napoleon III. remained throughout his reign submissively subject to Mazzini, the grand master of the Italian order of the Carbonari, which he had joined while residing with his mother at Rome as a young man. When he became emperor of the French he at first imagined himself to be powerful enough to be able to turn a deaf ear to the commands of the Carbonari, and to be in a position to sever all further intercourse with them. But they had no intention of permitting him to become thus unfaithful to his vows of fealty to the order, and after they had instigated several attempts to assassinate him, one of which, known as the Orsini bomb outrage, resulted in the death of a large number of bystanders, and in the destruction of the imperial equipage on its way to the opera at Paris, he abandoned all further idea of resistance. He readily obeyed when he received orders from Mazzini to declare the preposterous war of 1859 against Austria, which, while it profited Italy a great deal, brought little or nothing to France, except the ill-will of the Austrians, who would otherwise have come to her rescue in 1870. In 1866, again Emperor Napoleon took advantage of the struggle between Austria and Prussia to exact from the latter territorial compensation along the Rhine, threatening otherwise to march to the assistance of Austria, which had just inflicted a crushing defeat upon the Italians at Custozza. Bismarck was on the point of yielding to the pretensions of Napoleon, Prussia, exhausted by her conflict with Austria, being not at the time in a position to resist a French invasion. But suddenly the demands of France were withdrawn, and Napoleon contented himself with requesting that the surrender of Venice by Austria to Italy, which Prussia had insisted on, should be made through him. Only after Napoleon's death did the people become aware that his inexplicable withdrawal of demands which were about to be conceded to the advantage of France was solely due to the threats and commands which had reached him from his Carbonari associate in Italy. Indeed, much that is otherwise incomprehensible in the eighteen years' reign of Napoleon, who was a man of remarkable cleverness, becomes clear as day when it is pointed out that he was constantly forced by the Italian Carbonari to embark upon enterprises and to adopt measures disadvantageous in every respect to France, but destined to benefit Italy.

Czar Alexander I. and the Hetairia.

Czar Alexander I. is known to have belonged to that celebrated secret society known as the Ethnike Hetairia, which was formed more than 100 years ago for the purpose of emancipating Greece from Ottoman rule. The emperor joined it with the idea of making use of the organization for the furtherance of his aims on Constantinople, and of adding, not only Greece itself, but likewise all the other Christian provinces of the sublime porte, to the Russian empire. But instead of his bending the Hetairia to his wishes it was he who became the slave of the organization, and there are some grounds for the belief of the story current throughout eastern Europe, and likewise in many European capitals, according to which the Hetairia became so exacting in its demands on the Czar that in sheer despair he abandoned his throne to his brother Nicholas, causing his own death to be proclaimed and a mock funeral to be organized, after which he retired to the famous monastery of St. Sergius, where, under the guise of a monk, he survived until 1864.

Neither King George nor yet any of his sons have ever, so far as known, become members of the Hetairia. But they are obliged to countenance it to such an extent that the standard of the society is still to-day preserved at the royal palace at Athens. They have to obey its behests

and were compelled by it to make war upon Turkey in 1896, sorely against their will. King George's invasion of Turkish territory in Crete without any previous declaration of war against the sublime porte was an act which, from the point of view of international law, was fully as unjustifiable as the much-decried Jameson raid in the Transvaal. The consideration, however, which in spite of this he received from the great powers of Europe, and their intervention in his behalf, after the Turkish troops had defeated the Greek army and advanced to within a day's march of Athens, was entirely due to the fact that it was known in every European capital that when he invaded Crete he had to choose between doing so and facing a revolution instigated by the Hetairia, which would have driven him from Athens in the same way that his predecessor, the Bavarian-born King Otho, was ousted from his throne.

The Hetairia still flourishes, and its object is the eventual revival of the ancient Greek empire with its capital at Constantinople, and the restoration of the cross in lieu of the crescent above the dome of St. Sophia, as in the days when the old Greek emperors reigned at Stamboul. There are few wealthy Greeks, either in King George's dominions or abroad, who do not belong to the society. Indeed, some of the principal leaders are believed to reside in this country, and certain it is that some of its largest revenues are derived from the subscriptions of rich Greeks in the United States.

The Pan-Slav Society.

Grandduke Sergius, who is not only the uncle, but likewise the brother-in-law of the present emperor of Russia, is generally understood to be in sympathy with the aims and the motives of the Pan-Slav society at Moscow, which, under the pretext of affording spiritual and material relief to members of the orthodox church in foreign lands, has in reality for its object the consolidation of all the countries inhabited by the Slav race into one great Slav empire under the scepter of the czar. The Pan-Slav society is likewise bent on the liberation of all the Christian provinces of Turkey from the thraldom of the sultan, and the acquisition by Russia of Constantinople. Its influence is still very considerable, though not quite so great as in 1877, when in the same way that the Hetairia forced King George into invading Ottoman territory, the Pan-Slav movement drove the czar to declare war upon Turkey at a moment so inopportune for Russia that disaster followed the Muscovite arms throughout all the earlier stages of the conflict.

Freemasonry in Italy and France.

No member of the reigning house of Italy has any avowed connection with the numerous secret political societies which play so great a role in the peninsula. True, it is rumored that the young Queen Helene has leanings toward the association organized in Italy for the emancipation of Albania from Turkey. But nothing positive is known on the subject. Equally devoid of confirmation is the report that King Victor Emmanuel is a Free Mason, although he has recently shown his sympathy for the craft, which in Italy, as in France, is a purely political and anti-ecclesiastical secret organization, by appointing its grand master, M. Nathan, to a seat in the Senate.

In France Freemasonry, which, differing from that in English-speaking countries, is avowedly atheistic, constitutes the most influential secret organization now in existence, and a powerful factor in the administrative and political fields. Most of the leading statesmen of the republic from the president downward are either active members of the craft or avowed friends thereof. So that there is but little prospect of any success attending the attempt which is now being made by the so-called Nationalist and clerical forces to compel the government to apply to the fraternity those same drastic laws which were enacted on the Masonic instigation for the purpose of controlling and disciplining the various religious associations and monastic orders. Indeed, it is idle to dream of the present government of the republic dealing with the Masonic federations and lodges in the same drastic manner as with the society of Jesus. —Ex-Attache, St. Louis Globe-Democrat, July 27, 1902.

Discontent is a good thing. It makes us go, as fuel does the locomotive; but, overcharged with it, we do nothing but sizzle and smoke.—Musings by Campfire and Wayside.

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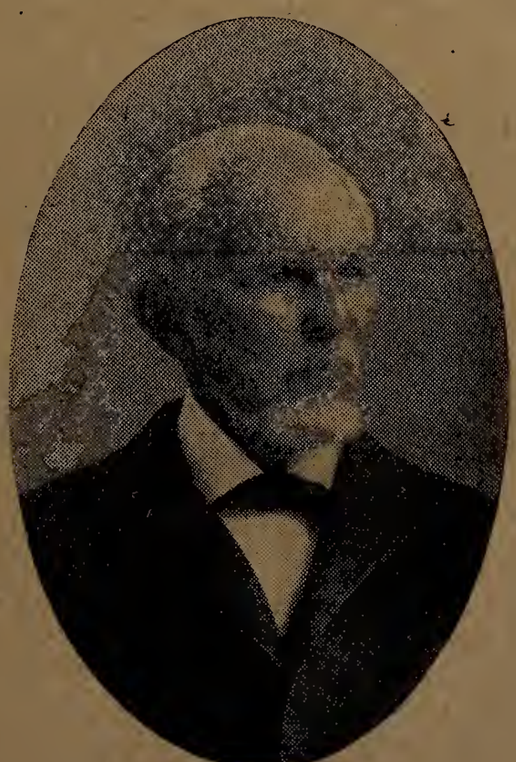
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Christian Cynosure.

CHICAGO, NOVEMBER, 1902.

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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NEW ENGLAND ANNUAL CONVENTION.

Official Call and Notice.

Beginning Nov. 18, at 7:00 o'clock p. m., in the Bromfield Street M. E. Church, Boston, Mass, the Annual Convention of the New England Christian Association will open with a discussion of the Secret Lodge System, and continue its sessions the following day and evening. The annual business session will occur on Wednesday, the 19th of November, prox., at 10:00 o'clock a. m., at which the work of the past year will be reported and officers elected for the ensuing year. The afternoon and evening sessions will be devoted to addresses and a discussion of living questions. This promises to be one of the most interesting meetings as well as the most important meetings of the Association in New England. The National Association will be represented by its general agent and corresponding secretary from Chicago. An able corps of speakers and a number of seceders from different orders will participate in the discussions. Friends are urged to attend, and the public generally cordially invited to all sessions. Our hope is in God. Let there be much and earnest prayer for His presence and blessing in all the meetings.

J. M. Foster, President.

The Iowa State Convention met in the Friends' Church, Albia, Iowa, Monday and Tuesday, Oct. 20 and 21. The program called for an address of welcome from Rev. Lurena M. Terrell; response by the president, Rev. C. C. Potter, of the United Presbyterian Church. Rev. J. F. Hanson, missionary of the Friends' Church, recently returned from Europe and now at Oskaloosa, Iowa, spoke on "Secret Societies in Norway." Devotional services were led by Rev. W. B. Robertson, Rev. J.. B. Jackson, Rev. William Porter and Rev. E. Howard Brown. President C. A. Blanchard, of Wheaton College, gave an address on "Christ Life and Lodge Life." Rev. C. D. Trumbull spoke on "Lodge Feeders," and Rev. Harry Hays on "The Church and the Lodge." Secretary W. B. Stoddard gave two addresses.

WAS SOLOMON A MASON?

So far as what we know as Masonry is concerned, its relation to Solomon is pure fiction. The name of this king is woven into the legend of the third degree, where it is turned to the uses of the pagan sun myth. In the same way, the temple is used. But Masonry itself does not seriously claim Solomon as, in our modern sense, a Mason.

Yet there is a sense in which he can be accounted Masonic. His foreign wives misled him into concessions to paganism. He built high places and patronized the idolatrous cult which is at the heart of Masonic religion. Sun worship is Masonic, whether it is perpetrated elsewhere or in the darkness of the lodge. In this sense, Masonry is ancient, though in its real form and being modern. In this sense, Solomon was Masonic, though, until ages after his time, no one was really a Mason.

BEREA COLLEGE.

The trustees of Berea College, Berea, Ky., are entering upon a resolute effort to secure adequate equipment for its work. This college has made a great "find" in the forgotten people of the Southern mountains—still living in pioneer conditions, but of good stock and promise. To adapt agriculture, forestry and household arts, and make the new and struggling public schools effective, for two million people, is a great enterprise. The school was founded by anti-slavery Southerners before the war, and admits colored students exactly as the Northern and European institutions. While not claiming that this is the only way, Berea has found it wholly satisfactory.

In speaking of the oath taken by the St. Louis boodlers' combine, as one of the gang in the clutch of the law revealed it, the Chicago American says:

But the oath—that was the main thing except the boodle. It is so nearly like the obligations taken by members of Nihilist societies in Russian and Anarchist leagues in America that the gang member who gave it up declares it was modeled after one of these which names the penalty of death for any member who refuses to kill the Czar or the President when given that assignment.

The Chicago American is often wise and sometimes funny. In this it is both. He looks wide-eyed over toward Russia and away toward foreign Nihilism for the original oath taken as a copy. Why don't he pick up a hot one near the anvil at home. This idea of telling what the oath in a foreign Anarchist league or Nihilist society is, "when he never was in one, or if he has been, is a perjurer and not worthy of belief." See? Besides, such an accusation against a secret society having an obligation molded after Masonry is very impolitic!

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THE NEXT STEP IN ADVANCE.

Boston's beneficences are worthy of highest commendation. They are neither few nor stinted. Over one hundred organized charities and protective agencies open their doors and extend a helping hand to the needy and those exposed to the grosser vices of large cities. In the loving Spirit of Him who bade his disciples to "Do good, and lend, hoping for nothing again," those who have been worsted in life's battles are tendered the very best these homes can give.

Contrasted with these is another and more numerous class. Assuming virtues which might provoke the envy of angels, they are divided and subdivided as Masonic, Odd Fellows, Knights of Pythias, Red Men, Good Samaritans, Rebekahs, et al., springing from one root however diverse in their branches. Over the portal of each is the deceptive motto, "Brotherly Love," "Friendship, Love and Truth," "Blessed Charity," or some inscription of kindred import, to catch the eye and win the attention of casual observers. Like counterfeits in currency and shams in religion, they essay the appearance of the genuine to conceal the grossness of their real purpose.

A slight inspection reveals the shallowness of these vaunted charities. A truthful inscription at the door of entrance would be, "Only the hale and hearty, having 'some visible means of support,' need apply for a share in our charities. You must pay your cash at the door, swear to conceal what you get for your money, and solemnly obligate yourself to obey the orders of your superiors, or shiver and starve and die outside the door of our lodge." Such in plain English is the real attitude of the more than six hundred lodges in Boston toward the needy and suffering poor. These night vampires are sucking the very life blood out of the Christian and really philanthropic benevolences of our city by their dues and assessments, while by a promiscuous asso-

ciation of inexperienced members with others less scrupulous in morals, they present a most favorable opportunity for the disguised villain to ply his deceptive arts under immunity from exposure to the scorn and contempt of public censure. By lowering the Christian standard of morality and substituting clannishness for catholicity, they pollute the fountain of unselfish benevolence, and rapidly augment the dependent and pauper classes.

How to meet and repel the invasions of the lodge upon the church has become a serious question with many thoughtful pastors. They see and deplore the evil but do not know how it may best be removed.

Among the organized movements in Boston, the New England Christian Association only makes a specialty of exposing the false pretenses of the secret orders, and opposing their aggressive movements. It has been quietly at work, until it has gained a recognition from many who have not publicly identified themselves with the cause. Like every advance against prevailing evils it has encountered vigorous opposition, but like the bush in the wilderness, it is not consumed. "Strong in the Lord, and in the power of his might," it is planning for vigorous work, and seeking increased facilities for reaching the people and saving the young men who are especially exposed to these alluring arts.

A permanent location, with books, tracts and an audience room, are necessities for attaining the largest measure of success. Without these equipments the progress will be slow and the work very much less effective.

Appreciating the pressing needs of the cause and desiring to do his full share towards meeting those needs, Hon. George Buck put $10,000 within reach of the friends, if only they respond to his offer with corresponding liberality. The conditions are familiar to the readers of the Home Light, and it only remains now to meet those conditions, secure the bequest and invest the $25,000 in a home and headquarters as directed in the will of Mr. Buck. After much and prayerful study the following has been accepted as a practicable plan for completing the required amount of $4,384 at the earliest date possible.

While it is our hope to secure the major part of the sum derived by a number of large gifts from a few generous children of God who shall give out of their abundance, we desire to raise at least one thousand dollars by the smaller gifts of the generous many not able to give large amounts. We want a large number of his people to feel that they have a part in this endeavor and that they own a few bricks in the building. Mites are mighty. Many mickles make a muckle. If one blow of a thousand pounds momentum will rend a given rock, a hundred blows of ten pounds momentum each will rend it also. A thousand dollars from one person is no more than one dollar each from a thousand persons, and it is better to have the loving interest and the earnest prayers of a thousand persons than the interest and prayers of one person. We desire that this endeavor be a popular one, so send in your gifts in one, five, ten dollars, or as the Lord has given you the ability. You will receive a receipt by mail, and your gift with your initials will be acknowledged in the next issue of the Home Light. You have frequently testified as to your interest in this work, here is an opportunity to manifest that interest in a tangible way.

One hundred and sixteen dollars have been received in sums of from one to twenty-five dollars, and one pledge of five hundred dollars. Will not others decide and report soon that the work be not hindered?

James P. Stoddard,
Cor. Sec. N. E. C. A., 74 Appleton St.,
Boston, Mass.

ROMANISM, MASONRY, CHRISTIANITY.

What Are Their Natural Fruits?

BY REV. A. LENKERD.

By their fruits ye shall know them.—Matt. vii., 20.

While in the city of Denver, Colo., during the years of 1890 and 1891, having to pass as I went to my place of worship a large Catholic church, and

seeing the large number of children and older people, I was often moved to help them in some way, so I conceived the idea of sprinkling a little salt in the fountain that perchance the stream might be helped.

Fruits of Romanism.

Going one Sabbath afternoon to the home of the officiating priest with some good literature, which I intended to give him, on ringing the bell an aged woman met me and informed me that the reverend was in New York, and that he would not return for two weeks or more. She received me pleasantly, and I handed my papers to her, requesting her to read them, which she promised me she would do. Knowing that Protestant literature does not fare well when once in the hands of the subjects of the Pope, I added that the pieces were choice productions and I would call for them in two weeks; that I did not want to lose them.

In about two weeks I returned for them. The reverend had not yet returned; the aged lady again met me at the door, and so soon as she recognized me, "her countenance fell." She looked upon me much as one would who had lost a son at my hands—a murderer, her tongue running at a very wild rate and in a savage manner. I found space enough to begin asking for the papers I had left, when she declared she had burned them. "What!" she exclaimed, "do you think I would keep such stuff in my house over night." "Why," I said, "I prized the pieces and told you I did not wish to lose them." She talked on, the door began to close, and thinking there was no use to protract matters I turned away. This was my first lesson, I think, in that quarter. An object lesson, indeed.

I reflected: Here is an old woman, perhaps 80 years old, probably a Catholic from her childhood, raised in the church of Rome, trained in the doctrines, usages and religion of Rome. A mother of the priest, often heard his words as he worshiped before the altar, partook of the best he had to offer to his people, associated with him in his home. He was reputed to be a learned, liberal and clean priest, one that had the courage to withstand his bishop on the "school question" and plead for the public schools.

Surely we might justly expect to find in this woman the natural fruits of the church to which she belonged. I found them. With no just grounds for provocation, I found anger, hatred, bitterness, a loose, wild, bitter, savage tongue, a disregard of her promises and the property of others, evincing an utter lack of Christian love and human regard.

Fruits of Masonry.

For many years I have known a good deal of Freemasonry—the first three degrees.

My experience among them has been this—though I speak kindly and guardedly of Masonry as it is, using their own books, they almost invariably become angry, resort to abuse, and sometimes to blows and worse. This I find to be true of its oldest and most faithful members. They will leave the worship of God, to bow before the altar of the order. This is notorious, a matter of history. And many other like things they do. But their madness and abuse I conceive to be the direct and natural result of the order. They take the oath to "conceal and never reveal the secrets" of Masonry. They ignorantly take it, and blindly adhere to this oath. Now, when I tell the truth about Masonry they are bound by their obligation, they think, to "conceal," and when they find themselves beaten they become angry and profane.

O how many good husbands and citizens Masonry has destroyed! If they are at all honest, though ignorant, they will soon believe the vagaries and lies of Masonry to be true. They believe a lie.

This is the legitimate and natural fruit of Masonry in the soul.

Fruits of Christianity.

Now it is plain that instead of Romanism and Masonry measuring up to Christianity or running parallel with it they run in a direct line away from Christianity. So the nearer one lives to Masonry or to Roman Catholicism the more he is in opposition and the farther away he is from Christianity.

Christianity enlightens the mind, changes the moral nature from wickedness to holiness, saves from anger, envy, malice and all sin, fits one morally and

intellectually for life, death and heaven. It makes good citizens, husbands and fathers, who are truthful in all their communications; honest in all their deals with all men.

"Every tree that my heavenly Father hath not planted shall be rooted up," Christ alone is the Savior of men.

MASONIC MURDERS!

William Miller was murdered in a lodge in Belfast, Ireland, in 1813. The particulars of this tragic affair were given by Samuel G. Anderton, an eye witness, lately, on affidavit before John W. Quincy, a notary public in Boston, and has been corroborated by Agnes Bell, also by affidavit in the same city, as having seen and known the murdered man, and also by others in Vermont, Michigan Territory, New York and Philadelphia. The fact of Mr. Miller's murder has been amply proved out of the lodge; we will give the particulars of the fact from Anderton's affidavit, with a few preliminary and brief remarks as to how Anderton came to see the deed.

Anderton is a native of Marblehead—went to sea from that town—was in the West India trade—was taken by the French and confined seven weeks in Guadaloupe—was released—continued to sail in trading vessels to England and other places. Subsequently to Belfast, Ireland, where, remaining some time, he became a Mason of three degrees; became acquainted with William Miller and a friend of his named James Kennedy—returned to America—sailed for Portugal and back, and, the war taking place, then engaged as prizemaster on board a privateer—was captured—released—again shipped, and, subsequently, with the vessel, captured and carried to Portsmouth, England—was there confined on board the prison ship Glory, but, through Masonry, permitted to escape. He made his way to Belfast, Ireland, to see his old acquaintances, in the spring of 1813. We will here let himself tell the tale of horror:

"I went to Belfast—called on my acquaintances, and some of them spoke very highly in favor of the upper degrees of Masonry. This excited my curiosity; and I was induced, by the representations of the great advantages, as well as knowledge to be derived from them, to offer myself again as a candidate. I found that William Miller had become a Royal Arch, and I believe James Kennedy was a Knight Templar. I recollect that on the 4th of June, which was the king's birthday, I conversed with Miller on the subject. He told me the Masons had offered to make him a Knight Templar free of expense, and that Kennedy had urged him very strongly to attend that evening, 'which,' he said, 'to please him (Kennedy) he had agreed to do.' I thought he spoke rather coldly upon the subject, and said nothing in favor of the institution. However, as I had agreed to go, I went. The whole number of Masons there, of all degrees, was seventy-one or seventy-two. That night I took the degrees of Arch, Royal Arch and Knight Templar. The number of Knight Templars in the Encampment was about a dozen. I have since heard of the degrees of Mark Master, Past Master, and Most Excellent Master; but I heard nothing said about such degrees there.

"Soon after I was dubbed a Knight Templar, and during the same evening, I was told that a Mason would be there who had violated his obligations by saying that Jachin and Boaz was a true book, and something else, they said, he had done about that book, or told about Masonry, that I cannot distinctly recollect. They said he had broken his oaths—called him a damned, perjured wretch—said that he had forfeited his life, and ought not to live any longer among men or Masons, and so on, and appeared in great rage. The number of Masons then present in the Chapter, I should think, was from thirty-five to forty, who had taken the Royal Arch and Knight Templar degrees.

"I should have been very glad to have cleared out and left the room, could I have been indulged that privilege. But was told, 'that is never allowed on such occasions.' We were ordered to cast lots to see who should officiate as executioners. The names of all present were put into an urn, and what were called blanks and prizes were put into another urn. I have since had suspi-

cions that some unfairness was used in this drawing; for it was so managed that the lot fell on three foreigners—that is, on one Swede, one Dane, and myself!!! The Swede and Dane were both strong, athletic men—masters of vessels and strangers to me. I canot say which was drawn first, next, or last, for I was struck with horror and astonishment that I cannot describe. My life has often been exposed to great peril and danger; I have been twice shipwrecked, and several times met the enemies of my country in bloody combat, amidst the roar of cannons and the groans of dying men; but I can truly say that I never felt as at that moment. Amidst all my other dangers, I felt that I was doing my duty; but this I considered would be murder in cold blood. I found by the conversation that the man who was there to suffer death was the same William Miller before mentioned. I told them that I could not do it. I begged and entreated—told them I had as lief have my own throat cut as commit such an act. My feelings were so distressed, and I expressed myself in such a manner that after some time I was excused. The Swede and Dane, according to my best remembrance, did not object. Several others said 'they would help to execute any one who broke his obligations; that every Mason ought to help to do it,' or words to that effect.

"They had a canvass cloth cap or bag to put over his head and to come down a little below the chin, rigged with small ropes, or strong cords, fixed in the lower part of it, so as to slip easily, that when the cap was on and the cords drawn each way, right and left, the cap would be gathered tight under the chin so as to shut his mouth and at the same time draw so close round his neck and throat as to strangle him.

"It was now at the black hour of midnight. The executioners took their station a little to the left of the High Priest (or Grand Master, who presided). Mr. Miller was then led into the room, somewhat in the condition that candidates usually are. He was hoodwinked—his coat off, but as far as I recollect he was not divested of his other garments. Mr. Miller was, no doubt, decoyed in by the promise of being made a Knight Templar free of expense, and under the mask of friendship. Poor fellow! he little thought what was in preparation for him.

"He was led along slowly from the west up near his executioners, when some one said, 'Who comes there! who comes there!!' The answer was bawled out as they seized him, 'a damned traitor who has broken his Masonic obligations!' With that he exclaimed, 'O my God! are you going to murder me! O my wife! my children!' The agony, the strong struggle, and the half utterance of these words, and the final shriek as the cap went over his head and face, piecred me to the heart, and was enough, as I should think, to soften the hearts of savages, if they had not taken Masonic oaths. Those horrid sounds of the tortured victim seem still to ring in mine ears. No sooner was the murderous cap down over his face and his whole head enveloped, than, at the same instant, the Swede and Dane appeared to spring with all their might and strength, drawing each in opposite directions, by the ropes or cords around his neck!! Poor Miller, after the most frantic struggles, like a person in a fit, then settled down to the floor in the most dreadful convulsions. Other Masons fell on him, while the Swede and Dane, bracing their feet against his body, still pulled by the cords! There, while struggling on the floor, they cut his throat! and then his left side and breast open so as to show his heart!! Some very few Masons present seemed by their looks to express some sympathy and compassion, while the rest, using the most profane, revengeful language, with their fists clenched, grinned with horrid approbation!

"The body was then carried downstairs, while several Masons kept watch for fear of detection, and was thrown over into Lime Kiln Dock!! I got away from this scene of Masonic murder as soon as possible, with the most awful impressions.

"Before I left Belfast I heard by common report that the body was taken up the next day and that a coroner's inquest decided that William Miller was

murdered by persons unknown—or something to that effect."

The character of Mr. Anderton is so good that his enemies cannot point to an act of his life to bring reproach upon him. Since, he has been generally abused as a perjured wretch, and Mrs. Bell has been induced, through the Masons and her husband, to give a counter statement to that previously given by her—The Sun Anti-Masonic Almanac, 1831.

SELLING SECRETS.

BY REV. P. B. WILLIAMS.

Secrets to sell, secrets to sell!
Secrets no human tongue dare tell!
Come pay the fees and gain the prize;
No fraud is seen by "hoodwinked" eyes.

Come march around this "sacred" hall,
And hearken to the "Master's call;"
From "west to east" your pathway lies,
In search of light with "hoodwinked eyes."

From "west to east, from east to west,"
The new "hoodwinked" Masonic guest,
Around, around in search of light,
Doth travel in a sorry plight.

Low he bows before the altar,
Cable towed with hempen halter;
Then swear upon his naked knee
To keep the things he cannot see.

And now to close this bargain dear
They bid the "hoodwinked never fear;"
For soon from darkness into light
They will restore his blinded sight.

And now they form upon the square,
And with profanity they dare
To use the living words of God,
Not fearing his avenging rod.

The Master says, "Let there be light!"
They clap and stamp with all their might,
And give the Grand Masonic shock,
Like blasting some tremendous rock.

And now the "hoodwinked" sees too late
The hardness of his fettered fate;
His money's gone, his conscience bound;
But not a secret has been found.

He sees at once he has been cheated;
All search for light has been defeated.
And find, to him, 'tis not so funny
Thus to be swindled of his money.

'Tis true, they say, "Your Light is little,
And what you've paid is a mere tittle;
But mount the ladder higher still,
And you with light we then will fill."

He pays his fees and higher rises,
In search of all Masonic prizes,
Until his senses, steeped in night,
All darkness he imagines light.

And then he struts around the earth,
Proud of his new Masonic worth,
And hopes by his Masonic love,
To gain the blest Grand Lodge above.

And thus deluded on he goes,
Proud of the steps by which he rose,
Not knowing that those steps do end
Where hope and mercy never blend.

Secrets to tell, secrets to tell!
Will then ring through the deepest hell,
And the shriek of utter despair
Forever disclose the secrets there.

Secrets to tell, secrets to tell!
Resounding through the depths of hell;
We've paid the fees and gained the prize;
The "hoodwinked" soul forever dies.

SOME FACTS AND FIGURES ON ODD-FELLOWSHIP.

About the middle of September, 1902, the Sovereign Grand Lodge of the I. O. O. F. of the world convened in Des Moines, Iowa, and published the following figures:

"Since 1830 there has been 2,544,120 members initiated into the subordinate lodge; 252,350 members died. This would leave 2,291,770 members in the order, or otherwise disposed of."

The same report shows the entire membership of the order in the world at present as 1,002,272; this is a falling off in the aggregate of 1,228,498. In other words, 33,876 Odd Fellows have dropped out of the order in the past seventy-two years in excess of those who remained in, and died in the order. Men do not leave "a good thing" in such numbers; especially when they have made a financial investment therein.

The same report gives the following figures on finances: Total revenue, $240,430,422.21; total relief, $192,665,-214.47. This would leave on hand or expended in running the business $47,-

765,207.74. Of this surplus revenue $29,952,769.38 is invested, leaving $17,812,437.36 for taking care of the institution. We also notice that there was a total of 2,544,120 members initiated; and the total revenues therefrom was $240,430,422.21, or an average of $90.60 per member; then we have 1,288,498 members who neither died nor are members now, which at $90.60 would mean $116,437,918.80 taken from one class of men to donate to another. Do they call this "Friendship, Love and Truth?"

It may be urged that those who drop out do not pay as much as those who continue faithful to the end. True; but I can say from personal experience that my expenses in the order amounted to more than $90.60 before I quit it. Had the Good Samaritan which Christ tells us about in the parable, waited to go through the tomfoolery and monkeylike work of an Odd Fellow's initiation he would not have found a live Jew by the walls of Jericho. If it were not for the secrecy of initiation, and that human sense of mirthfulness at seeing a fellow mortal's embarrassment under difficulties, no one would think of perpetuating this fraud upon friendship, love and truth, which has filched from the unwary $116,437,918.80 to have a good time.

J. J. Bruce.

Rolfe, Iowa, Sept. 27, 1902.

JESUITISM, ANCIENT AND MODERN.

Translated from the French of M. De Pradt, the Retired Roman Catholic Archbishop of Malines, France, Then and Afterward a Professedly Devoted Adherent to the Church of Rome—Written in 1825.

PART 1.—HISTORICAL.

1. Jesuitism was legalized by the bull of Pope Paul III., in 1540. Its inventor, Ignatius (Loyola) triumphed over all the opposition which was made to his scheme by adding a novel vow to those which were then professed by the monastic orders. To the three vows, "to maintain chastity, obedience and poverty," Ignatius subjoined unqualified submission to the Sovereign Pontiff. Hence the government of the Jesuits is an absolute monarchy; for everything is decided by the sole decree of the chief of the Jesuits, their "General." Ignatius was the first, and Lainez the second, Master of the order. In the Council of Trent, Lainez contended that the council had no right to reform the court of Rome; that annats and taxes were paid to the Pope by divine right; and that Jesus Christ, having the authority to dispense with all sorts of laws, the Pope, his Vicar, has the same authority.

The Jesuits speedily established themselves in Europe, Asia, and America; penetrated into all classes of society; wheedled the people by the exterior forms of devotion, and applied themselves above all things to cajole the great. By this means they acquired vast power and ruled their masters.

In one of the French colleges, over the altar, they placed a famous painting which illustrated their ambitious schemes. The church was represented as a ship, on board of which appeared the Pope, cardinals, prelates and all the Papal hierarchy, while the rudder was held by the Jesuits.

At a very early period after the establishment of the order, the civil and ecclesiastical authorities of France proclaimed that "the society was dangerous to the Christian faith, disturbers of the peace, and more fitted to corrupt than to edify."

The Jesuits were implicated in the assassination of Henry III. of France; planned the Spanish Armada; often contrived the death of Elizabeth of England; invented the Gunpowder plot; instigated the murder of Henry IV. of France; impelled the revocation of the edict of Nantes; ruined James II., and, in short, were commingled with all the atrocities and miseries which desolated Europe during nearly two hundred years. So atrocious, extensive and continual were their crimes that they were expelled, either partially or generally, from all the different countries of Europe at intervals prior to the abolition of the order* in 1773, thirty-nine times —a fact unparalleled in the history of any other body of men ever known in the world. This is the seal of reprobation stamped upon Jesuitism.

What crimes among governments

*But is still (1898) in active existence, curbed by its unsavory reputation.

have they not committed! What chicanery in courts and families! What knavery, despotism and audacity in violating covenants, defying power, and falsifying truth and right! With them the hydra of contest never ceased. Ambiguous and evasive subleties of language always permitted them to choose that which promoted their interests. The choice of means never embarrassed them. Everything was rectified by the doctrine of intention. In all places they would exclusively rule; and as abettors of every species of despotism, in all times and situations, they have only loaded the nations with an insupportable yoke, and fettered them in the most galling chains.

What other monastic order ever realized thirty-nine expulsions, and yet by their artifices could procure the restoration of their craft? What other order of men ever saw their dogmas, tens of thousands of the very vilest doctrines, condemned by courts of justice, and censured by universities and theologians? What other order was ever so implicated in the grandest crimes of treason and tragedies of blood, both public and private, and has continued, during its whole existence, to live at war with all mankind?

2. Why have the Jesuits been so long tolerated? They subjugated Europe, through America, by their intrigues. They entered into the necessities of the times; by their prodigious profusion and their restless activity they were universally present; by their haughty opposition to the Reformation they gained the affections of the Romans (Catholics), who beheld in them the most ardent champions of their faith and the most fearless opponents of their enemies. The Jesuits inherited the maxim of Tiberius, and always have said and acted in conformity to it—"Let them hate, so that they dread us."

3. The instructions of the Jesuits have been developed by Pascal; in the decrees of the Sorbonne; the censures of universities; the denunciation of parliaments, and the Papal condemnation. The number of authors approved by the Jesuits who have written upon various subjects in direct opposition to all religion and morals is three hundred and twenty-six; all of which works are admitted as infallible authorities on every casuistical question. Of these, upon probable opinions, were fifty; philosophical sin, invincible ignorance, and an erroneous conscience, thirty-three; simony, fourteen; blasphemy and sacrilege, seven; irreligion, thirty-five; immodesty, seventeen; perjury and false witness, twenty-eight; prevarication of judges, five; theft, secret compensation and concealment of property, thirty-three; homicide, thirty-six; treason, sixty-eight. These three hundred and twenty-six most wicked and dangerous publications were condemned, at different periods, by forty universities, one hundred prelates, three provincial synods, seven general assemblies, and forty-eight decrees, briefs, apostolic letters and Papal bulls from Rome.

4. The spirit of liberty and equal rights, of commerce, of industry, and of occupations beneficial to society, must be contrary to Jesuitism, for there are no points of contact between them. To that spirit Jesuitism is totally hostile, in all its doctrines, usages, members and associations. He who mentions an armed despotism against freedom, intelligence and prosperity, names Jesuitism, which ever has been the inseparable companion of force and absolute power.

Vallestigny, deputy of Alva, presented to Ferdinand, at that time King of Spain, this address: "The mass of the human family are born, not to govern, but to be governed. This sublime employment of governing has been confided by providence to the privileged class, whom he has placed upon an eminence to which the multitude cannot rise without being lost in the labyrinth and snares which are therein found." This is the doctrine of Jesuitism; and its most active and undisguised organ thus advised royalty in France and Spain: "Never embark upon the stormy sea of deliberative assemblies; nor surrender your absolute character and authority."

Agreeably to this dogma, the Jesuits proscribe general instruction because it is too favorable to the progress of intelligence among the people. They maintain that public tuition should be remitted entirely to the Romish clergy, for boys, and to the nuns for the girls. They

affirm that the liberty of the press is Pandora's box, and the source of all evil. They denounce vaccination as too favorable to population. They desire that the people should be less numerous and less instructed. They wish that all the feudal systems should be restored, that they may partake of its absolute power, and they would make Romanism the basis of society, that its worship and its priests may be supported. Thus Jesuitism is the sworn enemy of the progress of light and liberty; it claims entire despotism and unrestricted empire.

Popery, and especially Jesuitism, by the instrumentality of the priesthood, takes possession of all that constitutes human life. It lays its iron hand upon all civil relations. That this is the inevitable result of the system which ever subsists in the court of Rome is manifest from a recent public document.

Pope Pius VII., in a rescript addressed to his nuncio at Venice, asserts his pontifical right to depose sovereigns; but he adds: "Although it is not always convenient to exercise the jurisdiction."

The Jesuits are a body of men whose political principles are so dangerous that they have been excluded from almost every country in which they were residents; and this act was full of sound policy and wise preservation. I say, banish them!

Has Jesuitism ever opposed any one of the long-existing thousand scourges of human society? Has Jesuitism ever amended the condition of hospitals, or purified or adorned cities? Did Jesuitism ever demand the abolition of the torture, the Bastile, monastic pollutions, or the Inquisition? Are mankind indebted to Jesuitism for their modern regeneration, the emancipation of Greece, and the independence of America?

5. What benefits can Jesuitism produce? Public instruction in England, Holland, the north of Europe, Germany, and the United States of America, is placed beyond its control. The advantages which may be expected to accrue to civil society from the restoration of Jesuitism are written in its code of immorality and in the empire which it has exercised over the interior of families. Who can accurately comprehend the full degree of that tyranny which it exercised over domestic society when it swayed the entire minds and hearts of women and servants, controlled youth and remained master of the household. Jesuitism is a familiar devil, who enters the house crawling in the dust, and ends by commanding with lordly haughtiness—a domestic tyrant which it was impossible to expel after it was once admitted. Therefore boldly unfold these facts to your families: Shut your doors against the Jesuits, or renounce all hope of peace. Jesuitism is the leaven which will incessantly ferment and embitter everything.

(To be continued.)

"MIGHTY LORD, HEAVENLY KING."

Men in Night Shirts, and Sober, Perhaps, Thus Hail Hewett.

"Installation of George F. Hewett, 32°, T.·. P.·. Gr.·. Master."

"'Mighty Lord! Heavenly King.'—Choir."

The above appeared in the order of ceremonies at the installation of the recently appointed officers of the Masonic lodge of Perfection, which occurred Thursday night.

It makes funny reading, doesn't it? George F. Hewett, "thrice potent grand master," T.·. P.·. Gr.·. M., with three fly specks in pyramid form, hailed as "Mighty Lord, Heavenly King." Of course, it's all right. If the city contains a "Mighty Lord and Heavenly King," he cannot be hailed any too quickly. It is probably safe to say that the majority of people, if it was left to them to hail a "Mighty Lord and Heavenly King," would not hail as above. A good many people would demur if they imagined their "Mighty Lord and Heavenly King" ran a wholesale liquor establishment at the corner of Foster and Waldo streets. This is the first instance, probably, in which a "Mighty Lord and Heavenly King" has been in the rum business.

This "Mighty Lord" part of the title every one will understand, for Mr. Hewett to-day is by far the most powerful of all rum lords in this city. "The Heav-

enly King" is a trifle obscure. The two don't appear to dovetail together. There may be some potent influence in the three fly specks in pyramid form (T.·. P.·. Gr.·. Master) between the letters following Mr. Hewett's name, which harmonizes the "Mighty Lord and Heavenly King."

In the way of remarkable things, probably nothing has been quite so striking since Morgan disappeared, as that a gathering of gentlemen clothed in their right minds should stand up in night shirts and hail George F. Hewett as a "Mighty Lord, Heavenly King." It is a peculiar proceeding for such gentlemen to choose for their "thrice potent grand master" and "Mighty Lord and Heavenly King," a man who through the rum traffic is squeezing every cent he can out of the city, and who climbs up the ladder of Masonry that he may get a still more potent grip for his business. When Mr. Hewett can go Rev. J. F. Lovering 14° better, and be hailed as "Mighty Lord and Heavenly King," it looks a little queer to people who do not understand the mysteries of Masonry, and if there is any inference to be drawn from it, it is that Rev. Mr. Lovering, if he wishes to advance in the order, should resign his pastorate to-day and start a wholesale liquor store. 32° must of course indicate greater perfection than 18°. Give the gospel a chance! The gentleman who preaches peace is apparently of little account, relatively, while the man who is the main stay of the unlicensed rumsellers, and who has reduced to a science the study of how to get the last possible cent out of Worcester in exchange for rum, is hailed by men in sober senses, perhaps, by such salutations as "Mighty Lord! Heavenly King!"

If he could fix it so that he could rob twice the number of families of comfortable food and clothing, would these people who sang to him the other night put a crown on him? Perhaps that is why nature or rum usually keeps his visage decorated with most strangely mottled colors; royal purple, the brightest yellow and heavy green being often scattered about his face in irregular spots. These, it seems, are kingly emblems—Worcester (Mass.) Daily Telegram, Feb. 10, 1889.

We wish to thank the friends who have been sending in their orders for the new book, "Modern Secret Societies." Let us hear from many others during November. Get it for a holiday present. No money required now. See advertisement on third page of cover.

Affections should not bind the soul, but enfranchise it. Through them it should know larger, deeper, higher life. They should be to it as wings by which it mounts. A friend comes as an ambassador from the heavens.

The late breakfast, the morning paper that did not come, the rainy day, the contradiction, the snub, the slight—these are the termites that eat out our character, the little foxes that spoil the grapes.—Maltbie D. Babcock, D. D.

Disappointment is like a sieve. Through its coarse meshes the small ambitions and hopes and endeavors of a soul are sifted out relentlessly. But the things that are big enough not to fall through are not in the least affected by it. It is only a test, not a finality.—Wellspring.

It is part of my religion to look well after the cheerfulness of life, and let the dismals shift for themselves, believing with good Sir Thomas More that it is wise to be "merrie in God."—Louisa M. Alcott.

Our best things come to us as gifts, with a singular suddenness and unexpectedness, and yet some sense of familiarity, too, as though they had belonged to us while we knew it not.—George S. Merriam.

Few delights can equal the mere presence of one whom we trust utterly.—George Macdonald.

Let us labor to make the heart grow larger as we become older, as the spreading oak gives more shelter.—Richard Jeffries.



MY NEIGHBOR.

She loved her Saviour, and to him
  Her costliest present brought;
To crown his head, or grace his name,
  No gift too rare she thought.

So let the Saviour be adored,
  And not the poor despised,
Give to the hungry from your hoard,
  But all, give all to Christ.

Go, clothe the naked, lead the blind,
  Give to the weary rest;
For sorrow's children comfort find,
  And help for all distress'd;

But give to Christ alone thy heart,
  Thy faith, thy love supreme;
Then for his sake thine alms impart,
  And so give all to him.

Editorial.

CHRISTIAN CYNOSURE.

TERMS OF SUBSCRIPTION.

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Address all letters pertaining to the Christian Cynosure, or to the interests of the National Christian Association, to the general secretary and treasurer, Wm. I. Phillips, 221 West Madison Street, Chicago, Ill.

HIS BIRTHDAY OBSERVED.

Reception and Presentation to the Rev. and Mrs. James P. Stoddard in Shawmut Church, Boston.

The Rev. and Mrs. James P. Stoddard were given a reception last evening in the Shawmut Congregational Church parlors. They are prominent members of the congregation, and also of many organizations. It was the seventieth birthday of Mr. Stoddard, and as the guests of honor entered they were met by the "white squadron," a group of young ladies gowned in white.

Miss Sadie Wing sang a group of songs, and the pastor, Dr. McElveen, made an address of welcome. Dr. Plumb and the Rev. Mr. Hersey spoke on behalf of the ministers of the city; Mrs. Morton W. Plummer voiced the feelings of the Ingleside Home Corporation, of which Mrs. Stoddard is a member, and the Rev. Mr. McNoir, of Cambridge, brought the greetings of the New England Association.

The Independent Women Voters tendered their congratulations through Mrs. Sarah J. Boyden, and Mrs. Hill spoke for the New England Helping Hand Society.

Mr. Stoddard expressed his thanks, and then came presentations of books from the Helping Hand Society, a purse of gold from the Ingleside Corporation and flowers from Mrs. George Rich. Refreshments were then served.—Boston Herald, Sept. 25, 1902.

Rev. James P. Stoddard has put in the principal portion of his lifetime in waking up the people to a higher moral tone of sentiment. People asleep despise the tocsin. Drowsiness is antagonistic to the coming footfall of a heavy weight and the stentorian tones of a voice from the wilderness crying, "Awake, thou that sleepest! Arise from the dead! Christ shall give thee light!" Such men are at times spoken against. But a quickened conscience and purer civilizations in coming ages will say, "Stoddard was right." His coadjutors were right. Charles Mackey said:

Pace in thy cell, old Socrates,
Cheerily to and fro.
Be true to the triumph of thy soul
And let the poison flow.

They may call thee wizard and monk accursed,
May load thee with dispraise.
Thou wast born five hundred years too soon
For the comfort of thy days,

But not too soon for humankind:
God hath reward in store,
And the demons of our sires become
The saints whom we adore.

To-day abhorred, to-morrow adored,
Thus round and round we run,
Till at last the right is proved to be right
And at last is justice done.

A RARE OPPORTUNITY FOR INVESTMENT.

Anyone wishing to invest in Des Moines, Iowa, property for profit will do well to write to W. I. Phillips, General Secretary, 221 West Madison street, Chicago.

"GRAND LODGE PROCEEDINGS."

The Voice Review for July reported Grand Lodge proceedings, beginning with the annual communication of the Grand Lodge of New York. Seven hundred and fifty-three lodges were represented. Is it any wonder that the political life of the state is corrupt, when the constant influence of so many lodges is operating? The Grand Master spoke of the God-given ties of home and kindred, placing next to them the ties of Masonic fellowship.

During the year two Masonic halls were dedicated and two new lodges instituted. There were six corner-stone layings.

Some changes of ritual were made, but for what purpose is not reported. Probably not in order to bring about the reform called for in Bishop Potter's address at Concord, N. H., but, perhaps, to vary a few words or phrases enough to enable Masons to say that the exposures are not correct. It was decided that the New York Grand Lodge, the leading one in America, would not be officially represented in the "Universal Congress of Freemasons," at Geneva, Switzerland, Sept. 1st, 1902. Geneva is to be pitied; but the regular carload of wine that is one of the streams poured into a triennial conclave, cannot go to Geneva Congress, unless after being reshipped.

"Four cases of appeal were acted on. In the first case, the judgment of the lodge was reversed in all respects save one, and the sentence of four years suspension was reduced to a brief period."

The report on correspondence admitted that the decision that "an application for affiliation must be made to the nearest lodge," was conformable to the constitution of New York Grand Lodge, but maintained that a Mason was generally held at liberty to select a lodge, and that he ought to be. A Mason expelled or declared clandestine in one grand jurisdiction, should be so accounted in all others.

Statistics showed that the Grand Lodges which had each more than 40,000 members in present affiliation, were, New York, Illinois, Pennsylvania, Ohio, Massachusetts and Michigan.

In the United States and Canada over fourteen thousand were suspended for being behind in payments.

Mississippi reported in its Grand Lodge 291 lodges, with a "Grand Charity Fund" of a trifle over eleven hundred dollars.

Kansas Grand Lodge ruled it unlawful for the "members of a lodge to form a 'Masonic Dancing Club,' so called, and use the lodge room for dancing, inviting outsiders, because it is likely to introduce a subject of contention." No other reason than this is cited after that word "because."

It was also ruled, that "A petitioner for the mysteries must be 21 years old before he signs the petition." Such a rule would, if we remember rightly, have delayed Washington's initiation into the Entered Apprentice degree.

The report on correspondence says, in speaking of a dispensation to act on initiations without reference to a committee: "Such waiving of time we consider reprehensible under any circumstances, but in the form here presented is especially aggravating. If we must make Masons 'while you wait,' at least let us pretend that we have made all necessary inspection of the raw material, by requiring the usual report of investigation, even if it is made by the committee without passing the Tyler's door after reference."

It is affirmed that "Fraternity is but the handmaid of true religion, and no controversy exists between the true church and the Masonic lodge." Masonic definition of the terms "true religion" and "true church," would aid interpretation of this oracular pronouncement. More St. John's Day celebrations are advised, because they "develop the social side of Masonry among the families of Masons."

"REASONS FOR MASONRY'S LIFE."

Under the above caption a writer in the Masonic Review writes a eulogy of the institution which he believes to be enabled to live by the force of allegory and symbolism. He believes that it is the objective quality of Masonry that appeals to men's minds.

No doubt ceremonial elements and picturesque features charm many eyes. Many outside and even inside may be presumed

to take the show seriously. Yet it is probably truer to reckon allegory and symbolism among reasons but not the only ones..

It is what he assumes to be the real life of Masonry which he traces to symbolism and allegory. He claims for Masonry power to implant virtues and develop beliefs able to make worthy Masons well-nigh perfect. He even claims that the world consequently "reaps from their lives the brightest Christian graces."

Representing this as the whole of Masonic life he attributes it to allegory and symbolism.

But it is far from the whole. Which allegory or symbol makes a Mason profane? Which one makes a triennial conclave a carnival of debauchery and drinking?

What is the allegory that makes it a glaring part of Masonic life to falsify history or biography? If symbolism accounts for the infidelity, licentiousness and other sins so prevalent among Masons; if allegory leads to the falsity and other evil qualities characteristic of a great part of Masonic life; then the symbols need alteration or abolishment and the allegories need revising. There is a section of Masonic life that might still thrive if the alleged reasons were wanting; for there would still remain feathers, aprons and ribbons, with carloads of wine, excursions, banquets and fulsome orations.

VICTORY FOR A SECRET SOCIETY.

Rock Island, Ill., Court Decides Fraternal Tribunes Not Liable for Injuries Inflicted During Initiation.

Rock Island, Ill., Oct. 16, 1902.—(Special.)—Judge Gest in the Circuit Court this morning instructed the jury to return a verdict of not guilty in the case of Dr. C. William Sensibaugh for $50,000 against the Fraternal Tribunes, a beneficiary order. The plaintiff alleged he was permanently disabled in the initiation ceremony. The court held that the plaintiff was a willing participant in the ceremony and that there was no intention on the part of those associated with him to injure him.—Chicago Tribune.

The above case has been in the courts nearly three years. Most people will say on reading the decision of the judge that it serves the plaintiff right, that any man, fool enough to join a secret society, with its degrading horseplay, ought to suffer. However, to us, the decision seems unjust. Dr. Sensibaugh did not know what they were going to do to him, and the lodge, taking advantage of his ignorance and helplessness rendered him an invalid for life. The lodge ought to support him. If it was a humane institution it would do so willingly, but as it will not it ought to be made to do so by the court.

We publish below an editorial from The Cynosure of April, 1899:

About the 18th of November, 1898, Dr. Wm. S. Sensibaugh, a dentist of Port Byron, Ill., came near being killed during his initiation into a secret order called the Fraternal Tribunes. While his eyes were bandaged, he was given such shocks from an electric battery that he will be a life-long sufferer from paralysis, provided his life can be saved, which now appears doubtful. The Clinton, Iowa, Herald, thus reports his condition:

"The sufferer is under the constant care of Dr. Skinner, of Port Byron, and two male nurses are in attendance day and night. When one of the spells attack him his body suddenly becomes rigid, and his heart and lungs cease action; if the nurses were not on hand he would die in one of these attacks. To restore him to consciousness the nurses seize the patient around the waist, and, lifting him by working the diaphragm up and down, secure artificial respiration. It is most tedious labor for those in attendance, requiring fifteen minutes' exhaustive work before the sufferer opens his eyes like a man in a daze, and he slowly returns to consciousness. The young man's father and mother are heartbroken over the sad affliction that has befallen their boy. Every possible comfort and medical restorative is being supplied. That he has sustained a trouble from which he will be a life-long sufferer is the diagnosis of the physicians, though they hold out the comforting hope that his life may be spared for years yet, if he can be brought out of the present attack. The physicians say he will never be able to perform any manual labor and paralysis will most likely set in and creep over its victim."

The Omaha Sovereign Visitor, a secret society organ, publishes the above from the Herald, and adds: "The Visitor has no use for people who will use wicked means for introducing a candidate, and hopes that those who took part in the affair will be made to understand that it is dangerous to monkey with the ritual. O shame! where is thy blush!"

Is this all the punishment that the lodge would mete out to these criminals who have inflicted an injury worse than death, even a living death, upon a fellow man—simply that they "be made to understand that it is dangerous to monkey with the ritual?" The Elks in Des Moines, Iowa, several years ago monkeyed with the ritual in a similar manner, and destroyed the life of Edward W. Curry, one of the most talented lawyers in the State. The Knights of Pythias in this city two months ago monkeyed with the ritual and dethroned the reason, destroyed the life and filled with anguish and sorrow the home of Aaron Samuelson, one of our highly esteemed citizens. And yet so powerful is the sway of this heathen barbarism in our land, that none of these awful crimes have been punished. We emphatically declare that every one who participated in these crimes should be compelled to spend the remainder of their lives within the walls of a penitentiary. Every principle of justice and every law human and divine requires this. Why is the penalty not enforced? Because of the fearful domination of the lodge over our courts.

CONGRESSMAN CALDERHEAD'S OPINION.

Opposes Organized Labor.

"Instead of attempting to remedy or suppress, control or disturb that which has been a blessing, why not turn our attention to that which has been an evil and take a hand at suppressing organized labor?

"I regard organized labor as the greatest menace this country has to-day. It not only robs its own members of liberty, but is a constant menace to the lives, liberty and property of the people of the whole country. It has frequently been the cause of bloodshed and crime. It has caused famines in the necessities of life. It refuses to recognize brains, and it holds the capable, brainy member down with the dullard. It is a barrier to progress, it destroys energy and encourages worthlesness and is a dangerous thing which should be suppressed."—Chicago American.

"An experience of years among the people and with union men as employes," writes a business man, "convinces me that a large proportion of the union men are not in sympathy with the unions. They are there as members, as a precaution against greater possible evils." He further says: "I had a boss plumber at work for me. He was a very capable man. But he was cursing the union between his teeth, because they would insist on running his business for him. I went out on business, and chanced to journey with a union carpenter. He had been thrown out of a job of $3.60 a day for eight hours' work. He was angry that some other man's trouble with his employer had stopped him earning 45 cents an hour, and set him walking the streets for a month. I wanted to employ him, and so a bargain was arranged to our mutual delight, when he chanced to learn that a neighbor and his son, non-union, were working for me occasionally to pay an old account. Then he would not come and work with the very respectable and honest men already in my employment."

Labor combined against the masses is as soulless as a board of trade and as unreasonable and grasping as a railroad corporation and a coal trust.

Fair wages for fair work is right, and is akin to fair labor for fair pay, and no man has any more right to withhold the labor than another has the right to withhold the pay.

SERVANT GIRLS FORM A UNION.

Lead, Sept. 17.—(Special to the Argus-Leader.)—This city is enjoying the novelty of a full-fledged servant girl's union which is modeled on the plan of many labor unions and which has adopted rules likely to throw the mistresses into convulsions. At a meeting of the union recently held a rule was provided giving the girls a rest period both in the morning and the afternoon and setting aside Sunday, Tuesday and Thursday after-

noons as holidays. The rule was adopted unanimously. It was further provided that double time should be charged for all night work and all work on afternoons out. The Cook Ladies' Union No. 1 also held a meeting at which it was decided not to cook anything which failed to bear the union label and not to cook anything which was bought from grocers or butchers who did not employ union clerks. It was decided to at once strike in case the employer traded with merchants not employing union labor or bought any stuff except from merchants recognizing the union and in case the employer then employed non-union help to boycott her and any one who sold her food. What the mistresses will say about all this remains to be seen.

The claim is often made, and not without some reason, that when the mine owners combined against the miners, then laborers were compelled to unite to maintain their rights. The laws of demand and supply and the Golden Rule were ignored. The servant girls have less reason for combining and making rules in secret conclave for the control of their employers, who pay them for cooking their own board, doing their own washing and caring for their own beds with like service for others. And now word comes that—

"The St. Paul girls have formed a league to receive attentions only from union men." Marriage always was something on the union order.

But, seriously, the servant girls have a power which few others of the employed classes possess. More than half of the employers are helpless women or weak women who employ help only because they must. If physically able, many employers would gladly cook and feed and entertain as guests the servant girls they are compelled to hire, and deprive themselves of comforts to save money to pay. Few classes have more arbitrary power committed to them, and few have been so slow to use it. The St. Paul girls, however, only intend to call attention to the fact that they are in favor of union.

Desire joy and thank God for it. Renounce it, if need be, for others' sake. That's joy beyond joy.—Browning.

"An opportunity for service is an occasion for thanksgiving."

PUZZLING STATEMENTS.

The Masonic Voice Review says that the Templars' and Masons' Life Indemnity Company of Chicago—an association which makes Masonic membership a condition of application for insurance—furnishes insurance to a young man at actual cost, increasing the rate gradually as he grows older. Of course it is a "step rate" concern. The Voice Review makes it differ from "any reserve life insurance company" because in the latter the insured "is required to pay not only his share of the losses and expenses as they occur, but also an additional sum, called the reserve," proceeding further with statements about this reserve.

Yet in the paragraph next preceding, the Review says: "In addition to the large sum of money paid to the beneficiaries of its members, the company has repaid its policy holders in dividend bonds and actual death losses, without assessing, half a million dollars more. It also has over half a million dollars safely invested."

Where did it get it? The only answer is, "All saved from the expense account," and this appears to relate only to the invested half million. In what way can expenses produce funds to invest? The "expense account" might do it through a big overcharge for pretended expenses, but we cannot explain it in that way without figures.

How could a railroad carry passengers for the exact cost of running trains, and yet pay dividends and invest funds by the half millions? Could a factory sell cloth at cost of production and yet make a million dollars in eighteen years? Yet here is a concern insuring at cost, yet paying not only the beneficiaries more than four millions, in eighteen years, but also the policy holders themselves half a million, while it keeps on hand half a million more. What the Voice means by saying that policy holders are paid "actual death losses," which are additional to what is paid beneficiaries after policy holders are dead, is hardly clear. The company's own advertisement in the same issue says that it is "not an investment scheme, but insurance pure and simple." We would be glad in the

light of the company's own claim, and that of the report of the Review, to understand how a company can add half a million return to policy holders themselves, to four million death benefit to survivors, and yet have no investment feature, but remain pure and simple insurance with net cost, step rate premium.

We would like to understand the method of reimbursing policy holders still living by payment of "dividend bonds" and "actual death losses."

MAFIA THREATENS MINERS.

Wilkesbarre, Pa., Sept. 27.—The Mafia has made its appearance in the coal strike. Letters have been received saying: "Quit work or we'll dynamite your houses, kill your wives and babies and beat you to death." They were addressed to those miners who went back to work. Most of them gave the recipients until yesterday to stop. "Otherwise," to use the language of one of them, "you can expect to find pieces of your house within a radius of ten miles, because we will put two boxes of dynamite under it if you do not stop. After the deed is done you will find a red cross pinned to the gate drawn by the members of society's own blood. We will take the dynamite procedure because you can't collect any insurance. It will also kill your wife and family. Destroy this letter after you have read it and go home if you wish to escape our vengeance. (X) Beware the Mafia." The Citizens' Alliance has offered a special reward for the arrest of the senders of these letters.—Chicago Daily News.

Note.—This sounds like the dark and dismal days of the bloody inquisition of Spain. Is this "free and equal America?" Our laws against anarchism need improvement. The life of the President has been environed with protective legislation, so should be the life of every one. (X) Let the Mafia beware! Meanwhile, if our legislative lawyers have any good laws made for the protection of the people against combinations of men against the people, trot them out.

News of Our Work.

IOWA CHRISTIAN ASSOCIATION.

Monday afternoon, Oct. 20, witnessed the gathering of a large audience for the first session—some eighty delegates being present. It was a representative meeting. Elder Lipp and Brother Cullor came from Missouri, and Hon. J. J. Bruce from northern Iowa came some 200 miles. Other friends, too numerous to mention, came from near points.

The Convention of the Iowa Christian Association met in the Friends Church, Albia, which seats about 300, and was well filled at the evening sessions.

In the absence of the President, Secretary Stoddard called the Convention to order. Rev. Bailey was chosen secretary pro tem. Later Secretary-elect Brown arrived and took up the work so well begun by Brother Bailey.

The first address on Monday evening was by Rev. J. F. Hanson, lately from Norway. He has been doing evangelistic work in that country for the last thirty years. He spoke of his personal observations. Before he was of age he was urged by a Mason to join the order. He was a young Christian and ambitious, and thought if the Mason's advice was true he had better take it. He asked his Lord about it in prayer, but got no light. He needed Christian instruction, and there was no man to give it. He was set upon the right track by hearing two Masons laughing about the folly of parties in Chicago, who had started a paper to fight the lodge. He received light and walked in it, and has been careful ever since to give to young men what he himself had needed—namely, light on secret societies.

Thirty years ago, when he first went to Norway, he found that Masonry was not a popular institution. The people were too poor to bear the expense. Masons were generally men of means, and quite frequently unbelievers—men who said they had no use for Christ. In 1860 the great temperance movement spread through Norway, which made about

two-thirds of that people total abstainers. Then came men from England and America proclaiming something far better than the open temperance societies. It was Good Templarism! They split up the temperance forces, and very largely sidetracked the movement.

In 1901 an American came to Norway to introduce the Ancient Order of United Workmen. One of his pleas for popularizing it in the minds of the Norwegians was that President McKinley was a prominent member. Brother Hanson had noticed in The Christian Cynosure an exposition of the A. O. U. W., and hence when his countrymen came to ask him if he could give them any light on this new American product he had his old friend, The Cynosure, to help him. He offered to translate it for them if they would publish it in the papers. This was done, and the people concluded that their money came by too hard knocks to be invested in such an institution. And the American lodge emissary was out of business.

Rev. W. B. Stoddard was listened to with much interest. It seems a great pity that the words and the spirit of the remarks of Hon. J. J. Bruce and Elder Lipp could not be preserved. Their remarks made a deep impression. The address of Rev. C. D. Trumbull, D. D., was in manuscript, and was so highly thought of that it was voted to ask it for publication in The Cynosure. It will probably appear in the December number. The National Christian Association was asked to print it as a tract.

Officers for 1902.

President—Rev. W. C. Allen.
Vice President—Rev. H. S. Atchison.
Vice President—Rev. Harry Hays.
Vice President—Rev. L. Mendenhal.
Secretary—Rev. Howard Brown.
Treasurer—A. Branson, New Sharon, Iowa.

Invitations for next year's Convention came from Birmingham, Iowa, and Washington, Iowa. It was left to the Executive to determine the place for next year.

The discussions were animated and of great interest. The Psalms were sung in the devotional services. The solos, beautifully rendered by Miss Goodin, were cheering. There was a fitting final in the grand address given by President Blanchard.

FROM THE FIELD.

Albia, Iowa, Oct. 18, 1902.

Dear Cynosure:

When we last reported we were on the eve of the Wisconsin conference; now the Iowa convention is at hand. The Badger State gathering was all that could have been reasonably expected. Friends were strengthened, and the cause furthered there. The gathering here will doubtless be much larger.

There are three churches in this place that unite heartily with us, and others are near at hand. The lodges are much stirred, and there are many evidences of approaching conflict, with victory for the right.

During the month past it has been my fortune to attend an unusually large number of religious gatherings—prayer-, class-, and other meetings—where I could observe the effect of the lodge and gave a testimony for the right. At Milton Junction, Wis., we preached for our Seventh-day Baptist friends, and found them a sturdy, substantial class of people, not moved by every wind of doctrine, but active in the advocacy of the doctrines distinctly held by them.

My meeting in the Norwegian M. E. Church, Stoughton, Wis., was not largely attended. There gathered some of the "salt of the earth," who were introduced to our work and made to rejoice in it. We are promised a larger hearing if we can return. At Edgerton Cynosure subscribers were found, and promises made of future support should meetings be held. At Waukesha we were to be disappointed. The pastor of one of the churches there, evidently a good, innocent soul, who knew little of the lodge spirit, gave us such a cordial invitation to speak to his people that we changed our plan of going elsewhere, and agreed to return and address the meeting he was to arrange. We returned at the time agreed upon, only to find that after a conference with his wife, who had called attention to the lodgemen in the church, the prospect that my coming might not please them had

caused him to become fearful and to cancel the engagement. A letter had been sent which failed to reach us. We were sorry for this poor brother, who, by his indecision and lack of backbone, had made us expense and taken valuable time for which we received nothing in return. An agent of an unpopular reform must get used to disappointments. There is so much to encourage that we are enabled to rise above the hindrances.

The Sabbath with brothers at Maple Park, Ill., was providential. The pastor of the M. E. Church was, we judge, providentially detained, so his people providentially had a chance to listen to the gospel as dispensed by your representative—both morning and evening.

Crossing the Mississippi at Clinton, Iowa, we found ourself in a beautiful town. Railroad connections were poor, and pastors largely away from home; so we made progress slowly. Reaching Davenport at 8 o'clock at night we were directed to the Downs Hotel, which seemed to be the poorest two-dollar-a-day hotel at which we had ever had the misfortune to stop. Happily we reached our good friend and brother, Rev. T. P. Robb, at Linton, the next afternoon. He had encouragement, plenty of good things to eat, and all first-class. At Morning Sun, Wyman and Washington there was much to encourage. Friends contributed and rejoiced in the forward move in that state. A well-attended meeting was held in the Covenanter Church in Washington. Brother Allen and his people, with others, we found wide-awake on reform lines.

We were sorry a letter, written Oct. 2, but mailed in Galesburg, Ill., Oct. 7, did not reach us on the 2d, as intended. It contained an invitation to address a Sabbath School Convention meeting in a Mennonite church nine miles north of Wellman, Iowa; also directions how to get there. Had the letter been mailed as was intended, we should likely have met with those friends.

At New Sharon, Iowa, we had a real uplifting time, as also at Oskaloosa, Iowa. New Sharon is the home of our State Treasurer, Brother A. Branson (who has good nursery stock for sale), and Henry Cope, who does not fail to let his light shine along the anti-secrecy line. We accepted the invitation to preach in the Friends Church at this place. Ten or more have signified their intention to come to the Convention. We look for an equal number from Oskaloosa. Our meetings there were in the United Presbyterian and Holiness Churches. We spoke to good audiences with usual results. Thursday evening last we lectured in the Associate Presbyterian Church, of which Rev. Atchison is pastor. If the mud is not more than two feet deep we expect several from this congregation at the Convention. At an auction we met friends and circulated programs. Pigs sell high this way; lodge secrets are much cheaper, but not so valuable.

At the prayer meeting in the Christian Church of this place last Wednesday evening there were present six men, including the writer, and thirty-five women and chillren. As we came away we heard the band playing. Coming nearer we saw close to one hundred men, mostly young, gathered on the street near a lodge room. We were leader at the Holiness Meeting in the Friends Church last night. There were nearly as many men as women present. A driving storm detained many. We preach, D. V., at the Service U. P. Church, five miles in the country, tomorrow (Sabbath) morning, and in the U. P. Church of this place in the evening.

We are on the right side. God is leading, so we move on to victory.

W. B. Stoddard.

Albia, Iowa, Oct. 21, 1902.

The Iowa Convention has proven to be a grand success. The place of meeting was well chosen. The weather was all that could have been asked. The attendance was not only large, but general. There were present representatives of many churches from many parts of the State. The church in which it gathered was large and central, but not more generous than the hospitality, which proved adequate to the large need.

W. B. Stoddard.

Five of America's kings—Jo-king, smo-king, drin-king, thin-king and talking.

A NOBLE WORK BEGUN IN BRAZIL.

Wm. I. Phillips:

Dear Friend and Brother—It is just a year now since I was in the United States, and had such a pleasant correspondence with you about the propaganda against Masonry. It is only now that I am able to fulfill my promise to write you a brief account of the anti-Masonic campaign amidst some Evangelical churches in Brazil.

This question was never discussed here before 1899, when it was first brought to light. In October of that year my attention was first drawn to this subject by seeing how two church members, who were Masons—one being a Presbyterian minister—in a private conversation with me, defended their lodge, giving to it more honor and respect than to their own church. Several times before this I had been visited by prominent Masons, who invited me to join their lodge; but I never yielded, because, although I knew nothing about Masonry, yet their secrets, mysteries and darkness in which all is involved, were repugnant to me, and I felt they were useless and repellant to a Christian character. After a heated discussion with these two brethren, my eyes were opened, and I saw the evil which Masonry was doing in making church members love more and have more faith in their lodges than in their churches. I then began a campaign in the religious press, writing articles for three papers at the same time. The more I wrote the more I learned; for in the beginning I was not thoroughly posted on the subject. I never imagined that these articles would stir up such a tempest, or provoke so many articles against me, so many personal hatreds, and such violent attacks against my own person.

Had I foreseen all this tempest against myself, and the consequent agitation in the church, I might possibly have shrunk back from my position; but God did not so order, and now it is too late. I saw then that such a campaign was necessary, and that I must carry it on to the end. With God's help I was able thus to do, notwithstanding all the bad feelings generated and the threats made against me.

During five or six months I wrote constantly for the Evangelical papers; and at this time I began correspondence with Mr. Ezra A. Cook, the great anti-Masonic champion of Chicago. Soon after beginning my articles in the papers, one of the Presbyterian missionaries sent me a good anti-Masonic pamphlet that helped me much. On its cover appeared a list of similar publications from this Mr. Cook. I then wrote to him several times, ordering some of his pamphlets for distribution here. I still keep with great care some letters of Mr. Cook, in which he encouraged me in this campaign.

Finally I published a pamphlet composed of a translation of (a) "Freemasonry as a Religion," by Rev. Brownlee, (b) an excellent series of articles by Rev. W. Foster, "Masonry versus Christianity," published in The Baptist, of London, and (c) an official resolution of the Synod of the Reformed Presbyterian Church, held May 31 to June 6, 1899, Mansfield Ohio, U. S. A.

At the beginning I had on my side very few open and frank friends; but of enemies, both frank and hidden, there were many. Thanks be to God, however, others came to my side to fight frankly against Masonry in the church. The most notable of these, both on account of his education and his eminent position in the church, was the native pastor of the Presbyterian Church in Sao Paulo, Rev. Eduardo C. Pereiro, who, with admirable courage, assumed an open position against Masonry.

Unfortunately, I must not prolong this correspondence, but I wish to say that the question next went up to the Presbyterian Synod, which met in Campinas in July, 1900, where it was debated by Rev. Ed C. Pereiro. The Synod—having a large element of Masons, and most of the others not being anti-Masonic, and not being well educated on the question, and not well recognizing the incompatibility between Masonry and pure Christianity—passed, by a majority vote, the following resolution: "This Synod thinks that any discussion pro or con on the subject of Masonry in the Church, is prejudicial to the cause of the Gospel."

Rev. Ed C. Pereiro, who is now the chief agitator in this second campaign, did not give up, but continued even more determinedly in the fight. He wrote many articles in the Estandarte, preached from his pulpit against Masonry, and published an excellent tract, showing clearly, by the help of Bible texts, that a Christian should not belong to Masonry. He has suffered many attacks because of his loyal position, but he continues always firm in his attack on the evil.

The question will again be taken up in the next Synod, which meets in July, 1903. There never was a question which agitated so much the church in Brazil as this one. Since 1899 many Masonic church members have abandoned Masonry; many neutrals, or such as did not wish to bother themselves with the subject, and others fearful of results, have since taken very frankly a favorable position for separation. To-day the general trend of opinion is against Masonry in the church; in comparison to the total number of church members in the five or six denominations here, the membership of Masons is insignificant. Of native ministers, very few are Masons; of the foreign missionaries, the larger part are Masons. One of these latter told me that the reason is this: In the United States, in the colleges and in missionary circles, it is generally told young students that Masonry on the foreign field has a great preponderance of influence (which is not so), and that the missionary, if a Mason, has at its disposal an easy means of enlarging and guaranteeing his Gospel work! This is also one of the arguments used here in Brazil by those who defend Masonry in the church, but it is groundless.

I would like to cite other facts, but as this letter is already quite long, and I do not wish to abuse your goodness, I will close here. Later on I shall tell of other interesting facts in this connection, which demonstrate what a dread enemy the church has in its own midst, and which show the necessity of weeding it out speedily.

Hoping that these lines will be of profit and of interest to the readers of the brilliant Christian Cynosure, I remain

Your brother in Christ, and companion in the anti-Masonic fight.

N. S. Couto, M. D.

Aug. 12, 1902.

X AND M.

Editor of Cynosure:

X was seated in a railway car when a young man, M, entered and took the vacant seat by his side. X gave him an anti-Masonic tract, which the young man read and then said: "The man that wrote that tract is down on Masonry." "But," said X, "is the tract true?" to which the young man replied: "No, the tract is not true."

X—"Will you point to something in the tract that is not true." But the young man evaded that request until he was thoroughly convinced that he could not point to anything in the tract and say of it: "That is not true."

X to M—"What do you know about Masonry?"

M—"I am a Mason."

X—"How many degrees of Masonry have you taken?"

M—"Thirty-two."

X—"How long have you been a Mason?"

M—"Two years."

X—"How much did you pay for so many degrees?"

M—"Six hundred dollars."

X then placed in the hands of the young man thirty degrees of "Scotch Rite Masonry" in two volumes. The young man carefully turned the leaves over, saw the illustrations, and acknowledges their contents to be Scotch Rite Masonry. He was then reminded: "Their contents cost you six hundred dollars in the Masonic lodge," and told "you can purchase the same thing in these two volumes for one dollar and thirty cents."

X—"How much benefit has Masonry been to you?"

M—"Not any that I am aware of."

X—"Knowing what you now know, if you had the six hundred dollars you paid the Masons, and had not yet joined them, would you now spend that six hundred dollars for Masonic degrees?"

M—"No, I would not."

X—"Did you ever profess to be a Christian?"

M—"No."

X—"Do you believe Masonry to be a means of saving the soul?"

M—"No."

X advised the young man to abandon Masonry, never to enter a lodge again; but to attend to the salvation of his soul by means of the true religion.

When the young man left the car he extended his hand to X and said: "I am glad that I have met you."

When that young man entered the railway car he was a Masonic liar; and he lied in defense of Masonry by saying that the anti-Masonic tract was not true—a very serious matter. When foiled in the lie, he broke the Masonic obligation, and thus exposed the spiritual rascality of Masons and Masonry. His expression of gratitude to X indicates that his case is hopeful that he may find "the truth" which alone can make anyone free; and which no one can find except by being "born again."

Observation: That young man was swindled out of six hundred dollars by the Masons; they obtained his money under the false pretense of giving him secrets for an equivalent.

By false promises, glittering lies, and by means of seducing spirits the Masons seduced him to swear away his right of private judgment, and bound him to forfeit that sacred right under "no less a penalty" than that of being murdered; they robbed him of his liberties as an American citizen; they foreswore him to conceal crime, and that under "no less a penalty" than that of being murdered.

While the Masons had that young man in the lodge and under the influence of seducing spirits they taught him that his soul was divinely illuminated, regenerated and sanctified; and that he "represents a man saved from the grave of iniquity, and raised to the faith of salvation."—See lecture on Master Mason's degree, Mackey.

If that young man believed what the Masons taught him, and for which he paid them six hundred dollars, how could it be possible for him to find salvation, or the true religion, while he continued in the faith of that false religion?

Masonry is the "deceivableness of unrighteousness in them that perish because they receive not the love of the truth, that they might be saved; and for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—II. Thess., 2: 10-13.

W. Fenton,
74 South Robert St., St. Paul, Minn.

FROM ELD. QUINCY LECKRONE.

Snakes in the Stone Pile—Many Backsliders—Four Seceders at One Meeting.

Glenford, Ohio, Oct. 14, 1902.

Dear Cynosure:

I finished my tour of Pennsylvania the latter part of last month, delivering in all twenty-one lectures, and preaching a number of sermons in places where it was not thought expedient to deliver a public lecture on the lodge.

We find everywhere timid people who fear that to publicly agitate the question would cause disturbance in the community and thus result in harm instead of good. These people remind me of a farmer who had a large stone pile near his barn, and in this stone pile harbored a den of venomous serpents. The farmer repeatedly cautioned his children to keep away from the stone pile, but he stoutly refused to tear down the pile and annihilate the serpents lest in the act he might anger them and they become more vindictive than before.

Invariably I have seen these people greatly rejoicing when the work was done and the lodge unclothed and exposed, for then they knew that the natural result would be the death of the lodge system, and the consequent safety of their children.

In a recent meeting I had the pleasure of hearing four men publicly renounce the lodge. They came out of darkness to walk in the light of the gospel of Christ. As might be expected, this caused no little stir in the local lodge, and they have used every device to win some of them back.

While the lodge is losing in this way many of its members, it is still gaining a great many from the unenlightened

youths of the land. But, one thing is prominently characteristic of the lodge, viz., that it has on its list of members a larger per cent of backsliders than any other institution on earth. This is a very favorable omen.

What is needed is more free lectures. There ought to be a thousand lecturers constantly in the field. The work ought to be done systematically and pushed with vigor. Could not some one propose a plan that would bring into working line every free man throughout the country? I meet many people who are opposed to the lodge, but they have never heard that there was any organized effort being made to oppose it. Many of these would be willing to contribute of their means to advance the cause if properly solicited.

Every youth in the land ought to be taught the fundamental principles of the lodge, and be made to see the source from which the doctrine and practices have come. This alone will keep any Christian from joining them. A public lecture may not always be followed by immediate visible results, nevertheless it is a rare occasion that it does not set some brain to thinking, which finally fortifies it against the inducement of the lodge. Let us have more workers.

Quincy Leckrone.

THE ANCIENT ORDER OF AMOREANS.

Editor Cynosure:

I send you herewith a short account of what I have been doing in the way of opposition to these "Benevolent and Mutual Benefit Orders" (?) that infest our "sunny South"—this Dixie Land. The venture cost me five dollars in attorney's fees, but I gained a victory, as did David over the Philistines in slaying Goliath.

After my attorney had had two talks with the attorney of the Ancient Order of Amoreans, they concluded that the best thing they could do was to suppress the case, as a trial in court would in reality place him and his order on trial; and rather than be put on trial himself with his swindling scheme, he thought it best to let the suit drop. Some of the correspondence follows.

A. J. Millard.

The Letters that Led to the Suit.

Atlanta, Ga., Aug. 31.

Colonel W. Sparling, Little Rock, Ark.:

Enclosed find a letter which may be of use to you; perhaps your friend feels better. I hope you will advise me of his welfare, and compus mentus. Very truly, R. L. Goodman.

Ancient Order of Amoreans,
Little Rock, Ark.

A. J. Millard, City:

Your libelous communication addressed to R. L. Goodman, Atlanta, Ga., was remailed to me, and is now in my possession. I demand of you an apology, otherwise I shall instruct my attorney to criminally proceed against you. Respectfully, W. Sparling.

The Millard Letter or the Center Shot.

Little Rock, Ark.

R. L. Goodman, Atlanta, Ga.:

Several years ago a man came here from Canada; he conceived the idea of a society and announced the name "Knights and Ladies of Dixie." He was head Mogul and had nothing to do but to sit in his office and write out charters for subordinate lodges. The scheme took like "wild fire" among the native people. He bought lots and built himself a fine residence, and was getting along finely. After awhile he concluded that the name Dixie smelt and smacked too sectional, and in order to reach out after Northerners and everybody, he changed the name to "Knights and Ladies of Columbia." That gave it a new start, but soon the thing began to wane, and when he saw that death to the order was near at hand and he had made out of it all that he could, he resigned. Soon after the concern went into the hands of a receiver appointed by the United States Court, and the order was found to be insolvent to the amount of $15,000, with no assets but some desks, chairs, etc., said to be worth $1,000. As soon as this grand order was buried and before the "clods of the valley" over its new-made grave had time to grow any grass over the same, the same Grand Mogul conceived and brought forth the Ancient Order of Amoreans, about two years ago—very ancient you see.

Like the order of Knights and Ladies of Columbia, alias Dixie, it was conceived (like man) "in sin and born in

iniquity." Apparently it was for the purpose of giving the Grand Mogul another job of writing up charters. He seems to flourish, as he is a leading member in an M. E. Church, and a Mason in high standing.

I think if you want to lose some money here is a good chance; that is, if you want to help an old fellow along that is too lazy and worthless to work at some legitimate business, you can invest. When an order promises you large sums of money by your investing a few dollars, of course anyone with common business sense ought to see that it's a swindle. Yours truly,

A. J. Millard.

New Orleans, Oct. 6, 1902.

Editor Christian Cynosure:

Since I last wrote to you I have both preached and lectured at Vacherie, St. Patrick, Springfield, Hammond, New Star, Kentwood and Arcola, La. I think I left a good impression in each place. Secretism is very strong in all of these towns. I suggest, if it is possible, that you send The Christian Cynosure for at least six months to each of the following list. F. J. Davidson.

Rev. Samuel F. Porter writes under date of Oct. 1, 1902, from Joppa, Alabama: "I preached last Sabbath twice in the country, and here in town last night." Pretty good, the editor thinks, for a man almost ninety years old. At this writing he is in Nashville, Tenn.

Rev. P. B. Williams, so well and favorably known to the readers of The Cynosure, is now presiding elder of California United Brethren Church. His address is Hanford, Kings Co., Cal.

The report of Elder Quincy, Leckrone's labors in Pennsylvania will be read with interest. Four publicly renounced the lodge at one of his lectures. He earnestly exhorts friends to plan for the salvation of the young by giving them the information which is their due. He will lecture anywhere in Ohio or Indiana. Address him at Glenford, Ohio.

The greater number than usual of orders for tracts this year is a good omen. Can you not hire a boy in your town to put a tract in every house? From fifty cents to one dollar will pay for a day's work of this kind. You have the Lord's money, and this is His work. Ought you not to attend to it at once?

Many have never heard of any organized opposition to secret societies. Every reader of The Cynosure is responsible for his immediate neighbors. If they have not been informed, why not?

From Our Mail.

Champaign, Ill., May 1, 1902.

Wm. I. Phillips:

It affords me great pleasure to read Rev. W. B. Stoddard's letter, printed in the May Cynosure, in which he makes note of his visit to Concordia Seminary, "the ministerial fountain for the Missouri Synod Lutheran Church." Missouri Lutherans have always testified and strenuously worked against secret societies, and shall do so in future. We know: Christianity is the religion of salvation through the works of Christ; Lodgeism is the religion of salvation through the works of man himself. One is the negation of the other. Hence, the fight of the church against the lodge is self-evident. Both cannot work in company. (Rev.) W. M. Roecker.

Oct. 15, 1902.

Rev. W. I. Phillips, Chicago, Ill.:

My Dear Brother—Your letter reached me last night. How good it seems to hear from you again. Do not think for a moment that I have forgotten you or the other dear workers in the anti-secrecy ranks. My views in regard to the lodge are unchanged. It is the worst foe the church has to contend with. The prominent churches of this coast are simply "swallowed up" by the lodges. With them it is "death in the pot." Yet I am glad to know (by supplying some prominent churches during the pastors' vacations) that there is in the churches of to-day a growing sentiment in favor of the old-time gospel

preaching. I pray that it may increase.

May the dear Lord bless you in your work and labor of love.

Remember me to all the dear friends. Your brother in Christ,

P. B. Williams.

Hanford, Cal.

Johannesburg, South Africa, July 19, '02.
Dear Brother Phillips:

I think the nations will be punished for their attitude towards the British during their war with the Boers, which war the British tried to prevent as much as possible, but which was forced upon them by that wicked Boer government. The May number of Review of Reviews I intend to burn, for I don't want these political lies to be shed abroad.

We enjoy yet the reading of The Cynosure, which may do much good. In this form it is very convenient to lend out, whereby much light is given on secret societies. May God bless you abundantly in your good work. Yours in the Lord,

(Rev.) W. Hazenburg.

SCOTCH RITE EXPOSE CRITICISED.

My Dear Brother Phillips:

I am especially pleased with the October number of The Cynosure, which I have just read.

It deals with principles fundamental to our whole discussion in its lengthy articles and furnishes a variety which will interest every class of readers.

I am confirmed in this opinion by a conversation with a gentleman of high Masonic rank, who assures me that he is entirely familiar with the Kadosh degree, and that the work as practiced at present is quite different from the representation you give. As he is a devotee, giving much study and time to the order, I could hardly expect him to name the errors into which you had fallen, but it will interest you, as it did me, to know that it is claimed that these higher degrees have undergone a change since 1880, and let us hope it is for the better.

Since Blue Lodge Masonry admits "no change," the candidate will still be compelled to suffer from the setting-maul of Jubulum, and sham death and decomposition, as a passport to his exaltation, but if, as it would seem, the higher degrees are subject to change, it may be that a respect for common decency will eventually purge the system of its senseless pantomimes, its pagan worship, its blasphemous imprecations, and its vindictive spirit, and so transform it from the ancient and abominable into the modern and endurable, that secrecy and silence will cease to be essential to its existence. And so the profane world can enjoy whatever good it possesses, without submitting to the enslavement of its oaths and the degradation of its institutions.

James P. Stoddard.

Boston, Oct. 7, 1902.

Rio de Janeiro, Brazil, Aug. 18, 1902.
Dear Brother Phillips:

Enclosed you will find a "cheque" of $1.25 for the renewal of my subscription.

Also I send enclosed an article about Masonry in Brazil, which I wrote and asked a friend of mine to translate from Portuguese. Later I will send another one, if you like.

I enjoy very much The Christian Cynosure, and wish there could be one here, in Portuguese, like yours. Please remember my former requests about the N. A. C., viz., (a) a copy of the latest by-laws of the Association; (b) tell me the number of the members, i. e., how many members has the N. C. A.; (c) what are the works of the Association, i. e., by what means does the Association work or conduct the "propaganda"; (d) the expense, the salaries of the workers, or lecturers, etc.

All these things I should like to know, to give an account or notice in the evangelical papers; and to try in doing something like this here in my country, among the churches.

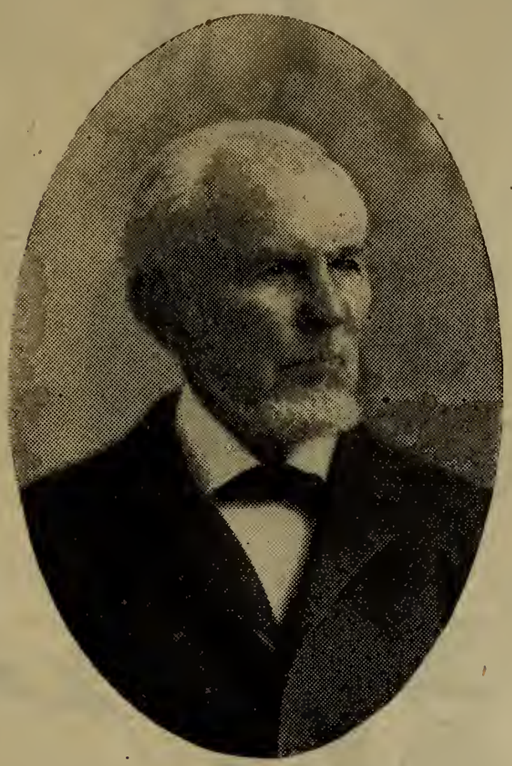
Hoping to receive soon an answer, your brother in Jesus,

(Dr.) N. Soares do Couto.

Appeal.

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"—II. Cor. 6:14.

Obituary.



DR. WM. M'CLELLAND.

About thirty years ago I stopped at Washington, Iowa, for the first time. Going up the street from the station to the center of the city, I met Dr. McClelland. I spoke to him and learned immediately that he was a friend of The Cynosure and the cause it represents. He went with me to the house of Mr. Abram Brokaw, where I was a guest during my stay in the city. This was the beginning of a very pleasant acquaintance which, while it was not closely followed, was a great joy and gladness to the end. On the evening of June 10, last, my friend, who was also a friend to every good cause, passed out from the labors and battles of life to his reward. He was a thoroughly educated, thoroughly Christian, thoroughly energetic man. His life was filled with good deeds and after many years of service he has entered into rest. May we who remain follow on.

Charles A. Blanchard.

Wheaton College, Oct. 17, 1902.

To give pleasure to a single heart by a single kind act is better than a thousand headbowings in prayer.—Saadi.

H E. M. FOOTE.

The summons came very suddenly to Mrs. H. E. M. Foote at her home in Detroit, Mich., on Sept. 22 last. She was the widow of Rev. C. C. Foote, so well and favorably known during the first years of the organization of the work of the National Christian Association and until his death.

REV. HENRY SIEMILLER.

Blockton, Iowa, Oct. 14, 1902.

Rev. Wm. I. Phillips:

Dear Brother—I write to let you know of the death of my husband, Rev. Henry Siemiller, which occurred at his home two miles north of Blockton, Iowa, at 6:15 p. m., Sept. 30, 1902. He had been sick for about eight months, suffering intensely for four months; but bore it all patiently and with Christian resignation. He was conscious to the last moment and from the joyfully surprised expression of his countenance he seemed to catch a glimpse of heaven as his spirit left the body.

He was born in Lancaster County, Pennsylvania, Feb. 5, 1831. He was an Associate Member of the National Christian Association, and its friend and supporter. He was a subscriber to The Christian Cynosure, having taken the paper almost from its beginning. He frequently paid out of his own means the entire expense of anti-secrecy lectures in his vicinity.

He was faithful in warning his fellow man against intemperance, and was a voting Prohibitionist. We, his family, are in full accord with his sentiments.

Yours in Christ, Mrs. H. Siemiller.

INSCRIPTION ON A VILLAGE GRAVESTONE.

A Sarah to her husband,
A Eunice to her children,
A Lois to her grandchildren,
A Lydia to God's ministers,
A Martha to her guests,
A Dorcas to the poor,
An Anna to her God.

A soul occupied with great ideas best performs small duties. The divinest views of life penetrate most clearly into the meanest emergencies.—James Martineau.

Newspapers and Reform.

HOO HOO.

The Milwaukee Sentinel of Sept. 12 and 13 gives much space to the convention of the mystic order called "Hoo Hoo." The order is to festive lumbermen and allied interests what the Mystic Shrine is to Freemasonry. The character of this particular gathering may be inferred from the following, taken from the Sentinel of Sept. 13:

"These Hoo Hoo fellows from Arkansas, Tennessee, Texas and Missouri are about as near a set of thoroughbreds as ever came to Milwaukee," remarked a regular guest of the Pfister yesterday, who saw much of the men during the convention. "It was 'brother' to this man and 'brother' to that man, though they never saw him before, and he could have anything they had for the mere asking. Their capacity for enjoyment and other things seemed to have no bottom, and whatever they said had to go. Conspicuous in this group was the new snark, Norris, of Houston.

Came from Egypt.

"Although apparently of recent origin, the Hoo Hoo claims descent from ancient Egypt, and Osiris is its patron saint. Egyptian legend has much influence on the proceedings. Osiris is considered as a sort of jolly deity, having been the first to teach the need of recreation. An ancient author, whose name has been lost, said of him: 'He first taught men to claim their leisure and to forget.' Believing that recreation is as essential to mankind as work, the Hoo Hoo make it a feature of the gatherings of the order."

The chief Hoo Hoo is called Snark of the Universe. There are other officers, viz., the Bojum, the Scrivenater, the Jabberwock, the Custocatian, the Arcanoper and the Gurdon.

The name is supposed to have some reference to the cat tribe, and we reproduce from the Sentinel one of its cuts of the last member initiated.



George B. Maegley, Junior Hoo Hoo.

Installation of Officers.

"With the most solemn and impressive rites, with a ritual of Egyptian forms of the time of the Rameses, the newly elected officers were installed. Preceding the performance there was a program of songs and choruses by the Lyric Glee Club and Daniel Protheroe and a little music by the Hawaiian band. After the close of the musical program the curtain descended and after some selections on the pipe organ it rose again, displaying the interior of an ancient Egyptian temple, with the high priest, Bolling Arthur Johnson, in purple and gold, at the throne and the other officials ranged in front, while at either side were representatives of the supreme nine. The scene was dark and the calcium light was directed at a small grass plot in the center of the stage.

Soon from the back of the grass plot there came slowly into view a large sphinx and apparently from its lips, which were unlocked with due ceremony, came the charges to the officers

being installed in solemn, measured words. When all the officers had been charged the sphinx's lips were again sealed and it slowly disappeared as mysteriously as it came. The black-gowned forms of the councilmen were all in place, faces sober and no one moving, when High Priest Johnson pronounced the terrible words of good-by as flames burst from the spot which had swallowed up the sphinx."

LODGE TRAGEDIES.

"Suit Brought Against the Modern Woodmen for Injuries Received During Initiation."

Grand Rapids, Mich., April 9.

"Charles Lewis, of Berlin, Ottawa County, has brought suit against the Woodmen for $50,000 damages for injuries alleged to have been received in being initiated into their society, which necessitated the amputation of his leg. He has been in a local hospital for some time. A few days ago he grew so much worse that the doctors gave up all hope of his recovery, and he was removed to his own home."

A second lies before me in which the plaintiff, "F. S. Carlisle, of Laurens, Ia., brings suit for $10,000 damages for injuries to his person while being initiated into the lodge. Among other things, the plaintiff avers that he was blindfolded, and among the ceremonies he was bid to pick up a mallet, which was said to lie before him; while in a stooping posture he was struck a terrific blow across the hips with a heavy instrument of wood or iron, so arranged that when he was struck there would be an explosion of powder or dynamite. The accident injured his hip joint and sciatic nerve."

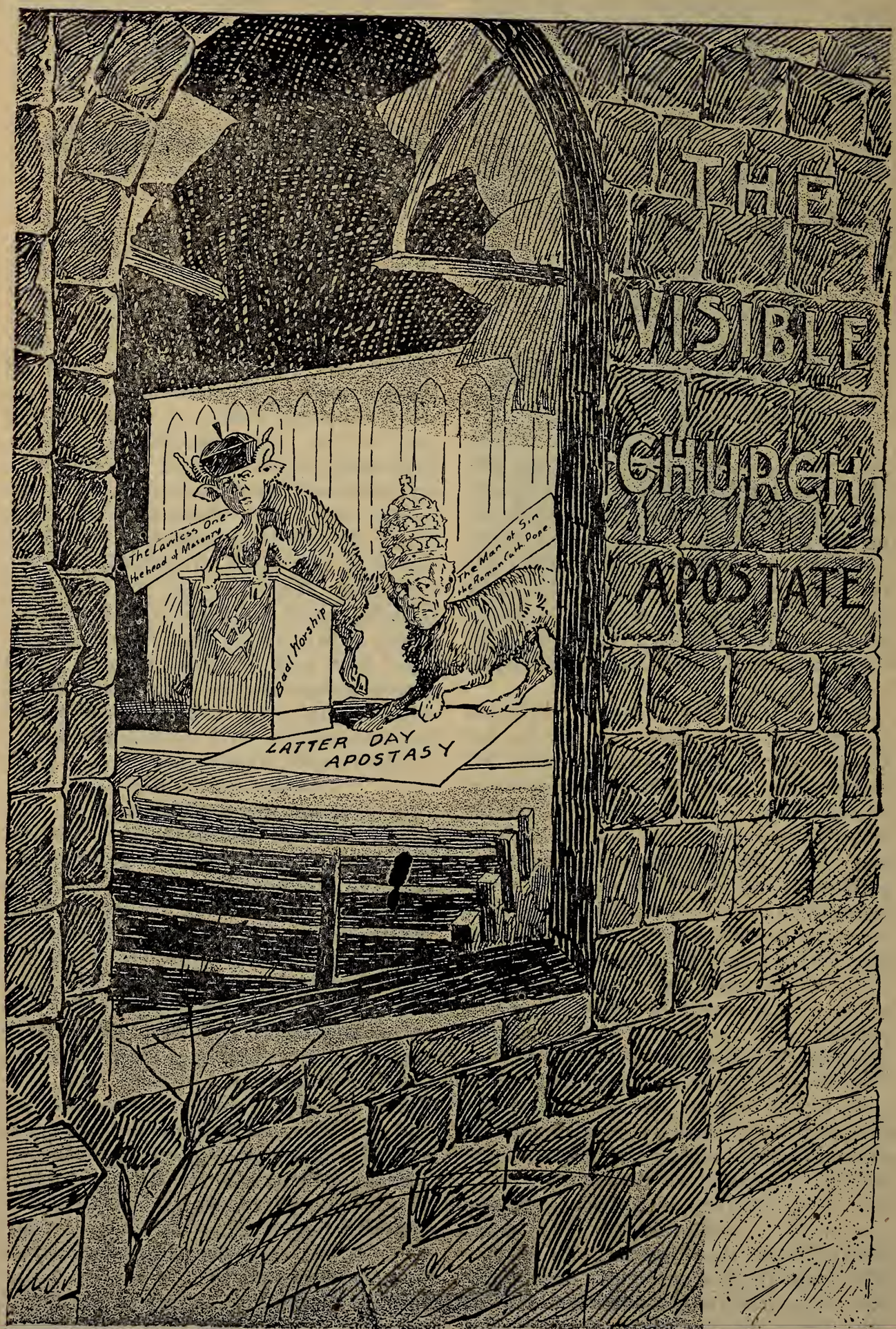
A very common and rational conclusion would be that these sad and disgraceful tragedies that are constantly occurring would weaken the influence and hinder the growth of the lodge. But it does not. Secrecy, in point of numbers, may well be called "legion." In wealth and influence they prosper with all their Christless religion and their mock charity. The foregoing illustrates how slow and feeble mankind is in receiving lessons of warning. How far-reaching is that warning of James: "Know ye not that the friendship of the world is enmity with God?" Yet how eagerly the world's friendship is sought. A desire to be like the world is clearly seen in the effort to assimilate with the world; and the reason must be, because they are really of the world, though in the church, for Paul warns: "Not all Israel are of Israel."

Again, how timely are those warning words of Jesus: "Woe unto you, when all men speak well of you." Paul seems to have guarded this fact so well himself that he writes Timothy: "Thou knowest that all they, which are in Asia, are turned away from me." This state of things can be easily accounted for when we remember Paul's uncompromising zeal for the purity of Christ's church. Luke says: "He disputed with the Jews, and with the devout persons, and in the market daily with those that met with him." It will be remembered that Paul was a leading spirit in withstanding the intruding Judaizers in the apostolic church; and at the great council at Jerusalem, where there was "much disputing," Paul took a prominent part. Paul emphatically declares: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." I. J. Rosenberger.
—The Gospel Messenger.

A MASONIC PREMIUM.

The Masonic Voice Review advertises as a subscription premium a picture entitled Washington Closing the Lodge, in which he is seen wearing the Madame Lafayette apron. By his own testimony we know that if he ever wore it after the day when he was invested with it during the few minutes in which he was taken into an extemporized lodge, he could not have worn it in any other lodge more than once or twice at the most.

For a period of thirty years, toward the end of which that apron came into existence, he absented himself from lodges, and, as he wrote, "presided over none," as was also of course the case when he attended none. There is Masonic testimony besides, that he made no special attainment in Masonry. However, a picture of Washington, representing him in this way, may compare for truthfulness with some verbal Masonic representations.



THE REVELATION OF THE MAN OF SIN AND THE LAWLESS ONE.
—From Leaves of Healing.

"Let no man beguile you in any wise; for it will not be, except the falling away (the Apostasy) come first and the Man of Sin be revealed, the Son of Perdition; he that opposeth and exalteth himself against all that is called God, or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God.

* * * * * *

And then shall be revealed the Lawless One, whom the Lord Jesus shall slay with the breath of His coming."—II. Thess., II.: 3, 4 and 8.

Nothing is clearer than the revelation that at the end of the age, before its consummation, there will be a great Apostasy, and then the revelation first of the Man of Sin and then of the Lawless One.

This is the charge that I make: the Man of Sin (the Roman Catholic Pope) is revealed. * * * I want to say today that I believe and I have every reason to believe, that the head of the Masonic Order in the world is the Black Pope: not the White Pope. There are two Popes, you know: The White Pope is Leo XIII. The Black Pope is the Jesuit General, and in one form or another the Jesuit General is the head of Freemasonry. It seems to me as if the logic of the case would require this, and when that head of Freemasonry is revealed, you will find the Lawless One.—The Voice of Elijah the Restorer, in Chicago Auditorium, Lord's Day, Sept. 28, 1902.—Leaves of Healing.

KNOWN BY THEIR WORKS.

The only possible purpose, so far as we can see, for which such organizations may be legitimately formed, is for the overthrow of some known, not pretended, great evil which is itself made strong by combining in secret, and then they should show by their works that they are in earnest in the matter, and that their ostensible purpose is not simply a device for gaining popularity. Let the great Masonic order give themselves, in real earnest, to the overthrow of the whisky traffic in this country; the Odd Fellows, to the banishment of the dives and other places of lewdness; the Knights of Pythias, to bringing criminals to justice; the Grand Army, to securing the enforcement of law in our cities, and the Farmers' Alliance to the detection of horse thieves and train robbers, and they will, in a measure, at least, disarm the opposition to them as secret societies. Until they do something of this kind, we challenge them to give legitimate reasons why good people and government should not be suspicious of them and seek their overthrow.—Christian Conservator.

THE FATHERHOOD OF GOD.

In the Methodist Review for May and June Dr. Bashford says, "Surely God is the Father of all men and He is interested in all His children." Is this Scriptural?

Ans.—It is not pleasant to disagree with a man so great and good as my friend the president of a flourishing Christian university. But he does not claim to be inerrant in doctrine. Only the man by the Tiber, the professed successor of St. Peter, the mythical first bishop of Rome, sets up that high claim. I think that St. Paul was inerrant when he said, "They which are the children of the flesh, these are not the children of God" (Rom. 9:8). If "the children of the flesh" are still extant it follows that Dr. Bashford's assertion is erroneous. Who are they who "are born of the flesh?" All who are determined in their conduct and character by their depraved, animal nature. All are children of God who have been born of the Spirit, and are led by the Spirit "who witnesses with our spirit that we are the children of God." St. John made no mistake when he said, "Behold how great love the Father hath bestowed on us that we should be called the children of God, and such we are. Therefore, the world knoweth us not." This implies that all that crowd of men called "the world" were not children of God. Does "the world" still exist? If it does, then President Bashford's proposition is not true. Again, John says, "But as many as received Him to them gave He the power (right, prerogative) to become the children of God, to as many as believe on His name." Were those who received Him not also children of God? If you say yes, you make John a writer not only contradictory, but positively idiotic.

Again, in four instances men dwelling

on the earth are spoken of as children of the devil, or wicked one, Matt. 13:38, John 8:44, Acts 13:10, I. John 3:10. Are they at the same time children of God? If so, what will be the destiny of men in this double parentage, 50 per cent devil and 50 per cent God? Purgatory? The only purgatory in God's universe is the blood of Jesus Christ the Son of God.

This perversion of the Fatherhood of God, which is creeping into Methodist sermons preached by young men, is the very tap-root of Liberalism, the bridge that leads to Universalism, the opiate which keeps sinners fast asleep in the Pullman car on the down grade to perdition. Several days after Miss Stone's capture and the killing of the innocent Turkish traveler who happened to witness the wicked seizure of the two missionary women, a brigand asked Miss Stone why she was so calm when suddenly pounced upon by a score of armed men. She replied that she was trusting her Heavenly Father to take good care of His children. "Yes, yes," replied the bloody brigand, "we are all God's children." A doctrine comforting to murderers did not originate with the God of truth, but with the father of lies.—Dr. Daniel Steele, in Christian Witness.

ODD FELLOWSHIP CHARITY.

Did It Cost Sixty Per Cent. to Dispense Forty?

The seventy-eighth annual session of the "Sovereign Grand Lodge of Odd Fellows" was held in Des Moines, Iowa, last week. It is reported that 30,000 people were in the city to attend the meeting, or to witness the procession. The membership is reported as 1,002,272. It was somewhat boastingly given out that the relief distributed for the past year was $3,939,785.68. At the same time the revenues reported from all branches was $10,826,976.66. Curiously the report does not tell the public what became of the tremendous excess of revenues over the relief given to "the sick, the widow and the orphan," which is constantly the boast of the members of the order. The revenues or income from all sources exceeded the outlay for relief by $6,887,190.98. What was done with these nearly seven millions? Will the public have the privilege of knowing this?—Christian Instructor.

Odds and Ends.

Mackey's Masonic Lexicon, page 34: "Freemasonry is in its principles undoubtedly co-equal with the creation, but in its organization as a peculiar institution, such as it now exists, we dare not trace it further back than the building of Solomon's Temple."

The Reason.—When the good old man saw six large boys hammering one small boy within an inch of his life, his curiosity was piqued.

"Why do you do this?" he asked.

"Because he takes medicine for 10 cents when the union scale is 15 cents," explained the large boys, courteously.—Puck.

"If I were to give you an orange," said a well-known lawyer, "I would simply say, 'I give you the orange,' but should the transaction be intrusted to a lawyer to put in writing he would adopt this form:

"'I hereby give, grant and convey to you all my interest, right, title and advantage of and in the said orange, together with its rind, skin, juice, pulp and pips, and all rights and advantages therein, with full power to bite."—Selected.

Gleams from a Recent Examination in the San Francisco Schools: "Define fathom, and form a sentence with it."

"A fathom is six feet. A fly has fathom."

"Define species."

"Species is kind. A boy must be species to his mother."

"Define odorless."

"Odorless is without scent. A man who is odorless cannot ride in the car."—Pacific Unitarian.

"A tart temper never mellows with age, and a sharp tongue is the only edged tool that grows keener with constant use."

The New Book

Advanced orders are asked for a book that every Christian should own and read to his children. We ought to have a thousand advance orders to meet the expense of getting out the first edition. Who will help? The price of "Modern Secret Societies" is 50 cents, in paper cover, and 75 cents in cloth.

Modern Secret Societies

BY

CHARLES A. BLANCHARD, D. D.

President Wheaton College, President National Christian Association, ex-President Sabbath Association of Illinois, etc.

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Part I.—Clearing Away the Brush. Part II.—Freemasonry, Next to the Jesuits, the Most Powerful of Secret Orders. Part III.—Related and Subsidiary Lodges. Part IV.—Concluding Chapters.

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The sudden death of the author placed new and heavy burdens upon the widow, who has the sympathy of the readers of the Cynosure, and we trust will have a large patronage for this book.

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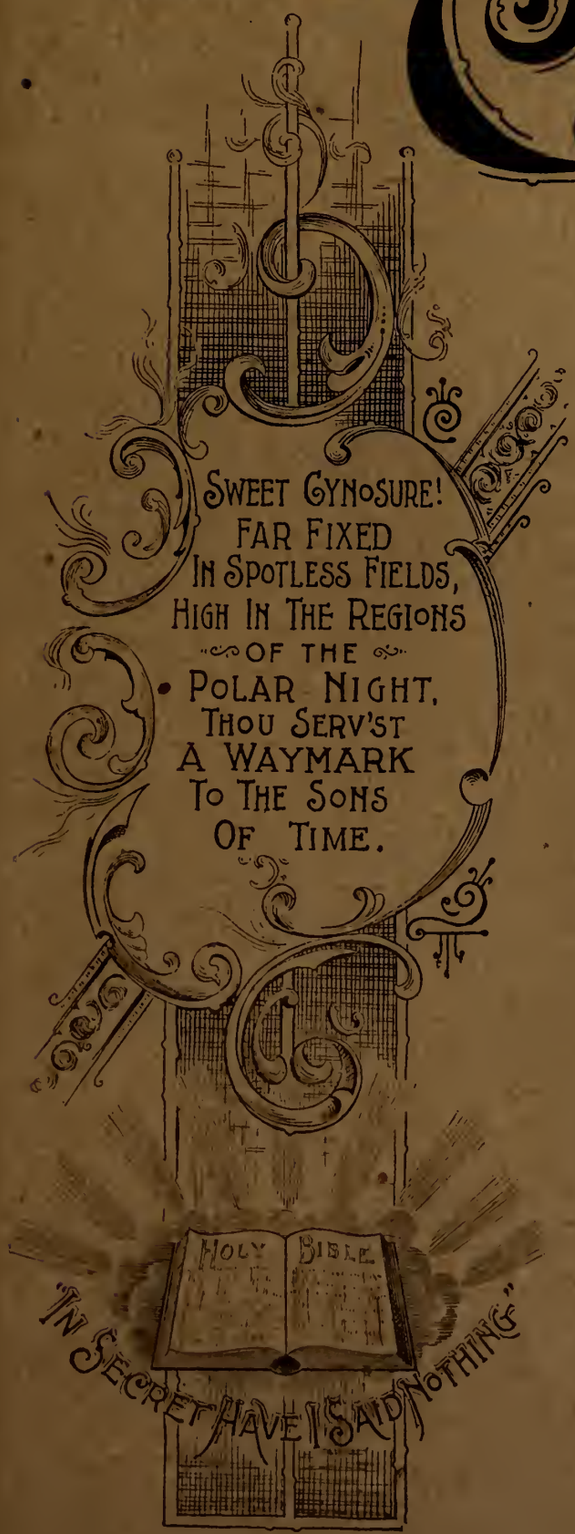
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Christian Cynosure.

CHICAGO, DECEMBER, 1902.



Carpenter of Nazareth.

BY THE REV. WILLIAM P. FINNEY.

If Time had spared some edifice
By Nazareth's Carpenter reared,
Few relics of the ages gone
Would be by men so much revered.

Pilgrims devout and curious
From every land would seek this shrine,
And gaze upon its workmanship,
As though it were a thing divine.

But Jesus, with a Wisdom true,
Chose rather in the Heavenly land
To beautify His Father's House
Than leave on earth some structure grand.

So, in the fairer realms on high,
Where are the mansions of the blest,
He now prepares a place for each
Who'll come and be His welcome guest.

Moorestown, N. J.

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Rev. Sherlock Bristol now lives in Los Angeles, Cal. The Editor of the Cynosure began the perusal of "The Pioneer Preacher" as a duty, which soon changed into keenest pleasure. The price is $1, postpaid. And anyone dissatisfied after reading will have the dollar refunded upon the return of the book. The late President Fairchild, of Oberlin, from whom we quote above, picked up this book for a half hour's scanning, but did not lay it down until he had read it through. Address

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXV. CHICAGO, DECEMBER, 1902. NUMBER 8.

The Christian Cynosure.

Official Organ of the National Christian Association.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago.

Entered at the Postoffice, Chicago, Ill., as second class matter.

Secretary Phillips has been obliged to be absent from the office much of the time since his recovery from sickness. He has visited quite a number of places in Wisconsin, was at the Iowa State Convention, and visited Nebraska and several places in Iowa on his return. He also attended the New England annual convention, and various places on his return trip to Chicago.

A conference to discuss secret societies meets in the Christian Reformed Church, No. 52 North 1st street, Paterson, New Jersey, Monday and Tuesday, December 1 and 2, 1902. Sessions, Monday afternoon and evening; Tuesday morning, afternoon and evening; opening session 2 p. m. The following are among those expected to address the conference: Rev. James P. Stoddard, Boston, Mass.; Rev. James Parker, Ph. D., Jersey City, N. J.; Rev. F. M. Foster, D. D., New York; Rev. W. B. Stoddard, Washington, D. C.; Rev. D. Van Der Ploeg, of Passaic, N. J.; Mr. J. Kurts Miller, of Brooklyn, N. Y.; Rev. J. C. R. Luhrs, of Jersey City, N. J.

OHIOANS, ATTENTION!

Elder Quincy Leckrone, the reports of whose work have been read with interest, is ready to work up a convention in Ohio, to be held in January next. Rev. W. B. Stoddard will assist him in the convention. Where do you wish to have the convention held this year? How much can you give towards the expenses? Address Elder Quincy Leckrone at Glenford, Ohio; and pray for him and the work.

Albert B. King writes of his success in saving a minister from joining a secret society by the help of "Facts and Photographs."

The number of advance orders for President Blanchard's new book, "Modern Secret Societies," is reaching such proportions that we think that it will probably be published soon. If we could receive 100 more subscriptions during this month it would insure its publication at once. Can you do better than to order one or more for holiday presents?

Rev. P. Jonker, of Peoria, Iowa, has written us concerning the statement in the November issue by Rev. W. Hazenberg. He makes a vigorous protest against the position taken in said letter.

This is the harvest time for our friends to secure subscribers to The Cynosure. Rev. F. Uplegger, of Hayes, Wis., writes: "As to my being pleased with the magazine, I thankfully acknowledge that I do not know any better of its kind. May God grant that the edge of its sword be kept sharp and sharpened by the Word of Truth."

Rev. E. C. Mason, of Blissfield, Mich., writes under date of Oct. 31, last: "Thank God for The Christian Cynosure. I love the principles for which she stands, and I expect ever to espouse them. The Lord bless the entire Cynosure family."

THE JOINER.

He was what folks called a "jiner,"
For he was a charter signer
Of each and every order in his town.
When a new one would be started
For a membership he bartered
And his name would always be the first one written down.
He would march with glee and hustle
Over rituals he would tussle;
He had uniforms until he couldn't rest;
He was Worthy Grand Head Master
Of the Sons of Benrozaster,
And for other offices he made a quest.

He was Worthy Secretary
Of the Free Sons of El Kary;
Of the Modern Woodmen he was Royal Ax;
And he proudly held the Station
Of Supreme Extreme Gyration
Of the Free and Ancient Order of Kerwhacks.
Monday night the Sons of Hoping;
Tuesday night the Never Moping,
And on Wednesday he would 'tend the Chiefs of Cheer;
Thursday night the Weary Workers;
Friday night the Tired Shirkers,
And on Saturday the Helpers Far and Near.

Morn and night of things fraternal
He would talk like all infernal,
And spend his wage for gaudy trappings new;
And it needed no persuasion
On each possible occasion
To get him to march before the public view.
When he died, each mourning order
Put crepe 'round its charter's border,
And his policies were paid with proud delight.
Then his widow said, midst weeping,
"Now I know just what was keeping
My beloved darling husband out at night."
—Exchange.

We copy the Fraternal Guide in copying the above. Probably the editor of the Guide knew him.

A friend of The Cynosure writes, offering to furnish it for publication some original rituals. "I have on hand three original rituals—one of 'Good Templars,' 1892; one of 'The Order of the World,' 1895; and one of 'The Royal Fraternity.' If there should be any demand for any of these rituals, so that you would want to print them, they are at your service. I think, however, they are known locally only, excepting the first one."

Mr. C. E. Hopkins, Secretary-Treasurer of the Prohibition State Central Committee, South Dakota, writes under date of Oct. 8: "I have been reading The Cynosure more or less for some time, and I want to commend the work you are doing, and assure you of my interest and sympathy in behalf of this, as of all other reforms. I was at one time a member of a lodge, but left it for 'conscience sake.' I consider secret societies one of the great hindrances to the advancement of the cause of Christ today. Yours in the Master's work,

"C. E. Hopkins."

Our friend, Josiah W. Leeds, of 528 Walnut street, Philadelphia, has recently published a booklet, "The Case of a Friend of the Commonwealth versus the Sunday Newspaper." Some of our readers who are especially interested in this subject will do well to write to him for a copy. No price is given, and hence I presume that postage is all that is asked.

The editor of the Lutheran Kirchenzeitung has published an article on the subject, "Can a Lutheran Christian Vote for a Free Mason?" One of the readers of that paper, and pastor in the Lutheran church, writes: "It seems to me that we ought to vote as we pray, and that our people should do the same."

THE INNER DOOR.

More disasters come to fraternal organizations from factional fights and internal dissensions than from all outside influences combined. Three thousand years ago a prophet of Israel warned the warring children of the desert that a house divided against itself cannot stand, and this is specially true of all the secret orders.—Fraternal Guide.

Name that prophet, please. Who were those warring children of the desert? Those to whom Jesus said something of this kind about a thousand years later than the date named were not at war and did not inhabit a desert. What he said to them is recorded in all the three Synoptic gospels.

A man who dares to waste an hour of time has not learned the value of life.—Charles Darwin.

THE NEW ENGLAND CHRISTIAN ASSOCIATION

ANNUAL CONVENTION PROGRAMME.

November 18 and 19, 1902, Bromfield M. E. Church, Boston, Mass.

President J. M. Foster, D. D., called the Convention to order at 8:30 p. m., on November 18th, in the Bromfield M. E. Church, which is situated but a short distance from Boston Common.

It was an interesting fact that it was possible to hold the annual convention in a Methodist Episcopal Church. Another promising prophecy for New England is the fact that Secretary J. P. Stoddard found the Boston ministry almost universal in their good will towards the convention and the work of the N. E. Association. This kind of encouragement was never before so general.

Dr. Foster's address on "Christ the King vs. The Lodge" was a masterly presentation of the subject and one which we hope to give our readers in full next month.

Rev. E. G. Wellesley-Wesley, of Providence, R. I., wrote on "The Plumbline of God." Many will remember Dr. Wesley as one for years who was not only a pastor of a prominent church, but also a prominent defender of secret societies, he having had membership in eight different lodges. It is hoped that his address may be obtained for publication. We can only give a few sentences: "The judgments of God are according to the most exact rules of justice; when applied they show every irregularity of act, word, thought and desire; nothing to which the Divine plumbline can be applied can pass inspection should it be but one hair's-breadth out of God's perpendicular."

"When I find so many Christians in these days who seem to enjoy cards, the dance, the theater, moderate drinking, and the secret lodge—not to name other evils—I am not surprised. They are testing their life building with their own plumblines, THEREFORE their life walls are out of God's perpendicular."

"I will not discuss the question whether or not many lodge members really look upon lodge morality as a religion. It is certain that this is taught in certain approved books; it is no less certain that we often hear the remark: 'If I live up to my lodge,' etc. One fact is before us, however: almost every lodge ritual which has an order of burial service, expresses the hope of a reunion in the future life, which hope is never based upon faith in Christ, but is ever based upon lodge membership. There is not a lodge member upon earth who, having the least regard for truth, will question this statement.

"In this fact there lurks a most dangerous error, a most fatal tendency, the error being that people who wish for an excuse for not accepting Christ and Christian morality will fall back upon a Christless order for salvation, the tendency being that of eliminating Christ and Christian faith from the condition of salvation as the result of constantly hearing such a baseless hope expressed. I do not say that those who really know what it means to be regenerated by the power of the Holy Spirit will be likely to fall into this error, yet, even these are exposed to the temptation; but I do say there is great danger that their influence and their words and their sanction may result in all this in the lives of those who know nothing of the power of Christ."

All present greatly enjoyed the address of Rev. W. Stanley Post, pastor Congregational Church, Westhampton, Mass. Subject: "Things Done In a Corner." His address was largely the relation of personal experiences and what he had seen as a pastor. The editor has secured his address for publication. We also hope to publish the address of Rev. James P. Stoddard on the auction of "Bodies and Souls: Bidders—THE

LODGE AND THE CHURCH." It was as powerful as it was unique.

Rev. Benjamin F. Trueblood said that he did not come to make a speech, but that he might be counted with those in sympathy with the convention. "My own attitude," said he, "is that of entire separation from the lodge system." Mr. McIntire said that he joined lodge after lodge years ago, until he had thirty thousand dollars insurance in the different fraternal insurance societies. He joined the strongest Masonic and other fraternal insurance lodges and had paid a great many dollars for assessments, but had outlived every one of these insurance societies. There was no speaker in the afternoon more interesting, or one who showed a greater mastery of the subject, than Rev. B. E. Bergesen, of Roxbury, Mass.

Rev. J. M. Foster, D. D., was re-elected President. Rev. J. A. Alexander was elected Vice President; Rev. S. B. Shaw, Treasurer, and Rev. S. McNaughter, Recording Secretary, and Rev. J. P. Stoddard Corresponding Secretary.

While the attendance has been small, owing to several large meetings going on at the same time, which have called away friends and members of the Association, yet it has been a convention of much interest, and we believe will be productive of much good.

ANNUAL REPORT.

BY GENERAL SECRETARY REV. J. P. STODDARD.

The past has been an eventful year. Few, if any, have been more so. Great problems have been submitted for solution, some of which, at least, have not been solved. It is claimed by the optimistic class that great progress has been made towards the final adjustment of capital and labor, personal freedom and the regulation of the manufacture and sale of intoxicating drinks; on the question of marriage and divorce, the social evil, Sabbath-keeping and international comity, while others are less hopeful of reaching the millennium at an early date by the present rate of progress. Whoever may be right, or whatever the great underlying fact, daily reports in the morning papers clearly indicate that society is not quite prepared to eliminate all reforms from its curriculum.

Whether it be retrograde or advance, there is but one sentiment among all well-disposed people about the necessity of keeping up the fight. Perhaps to say there is a unanimous conviction that specific forms of wickedness should be designated and attacked singly, is too sweeping. It is conceded that chronic sins, like chronic diseases, can sometimes be treated most effectively by specialists who have acquired greater knowledge and skill by study and practice on that kind of infectious maladies. This conviction is the basis of numerous organizations, such as the Sabbath Protective League, the Society for the Protection of Children, the Peace Union, and so on. It is this general conviction that has given birth to the New England Christian Association among many others, and out of which the National Association was originally evolved.

Some deeply interested in the organizing at the West had had experience on the frontier. They could recall the times when the real—not the modern, bungling, disgraceful caricature of original,—paddled his canoe in the waters of Chicago River, and when wolves and wild deer were not infrequently seen where the court-house and the palatial stores and dwellings of the "Windy City" now stand. As hunters these men had learned the efficiency of singling out a particular deer or wolf and then putting the bullet just as nearly as possible through the heart of that one animal. In that way they got more pelts and venison than by simply "blazing away" at the herd. When they found "wolves in sheep's clothing" prowling around their homes and sanctuaries, they very properly adopted similar methods.

Among the chief promoters of an organized movement to oppose and expose secret societies was the man who called the first temperance meeting and gathered the first Sabbath school in Chicago, and kept a station on the underground railroad until Lincoln's emancipation proclamation relieved him from that unpleasant occupation. Most of those men have passed within the veil; but the

work that they did and the movement they revived and set in motion goes forward.

While the parent and national society is centered in Chicago, the New England Christian Association is a part of the one great movement, bound by the strong ties of filial affection, and harmoniously cooperating for the same end. Brought up at the feet of Gamaliel and trained in that school of prophets, and fully endorsing their principles, it is but fitting and reasonable that I should have striven to set up the same standard in New England, and to give vitality to their principles in the States where most of those moral heroes were born. This is what I have sought to do since I came among you, and I am grateful to God for his mercy, and to the men and women who have nobly, and in most instances at great personal sacrifice, rallied in support of this cause. Whatever the "Pliables" in the pulpit or the pew may think of you to-day; however the worldling or the violent lodge devotee may scorn, avoid or censure your course and condemn your methods, there is One that approves, and the time is coming to each of us—and it may be very soon to some—when His "Well done" will be worth more to us than the approval of all the good angels in heaven, or the plaudits of all the devils on earth or in hell. To some that time has already come, and we wait only for its consummation when the mortal shall drop and the immortal rise to reign with Him in glory.

It is meet that in this presence I should refer to some who are absent from the body to-day and present with the Lord. Time is too short to speak of all the men of valor who have fallen with their faces to the foe on this historic battlefield. Let me recall just a few of the valiant ones with whom some of us have stood shoulder to shoulder in this great battle for Christ and his church, against the lodge. Where shall I begin? Rev. David McFall, than whom none were truer or braver; Wendell Phillips, whose silvery sentences hewed this Agag like a Damascus blade; Charles Francis Adams, whose words were weighty and prophetic; Joseph Cook, who never failed to leave an impression where he struck; A. J. Gordon, whose sweet and winsome ways were more potent to draw men from Satan and bind them to Christ than all the oaths and death penalties the lodge could invent; H. L. Hastings, to whom the cause is indebted for some of the most pungent sayings and ingenious characterizations ever given of lodge deception and folly. Then there were Cheever and Manning and Bliss at Worcester, and Morse and Pratt of Reading, and Leadbetter of Weston, and Brooks of Shrewsbury, and Groves of Providence, and Williams and Buck of Putnam. These all died in the faith, and left a rich inheritance to those who come after them.

They were men differing in talent and temperament, but all saw the evil of the lodge system and bore truthful testimony against it, and all earnestly labored for its overthrow. Besides their example and witness, some left of their substance to represent their principles, and our Brother Buck has bequeathed to us the privilege of supplementing his liberal offer with a sum that will, if secured, establish the work on an enduring basis. As a business man, he saw the needs of the work, and wished to bear his full share in meeting them. We can but admire his forethought, and the prompt and practical way in which he put his matured plan in a legal and formal shape. More than ten years before his decease he sent for me to confer with him about disposing of his estate, in case of his decease, so as to render the greatest service possible to the anti-secrecy cause. The will drawn up at that time was subsequently, on the death of his wife, so changed as to benefit our Association to double the amount of the former instrument, and still later put in its present form. He met changed conditions with changes he desired to make, but was careful all the time to protect the interests of the cause he loved.

The wisdom of this is at once apparent. It is confirmed by a number of instances, two of very recent date, in which our present effort is concerned. A lady said, "I am going to help you in meeting the conditions of Mr. Buck's will, but I have not decided yet just what I will give." Before I saw her again I received notice of her death, and so far as I have learned she left no pro-

vision for carrying out her purpose. An old friend of the cause, to whom I had presented this special case, came to see me about it. We canvassed the matter quite thoroughly and he spoke of giving $2,000 towards the $5,000 needed. When I suggested that he should put his proposition into a form which would be legally recognized, he gave some reasons why he did not wish to do so, as he preferred to pay the money from a note which he hoped soon to collect. He died suddenly without executing his purpose, and there is no prospect that his wish will ever be realized by the Association. These, with numerous instances on record, show how dangerous it is to postpone until a future time what ought to be done in the present hour.

The Work.

Not all that could be desired has been accomplished. This may be equally true of the temperance and other reforms, but it should be a stimulus to greater effort rather than a determent in the prosecution of any good cause. "The kingdom of heaven suffereth violence, and the violent taketh it by force." Enemies are encountered and energies are taxed until the walls are scaled and the adversary is driven from his strongholds. The more difficult and unpopular the task, the more need of sacrifice and perseverance in those who have undertaken it. Men who enter the military ranks do not count their lives dear when a desperate struggle comes. Gideon's 300 were more effective when they stepped out of the ranks than when scattered promiscuously among 3,000 cowards. It took sharpshooters to empty official saddles in the South African war. Every reformer should be a sharpshooter. He should pick his man, or his cause, and learn the power of direct home thrusts from Nathan's interview with David in the matter of Uriah. One well-directed shot may do more to demoralize an army, by taking away its leader, than a whole volley fired into the ranks. One shaft from the quiver of God's word, forged in truth and tempered with love, and polished by the Holy Spirit, will do more to discomfit the leaders and dismay the army of aliens than all the masked batteries and side thrusts of a whole regiment.

Brother Hastings never shunned to declare the whole counsel of God through fear of men or to win their favor. After witnessing the lodge foray of 1880 in Music Hall, he used to say, "Use tracts; they can't mob them."

I have found this wise counsel, and very effective. Lengthy discussions will be read by a few, but those that are short, direct and incisive do the best work. There is an inviting field open before us on this line. Earlier curiosity has ripened into a deep interest on the part of thoughtful people—not to know the secrets so much as to learn the principles and influence of the secret orders upon their own members, as well as upon the administration of civil affairs and the membership of the church. This inquiry has often been awakened by some occurrence they have personally witnessed in business, in the courts or in the church, for which they found no satisfactory explanation. The nine religious gatherings visited during the summer's camp-meeting season, brought me into personal contact with large numbers of this class, who gladly welcomed oral or printed explanations of cases by which they had been sorely perplexed.

Our most effective work, as it seems to me, in the immediate future, is along this line. Some of you will remember that I called attention to this same matter at our last annual meeting. I wish now to emphasize what I then said, and to add, after another year's experience, that it seems more and more imperative. Pastors and churches in New England are very shy of this question, and the lodges are so numerous and have such a controlling influence that it is often difficult to obtain an audience-room, and far more difficult to get an audience.

If I remember correctly, we were all agreed at our last meeting as to the desirableness of a home and headquarters in Boston for our work, but no definite plan for securing a building for the purpose was proposed. This year we have a definite and feasible proposition upon which to act. You are familiar with the conditions upon which the late Geo. Buck tenders the sum of $10,000 to be used for this purpose. The question is now open, and will remain so until next January, or one year from the decease of the testator. Funds available to apply on this fund

now amount to a trifle less than $11,000, leaving only a little over $4,000 yet to be raised.

The completion and investment of this fund as directed by Mr. Buck, as it seems to me, is the first and most important business before us. The sad and discouraging effect that must follow a failure, no friend of the cause can contemplate without deep and sincere sorrow. If possible to avert it, this thick cloud must not fall upon us. Should we be overtaken by such a calamity, I believe that we should be verily guilty, before God if aught remains undone that we could reasonably do. It is an emergency which calls not only for liberality, but demands downright sacrifice. Much is said about giving till you feel it. This is a case where the feeling should precede the giving; and then give and get others to give because it is a yoke which the Master has put upon us, and which, if we take willingly, He has promised to make easy and light.

I have conferred with several parties who are considering this matter with favor but have not yet reported. They need your prayers and presumably your counsel in making a righteous decision. Each one knows some other one with whom you have an influence, which you are in duty bound to exert. I submit that it is as incumbent upon you to use your influence to induce others to give as it is to give yourself.

I have been with you in this work for almost fourteen years, and I call you to witness than this is the first earnest appeal I have ever made to you for downright sacrifice in sustaining the work or the workers. In proof of our sincerity, and after prayerful consideration, Mrs. Stoddard and I have agreed already to give $500, not because we have the money to spare, but we feel deeply the importance of securing this fund on time, and are willing to put a mortgage on our home, for the first time, to obtain it.

One lady, the mother of three children, sent $10, and wrote, "This is the first money I have earned with my own hands since I was married." If a like spirit of consecration obtained among the friends of this cause, results would not remain long in doubt. As it is, let us trust God and do our utmost to accomplish what seems to be His will in this matter.

Our supply of tracts greatly needs replenishing, and several new ones should be added as soon as funds will permit.

The Treasurer's report will give the financial status of the Association, but will not show the funds held by trustees, upon which annuities are paid semi-annually. All indebtedness of the Association during the year has been promptly paid, and the only uncanceled claims of which I have any knowledge are a loan by your Board of $150 to meet an emergency and avoid the sale of a mortgage, and a balance of unpaid salary of your general secretary.

The special collections for the Buck Fund have, as was to be expected, reduced the income for general work somewhat, but on the whole we have great reason for gratitude to God and to the friends that we have been enabled to cope with the indifference of so many, meet the opposition that is constantly confronting us, and do as much as we have to spread the light, without lowering our banner or taking a single retrograde step. We may safely trust the same loving Hand to lead us, and go forward confidently to meet the unknown future, assured that faithfulness unto death in all the service to which we are appointed will be rewarded with the crown of life.

Respectfully submitted by

James P. Stoddard,
Cor. Sec. N. E. C. A.

Boston, Nov. 19, 1902.

ADOPTED IN 1902 BY THE REFORMED PRESBYTERIAN SYNOD.

We make the following recommendations:

1. That the well-known position of the Church be rigidly maintained.

2. That pastors be enjoined to preach frequently on this subject, setting forth before their members the unscripturalness of these organizations.

3. That sessions be reminded of their duty in the enforcement of the law of the Church in this matter.

4. That our young people be urged to take up the study of this subject for themselves, devoting at least two Sabbath evenings of the year to its consideration.

IOWA STATE CONVENTION

LODGE FEEDERS.

ADDRESS BY REV. C. D. TRUMBULL.

On what meat does this our Caesar feed that he has grown so great?

The Secret Empire is great in the number of orders and great in the number of members—how great I confess I do not know; yet I admit it is a mighty, a powerful empire. I have seen the statement that there are 6,000,000 members in these orders in these United States; another says 7,000,000 or 8,000,000. Rev. O. P. Gifford, D. D., of Boston, said not long since that "Pharaoh might as well have tried to take a census of the frogs and lice of Egypt as we to take a census of all the secret orders: their name is legion."

Well may we raise the question, "On what meat does this our Caesar feed that he has grown so great?" Is it on pure, wholesome food or is it on tainted meat? Does he feed on that that is true and honorable and just and pure and lovely, or on that which lacks such elements as these? What is it in man which leads him to press into the lodges and cause them to grow, to enlarge, to expand until they have become such a power in the land—a power which largely dominates pulpit and press, the church and the state?

Some will say that I am biased; that my judgment is warped, but from my investigations of this subject I have come to the conclusion that the lodge feeds on the baser elements in the make-up of fallen man; that men who are true and honorable and just and lovely in character do not deliberately enter the lodge, or if they have been ensnared and are enrolled as members do not care for it. A Free Mason in Burlington admitted to me that the men who regularly attend the lodge there are not the best Christians nor the best citizens of that city. I venture the opinion that this is true as a rule everywhere. More than one pastor of churches which have no testimony against secret orders has said to me, "Our best members are not members of any secret lodge." A pastor in our county said to me, "As soon as a man joins the lodge he loses his interest in the church." It appears that that which leads men to flock to the lodge is very different from that which leads them to unite with Christian churches.

The Love of Darkness.

I put in the foreground of lodge feeders the love of darkness on the part of fallen man. On this point we have the testimony of Jesus Christ, "This is the condemnation that light is come into the world and men have loved darkness rather than light, because their deeds are evil."

There is a little booklet by a Presbyterian minister, Lebbeus Armstrong by name, an ex-Mason of seventeen degrees, entitled "Masonry a Work of Darkness." The argument is to my mind conclusive. I believe it an easy proposition to demonstrate that all secret orders are works of darkness; that their origin is not from above but from beneath; that secrecy as demanded and practiced by members of secret orders is sinful. Jesus said, "Let your light shine before men, that they may see your good works and glorify your Father in heaven." If we have light—lodge men claim that they have—we are bound to let it shine for the benefit of our fellow men. He who hides his light under a bushel—as lodge men do, if they have it—disobeys Christ and thereby sins. Jesus says again: "For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." (Jno. 3:20, 21). Judged by these words of Jesus Christ the secret lodge must stand condemned as a work of darkness.

I believe that the obligations of these secret orders, so far as I have seen them, are sinful. They all limit the law of God in that so far as the obligations are moral in character, the oath binds to discharge these to lodge brethren alone, and, by implication, they are at liberty to disregard them in their relations to all others. If I had time I believe I could show that the obligations of each and every secret order are out of harmony with the law of Christ; yet men and women flock into

them by the thousands, and why? Why is it that thousands flock to the saloons in license states every day in the week? Why is it that in our large cities far more men can be found in the beer gardens every Lord's day than can be found in the churches? Why is it that thousands of children, even of church members as well as of non-professors, love the ballroom and the card table? Why is it that thousands may be found every night, when the pall of darkness mantles the land, in the house of her whose steps take hold on hell? The answer in every case is, "Because they love sin rather than righteousness; because they love darkness rather than light." If men did not love darkness the lodge would not be fed as it is and would not have grown so great.

Morbid Curiosity Lodge Food.

I remark again that a morbid spirit of curiosity is a lodge feeder. This spirit of curiosity, this desire to find out secrets, has often led persons to do even forbidden things. God forbade our first parents to eat of the fruit of a certain tree. The serpent came to them and told them that if they would eat of that tree they would be as gods knowing good and evil. They believed the serpent; believed that the fruit of that tree was to be desired to make them wise; so, curious to find out what this special wisdom was, they took and ate the forbidden fruit. So there are those who would have us believe that there are wonderful things to be learned in the lodge; that those who refuse to be members have missed the opportunity of their lives. They excite curiosity, so men rush into secret orders and the lodges are fed.

I may illustrate this spirit of curiosity again by saying what I once heard concerning a mistress who had a peculiar way of testing those who wished to enter her service. She always told them she would not have a servant who would not obey her commands. One way she had of testing her servants was to procure a live mouse and put it in a covered dish on the sideboard. Having done this she would say to the servant, "You must not, under any circumstances, lift the cover of that dish." In many cases the servant, moved by curiosity, would lift the cover, the mouse would escape, the act of disobedience would be detected and the servant discharged. The point I want to make is that man is so constituted that he is curious to look into secret things. Cover up anything and give out that under that cover there is something of interest and multitudes will take the first opportunity to lift the cover and take a look. There are thousands of members of secret orders who have been drawn into them through curiosity. They have been told that there are very interesting secrets to be learned; that the meetings are full of interest; that they have good times. Curious to learn the secrets and to find out what it is in the lodge which has so infatuated the members, they send in their names, not knowing that all these secrets can be learned at one per cent of what it will cost them in money and without the humiliation and trepidation connected with the ceremonies of initiation. Moved by curiosity they press into the lodge, not knowing that it is to their hurt.

Here I am reminded of that I have read concerning the African leopard and the antelope. It is said that the leopard takes and destroys the antelope through an appeal to her curiosity. He conceals himself as best he can in tall grass or in bushes. When he sees the antelope approaching he gently moves the grass, or the bushes, as the case may be. The curiosity of the innocent creature is excited and she proceeds to investigate the cause of the motion. As soon as she is near enough the leopard springs upon her and makes her his prey. So, many are made the prey of secret orders through their curiosity.

The Spirit of Selfishness

is another feeder of the lodge. It is a low, mean spirit which has found a lodgment in the natural heart of nearly every man.

Men want to get on in the world, and are ready to seize every opportunity regardless of the rights or claims of others. A man wants to make money. He is made to believe that the surest way to succeed is to join a secret lodge; that if he is looking for a good position he will find friends to help him; that employers who would turn off other men will give him a good place, because he belongs to the same secret order of which they

are members. He is told of the man who applied to a certain company for a position, but was told there were no vacancies, and yet the very next day another man got a position because he was a lodge man. Men want to draw trade, so they join two or three secret orders, expecting all lodge members to patronize them. Lawyers and doctors and school teachers often unite with secret orders expecting to make more money because of the fact. Some succeed and the fact is published far and wide, and hundreds and thousands of spineless, nerveless men rush into the lodge and it is fed, just as sometimes men draw large sums in a lottery and thousands are induced thereby to invest their hard-earned dollars in the next drawing.

Suppose the lodge member does succeed in this secret, underhand way in getting gain; is it honorable? Two or three years ago certain slaughter houses in a certain city were detected in tapping the water mains of the city and using large quantities of water for which they did not pay. Was that honorable? Just as honorable as to take advantage of brethren by means of secret orders; to secure for ourselves all the good positions, not on the basis of merit, but as a special favor because of lodge relations. Yet such is the spirit of selfishness in the hearts of many men that they never stop to inquire what is honorable, and what is manly, and what is just, but they rush into the lodge that they may succeed in getting gain, and so the lodge is fed.

This same spirit of selfishness crops out in office-seekers. A man wants to be a constable, or, perhaps, a Congressman. There are other candidates. He asks himself, "How can I get ahead of those other men and get the nomination and the election?" He looks around and sees that most officeholders are secret society men. The late Joseph Cook, who was always very careful and conservative in his statements, affirmed in his day that "three-fourths of the public officials are members of secret societies." Our office-seeker sees that secret society men as a rule get the "plums;" he is told that secret society men are bound to help each other, so he forthwith joins the most popular order in his district. There are multitudes in the land just like him, so the lodge grows great because they are flocking into it, hoping they will get into office in the State.

It is sometimes hinted that men who want good positions as pastors in certain churches or want high official positions in said churches join the lodge to secure them. I believe that selfishness does more to feed the lodge than any other one thing.

Love of Titles and Love of Display

are also lodge feeders. There is a great deal of vanity in men. We see it even in ministers of the gospel. Some of these love titles, they seek for them; some have been known to buy them from bogus institutions. I have heard of men claiming titles which were never conferred on them.

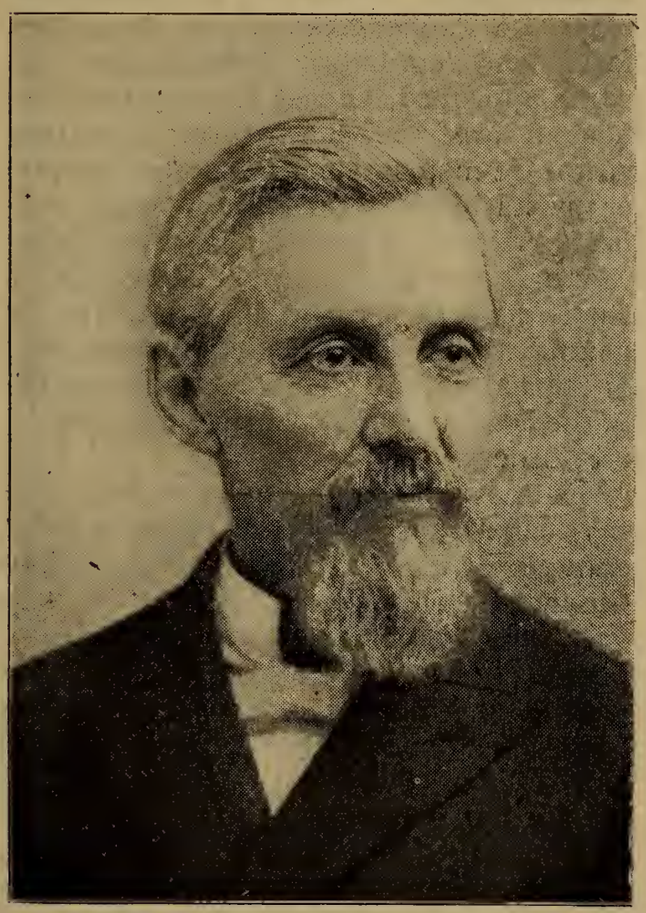
There are bombastic titles, but none to equal some of the titles given by secret orders. There are "Grand Masters" and "Most Puissant Grand Commanders Generals," and "Thrice Potent Grand Masters." There are "Noble Grands" and "Chancellors" and what not. I am not well versed in all the grandiloquent titles given to officers of secret lodges, but I know they are enough to make a Choctaw Indian blush. There are vain men who long for such titles, and say, "What a grand thing it would be to be called 'Thrice Potent Grand Master,' or 'Chancellor,' or 'Noble Grand;' I'll join the lodge. I suspect they will make me a grand something some day." Then Mr. Vanity hears of a lodge parade and goes out and stands on a street corner and sees a body of men pass by in the paraphernalia of gorgeous uniforms, with bright braids and glittering buttons and their hats covered with a mass of fluttering feathers, and he says, "That settles it; I'll send my application in to the lodge this very night. Won't it be a grand thing to belong to a body of men like that?"

Hundreds are drawn into the lodge through love of titles and of display, and so the lodge is fed.

Crime Covered, Vice Vindicated.

A few men go in to get protection in sin. I do not bring a sweeping charge against lodge members and say that this

is true of a large number. I do not so believe. There are men, however, who, having observed that lodge members often escape the penalty of their crimes through the favor of lodge brethren on the bench or in the jury box, unite with the lodge that, when they get into trouble, as they know they may, they may escape the penalty of their misdeeds.



REV. C. D. TRUMBULL.

I heard President C. A. Blanchard tell of such a case which came under his own observation. The late Dr. Howard Crosby, quondam Chancellor of the University of New York, in an article published in the Congregationalist twenty-one years ago against College Fraternities, said: "My second objection to secret societies in our colleges is the opportunity given by the secrecy to immoralities. I do not speak ignorantly, but from a personal experience. Thirty years ago I was a member of a college secret society, and, while I had upright fellow members, and we encouraged literary culture, I found the association was chiefly a temptation to vice. The promise of secrecy prevented all disclosure to parents and the seclusion was thus perfect." Dr. Howard Crosby being witness, the members of college fraternities cover up the vices of their fellow members, conceal them from professors and from parents, and protect them in sin.

College fraternities are no more ready to do this than are the members of other secret orders. It is notorious that they not only conceal the crimes of brethren in the lodge, if they can, but if detected and arrested for crime they will do all in their power to secure their acquittal; or if convicted, to secure their pardon and discharge from prison. Rev. H. H. Hinman, an aged minister of the gospel, a godly and a trustworthy man, has published a number of instances which are in point. I cite two of them: "Daniel Sickels, a thirty-third degree Mason, shot Mr. P. B. Key on the streets of Washington. There were circumstances of great provocation, but it was not in self-defense and was manifestly a great crime. But Mr. Sickels escaped all punishment, was made major general in the United States army, United States Minister to Spain, and was in high standing in the G. A. R."

"In Belvidere, Ill., Samuel J. Keith, a Mason in good standing in the lodge of that place, seduced and murdered Ellen Slade. He escaped all punishment by the aid of a grand jury composed of personal friends."

The Chicago News of Oct. 9, 1902, tells how the lawyers for the prosecution in the case of the Masonic Temple tax-fixers were adroitly dismissing Masons from the jury because Williams, one of the defendants, is a Mason, which proves that the lawyers who represent the State believe that Masons cannot be relied on to render a true decision according to law and evidence when brothers in the lodge are on trial for crime.

The fact that lodge men, though guilty of crime, so often go scot free, is an inducement for men of criminal tendencies to enter the lodge.

The Religious Feeder.

The last lodge feeder that I mention is a desire to get to heaven in some other way than that revealed by Christ. As a rule men want to go to heaven when they die. Jesus has told us, "I am the way * * * no man cometh to the Father but by Me;" but lodge men claim to have found out another way, viz., by

the lodge route. I heard a well-known minister of a certain church, a lodge man, lecture on Masonry one night in my own town. For an hour or more he set forth the beauties of the order, and among other things declared that "a good Mason is a good man and sure of heaven." The next night he lectured on Odd Fellowship and declared that "a good Odd Fellow is a good man and sure of heaven." It is a well-known fact that this is the teaching of the rituals of all the orders, in fact, they teach that all loyal and faithful members are sure of a blissful eternity.

One of the teachers and apostles of Freemasonry—Salem Town—speaking of speculative Freemasonry, says, "By which the soul is fitted for a holy and meet temple of God in a world of immortality." The same writer, speaking of the fourth degree, says, "Then the Free Mason is assured of his election and final salvation." Again, speaking of the fifth degree, he says, "Where he discovers his election to and his glorified station in the kingdom of his Father." Daniel Sickels, another apostle of Freemasonry, says in his Monitor (p. 119), "We may welcome the grim tyrant, Death, and receive him as a kind messenger sent from our Supreme Grand Master to translate us from this imperfect to that all-perfect, glorious and celestial lodge above, where the Supreme Architect of the Universe presides." Thus the teaching of Freemasonry is that a good Mason is sure of salvation. The Mason may be an infidel, a Mormon, a saloon-keeper or a debaucher, it matters not; if he is true to the order, he is fitted, as Mackey says in one place, "for that spiritual building, that house not made with hands, eternal in the heavens." Note this is promised to every Free Mason, in full accord with the principles of the order, even though he rejects Jesus Christ and tramples on His Holy Word.

The teaching of Oddfellowship is the same on this line. This order in like manner refuses the recognition of Jesus Christ in any way. Forms of prayer are adopted, yet no one could learn from them that Jesus Christ is the Mediator, through whom alone we can approach the Father. Grosh, in his Manual of Oddfellowship, gives the reason for these forms in these words: "Adopted by the Grand Lodge of the United States to exclude prayers offensive to members of the order in many of our lodges." Infidels and Jews would be offended if Jesus Christ was named in their lodge prayers, so Odd Fellows do not name Him, yet this same writer declares in another place, "When we are summoned from the lodges celestial we may leave form and ceremony behind, find our work approved, and as the mysteries of heaven are unveiled to our admiring vision we may arrive at its perfection and enjoy its benefits throughout ages eternal." Again Donaldson, in his Pocket Manual, says of the Odd Fellow that he shall come up through the storm of death "with joy and gladness to the land of eternal delight." Such is substantially the teaching of all Christ-rejecting secret orders.

There are many lodge members who say, "The religion of the lodge is good enough for me." We will answer this in the words of another: "So carrion is as good meat as a crow wants. While we pity the taste of the bird we are convinced that the crow is satisfied with his rotten rations because he eats it and grows fat on it. Right here the analogy between the vulture and the man ends. Man cannot live by a false religion. Though he choose it it will kill him. Masonry may be as good a religion as some men desire or want, but by no means such as they need. Whisky is the drink that some men want, but it will kill them, all the same. So with Masonry or any other false religion—the more men want them the more fatal the malady."

Many are deceived. Lodge men persuade them and the god of this world blinds their eyes and they persuade themselves that they can get to heaven by the lodge route, and knowing that this route is more pleasant to their unregenerate natures, because it does not require self-denial, nor cross-bearing, nor following Christ, they enter the lodge. Thus it is fed and thus "our Caesar" has grown so great.

Conclusion.

What can be done to keep our young men from rushing into the lodges and

becoming meat for this remorseless Caesar? My answer is, let us first of all do all we can to lead them to the Savior. My conviction is that no one who has found Jesus Christ as his Savior and Lord will ever become infatuated with the lodge. He may be deceived and may enter it; but he will soon find that it is no place for the Christian, and will abandon it.

A second thing for us to do is to give sound instruction with reference to secret orders. There are many Christian ministers who, deep down in their hearts, believe that the lodge system is one of the mighty barriers in the way of the coming of Christ's kingdom, yet say, as one said to me, "Our church has no testimony against secret orders and I never bring the subject into the pulpit," and as another said, "I believe as you do, but I have to say it under my breath." Thank God, some men have no padlock on their mouths. They believe that secret societies are a great evil and they speak out. They believe that secrecy is sin and they say so. They believe that lodge religion is a false religion and they so declare. We ought to speak wherever and whenever we have the opportunity. We ought to be faithful witness-bearers against this as against every other evil.

One thing more, let us pray for the Holy Spirit to accompany our labors, so as to make them effective. "Paul may plant and Apollos water, but God only can give the increase." When the Holy Spirit breathes on the dry bones there will be a great army of witnesses against this, as well as against other evils. then this modern Jericho will be compassed about by God's people and He will say, "Shout!" and they will shout, and the walls will fall down. Our faith looks forward to this day, looks forward to the time when we can say with the prophet, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

Oct. 20, 1902.

Letters from the following named persons were received at the Iowa State Convention: H. Keegstra, Leighton, Iowa; Rev. James P. Stoddard, Boston, Mass.; Aaron Stalker, Richland, Iowa; A. Branson, New Sharon, Iowa; Mrs. J. R. Johnson, Morning Sun, Iowa; Mrs. J. R. Wylie, College Springs, Iowa; A. B. Lipp, Sidney, Mo.; J. W. McDougall, Chariton, Iowa; Rev. C. C. Potter, Emerson, Iowa; Rev. O. T. Lee, Northwood, Iowa; Quincy Leckrone, Glenford, Ohio; Rev. Harry Hays, Kellogg, Iowa; A. J. Loudenback, Glidden, Iowa; Rev. R. F. Paxton, Earlville, Iowa; J. J. Bruce, Rolfe, Iowa; J. A. Black, Wyman, Iowa; H. S. Atchison, Avery, Iowa; Rev. C. D. Trumbull, Morning Sun, Iowa; Rev. P. Jonker, Peoria, Iowa; H. Elmer Pemberton, Wright, Iowa; Pliny Fry, Ackworth, Iowa; R. M. Fonda, Monona, Iowa; J. R. Letts, Letts, Iowa; Rev. S. A. Scarvie, Waterville, Iowa; Jacob K. Yoder, Wellman, Iowa; J. N. Lloyd, Raymond, Iowa; J. A. Fenwick, Oskaloosa, Iowa.

The only man who never makes a mistake is the man who never does anything.—Theodore Roosevelt.

SECRETARY W. B. STODDARD'S LETTER.

New York City, Nov. 18, 1902.

Dear Cynosure: We are again in the great metropolis of our East. Push, push, push seems to be the word here. We see it in the face of the busy merchant, and read it as we enter his door. We are in the push—this time for a conference to be held in the Third Christian Reformed Church, Paterson, N. J., Dec. 1 and 2.

This is the church home of our Brother Westervelt, whose discussion with the Masonic editor appears in Cynosure of May last. A royal welcome awaits us. A good program is already assured, so we look with bright expectation to this gathering of the friends.

When we last wrote you, we were many miles west of the "Father of Waters" arranging the Iowa meeting. We wish here to record our thanks to God, who has watched over us day and night. We stopped at towns in Illinois, Ohio, and Pennsylvania, where we served the friends and received their encouragement in turn. Space here will not permit a recital of these pleasant visits, which we are confident have helped much in the furtherance of the cause. On

reaching Washington we found the most patient woman we have met. She did not complain, though her husband had been away nearly two months. A trip by steamboat down the Potomac to where our daughter is receiving instruction, was both pleasant and restful. Here we found a country with the large plantations much as they were before the war, though evidently not so well cultivated. Our home near Wirts Wharf, in Virginia, was in the stately mansion builded in the antebellum days by a son of the great anti-Mason, Wm. Wirt, who was Attorney-General cotemporary with John Quincy Adams and other noted anti-secretists. The grandchildren who now own the large estates formerly held by father and grandfather, have the stately bearing of men who appreciate their birthright. The wife of one of the sons is the instructor of our daughter. Time did not permit our accepting the invitations to hunting expeditions, and preaching in the churches. Our address to the select school seemed to be much appreciated by the children. Mr. Wirt conveyed us to the place where the "father of his country" first saw the light, and where now an expensive monument announces this to those who come that way. As we saw the many little islands, beautiful in autumn garb, which studded the placid waters of river and creek, we could well imagine the joys of the young George as he secured the fish or wild duck, that still find this beautiful spot their natural home. The cherry tree was not there.

Turning from these studies in nature, the boat and engine brought up to Pottstown, Pa. Here we spent a blessed Sabbath, preaching in what is known as the East Coventry German Baptist Brethren Church in the morning, and in a church of the same faith at Parkerford, near by, in the evening. We have many times visited these friends, but never was our reception more cordial than the last. Here are many workers together with God in the great cause.

A few days were spent in Philadelphia, with usual results. Friends were much stirred there over the folly manifested by men of prominence in addressing the meeting gathered to celebrate the one hundred and fiftieth anniversary of the Masonic initiation of George Washington. Their ignorance of facts showed conclusively that they were not Cynosure readers. Grand Master Tennis is reported as having said in addressing this lodge, "Brethren, ours is a charity that knows no difference between the crescent of Mahomet and the cross of Christ, but lovingly regards every one as a child of the great Father." It is not reported that Bishop Potter, President Roosevelt, John Wanamaker, or any other of the professed Christians present said one word regarding Christian charity, which they would know was of a very different kind.

Last Sabbath we were permitted to preach the Word to congregations of the Second United Presbyterian Church, Jersey City. The attendance in the afternoon was estimated to be four hundred; that at the Mission Chapel, where we spoke in the evening, one hundred and forty. Over five hundred scholars attended the Sabbath school. Dr. Parker, the pastor of this church, is to be one of the speakers at the Paterson Conference. The growth of the church to which he ministers has been constant, gradual, strong. The lodges find no quarter there. Some ten expressed their determination to enter the Christian life at the close of the Sabbath evening service. To-morrow we are advertised to lecture in the large Christian Reformed Church of which Brother D. Vander Proëg is pastor, in Passaic, N. J. God blesses his work and workers.

W. B. Stoddard.

FROM MINNESOTA.

Northwood, Iowa, Oct. 31, 1902.

I had a very interesting meeting with the faculty and students of the Theological Seminary at Hamline, Minn. I tried to give them some of my experiences, in order that they might be benefited by them when they go out into the field to work. I laid especial stress upon how to get thoroughly posted, and what things ought to be attacked, and how to do it. Yours truly,

(Rev.) O. T. Lee.

Don't worry about your work. Do what you can, let the rest go and smile all the time.—Anonymous.

Contributions.

ORIGIN OF FREEMASONRY.

Its Modern Beginning Shown from Roman Catholic Sources.

(Continued from October Cynosure, pages 180-182.)

Of the same tenor is the fact that Papacy and Freemasonry cannot dwell together in peace; but we hear not a word of their disagreement uutil the eighteenth century. Certainly Papacy is older than 100 years; and if Freemasonry be much above that, how did it previously escape a conflict which has never ceased since first it commenced, A. D. 1730 to '40? The canons of the church require full and free confession to the priests from all good Catholics. The oaths of Freemasonry require absolute secrecy upon the transactions of the brethren from every good Mason. Now, these canons and oaths nowhere abide together without discord and a deprivation of church privileges, and they never could harmonize for one moment. Therefore, the time when they first fell out and contradicted each other, must have been near the beginning of one, or both of them. That time is determined by the Bull of the Pope, 1738, 1739. Wring and twist the brother may, but there is no escape; the date is correctly stated, seventeen hundred thirty-eight, issued by Clement XII. (See Lawrie's Hist. Mas., p. 122; Ency. Brit., Art. Masonry, last edition.)

What has been said is proof not only that the account which Freemasonry gives of itself is erroneous, but grossly erroneous; not only that the order was not organized by Solomon and patronized by St. John, but that it had no existence even in the days of Edward III., and of Henry VI. of England. The question becomes interesting, whence did it originate? and who first promulgated its falsehoods?

The Rosicrucian Mania.

The Rosicrucian mania sprung up in Germany, A. D. 1610, nearly; and overspread Christendom. This puff of indefinable extravagance originated from the writings of John Valentina Andrea, a celebrated Theologian of Wirtemberg (see London Mag. 1824, Vol. 9, p. 143); who amused himself with tales of spiritual wonder and mystical glory, as a literary hoax, in the style of Munchausen's wonderful adventures in his memoirs. The visionary minds of that day took his works in earnest. They claimed, in general, for the rosy-cross philosophy whatever is now particularly claimed for Freemasonry, a heavenly origin, a magic influence, a wonderful secret, and unbounded excellence. The universal medicine and the philosopher's stone were gravely professed for the glory of its mystical laboratory; and to so great a pitch of extravagance did its vain professors run that modern Freemasons are sober men in the comparison. This folly was greatly admired in England by some men of a strange fancy, and of great learning; and by others publicly professing the black art. Among the former the name of Elias Ashmole, the antiquary, stands conspicuous; and among the latter, Wm. Lilly, the astrologer; and somewhere between them is Robert Fludd.

Ashmole Not a Modern Mason.

This Ashmole is greatly accounted of as a brother by Masonic historians, and is the first accepted Freemason claimed by Professor Robison. Ashmole says he was "elected" in Mason's Hall, Basing Hall Street, A. D. 1646. (See Biog. Brit.) This is the hall of the London company of stone-masons, chartered 1677, thirty-one years after Ashmole's admission into its livery, and remaining to this day, as it ever has been, in the possession of the stone-masons—a society distinct from, and independent of the modern Freemasons. And it is evident that Ashmole was only made free of the masons' company as his friend Lilly was made free of the salters' company, and as the Lord Mayor is usually made free of some one of the twelve principal companies of tradesmen or mechanics in the city of London; and that Ashmole was not initiated, passed, and raised to the sublime degree of Master Mason, as in a modern lodge of Freemasons. Therefore, we think the record must be wrong which makes Ashmole a Freemason of the modern type.

It is an undeniable fact that the conceited mystery of the Rosicrucians, and their vainglorious pretenses to everything good and great and magical, or holy, are united with the emblems and working

tools of a handicraft mason—the compasses and level and square and leather apron—to form that lying wonder of the nineteenth century which is commonly called Freemasonry. This union did not take place in one day; nor until the false philosophy of the Rosicrucians fell into merited disgrace, and the sect ran out. Ashmole died A. D. 1692, and with him the last of the rosy-cross philosophers; but the spirit of this order, after lingering a few years among men of less note, passed by a species of metempsychosis into a new body, the company of masons, with whom it first appears in the early part of the eighteenth century.

Sir Christopher Wren Not a Modern Mason.

When Ashmole died, 1692, Sir Christopher Wren was at the head of the English architects, holding the office of Deputy Surveyor of the King's buildings; in 1698 he was made by William III. Surveyor General of the public works; and in 1714 to 1718, for political considerations, he was removed from office by George I. All Masonic historians call Sir Christopher Wren Deputy Grand Master, at the time when he was Deputy Surveyor, and Grand Master of the Freemasons, at the time when he was Surveyor to the throne. But in doing this they make a very short rope to hang themselves; for by their own showing the first Grand Lodge was formed in 1717 (see any Masonic history of that year: Preston, Dermott, Lawrie, et alias); then, how could Sir Christopher Wren be Grand Master in 1698, nineteen years before there was a Grand Lodge?

Freemasonry the Body, Rosicrucianism the Lying Spirit, Meet and Coalese.

During this period the Rosicrucian pretensions were seeking, like a troubled spirit, for some resting place. The age is one of the most extravagant speculation; and moved with a strange desire of fame and money and conviviality, four companies of stone-masons, who were left of those that had been associated in building the proud edifices of London after the fire in 1666, met, the lodge that had worked on St. Paul's Church being at the head, and formed the Grand Lodge of London, in February, and elected their officers June 24, A. D. 1717. With a view to fill up their ranks, and to increase their consequence, they voted to accept men of other trades and professions as members of the society. (Vide Preston, Smith, Lawrie, Hardie, Tannehill, et alias, particularly the Ahiman Rezon of Lawrence Dermott, quoted in the fourth number of the A. M. Review and Magazine.) Three years they struggled, accommodating the Rosicrucian pretensions to the emblems of a handicraft mason; and then, in 1720, burnt their papers for the benefit of the mystery. (See all the above writers.) They give out that this bonfire was made "by some too scrupulous brethren," who feared that the secrets of Masonry would be exposed in the Book of Constitutions about to be published; but the smoke of that fire was not thick enough to envelope the origin of their mystic order in impenetrable obscurity. No doubt they hoped by burning their pretended parchments to destroy all evidence disproving their claim to immemorial customs and imprescriptible rights, which claim was in a course of preparation for the public in the dreaded Book of Constitutions. After three years more, the book came forth from the hands of Anderson and Desaguilliers, or Desaguliers, and blowed the first strain of Masonic vainglory and unearthly mystery which is heard from any book or printed treatise!

Masonry's First Publishers.

Anderson and Desaguilliers, a Scotchman and a Frenchman, in London, were the men who first published to the world the high pretensions of Freemasonry; men of a low character, and of a base spirit, whose Book of Constitutions of Masonry was ushered from the press, A. D. 1723, and is hardly older than our grandfathers! (See Robison's Proofs of a Conspiracy, p. 19, and p. 60; Lawrie, p. 92.) This volume of mock Constitutions is the basis of all Masonic history, and its delusive statements have been servilely copied and greatly magnified, until the mystic wonder has grown beyond the size and power of the fabled monsters of antiquity.

Now the false spirit of the rosy-cross philosophy was fairly embodied with the emblems of a mechanics' society; and was brought forth by the Book of Constitutions in the form of Freemasonry. From the time of its birth the lying wonder began to run to and fro in the earth,

wherever British commerce could convey it; and charters for holding Masonic lodges were everywhere sold at a cash price, and an annual stipend, by the Grand Lodge of London. To that Grand Lodge the inhabitants of most parts of continental Europe, of the East and West Indies, of Africa and of America, paid an annual tribute for the right to confer the three degrees of Morgan's Freemasonry! The date and Grand Master who issued the warrant are carefully recorded in Preston, Smith, Tannehill, and others, for holding lodges in all quarters of the earth. A. D. 1729, Freemasonry was first introduced into the East Indies; 1730 the Grand Lodge of Ireland was formed; 1731 a patent was sent from England to erect a lodge at The Hague; 1733 Freemasonry established itself in North America at Boston; 1736 at Cape Coast in Africa, and at Geneva in Europe; in Scotland the same year the first Grand Master was elected; and so the triple-headed monster, Entered Apprentice, Fellow Craft, and Master, went deceitfully round the earth while it was yet in its teens.

This is the nucleus of the History of Freemasonry. Around it we shall gather distinct dissertations upon the Rosicrucians, upon the Scotch Masons, upon the York Masons, and upon the Ancient and Modern Masons. We shall hereafter, if life is spared, trace upon it the rise of the degrees of Knighthood, the Chapters, the Councils, and the Sublime Sovereignties of Sublime Freemasonry, even to that lying "under the celestial canopy of the zenith, 32° 45′ North Latitude." We will unravel the labyrinth of this boasted mystery; we will expose the falsehood of its appearances, and put the light of truth in the place of its misty darkness; that all the world may know how utterly worthless in its history is this modern Bethaven, this house of vanity, and how despicably false it is in its divine importance and assumed antiquity.—Henry Dana Ward—Anti-Masonic Review.

"Here," yelled the policeman, "where are you goin' with that chunk of hard coal?"

"To the jeweler's," the man replied. "My wife's crazy over gems."—Chicago Record-Herald.

MASONIC MURDERS!

Joab Hunter.

This individual was a member of a lodge in Boston, Mass. Some time after Morgan was murdered, he was summoned to his lodge, and was brought to his house a corpse, having, as his Masonic brethren said, died in a fit! He was closely surrounded by Masons, who pretended to sympathize with his family. A coroner's jury was summoned, all, or nearly all of whom, with the coroner, were Masons, and he was buried early the same morning! It was reported that his coffin was made the evening before. While he was lying in his house his friends could scarcely get access to him, so closely was he guarded. One of his relations pressed his way through the crowd, took the cloth off his face which they had put over to cover it (for they had taken all the management into their own hands), and, on examining, found a black circle round his neck! An exclamation was then made that he was strangled! A plea was set against this, that when the fit seized him, he fell with his neck on the back of a chair, which caused the mark. This did not satisfy, because improbable; the uproar was prodigious—it spread through the city—he was raised from his grave and re-examined. But as all offices and officers were Masons, and as they would not give testimony to convict one another, nothing further was done save a confirmation of the suspicion that he fell by the act of man, and not by the visitation of God!

Some time after this, a statement was made by a Boston Master Mason to the present editor of the Anti-Masonic Review, then a Mason in full standing, the substance of which was, that a poor man, a Mason, had carried the check degree, invented by the Grand Lodge to keep out book Masons from the lodge, and sold it to a printer. It was in type when discovered. It was suppressed, and the printer made a Mason gratis! It was some time before the person who sold the check degree could be come at, but he was subsequently discovered; and, said the Master Mason, we provided for his wants,

and he will not again repeat the offence!

Supposed Murder of Artemus Kennedy.

Mr. Kennedy was made a Mason up to the Templar's degree in Groton and Boston. In February, 1829, he seceded publicly from the order. Some time after his renunciation he was told that the fraternity would murder him. It is a Templar rule, that whoever secedes from, and exposes their secrets, will not live over a year and a day. He was allured by the Masons from his house on the very day which finished his year after renouncing, and being from home the party made him delay his return until 12 or 1 o'clock at night, when on his way home he was knocked in the head, and thrown into Milton River, about the distance of low water where the tide ebbs and flows! An investigation of this subject was made; it developed a scene of hypocrisy, and circumstances so alarmingly suspicious, that the populace were enraged, and the fear of detection made the men who were most concerned and last with him immediately fly the country. A number of Masons, his neighbors, stuck by him all the day and evening—made him drink, play cards, and spend his time so as to place him at their mercy. The last tavern they halted at several of the Masons, his companions, left the premises, and, as is supposed, went before him, waylaid and destroyed him. The investigators were left no other inference, and the belief is universal, except with Masons, that he was Masonically murdered.—The Sun Anti-Masonic Almanac, 1831.

JESUITISM, ANCIENT AND MODERN.

Translated from the French of M. De Pradt, the Retired Roman Catholic Archbishop of Malines, France, Then and Afterward a Professedly Devoted Adherent to the Church of Rome—Written in 1825.

PART II—CHARACTER AND PROCEEDINGS OF JESUITISM.

Jesuitism is tyranny by religion. This reveals all the contexture of this marvelous institution in all its peculiar tact of scrutiny and deception. It cunningly varied its occupations; widely classified men to leave no talent idle; detached one individual from another, that each might live only for the advantage of the order; artfully arranged its concerns with all classes of society, and made all its members submit to the yoke of the most severe discipline and to the application of the hardest policy. As an absolute monarchy Jesuitism surpassed in despotism every arbitrary tyrant; by the boundless power granted to the General, and from him to the Superiors; by that obedience imposed upon the inferiors, which annihilated all their own will; by a doctrine of extravagant authority, which exceeded even the claims of Asiatic sovereignty; by the support of associates, taken from its bosom—a tribute raised from all kinds of credulity, fear and ambition; and by its secret ramifications, which gave it eyes and ears and hands everywhere, all of which were occupied in penetrating and communicating to the Chief the secrets of states, families and individuals, thus uniting them as in a common center. Hence was formed that Jesuitism which filled the world, which engrossed its concerns during two hundred years, and which again demands its former supremacy. The first Jesuit with a submissive and humble tone approached the Pope, thrones, prelates and judges; but—amazing Colossus!—soon it dominated over some of them, and divided or vanquished the others.

Ignatius thus addressed the Vatican: "Your ancient props no longer suffice; I offer you new support. You must have a fresh army, which shall cover you with the arms of heaven and earth. Adopt my well-instructed auxiliaries. Light makes war upon you. We will carry intelligence to some, darken knowledge in others, and direct it in all." At Madrid that knight-errant of Popery proclaimed: "The human mind is awakened. If its energy is not extinguished, all eyes will be opened, and an alliance will be formed incompatible with the ancient subjection. Men will search for rights of which they are now ignorant; the throne will lose its lofty prejudices, and its power will vanish with its enchantments."

The bait was seized. Treaties were speedily signed; and Jesuitism freely made its delusive experiments under the shelter of the Roman ecclesiastical and political despotisms. Thus the spiritual was incorporated with the corporeal in

favor of those who, like a two-edged sword, offered to serve both powers. From its very birth Jesuitism, installed in ghostly and temporal attributes, strengthened by the mixture, active and decided, has never changed.

But to secure this protection both from the scepter and the mitre, what must Jesuitism perform? Go into beaten and ancient paths, after the monastic orders, which, under a hundred diversified forms, have passed away from the world disgusted with them? No! Jesuitism looked beyond this point; and of all which had swayed the monastic families, Ignatius took only the principal features; all the rest was a novel fabric.

(To be continued.)

HOLY SCRIPTURES.

Can two walk together, except they be agreed?—Amos iii., 3.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Ps. i., 1.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.—II. Cor. vi., 14, 15, 17.

I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.—John xviii., 20.

Be not ye therefore partakers with them.

And have no fellowship with the unfruitful works of darkness, but rather reprove them.

For it is a shame even to speak of those things which are done of them in secret. —Ephesians v., 7, 11, 12.

And they were more than forty which had made this conspiracy. We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.—Acts xxiii., 13, 14.

Editorial.

CHRISTIAN CYNOSURE.

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WASHINGTON AS A MASON.

At the age of twenty, Washington was initiated as an Entered Apprentice. Attaining his majority the next year, he was thus qualified to be raised as a Mason. The initiation allowed before he became of age, occurred in 1752, and his connection with Masonry, according to his own testimony, practically ceased not later than 1768. This was seven years before he became general and eleven years before his first inauguration as President. Thus, during the Revolution and the presidency, Washington was not an active Mason, and for several preceding years he had not attended lodge meetings.

Of his younger experience, Robert Morris, one of the highest authorities of the order, says in a Masonic book: "It is known that George Washington himself never rose to distinguished Masonic honors, and for the good reason that he never attained what is technically styled the work of Masonry." It is easy to be-

lieve that what he called its "child's play" failed to interest him, and that he was also repelled by the discovery that, as he told Trumbull, Masonry could be used for the "worst of purposes."

In 1798, about a year and a quarter before his life ended, he wrote a letter at Mt. Vernon in which he said: "The debilitated state in which I was left after a severe fever had been removed, * * * allows me to add little more now than thanks for your kind wishes and favorable sentiments, except to correct an error you have run into, of my presiding over the English lodges in this country. The fact is, I preside over none, nor have I been in one more than once or twice in the last thirty years."

Masonic testimonies, with biographical evidences including Washington's own language and conduct, amply show that, joining almost in his boyhood, he failed to become an enthusiastic Mason, neglected to seek degrees and offices, and early abandoned that order, which, at the conclusion of life, he also repudiated.

Washington the youthful Mason, was neither General nor President Washington.

THE GREAT MASONIC TEMPLE.

It has been the boast of Masons for several years that they had the highest building in the city of Chicago. Publicity concerning the building has led to a wonderful change of front. Masons are denying that the Masonic Temple is a Masonic temple. The Masonic Chronicle recently published in its magazine: "It is a great misfortune, if, as reported, the great Masonic Temple in Chicago is one in name only. It is not owned by the Grand Lodge, but by a corporation."

The recent manager of the Masonic Temple is a fugitive from justice, and a number of other prominent Masons, managers of the Masonic Temple Corporation, have been passing through an experience that will doubtless make the editor of the Masonic Chronicle wish that he had spoken still stronger against calling the Masonic Temple a Masonic temple. After various denials, it was at last proven that the management had entered into a conspiracy to cheat the city out of its taxes, some $26,000. Not long since, one of the patrons of the Masonic Temple safety vaults claimed to have had taken from his box over $20,000. More recently, a diamond merchant in the building lost jewelry to the amount of $8,000 to $10,000.

John Kenney, a member of Covenant Lodge, No. 526, Chicago, reported to us some time since that a number of the prominent lodges of Chicago had left the Masonic Temple and gone to the American Express Building; the chief reason being the number of female tenants that thronged the halls during the evening. A new management has been appointed, and the daily papers state that there is to be a cleaning out of the Temple of undesirable tenants.

NO NEED OF CHURCHES.

Rev. James P. Stoddard, of Boston, after setting forth at some length the excluding element of Odd Fellowship manifested at the point of initiation, and showing that negroes, persons of mixed Indian and white blood, and even white women are kept outside, says:

"Recently a very enthusiastic member who claims to be thoroughly posted said to me: 'Odd Fellowship is booming; it's going way ahead of your churches,' etc. A bystander whom I supposed to be a 'brother,' caught up the refrain, giving the number of lodges and members in Boston, adding, 'They are doing more than all your churches, and if the members would live up to the teachings of the order there would be no need of your churches.' When the sentiment of this 'brother' becomes as prevalent as that now existing against the colored race, church members will rank with the negroes, mixed bloods and women."

Notice the phrase "your churches," as used by both these lodge devotees. Churches are needed to maintain the worship which honors Christ and to promote the knowledge and acceptance of the gospel of Jesus. How could living up to Odd Fellowship supersede them and make them unnecessary? Odd Fellowship dares not so much as to utter Jesus' name.

A GLIMPSE OF SCOTCH RITE MASONRY.

(Concluded.)

In the thirty-first degree, entitled Grand Inspector Inquisitor Commander, after having been accepted for initiation, clothed in the insignia and jewel of a Knight Kadosh, the candidate is examined in the degrees from the first to the thirtieth inclusive, blindfolded and after some delay, covering an examination into his name, business, character and motives, is permitted to enter. He is led toward the east and halts in front of the Most Perfect President, who, after instructing, exhorting and warning him, directs him to go with his guide, heed well the lessons and warnings he will receive and to return.

He is conducted six times around the room, receiving addresses at each of the six columns and also from the Senior Councilor, and led back to the east to the President, who proceeds with a long comment upon the duties of a judge, concluding with the inquiry: "Do you feel that it is in your power so to perform those duties? Upon giving an affirmative answer, and further questioning, the candidate kneels at the altar upon his right knee, receives in his left hand the scales of justice, and places his right hand upon the book of constitutions, and, surrounded by brethren holding swords in their right hands, their left hands extended over him, he swears:

1st. Never to reveal any of the secrets of a Grand Inspector Inquisitor Commander to any person or under any circumstances unless permitted to do so by a Consistory of Sublime Princes of the Royal Secret.

2d. That he will scrupulously observe and cause to be observed the constitutions, statutes and regulations of the Supreme Tribunal so long as he is a member thereof.

3d. That with zeal and energy he will propagate the doctrines of the Ancient and Accepted Rite of Masonry, laboring for its diffusion and prosperity.

4th. That he will not consent to the admission of any person to the high degrees of the Rite who is not an intelligent man of respectable acquirements and information and of virtue and honor.

5th. That he will carefully examine all cases in which he may be judge, listen attentively to every argument that may be urged therein, and faithfully and impartially weigh both evidence and argument, being neither careless nor indifferent, partial nor prejudiced, nor wearying of investigation, with no other purpose than that of giving a true, just, equitable and merciful judgment.

6th. That he will never sit in judgment in any case where he may entertain feelings of enmity or ill-will toward a party therein, or any feelings of prejudice or dislike, nor in any case where from any cause whatever, he doubts whether he can hear patiently, consider calmly, and decide impartially.

7th. That he will never allow rank and power, influence or money to sway his judgment, and that before him as a judge, all men shall stand on one common level, to be condemned if guilty, to be acquitted if innocent.

8th. That as a judge he will lay aside all pride of opinion, obstinacy and self-will and be governed absolutely by the dictates of law, justice, equity and his conscience, so far as the frailty of his nature will permit.

9th. That he will usurp no doubtful power, that he will strain no law so as to make it cover cases to which it does not plainly apply.

10th. That he will presume every man innocent until he is proven guilty.

11th. That he will give to every one accused the benefit of all reasonable doubt, and of a charitable and natural construction of his actions, remembering that Masonic law seeks punishment as a means only and not as an end.

12th. All this, expecting that God will judge him as he judges others, consigning himself to the contempt of his brethren and to their just and terrible anger to be visited on his unprotected head, if he should wilfully or through indifference violate this his solemn oath and obligation.

All then unite in the prayer, "Forgive us our trespasses, O Father, as we forgive those that trespass against us."

Candidate's solemn oath is then witnessed by all present and recorded. The

blindfold is then removed from candidate's eyes, and after laying aside the decorations of a Knight Kadosh he is taught the march of the Grand Inspectors Inquisitors Commanders, alternately crossing and recrossing his arms until he reaches the foot of the throne, at which point he is invested with the collar and jewel of the degree. He is then constituted, created and acknowledged a Grand Inspector Inquisitor Commander, to the glory of the Grand Architect of the Universe, in the name and under the auspices of Sublime Princes of the Royal Secret. After further admonitions the sign, answer and token and sacred word of the degree are given to the candidate, after which he listens to a long discourse, and the work of the degree is formally closed.

The candidate is blindfolded; and when the inconsistencies, puerilities and blasphemies of the Most Perfect President and Advocate are reviewed one can but feel that the spiritually blind are leading the physically blind, and ever and anon both are found in the ditch. There are some most excellent suggestions and exhortations put into the mouths of the Commanders personifying King Alfred, Socrates, Confucius, Minas, Zoroaster and Moses, as well as into the indefinite, rambling mixture that composes the long discourse of the Advocate. One would be at a loss for the motive prompting this initiation but for the knowledge of the fact that imposters sometimes awe the ignorant and unwary with pompous platitudes in order that the devil may mesmerize and lead them captive at his will.

This degree, with its oaths decreeing secrecy and obedience under fearful penalty, is to society what parasitic plants are to trees or barnacles are to ships—damaging impediments to healthy growth and progress.

Sublime Prince of the Royal Secret.

In the thirty-second degree, entitled Sublime Prince of the Royal Secret, the candidate, after customary preliminary questions concerning his character and motives, invested with decorations and jewel of the thirty-first degree, with a poniard in each hand and a cord around his body, is conducted to the door of the Consistory by the Grand Hospitaller and the Engineer, one holding the end of the cord, the other having a hand on his shoulder, and accompanied also by the Master of Ceremonies. After taking his place before the Illustrious Commander-in-Chief, he is questioned at length. Most of the replies are made for him by the Grand Master of Ceremonies. He places his two poniards upon the altar and the cord is removed from his body, and he has further instructions as to the military character of the thirty-second degree. He passes through the symbolic camp and at each tent receives an address. At tent No. 9 the members of the first three degrees of Freemasonry are said to be encamped.

The Masonic interpretation of the degrees follows:

The Entered Apprentice or first degree, he is told, represents man with no other resources than his physical strength. Its inmost meaning is "man subjugated and struggling toward freedom, blinded by superstition, destitute of knowledge, defenseless, and with the chains of despotism around him." In this degree man takes his first lesson, which is to stand upright as a man. Before then he was half naked, half clad, neither barefoot nor shod, half freeman and half serf. The second or Fellow Craft degree shows the necessity and holiness of labor, and consequently of knowledge. Here man perceives that knowledge alone can constitute him a freeman and a king over creation. The third or Master Mason's degree teaches that death is our destiny, but at the same time shadows forth the great doctrine of another life and the immortality of the soul—a rising from vassalage and ignorance to the life of freedom and intelligence. Having looked at the esoteric meaning of the first three degrees, the candidate is conducted to tent No. 8, where are supposed to be encamped the Masons of the fourth and fifth degrees, and thence he is conducted to another and another until the esoteric meaning of all the degrees, through the thirtieth, as Masonically interpreted, passes in review before him. The fourth degree teaches truth, the existence of God and the relations existing between man and his Heavenly Father. The fifth teaches the love of God for the human race and

the magnitude of divine attributes. The sixth degree develops and fully proves the sublime and consoling doctrine of the immortality of the soul. The seventh degree teaches justice as the necessary consequence of the relations between God and man. The eighth degree teaches the necessity of order, without which society cannot exist. The ninth degree teaches that no one has a right to take the law into his own hands; that the interests of society require that the administration of justice should be intrusted to a certain number of pure and upright men for the benefit of all, and that true Masonry discountenances all acts of violence. The tenth degree teaches that the executive power, equally with the judicial, must be confided to a few of the wisest and most experienced of citizens. The eleventh degree teaches that the legislative power must be exercised by the most able and honest citizens. The twelfth degree teaches that a true Mason will never cease to labor, that by labor alone we can obtain happiness. The thirteenth degree teaches the utility of study as the only means of drawing nearer to our Heavenly Father and practicing true religion, thereby attaining a knowledge of the perfections and unbounded munificence of God; and thereby to become more and more perfect by imitating His kindness in our relations with our brethren. The fourteenth degree gives to the Mason the reward of his labors; shows him the future destiny of Freemasonry (that is, of man); God is no longer to be feared, but to be loved with all the heart, mind and strength. The fifteenth degree teaches hope and faith in the new era, when men will be emancipated from dead forms and ceremonies, and when a perfect knowledge of truth and of the laws that flow from it will engross the power of man's intellect. The sixteenth degree teaches that every religion of mere forms and ceremonies must eventually crumble to pieces, for it is a dead body, without a soul; and that Masonry of the Ancient and Accepted Rite, founded on the simple and pure doctrine of love, toleration and reason must be eternal, being that which the Master from Nazareth taught, and every true child of our Heavenly Father may well adopt and profess it. The seventeenth degree teaches that every good Mason must look upon himself as a pioneer, preparing the way for greater and better men to come after him; to do his duty whether the results of his toil are visible or not; to sow no matter who reaps. He must always march straight forward, a soldier of truth following the route which she indicates. Death alone must make him pause. The eighteenth degree illustrates by example the fact of the accumulation of intellectual wealth by inheritance. In it the new law of love is taught, which not only relieves the wants but is tolerant of the errors and mistaken opinions of other men. The nineteenth degree teaches that man who adheres to old law must be won by kindness and reason, by appeals to heart and intellect, if peace, harmony and science are to prevail. The twentieth degree teaches the necessity of caution, in addition to energy and daring, that those who live by the propagation of false creeds may not defeat our plans for the emancipation of the human intellect. The twenty-first degree teaches man to strive earnestly to learn the means necessary to vindicate the power of truth in bringing together all God's children whatever their religious and political opinions, to raise man to the consciousness of what he is and what he will soon become, and of what he ought to be. The twenty-second, that even after succeeding in that object, one must be watchful —always on the alert, to bar the way against sectarianism. The twenty-third degree teaches that after firmly establishing the institution of the Ancient and Accepted Rite, we should profoundly study the doctrine of the Master from Nazareth and expound to our brethren of the old law its practical and sublime lessons. The twenty-fourth degree teaches how arduous is the task of a true Mason who endeavors to oppose sectarianism. The twenty-fifth degree teaches the maintenance of the doctrine of liberty, equality and fraternity. The twenty-sixth degree teaches how a sincere and lasting alliance may be effected between the three intellectual classes of men,—the disciples of natural law and of philosophy; those of the law of Moses; and those of the Ancient and Accepted

Rite, or the law taught by the Grand Master from Nazareth. The twenty-seventh degree teaches that mankind is at last to become one single, peaceful family, whose father and head is the eternal God, infinite in love. The twenty-ninth degree teaches how much can be effected in a righteous cause by perseverance. The thirtieth degree teaches the defense of the rights of mankind against unlimited regal despotism, sacerdotal usurpation and intolerance, and the monopolies of rank, caste and privilege. After receiving these interpretations of the first thirty degrees of Scotch Rite Masonry the candidate is questioned and led to the altar, at which he kneels and with hands and sword upon the book of constitutions repeats after the Commander-in-Chief the

OBLIGATION, SUBLIME PRINCE OF THE ROYAL SECRET, by which he pledges himself

1st. Under all the penalties of former obligations in Masonry never directly or indirectly to reveal any, even the least, of the secrets of this degree unless to one duly qualified and entitled to receive them and to such persons only after due and strict trial.

2d. To obey all signs and summonses handed or forwarded by the regular officer or officers of the Grand Consistory, while remaining within its jurisdiction, except because of sickness, great distance, duty to family or other overruling cause.

3d. To conform to and obey the statutes and regulations of the order, that no discredit to the Grand Consistory or personal disgrace may result from his conduct.

4th. Never to visit or recognize any spurious, irregular, illegitimate or clandestine body pretending to be Masonic, knowing it to be such.

5th. Always to denounce and discountenance all such, holding no Masonic intercourse with any member or members of such bodies.

After further dialogue the Illustrious Commander-in-Chief dips the right hand of the candidate in water and wipes it with a napkin of white linen, after which the hilt of the sword is dipped into the water and also wiped and returned to candidate. He then commences a journey during which a prayer is offered. Candidate returns from his first journey, which is symbolical of a severe struggle against ignorance. The second journey (three times around the camp) is symbolic of a severe struggle against superstition. The third campaign is against despotism and ambition. The fourth campaign is symbolical of a struggle against love of wealth and greediness of gain. After being invested with sign, password and sacred word of the thirty-second degree and having his right hand and then his sword passed five times over the fire upon which a few grains of incense are burning, candidate departs, while a prayer is being said, upon his march against selfishness, apathy and indifference. He is then taught the token, battery, hours of labor, march, watchwords, has the esoteric meaning of the camp explained, and further information imparted; he is conducted to the throne, constituted a Sublime Prince of the Royal Secret and invested with the regalia of the degree. After miscellaneous business and a collection, the Consistory is formally closed.

If the objects of the degrees were as reported to the candidate in this degree (which a comprehensive analysis clearly shows they are not), still its methods would cause its destruction. They are so unbiblical, unchristian, un-American; so unnecessarily, unreasonably humiliating and degrading, that nothing but the extreme secrecy and tactful caution, the threats and ominous, indefinite suggestions of terrors for the unfaithful; the diabolical invocation of penalties; and the appeal (covered and noncommittal, yet capable of being understood) to man's ambition for preferment, power and wealth, with frequent challenges to and commendations for bravery and other noble qualities, could keep the order in existence.

At times the ritual in some parts of the degrees glistens and shines like the robe of an angel of light, but ever and anon the satanic principle looms up in its revolting hatefulness.

With this grade, the Sublime Prince of the Royal Secret, the series from the fourth to the thirty-second degree of Ancient Accepted Scottish Rite Masonry,—administered in Chicago in Novem-

ber, 1901, for $100 fee, besides mileage, collections and contingent expenses,—ends; and a glimpse of candidates as they are initiated into the thirty-third and highest degree is not in order here.

One earnest student of history, a profound thinker, writes of these degrees that the Ancient Accepted Scottish Rite is a tissue of fearful falsehood; that it is French, not Scotch; modern, not ancient; that it insults Christ, as Byron did his wife, by seating a harlot by her side; that its higher degrees were invented by Jesuits and Jews; that its oaths are sinking our courthouses into popular contempt; and that by boldly avowing respect for, and citing with equal reverence the gods of idolatry, and the God of the Bible, it denies all that Christ and His apostles taught concerning heathenism; and pours a steady stream of vilification on Christianity and on Christ, its author, as "bigoted" and "sectarian," because they teach that men must be born again, or they cannot see the kingdom of heaven; that while it lauds liberty, it establishes absolute subjugation of man to man; treading on crowns and tiaras of kings and priests, it seats its rulers on "thrones," clothes them with "royal purple," and puts candidates on their knees before them; and makes swarms of priests, who are counterfeits, contemners and rivals of Christ. And by teaching salvation by its priests, and superseding and setting aside the laws of God, and the laws of the land, in favor of its own, it shields all vice, destroys all virtue; and by honoring the gods of heathenism and establishing their secret worships they are putting in operation causes in the United States and in Europe which have ruined the old nations of Asia,

"And their decay
Has dried up realms to deserts."

Has this reunion of Scottish Rite Masons promoted

"Union"? No, alas! so far as its influence is felt it has separated

1st. Its Christian members, if there are any, somewhat more from the fellowship of other church members who are seeking the world for Christ and Christ for the world.

2d. Citizens from the great rank and file of their fellow citizens in their honest, virtuous efforts to render to our government (so divine in its ideals) the equality, opportunity and liberty which in theory it offers to all.

3d. Women: one-half or more of the human race are not recognized by this human, man-devised effort for improvement. The divinely planned mutual helpfulness of husbands and wives, mothers and sons, brothers and sisters, is ignored save in the beastly immoral and loathsome allusion to them in the obligation of the fourteenth degree, entitled Grand, Elect, Perfect and Sublime Mason. The Grandeur, Election, Perfection and Sublimity of such men is described by Paul:

"Professing themselves to be wise they became fools. * * *

"Who changed the truth of God into a lie. * * *

"Being filled with all unrighteousness, fornication, wickedness, * * * boasters, inventors of evil things, * * * without understanding, covenant breakers, without natural affection," etc.

The divine union of wisdom, honor, love and labor which God created, is destroyed wherever rules this monstrous would-be monopoly of our noblest husbands, fathers and sons.

"Power." False representations, injustice in every form, and partial and spurious morality and religion is always weakness. Look at the power of Eastern nations, where for centuries the practice of such mysteries has produced its natural fruits. The culmination of their power is seen in parades, where gorgeous trappings, fantastic idols and effigies, rattles and monotonous music, dances and self-inflicted torture, glitter and interest for the time occupied in passing; in the questionable or immoral character of "Midway" offerings and street catch-penny subterfuges; in ignorance, disease and superstition: all these speak to the younger nations of the weakness of every system of domestic, civil and religious life not based upon the principles found in God's revelation of life and duty.

"Toleration." The use of the word is a mockery. Their own obligations and patched-up degrees of "iron mixed with miry clay" are tolerated; but lapses from obligations are permitted in their members, and in several degrees, pre-

eminently that of the Grand Elect Knight Kadosh, intolerance toward unworthy or unfaithful members is emphatically inculcated. Toleration in religious and political matters is pledged, but fearful penalties are to be executed upon a man who repents of or renounces his Masonic vows. One may be divorced from his wife, his political party, his church, and society tolerates him; but no mercy is pledged to the Free Mason who for any reason forsakes and renounces the order: if relentless persecution even unto death does not follow such a person it is doubtless because the members of the order are better than its principles or afraid of the consequences. The seeds of Disunion, Weakness and Intolerance were sowed in that semi-annual reunion of the bodies composing the "Ancient Accepted Scottish Rite in the Valley of Chicago" last November, and the real title of their circular invitation would have been expressed more truly by the words Disunion, Weakness, Tyranny.

(End.)

WISCONSIN UNIVERSITY.

Law Instructor Flays Fraternities.

Madison, Wis., Sept. 26.—Professor Howard T. Smith, of the law department of the University of Wisconsin, gave his views before the Freshmen Class to-day of athletics and fraternities.

All branches of college athletics were condemned in unsparing terms and the embryo lawyers were informed that there was no place in the law school for athletics or fraternity men. The speech has aroused the wrath of the entire student body.

The university fraternities were said to be productive of much more harm than good.

Professor Smith, who was formerly a Chicago lawyer, has the best of reasons for his views, furnished him by the standing of this class of students in past years.

Note.—It is said that a business man sent his son to college to fit him for usefulness in life, and the boy came home at his vacation with his head all full of vaulting and hammer-throwing. His home duties had so developed him during years past that a little training put him easily in the front row at school. He told his parents how high he could jump, and amused his old home boy friends at several rather inconsequential and useless performances. His father asked about his studies. He replied that he stood 80 in mathematics, but "flunked (failed) in Latin and language." He was asked what his teachers thought of so much exercise and so little study. He replied that they did not mind it; that they spent some time of the recitation hours discussing teams, and rules, and umpires. The father coolly sat down and calmly asked by letter if it would not be well to pull the rein on the discipline side a little harder, to load heavier and drive like Jehu son of Hanani? and asked how much more it would cost to teach a little more language, Latin and mathematics, and drop some of the athletics? The writer of the letter, being well known as a sensible and capable man, possessed of brains in use and money for worthy objects, was listened to with interest, and his letter was a good eye-opener, and had a fine effect. Letters of that kind sent to the president and faculty always have an excellent effect.

A RIGHTEOUS DECISION.

A recent decision of the Court of King's Bench has held that the statute of George IV., entitled "An Act for the Relief of Roman Catholic Subjects," which has for one of its provisions that any person in England becoming a Jesuit is guilty of misdemeanor, is still in force, not obsolete, as the magistrate below had held in a suit brought by a member of the Protestant Alliance for summons against three English gentlemen for becoming Jesuits.

The oath taken by one becoming a Jesuit makes the English law reasonable and needed. Such a law on our statute books should also include the Clan-na-Gael, the Free Mason, the Highbinder, the Mafia, and the Molly Maguires. No country is safe with these secret oath-bound imperio in imperium.

If we would rule ourselves we must yield the throne of our lives to Christ.

THE ST. LOUIS OATH.

It will no doubt seem very wrong for a municipal ring to have bound itself by such an oath. Of course it will be all wrong, unless it shall come to light that the combine called itself by a Biblical name, had a motto containing the word Charity, with perhaps a few more, like Truth, Liberty, Fraternity and so on, and had somewhere a copy of the Bible.

Then the following oath will, no doubt, appear the proper thing:

I do solemnly swear before the Almighty God that in associating myself and in becoming a member of this combine I will vote and act with the combine whenever and wherever I may be ordered to do so. And I further solemnly swear that I will not, at any place or time, reveal the fact that there is a combine, and that I will not communicate to any person or persons anything that may take place at any meeting of the combine. And I do solemnly agree that, in case I should reveal the fact that any person in this combine has received money, I hereby permit and authorize other members of this combine to take the forfeit of my life in such manner as they may deem proper, and that my throat may be cut, my tongue torn out, and my body cast into the Mississippi River. And all of this I do solemnly swear, so help me God.

Of course, solemnly agreeing to permit and authorize murder, makes the murderer, whether boodler or Free Mason, innocent. Murder is not murder if not forbidden by the person murdered. Could such a ring, thus bound, have been formed without the agency of at least one member already a secret society man? Freemasonry is full of such swearing.

A SUNDAY MEETING.

Federation of Labor Session Is a Scene of Wild Excitement.

Rioting was the principal feature of the meeting of the Chicago Federation of Labor yesterday afternoon. More than an hour was consumed in wrangling over the question of sending delegates to the convention of the Illinois State Federation of Labor in East St. Louis Tuesday of next week. It was finally decided to send five delegates. About thirty men and one of the women delegates were placed in nomination. Several fights occurred during the balloting, and most of the time no less than half a dozen men stood on chairs screaming themselves hoarse trying to catch the attention of President Lighthall.

Motions and counter motions, points of order, and all the parliamentary trick of the crafty politicians were used to carry the point of those who wanted the Chicago Federation represented in the State body. Amid the cries of gag rule the president declared the motion to send delegates carried. Then came another long wrangle over the method of voting. Finally, it was decided that the vote of the delegates would be by roll call, and the election proceeded. More than 400 votes were cast.—Chicago Record-Herald, Oct. 6, 1902.

Men and women who combine to fight others sometimes are like the sharp Greek swords that cut their scabbards and wreaked their pent-up wrath upon whoever stood near. People of such pugnacious habits are hardly adapted to act as unprejudiced judges in the settlement of profound and far-reaching problems.

Better "remember the Sabbath day to keep it holy." Those that disregard the just requirements of their Maker will not be very scrupulous of the rights of each other.

From Our Mail.

CORRECTIONS AND STATEMENTS.

Dear Brother Phillips:

In my article on Masonic oaths or obligations, I mentioned the investigations of the New England State Legislatures into the principles of Masonic obligations. The States of New York and Pennsylvania did the same. It occurred between the years 1826 and 1832, A. D. The oaths were brought out much as have been those of the Mollie Maguires of Pennsylvania, the Ku-Klux-Klan of Kentucky and Tennessee, and other high-binders elsewhere. I do not believe that Free Masons generally are of any such character as the members of these other societies named; but that their obligations are all in print I am fully persuaded, and I am persuaded that most Free Masons are vastly better than the cruel and unreasonable and startling obligations they take. I do not wonder that so many "good men"

members do not attend the lodges. There are few Rev. Drs. Broad to attend so promptly. There are also on the other hand many men in lodges of this kind who work them for all they are worth. They help rogues in courts of justice, else why did they keep Free Masons off the jury in the case of the tax frauds of the Masonic Temple, now on trial. They corrupt legislators, as witnessed in the recent boodle cases in the House of Delegates in Missouri, where, under a bloody oath, they held secret sessions, and as given in their state's evidence testimony, they said: "We talked as Masons."

I have said this much to show that my article was in the main correct. But in the haste of finishing the article I said: "All over the United States Free Masons in 1826 to 1832 swore before legislative committees and civil courts that they took that oath." I should not have said "All over the United States," but "All over the New England States, and also the States of New York and Pennsylvania." I have visited the State libraries and seen their records with my own eyes. Another correction is that my name being signed to the article you placed it between "Rev." and "D. D." That may have seemed fitting to you, but it looked as if signed by me. I always sign my name as plainly as now.

L. N. Stratton,
389 West Diversey Av., Chicago.

COMMENDATION.

Perrinton, Mich.

Dear Brother:

To me The Christian Cynosure is growing better.

I wish to speak briefly of Brother W. B. Stoddard's visit among us during the early part of the season. By invitation he came and delivered an address at one of our village appointments where secrecy is strongly intrenched. The results that appeared were, that some, the more vile, became very angry, and uttered curses with threats of rude treatment should another opportunity afford; others, men who are respected for their honesty and integrity in matters of a civil and business character, disdained not to color and prevaricate in order to deceive the more simple and less informed; but the friends of the cause were very much strengthened, and some, who had wanted in courage to speak out and show where they stood, were emboldened by the influence exerted and information received.

There are seven copies of The Cynosure now coming into as many homes as a direct result of the meeting. We are not satisfied, however, with this, but are looking forward, talking and planning for a grand central rally somewhere in the county next year, for the purpose of bringing the workers and friends into a better acquaintance, and closer federation with each other, and to disseminate the truth upon this vital question.

Rev. E. D. Root.

"REVIVE THY WORK, O LORD."

Worcester, Mass., Oct. 30, 1902.

Editor Christian Cynosure:

It is my privilege to spend a week in this beautiful inland city of 120,000, one hour's ride from Boston.

Arriving Monday morning, we attended the monthly meeting of the Ministers' League, in the Y. M. C. A. Hall. They discussed revival work.

Your correspondent was called on to speak. This we did in the following remarks:—

You are engaged in an enterprise similar to that engaging the ministers in Boston.

Permit me to say that I am a Scotch Covenanter preacher, pastor of the Second Reformed Presbyterian Church of Boston. Our views of a true revival were put on record long ago, when 16,000 Presbyterians gathered at Grayfriar's Church, Edinburg, Scotland, Feb. 28, 1638, and signed and swore the National Covenant.

A revival is the work of God. It is not gotten up by men: it is sent down by the Holy Ghost. "Revive Thy work, O Lord" is the prayer of the church. The Holy Spirit descended on the disciples at Pentecost in the form of cloven tongues of fire. Just as the Spirit moved upon the waters in the beginning, so he moved upon the waters of human society

in the first great Reformation; and so He must do again.

It must be accompanied with the preaching of the law. The revivals of Josiah and Hezekiah, of Ezra and Nehemiah, of Peter and Paul, of Luther and Knox, were attended by the most pungent application of God's law to the consciences of the people, so that they cried out, "What must we do?" Jacob said to his household: "Put away your idols, change your garments; and arise, let us go up to Bethel and worship." If a man clutches a single sin in his heart, God cannot use him. Every man is either a channel for the Holy Ghost or a hindrance. The church would not allow a man who had more wives than one to remain in her communion. But men who work on Sabbath, and men who carry on their business on Sabbath, and men who buy and read the Sunday newspaper on Sabbath, are allowed to remain. The drunkard is suspended, but the drunkard-maker is retained. The thief is put out. But the member of the lodge, who takes blasphemous oaths, and attends lodge meetings instead of prayer meetings, and pays lodge dues instead of contributing to foreign missions, is allowed to remain. The fiery law of Sinai is a revival instrument.

There must be unshaken confidence in the holy word, which is accompanied by the unseen but inseparable power of the Holy Spirit. "The words that I speak unto you, they are spirit and they are life." In the beginning God spake and it was done. "The heavens by the word of God did their beginning take. And by the breathing of His mouth He all their host did make." As Ezekiel preached in the valley, the dry bones moved and lived. Was there ever a more hopeless task? As the apostles preached, the dead in sin lived. This word is the power of God unto salvation. "My word shall not return unto Me void; it shall accomplish that which I please, and prosper in the thing whereto I have sent it."

Conversions must be sought after the divine type. In nature every seed produces according to its own type. In grace the type is the death and resurrection of Christ. We are planted into the likeness of His death. We shall also be planted into the likeness of His resurrection. "As obedient children, not fashioning yourselves according to your former lusts in your ignorance, but after the pattern of the Holy One who hath called you, so be ye holy in all manner of conversation." Worldly men propose to fashion their characters after their own ideal. But the believer yields to God, and is willing to be crucified with Christ and to have Christ live in him. Such a man will carry his Christianity into the home, and set up the family altar. He will carry it to the store and factory, and act as Christ would there. He will carry it into the realm of politics, and exhibit the Christ in political action. He will refuse to go where Christ would not go, or to form any allegiance that Christ would not. For a professing Christian to swear allegiance to Christ the King, and then go and vote for the saloon, is to do violence to truth. Our political action must be in obedience to Christ.

(Rev.) J. M. Foster.

Newspapers and Reform.

FATE OF THE 17,000 NON-UNION MINERS.

The non-union miner, whose rights have been feelingly discussed in the daily press, whose "right to work" has been the principle for which the operators said they were battling, and who is to figure largely in the discussions before the strike arbitration commission, is fast disappearing from the anthracite region, the dispatches say. The companies have not dismissed them, says a Scranton correspondent, "but with the stockade living quarters gone, and the almost impossible task of securing boarding houses confronting them, the imported non-unionists have packed up and left." In some places, where the non-unionists remain, the strikers are refusing to return to work. Much sympathy had been expressed for the engineers and pumpmen, whose places were practically all filled by non-unionists. The miners felt that they ought to stand by these engineers and pumpmen, while the operators were said to feel that they ought to stand by the non-unionists, who had saved the mines from being flooded. But the non-

unionists are emigrating and the strikers are getting their old places. This news of the hegira of non-unionists followed a dispatch that filled a column in the morning paper of Thursday of last week with stories of assault, dynamiting, and intimidation aimed at the non-union men. One delegate in the Wilkesbarre convention is reported as saying:

There are a number of "scabs" in the mine where we came from. Do you suppose that we are going back to work alongside them? I tell you now, we will never go back until we clear these people out. Just give us the chance; tell us to go ahead. We did it in 1901 and we can do it now. Give us the power, because if you don't we will kill every one of them.

The New York Sun calls upon President Roosevelt, Governor Stone, the strike commission, "and every honest American citizen directly or indirectly connected with the strike" to defend these non-unionists thus threatened with murder; but the non-unionists do not seem to feel confidence in the ability of the authorities to protect them, and are solving the problem by leaving the region. Says the New York Evening Post:

In the general rejoicing at the close of the great strike, the non-union man, who during the late coal famine has been the observed of all observers, is pretty well forgotten. The labor union, however, does not forget him, for it wishes his place for its own members. Just what is to be done with the non-union men now at work in the Pennsylvania coal mines is the chief practical problem before Mr. Mitchell's United Mine Workers. Upon this matter Mr. Frank P. Sargent, Commissioner of Immigration, has shed a certain light in a recent interview. This apparently difficult matter of the detrimental non-union worker, he avers, settles itself, and without violence or intimidation. The non-union men simply "do not find the atmosphere congenial," and it is left to be inferred that they move on to the more congenial climate at another strike center. The lot of the non-union laborer, as Mr. Sargent presents it, is not a happy one. If he be a good sort, he is forced into the union; if he be disqualified for union membership, or disinclined thereto, he is forced on to new "atmospheres" which, if temporarily "agreeable," soon come to be disagreeably pervaded by clubs, brickbats and dynamite sticks. The operators and, if necessary, the local authorities should in the next few weeks make the non-union laborers who have been helpful in a great national emergency their peculiar care, and should see to it that the "disagreeable atmosphere" of which Mr. Sargent speaks so knowingly, is not reinforced by less figurative means of terrorism.

It is interesting to quote, in this connection, the following paragraphs from a set of resolutions addressed to the President, the Governors and Senators of Pennsylvania and New York, and the operators, by the employes of the Hillside Coal and Iron Company, early in October:

"Whereas, To avert such a calamity [as was threatened by the strike], and recognizing that we had been justly and honorably dealt with by our employers in times past, we, the employes of the Hillside Coal and Iron Company, many of us having grown gray in their service, remained at our places of duty, and by so doing succeeded in keeping the mines at Forest City from destructon; for this we have been boycotted in the community, ourselves and our wives and children insulted in public and private, our lives theatened and assailed, our daughters and sisters dismissed from their employment as teachers in the public schools; we have been hounded through the streets by riotous mobs, stoning us and calling out, 'Kill them!' necessitating the calling out of troops for our protection; and

"Whereas, It appears that pressure is being brought to bear on our employers rather than on the party that planned and called the suspension, and that through such pressure action might be taken affecting the future peace and welfare of our fellow employes, our wives, and children; therefore be it

"Resolved, That we ask our employers, the honorable gentlemen named above, and our fellow American citizens, that no compromise or terms of settlement be at any time considered that shall cause loyalty and faithfulness to be repaid with danger and injury to ourselves and families;

"That we are unalterably opposed to becoming members of an organization that cannot and does not control its members from using the unlawful means of boycott, riot, intimidation and bloodshed to obtain its ends and objects, as

exemplified in this and other strikes called by the United Mine Workers of America here and elsewhere;

"That we ask that you consider the threat made time and time again that we will be forced out of our homes and employment and hounded out of the community;

"That we ask you to remember the murders of Beddall, Sweeney, Winston and others;

"That we ask you to remember the partial list of outrages committed, herewith attached, as recorded and tabulated by the press:

"Killed, 14; severely injured, 42; shot from ambush, 16; aggravated assaults, 67; attempt to lynch, 1; houses dynamited, 12; houses burned, 3; buildings burned, 10; washeries burned, 3; stockades burned, 2; riots, 69; works dynamited, 6; train dynamited, 1; railroad bridges dynamited, 4; railroads seized, 5; trains wrecked, 6; attempted wrecks, 9; trains attacked, 7; strikes in schools, 14;

"That we ask you to remember that no one was ever expelled from this organization for committing crime or for conduct unbecoming a man, when such conduct or crime was against a non-union workman. * * *

"That we freely and unsolicited acknowledge fair and honorable treatment and conditions of employment from the hands of our employers, at the present time and in the past, and submit as proof that strikes were unknown in our community up to the time and coming of the paid agents of the United Mine Workers of America, some three years ago, and that since that time it has been nothing but strikes and threats of strikes."—The Literary Digest.

GOING TOO FAR.

Employers Required to Join Union or Go Out of Business.

The Cornicemakers' Union recently called a strike of the employes of the Eagle Cornice Works, No. 333 East Second street, ———, and the men obeyed, although they were perfectly satisfied with the treatment they were receiving, $3.50 a day for eight hours' work. The conditions in the shop are the same as have prevailed for the last three years. The walkout is the result of the work of the hired labor agitators.

The pretended grievance is that four of the proprietors of the Eagle corporation insist upon the privilege of working in their own shop. The president of the firm has charge of the office work, while his three partners work at the bench alongside the hired journeymen. The rules of the union permit only one boss to work in a shop; also they do not admit of an employer joining the union. So the only way out of the trouble was for the three partners to get out of their own business and join the union. And this demand was actually made upon these employers. Of course, it was refused, and the strike was on. The shop had been a strictly union shop for three years, and there had never been any dissatisfaction either with the wages or hours.

The inconsistency of such demands is too apparent to need calling attention to; but they are becoming more clamorous, more insistent, more unreasonable, and are encroaching more and more upon the rights of those who risk their means in business enterprises. We cannot for a moment uphold the employer who oppresses or underpays his hands; but there are demands which labor agitators have made and are making that are as unreasonable and unjust as the acts of many an oppressive capitalist in dealing with his employes. Let reason and justice rule; let each look upon the other as a brother man whose rights and liberties are as sacred as his own. In other words, let the Golden Rule be followed by all parties, and the vexing problems of life will cease to vex; for the problems will then be solved.—The Signs of the Times.

ADVICE TO GERMAN BAPTISTS.

Is it right for our members to join any of the labor unions?

The Messenger has always advised our members not to unite with any organization that requires them to compromise their non-resistant or non-coercing principles. A few years ago we advised a brother to stay out of the plasterers' union, telling him that such

unions are not run on Christian principles, but are usually controlled by men who have little or no regard for the Bible. He would not heed the advice, but one year later came into our office and confessed his mistake. He found it just as we had told him, or even worse. He left the union, and worked as he had done before. The Messenger will not at this time enter into the real merits of this question, but will now advise our people to stand aloof from every organization save the church of Jesus Christ. These are trying times for the faithful, and the worst of it may not be here. Before the end is reached some of God's faithful people may have to suffer as did the Christians in days of old.—The Gospel Messenger.

VIOLENCE IN STRIKES.

A grand jury in Chicago has indicted eleven officers and members of a brass molders' union for conspiracy to do bodily injury. Evidence was offered, and the confession of one of the guilty men secured, showing that a systematic plan for "slugging" non-union men during the recent strike was adopted by formal vote of the union; and a fixed scale of prices was maintained to reward the members of the "wrecking gang" for their services in waylaying "scabs" near the factories and disabling them. This shocking revelation explains the frequency and atrocity of the assaults which occurred almost daily a few months ago during a local strike. The public was charitable enough to think that the most or all of the violence came from ruffians who acted without the approval of the union; but this opinion must now be changed. The scale of fees paid for attacking defenseless non-union workmen ranged from $5 to $25, according to the extent of the injuries inflicted, the highest sum being paid to the man who permanently disabled his victim. The evidence showed that the use of revolvers, brass knuckles, and stones was countenanced. If any sort of villainy or folly can be more ruinous to the cause of organized labor than this we do not know what it is. There is reason to suspect that in many strikes the warnings against violence on the part of pickets which are issued by the union leaders are intended for the public only, not for the guidance of the strikers. So long as this state of thing continues public opinion will support the judicial injunctions against picketing, which under different conditions might be regarded as an unwarranted interference.—The Standard.

AUTHORITY OF THE STATE.

We venture an opinion. Let every matter of difference be arbitrated. If either party refuses to abide by the decision, let the decision be reviewed by some higher court, and even that by some higher court, until the last vestige of prejudice and injustice arising from the absence of sound judgment is eliminated, and then if the laborers will not work, let the government protect such men as will work. If the operators will not set the men who accept the decision of the arbiters to work, let their business be put into the hands of a receiver and the men set to work until such time as an agreement can be reached. This may involve to a certain extent the sacrifice of the rights of the individual for the good of the whole body, but that is a sound principle of government.—Wesleyan Methodist.

THE GROCER DID NOT LAUGH.

They were in the grocer's. Said the grocer, seeing a blind man about to enter, "Are you aware how delicate the touch of a blind person is? When Nature deprives us of one sense, she makes amends by bringing the other senses to extraordinary acuteness. Let us illustrate by this gentleman. I'll take a scoop of sugar and let him feel it, and you will see how quickly he'll tell you what it is."

The blind man having entered, he was put to the test. He put his thumb and finger into the scoop, and without hesitation said, "That is sand."

Everybody laughed but the grocer.—O. F. Com.

Some initiates detect the lodge fraud almost as readily.

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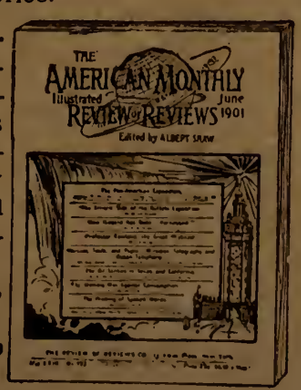


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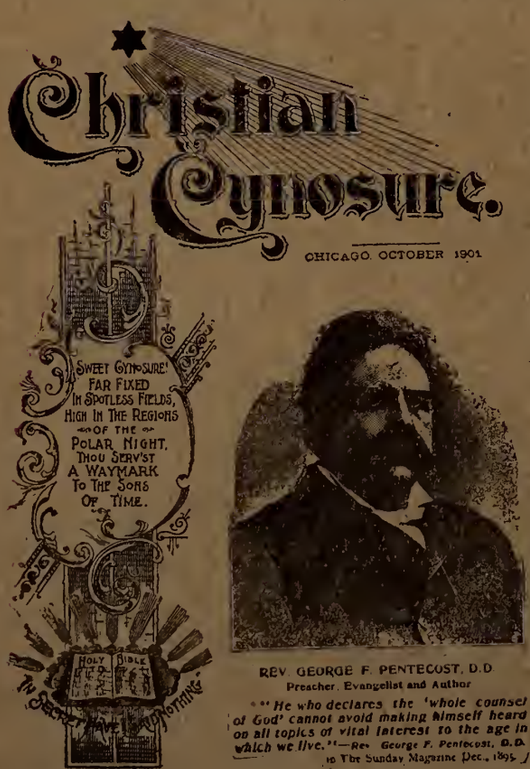
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—REV. H. J. BECKER, D.D.,
Editor Christian Conservator.

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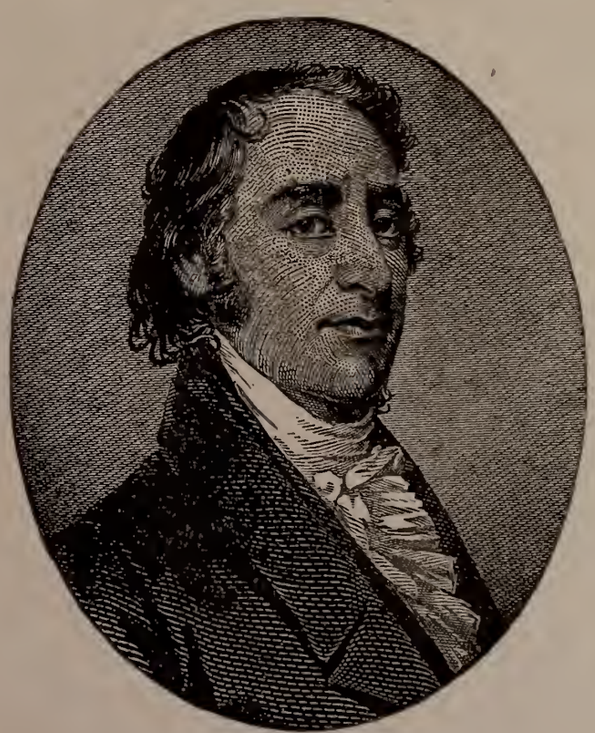
221 West Madison Street, Chicago, Ill.

Christian Cynosure.

CHICAGO, JANUARY, 1903.

SWEET CYNOSURE!
FAR FIXED
IN SPOTLESS FIELDS,
HIGH IN THE REGIONS
OF THE
POLAR NIGHT,
THOU SERV'ST
A WAYMARK
TO THE SONS
OF TIME.





SAMUEL DEXTER

Senator, Secretary of War and of the Treasury.
President of the first temperance society in Massachusetts.

Hon. Samuel Dexter, in an open letter to the Grand Master of Mass., 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there IS a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

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Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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The Christian Cynosure.

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221 West Madison St., Chicago.

Entered at the Postoffice, Chicago, Ill., as second class matter.

Every good thing to all of our readers and friends for the whole of 1903!

There are many encouragements. More now comprehend the fact that Masonry, Odd Fellowship, Modern Woodmen of America, the G. A. R., and other lodges, by their burial services, sending men to Heaven on the basis of lodge membership, belong to the religions of the world in which Satan is worshiped, and that they are rivals of the church of our Lord Jesus Christ.

There is a growing number of seceders in all parts of the land, praising God for their deliverance. Much more is published in the religious press against secret societies than formerly. Lodge men very generally deny that their society is secret, and lodge journals confess that forty per cent of those that join leave at once. The constant inquiry in lodge journals is, What shall we do with the n. p. d. (non-payment of dues) class?

Best of all our Master said pray, Thy kingdom come, Thy will be done in earth as it is in Heaven, and He will not disappoint our prayers.

"Modern Secret Societies" will be ready for delivery this month. Those who have ordered it will not be disappointed in the book itself. Rev. J. H. Moore, editor of the "Gospel Messenger," to whom Secretary Phillips submitted the manuscript, wrote him that it was the best thing that he has ever read on the subject. The number of advance orders has been very favorable. An order for seventeen copies came from South Africa. All who have not ordered will do well to read the advertisement on another page.

The Secretary of Home Missions for one denomination has ordered a sufficient number of the tract, "The Worship of Secret Societies Offered to Satan," to supply each of the ministers of his denomination with a copy.

Among the visitors whom the Cynosure force were glad to greet at our office recently were Mr. and Mrs. R. A. Cullor, of Unionville, Mo., who called on their return from an extended visit to North Carolina; Mr. B. A. Prichard, secretary of the Missouri Association, opposed to secret societies; and Rev. G. A. Pegram, from Raymond, La., who made calls pleasant to us and we hope helpful to them, as well as to the cause generally.

The readers of the Cynosure will remember that Rev. R. A. Torrey, pastor of the Chicago Avenue (Moody) Church, started around the world about a year ago. He has been holding revival meetings from place to place, in connection with Mr. Alexander, the Gospel singer. Great numbers have professed faith in Christ. We hope to welcome him back to Chicago in the near future.

In some things we must be active and energetic, and in others we are helpless and passive, and only God can show us the dividing line.

PRESIDENT ELIOT ON LABOR UNIONS

Labor Unions from the Educator's Point of View.

Extracts from address before the Colonial Club, Boston, Nov. 22, 1902.—From the Boston Daily Globe.

"I admit, however, at once, that the point of view of the educator is a peculiar one. He is a man devoted to systematic education, which means devoted to a continuous process intended to transmit the accumulated learning and experience of former generations to the rising generations as they succeed each other, and, therefore, to a process of gradually uplifting the human race, or that particular portion of the race to which he himself belongs.

"It is natural, therefore, for one whose profession is education to sympathize with other efforts to uplift the race—to make the lot of average mankind more satisfying and happier.

* * * *

Benefits of Labor Unions.

"Before I take up the points at which I find labor unions to be ill-advised, let me admit, as all persons must who have studied their history, that the industrial community as a whole is under many obligations to the unions. They have, as a matter of fact, mitigated many evils.

"They have reduced what used to be the unreasonable number of hours in a day's work. They have improved health conditions in factories and mines, and have procured the legislation which has enforced better health conditions.

"They have prevented young children from working in factories and they have emancipated employes in many industries from the company store.

"Moreover, they hold in check combined capital, and combined capital is, from the democratic point of view, a formidable oligarchy, and one which the American community is distinctly afraid of. The labor unions hold that oligarchy in check.

"The argument commonly used in justification of the organization of laborers in unions is a sound one—capital is effectively combined in certain industries, and therefore laborers must effectively combine in those industries.

"That argument is unanswerable.

"The great combinations of capital are very formidable to unskilled laborers—much more formidable than to the average man in the community at large, and they are sufficiently formidable to us all.

"I think, too, that we all believe that the labor union is going to last. The facilities for uniting multitudes of men in one organization, for communicating on the instant with all branches of the organization, for bringing masses of men together for a common purpose, have increased wonderfully even within the last 10 years.

"These facilities the labor leaders know how to use as well as the financiers do; and we may be quite sure that the labor union with these new facilities is going to manifest more and more power in flush times; in dull times it subsides. The telephone itself provides an invaluable facility for these great combinations of men. Indeed, it has become the favorite tool of ward politicians, speculators, and walking delegates; for it has the great convenience that it leaves no record.

"In view of this situation it is manifestly important to discuss frankly and publicly any labor union doctrines or practices which seem dangerous to society or hurtful to the men who adopt them.

Evils of Unions.

"A few weeks ago I mentioned, in an extemporaneous address in Boston, some of the evils which seemed to me to be fostered by the doctrines of labor unions. The first of those evils is the close limit put on the numbers of apprentices in shops, or factories, or mines.

"This seems to me, and I think to every American teacher, a strange interference with a fundamental democratic doctrine. It was Napoleon who gave it a very compact expression, 'Every career is open to talent.'



PRESIDENT CHARLES W. ELIOT, OF HARVARD UNIVERSITY.

"Now, that is a fundamental American doctrine, one that we all thought every one of us heartily believed in. The labor union undertakes to close the trade which it represents from young Americans.

"It prescribes, for example, to a great printing office, where hundreds of men are employed, that only an insignificant number of apprentices shall be allowed. I have read many constitutions of trades unions, and I have never failed to find in them this disposition to limit education for the trade. It seems to be the common labor union doctrine that the youth are to be kept out of the trade. It is the exclusion of the newcomer for the protection of the old hand.

"I need not point out how inconsistent this is with all practices in higher education. A group of eminent lawyers, for instance, devote themselves to educating young lawyers. A group of dentists devote themselves at pecuniary sacrifice to training as many young dentists as they can get together, with the result that the young men immediately begin to compete in practice with their teachers.

"All through the higher education runs this conception of using a talent for teaching to increase the number of men well taught. It is the same spirit which makes the physician or surgeon always give to the community any medical or surgical discoveries he may have made.

"It is the disposition among liberally educated men to provide every facility for entrance to the learned and scientific professions. The spirit of the educated class is to further to the utmost every process of education which admits to the class, while the spirit of the labor

union seems to be the exclusive spirit. It tries to protect the possessor of a trade against the new aspirant.

Another Pernicious Doctrine.

"Another pernicious doctrine held by many unions is the doctrine of limiting the output, or day's product of the individual laborer. This doctrine seems to be based upon the opinion that there is a definite amount of demand for the product of any industry, and if that demand is satisfied by a portion of the laborers in that industry, there must be another portion who get no work—who can get no work.

"If 100,000 laborers satisfy the demand, when 150,000 are in the trade, the remaining 50,000 will starve. Generosity teaches that the 100,000 laborers should not satisfy that demand, but should work slowly—say at two-thirds of their natural speed, so that the 50,000 may have a chance to share the demand. The claim of the union is that the limitation of output has a generous motive—the motive of permitting those that would otherwise be unemployed to share the fixed demand.

"I need not point out that the theory of a fixed demand is in the highest degree improbable; at any rate, it cannot be computed or demonstrated. It is an assumption that it is impossible to prove.

"But on the other hand, it is obvious that the effect on the individual laborer of habitually working at a rate below his natural capacity must be thoroughly pernicious. What alert, ambitious man but desires to make his daily output as large as possible, no matter what his calling.

"What must be the effect on the individual laborer of endeavoring day after day and year after year, to do less than he might do in the appointed hours of labor? Must it not be degrading? Must it not gradually undermine his own capacity for production? Will he not become year by year a feebler and less useful man?

"The proper ambition for the laborer in any calling is to produce as much as possible, or a quality as high as possible, and no other purpose will foster the development of the best workmen or the best men.

"I object, therefore, utterly to the limited output for the individual, because it fights against the best instincts of the best laborers. It also, of course, diminishes the productiveness of the entire community and tends to make the whole community indifferent and ineffective.

"But you may say it is not the laborers only that endeavor to limit the output. Very true, the employers are equal sinners in this respect. They, too, undertake to limit the output for no reason except to keep up prices.

"We have, unfortunately, been taught in this country that a high level of prices is always an advantage. Sometimes it is, and sometimes it is not.

"I suppose that there never was a falser economic doctrine preached than that low prices make cheap men. Cheap necessaries of life are invariably an advantage to the population. Now, the limiting of output by the employers, of course, diminishes the total wealth of the people and has no justification whatever. I exaggerate, perhaps; it has some justification when artificial legislation has limited the market.

The Uniform Wage.

"A third doctrine of labor unions which seems to me to fight against the true developing principles in human nature is the doctrine of the uniform wage.

"This uniform wage works in two ways. In the first place, it prevents the capable laborer from earning as much as he might, which is not only a misfortune to him, but a misfortune to society; and secondly, it is cruel to the inferior workman.

"The labor union establishes a uniform wage at as high a level as it can, and in every trade there will be many workmen who really are incapable of earning that wage; that is, they cannot satisfy the employer in the unionized shop.

"He finds that he is paying some of his men a wage that they can earn and others a wage that they cannot earn. How does he protect himself? He gets rid, whenever he can, of the laborer that cannot earn the wage fixed by the union, and in the spasmodic condition of American industries he has many opportunities of getting rid of the inferior workman.

"The consequence is that the inferior workman cannot earn in a year any adequate wage, since he is often unemployed. This is one of the greatest cruelties of labor unions. The inferior workman, if permitted to work at lower wages, might be steadily employed. They cannot be steadily employed when a wage must be paid to them which they cannot earn.

"There is, of course, another aspect of the uniform wage. In times of pressure, which occur frequently in all American industries, many men are taken on at the union wage who cannot earn it, and the employer suffers very serious loss in the process.

"This, however, is a totally different aspect of the same false method. The uniform wage, in short, works badly in all directions. It is a discouragement to the capable workman, it is a cruelty towards the less capable, and from time to time it inflicts great injury on the employer.

The Use of Violence.

"I come now to a fourth objection to the labor union, its teaching in regard to the use of violence during a strike. This is a doctrine which is not always avowed. In fact, one of the most serious objections to the public utterances of labor leaders is that they endeavor to conceal the violence which is actually resorted to. They even deny in guarded language that there is violence.

"In their denials they use the phrase 'overt act,' for instance, meaning thereby a public crime, like killing, or blowing up a house.

"Now what is the fact with regard to the use of violence when unskilled laborers strike? I say unskilled laborers because the unions of highly skilled laborers have another means of resistance.

"They can rely, many a time, upon the fact that there is no large supply of laborers skilled in their trade; and they are therefore not obliged to resort to violence, or at least they may avoid resort to violence.

"But that is not at all true of the union of unskilled laborers. To enforce a strike they really have no other weapon but violence, and they all know it, and their leaders know it. They resort invariably to violence within a few hours, and every considerable strike in our country for five years past—yes, for ten years past—has been accompanied by violence. The reason for this lamentable fact is that violence is inevitable. Such strikers have no other weapon. I suppose most of us have seen this with our own eyes.

"When a strike occurs on a street railway, for example, there are always hundreds of men who want to take the places of the men who have struck.

"There is but one way of preventing them from doing so, namely, by violently making it too dangerous for them. There was a short strike in Boston a few months ago of the teamsters' union, and I suppose many of us here present saw the violence resorted to within a day. This was a comparatively unskilled industry, and those men had no other way to deal with the situation. If they could not prevent men from taking their places by violence, their strike was defeated and their places were lost.

Justification of Violence.

"These are but illustrations of a universal fact. Now what is the theory on which, in labor unions, violence is justified? It is justified. I heard the theory ingeniously stated at the present meeting of the Economic Club, of Boston, and I think I can give it to you accurately.

"The laborer who has worked in a factory or shop for years, or even months only, has acquired an equitable right in that factory which is not discharged by the weekly payment of his wages.

"He has made a part of the reputation of that factory and the reputation of its product. He has created a part of the good will of that factory. This claim is substantial, and it is not discharged by paying him weekly wages. He joins his fellows in declaring that for a time they do not propose to continue to work in that factory on the conditions which prevail at the moment.

"He then sees a man taking his place. Now, that man is possessing himself of that equitable claim on the factory of the right in equity which the former laborer has acquired, and which he ought not to lose by going on a strike.

"The incoming man is a thief and a robber, and he can be dealt with as one deals with a burglar in one's house.

"The scab, or strike-breaker, is a burglar, and if ever violence is justified between man and man violence is justifiable between the union man who has gone on a strike and the scab who takes his place.

"The argument is plausible, but has a fatal weak spot. It claims a right in the factory or business which depends on continuous operation, and also claims the right to discontinue the business or shut up the factory.

Dangerous Doctrine.

"This doctrine I believe to be a dangerous one, and one that combats all American principles with regard to freedom in labor.

"I find that the principle that an American has a right to sell his labor at whatever price he chooses to fix is earnestly disputed. Indeed it is said that no American has a right to sell his labor at any price without considering the effects of his sale on associated laborers in the same trade or business.

"The right to earn bread for his family by whatever opportunity presents itself is denied. He must not earn bread for his family without considering the effects which his taking the price he is willing to accept may have on thousands of other men who are not willing to accept that price.

"This doctrine cuts deep, and the American people have got to consider and reconsider this contest of opinions. It is a serious contest of opinions with regard to personal liberty.

The Boycott.

"The sort of violence which the labor unions justify is various and there has been a great development in the variety of violence within the last 10 years.

"The inevitable violence now takes the form, first, of a few serious outrages on persons and on property. As we have lately seen in Cambridge, it does not take many outrages to alarm a considerable population. Three or four assaults, three or four killings, a few blown-up houses, will terrorize a large community.

"But these operations need not be numerous, they need not be frequent, the more effective method, when combined with these assaults and outrages, is the method of the boycott.

"I have not time to describe the varieties of the boycott. Suffice it to say that the boycott, in a community where the union men are in power, penetrates every nook and corner of society. Every shop, every office, every professional man's employment, is assailable and is assailed. But it does not stop where there is a community where the union has a large majority. The police, the courts and the newspapers can all be controlled. They have been repeatedly, and they are to-day in some localities.

"We have to look forward to the absolute defeat both of the grand jury and of the jury in communities where the unions are in power. You see how much ground that covers—the police, the courts and the newspapers. The community at large is thus deprived of information and the community on the spot is deprived of the ordinary protection of the courts and the officers of the courts.

"Control of the Militia."

"One step remains to be taken in communities where the labor unions are in command, namely, the control of the militia.

"We shall probably see during the next few years strenuous efforts, direct and indirect, on the part of the unions to control the militia.

"There are two ways of controlling it; the method adopted in the case of the grand jury will serve—fill the local militia with union men, but legislation may also be resorted to; and thirdly, the boycott will be effective to this end, unless the American public learns how to disarm the boycott.

"The formidableness of the boycott, except in a region where the union men are in a clear majority, is a singular phenomenon in American society. The total number of laborers organized in unions of the United States cannot possibly be placed higher than 2,000,000.

"Col. Wright, head of the labor bureau, says that he cannot place it higher than 1,700,000.

"It is therefore conceivable that the more numerous non-union men, or the American public at large, should learn

how to control or defeat the boycott. It needs to be defeated. It is a cruel, cowardly interference with the rights of all the people.

The Coal Strike.

"I see that I have not time to mention some matters which I had in mind to speak of. I dislike very much even to dwell upon evils in society without alluding to the possible cures for those evils. Discussion of evils seems to me seldom expedient, unless it leads to the discussion of remedies.

"Now, there are certain hopeful prognostications for industrial peace. In the first place, wherever either party to the combat gives a demonstration of unreasonableness and folly, that party promotes the adoption of policies which are more rational, and we had that demonstrated during the last five months to perfection from both sides.

"When we reflect upon it, does it not seem wonderful that at the end of this strife about mining anthracite, which in bitterness exceeded the bitterness of many wars, in which measures were proposed and attempted to be executed which in actual warfare people generally abstain from—as, for instance, the endeavor of the miners to force out of the mines the engineers who kept the mines free from water, while throughout the Transvaal war, surely a bitter strike and a prolonged one, that operation was never resorted to, or even proposed by either party—isn't it wonderful, I say, that at the end of five months of this extraordinary turmoil, this infliction of perfectly unnecessary losses upon the entire community, and especially on both combatants, we should arrive at a solution which might just as well have been arrived at before the strife began.

This is a demonstration, I think, of a gross lack of intelligence in both parties to the strife.

"The way I got into the discussion of the subject before us was that in an educational address last October I mentioned this lack of intelligence as demonstrated in the anthracite coal strike, as evidence that the American schools have not succeeded in doing their work.

"I don't know how one could have a stronger demonstration. At the end of five months an arbitration commission was appointed—certainly no better than the two parties could have selected at the beginning, and now we hear that even the services of this commission are to dispensed with.

"Such irrational conduct on both sides should teach the public that this sort of industrial strife is stupid, and, therefore, to be avoided by more intelligent policies and efforts.

"It teaches that it is better to confer at the start rather than to fight first and confer after the battle.

Agreements to Arbitrate.

"Are there not already in existence organized methods of avoiding these destructive contests? I believe there are already in existence several good examples of prearranged agreements to arbitrate.

"I have seen two or three of these within the last few weeks—one, especially, which seems to me highly promising because for 14 years it had prevented strikes in the American newspaper offices concerned.

"This agreement is one made in advance by both parties to possible conflicts; it describes clearly under what conditions arbitration shall be resorted to; first, conciliation shall be tried, by which is meant conference between the two conflicting parties without the intervention of any one else; next, local arbitration shall be tried, and, thirdly, arbitration directed by national or international alliance of unions in the trade concerned.

"The conditions under which the arbitrators are chosen are agreed upon beforehand. The things which shall not be arbitrated are expressly excluded, and the things which shall be arbitrated are defined. It is interesting to note that this agreement between the publishers of American newspapers and the unions with which they have to deal, for they deal with several unions—is an agreement between an incorporated association and unions that are not incorporated, and yet this agreement has been kept for 14 years and has been successful in preventing strikes.

"The incorporation of unions is, of course, very desirable, because arbitration between one body which is in-

corporated and another body which is not incorporated is not perfectly fair. A penalty can be enforced against one and not against the other.

"But all the labor unions and all the labor leaders, as far as I know, are opposed to incorporation. They dread the action of the courts. They have had many quarrels with the courts, and have often been defeated in them, and they have a natural dread of litigation.

"These well-kept agreements between incorporated bodies on the one hand and unincorporated labor unions on the other are all the more interesting because they may prove to be the means of gradually bringing about the incorporation of unions when by experience under these present agreements the unions learn to trust to a contract. When that trust has once been created, the unions may cease to fear a contract enforced by the ordinary legal methods.

Convenience to Corporations.

"Lastly, I think there are many signs in important manufactures that labor unions can, by good judgment and good feeling, make themselves a convenience to corporations engaged in industrial work.

"I have lately had conversations with some large employers of labor who perceive the convenience in large industries of being able to procure the assured delivery at a fixed price of any required number of laborers on a contract covering a year or five years.

"It is interesting to perceive that in a democracy the urgencies of great business seem to tend already to methods which have been developed in the course of centuries in old China, where such a thing as democracy has never been known. The Chinese method is the delivery of any required number of laborers by a company for a fixed price.

"In some respects there is a curious resemblance between the common Chinese method and the method toward which the labor union tends. The union laborer of the future once involved by the thousand may be hardly freer than the Chinese laborer, who is delivered to order by the thousand at an agreed on price. All the more important is it that joining the union should be completely voluntary.

"We'll Find a Way Out."—Do Away with Secrecy.

"I, of course, believe that we Americans are likely to find our way through these difficulties. The first thing we need is to learn exactly what the difficulties are, and here it must be confessed that there are obstacles. Both parties to industrial strife generally distrust publicity.

"That was curiously exemplified in the coal strike. The strike began without the American people being informed by either party of the reasons for fighting. To be sure, they were subsequently published, but after the strike was on.

"It is a general fact that corporations wish to conceal their methods of doing business, and that labor unions also wish to conceal their reasons for demanding more pay or less work.

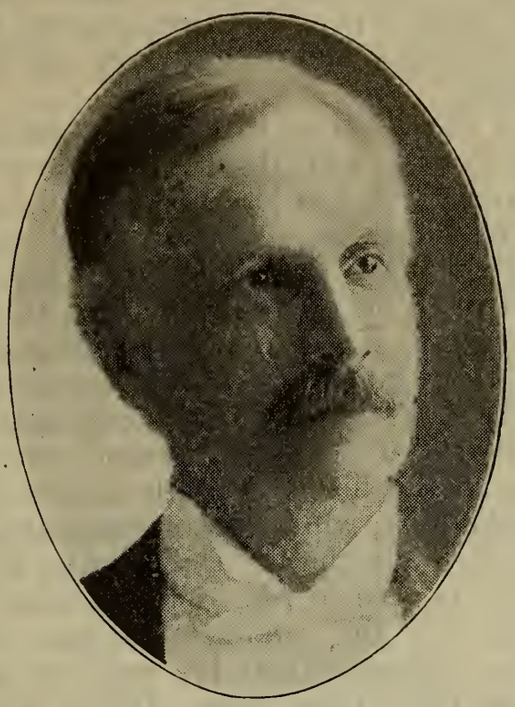
"Therefore, the means of procuring publicity in regard to such matters ought to be diligently sought by the American people as a whole. We have many means of publicity. The local newspaper will not serve use. The great metropolitan newspaper might; the magazines might, legislative commissions might. They do not always, but they might.

"It is for the American people to seek thorough information on all these industrial struggles and to spread abroad among the people sound notions concerning their causes and their results. Then, I think, we may all hope that we shall find a way through these formidable social dangers."

DIRECTIONS FOR CHRISTIAN WORKINGMEN AND CHRISTIAN CAPITALISTS.

Here are the directions: "Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling, in singleness of heart, as unto Christ; not in the way of eye-service, as men-pleasers, but as servants of Christ, doing the will of God from the heart" —"And, ye masters, do the same thing unto them, and forbear threatening; knowing that both their Master and

yours is in heaven, and there is no respect of persons with Him."



CHARLES A. BLANCHARD, D. D.

Modern Secret Societies.

BY PRESIDENT C. A. BLANCHARD.

(A Chapter from the New Book.)

CHAPTER V.

The Industrial Orders.

Every honest man must have a deep sympathy for the wage-worker. In olden time the rough, hard work of the field was done by slaves and the overseers were the masters and rulers. The progress of the Christian religion has caused the abolition of slavery and has put in its stead the wage system. All men who do not inherit wealth begin life as wage-earners of some sort; those who are ungifted or unfortunate remain wage-earners until death. As slavery gave way to rewarded toil, so the returns and the conditions of employed labor have improved with the progress of Christianity. It was in a time when slavery was practically universal that the Holy Spirit said: "Masters, give unto your servants that which is just and equal." If that had always been done there would never have been the strained relations between capital and labor which now exist.

But it was not done. Child labor, labor of women, rates of wages, hours of work, forms of payment, housing of wage-earners, the personal safety of men toiling for other men, all these topics suggest the hard and tear-stained road by which our industrial system has reached its present stage of development.

It is sad to say, but I fear true, that improvements in all these particulars have seldom been voluntarily made by the employing class. Notable and honorable exceptions there are, but as a whole I think we must admit that society has generally been forced to compel the advances which have been made. The creation of air shafts in mines and the adoption of self-coupling devices for railway cars are illustrations of this fact, which will readily occur.

Under such circumstances what were wage-earners to do? It was evident that they must combine. If not, they would fall one by one, unpitied victims of their hard and ill-requited toil; nay, more and worse, they must see wives and children starve and die while they themselves were starving. They combined, and no man of heart and conscience can blame them for doing so.

They united in secret organizations. It seemed to them that in this way alone could their leaders be protected from the vengeance of those interested in the abuses which the wage-earners wished to have removed. There was a measure of reason in this. The brute force of capital would have crushed men who should openly have assumed leadership. There was, in fact, a state of war, and secrecy and obedience are indispensable conditions of effective fighting.

Victories have been gained by these organizations. The hours of daily labor have been reduced from eighteen, sixteen, fourteen and twelve to ten and eight. Wages have increased from sixpence and twelvepence to a minimum of a dollar per day. Tens of thousands of women have been shut out of mines and iron works and millions of children from mines and mills. Life-saving devices have been adopted and sanitation of shop, dwellings and factories have been improved.

"Much has been won,
Though much remains to win."

But we are in the twentieth century. The light which Christ brought into the world shines to-day on the path of the wage-earner as well as on the way of his more favored brother. Does the wage-earner still require organization? Undoubtedly he does, and will. His social interests demand this, and his economic condition also requires it. Wage-earning orders are with us, and for some reason or other they are largely secret. This seems to us needless, unfortunate and dangerous.

It seems unnecessary, because secrecy is now a hindrance rather than a help to the lawful ends which such bodies propose. To meet one another socially, to accumulate a fund for the relief of suffering, to establish reading rooms and co-operative enterprises for mutual advantages, all these ends are served by publicity. And in the case where a strike is the desperate remedy for more serious ills, if the public are to sustain the wage-earners, they need to know at the beginning, as fully as possible, the real merits of the case. The heart of society knows how to feel for suffering. The wrongs of men and the miseries of women and children appeal to men when they know of them. It is a great pity when a good cause, which would awaken sympathy, is hindered from it by secrecy.

A secretly organized strike in our day usually irritates the public. The mass of men know nothing about the merits of the struggle, but do know that they are inconvenienced. The suspicion instantly arises that the walking delegate is abroad in the land; that the strike is in his interest, and the people are accordingly indifferent. There are probably few cases of actual oppression on the part of capital which would not be remedied under the pressure of public sentiment and legal enactment if a full, frank statement were presented to the people by a body of real laborers. In cases it would require time, but it would be done.

Another mistake which labor organizations, some of them, have made, is to imitate the religious customs of the older lodges. Constructed, as these industrial orders often are, by Masons and Odd Fellows, it was natural that prayers and lectures and readings should be put in to satisfy the religious nature of man. Made, as they are, for all sorts of men, Christian and non-Christian, it was also natural that the religious exercises should be Christless—i. e., Satanic. Men who in any order pray Christless prayers pray to the devil and receive him into their hearts.

A third fact is that just as the older orders play with death, pretending that men are killed or leading them to expect to be killed, so some industrial orders teach that the one who violates his obligations to the order is in danger of being murdered. In one lodge initiation there are three tableaux. In the first a member is seen surrounded by brethren armed to defend him. In the second, one who has broken his lodge oath is seen lying on the floor, while his comrades are killing him. In the third, the traitor to the order is seen in his coffin, and the lecturer tells the candidate to learn from these representations his own fate if he is not true to the lodge. This is a clear, explicit education for murder.

A fourth objection to these orders as carried on at the present time is the way in which they treat those who do not choose to unite with them. "Rat" and "scab" are the names by which they designate free, law-abiding citizens who do not choose to be controlled by the secret order. Of course, men who will call their fellows by such insulting names will assault and maim or kill them if they dare.

It is a matter of common observation that whenever a strike is ordered and a building picketed, non-union men who may choose to labor are, if possible, prevented by force. It is also well known that the assaults are usually made by three, four or five to one, from behind, in the dusk or dark. It is difficult or impossible to think of a cowardly element which could enter into the transaction which is absent.

As a final word, we would say that when a man has abandoned his free will and passed the control of his conscience over to a lodge no one but God can tell to what depths he may descend. The Ancient Order of Hibernians was simply a fraternal association for entirely legitimate purposes, so far as its declarations went, but it was a secret society. When temptation came to use it for murder it did such deadly work that before they

were through twenty-two of their number were hanged on the gallows by the State of Pennsylvania.

The Masons who murdered William Morgan were, before they became Masons, as good men as there were in Western New York. They were ministers, farmers, merchants and officers of the law. Yet they committed murder, perjury and all related offenses needful to carry out their plans. When a man gives himself over to the commands of a secret order neither he nor any other man can tell what he will do. When Satan entered into Judas Iscariot he sold his Master, the Son of God, for fifteen dollars in silver.

As already said, every honest man must sympathize with wage-workers. The toil is hard, the pay is small, and they see the luxuries of those for whom they labor. Organization has done much and is to do more. It is entirely legitimate; nay, it is inevitable. But it should be open and free, like the Gospel of our Lord. There is no lawful end to be attained by threatening members with death or killing those who for any reason choose to remain outside.

When the wage-workers are thus united in a Christian manner they will be unconquerable in any righteous effort they may make, for many capitalists will favor their cause, and those who do not will be overwhelmed by public sentiment and the power of Almighty God.

MINERS CHARGE BOYCOTTING, INTIMIDATION AND VIOLENCE DURING STRIKE.

Scranton, Pa., Dec. 19.—Nonunion men, some of their relatives and others to the number of thirty appeared before the anthracite coal strike commission to-day and told stories of alleged boycotts, intimidations, dynamiting and violence in various forms during the late strike. Each witness called was a sufferer in one form or another at the hands, as alleged, of union men.

Four witnesses said attempts were made to blow up their houses, one house was badly damaged, many of the witnesses were threatened with bodily harm, several were beaten, one was shot in the leg, every one stoned, boycotted or hanged in effigy. One school teacher testified to having lost his position because his father did not strike. One man was asked to resign from a Roman Catholic temperance society and another witness was expelled from a local lodge of the Ancient Order of Hibernians after a membership of twenty-six or twenty-eight years because they were classed as unfair workmen.—Chicago Record-Herald.

EFFECT OF SECRECY ON MIND.

James McCosh, D. D., LL. D., distinguished theologian and teacher in Great Britain, and later in the United States,



JAMES M'COSH, D. D., LL. D.

President of Princeton University, in his work, "Psychology; the Motive Powers," page 214, says:

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly McGuires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

OUR STORY

Some Members of the Church of Sardis.

BY MISS S. F. HINMAN.

"And to the angel of the church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead." Rev. iii., 1.

I.

ANGELA MORLEY.

It was a case of the Enemy's sowing tares, for from childhood Angie had been as good as she was pretty.

That she was pretty could not be questioned. The pale ivory of her complexion, her gentle gray eyes, her rich masses of fair hair and her slender, aristocratic figure, always perfectly gowned, gave her an air of distinction in any gathering.

At home and at school she had been gentle and obliging, as well as faithful and conscientious. When she was fifteen, a series of special meetings was held in the church of which she was a regular attendant and of which her parents were members. Several of Angie's classmates joined the church, and when they asked her, "Won't you come, too?" she responded promptly. She had a responsive nature, and though she was undoubtedly ruled by conscience in this action, it was accompanied by little feeling and less reasoning.

Angie was not a brilliant student, and study proved "too hard" for her in the early years of the high school. Yet she was not without ambition. Those slender graceful fingers of hers had marvelous skill with bits of silk and lace and ribbon, and Angie promptly entered a milliner's shop. After mastering her art, she formed a partnership with her dearest girl friend, and the enterprising new firm monopolized the trade of the village. When the dearest friend was married, the business was given up, and Angie went to Ashton, fifty miles from her home, to become a trimmer in the millinery establishment of Mrs. Wheeler.

Angie accompanied Mrs. Wheeler to church several successive Sundays. Now, the church was small, and its members, though very friendly and sociable among themselves, were a little shy with strangers. I will do them justice; they were neither cold nor haughty, they were shy. Angela was shy, too. She did not feel at home; the ladies of the church neglected to call upon her, and she felt reluctant to go to church.

After a few months she found a friend in Grace Manning. It happened in this wise: After a visit to friends in Chicago, Grace returned to adorn her station as first soprano in the First Church of Ashton. As she surveyed the audience from the chief seat in the synagogue, thoughtfully chewing gum the while, she observed Angela, quietly but elegantly dressed, in the far corner.

"I say, Bess," she whispered to the second soprano, "who is that girl in the swell hat? I saw one just like it in Chicago—pattern hat, you know—but, my! it was too fine for my purse!" And this meant the superlative degree of fineness.

"Oh, don't you know? But, of course, you haven't had a chance to meet her yet. She's Mrs. Wheeler's trimmer—sweet girl, but awfully quiet!" The minister was at that instant wishing that these two members of his choir were a little more quiet. He glanced that way, and might have frowned had he not feared that potent body.

"'Sh! The Reverend is looking daggers at us! Introduce me to Miss Morley after church, will you?"

So Angie found, through Grace, the first opening into Ashton society.

There were several nice girls in the choir. You might not think it from overhearing their slang and nonsense, but it is true. They had taken high rank in school, they were church members and active in the Sunday school, and most of them were tolerably regular in attending C. E. meetings. What a pity it is that they could not have interested Angie in such things! As it was, they undertook, with an interest and sympathy that were wholly genuine, to provide Angie with recreations. I am bound to say that she had very few. She worked hard all day and often at night. When business was dull—which was seldom, for millinery is one of the chief joys of the

female population of Ashton—Angie found her sole relaxation in writing reams of dainty note paper to "Harry." Who Harry was, you can readily guess. You may rest assured that so pretty and charming a girl as Angie had not reached the age of twenty-two without becoming engaged.

Once in a very long while a lecture was given in Ashton. More often the Terpsichore Club gave a dance, or a traveling theatrical troupe gave a second-rate per-



MISS S. F. HINMAN.

formance. These entertainments Angie occasionally attended, in company with some of the girls of the First Church, for her loyalty to Harry usually prevented her accepting other escort. But what is an outing a month? So Grace and her set formed a whist club. It was a friendly circle of intimates meeting at one another's homes every other Thursday evenening, enlivening their game with merry chat till ten o'clock, when the former was laid aside for light refreshments. No young men were allowed any connection with the club other than the privilege of calling about eleven o'clock to escort their respective ladies home. Thursday night was prayer meeting night, to be sure; but, then—"church prayer meetings are for older people."

These small informal gatherings, however, could hardly be termed "society," and Mrs. Wheeler still mourned that Angie had no "society." About this time it became known to the elect that a lodge—or clan—of "Royal Highlanders" was to be formed in Ashton, with a great flourish of trumpets. A Dr. Mortimer, from Omaha, had charge of the matter. As a preliminary step he arranged a great "Home Talent Entertainment," with performances by the leading musicians of Ashton, concluding with a farce-comedy in which he took the role of hero and the prettiest girl in the high school that of heroine. After he had decamped with the proceeds of the entertainment, it was found that he was a debauchee, a fraud, and I know not what else that is vile. The young girl whose name was linked with his became the subject of horrible scandals.

Nevertheless, the clan of "Royal Highlanders" was organized. Mrs. Wheeler became interested in it, and Mrs. Wheeler was a power. Her executive ability was shown not alone in business; she had a natural talent for leadership.

"Now, Angie, my dear, this is just the opportunity you have needed! You are fairly pining for want of society and recreation! I'm sure I don't want you to work so hard! I wouldn't have you break down for anything!" This was quite true, for Angela, with her taste, industry and faithfulness, was worth twice her wages. "Besides, the insurance feature of it is not to be despised."

So Angie, responsive as always, not only joined the new organization, but accepted an office. To this she was persuaded by one of her assistants in the shop, a volatile girl, who had, nevertheless, acquired a strong influence over Angie.

"Isn't the ritual perfectly charming?" said Miss Fellows. "Nothing coarse or silly about it. Quite pretty and picturesque, too, when it's done properly. Then it's really educational—taken from Scotch history, you know. Founded on one of Scott's novels, I think; he's classic, you know."

Yes, Angie knew. She did not care for reading, and had once taken "Ivanhoe," the only one of Scott's novels she had ever read, in infinitesimal doses as a penance. Her distaste for the performance had not lowered, but rather height-

ened, her respect for Scott. It would be very foolish, she admitted, to lose such an opportunity for improvement. So she took the office and studied her ritual as faithfully as a good churchwoman studies her prayer book.

It was very delightful, no doubt. Fifty or a hundred people having a common interest are sure to have a good time when they get together socially, as these "Royal Highlanders" lost no opportunity of doing. The time and energy spent in the preparation of their elaborate banquets I will not pretend to estimate.

Only the pity of it! Angie never recalled her earlier intention of transferring her letter from her home church to the First Church of Ashton, and thought she did her full duty by attending one service each Sunday. To be sure, the same was true of half the church members. For they, too, were members of the Church of Sardis. You must know, indeed, that the Church of Sardis is not confined to one locality, but has attained the proportions of a large and flourishing sect.

Not far from this time, in the course of this true history, came to Angela what I think was meant as a providential warning. Her father, walking down the street of the village in which he lived, suddenly fell dead from an apoplectic stroke. Angie was informed by long-distance telephone. Her customary placid gentleness was sorely shaken. She passed a sad night, torn with convulsive sobs, until the morning train whirled her away to look upon her father's dead face.

Could those lips have spoken as she knelt beside his coffin, they might have said:

"Darling, I see all things now in the light that shines from the face of Jesus Christ. His Kingdom is the pearl of great price which we are bidden to sell all and buy. All, my daughter, sell all! It is worth the cost. A hundred lives are too brief to spend in the extension of His Kingdom; an angel's powers are all inadequate. My daughter, can you say to Him, 'All my springs are in Thee?' "

But no message came to her save the unheeded message given nineteen centuries ago to the angel of the Church of Sardis.

(TO BE CONTINUED.)

Editorial.

CHRISTIAN CYNOSURE.

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GUARD THE MT. VERNON TOMB.

The present month lies between those which include the anniversaries of the death and birth of Washington. Yet they hardly remind us more of the Father of His Country than that other anniversary, midway between, which dates that country's birth. By continuing in his paternal counsel it has grown great and honorable; so much the more, therefore, do gratitude and reverence pay tribute to his fame and hold his name in lasting veneration.

It is for us who revere him, to guard his finished record to which death set its seal. While he lived, defamation assailed him; when he betook himself to the tomb, even that hardly proved a sanctuary. His greatness, instead of exempting him from misrepresentation, had the more exposed him. When he could no longer reply with living voice, persistent contradiction of his record, sought by false claims to borrow light from his

fame to credit what his own words as well as actions had discredited.

Only last month, a leading article in a magazine attributed to him great interest in Freemasonry, and often he is represented in words and pictures as master of the lodge.

Yet his own testimony, reinforced by such as no Mason can contravene, shows the emptiness of such claims. He was not deeply interested in Freemasonry; he did not continue attendance at the lodge, and he was not a lodge master. It is not true that he visited lodges during the Revolutionary war. It is not true that he was Grand Master of American lodges.

That he was a Freemason when hardly more than a boy, no one denies; that he was an enthusiastic and official Mason even then, eminent Masonic authority denies; that while President or General, or for a decade before, he was an active Mason, his own signed statement denies. That statement itself no one can deny.

They honor him who make it widely known that Masonic assertions, commonly ill-founded, often contradict Washington. It is added credit to his honored name, that after the boyish initiation he was never a devoted Mason, while, for the mature two-thirds of the subsequent period he kept outside and left a space of three decades intervening between the door of the abandoned lodge and the gate of the Mount Vernon tomb.

SPURIOUS LETTERS.

In a letter to General Lee, dated May 25, 1778, Washington says of certain letters attributed to him: "These letters are written with a great deal of art. The intermixture of so many family circumstances (which, by the way, want foundation in truth) gives an air of plausibility which makes the villainy greater; as the whole is a contrivance for the most diabolical purposes. Who the author of them is I know not. From information or acquaintance, he must have had some knowledge of the component parts of my family; but he has most egregiously erred in several instances."

The British published letters which they claimed to have found in a small portmanteau left in the care of a servant of Washington taken prisoner at Fort Lee. Certain Americans republished the same letters for party purposes near the close of Washington's presidency.

He thereupon wrote the Secretary of State: "As I cannot know how soon a more serious event may follow that which will this day take place, I have thought it a duty that I owed to myself, to my country and to truth, now to detail the circumstances above recited; and to add that the letters herein described are a base forgery and that I never saw or heard of them until they appeared in print. The present letter I commit to your care and desire it may be deposited in the office of the Department of State as a testimony of the truth to the present generation and to posterity."

These letters having appeared during his lifetime, he was able to repudiate them; but, after he was dead, Freemasonry issued other letters, believed to be equally authentic. That he did write one letter relating to Freemasonry is undeniable; the one addressed to the Rev. Mr. Snyder, in which he corrected this correspondent's "error" in supposing him to be the Grand Master and assured him that he presided over no lodges, and for thirty years had not attended their meetings. This letter did surely relate to Masonry, and surely was written by Washington. It was copied into his letter book, but copies of letters put forth in his name by Freemasonry are not true. The genuine letter is in Sparks' life of Washington. Jared Sparks, LL. D., who prepared this biography and edited Washington's correspondence, was author of the biographies of several eminent men. He was professor of history in Harvard College, of which institution he also became president. It was he who edited for the United States government the diplomatic correspondence of the American Revolution.

After carefully comparing this letter, as recorded in Washington's letter copying book, with the same letter as printed, he certified that it was "exactly printed throughout." No letter inconsistent with this could be accredited, for this one is undeniably genuine.

AUTHENTIC LODGE RECORDS.

King David Lodge of Newport, R. I., had the following items in its records of the year 1781:

"Regular lodge night, held at the house of Mr. James Tew, Wednesday evening, the 7th February, 1781—5781. A motion was made, that, as our worthy brother, His Excellency Gen. Washington, was daily expected among us, a committee should be appointed to prepare an address in behalf of the lodge to present to him."

One week later: "At a lodge held by request of the Right Worshipful Master, February 14th, 1781—5781, the committee appointed to draft an address to our Worthy Brother, His Excellency Gen. Washington, report, that, on inquiry, they find General Washington not to be Grand Master of North America, as was supposed, nor even Master of any particular lodge. They are therefore of opinion that this lodge would not choose to address him as a private brother;—at the same time that it would not be agreeable to our worthy brother to be addressed as such."

King David Lodge being succeeded by St. John Lodge, in a suit by which possession of the records was obtained, they were proved genuine. This lodge evidence that General Washington was not Grand Master nor even Master, being Masonically official and authoritative, should not be contravened by Masons.

The portraits of Lincoln, Seward, Sumner and Webster, in this number, are from "A History of the United States," by William M. Davidson, through the courtesy of Scott, Foresman & Company, Publishers, Chicago.

MASONIC PICTURES.

To those who know the facts of the case, Masonic pictures are an obvious imposition. John W. Brown & Co., of 2126 Indiana avenue, advertise among other publications, various lithographic pictures. Think of a portrait of Lincoln! Death of Washington is another; although but little before he died Washington denied having any kind of active connection with lodges for thirty years, except on one or two occasions.

The three names in titles of these lithographs are those of Franklin, Washington and Lincoln. Franklin, when his nephew asked advice about joining the Masons, answered, "One fool in the family is enough." Washington corrected the error of a correspondent who alluded to his relation to the lodges, supposing him the Grand Master. He said he presided over none and for thirty years had been in a lodge but once or twice. Lincoln was at least not a Mason. And yet in the very magazine in which such pictures are advertised we find a writer declaring that the foundations of Masonry are "firmly imbedded in the Rock of Truth." If that itself were true it would be a point of difference between the foundations and the pictures.

OTHER INSTITUTIONS.

A writer in the Masonic Voice-Review claims for Masonry superiority over "other institutions." Some of his claims look broad enough to invite question. He asserts that Masonry "never sheltered a criminal," and possibly hopes that one person in a thousand could believe so. He says Freemasonry never taught any one to profane his Maker's name. To some ears the ritual consists largely of profane language of an extreme kind.

A man who swears to conceal crime and does it saying "So help me God," can hardly maintain that he is not profane. He would be if he did the same thing anywhere but in the sacrosanct lodge.

"Freemasonry," declares this enthusiast, "never committed a crime."

He holds that no human institution can boast a better record than he provides Masonry with. Whether, by the word human, he means, after all, to make the church an exception, we are not quite sure.

He says that there is not a hand raised against Masonry save that of the Romish church. He also avers that the efforts of that church have ceased to be open and aggressive.

Whether he has otherwise glanced at the church or not, he speaks thus freely of the Roman, and in the same connec-

tion remarks upon former opposition of church and state to Masonry. He goes on to speak of the Scottish rite and religion, saying: "Scottish Rite Masonry has not attempted to propagate any creed save its own simple and sublime one."

This creed contains two items: Faith in God, and good works. Scottish Rite Masonry has also attempted the propagation of only "one religion."

This religion he holds to be universal, eternal and immutable. He says that God planted it in the heart of universal humanity, but whether universal humanity is still religious in the Masonic way he apparently fails to mention.

Further on he says: "While we set up no special religious creed of our own, we wage perpetual warfare against the creed of the atheist." In other words, Freemasonry stops short of complete atheism. "Its votaries may be sought and found alike in Jewish, Moslem and Christian temples." Note the word "alike" and observe its connection with the other word "Moslem." Virtually he included paganism when he spoke of the religion of universal humanity which is by no means confined to Christianity, Judaism and Mohammedanism.

How many of our readers stand ready to say Amen to a creed reading as follows:

I believe that there is a God of some kind;

I believe that good works ought to be done by man.

How many of them are satisfied with a religion that admits anything, or else contains nothing, except that it stops short of what even a pagan recognizes as blank atheism? Such a religion this contributor to a Masonic organ appears to claim Freemasonry to be. To it he and his class are welcome.

Our friend, E. Herpolsheimer, of Blue Hill, Neb., calls our attention to a book which he says is indorsed by a host of secret patriotic societies, and evidently written by a secret society man in defense of lodges. The book is called "The Devil in the Church." It not only advocates lodges, but the Bible in our public schools. Our informant writes: "The secret societies are guilty of most things in a tenfold degree of which they accuse the Romans. On page 401 the writer attempts to demonstrate the value of American secret societies in most ridiculous, silly, nonsensical statements, in which Christ and his apostles are called a sworn secret society."

NOT INCONTESTABLE.

The Supreme Circle of the Brotherhood of the Union has escaped paying the widow of Brother Philip A. Gerhart five hundred dollars which his membership had led her to expect from the Funeral Benefit Fund.

In 1882 he joined a Circle of the order, giving his age: in 1890 the Fund was arranged and he was admitted to its provisions: in 1892 he became a charter member of something in the order to which his being more than 50 years old made him eligible, giving his age, it was claimed, differently: and afterward he made a transfer of local membership by card. He remained a member until his death in 1899.

The court sustained the trustees in refusing payment on the ground of incorrect statement of age, or of ineligibility to genuine membership in the Fund. There being no non-forfeitable clause, the order could admit him, allow him to pay dues until he died, and then escape paying, by making use of a discrepancy of which it made no note when it accepted dues, but which it used when a funeral benefit was claimed.

DOWERED BY RELIGIONS.

We do not know to how self-styled "liberal" a church Rev. Jas. B. Murray, of New York, belongs. He may be one who, while wearing the title Rev., nevertheless believes a little of everything and little of anything. For in the Masonic Review for July he is credited with speaking of Masonry as "dowered by the older and later religions of Judea."

The word "dowered" is of course rhetorically borrowed, and implies that Masonry possesses what it has received into its own possession from various religions of the country named. For suggestions as to these religions, see the

history of Solomon and the early portion of "Paradise Lost," where Milton names the fallen spirits invoked by Satan. Judaism itself is to be reckoned, and Mohammedanism, and, perhaps, to a certain extent, Christianity. Canaanitish paganism, with imported abominations like Moloch and Chemosh, must be reckoned in. The Rev. Mr. Murray seems to think Masonry gets her dowry partly from these recognized "abominations."

Worse yet, we cannot dispute him. A pagan dowry is in obvious possession. If it were a mere matter of form, a borrowed symbol put to fresh use, a ceremony electrified with new meaning, we might not complain. But the dowry seems more real, intrinsic and genuine. What we find is not a loan used at will, an empty shell robbed from the sea and made a mere ornament; it is a dowry. Masonry is dowered and endowed, it perpetuates, it is identical. The author himself proceeds: "Its inner being beats responsive to the stupendous pulsing of the largest seas." This harmonizes with the Scripture, "Yea, ye took up the tabernacle of Moloch and the star of your god Remphan."

But why should a professed teacher of the gospel of Jesus glory and exult in what the first Christian martyr cites as condemnation? Why should he pursue "sacred truths" through the swamp over which the ignis fatuus flies? That there were certain truths which even religious error in pagan forms could only pervert, but could not wholly deny, may be admitted; but Freemasonry, dowered after the fashion Mr. Murray admires, must be religiously poverty stricken.

In 1862 Colonel Alexander, of Topeka, an intimate friend of the President, visited him at Washington, and found him greatly depressed.

"This being President isn't all it is cracked up to be, is it, Mr. Lincoln?" inquired he.

"No," said Lincoln, his eyes twinkling momentarily. "I feel sometimes like the Irishman who, after being ridden on a rail, said, 'Begorry, if it wasn't for the honor av th' thing, I'd rather walk!' "—Kansas City Journal.

Contributions.

OBERLIN AND SECRET SOCIETIES.

BY REV. H. H. HINMAN.

The election of Professor H. C. King to the presidency of Oberlin University confirms its historic position on the subject of secret societies. Prof. King has long been conspicuous as a teacher in both the College and Theological Seminary, and has for years been the Dean of the college. It will be remembered by some, at least, of the readers of the Cynosure that some years ago he was chosen by the faculty to present the views of the college on this question. His carefully prepared address was given as a Thursday lecture before the faculty and students. By the request of the citizens it was repeated in the First Church to a large audience, and published in a pamphlet form. It was afterwards repeated in Chicago at a meeting of the National Christian Association. It had a wide circulation, but I fear, is now, out of print. If any of the readers of the Cynosure have a copy, I suggest that they send it to the Cynosure.

In that address he fully sustained the position held by Presidents Mahan, Finney, Fairchild, and Balantine, both as to facts and principles. It is greatly to be regretted that the churches of Oberlin have not kept pace with the college in their attitude towards the lodge, but have allowed secret societies to make inroads upon them. A large majority of the members of these churches are opposed to secret societies; but because some are not, and because they have been so largely absorbed in other matters—especially in foreign missions—the subject has been neglected. It is to be hoped that the election of President King will recall attention to this subject, and that he will take occasion to speak again, from his present standpoint.

There's never the clasp of a friendly hand,
Not a smile, nor a word of cheer,
Not a kiss, nor a flow'r in His dear name giv'n,
Will be lost when the harvest's here.

SECRET SOCIETIES.

PROF. HENRY C. KING, OBERLIN COLLEGE, OHIO.

(Extract from an address before the students in 1890.)

My theme is Secret Societies. Oberlin College has a traditional position on this, as on many other questions. That position she sees no reason to regret, nor to retreat from. It is therefore to be maintained; to be maintained in charity, as was her position on slavery, with no judgment upon the motives of others, but to be maintained, as an abiding witness to conscientious convictions.

But I fear most for the nation from the natural and practically certain, though unconscious, effects of these secret orders. The discriminating testimony of Daniel Webster may be allowed to state the case:

"All secret organizations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of liberty and just government. Under the influence of this conviction, I heartily approved the law, lately enacted by the State of which I am a citizen, for abolishing all such oaths and obligations."

With these words of Webster, take this vigorous protest from a journal of quite unusual discernment, the Public Ledger, of Philadelphia:

"Notwithstanding the presence of thousands of otherwise innocent men in the Masonic lodge, it is well understood that a ring within a ring runs the order, and the order in turn runs such innocent societies as the Good Templars, Red Men, and nearly or quite all the so-called secret beneficiary societies. * * * The danger arising from such conspiracies is not imaginary, but real. If the truth were known, we are suffering from nothing so much as from this evil. And the worst of all is that good men who have gone into the various secret lodges are being used for ends of which they little dream."

Once for all it may be said, the great objection to be urged against the minor and least secret orders is here to be seen. Membership in them shuts a man's mouth against the principle of secrecy; brings him into the general lodge system; opens a natural door to the other orders, more objectionable; and makes the man an unconscious agent of ring rule; and so far as the order is secret at all, tends to a selfish, clannish and divisive spirit in society. The good man may well hesitate to cast his influence in any way in favor of the secret lodge.

JESUITISM, ANCIENT AND MODERN.

Translated from the French of M. De Pradt, the Retired Roman Catholic Archbishop of Malines, France, Then and Afterward a Professedly Devoted Adherent to the Church of Rome—Written in 1825.

PART II—CHARACTER AND PROCEEDINGS OF JESUITISM.

Jesuitism knew that the empire of the world is not obtained at the foot of the altar, but that it is the reward of obstinate labor and of time occupied in the severest exercises. The Jesuit regards the world as an arena and himself as a competitor who must never desert the lists. Full of this excitement, Jesuitism leaves other monks to count beads and pray seven times daily. Its object is of a higher destiny—to govern the world—to seize it all points; and, like a skillful general, it seeks and assigns employ to all its members. The weak are stationed around the altars, to attract by their sanctimonious fervor; the learned fill the chairs of sacred and profane literature; the crafty attach themselves to those in exalted stations, that by their means they may obtain and direct power for their own advantage, and the strong go forth to proselyte. This was a vast and artful plan; and to fulfill it a sagacity in the means of execution was demanded equal to that which presided at its formation.

What government could suit and adapt itself to an order of things so boundless and lofty? An absolute monarchy. How is this monarchy conducted? By the command of one over all, and in the obedience of all to that same

one. Hence the tyranny of Jesuitism is the most complete of all those which despots ever tried; for the General of the Jesuits is the true Supreme, and all the Superiors, who are delegates of this outrageous power, are, like their master, absolute. Under this double weight the subject must remain crushed. This jurisdiction is immense; but how could gradations in it be established? How could intermissions of authority be admitted in a domination which must act at the same moment, and in the same operation, upon men of various climates, manners and languages, from Mexico to Rome? Without absolute control, how could the necessary bonds to unite them together be maintained?

Despotism is inherent in monarchism, and still more in Jesuitism, which is the essence of monarchism. Absolute, irresistible power resides in the Chief, and unresisting obedience in all the members; and to corroborate this authority, already so strong in its principle, the dispensing and interpretative power is always combined. Jesuitism refers to the command, and nothing should arrest it; but Jesuitism also interprets and dispenses with it. Hence no obstacles exist, because a prerogative is admitted which, placing the good of the body above that of its single members, attributes to it the faculty of separating those who are not in accordance with its views from those who are irrevocably united to it. Thus with Jesuitism; iniquity stops it not; for if it could be impeded in only one point there would be an end of absolute, universal power.

In Jesuitism the members of the body are only the stones of the edifice; they are made for it—not it for them; hence everything must be sacrificed for its conservation. As Jesuitism must act upon the varied qualities of innumerable persons, of course it requires a perfectly flexible and accommodating morality, very distant from that stubbornness which would repel; and, on the contrary, susceptible of gratifying all temperaments, conveniences and humors; and for this purpose Jesuitism admits of corrective institutions, mental reservations, double directions, and the adaptation of means according to the merits of the end; so that conscience may not be restricted in its course, but expatiate in a wide field of exceptions; and convenient probabilities may be substituted for the clear light of that instruction which truth and a good conscience always reveal.

Jesuitism cannot dispense with skillful workmen, and excels in the choice of its agents. It possesses, in the highest degree, the quality of attraction and of judgment in the dispositions of youth, so that they may be made desirous to unite with the order. Before its mansion is displayed a golden door; hence it is acceptable and sought after by the great, desired by the humble, dreaded by the weak, and supported by the powerful. Jesuitism is of universal capacity; it operates upon the feebleness of the sexes and human professions, dazzles the eyes by its exterior solemnities, and discards the robes of pedantry. A child with children; a king with kings; affable and menacing; both simple and shrewd in appearance; a Janus with two faces; a Proteus in a hundred forms, and a chameleon in ever-shifting hues; more faithful to hatred than to friendship; very attentive to preserve the claim of superiority in all its career; holding its wakeful eyes incessantly open over the whole social hierarchy to judge of its position, and according to this knowledge to direct its movements.

The Cabinet of the Jesuit General was served by a zealous militia, an incalculable number of devoted volunteers everywhere present. Thus information arrived by a thousand ways, and placed the whole world under the watchful control of the Chief. A sovereign who wished to know all that was passing in other nations had only to use Jesuitical policy and to apply to the General of the order. The following remarkable fact aptly illustrates the character and fearfulness of Jesuitism:

The Duke of Choiseul was appointed Ambassador from France to Rome, in 1753. Langier, a Jesuit, delivered a discourse before him full of violent invectives against the Jansenists and the government, who wished to punish the Jesuit, but they dreaded the society. The Duke, supping with M. Rouille, the Minister for Foreign Affairs, said that the Jesuit ought to be driven from Ver-

sailles and not permitted to preach any more. One day, at Rome, he was astonished to hear that he was considered to be an enemy of the Jesuits. Gallie, Assistant General of the order, informed the Duke "that they well knew he was not their friend," and gave him, for proof, what he had said in perfect confidential privacy to M. Rouille concerning Langier.

Jesuitism knew that concealed and innumerable ways, leading to a common center, are a powerful means of direction and fear. Men dread to declare their opinions and to act concerning those whom they expect to meet at all times and in every situation. Jesuits are aware that the reputation of implacability places at a distance intimidated enmity, and therefore their system retains an inexorable memory, which forgets nothing, but knows all. What young ecclesiastic, what family aspiring to advance one of its members in the world, would have dared to show to the Jesuits any opposition or even dislike? This would have interdicted all access to the rank which the order proposed to their candidates.

Jesuitism knows that the largeness of the base gives stability to the edifice; therefore, to consolidate its power, energy and opulence, it combined with all interests, took support from all points, enlarged its foundation as much as possible, and thus united in its support those who feared the commotions which its overthrow might occasion. The Jesuits are aware that power and absence go not together, and that to reign over the scene it must be present. Like men who care not what is said of them, provided they are talked of, Jesuitism is indifferent to the means of attracting regard. It will proclaim the most outrageous dogmas, mingle in all controversies, and originate continual disputes. In the midst of universal propositions it retains its own concealed doctrines and admits the generally received code of morality, but holds its own inexplicable subtleties. The Jesuits desire to explain everything, that they may bewilder the world in their labyrinth, and the subject of debate is of no importance, provided the strife endures and fixes public attention.

A Jesuit sighs only for the honor and triumph of the body. Far from desiring or seeking to break his laborious chain, he never complains. His language is, "Poverty, obscurity, oblivion and death be mine, so that riches, fame, glory and triumph attach to the order throughout the world."

The spirit of domination is the soul of Jesuitism, which sways the temporal power by the spiritual authority. Intolerance and the mixture of these controls have been the two most prolific sources of all those evils which have ever afflicted humanity. False notions and incorrect apprehensions engender collisions. In this deceitful art Jesuitism is Grand Master. It formerly kept a school for it and from its books the order made a trade and merchandise; and they are now resuming their occupation with all their arsenal of reservations, subtleties and equivocations.

This unholy mixture of spiritual and temporal power offended reason, afflicted society, and desolated the world. It is most opposite to that new order of affairs which the progress of light has introduced. It caused frightful evils, and we cannot be preserved from them by the revival of the Jesuits who produced them and who formed an empire in Paraguay, which was governed by priests, only resembling a monastic community dwelling in an unwalled convent.

(TO BE CONTINUED.)

JESUIT PERSECUTORS.

Instances of the persecution of God's true missionaries by haters of the truth and of the printed Word of God, are constantly coming to light. Colporteur Rohrsetzer was, during the latter part of 1901, commissioned by the British and Foreign Bible Society, to work in Bolivia. He immediately met with remarkable success, selling many copies of the Bible. The result of this work is described by the Bible Society as follows: "A newspaper published at La Paz, the capital of Bolivia, contains a pretty long editorial description of our Colporteur's treatment by the Jesuits in that city. Having heard of his arrival at La Paz, and of the Bible work he was

accomplishing, they sent a message, inviting him to their convent. He went without hesitation, on March 3, and had to sustain a discussion before an audience of about three hundred persons. First of all, he was opposed by the prior only, but very soon all the monks united against him, as he stood there alone among them all. To quote Rohrsetzer's own letter, 'I discussed with them; but, glory to Jesus Christ, I had the victory, because I did fight with the shield of faith, and they with the shield of paper.' The newspaper article continues: Unable to resist the Colporteur's valid arguments, these holy men began to insult him. Then the prior gave him a first blow, which was followed by many others from the fathers, until they opened the door, and thrust him out into the midst of a mob gathered at the entrance to the convent. Rohrsetzer might easily have been lynched but for the noble conduct of some young men among the crowd, who rescued the Colporteur, and carried him safely to his lodgings. The newspaper employs very strong language against the followers of Loyola, and anticipates better days of liberty for Bolivia."—The India Watchman, September, 1902.

REQUEST FOR INFORMATION.

Quite a number of churches of the different denominations in this country and Canada have adopted the Tithe system as a solution of the problem of church finances, as well as of obtaining contributions for Home and Foreign missions. The results so far as I can learn have been extremely satisfactory. I desire to obtain information from all churches who have tried this method, on the following points: First, as to how long the system has been in operation; second, number of tithers in the church; third, the total church membership; fourth, the proportion received from those who tithe their income as compared with those who do not; fifth, the results upon church finances; sixth, the results so far as known as to the spiritual life and temporal prosperity of those who practice the system; seventh, the methods used to have the plan adopted by the church. Brevity and compactness of statements are very desirable.

The facts thus obtained will be published for gratuitous circulation. The names of churches or individuals furnishing the statistics and information will not be given without permission.—Thomas Kane, 310 Ashland boulevard, Chicago.

A FEMALE LODGITE.

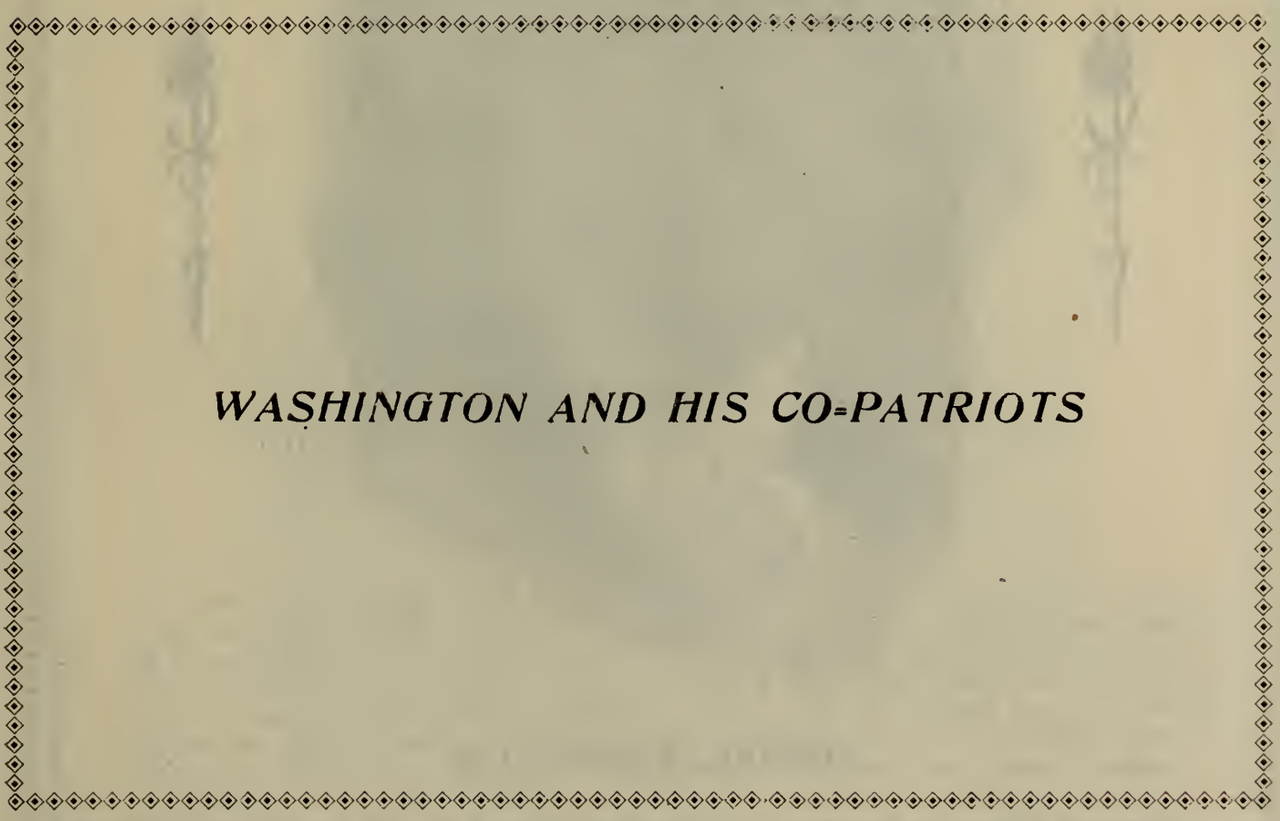
"She was death on street car men," said Wm. Boyd, referring to his wife Frances, in the trial of his suit for divorce yesterday, before Judge Spiegel. He charged that she had been negligent of her duties in almost every respect, and went with other men. He caught her with a motorman at Elkwood Park one night and the man drew a knife and threatened to kill him if he touched her. He took her away, but she would not go home with him, and remained away a year. He found her in a room on Broadway at another time when she had left him. It was a sort of rendezvous for a gang of men, and they had a password by which they were enabled to get into the place, and any one not having the word could not be admitted. While they lived together she was away from home a great deal and when she would return he would ask where she had been and she would tell him it was none of his business. He said she blackened his eye, threw a lamp at him, struck him with a poker, and stabbed him with a fork.

One witness said a man named Harry Geers had threatened some of the persons summoned as witnesses if they testified against Mrs. Boyd. Judge Spiegel at once said he wanted that man in court and would attend to him at the proper time. The hearing will go on to-day.—Cincinnati Enquirer, Oct. 24, 1902.

IN A NUTSHELL.

No matter what the plan, a sound basis for insurance requires that every member shall pay at his attained age the natural premium or increasing rate cost for all the insurance he really enjoys. If he has deposited more than the cost in earlier years, he should be charged only, of course, with the cost of an insurance equal to the face of the policy less the accumulation of these overpayments which are called the reserve; and, if his current premium is not enough to pay the entire cost, the interest earnings on the reserve, or even the reserve itself, may be drawn upon to pay the cost. But pay it he must, one way or another, if the plan is sound and fair.—National Underwriter.

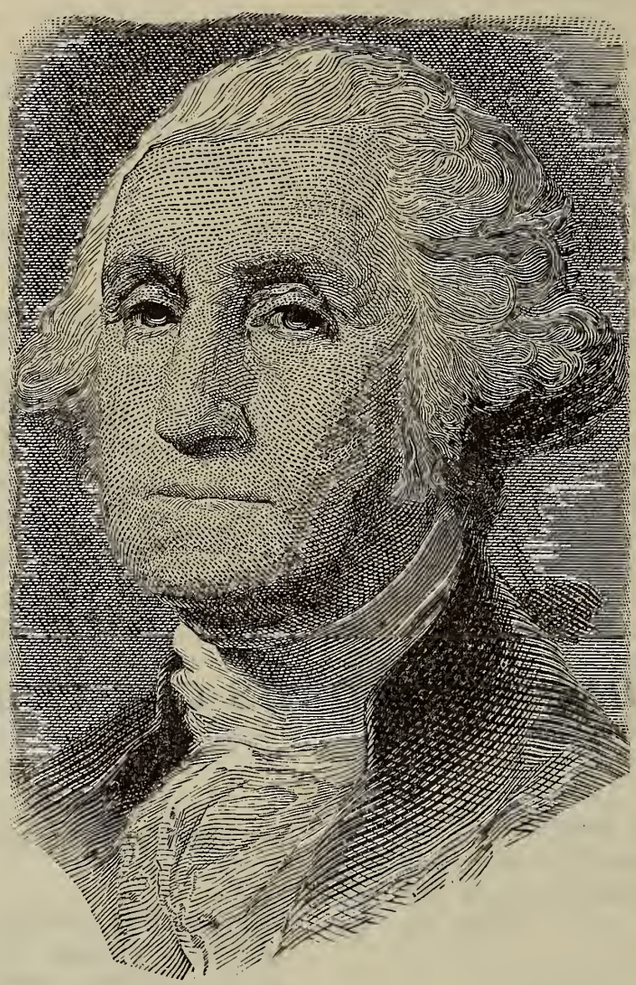
We found this condemnation of secret society insurance copied in a secret society journal.



WASHINGTON AND HIS CO-PATRIOTS

George Washington, in his Farewell Address:

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle, and of fatal tendency."

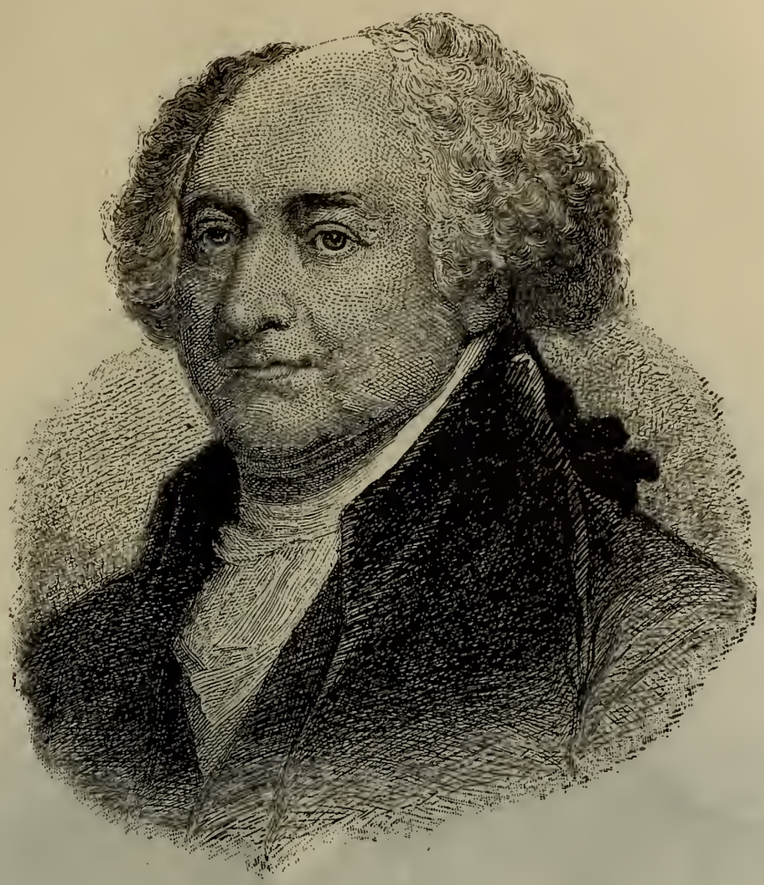


GEORGE WASHINGTON.

Governor Ritner, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington, from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.
2. That in 1798, shortly before his death, his opinions were the same as thirty years before, when thirty-six years old.
3. That he was never "Grand Master" or "Master" of any particular lodge.
4. That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.
5. That all the letters said to be written by Washington to lodges are spurious.

Washington was initiated into Masonry when a young man, but in his mature years it was distasteful to him to be addressed as a Mason, and in reply to a letter from Dr. Snyder, declared that he had not been in a lodge of Masons but once or twice in thirty years. He was to all intents and purposes a seceding Mason. The late Pius IX. was also a Mason, and was expelled from the Grand Orient after Garibaldi's triumphant entry into Rome. So were Aaron Burr and Benedict Arnold good Masons, lived and died as such, and so also were nearly all the Southern generals in the war of the rebellion, but connecting Washington's name with Freemasonry now is an insult to his memory, and every honest and intelligent Mason knows it.



JOHN ADAMS.

Second President of the United States.

John Adams never joined a secret society. His son, John Quincy, wrote, Aug. 22, 1831, of him: "There was nothing in the Masonic institution worthy of his seeking to be associated with it. So said at that time the Grand Master of Masons, Jeremy Gridley; and such have I repeatedly heard my father say was the reason why he never joined the lodge. *The use of the name of Washington, to give an odor of sanctity to the institution as it now stands exposed to the world, is in my opinion as unwarrantable as that of my father's name.*"

SAMUEL ADAMS.

The Father of the Revolution.

"I am decidedly opposed to all secret societies whatever."

JOHN HANCOCK.

President of the Continental Congress.

"I am opposed to all secret associations."

WILLIAM WIRT.

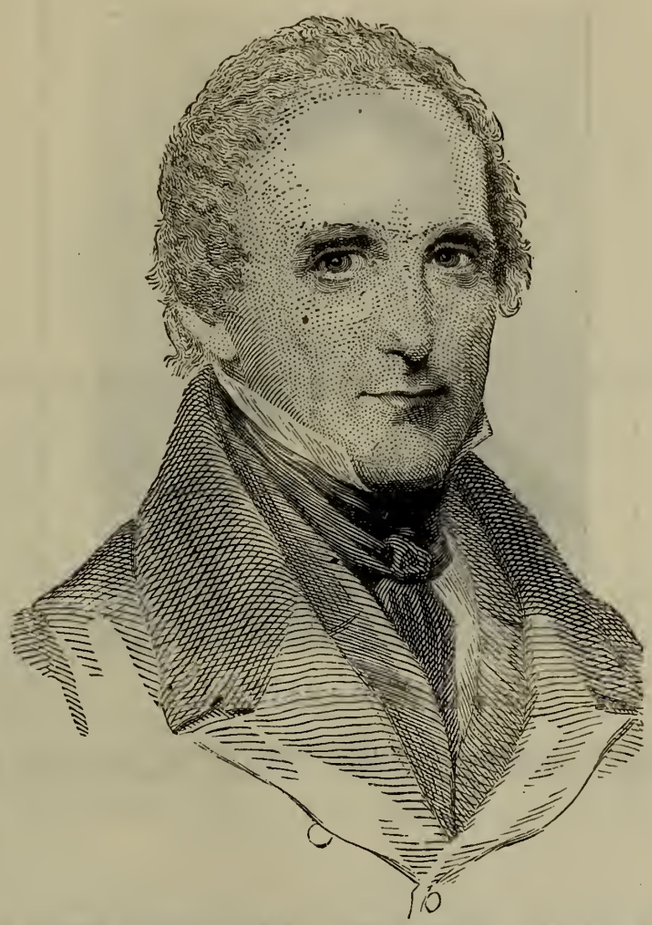
Attorney-General, and Candidate for President.

"If this be Masonry, as according to uncontradicted evidence it seems to be, I have no hesitation in saying that I consider it at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man, that ought to be put down."



John Quincy Adams,

"I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties, cannot, by any possibility, be reconciled to the laws of morality, of Christianity, or of the land."—*J. Q. Adams' Letter to Ed. Livingston.*



RICHARD RUSH.

U. S. Attorney-General, Secretary of State and of the Treasury, 1811-17.

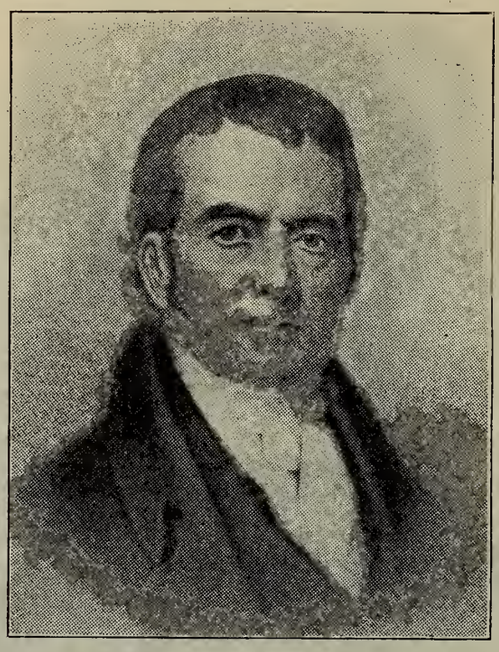
The following is an extract from his testimony as to the principles of Freemasonry:

"Hooker, personifying law, eloquently exclaims, 'her seat is the bosom of God, her voice the harmony of the world; everything on earth does her homage, the highest is not beyond her control, the least as claiming her protection.' Masonry has overset this primordial system. She has dethroned this image of God upon earth."

JAMES MADISON.

Fourth President of the United States.

"From the number and character of those who now support the charges against Masonry, I cannot doubt that it is at least susceptible of abuse, outweighing any advantages promised by its patrons."



JOHN MARSHALL.

America's Greatest Jurist.

John Marshall, LL. D., Chief Justice of the United States Supreme Court, held two important cabinet positions and declined the attorney generalship. He was an early Secretary of War, who had seen active service as an officer in the revolutionary army. His life of Washington in five volumes was published within about five years after the General died. Washington's papers and correspondence passed under his examination.

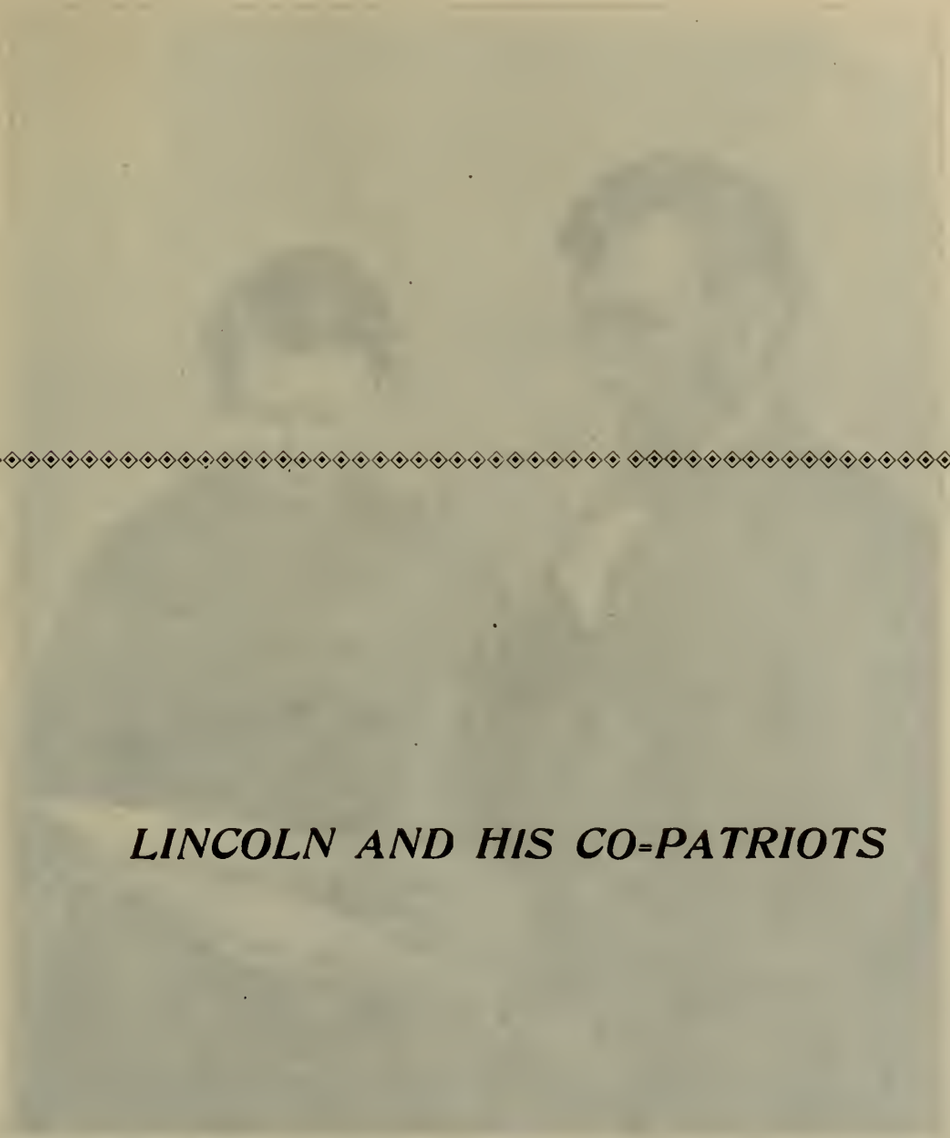
Chief Justice Marshall repudiated words in praise of Masonry that had been falsely attributed to himself, and mentioned that for nearly forty years he had been only once in a lodge.

In a letter to Edward Everett, July 22, 1833, Chief Justice John Marshall said:

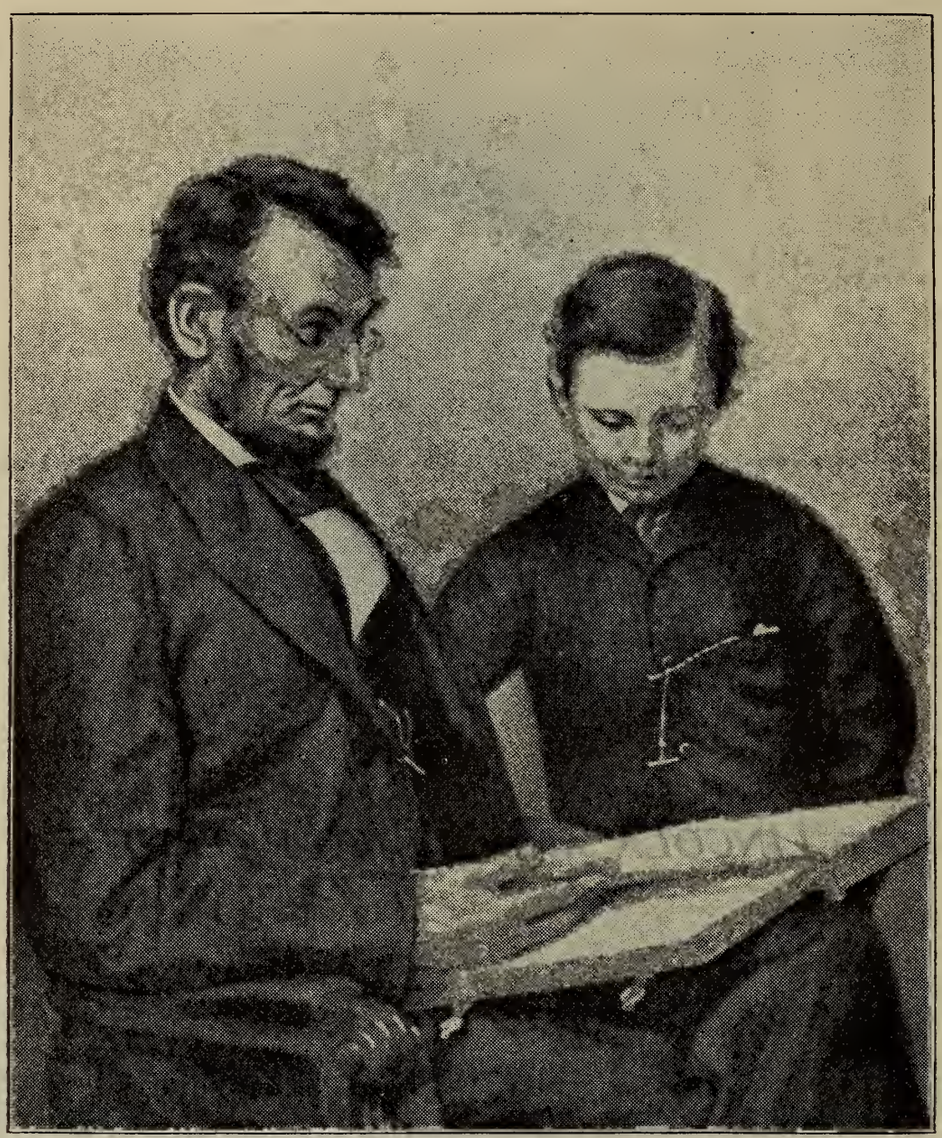
"The institution of Masonry ought to be abandoned, as one capable of producing much evil, and incapable of producing any good, which might not be effected by safe and open means."

Why did Washington for thirty years, and Chief Justice Marshall for forty, avoid the lodge room?

Three contemporaries among Virginia's most noble sons, Washington, Marshall and Wm. Wirt, were virtually seceders from the institution of Freemasonry.



LINCOLN AND HIS CO-PATRIOTS

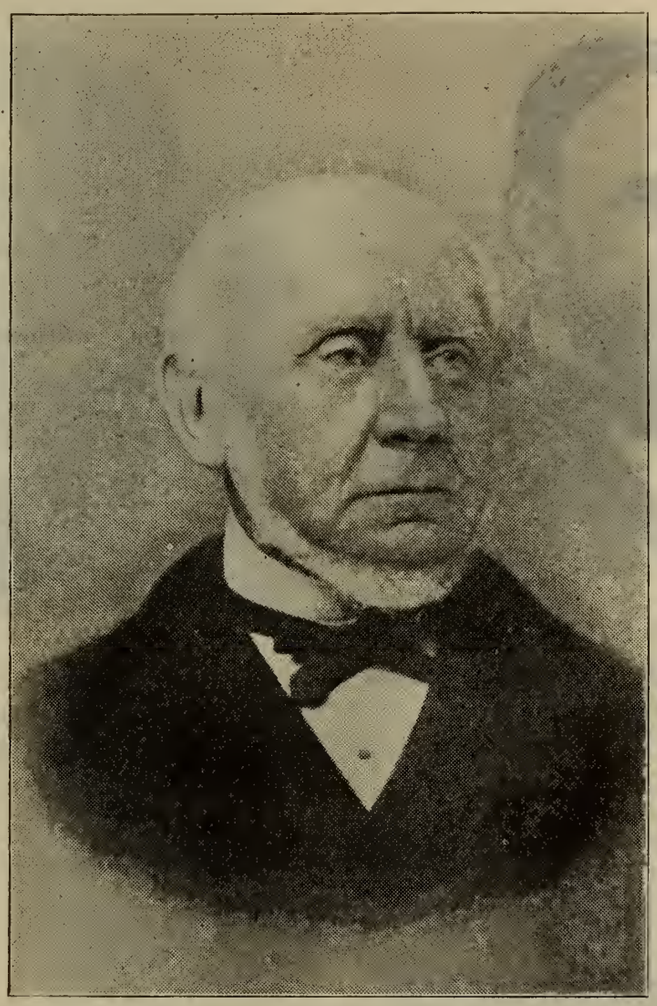


LINCOLN READING HIS MOTHER'S BIBLE TO HIS SON TAD.

Abraham Lincoln was not a Freemason. His well-known character speaks eloquently against the despotism and illegal obligations of such secret societies as Jesuitism, Freemasonry, and Clan na Gaelism. He well knew that this nation can no more endure with two kinds of oaths in her court rooms—the civil and masonic—that she could "endure half free and half slave." Notwithstanding this fact, the Masonic propaganda has seized upon Lincoln's name as one valuable to conjure with.

The following, by the well-known correspondent, William E. Curtis, in the Chicago Record of March 17, 1899, is of interest:

"It is the popular impression througout the country that President Lincoln was a Mason, but Secretary Hay says he was not. Several pictures of Lincoln in Masonic regalia have been published, with statements of men who claimed to have been members of the same lodge. Secretary Hay recalls that the question came up at one time during the war, upon the receipt of several letters of inquiry, and Mr. Lincoln told him that he had never been a Mason."



CHARLES FRANCIS ADAMS.

Few, if any, among New England's list of statesmen and diplomatists are entitled to higher honors or more grateful recognition than our Minister at the Court of St. James during the late civil war. He wrote to Secretary J. P. Stoddard at some length in 1880, the opening paragraph of the letter is here given:

"Boston, March 23, 1880.

"My Dear Sir: I beg to acknowledge the reception of your letter in which you again call my attention to what I consider the most extraordinary and fearful event which has marked the history of the present century. I mean the sudden and forcible making away with William Morgan, a citizen of New York, by a band of his fellow citizens, and this crime, done for no assignable cause except that he was a Freemason, bound by oaths which required profound secrecy as a condition of existence, and the sacrifice of life if he betrayed a word. * * * *"

The following is taken from his earlier writings:

"Every man who takes a Masonic oath forbids himself from divulging any criminal act, unless it might be murder or treason, that may be communicated to him under the seal of fraternal bond, even though such concealment were to prove a burden upon his conscience and a violation of his bounden duty to society and to his God."

"A more perfect agent for the devising and execution of conspiracies against Church and State could scarcely have been conceived."



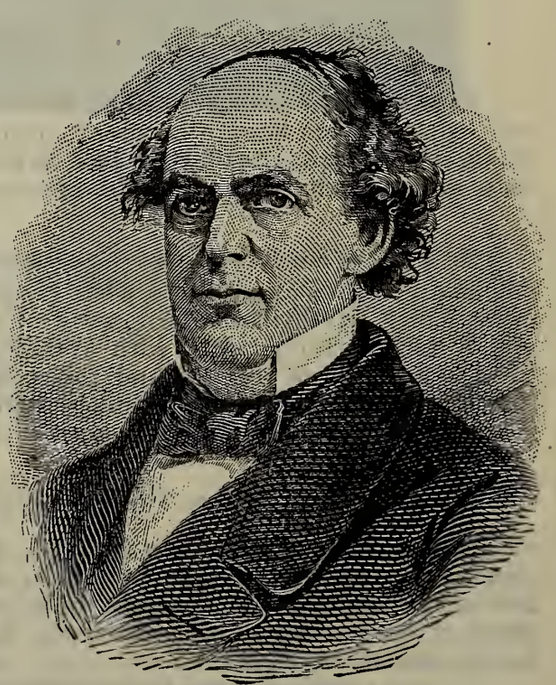
ULYSSES S. GRANT.
Eighteenth President of the United States.

General U. S. Grant, in his autobiography:

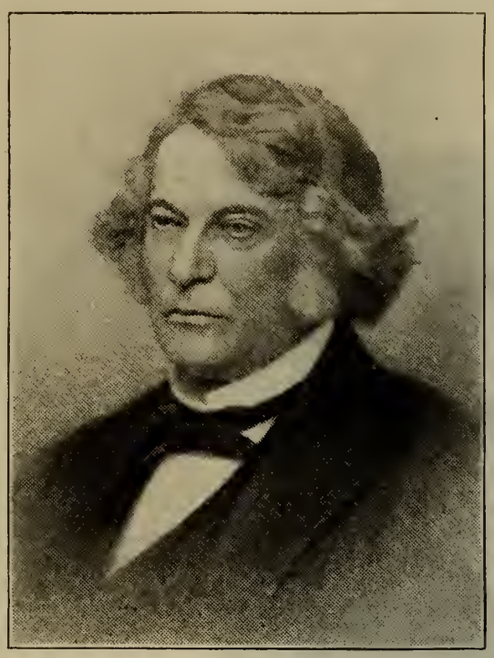
"All secret, oathbound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together."

S. P. Chase was 18 years old when Morgan was murdered, and Masonry revealed as the foe of popular government. The Chicago Inter-Ocean (Nov. 6, 1884) uttered the verdict of the nation in the words: "Salmon P. Chase was one of the greatest men that America has produced." His friend, Jonathan Blanchard, as truly said of him: "He was a star of the first magnitude in the constellation which God brought into conjunction in our zenith during our great national agony. Lincoln, Chase, Seward, Stevens, Stanton, Sumner and Adams, with a host of others shining in the American horizon, were all believers in the true God, and haters of the demon worship of the lodge."

President Millard Fillmore, J. C. Spencer and others: "The Masonic fraternity tramples upon our rights, defeats the administration of justice and bids defiance to every government which it cannot control."



SALMON P. CHASE,
Secretary of the Treasury Under President Lincoln.



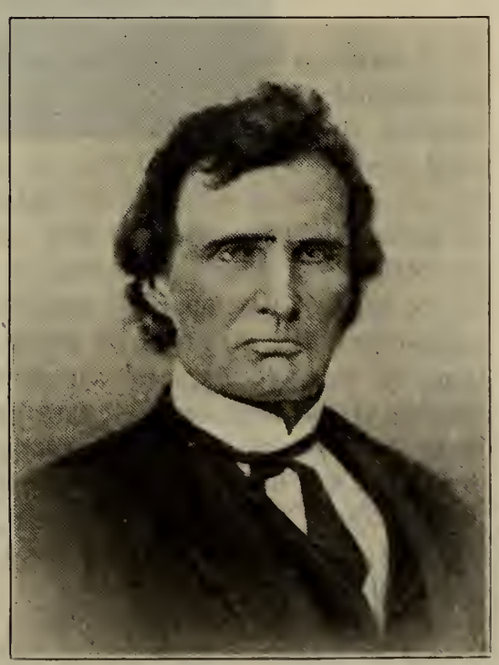
CHARLES SUMNER,

Eminent American Statesman, Senator and Orator.

Charles Sumner, in a letter to Samuel D. Greene, Chelsea, Mass., wrote: "I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery, and they must both be destroyed if our country is to be the home of the free, as our ancestors designed it."

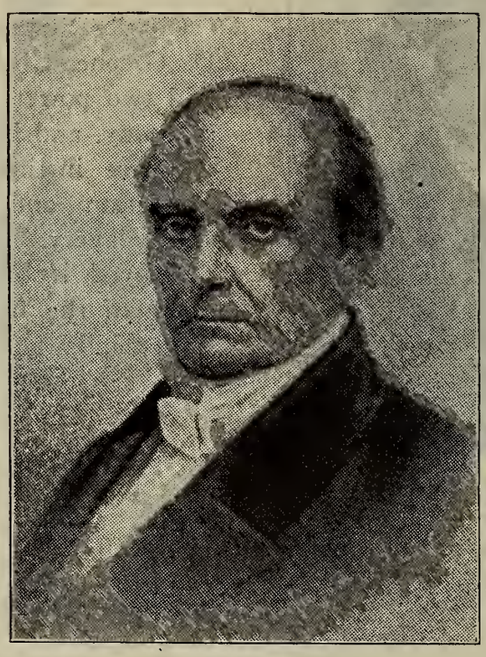
Thad. Stevens was elected to Congress first in 1848, and was a member of Congress continually from 1858 to 1868. He was always a vigorous opponent in Congress of the slave power. He was Chairman of the Ways and Means Committee for three different sessions. He was chairman of the "Reconstruction" Committee of the 39th and 40th Congresses, and Chairman of the Board of Managers in the impeachment of President Johnson.

He said of the lodge: "By Freemasonry trial by jury is transformed into an engine of despotism and Masonic fraud."



THADDEUS STEVENS.

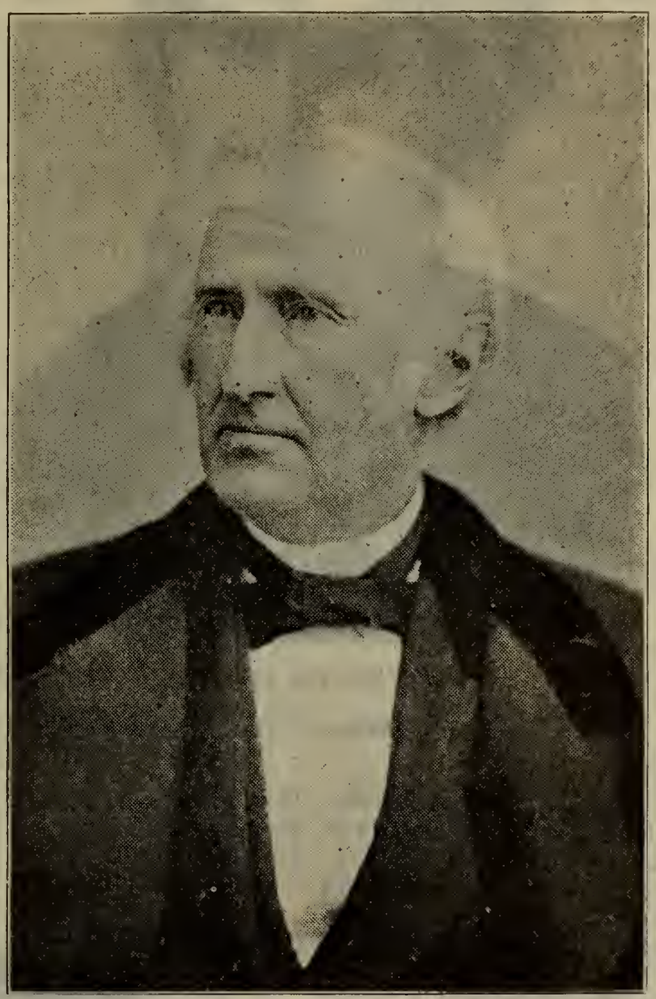
The Great Commoner of Pennsylvania.



DANIEL WEBSTER.

Letter dated Boston, November 20, 1835.

'I have no hesitation in saying that however unobjectionable may have been the original objects of the institution, or however pure may be the motives and purposes of the individual members, and notwithstanding the many great and good men who have from time to time belonged to the order, yet, nevertheless, it is an institution which in my judgment is essentially wrong in the principle of its formation; that from its very nature it is liable to great abuses; that among the obligations which are found to be imposed on its members, there are such as are entirely incompatible with the duty of good citizens; and that all *secret associations,* the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations, should be prohibited by law."



WENDELL PHILLIPS.

Extract from a letter to Secretary J. P. Stoddard.

Boston, March 18, 1880.

"My Dear Sir: I sympathize with you entirely and deeply in your movement against secret societies. A secret society is wholly out of place under democratic institutions. Every secret society, so far as it is widespread and influential, threatens the purity and existence of such institutions, and warps them to private ends and class supremacy. Secret societies prevent the impartial execution of the laws and obstruct the necessary and wholesome action of political parties. The judge on the bench, the juryman in the box, and all the machinery of politics feel the tyranny of secret societies. No judge, and no executive officer, especially in a Republic, can, with any self-respect, be a member of a secret society. He lays himself open to suspicion, besides subjecting himself to dangerous temptation and setting an evil example."

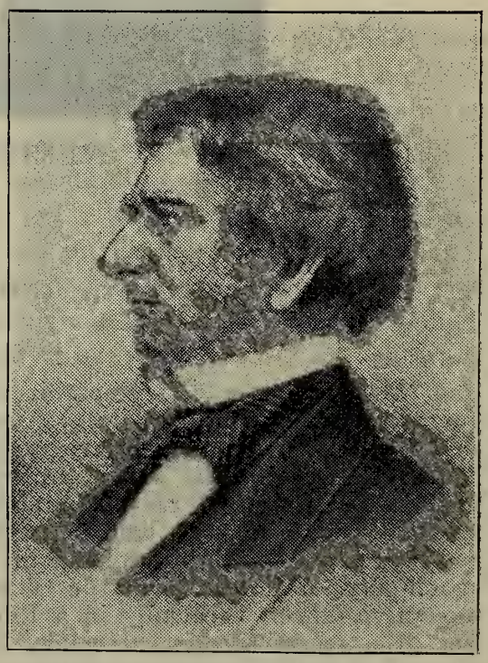


THURLOW WEED.

American Journalist and Statesman.

He exercised almost supreme influence in nominations and appointments in New York, and is supposed to have secured the choice of both Harrison and Taylor as presidents of the United States. Through his whole career, he was the friend and adviser of William H. Seward. In 1861 President Lincoln sent him on a very important diplomatic duty to Europe, and on his return he was presented with the freedom of the city of New York. In 1882 he gave to the world the history of the abduction of Captain William Morgan by the Freemasons, and, to make it as emphatic as possible, his affidavit to its truthfulness was made before Spencer C. Doty, Notary Public, New York City. In his statement he says:

"I now look back through an interval of fifty-six years with a conscious sense of having been governed through the 'Anti-masonic excitement' by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of 'secret societies.' We labored under serious disadvantages. The people were unwilling to believe that [Freemasonry] an institution so ancient, to which so many of our best and most distinguished men belonged, was capable of not only violating the laws but of sustaining and protecting offending men of the order."



WILLIAM H. SEWARD.

Anti-Masonic Senator and Govenor of New York. United States Senator and Secretary of State in Lincoln's Cabinet.

News of Our Work.

OHIO STATE CONVENTION.

This conference is to be held at Reynoldsburg, ten miles east of Columbus, and is reached from the latter city by electric cars. Rev. Quincy Leckrone has been laboring in the State, preparing for the convention, for the past several weeks. He is to be assisted at Reynoldsburg by Rev. W. B. Stoddard, Rev. I. J. Rosenberger, Rev. J. G. C. Webster, Rev. A. K. Strane, and others. The convention will meet in the United Presbyterian Church, Reynoldsburg, at 2 p. m., Monday, January 26th, and close Tuesday evening following. This is the first convention which Bro. Leckrone has attempted, and we trust Ohio friends will give him their hearty sympathy and co-operation.

From South Carolina comes a letter: "Your literature is received and distributed. Secret societies are red-hot. They deny it all. I have, however, got several converts along this line." He asks for a lecturer. May our readers bear the request in mind, and pray that there may be more laborers for this great harvest field.

From Columbus, O.: "Received your book Tuesday morning, and am much pleased with it. I have changed my mind since reading the book through. Now I can see that it (Freemasonry) is a fraud, the initiation being $40. I would rather give it to the church than to such a humbug. I have a friend who was to join with me at the same time." He sends money for an exposition for his friend.

Rev. O. M. Thomason, evangelist of the Church of Christ, Carwile, Oklahoma Territory, is doing what he can, by preaching and the publication of anti-secret society literature, to bring back that church to the position which Alexander Campbell occupied, of antagonism to the lodge as the rival of the church of Christ. We have received a copy of his booklet, "Why Christians Should Not Belong to Lodges," and a notice of one now in preparation, "Flashlight Pictures Through the 'Hole in the Wall.'" The National Christian Association is very glad to be of service to him in furnishing him facts as an aid in his work. He also keeps a large supply of our literature for sale.

Rev. T. M. Chalmers has moved to 43 Congress street, Pittsburg, Pa., where he will undoubtedly be of special help to Bro. W. B. Stoddard.

J. M. Collins, of Howe's Cave, N. Y., is one of the "old guard" and one whose support can be relied upon from year to year. God has blessed him in permitting him to keep young men from going into the lodge, and through his testimony-bearing he has also saved his own son.

The Western Presbytery, which met at Coulterville, Ill., on Oct. 8, gave considerable attention to the lodge. "Secret Societies from a Bible Standpoint" was discussed by Revs. R. Blair and R. S. Feagles. "The Position of Our Church on Secret Societies"—discussion was opened by Rev. W. J. Smiley and Rev. L. A. Benson. "Secret Societies; Their Effect on Church Attendance"—discussion opened by Rev. J. L. Chesnut. "The Oath; Masonic Oaths Null and Void, and the Reason Why"—discussion opened by Rev. R. W. Chesnut.

THE OHIO CONVENTION.

I have been in the field for the past two weeks, lecturing and working up the Ohio convention, which will be held at Reynoldsburg, Ohio, Jan. 26 and 27. Reynoldsburg is ten miles east of Columbus, on the electric car line. I found more than usual interest in Ohio at the places visited.

At Union City, Ind., we had a good audience, though a storm was raging and the streets were so icy as to make it almost impossible for many to come out. The next evening, Dec. 17, I met with the brethren about five miles south of Union City. On the 18th I lectured to a large audience near Gettysburg. The friends here were very enthusiastic, and here, as at Union City, they backed up their enthusiasm by a liberal contribution toward

the Convention. I also visited the friends at Bellefontaine, Ohio.

We are looking forward to the time of the Convention with much interest. We hope all the friends in the State will rally to its support, and come filled with the Spirit as well as with speeches. There will be a good program. Do not miss it.

(Rev.) Quincy Leckrone.

HELPFUL AND HOPEFUL.

Boston, Dec. 20, 1902.

Dear Brother Phillips:—I am busy, but want to send a word of encouragement and cheer in these last days of the departing year. Good results are following the sessions of our annual meeting in which you participated. In your brief summary of the proceedings printed, you omitted one resolution which will be of interest to many: "It was voted to extend the thanks of the convention to the National Christian Association for sending to us, as their representative, Rev. W. I. Phillips, and to him for his helpful words and hearty co-operation in our meetings and the work the New England Christian Association has in hand."

The presence of the National Secretary and the message he brought was one of the forces which gave a forward impetus to the work which is going on. At a meeting of our Board yesterday, every member was hopeful of meeting the conditions and securing "The Buck Fund." Though not "out of the woods," the prospect inspires us all to renewed effort. If responses come in as promptly and liberally for the next two weeks as we hope, we shall be able to meet the required sum of $15,000, settle with the trustees, invest the whole $25,000 in the manner directed by Brother Buck, and enter upon a new era of the work in this section of the broad field of endeavor in which we have only one common, undivided interest.

Brethren and sisters, pray for us in New England, and, if you can, help us in passing through the crisis, which is upon us, to victory.

James P. Stoddard.

The more your lifework is worth to God, the greater will be the difficulties you will have to work against.

FROM SECRETARY STODDARD.

74 Appleton St., Boston, Mass., Dec. 17, 1902.

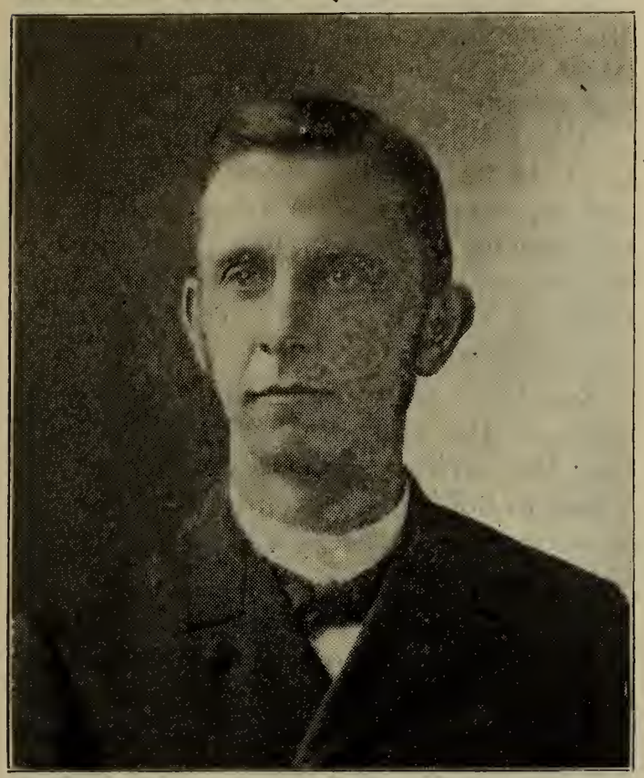
Dear Cynosure: The New Jersey convention was a success. The day attendance was not large, but representative. There were probably 200 present the first evening, and 300 the second. Owing to work on the enlargement of the church building, it was thought best to hold two of the day sessions in the Second Christian Reformed Church, not far distant from that in which we met. Both pastors and people were cordial and helpful. The New Jersey State Association was organized with good promise for its future. It was voted to accept the invitation of Dominie Van der Ploeg and hold the next convention in Passaic.

For over two weeks my efforts have been centered in New England. I am rejoiced, as all the friends must be, to know of the good prospects here. As the Cynosure readers are familiar with the provision of Hon. Geo. Buck's will, to give to the New England Association $10,000, conditional on their securing $15,000 additional within one year from his death, I need not write in detail. Suffice it to say that through cold and storm, sunshine and rain, day after day, the New England agent and your representative have sought to see the friends, that the required sum may be secured. Our efforts have not been without success. While all hopes are not yet realized, $13,000 of the required sum is either pledged or paid.

I am praying and expecting that friends will provide the $2,000 yet required. As would be expected, New England friends have given the larger amounts. The N. C. A. is not failing to do its part. If each one reading this who can give five or ten dollars, more or less, will send it immediately, they may have the joy of helping in securing this much desired home for the New England work. To meet the conditions of the will, all contributions should be sent early in January. Send to the Secretary, Rev. J. P. Stoddard, 74 Appleton street, Boston, Mass., or to the Treasurer, Rev. S. G. Shaw, 45 Antrim street, Cambridge, Mass.

Last Sabbath I preached in the First

United Presbyterian Church, Cambridge, Mass., Rev. J. A. Alexander, pastor. There are many evidences that the seed sown in this field is bearing fruit to the glory of God and the good of souls. Pittsburg and Ohio come next on my program for labor. W. B. Stoddard.



REV. J. A. WESTERVELT.
Secretary New Jersey State Christian Association, in whose church the late convention was held.

NEW JERSEY CONVENTION.

Minutes of the Sessions Dec. 1st and 2d, 1902.

A conference to discuss secret societies was held in Paterson, N. J., on Dec. 1st and 2d.

The first session was called to order by Rev. W. B. Stoddard, of Washington, D. C., on the first day at 2:30 p. m. in the Third Christian Reformed Church. Rev. J. A. Westervelt, pastor of the church, and secretary pro tem. of the conference, offered the opening prayer, and then extended a hearty welcome, to which Rev. W. B. Stoddard responded. Brother Stoddard also addressed the friends present on "Wherein lies the power of the Lodge and how it may be overcome." At this session there was also appointed a committee on resolutions, consisting of Rev. J. Kurts Miller, of Brooklyn, N. Y.; Rev. J. P. Stoddard, of Boston, Mass.; Rev. D. Van der Ploeg, of Passaic, N. J.; Rev. K. Van Goor, of Paterson, N. J., and Rev. J. C. R. Luhrs, of Jersey City, N. J. For a committee on finance, Rev. J. F. Van Houten, of Passaic, N. J.; Rev. W. M. George, of Brooklyn, N. Y., and Rev. W. B. Stoddard were appointed. A recess was then taken till 7:30 p. m.

Second Session.

In the evening a second session was held in the same church. After singing of the first Psalm, reading of the sixth chapter of II. Corinthians, and prayer by Rev. J. P. Stoddard, Rev. F. M. Foster, D. D., of New York city, gave an able address on "Lodge Oaths." A collection was then taken up to help defray the expenses of the conference, after which Rev. J. P. Stoddard told how candidates were initiated into the Masonic lodge.

Third Session.

The third session was held in the Second Christian Reformed church, of which Rev. K. Van Goor is pastor. After a half hour of devotional exercises, led by Rev. J. N. Trompen, of Ramsay, N. J., the minutes of yesterday were read and approved. Short communications, expressing sympathy for the anti-secret movement, were read from Mr. T. M. Slater, of Bovina Center, N. Y.; Rev. James Parker, Ph. D., of Jersey City; Mr. Robert D. Wilson, of Wrights Corners, N. Y.; Rev. C. H. Watson, of Cuba, N. Y.; Elder J. N. Durr, of Martinsburg, Pa.; Mr. S. A. Casey, Bedford Park, N. Y.; Mr. Isaac Hyatt, of Dickinson Center, N. Y.; Rev. J. K. Miller, of Brooklyn, N. Y.; Mr. J. B. Turner, of Ontario, N. Y.; Mr. Woodruff Post, of Olean, N. Y. Some of these friends also sent donations to help meet expenses.

Resolved that these communications be sent to the Christian Cynosure, to make such use of as the editor may deem proper.

Rev. D. Van der Ploeg then read a paper on "The Influence of the Lodge on the Church." A motion was passed to refer this paper also to the Cynosure for publication.

After this some interesting experiences and testimonies were given by Rev. J. C. Voorhis, an ex-Odd Fellow of Hackensack, N. J.; Rev. J. N. Trompen, of Ramsey; Rev. H. M. Hegge, of Brooklyn;

Rev. K. Van Goor, of Paterson, and others. Before adjourning, Rev. J. N. Trompen was added to the committee on resolutions.

Fourth Session.

Rev. W. B. Stoddard opened the fourth session of the conference with reading the fifth chapter of Ephesians, after which Rev. C. M. Tollifson led in prayer. Then the friends present had another privilege of hearing Rev. J. P. Stoddard. This time he told some of the effects of the lodge on body and soul. The minutes of the morning session were read and approved. A card from Rev. G. M. Robb, of Syracuse, showed his sympathy for the cause. The matter of forming a permanent State organization was discussed, whereupon it was resolved unanimously to do this, and the following were chosen as officers of this organization: Rev. J. Parker, Ph. D., pastor of the U. P. Church of Jersey City, for president; Rev. J. N. Trompen, of the Christian Reformed Church of Ramsey, for vice president; Rev. F. G. Dekker, of the Holland Reformed Church of Paterson, for secretary; and Rev. H. F. Stechholz, of the German Lutheran Church of Closter, for treasurer.

The committee on resolutions then reported as follows:

"Whereas God, as the Creator and Preserver of all, has the right to govern in Church, Family and State, and

Whereas, He has given us certain laws which the secret lodge system antagonizes and seeks to destroy, therefore

Resolved, 1st, We should point out on all proper occasions the reasons why a person wishing to live an honorable life should not belong to a lodge.

2d, We should call attention to the fact that Christ, the Redeemer, is rejected by law from many of the lodges, and from others by their practices.

3d, We should show lodge oaths to be blasphemous in character and pernicious in nature.

4th, We should show that an oath-bound lodge is not required for any good purpose, and has been used for wicked purposes.

5th, We should show the lodge to be antagonistic to the church, robbing her of power, money, time, and the general helpfulness due from the individual member.

6th, We should show how the home is divided, and distrust engendered, its confidence and natural affection destroyed, and the foundations of society thus undermined by this evil.

7th, We should show how by their secret plotting rightous laws are annulled, mandates opposed to justice are executed, and the whole fabric of the civil and religious liberties threatened.

On motion, each resolution was taken up, considered and adopted separately. After which the paper, with its preamble, was adopted as a whole.

Also resolved that we commend the N. C. A. in its laudable work of discussing and exposing the secret lodge system, and recommend its organ, The Christian Cynosure, and the literature which it publishes on the subject as furnishing reliable information.

Resolved that our next conference meet at the call of the president, and that the invitation of Rev. D. Van der Ploeg to hold it in his church, in Passaic, be accepted. A recess was then taken till half-past seven.

Fifth Session.

The last session of the conference was held in Rev. Westervelt's church, who gave a selection to sing, read the first Psalm, and led in prayer. Acording to the program it was expected that Rev. J. Parker, Ph. D., would give an address, but a card informed us of his inability to attend, so Rev. J. P. Stoddard again favored the conference with an instructive address, after which he offered the following resolution, which was unanimously adopted:

"Resolved, That we, the members of this convention, desire to express our gratitude for the welcome given us by the pastors and congregations where the sessions of our convention have been held, and to all the friends who have co-operated in preparing the way and making the gathering a success; and for their peace and prosperity we will ever pray."

A collection was then taken, a short selection sung, and prayer offered by Bro. Van der Ploeg.

On adjourning we think all of the large gathering felt that much information had been received, and much good would, with the Divine blessing, result from this conference.

J. A. Westervelt, Secretary Pro. Tem.

THE NEW ENGLAND ANNUAL CONVENTION

"Things Done in a Corner."

Address by Rev. W. Stanley Post, Pastor Congregational Church, Westhampton, Mass.

I am here this evening to say that I am not, nor have I ever been, nor do I ever expect to be associated, or in sympathy with any secret organization, giving my reason for such a statement and conviction: "The Things Done in a Corner."

I enjoy a privilege seldom accorded the Minister of the Gospel in speaking with unlimited freedom to an audience largely, if not entirely, in sympathy with the speaker upon the subject I have chosen. More than this, I do not know of any class of men better qualified than the man called of God, to be a teacher and leader among men, who in the path of duty must daily meet these trying problems and solve them for the glory of God, and the salvation of men. Furthermore in treating this subject I deal with men, not books. Facts rather than hearsay, motives rather than idle sentiments, observation and experience rather than eternal shadows. (What I shall have to say is simply a bit of personal reminiscence.)

My early impressions of what lodge life might be were not of such a character as to inspire my confidence or win affections. As a boy I saw many a Masonic cortege pass my father's house on its way to the cemetery. Many times I followed that strange procession of white aprons afar off, to witness with intense boyish curiosity the burial rites of that ancient mystic order.

At that time I was ignorant of the history or meaning of the things I saw. I simply judged by sight. In that procession were men of questionable reputation; saloonkeepers and their patrons were not wanting, indeed, I could reverse the axiom of "A black sheep in every flock," and say there was here and there a white man among them.

It may sound strange, but it's true nevertheless, that for some years past one of the most prominent saloonkeepers in my native town is, or has been, Worshipful Master of the Masonic Lodge. His father and an elder brother died in the saloon business, and this Worshipful Master, who, according to Masonic usages is entitled to reverence and high respect, worthy of all honor, has never aspired to a higher position than owner of a saloon.

But I must qualify that statement, for in December, 1899, he was elected Mayor of the town, and I take the following extract from a newspaper of that date: "Wm. Zeigler, our new Mayor, is well fitted for the chair he has been appointed to fill. He is a practical business man and one who is well versed on all municipal affairs. Mr. Zeigler has always taken a deep and active interest in the betterment of our village, and we know he will handle the business that comes before him without gloves and in a satisfactory manner." —The Review, January, 1900.

I simply make this comment—a man well fitted, a practical business man, and one who has always taken a deep and active interest in the betterment of our village.

More promising young men have gone to a drunkard's grave through the bar-way of his gin palace than any other saloon in town, and the better people of that village would never have suffered such a disgrace were it nor for Rum power and Lodge influence.

It was amid such surroundings I lived the first 30 years of my life, and you may judge of impressions that a youth, born and reared in a Christian home, would be likely to treasure up living in a place where saloon and lodge were thus intimately associated. Soon after reaching my majority I was solicited to become a Mason. At the time I was anticipating a business venture, and by way of inducement my suitor reminded me that a Mason always supported and protected a brother Mason, and would never obligate himself beyond his abil-

ity to meet all such obligations. A kind providence had placed me in a position to possess a positive knowledge to the contrary. As a case in hand I referred to the accounts standing on the ledger of a certain business house, the proprietor of which was a lodge man, and I cited instances to the confusion of my solicitor, who retorted with the fling that if I did not join the lodge I would find myself in a hole, and I might add that his statement was not void of significance, for in a short time I found myself in the hole. However, I was there not a Mason. With all charity and without discussing the law of "cause and effect," I am quite sure that any young man of average intelligence would at least suspect, and according to his temperament either fear or loath such an organization.

It was the latter consideration that took possession of my life as I began the study of "The things done in a corner," and in my search I have found that lodge life (I mean in the broadest sense you may choose to consider it).

Lodge Life.

First of all—robs man of the highest development of vigorous character. It takes the real essence of true nobility away, and substitutes an artificial or superficial morality.

I have in mind a young man of the third degree in Masonry. This young man has a Christian father and mother and he has enjoyed unlimited educational advantages, graduating with honor from one of the well-known New England Institutions.

Withal he is a skilled workman in metal and as we consider men, well equipped for the battle of life. This young man approached me and took friendly exceptions to some remarks I had made in a sermon the previous Sabbath. Inasmuch as he had introduced the subject, we quite naturally indulged in further conversation, and to my surprise I found it next to impossible to converse with him. For a well informed man I never saw denser ignorance of lodge matters than was exhibited by him. To illustrate: He denied all knowledge of any Manual or Ritual or Lodge Book of any description, except he supposed there must be some such book (and only one) safely locked up in the vault of the Blue Lodge in Boston. All other publications, no matter who had them, or where they came from, were fakes.

He had never heard of a Dr. Albert G. Mackey as the author of any Masonic literature. Somewhere (in years gone by) he had heard of a Capt. Morgan, but all he knew or remembered about him was that Morgan had gone to Canada and must have lost himself, and he failed to see how the Masons were responsible for that.

He denied that the lodge made any claim to being a religious organization, but when I quoted a sermon delivered by a reverend member of his own lodge, to the effect that Masonry met a great need in the religious life of the church and was repeatedly alluded to during that discourse as the hand-maid of the church, he admitted it held the same relation to the church as the Ladies Thread and Needle Society. I suppose if our church were burdened with a Ladies Whist Club he could have included that with equal propriety.

However, after a very unsatisfactory conversation of an hour or more he said: "You act as though you doubted my word; don't you think I am speaking the truth?"

And I wish to pause a moment and inquire of you pastors here present, whether you consider this a delicate position for a pastor to stand face to face with a member of his own church and you are to speak honestly and say whether you question that man's veracity or not, a man whom you cannot help but believe to be truthful, and still you cannot believe that such a noble, intelligent fellow could be so ignorant.

Well I evaded the responsibility of a direct issue by saying that in the very nature of things it was impossible for a man (as a man), to reveal anything done in a corner, for the moment he did, by virtue of that act, he ceased to be a Mason. In answering the question on this wise, you see, I left him to determine whether he was a man or a Mason. I did, however, answer him in an unexpected manner a few weeks after this interview. He had scoffed at the possibility of any profane person know-

ing anything about Masonic grips, but one day I met him, and while his attention was centered upon a charming young lady, I gripped him, and he responded before turning toward me, but when he did recognize me there was considerable color in his face. I have recited this encounter to show that this young man (like many others I have met and know), is not himself at all. His life is contrary to what God and nature intend it should be. His every act is unnatural, he is trying to live under certain restrictions which hamper and trouble conscience. He has a genial face, a large heart, the very ideal of a life overflowing with sunshine and good will toward men, and were it not for the restraint that seals his mouth and binds him hand and foot he would be every inch a man. Truly this man is "holden with cords."

In passing, I observe, that when a man attempts the role of something different from his own life, he loses the charm and force of his own individuality (and in this instance), sinks to the commonplace level of a lodge man.

My second position is: That "the things done in a corner" destroy the purest, highest ideals of domestic happiness in the home. And right here I quote the following extract from a sermon delivered before the members of Ionic Lodge of Free and Accepted Masons, at Easthampton, Mass., June 23, 1901.

The speaker said: "Spite of the supreme devotion with which every good husband loves his wife, it remains true that for some purposes, righteous purposes too, men associate with each other more comfortably and freely than they could do in any company in which women were present. This rests upon the deep truth, that no worthy husband quite understands his wife, and no true wife quite understands her husband. They were created differently that they might remain throughout life, however long, always interesting to each other." Rather an interesting specimen of deep Masonic truth.

I consider this a matchless diagnosis of that vexing problem, "Is marriage a failure," and if we are to accept the above statement, then I assume that the home life of our lodge brethren is decidedly interesting.

I have sometimes ventured to ask a homeless husband, a husband home less than some other husbands, just how interesting his wife was in regard to this matter, and I have received a reply something like this: "O, she don't care any more." At first she fretted and fumed some, but now it's an old story —so she don't care.

But friend! The next time you go out "for some purpose," this aforesaid righteous purpose, in which men associate with each other more comfortably and freely than they could in any company of which their wives were present," suppose you tarry half an hour outside, and then come back softly and peer in through the window. There she is clearing away the evening meal, or sewing, or perchance (if she feels she can spare the time) she may reading some book or the evening paper. She does look so interestingly sad, serious, so all alone; don't she care?

Or when she puts the little ones to bed and hears them lisp their evening prayers, and in childish innocence and love they say, "And please Father, God bless my poor papa and make him good and keep him from all harm to-night, for Jesus sake." I wonder why those tears that fall thick and fast upon the snow white coverlet as she kisses your babies a mother's good-night and hurries from their sight? Are you quite sure that she does not care?

Or when you come home and find her fast asleep (you say) why that sigh as from the very depths of her being as she turns from you and hides her broken heart in troubled slumber. Don't she care?

Ah, friend, you know better, and I know better, and God knows best of all, that if she should claim the same privilege, and meet regularly in secret association with women of like reputations (take them as you find them), that you would soon question whether you still enjoyed the confidence and love of a true woman's heart. If you really mean that she does not care, I warn you that she means she does not love.

With shame I grant you that some men may meet for some purposes and associate more comfortably and freely than they could in the presence of their wives, but I deny that a worthy husband and a true wife can worship God more acceptably, or understand each other better, with a lodge room door between them.

In this last observation I discover that "the things done in a corner" hide the Christ from the vision of men. No Christ—no salvation. For there is none other name whereby men can be saved.

Lodge men have told me that the lodge was destined to outshine the church. A lodge man told me he never knew what was in the Bible until he saw it acted out in the lodge. Now some lodge men mean what they say, and this particular man was very honest, for I have no reason to think that he was at all familiar with the Holy Book, so the lodge key had unlocked to his unenlightened mind vast treasures of sacred love. Is not this the teaching of the order? If you wish to see sublime exemplifications of Biblical truth, I refer you to a lodge man whose supreme light is a saloon-keeper.

In a prayer meeting we were discussing the subject "Who is my neighbor?" in that parable of "The Good Samaritan." A man, belonging to the class of people who speak twice and think once, arose and suggested that this parable found a beautiful illustration in Masonry, for this was the one aim and object of the organization. After he was seated, I arose and told of a man, low down, drunkard, without money, friends or reputation, who (like the prodigal of old) had deep longings for the better life. But how should be begin? Where find encouragement? Even father and mother had disowned him, a forsaken wife was struggling to keep soul and body together, while three or four worse than fatherless children begged their bread from door to door.

A happy thought; he remembered that there is an open door in that great institution which has done so much for humanity from a moral point of view, and this would just hit his case exactly. So he appeared to an old associate, and after much pleading and many promises to reform, this friend addressed the Worshipful Master and fellow members—"Brethren, for the sake of humanity, for the sake of a forsaken but devoted wife, to silence the cry of his famished children as they daily pray for bread—and for C——, no I forgot, but I can and I do say for the man's own sake, let us take him in and protect him with the mighty power vested in our order, to the end that he may become a man among men, and an honored citizen."

And so the die is cast, and the man is black-balled by every ballot. The ancient order stands on its traditional dignity, and declares it has a higher mission than to harbor criminals. And this man, feared by society and rejected by fraternities, is still at large to do as hunger and revenge may dictate. Turned out to become the prey of thousands of temptations that meet him everywhere in our great city, "and no man gave unto him."

By chance (as we sometimes speak of God's providence) the man's step are directed by the door of a slum mission in one of the side alleys. It's only a bit of a song that has attracted his attention, and as he pauses for the moment, he is approached by a slender Salvation Army lass and invited to go in, be warmed and fed, and clothed if need be. Ah! I am sure we begin to see the type and shadow of the Christ.

That little lassie has already done more toward the salvation of his soul than all the powers brought to bear upon him since he was a jail-bird. So he enters that open door, tells his story, and he is greeted with cordial handshakes that lay hold upon his very soul, and he feels there is one place where he is still welcome. He is clothed and fed, and placed on a Salvation Army farm. Then he sends for his wife and little ones; the family are re-united and they are happy, O, so happy. Not a civil, or social, or moral arcadia, but all included in that law of love for fallen humanity "by which we draw nigh unto God."

Not a great while ago I called upon a man three score and ten years old. This man was, or had been, a Mason. So upon entering his home I shook hands with him in due and ancient form. In

the room where I was received a Masonic chart adorned the wall. During our conversation I incidentally alluded to the chart and inquired how many degrees he had taken? He replied that in years gone by he had been an ardent Mason. The Capt. Morgan affair had shaken his faith somewhat, still he held on, until his attention was called to an incident where three Masons in an adjoining town seceded from their lodge and attempted to organize a clandestine lodge. In a short time one of these men, a builder and contractor, lost nearly all his property by fire. The second man, a butcher, failed to understand a sudden, remarkable decrease in business. The third man was discharged from the factory where for years he had been employed; in short, these three men found it convenient to change their place of residence not a great while after withdrawing from the lodge.

Now, said he, you can do as I did, draw your own conclusions. I cannot prove anything I have surmised, therefore I have kept my own counsel for years. But there was a something so remarkable in the whole affair that since that day I have never been in the lodge room.

Thinking this a favorable opening, I ventured to say that there was one thing that had always puzzled me; that a religious, or semi-religious organization, as you choose, should not recognize the name of Christ in manual or ritual.

"Well," said he, "just between us I will tell you what I think. I haven't taken many degrees, but so far as I have gone I have not found the name of Christ in all of my work, but I have an idea that if I should go on that in the highest degree, under the Cope Stone of the Temple, there I should find the name of Jesus Christ concealed.

Whether the old man was correct or not, I am not prepared to say. If his theory was a true one, then Masonry has turned the teachings of Jesus Christ upside down.

This is what I have in mind; here is an old man, not a professed Christian, who for years has been wondering where the Christ might be, if happily he might find him, he had already laid the foundation of his work in the Masonic structure, but he had not built upon the Rock, Christ Jesus, and I was reminded of the Apostle's words: "Behold, I lay in Zion a chief corner stone, elect, precious. Unto you, therefore, which believe, he is precious, but unto them which be disobedient the stone which the builders disallowed, the same is made the head of the corner."

Prate about the morals and ethics of the Lodge. There can be no morality, no true uplifting influence except as men accept of and pattern after the very man and name they conceal from the vision of men.

Paul, as he stood before the terrible Agrippa, said, "For the King knoweth of these things, for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner."

The things done in a corner are done there for a purpose, and in Christ's time the things of secret were simply a conspiracy to do away with the Redeemer of sinful men and overthrow his kingdom.

I do not know of a single secret organization—no matter what its name, or creed, or pretended mission may be; no matter whether it excludes one sex, or includes both, of all ages and classes; no matter how deep its mysteries or transparent its secrets—I do not know of such an organization that points to the teaching of Christ as their only hope of salvation, or that helps a man to live nearer his God, which is the chief end of all men.

What would you think of a church that would close its doors against the most miserable, abject specimen of humanity that upon Sabbath morning should plead for admission, that before its altar he might kneel and pray "God be merciful to me, a sinner?" What would you think of drawn curtains, fast barred doors and secret friendship? Would you place the hallowed memories and uplifting influences of this sacred house, dedicated to the worship of the only living and true God, upon the same level? Or shall we exchange the illustrious characters of sacred love for the vile creatures of pagan worship?

Truly such comparisons are odious. There is nothing almost as good as the religion of Jesus Christ, and it is an awful blasphemy to claim otherwise. There is no shrine so sacred as the House of God—no lodge room as pure as the home, no confidence so sweet as the mutual love of a worthy husband and true wife.

This church then shall be my Temple —mother's Bible my manual. Love to God and love to every man my creed. I shall not strive for 7 or 77 degrees, but for the one prize of my high calling in Christ Jesus, and a yearning desire to be called a son of the Most High God.

Jesus Christ is my Master Workman, who from the foundation of the world was laid as the Chief Corner Stone in the fabric of the brotherhood of man.

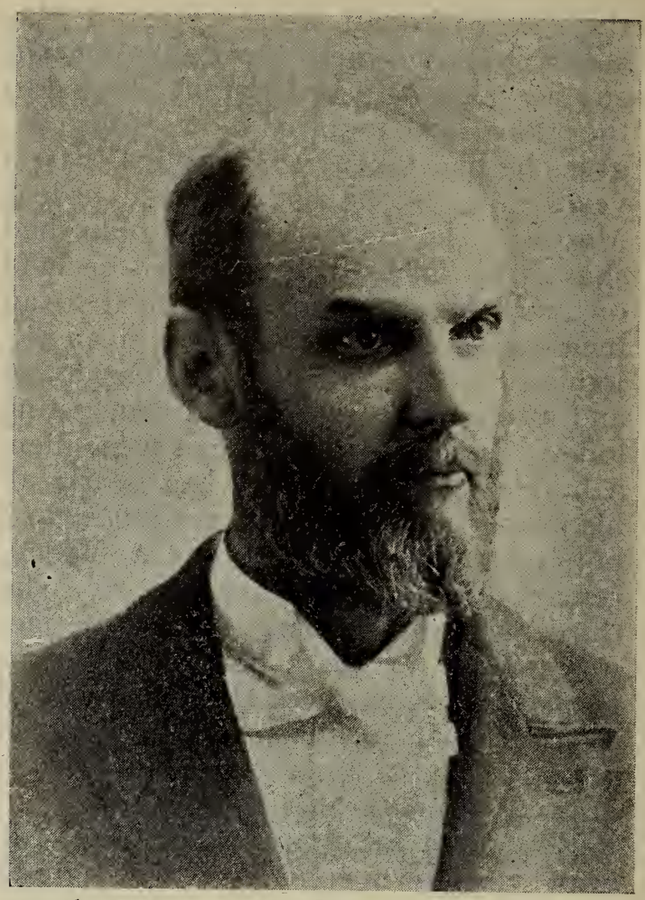
And herein is my eternal house. Here by the Grace of God I ever hope to stand, winning the respect of my fellowmen, and above all the divine approval of my Father in heaven.

JESUS CHRIST THE KING VERSUS THE LODGE.

Address by Rev. J. M. Foster in the New England Christian Association convention, Bromfield Street Church, Boston, Nov. 18, 1902.

Examples of Noble Courage.

It required courage on Peter's part to stand up in Jerusalem and say, "Let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," because it exposed him to the fiery indignation of Judaism. To most of his hearers, to say that Jesus was Christ was folly, and to say that Jesus was Lord was blasphemy. It required courage on Paul's part to write from his prison at Rome to the Christians at Philippi, "God also hath highly exalted Him, and given Him a name that is above every name, that at the name of Jesus every knee should bow, of things in Heaven, and things on earth, and things under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father," because it would likely prejudice his case before the Roman tribunal, and expose the brethren to arrest and imprisonment, to torture and death. It required courage



on the part of the Covenanters of Scotland to proclaim Christ as the sole and only Head of the church, becaues it furnished the pretext for Charles II. and James II. to send their dragoons to insult and plunder and destroy the best and bravest of Scotland. It required courage on the part of the Abolitionists to proclaim that Jesus Christ alone is Lord of conscience, and that He has ordained that every man, whether African or American, is free, and that human slavery is a feature of anti-Christ, because it meant social and political and ecclesiastical ostracism. And it requires courage on the part of Christ's open-eyed witnesses to testify that the secret, oath-bound lodge system is the antagonism of the father of lies to the kingdom of God's dear Son, because they are everywhere confronted with unbelief and contempt. It was the sad fate of Cassandra, the prophetess of Troy, to foretell the impending doom of her city and to be disbelieved. And too often the warning which this Association gives against the insidious dangers of the lodge falls upon unwilling ears, and is rejected by hearts upon which there is still a veil.

The Name Jesus.

The name "Jesus" emphasizes His manhood, and reveals Him as our Broth-

er. Jesus in the New Testament is the same as Joshua of the Old Testament. There were many bearing the name Jesus in the time of our Lord. But reverence on the part of Christians and hatred on the part of non-Christians led to its discontinuance. In the Gospels the name occurs hundreds of times. But in combination with His other names it is seldom used in the four Gospels. For example, "Jesus Christ" occurs in Matthew only twice, in Mark once, and in John twice. In the other books of the New Testament the order is reversed—i. e., "Jesus" is used singly only a few times, while "Jesus Christ," "Christ Jesus," and "The Lord Jesus Christ" are used hundreds of times. And in every case where "Jesus" is used alone the object is to call special attention to Him as our Brother.

"If we believe that Jesus died," "having boldness to come into the holiest of all by the blood of Jesus," and other passages direct attention to the death of the man. "It is Christ that died," directs attention to the death of our divinely appointed Redeemer. But "Jesus died" points to the death of a man, to whom death was terrible as to us, and who met it as any of us would. The Spirit of God meant to call attention to this in the use of the name "Jesus." There is danger that we think of his death as official, as our Substitute, and forget that He was a real man, with all the capacities of fear and soul trouble and bodily pain that we possess.

Jesus was the perfect man, and so our model, our example. "Looking unto Jesus, the author and finisher of our faith." We are to look away from all earthly patterns, and gaze only on Jesus. All other men are deficient. Every block of marble has veins of inferior quality. Every jewel has its flaws. Even the sun has spots. Jesus is the only sun without a spot, the only jewel without a flaw, the only marble perfect throughout, the only sky without a cloud. Looking to Him elevates. Imitating Him makes better. Being like Him is perfection. He is the moral law translated into life. But the lodge rules out Jesus, because it is darkness and He is light. They speak in secret; He ever spake openly, and in secret said nothing. In the first three degrees of Masonry the name of Jesus is formally forbidden, and in all the other degrees is essentially so. If our Brother Jesus is excluded, then His people should scorn to go in.

Jesus is the perfect sympathizer. "Our high priest, who has passed into the heavens," is Jesus, "who was tempted in all points like as we are." He touched human experience at every point of trial. In trouble you want some one to sympathize with you who has gone through the same ordeal before. Jesus has experienced all the distresses to which flesh is heir, and he has a fellow-feeling with our infirmities. When our friends are taken away from us in death we yearn for comfort. "If we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." Jesus, our Brother, has gone down into the grave. He opened the gates never more to be closed. He sanctified the grave, so that it is only the chamber of rest for the believer until the resurrection day. But the lodge comes in between Jesus and His people, and calls their attention away from Him to itself, and deludes them with the offer to do for them in life and death what Jesus only can do. It is Satan's appeal to the carnal nature which makes men deaf as the adder to the appeal of Jesus to the spiritual nature. "We look not on the things that are seen, but on the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal." It is our Brother that has been exalted to the throne of universal dominion. God's original design was that a perfect man should rule this world. This is set forth in the eighth Psalm. But by sin this dominion was forfeited. To regain it God sent His own Son, who became the son of man. He obeyed God perfectly. He became obedient unto death, even the death of the cross. Wherefore God exalted Him, and gave Him a name above every name. "We see not yet all things put under Him, but we see Jesus, for the suffering of death crowned with glory and honor." It is our Brother, Jesus of Nazareth, who occupies the throne. Earthly rulers are limited in wisdom. They may love their people, but their power to help is insufficient. They are

like the famous Venus of Milo, who looks upon you with smiling countenance, but has no arms. But our Brother Jesus has infinite wisdom in a human mind, infinite power in a human arm, and infinite love in a human heart. And He asks us to break the alabaster box of our heart, and pour the precious ointment of our love upon Him, that the world may be filled with the fragrant odor. But the lodge demands for itself what belongs only to Jesus. It holds the body, and proposes to cut and carve and flay in the most barbarous manner anyone betraying its secrets. How can that comport with the sacrifice our Lord calls for? "We beseech you, therefore, brethren, that ye present your bodies as a living sacrifice, holy, acceptable unto God, which is your reasonable service." The lodge claims jurisdiction over the soul, binding the members upon oath to defend each other whether right or wrong. How can this be consistent with the sacrifice called for by our Lord? "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of Christ." The lodge insists upon fashioning its members after its own type. But our Lord requires us to be conformed to His image. "As obedient children, not fashioning yourselves according to your former lusts in your ignorance, but according to the pattern of the Holy One who hath called you, so be ye holy in all manner of conversation." The lodge requisitions the time, property, and service of its members. But our Lord for a total surrender of all to Him. Both calls cannot be obeyed. "Choose ye this day whom ye will serve! If the Lord be God, follow Him! but if Baal, then follow him!"

The Name Christ.

The name "Christ" brings to view our divinely appointed Redeemer, who represents His people in the covenant. Christ in the New Testament is the same as Messiah in the Old Testament, the Anointed. It signifies that Jesus was infilled with the Holy Ghost, set apart, and fully furnished with all authority and power to execute the offices of prophet, priest and King, both in His estate of humiliation and exaltation; by revealing to us by His word and Spirit the will of God for our salvation; by offering Himself a sacrifice to God, and making continual intercession for us; and by subduing us to Himself, ruling and defending us, and restraining and conquering all His and our enemies.

To recognize Jesus as the Christ is the soul of Christianity. It meant to the early church an acknowledgment of His deity, the eternal Son of God; that He was the fulfillment of all Old Testament types; that all that was spoken by Moses and the prophets and psalmists was accomplished in Him. "And beginning at Moses and the prophets He expounded unto them out of all the Scriptures the things concerning Himself." No man can be a Christian who does not own Jesus as the Christ. The example of Jesus fails us unless we receive Him as the Christ. What though He be a real and perfect man? It is of no avail to us, for it is an impossibility for us to attain unto it without His grace. But when we take Him by faith as our divinely appointed and accredited and qualified and sustained and accepted Redeemer, then His grace is sufficient for us, and we follow in his footsteps, and work out our own salvation with fear and trembling, because it is God that worketh in us to will and to do of His good pleasure. The death of Jesus is of avail to us only as we take Him as the Christ who through His eternal Spirit offered Himself as a sacrifice. Unless He is our Substitute, His death cannot free us from sin. He is dead in vain unless our Surety. The resurrection of Jesus is nothing more than the resurrection of Lazarus, of the translation of Enoch, or the ascension of Elijah in a chariot of fire, the honor God placed upon a good man, unless Jesus is to us the Christ.

But the same anointing that Christ received is also accorded to His people. The same Holy Spirit dwells in them. They are in Christ structurally, as the branch in the vine; He is in them vitally, as the vine in the branches. "Because I live, ye shall live also." He is the Head of His body, the church. He is so identified with His church that His personal sufferings on the cross are His people's sufferings, and the sufferings which His people endure in persecution are His sufferings.

"In all their afflictions He is afflicted. He that touches you touches the apple of His eye."

He is the ruling Head of the church, the Head of her doctrine, discipline, worship and government. As her legislative Head He has given the church the system of doctrine and laws which constitute her Confession of Faith, or her Constitution. And these subordinate standards of the church must in no case go beyond or fall short of what is clearly taught in the Holy Word. As her executive Head He is personally present in the worshiping assemblies of His house, and requires that nothing be introduced that is not commanded in His word, and nothing be omitted that is appointed in His worship. The worship of God must be only what God has appointed in His word. "See that ye make it according to the pattern shown to thee in the mount." As her judicial Head He is present when the courts of His house are constituted in His great name. And what is done by His authority and according to His holy word is acknowledged on high. "What thou shalt bind on earth shall be bound in Heaven; and what thou shalt loose on earth shall be loosed in Heaven."

But the lodge is Satan's counterfeit of the church. The prince of this world is its master spirit. Its worship is the sacrifice of devils. Its name is legion, because they are many. It is the flood of waters which the devil poured out of his mouth to destroy the church. But Christ conquered Satan on His cross. "Through death He destroyed him that had the power of death, that is the devil, and delivered them who through fear of death are all their lifetime subject to bondage." By the cross Satan's power was broken. "He spoiled principalities and powers, and made a show of them openly, triumphing over them in His cross." And by His spirit He will cast out Satan from this earth by and by. Our Lord, by His word, cast out devils. And by His word this shall be done. "The words that I speak unto you they are spirit and they are life."

The Name Lord.

The name "Lord" brings before us the King. This is neither a title of respect, as we say Mister or Honorable, nor the name of Deity, but the name of pre-eminent dignity and authority and power.

Jesus is Lord. The first Adam failed, and the human family fell. The second Adam triumphed, and became the Head of a new human family, a race of new creatures, Lord of a new heavens and a new earth. When Joseph's brethren came from Canaan to Egypt and stood in the palace of Pharaoh, Joseph revealed himself unto them. His "dreams" were fulfillled. He was ruler over all the land of Egypt. He bade them not be grieved with themselves because they had sold him. They meant it for evil, but God meant it for good. So believers discover that the man, Jesus of Nazareth, who was taken by wicked hands and crucified and slain, is still alive and upon the throne in the excellent glory, and the keys to all the storehouses of this earth are in His hand, and He uses them at His pleasure. The Egyptians sold their cattle, then their lands, and then themselves to Joseph. The cattle on a thousand hills belong to King Jesus. The earth belongs unto the Lord. He has purchased human nature, and cannot spare one inch. "Ye are not your own, but are bought with a price; therefore, glorify God in your bodies and spirits, which are His."

Christ is King. "Ought not Christ to have suffered these things, and to have entered into His glory?" He became obedient unto death. Wherefore God also hath highly exalted Him. He came from the battle of Calvary, having His garments dipped in blood. Therefore He has on His vesture, and on His thigh a name written, "King of kings and Lord of lords." Because He delivered the poor and needy by His cross, all the mighty kings on earth shall bow down to Him, all nations shall serve Him. Satan disputes this claim to universal dominion by our Lord. He claims the kingdoms of this world as his own. He once offered to relinquish them on condition that He would fall down and worship him. But that offer was repudiated. "Get thee behind me, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." And from that day to this Satan has been resisting unto blood. He used the Roman pagan empire to resist Christ's claims. But that

was broken in pieces by the iron rod. Then he used the Rome Papal system. And that was driven back. And now he is using the secret lodge system and secular governments. But these will come to naught. An old Protestant church in France had over its door an anvil and broken hammers lying about; and underneath was written,

"Hammer away, ye hostile clans;
Your hammers break, God's anvil stands."

"Whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

A few weeks ago it was discovered yonder in St. Louis that eighteen members of the city council had bound themselves together by a great oath, under penalty of having their throats cut from ear to ear and their bodies cut in sunder, if they should divulge their secret, and together they were to sell the city franchises to certain street car companies for a vast sum. Only week before last, President Roosevelt and Bishop Potter were locked up in the fourth-story lodge room of the Masonic Temple in Philadelphia, and the newly-married wife of the Bishop could not communicate with her husband until the lodge gave him liberty; and both the ecclesiastical Bishop and civil President were under oath to conceal from their wives the doings of that upper conclave. The secret lodge system is Satan's counterfeit of God's ordinance of civil government. The coal strike was a lodge question. Shall the labor union be subject to government inspection, as the trusts and great corporations are? Shall the union be allowed to hinder the non-union man from working? Shall our government charter the lodges, and leave them free to do their lawless will? Assassination is the veiled prophet of anarchy. We are nursing into life the serpent that will strike its fangs into the heart of our nation. Satan has come down in great wrath, because his time is short. We have just passed through a heated political campaign in most of the States. The greatness of our nation was exploited in all. But why was the agency of King Jesus, by whose providence we have become so great a people, wholly ignored in all the political addresses? Have we forgotten His warning, "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little?" Why did President Roosevelt studiously omit the name that is above every name in his Thanksgiving proclamation? Can we expect to prosper without Him? We must not forget that "there was given unto Him dominion and glory and a kingdom, that all people, nations, and languages should serve Him." Our nation must honor King Jesus and banish the lodge.

Seceders' Testimonies.

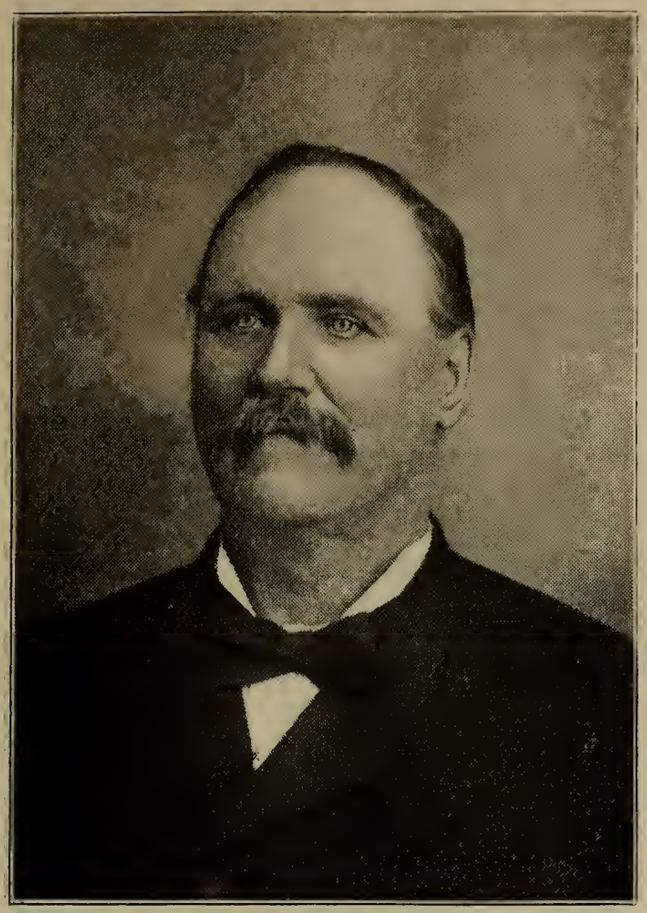
Rev. S. F. Proctor is a seceder who continues to let the true light shine, that those in darkness may be led out into the light, as he has been. We are glad to send him a set of our Christian Workers' Tracts. They are needed as much in Indian Territory (his home) as in any place.

Another seceder is Mr. A. W. Lane, of Missouri. He is a new worker, and is preparing, we trust, for a long and useful service in that State.

AN EXPERIENCE.

BY HON. J. J. BRUCE, ROLFE, POCAHONTAS COUNTY, IOWA.

During the years 1895, 6 and 7, I was chairman of our County Board of Supervisors. Our County Treasurer always seemed to be in trouble at settlement time. On February 13, 1896, the Auditor of State, Hon. C. G. McCarthy, wrote us that for more than a year the County Treasurer was in default to the State Treasurer. This letter came into my hands officially on February 15, 1896. By careful management we finally succeeded in getting a currency settlement out of the Treasurer. He was a candidate for a third term in 1897 and to make it easy for him his brother gave out that the letter which I had received was of my own writing. This led some seven bondsmen to demand a settlement and to be released from the bond. I succeeded in getting a special meeting of the supervisors, and in time we passed



HON. J. J. BRUCE.

a resolution demanding a settlement. The Treasurer gave the Master Mason's sign of distress. I did not heed it, but it was given so plainly that an Irish fellow-member asked me: "What sign was yon?"

The Treasurer settled by using some cash receipts he pretended he had made out for men who did not pay, and by currency borrowed. It was a lawful settlement so far as the public interests were concerned. He was re-elected because the county was largely of his party, and every Mason seemed to be interested in his success. His own brother had signed his bond for fifty thousand dollars and two prominent bankers had signed for one thousand dollars each. This was an astonishing thing, and to break the force of the statement it was given out that the brother never signed for $50,000, but only for ten thousand, and that the two bankers signed for ten thousand each. Now, I had made a list of bondsmen as did others also, and I was surprised to hear that such was reported as facts and given out as one of Bruce's lies.

I was then a class-leader in an M. E. Church and a class-leader should not lie. On November 12th or 14th, 1897, I procured the bond record from the vault of the County Auditor and found that it had been changed in many places relative to the amount parties had signed for. I censured the Auditor for allowing anyone to have access to the records so as to change them. He and his office help denied that there had been any changes. The Treasurer, interested, hearing the contention came in and likewise denied that there had been any changes in the records. Holding the records so that the light shone through the erased and re-written places the changes were apparent, so much so that the Treasurer admitted the changes and accused me of having made them. I told my Pastor, a Free Mason, and he pretended that it was a mistake.

The following year one of our district judges aspired to a seat in Congress. This left a probable vacancy in the judgeship to be filled by the Governor. Now, it happened that one of the bankers, who had signed for one thousand dollars originally, the record of which had been raised to ten thousand dollars, was a candidate for the said judgeship. I then wrote the Governor of Iowa to investigate the facts as I have given them above, and other facts which I had, showing that the said banker was totally unfit for the position to which he aspired. The Governor was a Mason and in time gave the banker the assurance that he would be appointed.

We were all Republicans. I presented the facts to an Independent newspaper. It created a sensation. A Mason living in the town where this judicial timber resided wrote me, asking for facts. I gave them to him for publication. Some slight change was made by him to strengthen the statement and to make it more libelous, and he published it. Following this, three men, including my pastor, waited on me and asked about the case. I gave them the facts. A few days later my pastor came again, but with the information that unless I retracted I would be arrested and tried for libel. I told him I could not retract. He held out to me the possibility of my losing my property, of being sent to

prison. I was immovable for the truth. He then said: "You can not prove what you say against a Mason." I said: It is not "murder" or "treason," and he assented. I said: "I can not lie, for if I did I would lose the consciousness of my salvation." He then left me to conduct the Sabbath evening service.

I was arrested for libeling the judge, on the following day. Yielding to the solicitation of my friends, I waived examination and gave bond. The preliminary evidence was taken and it disclosed such an array of evidence in opposition to my statements that I was greatly astonished, to say the least. My pastor had informed the people where the trial was to be conducted and had told them that I was a good man but beside myself on the bond question. At the same time he wrote me asking me to lead the Thursday evening prayer meeting at Rolfe, my home town! This was on July 28, 1898. It was well for me that he did so, for I was in deep mental distress, and this providence helped to steady my purpose to adhere to the truth. Looking at the case from a distance of time of more than four years, I am led to conclude that the thought of the Masons was to confront me with the evidence and then have me to retract before the trial in the District Court. The pastor's letter, asking me to lead the prayer meeting, was that which fixed in my mind the purpose to tell the truth no matter what the outcome. I reasoned thus: If my pastor really believed that I was a liar, he would not have asked me to lead the prayer meeting. At this time I had not learned that he had said that I was "beside myself." I learned this in August, 1898. To provide against the worst I made arrangements for my wife's support and that of the children then under age. I went to trial with a strong hope that God would in some way vindicate the truth. I went to the Methodist people for sympathy, and then learned what my pastor had said about me. I said to the pastor of the church at the place of my trial, when he told me what he had heard about my being "a good man, but beside myself." I said: "Would a liar be a good man?" Answer: "No." "Would a crazy man be a good leader of prayer meeting?" Answer: "No." I then gave him the facts and offered to show him the letter. He was silenced.

I was my own lawyer and had pitted against me some of the best criminal lawyers in the State of Iowa. The judge before whom I was tried was the associate judge of the would-be Congressman and of the judge by appointment.

As soon as I had developed my line of defense there was consultation among the prosecutors and an adjournment of court. I challenged the jurors as called by asking each: "Did you ever take the oath and obligations of a Master Mason?" The court would not allow the juror to answer, but I got in a good shot at Masonry in support of the challenge, and had also laid the foundation for an appeal to the Supreme Court. The prosecution was desperate; and two Masons went to my home and informed Mrs. Bruce that the only way to save me from State's prison for perjury was to file an information charging me with insanity. I could then be examined and be committed to the insane asylum, and would soon after get a release. They were both my personal friends and were lawyers. Mrs. Bruce told them that she could not sign their "information." The next expedient was to enlarge their force and cheer me with the statement that in view of my long life of good works for public and private enterprises and for the church that the people had raised my fine and costs and that they were ready to pay them. It threw us all into tears and I vigorously denied them the privilege of doing so. I even denied one of them the privilege of making a few remarks to the court following the verdict of the jury, but he took the privilege after the verdict was handed in and read. I was fined three hundred dollars and costs, making a total of some five hundred and five dollars, and I was ordered confined in the county jail until the fine was paid, which would have been some ninety days. I immediately sought the clerks and found that my fine had been paid. I went home, as no man can be imprisoned for costs.

Fearing that I would appeal to the Supreme Court, the costs were paid to

prevent it. My wife then told me of the attempt to have her sign an information charging me with insanity. Without any feeling of revenge or hate I said: "All in this conspiracy will be inside of the insane asylum or penitentiary before I am." I then asked the Lord to direct and I would obey Him.

I soon found that to continue in church membership I must fellowship with both forgers and perjurers, and I used the rule laid down by our Lord for dealing with offending brothers. I followed the whole course laid down in Matt. 18:15-17. It was in this matter of presenting these brethren to the church that I was told that if I wished to withdraw from the church I could do so. I accepted the request by having my name dropped from the roll of membership. When I went to Sabbath school or church in any associate church I seemed to be in the way, and in 1899 I ceased attending all religious meetings and began to devote my spare time to Bible study and the investigation of ancient methods of worship and other questions. I soon found my enemies were at peace with me, and thus verified the truth of Prov. 16:7, "When a man's ways please the Lord He maketh even his enemies to be at peace with him."

The County Treasurer ended his official term with 1899, the last year that the office was under the control of clerks. In 1901 he sought health in California. In March, 1902, information was received that he was so much beside himself as to endanger the life of his wife. A messenger went from Iowa to bring him home, and he was returned to the scene of all his trouble. He temporarily got rest, but in April, 1902, he became so violent that he was taken to the insane asylum at Independence, Ia., where on May 2, 1902, he died, a raving maniac. The burden of his trouble was about the public funds. "The money is in the bank," was his constant cry. This man was only the tool for more grasping Masons, and what he had done wrong must have been at the suggestion of other Masons.

Within about two weeks following the death of the treasurer, the judge, who had prosecuted me, and was in fact the chief offender, was stricken with paralysis of the brain while in Minneapolis, Minn., on business. He was brought home and sent to a private retreat, but upon his return he was still troubled in the brain. He is at his home completely out of business, yet not harmful. Those who have conversed with him say he is badly deranged mentally. Truly God reigns in the affairs of men.

Nov. 10, 1902.

FROM EVANGELIST TAYLOR.

Irene, Ill., Nov. 18, 1902.

Dear Brother Phillips:—I called at your office while in Chicago to-day, and found you were in the East. I hope you will have a good meeting. I still am more and more convined that one of the greatest hindrances to the cause of Christ and effectual church work, is the secret orders of to-day; and if we antagonize them in the least, we can do nothing. The social features of the churches and the secret orders have sapped the life out of 99 per cent of the churches in the world to-day; and the preachers are to blame for it all. A friend said to me yesterday, that in three years' time there would not be a church in this country open to an evangelist that will preach the truth; and I find it nearly so now. God help these preachers that dare ignore and set aside the work of a faithful evangelist! Is he not appointed of God as well as the pastor? and, in fact, he is above, and has a gift above that of a pastor; but the preachers are in the lodges, and they will employ or change pulpits with their brother pastors, and keep the evangelist out—especially if the evangelist is known to be antagonistic to the lodge, or the dance, and card parties of their social clubs; for that is about all their churches amount to now. But the great apostle said to Timothy, the evangelist, that in the last days they would not endure sound doctrine, "but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II. Tim. iv. 3 and 4.) That time is right here. How many unsaved men are filling the pulpits of our churches to-day! May God help them. They are mixed

up with the world, and are an enemy to God; but Paul says in II. Thes. ii. 3, that unless there is a falling away first, the man of sin, the antichrist, will not be revealed. What are the signs of the times? Look all about us, and stop and see where we are drifting to. Everything is working to pull down the church of Jesus Christ. Not a revival in any of the churches in Chicago this fall, and thousands of souls drifting into hell; and the preachers and a few hypocritical members blocking the wheels of progress in the churches!

May the thunders of Sinai strike this country, and drive every false god and hypocrite out of the churches, is my prayer.

J. Dimock Taylor.

From Our Mail.

Rev. H. Bergman, of Milwaukee, writes: "I am quite pleased with the Cynosure."

Rev. J. B. Jonkman, of Zeeland, Mich., writes that he "is highly pleased with The Cynosure." Notice special terms to Sabbath Schools.

Mr. E. B. Grasmeyer, of Bellville, Pa., writes that he likes the Christian Cynosure very much. "I shall never regret subscribing for it. I have learned just what I wanted to know about secrecy. May God bless you in your labors in His name."

A CONFESSION.

Editor Cynosure:—In conversation, a few days ago, with a business man in New York, he practically admitted that the oaths and obligations of Masonry are known. Perhaps a running outline of the conversation would be of interest. We will call him Mr. Smith. The minister asked him:

"Mr. Smith, What church do you attend?"

S:—"No church."

M:—"You do not mean to say that you do not go to church!"

S:—"Well, you see the lodges I am a member of make up to me what I miss in the church."

M:—"I cannot quite see how that can be. You have Jews in your lodges, haven't you?"

S:—"Yes; and the lodge religion is practically Jewish, and comes from their religion."

M:—"I made an address the other evening in Jersey, on Lodge Oaths, dealing with Masonic oaths especially. You Masons think we know nothing of the oath; but we think we do; and I guess there can be no doubt about it."

S:—"You perhaps saw what President Roosevelt said, after he had been initiated into the Masonic order. He said, 'I thought I knew a lot; but I found that I did not know any thing.'"

M:—"That may be true in his case; but you can be sure the oaths and penalties of Masonry are known. On the assumption that they are known, I do not see how a man justifies himself in putting up his life as a forfeit. His life is not his to give. If it was, he would not be justified in putting up a life of immense worth as security that he would keep a secret."

S:—"Well, I tell you, those severe penalties are probably put there to deter people who are careless about keeping things. You see if we didn't have them, such fellows would tell everything. I think such penalties are more for this purpose than anything else."

M:—"But if some of those hot-headed fellows execute the penalty on some one who told, you, who have provided that such revealer of secrets should die are equally guilty with the man who does the deed."

S:—"Well, I tell you, I wish there were no such penalties. Any good in the order could be gotten without them."

The gentleman with whom the above conversation was had was raised in the Dutch Reformed Church. The writer has known him for years in a business way. He seems to clearly admit that the oaths of Masonry include doing a man to death, should he "reveal."

(Rev.) F. M. Foster.

New York City.

REVIVALS AND LODGE MEMBERS.

Mt. Pleasant, Ohio, Dec. 2, 1902.
National Christian Association:

Regarding my experience with secret societies—I used to make room for them because of their (so-called) benevolence, but since I have had to oppose them and have acquainted myself with their real purpose and works I have no place for any of them. Wherever I have found a church whose members were members of some lodge, I have found a cold, formal, backslidden church.

In a revival where I labored and which I closed a few days ago, nearly every man was a Knight of Pythias. They claimed to have "Christ and the Church" first in their lives, and yet when "lodge" was mentioned they at once rose up and began to fight the Evangelist and God and His work; and the man at the head of the church brought me the record book and said he was going to leave the church. Nine men out of ten who are both churchmen and lodge men are loyal to their lodge, and if his church comes in at all it has second place. Lodges are (I believe) the devil's substitute for the true church described in Eph. 5:27, and a greater enemy than the saloon.

Too strong an argument cannot be brought to bear against ungodly lodges and their damning influence. I wish I might ascend to the summit of the "Gospel heights" and with trumpet voice proclaim in the ears of every man the real purposes and evils connected with the "Secret Empire."

I trust you will pardon me for using so much of your time. Yours very truly,

J. Arthur Wollam.

AN ODD FELLOW IN TROUBLE

Ivor Hughes, of Columbus, Ohio, has recently been indicted by the grand jury of the United States District Court, sitting at Columbus, on three separate bills, charging him with using the United States mails to defraud. Mr. Hughes and others are accused of promoting a gigantic blackmailing scheme to extort hush money from a large number of men who were in danger of being made co-respondents in an unsavory divorce suit. To this end they made use of the United States mails. Hence the indictments.

Ivor Hughes is, perhaps, the most prominent and active member of the Independent Order of Odd Fellows in Ohio. He has held all the high offices in the order, has been Past Master of Junia Lodge, Columbus; Past Grand Master of the Grand Lodge of Ohio, a bright light of the Patriarchs Militant, the military branch of the order, and is at present the only Ohio candidate for Supreme Representative to the Sovereign Grand Lodge of Odd Fellows of the World. The lodges are now voting for him for this office, and, as he is the only candidate, he is certain of election.

C. M. S.

From Our Exchanges.

WESLEYAN METHODIST POSITION.

Favorable to Laboring Men's Organizations

It is not true that as Reformers Wesleyan Methodists are opposed to laboring men's organizations, when considered simply as organizations. No intelligent Wesleyan Methodist is opposed to laboring men organizing for purposes of self-improvement, or self-protection. There can be nothing more harmful in an organized body of working men than in any other class of men organized for a good purpose. It is true that Wesleyan Methodists see great danger in secret organizations, and hold that they are contrary to the principles of the King who declared that "in secret he had taught nothing." We also hold that where any organization has methods, plans, purposes or designs which are better promulgated in secret than in the ordinary way of doing business there must be something wrong in the organization. A plant which can grow only in the darkness of secret chambers is not of the Father's planting and will surely be rooted up. The additional feature of laboring men's organizations which assumes to dictate to employers how they shall conduct their business in the sense of who shall be employed, how much work they shall perform, what wages shall be paid, and that no one outside of

the organization shall be permitted to work, and the further method of enforcing these and any other unjust demands by the boycott are objectionable because contrary to the fundamental principles of Christianity and sound government. If the laboring men of any craft or even of all trades would put themselves into an organization with legal standing, where contracts with it could be entered into and enforced, and if labor as thus organized would confine itself to its legitimate fields of activity there would be no objection raised against it by any honest man. But this would not accomplish what the laboring men want done. There are several points made by members of laboring men's organizations against the organizations. First, by providing that men in the same trade shall receive the same wages one of the strong inducements to improvement is removed. If a pressman in a printing office who is paid fifteen dollars a week does thirty dollars' worth of work for his employer in the time that another man will do twenty dollars' worth of work it is unjust to the employer to demand that he shall pay both men the same wages, yet this is exactly what the union demands, and we cannot see how it is that an injustice is not done to the better workman. Either he should be paid according to the value of his services or the other man should be so paid; one is overpaid or the other underpaid if judged by the work done. Second, it is freely charged that strikes are often called against the desire of the majority of the men involved, in the interest of some unworthy individual, instead of to vindicate some vital principle. The employer may discharge the man who will not obey orders or earn his wages, and every sense of justice declares it is right, but a strike is ordered to enforce the demand that this unworthy man shall be reinstated. Thus a number of men are sacrificed to help a man who is wholly unworthy such a sacrifice. Third, we often hear members of laboring organizations say that they are called upon to sacrifice the interest of their employers much to their own disgust. We employed a plumber to do some work. At 11:30 o'clock on Saturday the work was in a condition where a heavy rainfall would practically ruin all that had been done. We urged the man to work long enough to carry it beyond this danger point. He refused on the ground that he would be subject to a fine if he worked a minute after 12 o'clock on that day, for the half of the day was a legal holiday. These arbitrary and wicked rules are objected to as being wholly unnecessary to secure the best interests of the working man.

A TIMELY WARNING.

The Danger from Sharks—How to Discern Them.

My Dear Fellow Missionary: Your letter received. "Oh, if it were not for the lodges," you say, "how many members could be added to my little mission; how easy the ministry would seem, if it were not for those lodges." To a certain extent, brother, you are right, but let me, in the first place, say this, it profits nothing to lament over things that are, thereby discouraging oneself and others. Things might be otherwise and yet be just as bad. I take it that, if the devil had no lodges to oppose the church of Christ with, he would set some other mischief afloat just as bad, perhaps worse. At the time of the apostles there were no lodges, yet those holy men of God had a rather hard time of it. Elijah under the juniper tree didn't know of Odd Fellows, Masons or Modern Woodmen, yet he felt like taking to the woods. Perhaps you occasionally, when the blues trouble you, feel like doing the same thing. But don't do it, brother. I tell you the church has weathered greater storms than all the lodges in the world could raise; though I grant they make very good windbags.

You call them sharks. Well and good. I think the term very appropriate. But although there be so many of them that many weak souls grow faint with fear, yet the vessel of the Christian Church will sail serenely on towards its destination. And if there be a thousand sharks around waiting to devour some wabbling sailor falling overboard, or some foolhardy individual going out to take a swim in such dangerous waters, yet the

Christian Church itself and all that remain within her will in no wise come to harm. Jonah was swallowed by a whale, but that was when he didn't "tend to business," and tried to get away from God. So these sharks will be able to devour those only who do not abide in their ship. Those remaining within are safe enough. Sharks don't swallow ships. They can't stomach them any more than lodges can stomach the Church of Christ. Therefore, brother, put away that woebegone, helpless attitude, remembering that there is but one thing for you to do, and that is, at all hazards to abide in the ship yourself and by the command of its faithful Captain.

True, this matter presents great practical difficulties to every minister, to every missionary, and to every church. The first of these is recognizing the sharks. And difficult as the matter in itself sometimes is, it is rendered a great deal more difficult by the fact that some people's judgment or eyesight is positively bad in this respect. Some people can't tell a shark from a carp. Especially when it comes to recognizing the younger tribe of the shark family they are all at sea. Why, they would take them for sardines, as some churches prove by swallowing them head, tail, and all, to their own detriment—for you know as well as I do, that there is nothing worse for the stomach than spoilt fish. So be sure you recognize them. Don't be misled by the fact that they are very innocent-looking and show nothing of their voracious mouth and sharp teeth. That's the nature of the beast. He has his mouth at the wrong place. And if you see such a fellow coming along opening and closing his jaws in secret, look out for the critter; he'll prove to be a shark, if you examine closely. Don't, however, get too near him just to assure yourself; you might come to harm. Rather, if you are not sure, watch him awhile at a safe distance as he gobbles up anything that comes along; the worst not too bad, the best not too good. When he takes in something he shows the color of his belly and his shining rows of teeth; that's the best time to recognize him.

But you say: Suppose I'm not certain myself as to a specimen, should I on that account pass him by? Wouldn't I thereby lose the chance of getting many a good fish? To this I wish to reply later on, and will only say this much now: If you know the shark family, you also know that it is never safe to take any chances with them. Yours fraternally, M.

—Lutheran Standard, Oct. 11, 1902.

Voices from the Lodge.

READJUSTMENT.

The Committee on Readjustment of the Rates of Assessment of the Modern Woodmen of America have reported and have recommended that the modified step-rate be adopted after Jan. 1, 1904. A sum is set aside in reserve each month and this, with its earnings, is intended to keep payments of members level after they have attained the age of 70 years.—Fraternal Guide.

Can any readjustment of this kind of insurance be made that will protect members and yet not stampede them?

CRUDITIES AND INEQUITIES.

The crudities and inequities of early fraternalism are fast disappearing. People should remember that there is a beginning and an end to everything. This applies to the fraternal contract and it stresses the fact that due provision should be made for its business side. As an exchange has said, "You cannot run copper into one end of the crucible and take gold out of the other. You cannot pay the price for shoddy and get an all-wool suit. In other words, you can expect to get only what you pay for."—Legion Journal.

How fast are crudities disappearing? Is it not slowly enough to make it still unsafe for all not thoroughly versed in life insurance to select risks? "Fraternalism" is a good thing to let alone, so far as insurance business is concerned. It is not cheap, it is not good, it is not sure.

WORTH CAREFUL READING.

Here are two men whom we will call Stout and Wilson. Stout is 60 years old, Wilson 30. Stout, at his age, has over twenty-two chances in a thousand of dying within a year; Wilson a trifle over five and a half. Stout's probability of death is therefore al-

most exactly four times greater than Wilson. Look at them again ten years later. Stout is now 70 and Wilson 40. Stout's probability has risen to over fifty-three in the thousand. Wilson's to only a little over seven. The probability of Stout's demise within a year has now become more than seven times greater than Wilson's, and the tendency is for this disparity to become still greater as time goes on.

Yet both of these men are insured in the same order, and pay the same rate. The writer thinks he hears some one say that if such an order exists it must be in a lunatic asylum. Not at all, my dear sir. Under the guidance of perfectly sane men dozens of such orders exist all over this country and are flourishing to-day—orders which assume to do business on precisely this principle; orders pledged to carry the same amount of premium on two men notwithstanding that the death risk of the one is out of all proportion to that of the other.—Copied in the Fraternal Guide.

How many schemes of so-called fraternal insurance escape the above censure; and how many escape with that alone?

SUBSTITUTES FOR CHURCH.

"Cleveland and Toledo being so close together on the map and excursions running by boat every Sunday in summer will mean many pleasant visiting trips for brothers of the two lodges."—The Eagle.

In this way, while ministers preach, these "Brothers" will also, doubtless, promote "Liberty, Truth, Justice and Equality" during the same consecrated day.

"Liberty Circle, No. 45, of Atlantic City, gave a pleasant euchre party last month, which was well attended and highly enjoyable. Several handsome prizes were given out."—The Brotherhood.

Were the prizes scheduled as benefits?

A HARTFORD CLAN.

"Helen Douglas Lodge, Daughters of Scotia, auxiliary of Clan Gordon, No. 19, Hartford, Conn., entertained the members of the clan with a whist and social, Friday evening, Feb. 21. The clansmen turned out in large numbers, and to the strains of the pipes, marched to the hall in a body. Chief Daughter Mrs. Henderson, in a few well-chosen remarks, welcomed the clansmen on behalf of the auxiliary. Chief Wilson replied on behalf of the clan. A varied program consisting of songs, recitations, and speeches, was then in order. Refreshments were served during the evening. A whist tournament was then indulged in. Mr. and Mrs. Watson won the first prizes, Clansmen Robert Middlemas of New Britain and Chas. Small the second, the consolation going to T. R. Mullans and A. Westland. A pleasant evening was brought to a close, all joining in "Auld Lang Syne."—Fiery Cross.

Tournament is a big word for a game of cards played by ladies.

OFFICIAL NOTICE.

From the reports received at the High Court office from the Deputy High Chief Rangers, it appears that some of the courts of the order are using the old edition of the ritual. All the courts have from time to time been called upon to return their old rituals and secure the latest edition, which must be uniformly used throughout the order.

All the courts using the old ritual are hereby ordered to return the same at once to the High Court office, and make requisition upon the High Secretary for the new edition. This regulation is imperative, and it is hoped that all courts using the old ritual will replace them at once by the new edition.

THOMAS H. CANNON,
High Chief Ranger.
THEODORE B. THIELE,
High Secretary.

(By order of the court.)

A slight alteration in a ritual affecting phraseology rather than order, is enough to enable a member to say that an exposure is not genuine.

SPREAD EAGLE.

The Fraternal Eagle, "published by eagles for eagles," reports the doings of various "Aeries," as Eagle lodges are called.

It is in magazine form and the red cover of the edition of Feb. 15, 1902, like the inner pages, is freely illustrated.

At the top the ornamental title design has an eagle with wings spread wide, across the tips of which bends a ribbon bearing the legend, "Liberty, Truth, Justice and Equality."

A large part of the front cover below this flaming motto is occupied by a landscape picture. In the near background

are trees and in the middle foreground buildings close to the edge of water which forms the entire front.

Under the picture is the name: "Tumwater; The extreme southern end of Puget Sound and headquarters of 'The Olympia Brewing Co.' Within easy street car ride of Olympia."

From the brewery at the edge of the water, the eye, lifted to the title above, rises to "Liberty, Truth, Justice and Equality." Just so.

OLYMPIA AERIE NO. 21.

Olympia Aerie No. 21 is rapidly forging to the front; and a large class was put through at the last meeting, among whom was that stubby piece of humanity, Brother Al Wood. It is only proper to say that Mr. T. P. Wood, Sr., was awaiting his turn to receive his medicine, but shifty Al, it is said, got in his work first and got the first dose. He then quietly planted himself in an obscure part of the hall and coached the team to "hand" it to the old gentleman in the most approved style. This was done, and Mr. Wood, Sr., is now looking for that ungrateful son Al. It is only our bounden duty to say that Mr. Wood, Sr., can find Al Wood, Jr., doing business at the cigar stand in front of Brother Jas. Morrison's emporium on First avenue.—The Eagle.

Do you really like the tone of this? If so, hadn't you better investigate yourself?

NOTICE.

The columns of the Brotherhood are open to every member of the order so long as they keep within the bounds of propriety. Discussions of the questions of the day have a tendency to keep the membership alert, and should be encouraged. The editor is not responsible, however, for the views or opinions of contributors. In sending communications, write legibly and on one side of the paper only.—The Brotherhood.

What this says is, that, so long as the columns keep within the bounds of propriety, they are open to every member of the order. Of course that is not just what it means.

TROUBLE AMONG UNION PRESSMEN.

Editor of the Brotherhood:

I wish to call your attention to a very grave matter. We have at present twenty-one members of U. S. Grant Circle, No. 75, out on strike, of whom two were discharged for the terrible crime of simply being union men, as there was no question of ability, wages, or anything of the sort. The trouble was started by a man, Frank Stockholm, foreman of the Philadelphia Press pressroom, recognized to be the worse "scab" in the eastern part of the country. He will not have a union man in his employ, also denies a man of his constitutional rights in every way. He secured a professional "scab" from Chicago, who immediately started to weed out the union men. Our committee interviewed the firm who refused to talk on the subject, but referred us to the "scab" foreman, who, of course, gave us no satisfaction; thereupon our committee ordered our members out. We have now boycotted the Evening Bulletin, of Philadelphia, and will continue until we receive our rights that belong to us as citizens of the United States; that is, to join any society and lodge that we see fit. I am yours fraternally,

JOHN G. MULLER, H. R.
U. S. Grant Circle, No. 75.

Also a member of Philadelphia Printing Pressmen's Union, No. 4.

How about the parallel right of other people to hire them or not as they "see fit?" If they have the right to join or not and to boycott or not, have others no rights to hire or not?

Again, if they have the right to "join any society and lodge that they see fit," why has not another equally good and industrious workman a right not to "join any society and lodge" if he does not "see fit?" Is it not rather mean to call him a scab when he also does as he pleases?

OUR CATHOLIC FRATERNAL SOCIETIES

(From the Catholic Citizen.)

All our Catholic fraternities deserve a good word. They deserve cordial recognition by the clergy and the Catholic press. They deserve increase of membership. It is to be hoped that they will reach out for new members, and that their number will swell. Undoubtedly they bring a knowledge of the benefits of insurance to thousands of people who otherwise would never think of taking a policy in an old-line insurance company. They educate in providence and economy. And everywhere they cultivate a Catholic community spirit.—Copied by Catholic Forester.

We call particular attention to the last sentence.

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BECAUSE Jesus said: Ye are the light of the world. Matt. 5: 14. He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. Jno. 3: 21.

BECAUSE Jesus said: "I spake openly to the world * * * and in secret have I said nothing," and "if any man serve me let him follow me."

BECAUSE those who know and love the truth could, by signing the above testify for the right and against evil, and we ought to be witnesses in the world.

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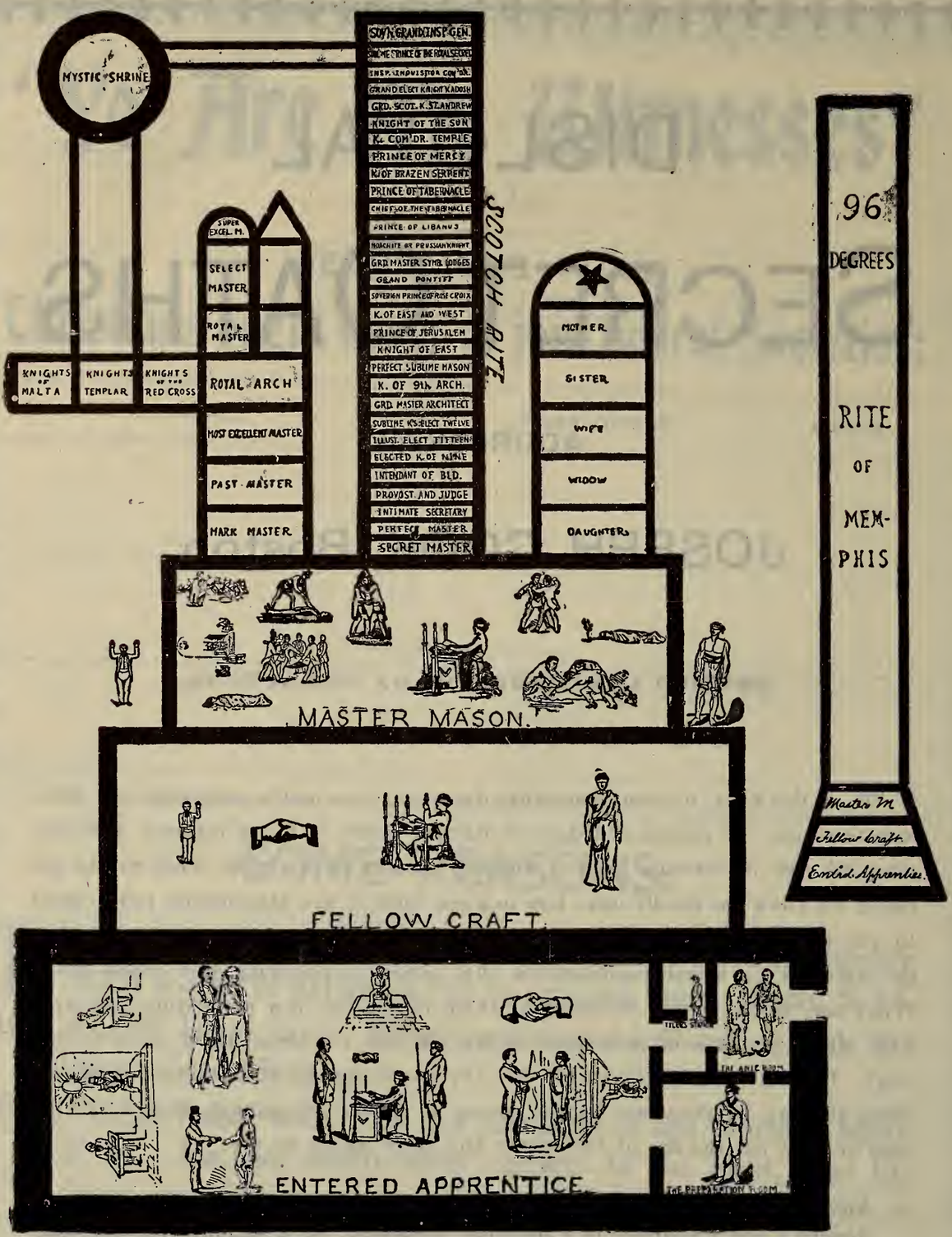
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Revised Rebekah Ritual (Illustrated).
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A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords, etc.

The A. O. U. W. 10c. Each.
The Secret Ceremonies, Prayers, Songs, etc. of the Ancient Order of United Workmen has been taken from the columns of the Christian Cynosure and published in pamphlet form. While not strictly accurate it is substantially true and is vouched for by Mr. S. A. Scarvie, of Hamlin, Minn., a very excellent Christian gentleman, and a seceder for conscience sake from this order.

MISCELLANEOUS.

Secrecy and Citizenship.

Secrecy and Citizenship consists of three prize essays which received the respective prizes of $300, $75 and $25. The successful competitors were I. J. Lansing, D. D.; Benjamin F. Trueblood, LL. D., and Rev. D. W. Sleuth. It is an attractive as well as a valuable volume of 137 pages, 5x7½ inches; cloth, sent postpaid, for 50 cents.

Mah-Hah-Bone; 589 pages; $1.00
Comprises the Hand Book, Master's Carpet and Freemasonry at a glance.

The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth. 400 pages. 75c.
Explains the true source and meaning of every ceremony and symbol of the lodge.

American Hand Book and Citizens' Manual.

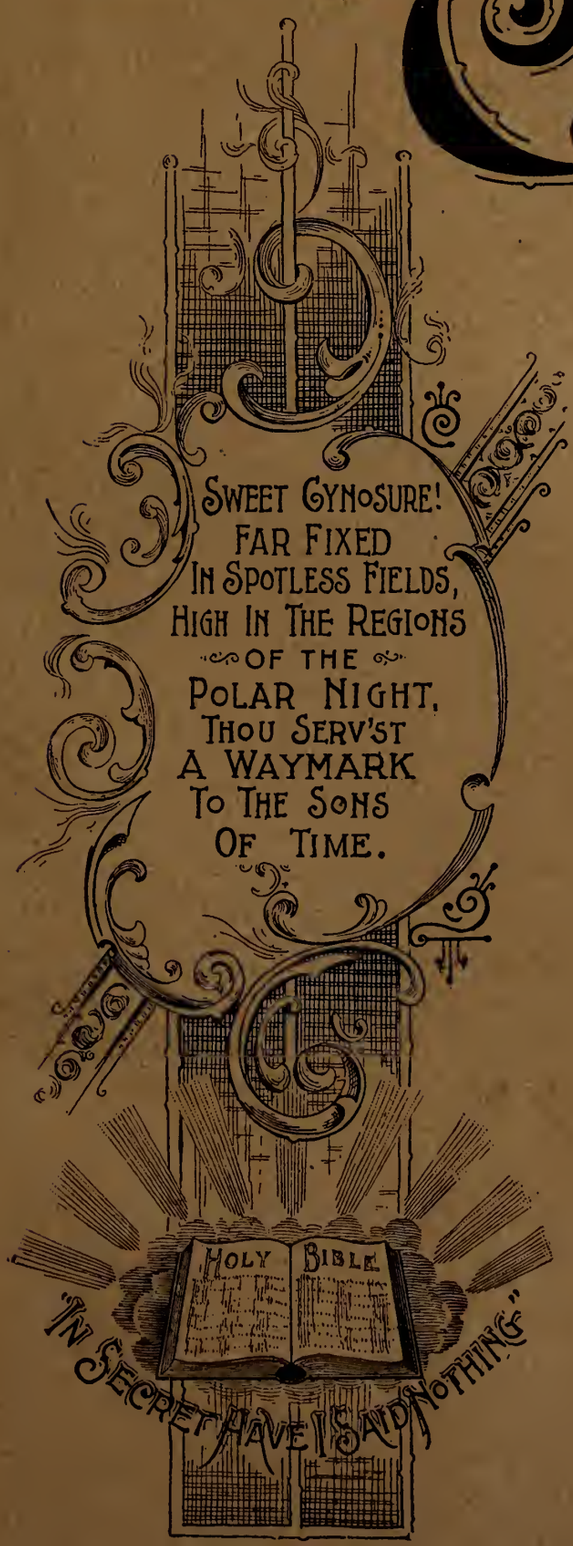
By M. N. Butler. This is a book of 200 pages, 7½ by 5 inches, and is sent postpaid for 25 cents. There are chapters on "Bible and Secretism," "Lodge and Saloon," "All-round Reformers," etc., etc. 25 cents each.

Morgan Monument Dedicated. 25c. each.
"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure;* "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.

Masonry a Work of Darkness, adverse to Christianity, and inimical to Republican Government. 15c.
By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

Christian Cynosure.

CHICAGO, FEBRUARY, 1903.



Called to Be Warriors.

Our fathers to their graves have gone,
Their strife is past, their triumphs won;
But sterner trials wait the race
Which rises in their honored place
A Moral warfare with the crime
And folly of an evil time.

So let it be. In God's own might
We gird us for the coming fight,
And strong in Him whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given
The light and truth and love of heaven.

—John Greenleaf Whittier.

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In the Coils;

—OR—

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BY EDWIN BROWN GRAHAM.

Fourth Edition. Cloth Bound. 300 Pages.
Size 5x7½. Sent Postpaid for $1.10.

This is not so much a work of fiction as an historical narrative.

When the first edition was published the Editor of the Cynosure said of it:

"A charming work, fit to be classed with "Uncle Tom's Cabin." It is indeed less a work of fiction. The whole group of actors and the principal events of the story are living realities, drawn to the life; and the teachings of our great statesmen are so woven into the woof of the tale, that the volume is as valuable for a book of reference as it is agreeable, truthful, and useful."

The sudden death of the author placed new and heavy burdens upon the widow, who has the sympathy of the readers of the Cynosure, and we trust will have a large patronage for this book.

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THE

"Pioneer Preacher"

—BY—

REV. SHERLOCK BRISTOL.

336 Pages.

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There is nothing so interesting to the human heart as human experience; and this volume, setting forth scenes in the life of Rev. Sherlock Bristol, presents a wider range of experience in many lines of thought and action, and a greater variety of adventures than are often found concentrated in a single human life. The book contains much that is amusing and inspiring.—Rev. J. H. Fairchild, D. D., President of Oberlin College.

Rev. Sherlock Bristol now lives in Los Angeles, Cal. The Editor of the Cynosure began the perusal of "The Pioneer Preacher" as a duty, which soon changed into keenest pleasure. The price is $1, postpaid. And anyone dissatisfied after reading will have the dollar refunded upon the return of the book. The late President Fairchild, of Oberlin, from whom we quote above, picked up this book for a half hour's scanning, but did not lay it down until he had read it through. Address

CHRISTIAN CYNOSURE,
121 West Madison St. - Chicago, Ills.

Christian Cynosure.

"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

VOLUME XXXV. CHICAGO, FEBRUARY, 1903. NUMBER 10.

The Christian Cynosure.

Official Organ of the National Christian Association.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison St., Chicago.

Entered at the Postoffice, Chicago, Ill., as second class matter.

Rev. William Wishart, D. D., of Allegheny, Pa., sent for two copies of "Modern Secret Societies," and wrote: "I hope it will have an extensive circulation." A committee of the German Baptist Brethren have ordered 500 copies for distribution among their pastors. Orders for over one thousand copies were received in advance of publication.

The twenty-five thousand dollars has been received in cash by the New England Christian Association, and in the next number we hope to show a picture of the new building and permanent headquarters of the Association in Boston. Rev. James P. Stoddard is deservedly held in high esteem in New England, not only by the members of the N. E. C. A. but by many noble men and women who are more and more coming to realize the importance of this work.

The Rev. Charles Inglis, the English evangelist, has just finished two weeks of labor at the Chicago Avenue (Moody) Church. This is his fourteenth visit to America. When here a year ago, in conversation with our director, Brother J. M. Hitchcock, it was found that, while he had but little knowledge of secrecy, somehow the system was abhorrent to him. "Finney on Masonry" and other literature was placed in his hand. On meeting Mr. Hitchcock a few days ago his first salutation was: "I read Finney, and have given it to a gentleman in London to read, who says he had never heard that Masonry has been revealed. I think the book will open his eyes, as it certainly has mine."

The attention of men needs only to be arrested and facts presented to convince them of the true character of all oath-bound secrecy.

The College Church of Wheaton took its annual collection for the National Christian Association on the last Sabbath in January, which was heartily seconded by the pastor, Rev. Walter L. Ferris, D. D., who not only urged the people to contribute liberally to this important cause, but took occasion to preach to his people a very instructive sermon on the principles of separation from all secret societies.

Evangelist J. D. Taylor held meetings last month in Joliet, Ill., and warned his lodge hearers that their seats in the lodge room was a prophecy of empty seats in heaven. His subject was: Empty seats in home, church and heaven caused by seats being filled in the lodge, the card rooms and the theater; and if they continued to fill these seats on earth, they would fill seats in hell through eternity. A number were saved that night. Pray for Brother Taylor.

The Ohio State Convention at Reynoldsburg has been held and no doubt with gratifying results to State Agent Rev. Quincy Leckrone, and the friends generally. We regret that we cannot give fuller accounts of the meeting in this number.

The address of welcome was given

by Rev. A. K. Strane, and responded to by Rev. Quincy Leckrone.

Rev. David Livingston spoke on the Religion of Masonry; Rev. J. A. Kennedy on Secretism Opposed to the Genius of Christianity, and Eld. I. J. Rosenberger on the Three Links of Oddfellowship; Eld. Quincy Leckrone on Baal and the Beasts. Mr. Daniel Rushey will tell why he left the Lodge. Rev. W. B. Stoddard's address will be on Lodge Power and its Overthrow.

We have been gratified by the words of approval of the January number of the Cynosure. Marked copies were sent to the leading newspapers and magazines, secular and religious, throughout the country. One editor wrote: "I am truly grateful for the sample of your publication and am amazed at the array of facts. Another editor published in his paper an acknowledgment of the receipt of the January Cyuosure, and remarked: "The whole magazine seems to be devoted to an attack on Freemasonry." The editor's amazement was so great that he overlooked the valuable articles on trades unions by Presidents Blanchard and Eliot, as well as other valuable matter.

In our next number we wish to give some attention to the trial that is now going on in this city, in which testimony has been taken showing the inside history of the "slugging crew" of the Brass Molders' Union. This is the case in which a "slugging crew" was appointed by the Brass Molders' Union to slug or kill non-union workmen at a fixed price, according to the work done.

MINISTERS' SONS.

The Society of the Sons of Ministers of the Church of Scotland discussed, in a recent session at Glasgow, the question, "Do a large portion of the sons of ministers not turn out as well as the sons of other people?" Rev. James Mitchell, D. D., moderator of the General Assembly, made the principal address, and mentioned that no other class has contained so large a number of men eminent in art, science and literature.

TWENTY AND SIXTY-FIVE.

Twenty years old, outside the lodge and ignorant of its contents, Washington was drawn in. Sixty-five years old, not so ignorant of its contents and possessed of wide experience, with mature judgment, he persisted in long-continued abandonment of the lodge. The boy went into the lodge, the man came out again and remained.

Wide intervening experience appears matched by wide difference of judgment and attitude. Which judgment is based on wider knowledge, broader experience and riper maturity is not an open question. The great soldier and statesman, the general and president, is found outside the lodge which the boy of twenty had entered. With him those men who profess to revere and follow the Father of his Country ought to be found.

SHERIFF MATSON DEAD.

True to His Masonic Oath.

"I furthermore promise and swear that I will assist a companion Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he is right or wrong."

Canute R. Matson, a prominent Republican and Freemason, a Royal Arch Mason and a Knight Templar, and holding membership in a number of other lodges, was buried last month in Chicago.

It would be difficult to convince the people of this city living here during the time of Mr. Matson's occupancy of the sheriff's office that Masonry has nothing to do with politics. Mr. Matson was sheriff during the troubles involving the County Commissioners' boodle ring during the '80's. One of the parties indicted was a brother high Mason and Knight Templar, William J. McGarigle, who had been warden of the County Hospital, and was a prisoner in jail under control of Sheriff Matson. The sheriff took McGarigle from jail, in the night, several miles to his home, and turned him loose in a large house to take a bath. The escape which had been planned was carried out, and McGarigle sailed away to Canada on the schooner Edward Blake, and forfeited his bond for $1,000.



DEACON JOHN SUTCLIFFE, WHEATON, ILL.

At a meeting of the National Christian Association at Ravenswood, Ill., in May, 1895, Mr. John Sutcliffe gave his experience as a Freemason very simply and convincingly. He said that he had been burned out, and he was assured that it would help him to become a Mason. His minister was a member, and he at length, though he did not like to subscribe to things which he could not fully understand beforehand, concluded to join. After taking the first two degrees he did not want to go to the lodge again; but the Worshipful Master came over to his home at nine o'clock at night and persuaded, almost compelled, him to go and take the third degree.

Mr. Sutcliffe said: "I felt guilty. It seemed as if I should lose my soul if I did not get out."

The oaths were like a heavy burden on his conscience. He never went again, and decided he would drop out. He moved away from Wheaton, but on his return some years later his dues were demanded. He told the lodge brethren he had left the lodge, and would not pay his dues. He asked for a demit, but the lodge said no, "not until your dues are paid." This he felt it would not be right to do. But the lodge bought lumber of Mr. Sutcliffe, who was a lumber dealer, and when he sent his bill for the lumber, they charged him with past lodge dues and refused to pay his bill, but sent him a demit. Brother Sutcliffe still lives in Wheaton, and is one of the most highly respected and well-beloved saints in that Christian community.

Contributions.

WERE DAVID AND SOLOMON MASONS?

Some Bible Proof Texts.

Mr. Editor: In the November number of the Cynosure we find a brief article in answer to the question: Was Solomon a Mason? And the answer is, "that so far as Masonry is concerned, its relation to Solomon is pure fiction. The name of this king is woven into the legend of the third degree, where it is turned to the uses of the pagan sun myth. In the same way the temple is used. But Masonry itself does not seriously claim Solomon, as in our modern sense, a Mason."

Now, I want to ask the author of this article if it does not seem likely that Solomon, and his father, David, too, had something to do with Masonry? For example, does it not seem probable that David was initiated into the lodge—that when he was asked: "Do you seriously declare upon your honor that you will cheerfully conform to all the ancient usages and established customs of the fraternity?" he rashly and inconsiderately answered in the affirmative; but that his experience in the process of initiation was not very pleasant to him? It would certainly not be very pleasant, especially to a king, to give himself up to the guidance and government of other men—to be led into a lodgeroom and to be led around after he was in it, half naked, blindfolded and with a rope around his neck; and then go through this degrading and humiliating process

cheerfully would be rather contrary to nature and certainly not very pleasant. And is it not probable that David repented, and in order to keep his son Solomon and other young men from following his example he left on record the following exhortation, namely: "Be not as the horse or as the mule, which have no understanding." If by the use of this language David did not refer to Masonic initiation, it seems to me that he must have referred to something that was very much like it.

Again, it is well known that both David and Solomon were a little imprudent with respect to their behavior in relation to female society. David at one time got into a good deal of trouble and caused some trouble to other people by a weakness of this kind. And Solomon seems to have had trouble nearly all his days in consequence of an inordinate fondness for female society. And is it not possible that it was in view of this weakness on the part of David and Solomon that ancient Masonry added the following to the other obligations in the Master Mason's degree, namely: "Furthermore, I do promise and swear that I will not have illicit carnal intercourse with a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent it." Of course this imprudent behavior, while it was restricted to the wives, mothers, sisters and daughters of men who belonged to the profane world and were not members of the Masonic family, would be a matter of no consequence. But without this restriction it was calculated to produce suspicion, jealousy, discord and contention among the fraternity. The above obligation, however, enforced, as it was, "by no less a penalty than that of having a person's body severed in twain in the midst and divided to the north and south, and his bowels taken from thence and burnt to ashes," etc., was eminently calculated to promote mutual confidence, peace and harmony among the brethren.

I do not wish to enter into a controversy on the question: Was Solomon a Mason? It is possible that the author of the article on this question in the last Cynosure is correct and sound in his views on this point. But it is well to look at both sides of every question.

W. W.

Allegheny, Pa., Nov. 12.

Kingdoms and Souls at Auction.

BIDDERS — THE LODGE AND THE CHURCH.

BY REV. J. P. STODDARD.

Lodge Advertisement.

Wanted—White men for service.

Negroes, women and paupers rejected without examination.

Only persons of lawful age, sound in body and mind, having some visible means of support, need appply. Ours is a syndicate of select and elect material, accepted at our own pleasure and for our purposes.

We admit applicants for what we expect to get out of them. It is not what we can do to help the man, but what he brings to us that determines our action. We have builded our strong city and temple, and all beyond our walls is a field for legitimate forage. Self is sovereign, and pelf and power and the kingdoms and glory of this world are the goal of our ambition.

Our royal Order is hoary with the frosts of centuries, and our venerable ancestors quaffed libations from the skulls of their enemies before this continent yielded her treasures to the behests of civilization. We have studiously perpetuated the customs of our prehistoric founders, and loyally adhered to the traditions and landmarks they gave us. The ruthless surgings of ages have left us unscathed in their flight, while science and progress stand baffled and bewildered at the door to our secrets, which opens only at our sovereign dictator. No foot of cowan has pressed the tesselated pavement of our inner sanctuary, and only those who came "Neither naked or clothed, neither barefoot or shod," have ever looked upon our shekinah or understood the awful import of the letter "G" above the Master's chair. With such a parentage and such a record, we could never consent to

a surrender of the dignity of our Order to the profane.

It is the legitimate heritage only of those who "have been raised from a dead level to a living perpendicular," as all who have gone this way have done. Old men in their dotage, young men in their nonage, atheists, irreligious libertines, cripples, fools and women must seek refuge elsewhere, for they have no lot or part with us.

We want men who can be used as the showman uses his poster or the marketman his bulletin board to enlist the interest and favorably impress the observer.

If a man has talent we appreciate its value, as accessory to our object, and stand ready to appropriate it. If he possesses habits of industry, perseverance and frugality, we are glad to accept the direction of his energies and so control his efforts that our order shall reap a bountiful harvest from his sowing. Has he skill in music, in art, in sculpture or in oratory, we give him place as a polished stone in our mystic temple. Is he in reputation as a statesman, a philosopher or a discoverer, he can serve us with great acceptance. Is he invested with judicial authority, his position gives rare opportunities to shield our order from reproach and relieve a fellow craftsman in distress, a kind of service frequently required and one for which a brother is truly grateful. Has he character, integrity and the confidence of the community in which he lives? If not a cripple or too old, let him send in his application at once. We are often attacked and in sore need of reinforcements on this line of our defense. Has he social standing and money? He has only to stretch forth his hand and receive the "lion's paw or strong grip" of welcome. We want his influence in securing from his admirers "hewers of wood, drawers of water" and bearers of burdens in the courts of our sanctuary, and a liberal portion of his money to replenish our wardrobes, provide sumptuous banquets and build temples and shrines for our worship.

If not overscrupulous about morals or too inquisitive into the personal affairs of his brethren, we welcome the clergyman, who renders invaluable service as a bulletin board to advertise and give respectability to our fraternal household. He must be tolerant, catholic and broad-minded and no stickler for the narrow dogmas or tenets of any one religion.

Our creed, like our "Landmarks," is unchangeable, and all private views we hold as of minor value. Whatever notions a minister may have about Adam and the fall of man, about Christ and the atonement, about the resurrection or the miraculous ascension of Mohammed in his coffin, whatever he may preach about Spiritualism, Christian Science, Mormonism or future probation in his pulpit to the profane, does not concern us. But when he enters our order he must accept all religions that acknowledge a God as deserving equal tolerance, and every man to whom our secrets have been imparted as his brother.

We do not advertise for men who will presume to legislate or dictate in our councils, or who will insist that Jesus of Nazareth was divine, or that the prophet of Mecca was an impostor.

Our order is supreme Dictator, and we want only such as will "cheerfully conform to and abide by all the ancient usages" and already "established customs of our order," and, knowingly, we will accept no others. They disturb the harmony of our devotions, wound the sensitiveness of some of their brethren, and are frequently overscrupulous about the conversation and conduct when called from labor to refreshment.

Please note carefully before making application:

Negroes, mixed bloods, atheists, old men, cripples, fools and females rejected on sight.

They are assigned to the rubbish about the temple, and can have no place within our sacred asylum. They could add very little to the wealth or renown of our order, and might become a burden upon our treasury and a tax upon our patience. Our ad. is not for you. You must seek another market and find other bidders. We make no advance nor will we accept any such damaged or scaly material in our noble edifice. The hale and hearty, the talented and influential, the statesman and orator, the artist and author, the judge and attorney, the preacher that can "draw," and the man who has money, will serve

our purpose and receive a cordial welcome on application and payment of prescribed fees, and solemnly swearing never to tell what he receives for his money.

When you are ready to accept the above conditions and come "of your own free will and accord," properly vouched for, you may confidently hope to obtain some humble station in the lower court of our mystic order. So long as you remain obedient and submissive to your superiors and continue to pray, obey and swear and keep sweet with your brethren you may pass from one degree of eminence to another, and ultimately reach the "Grand Lodge above," at which all the faithful hope at last to arrive, by the aid of the theological ladder which Jacob saw in vision ascending from earth to Heaven, the three principal rounds of which are faith in God, hope in immortality and charity towards all mankind."

Let all cowans, "wandering amid the errors and covered over with the pollutions of the profane and outer world," read, ponder and digest our stringent restrictions before presuming to ask admission to the sanctum sanctorum of our initiated Brotherhood.

Church Advertisement.

Wanted—Men, women and children, of all classes, conditions and climes.

The aged and the infirm, the young and inexperienced, the deformed and the crippled, the barbarian and the Scythian, the bond and the free—Whosoever will, may come, without money and without price.

It is not yours, but you. Not what you have to give, or what you are, but what you need and may become, that prompts to this invitation. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Christ loved the church and gave Himself for it," and is the head of the church, which is His body, and subject unto Him. He dwells in His chruch and works through His covenant people. To them He has given the commission, "Go ye into all the world and disciple all nations, in my name; lo! I am with you unto the end of the world."

Love and liberty are the inspiration and law of His household. He does not simply accept those who apply, but seeks the lost sheep, and stoops to raise the most degraded and sorrowful of every land.

To the wretched and enslaved he brings the joyful news, "Ye shall be redeemed without money and without price." I want you in my church and kingdom, for "a peculiar people, zealous of good works." I want to purge the old leaven of hypocrisy and corruption out of your heart. I want to create in you a hatred for everything that defiles your body or soul, and implant a hungering and thirst for righteousness. I want to give you joy for heaviness, strength for weakness, love for hatred, enduring riches for poverty, and an easy yoke for a heavy burden. I want to make you sons and daughters of my Father in Heaven and joint heirs with me to an undefiled inheritance. I want to give you light for darkness and liberty for bondage. I want to adopt and naturalize you into my earthly kingdom, that you may reign with me in my Heavenly kingdom. I want to clothe you in a robe of spotless purity, that you may sit with me at the marriage supper, when my bride shall have made herself ready. I want you to suffer and witness for the truth for a season, that you may have stars in the crown of your rejoicing. I want you to enlist in the army and fight in my holy warfare, that you may share in the honor and rewards of victory. I want to take away the sting of death and fashion your vile body like unto my own glorious body. I ask for your homage that I may give an hundredfold more in the life that now is, in talent, in energy, in garnered fruits of righteousness, in proficiency, in statesmanship, in judicial acumen, in character and integrity, in social standing and true riches, for your own enrichment and unending profit.

The terms are easy, the way is plain, the conditions are reasonable, and the reward is sure. Your past life or present condition present no bar to your immediate acceptance. No credentials, physician's certificate or vouchers are demanded. Fees and dues and ceremonies and oaths are never required. The door of entrance is never barred, and the conditions of admission remain unchanged: "Believe on the Lord Jesus Christ and thou shalt be saved." Accept this con-

dition; believe in thine heart and confess with thy mouth that Jesus is the Christ and your name is entered in the Lambs' book of life.

Summarized the Case Stands Thus:

The lodge accepts members for what they are worth to their particular order or clan, and not for the benefit or help it can render to the person who is accepted. It is neither reformatory or beneficiary, since it admits only those who meet the full prescribed measure of excellence and produce the money demanded at the portal of entrance.

Christ in His church both seeks and accepts members for the benefit and help it can render to the person who accepts the proffered aid. It is both reformatory and beneficiary, since it takes the man as he is and strives to make him what he ought to be in the eyes of God and men, and never conditions its services upon a "quid pro quo" in advance for what it does. "Freely ye have received and freely give as the Lord has prospered" stands over against a skinny, frowning visage with bony fingers clutching at the purse of rich and poor alike, and echoing the cry of the "Horseleeche's two daughters," crying, "Give, Give!" presents a truthful contrast between the reasonable appeal of the church and the imperious, sordid, grasping greed of the synagogue of Satan, and not until a man can serve two masters will these two systems be able to live in the same heart or occupy the same field without ceaseless conflict.

Just so long as love and liberality are at enmity with the shriveled anti-Christ of self feeding upon pelf, and puffed up with vanity, decorated with titles and trappings and worshiping at altars where Christ is excluded and Baal enshrined, will there be war between that body in which Christ dwells and over which He watches, and to which He ministers with loving solicitude, and that hydra with innumerable tentacles stealthily thrust into every virtuous and productive industry, absorbing the independence and self-respect of jurists and statesmen, invading the home and defiling the sacred altar of domestic ingenuousness and coiling under the altars of our sacred religion, watched over and fostered by the God of this world, gathering to itself the hale and hearty only, that it may become possessed of their substance and their persons, and so be accounted great and rich and powerful in the earth.

Beloved friends! As there are but two classes of persons in this world, so there are but two spirits striving with men and directing their movements.

The Holy Ghost dwells in the church and the hearts of all true believers.

Is it the spirit of Christ or anti-Christ that inhabits the lodge? It is one or the other. Will you kindly tell us which, in your judgment, it is?

THE RIGHTS OF LABOR.

BY REV. H. H. HINMAN.

We are a nation of laborers; a large percentage are employes. No class of persons contribute more to the public good and none deserve more at the hands of the government.

What are the rights of labor and how shall they be best protected?

They are, first, compensation. Unrequited toil, except as a punishment for crime, is no longer tolerated.

Second, the right of all laborers not only to sell their labor, but to sell it in the market that pays the best. Free labor must have a free market, and any restriction of this freedom, whether by legislative enactment, by voluntary association with others, whether with a view of restricting or promoting the interests of the laborer, if it takes away this freedom it interferes with his rights and must sooner or later work injury to his interests. Labor is a marketable commodity. The law of supply and demand applies just as much to labor as to any of its products, for all wealth is the product of labor. This law is wise, wholesome and inevitable. Like the laws of life and health it sometimes brings suffering, but no wise man would ask that he might be restored to health by a repeal of the laws of his physical being, and no one could wisely desire any departure from this great law of exchange; for no human devising could suggest a better principle. Over-production of any commodity cheapens its price and works injury to the producer, but the consumer reaps

a corresponding advantage. The remedy is not in suppressing labor or in extorting impossible wages, but in diverting a portion of the labor to other pursuits. A very meagre compensation is better than idleness. Nothing pays so poorly as strikes and lockouts. They diminish the productive wealth of the country and its ability to support labor. They add to the burdens of society, they tend to the general demoralization which always comes from idleness, and they interfere with the sacred right of every laborer to sell his labor where he can sell it the best.

It follows then that one of the first and highest duties of the government is to protect labor in its rights by the suppression of all societies, open or secret, of employers or employes, that have for their object any interference with the law of supply and demand as related to labor. The right of the individual to cease from labor should be respected, but the right of an organization to compel or even instigate idleness should be sternly denied. Trades unions and manufacturers' unions have cost the nation many millions of money, many valuable lives, and a vast amount of want, suffering, and crime. Their pretensions have been specious, their promises great, but their practical results most ruinous to labor and to the general good. They are nearly always secret, and while they vastly affect the public interests they deny all rights of investigation or responsibility to public opinion. Such institutions are not only injurious to individuals but dangerous to public interests. They will sooner or later destroy this nation if it does not suppress them.

The third right of labor is that of compensation in proportion to its relative value. Any arrangement that gives to poor labor the same wages as to good is an infringement of natural rights, and an injury to all classes of society. Like the law that dilutes and deteriorates the currency by adding to good dollars others of smaller intrinsic value, thereby diminishing the purchasing power of all money, so this arrangement wrongs all labor and all laborers by rendering all labor less remunerative as well as less productive. A society that compelled people to pay as much for the coarser grades of flour or sugar as for the better would not be tolerated for a moment, and the same law applied to labor is far worse, for the article on sale is far more important and costly. The trades unions that have insisted on uniform compensation among the same class of workmen have simply put a premium on incapacity and idleness and they have suffered the results.

A fourth right of labor is that of selling its products in the market where it can sell them best, and buying the product of other labor where it can buy it the cheapest. Some kinds of labor are illegitimate, and some products of labor ought never to be sold, but all legitimate labor has this right, and any interference of government or societies is unjust.

Brazil produces coffee. The United States produce and manufacture iron and cotton. There mutual interchange is a blessing to both countries. All restriction of this free interchange or diminution of the prices of these commodities by the collection of duties is a wrong done to labor which will react to the injury of every department of society in both countries. Free trade is the auxiliary of free labor, and free laborers ought to demand it. I hope to consider in another article the wrongs of labor and the remedy.

JESUITISM, ANCIENT AND MODERN.

Translated from the French of M. De Pradt, the Retired Roman Catholic Archbishop of Malines, France, Then and Afterward a Professedly Devoted Adherent to the Church of Rome—Written in 1825.

PART III.—JESUITISM INCOMPATIBLE WITH CONSTITUTIONAL ORDER AND THE LIBERTY OF THE PRESS.

1. Constitutional order is the social contract reduced to written laws, that the knowledge of them may be certain and easy; to regular laws, derived from the social right and conformed to its principles; and to laws made and adopted by society for their own welfare. On the contrary, Jesuitism is a necessary defender of absolute power, without deliberative assemblies, and which abhors constitutional order.

What is the liberty of the press? A sentinel destined to warn us of all the movements made by the enemies of society, that we may be guarded against surprise. But how can this accord with Jesuitism? The liberty of the press is regular freedom, but Jesuitism is arbitrary despotism. That seeks the utmost publicity; this conceals itself in crooked and hidden paths. That is sincere; but Jesuitism is one entire mass of mental reservations, subterfuges, equivocations, and secret intentions contrary to open acts. That demands religious liberty, but Jesuitism enacts Roman intolerance. That proposes the development of the human intellect; Jesuitism is its restraining tyrant. The liberty of the press displays those broad openings to industry, commerce, and the innumerable occupations which supply all the wants of society; Jesuitism is the art to create and prolong collisions. Therefore constitutional order cannot exist, or Jesuitism must be extinct—they are totally incompatible with each other. Hatred of the liberty of the press is essential to Jesuitism; but as constitutional order is inseparable from the freedom of the press, it follows that Jesuitism is at permanent and unchangeable hostility with both these essentials of national prosperity.

It is usual to hear the phrase, "Government cannot exist with the freedom of the press." Thus men pretend to talk amid those stupendous and brilliant events which the world now witnesses. Is the press not free in America? Yet there society is well governed, and with great facility. Is the press not free in England? And is that country ungovernable? Is not France as well governed since the abolition of the censorship of books and newspapers as during its restriction? Where, then, are the obstructions to government from this cause?

The condition of Spain and Portugal answers this question, for they are not only strangers to the liberty of the press, but openly hostile to it. Are those people so easily governed as America? Before the establishment of constitutional order and the liberty of the press, when the feudal system swayed, was it more easy to govern men than now?

In countries where silence reigns with absolute power it is said, "It is impossible to govern with a free press." Certainly; for each battery from the press offers a public appeal to the examination of this power, and it cannot but be jealous of submitting to that scrutiny. To exculpate itself upon its own principles, arbitrary despotism is forced to accuse the press, and to impute to it those evils which flow only from tyrannic arrogance; not perceiving that all these allegations are included in the fact—"absolute power and the liberty of the press cannot coexist."

Thus Jesuitism complains: "With the freedom of the press, how can I serve despotism? And, cited every day before the public tribunal, how can I fascinate anew the eyes of the purblind multitudes and scatter the seeds of passive obedience through countries enlightened and refreshed by a sun which never sets upon them? Accursed be the liberty of the press!" Thus Jesuitism raves. Concerning their other opinions, which, with an enslaved press, demand official bucklers for religion the tranquillity of the state, the peace of families, and respect for dignities, look at America! Is piety wanting there, or honor for their government and senators, or social quietude, or domestic concord, or municipal order, or female purity and character.

The right and the penal code of this liberty are distinct topics. Experience has proved that the public derive no advantage from condemnations of this species, and that, in general, instead of purifying, they corrupt society. During the civil wars of Britain and France those nations were covered with scaffolds. In Spain and Italy the more they murdered the more remained to be killed. Leopold abolished the punishment of death in Tuscany, and the prisons remained nearly empty, while the gallows were vacated. Holland and Switzerland were the most free countries in Europe as to the press. What could not elsewhere be published was there printed. Yet Holland was as rich in peace and good morals as in money; and in Switzerland part of the habitations were without bolts and locks. A suit at law against the press is almost a phenomenon in the United States; and yet that country combines the happiest

state of society which the human family has ever formed since their exclusion from the gates of "Paradise Lost."

Hence one of the chiefs of a sound and correct philosophy publicly declared in France that affairs had attained such a crisis that "Jesuitism and public liberty are irreconcilable, and that the Republics of South America, in adopting popery as their established religion, were guilty of national suicide." But expansive ideas germinate not where Jesuitism sways, for its blasting breath dries up and withers everything it infects.

2. Since the Revolution in 1789, society, reclaiming their legitimate rights, separated the civil marriage from the religious ceremony. Before that period the priest combined a civil office with his ecclesiastical character. His register regulated the state of citizens. Thus, by a strange confusion of ideas, and the consequence of this deplorable mixture of spiritual and temporal things, which has caused so much evil in the world, a religious act conferred civil rights, and a priest determined the condition of citizens.

The Revolution corrected this disorder and placed the citizen in his natural situation; but as it was feared that custom and ignorance might induce many to be contented with the priestly ceremony, the new legislative code appointed that the civil marriage should precede the religious form. The question now is respecting the right of precedence, to which many persons attach no importance, because they do not perceive that by the change, through this newly acquired power, the Jesuit priesthood would again obtain the full sway over society. It is not an isolated act, but the effect of a system linked in all its parts, of which the apparent pretext is the restitution of honor and influence to religion, through the respect and dignity of its priests.

This system is pursued in all its vigor in the United States. Roman priests never allow that any one of their disciples has been married unless the ceremony is performed by themselves. It is of no consequence to them how valid the matrimonial contract may be in the decision of the law; the parties are denounced as living in fornication, and no peace will be experienced by them until they have passed through the Roman ceremonial and paid the priest's demand, which, in this case, always includes a heavy fine. Men, who designedly marry Protestant women, often evade the claim; but where a Romish female is married to a Protestant man, intimidated by the priest's debasing character of her mode of living, and by his threats of the awful consequences, scarcely an instance is known in which the man, for the sake of domestic peace, is not ensnared to submit to the ceremonial, and, of course, to pay the sum of which he is thus openly defrauded. A late bull of Pope Pius VII. confirms this fact, for it declares that "all marriages without a Roman priest's celebration are null and void."

Already public instruction is chiefly transferred to the Jesuits, by which they influence youth. By marriage they act upon the civil association itself; and thus they lay their hand upon the whole of human life. Tuition is the first branch of the tyrannic system; mariage is the second and its completion. To what state of society does this condition correspond? Has society the power to say, "I will not grant you certain civil rights until after proof that you have fulfilled a religious duty!" In the present state of affairs, who will marry without having recourse to a priest? He is dishonored who lives without christening, confirmation, confession, the Mass, and the nuptial benediction by the Jesuit priest. Who, then, is the master of human life? Marriage is its principle; society, even humanity, cannot exist without it. Marriage is the safeguard of morals and the guarantee of social order. If there be any person who is the judge of the conditions of marriage in the last resort, he is the master of society. Such is the power which the Jesuits demand to be conceded to them. They are the professed dispensers of spiritual gifts. Has this dispensation any rules, and who is the judge of them? Can the state interpose respecting laws which regulate the dispensation of grace? No. Consequently the nation (people) are subject to laws which they never made. Have the civil authorities any control over this dispensation? If the priest decides upon a civil result, the minister

of that dispensation is the master of this act, for he is irresponsible with regard to the civil order. Shut up in his interior fort, with his religious code in his hand, no civil power can touch him. He acts by an authority which it has given to him, and the civil power cannot affect him. Thus the present Archbishop of Malines insolently answered to the government of Holland: "Divine right and the Council of Trent prohibit me from co-operating in your demand; do as you please." Hence the obtaining of the civil right of marriage depends upon the acquisition of a pretended spiritual grace, dispensed only at the pleasure of the Jesuit priest.

The priest, armed with power to refuse marriage—"the sacrament of the living"—to those whom he judges not susceptible of the grace which is attached to it, cannot be forced to grant it, nor to state his motives for refusal. His conscience(!) is his only judge, and the marriage is not celebrated. He is therefore legally constituted master of the matrimonial contract, and, consequently, of society. Of what and to whom can the parties complain to whom this prior grace, so essential to the civil act, had been refused?

According to the present order announced by the Jesuits (A. D. 1825), the religious ceremony commands the civil act, and the citizen cannot enter into (French) society unless by the testimony of the priest, who first dispenses the spiritual grace. This is not confined to the mere ceremony of bodily presence in a church, but to the internal dispositions of the man, which render him a fit subject for spiritual grace, of which the priest is sole judge; and thus the interests of society depend exclusively upon an irresponsible Jesuit.

A man recently requested the mayor of a French city to marry him. "I cannot," said he, "renounce my proposed marriage; the priest will not absolve me, and as marriage is a sacrament for the living, he refuses to admit me to it." The mayor answered: "This does not concern me. I cannot conclude your marriage by the civil forms without the proof of the ecclesiastical ceremony. Arrange this matter with the priest; until then I will not marry you according to the civil law." The Jesuit priest, therefore, regulates marriage, and is the master of civil society.

America, which admitted not a particle of all this priestly usurpation, is covered with a religious and moral population. There no person is asked by whom he is married, and priests are chiefly known in their churches.

OUR STORY

Some Members of the Church of Sardis.

BY MISS S. F. HINMAN.

"And to the angel of the church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead." Rev. iii., 1.

II.

MRS. MAURICE BENSON.

All the guests at Maurice Benson's wedding said that he was the most radiant bridegroom they ever saw. He was a tall, sturdy fellow, whose ample frame justified his two hundred pounds of avoirdupois. His bride, on the other hand, was a dainty, graceful, little sprite, whose "fighting weight," as she expressed it, was ninety pounds. Tiny as she was—perhaps for that very reason—she had completely subjugated her burly husband, and he would willingly have placed his neck beneath her trim little one-and-a-half shoe. Her way of perking her ringleted head and looking up at him with a petulant "Now, Maurice, how can you?" he considered perfectly irresistible. In fact, it was not without reason that she boasted on her wedding eve to her bridesmaid-to-be: "I tell you, Lenore, I can wind that man around my little finger!" The costly gems on the small hand raised to emphasize her words were a proof of her assertion.

Now, Amy Hewitt was a church member. Maurice Benson had first met her in church. She sang in the choir. All through the anthem her big, blue eyes and pouting little mouth wore a most pensive and devout expression. If Maurice did not consider her an angel, he did

regard her as a most bewitching little saint. He came to know her better in the months that followed, but he never ceased to reverence her profoundly, and he would have sworn:

"Whatever she does, it will all be right."

What a pity it is that, realizing her unbounded influence over him, she did not use it to lead him into the Kingdom! What a pity that the long Sunday afternoons and longer evenings after church were filled entirely with lovers' nothings and idle gossip!

Maurice was slow of speech, whereas Amy had a ready and merry tongue. Her talent for mimicry was prodigious. Who can think seriously of a sermon when, on returning, one's companion pulls a long face, strangely at variance with her laughing eyes, and begins in a feminine imitation of basso profundo:

"Now, Maurice, let me show you how Dr. Barstow gives out the hymns."

That Dr. Barstow was her pastor, that he had made a most tender appeal to the unsaved, to which class Maurice confessedly belonged, troubled Amy's conscience not a whit. The one article of her creed was, "I believe in having a good time when one is young." She proceeded heartily to carry out her belief, and Maurice Benson helped her to the extent of his power.

So the months passed, and they were married. The new home was set up without a family altar.

Maurice Benson was a commercial traveler with an excellent salary. He took his wife to a beautiful Western city, where they set up their Lares and Penates in a small flat, which the young wife's taste transformed into a bower of beauty. Her industry kept the house spotless and in unimpeachable order. That she was a careful and diligent housewife I cannot deny. She loved neatness and order. She loved pretty things, and spent a large part of her time in adorning her home and her person. Her husband came home once a week or oftener. He delighted in his pretty and charming wife. He admired her taste and skill. He enjoyed taking her out, dressed in her daintiest attire. Every Saturday night they sought the choicest attractions at the theater, and the Sundays they spent in driving to the various points of interest in and about the city or rowing on the beautiful lake in the most picturesque of the city's numerous parks.

"We shall never be young again," they said.

Meantime Amy Benson was forgetting the solemn word of the apostle: "She that liveth in pleasure is dead while she liveth."

Now, Maurice Benson was fond of a good (?) cigar. During his courtship his devotion to Amy had kept him from indulging in the vice in her presence, and the same feeling after marriage prevented him from polluting the sanctuary of their home by "offering strange fire" within it. Very often, however, Amy would cry as he entered: "O Maurice, you are just reeking with cigar smoke! You know I despise it."

"Now, Amy," he would plead, "if you only knew how much satisfaction I get out of a good smoke you wouldn't have the heart to scold me."

To be sure, how could the devotee of "good times" consistently complain of her husband's chief pleasure? Complain she did, however, at the encroachments of this domestic foe; and her husband, who had learned from her no higher code than the pursuit of pleasure, began to seek his pleasures apart from his wife.

It was not strange that such a course should take him into the lodge. He became first a Knight of Pythias and then a Freemason. With his characteristic frankness, he told his wife of his first step. Then for the first time was that sharp little tongue whetted against him! Irony, invective, contempt poured from those rosy lips. She appealed both to pride and to love; but the authority of conscience was so little recognized in her own life that she could not consistently appeal to it in her husband. Some faint and shamefaced appeal of that kind she did make, however, but her husband, recognizing her inconsistency, made no response.

Some months passed. The lodge gave one night a grand banquet, which Maurice attended, returning home at daybreak.

Amy, who knew the cause of her husband's absence, despite his silence, passed a sleepless night, writhing in a tumult of passion.

"To think that he should deceive me!" she repeated.

He found her apparently wrapt in slumber, and, snatching a hasty breakfast from the pantry shelves, returned to his daily duties.

Years passed. A little daughter entered their home. Amy found less time for amusements. Her old cry, "I have a right to a good time while I'm young," gave way to a like ambition for her daughter.

"I want Lenore to have a happy childhood. Till she came I never knew a care or a pain. I want her to be able to say the same of her first twenty-five years."

Maurice had meantime given up traveling and accepted a less lucrative position for the sake of remaining with his family. Both he and his wife were toiling and saving for Lenore. Maurice was immersed in business and Amy in household cares. Lenore was watched and tended like a little princess. When school days came, her mother's one care in the morning was to prepare her for school. To that end Amy was cook, maid and slave. Her fingers fashioned dainty garments for Lenore's wear. She had no time for church work, scarcely any for neighborly courtesies. But Lenore, with her loving heart and sunny smile, was her mother's companion and reward. Her father, who idolized her not less, seldom saw her except on Sundays. The new pretext for Sabbath desecration was, "Mr. Benson has no other time with his family!" And so it became a day of family feasting and merry-making.

When Mr. Benson joined the Masons he did not tell his wife, but she had already learned the meaning of these all-night absences. Sometimes she showered him with furious reproaches, sometimes she met him in sullen silence. She knew that cards and wine, as well as cigars, gave zest to these midnight revels and robbed her of pleasures they had once shared.

One night a high Masonic dignitary visited the town in which the Bensons lived. After holding a public entertainment he proposed—as a bribe?—a banquet to the wives, sisters and sweethearts of the lodge members. These ladies met at the home of one of their number to await the escort of their lords. The evening passed and they came not. Finally Mrs. Benson said: "Well, ladies, it's ten o'clock, and I propose going up to the hall where the banquet is to be held."

After some argument the proposal was accepted. The ladies stole timidly up the stairway and into the passageway. Sounds of hilarious revelry came from the closed doors. "Let's go home!" whispered the ladies. "Why not go in?" said valorous Amy Benson.

Forth to these waiting dames came presently a gallant squire. "Shall I bring you ladies out some chairs?" said he.

Thereat the ladies, as if caught in crime, turned sheepishly and fled. Only Mrs. Benson, with little Lenore, stood her ground. "I shall not stir one inch without my husband! I am not used to traveling the streets in the neighborhood of midnight without an escort," she said to the ladies, and to Lenore: "Go in and find papa."

Into the room, dim with smoke and vile with the odors of liquor and tobacco, crept the child. Her father rose hastily, and, flinging on his overcoat and jamming his hat over his eyes, walked silently home with his wife and daughter.

It was a bitter night, and Amy, too, was silent. But in her burning indignation she failed once more to recognize that her husband's conduct was the legitimate fruit of her own example.

(To Be Continued.)

Respectable falling from grace shocks nobody, but Satan accomplishes his purpose just the same.

Perfect simplicity of spirit is a great mark of true piety, and, like pure water, pure air, and pure light, needs no attraction but itself.

Even Satan has enough religion to make him "believe and tremble," which is a good deal more than many church members have.

Editorial.

CHRISTIAN CYNOSURE.

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WASHINGTON'S BIRTHDAY.

This month brings back the birthday of the most commanding figure among the multitude by whom Freemasonry has been abandoned. The house in which Washington was born was burned while he was yet in early childhood, and from that time his life was marked by impressive changes and strong discipline. His father, dying when he was twelve years old, left to him the ancestral place on the Rappahannock to which the family had gone after the destruction of their home at Washington Parish on the Potomac. An imperfect schooling having been supplemented by private lessons in mathematics, he became at sixteen a surveyor, and thus gained three years of rough frontier discipline. Failing of becoming a midshipman because his mother was unwilling to have him enter the navy, he was at the age of 19 temporarily an officer in the British colonial militia of Virginia, but soon sailed for Barbadoes with a brother who was ill, and whose death, with that of an infant daughter, left Washington the possessor of Mount Vernon.

The adventurous youth just then took the entered apprentice degree in a Masonic lodge. He never made much proficiency in the order, and in time ceased to give attention to what he named "child's play." In maturer years he no longer cared to be a Mason or midshipman.

His membership was at the time when he was a loyal Englishman, and, writing later about Masonic lodges, he spoke of them as "the English lodges in this country," which was, in fact, exactly what they were. He was long out of the lodge before he first thought of being an independent American. Far back of the formation of the United States, and years before the Revolution, so far as the "English lodges" were concerned, he was already independent.

Persistent efforts are made to give an impression that Washington was interested in Masonry; that he held Masonic office; and that, as general, president and a founder of the Republic, he was still a Mason. Often these efforts have been singularly audacious, halting at no falsehood or forgery, and flaunting false claims in a way to challenge refutation. Twice within a few years the Cynosure has been obliged to devote space in successive numbers to Masonic absurdities of this kind, and it now asks even casual readers to be always qualified to meet intelligently those derogatory claims, which Freemasons, either ignorantly or unscrupulously, persist in making and foisting upon the maturer fame of Washington. For that is true which has been written by the highest official in one of the States which he helped to form into a nation: "When Washington was a boy and a young man he acted as youths usually do; fond of novelty and induced by curiosity. But to suppose that in his maturer years his feelings or his judgment were tickled and caught by the baby clothes of Masonry, its childish mummeries, its harlequin exhibitions, would be anything else than a manifestation of respect and reverence for his character and memory."

If you look out for the answers to your prayers you will likely see them.

THE PRESIDENT AMONG THE MASONS.

Early in the month President Roosevelt was the special guest of the Masonic Grand Lodge of Pennsylvania, at Philadelphia. The occasion was the celebration of the one hundred and fiftieth anniversary of the initiation of George Washington into the Masonic Lodge. A part of his speech on the occasion is thus given by the New York World:

"One of the things which attracted me so greatly to Masonry that I hailed the chance of becoming a Mason was that it really did live up to what we, as a government, are pledged to, of treating each man on his merits and as a man. When Brother George Washington went into a lodge of a fraternity he went into the one place in the United States where he stood below or above his fellows according to their official position in the lodge. He went into the one place in the United States where the idea of our government was realized as far as it is humanly possible for mankind to realize a lofty idea."

We grant to the President the right to attend a Masonic gathering if he wishes to do so, and to make a speech for them if he thinks that is the thing to be done, but he certainly is lowering the dignity of his office when he participates in an effort to make it appear that the Father of his country was an affiliating Mason and a friend of the lodge, when he was not; and he certainly misrepresents the facts when he declares that Masonry "lives up to what we, as a government, are pledged to, of treating each man on his merits and as a man," and that in the Masonic lodge is the only "place in the United States where the idea of our government is realized as far as it is humanly possible for mankind to realize a lofty idea;" for it is not true that Masonry does this, neither is it true that no other institution does. We should be glad to learn that the World has not properly quoted the President.—Christian Conservator, copied into The Free Methodist.

Allowing others to speak first, the Cynosure has purposely refrained from criticising the speech of the President. His notion, conceived while he was yet outside, seems more surprising, since everybody recognizes Masonry as existing only in order to be a clan. There is a great limitation on treating a man "on his merits as a man," when men are also treated on their ability to give signs and as Masons or not Masons.

Within the lodge he mentions only "official position," but the different rites with numerous degrees into which they are subdivided are as exclusive to Masons of other rites and degrees as to outsiders. Who has not heard some one called a high Mason?

"MASONRY DIVINE."

Much has been made by the Masons of late of Washington's connection with the Lodge, whereas the evidence is, that while he was a Mason, yet in his riper years he made nothing of this relation, seeing its possibilities for evil uses—much as it appears in our own day. McKinley was a Mason, and became, when President, a Mystic Shriner, with its silly affected Mohammedanism. Roosevelt became a Mason at Oyster Bay, after he had made a reputation as an independent, brave man; but as in other cases, the pressure was too great for him in political life. He is a recent Mason, yet he was given a prominent place at Philadelphia on November 5 in the Masonic Temple in the celebration of the Sesqui-Centennial of Washington's initiation. The Grand Master said of Washington:

"Sleeping under the shadow of a century he is not dead, but walks a power through the land to inspire a higher patriotism, to call the citizens to a truer life, and unite the people in one hope, in one destiny, and in the moral grandeur which shall make our nation endure until all nations shall blend in that Kingdom of God which is immortal.

'He is not dead, whose glorious mind
Lifts thine on high;
To live in hearts we leave behind
Is not to die.'

"Alexander, Hannibal, Caesar, Napoleon—alas, how vain is the greatness of this world unaccompanied by that virtue which is taught in all the lessons of Freemasonry!"

Roosevelt said:

"Well it is for the nation which has no Alexander, Caesar, Hannibal or Napoleon, for great as they were, their lives were without public benefit, and Washington excelled them all. He is the greatest figure in all history, and only equalled by that other noble-hearted American, Lincoln, who should have been a Free Mason.

"The real needs of this country, governmental and social, can be worked out, if men such as you show in practical fashion that you intend to solve them. Our Government is the best in the world for an intelligent people. We can carry this system out if each of us tries to fill his place according to the pure principles of this Fraternity, and

if each gives to the plain and simple duties of citizenship his unselfish, earnest labor."

Now, Masonry is not Christian. Masonry, Blue Lodge Masonry, is made up of all kinds of religious rites—heathen, Mohammedan, Jewish, Christian, but it is not Christian; it is not divine. It provides a religion—the old religion of righteousness by works. It has no Redeemer. It blinds men to their need of Christ.—Christian Nation, Nov. 26.

Mr. Lincoln does not appear to have thought he ought to be a Mason, and his judgment was fairly good. Washington did not appear to find Masonry very necessary to founding this government and getting it under way, for he let it alone from long before the British government began to lose its hold on the colonies. He was a loyal Englishman when he left the lodge, and he ignored what he called "the English lodges" long before he became an American, and ever afterward. He also said that Masonry was capable of being used for the "worst of purposes," although a good part of it was "child's play." His latest successor rendered doubtful honor to the first President, whose example in leaving Masonry he would do better to follow.

THE UP-BUILDING OF THE ORDER.

Fraternal insurance organizations have many advantages over "old line companies" in the securing of new business. The members are the agents or solicitors. Those solicited are from among their acquaintances and neighbors. This gives to the fraternals the opportunity of securing the best class of risks and of excluding the poorer ones. The knowledge which persons have of the habits and of the health of those about them is superior to that which the agent of a company can have. No member should ever forget the duty he owes to the order and to himself so far as to recommend for membership a person who is not a good risk both morally and physically.

The initial step in obtaining insurance in a fraternity is the signing of the application card. That the card may be presented to the court it is necessary to have the recommendation signed by two members. At this point the responsibility of the members begins. The two persons are good members, have worked hard and faithfully for the building up of the order, hence their recommendation is taken by the other members. The better member you are, the more prominent you have been, the greater your responsibility in making recommendations. Take great care in this matter, as the future of the order depends upon the material out of which you build it. The selection of the material is largely in your hands. See to it that the selection is well and carefully made. —The Forester.

The above is commended to the careful attention of any reader who fails to see that The Cynosure, by handling insurance topics in the way it does, is really antagonizing a tremendous agency for filling secret ranks. See how one of the orders, itself, relies on what we are fighting. Prove to men that the Foresters and others fail to give them their money's worth and that, if they mean to insure somewhere, they can get more elsewhere with less net and final outlay, and one of the "many advantages"—if there are many—is reduced or spoiled.

We fear that not all opposed to secrecy realize how large a proportion of the drawing force lies in supposed advantages in the form of life insurance. Whether men insure or not, it is best that, so far as they know insurance at all, they know that the orders do not reach better results than open and sound companies. Such an argument can be urged against secret insurance, even by one who holds all insurance wrong, as we have the impression that here and there some persons may.

WORDS OF DANIEL DOUGHERTY.

Daniel Dougherty, the silver-tongued orator, in one of his great orations, once said: "Aye, proclaim it to the four winds of heaven, sound it to the remotest corner of earth, shape it in epigram, embalm it in song, engrave it on monuments, and blazon it everywhere—a monk first inspired Columbus with hope; Catholic sovereigns sent the first ship acress the trackless main; the Catholic Columbus, with his Catholic crew, discovered the continent. A Catholic gave it the name of America; the new-found land was dedicated to the patronage of the Blessed Mother; the first strain of song heard along the western wave was the hymn to the Holy Virgin; the earliest worship of the true God was the holy sacrifice of the Mass; the first standard planted was the standard of the cross; the first, the only, martyr that ever here upon the soil of New York rose from the fires of sacrifice to Heaven was a Catholic; the first institution of learning, the

first institution of charity, was Catholic. Catholic Maryland also established religious liberty; Catholic France aided with an army our revolutionary struggle, and Catholic powers were the first to acknowledge the independence of the United States."—Catholic Forester.

It is true that Columbus, the Italian navigator, professed the Italian State religion, and that France was Catholic, though Lafayette predicted that if ever this country lost the liberty she had won, it would be through Catholic ecclesiastics. We do not deny that the Catholics of Maryland, though adhering to a body that never relaxes its doctrine of the union of church and state, save for the purpose of temporary adaptation to unavoidable circumstances, did secure for themselves religious toleration in the midst of Protestant surroundings. But so far as religious liberty as a broad and universal principle is concerned, this was not then and cannot be now indulged in by a true Catholic. It is opposed to a fundamental doctrine of the church, crowded out of sight by circumstances of place and time, but lying deep in the base of the Romish system. It is established beyond question that, as a principle of universal and fundamental authority, and also as an established fact in America, religious liberty, such as all uphold now, was obtained through the toil and sufferings of the Baptists. This is still a settled fact of American history which cannot be controverted. In any case, religious freedom is seen, neither in the broad light of history nor in the clear light of Catholic dogma, as a possible outcome of general and unhindered Romish doctrine.

GROUNDS OF APPEAL.

All true grounds of appeal are not everywhere equally available in anti-secret work, though available ones, where used, must always be true. While it is true that Jesus is virtually denied in lodge worship, yet this argument against the secret system is not available when we would convince Jews, Mohammedans or Infidels.

The proof, being still true, is not convincing. It may even have an opposite effect, winning such men to a system by which the Nazarene is dishonored. It may prove, therefore, useless or worse to cite proofs, which, though true, are not, under existing circumstances, available.

A religious audience might indeed care more for matters of conscience than of prudence. In such a case it would be more effective to turn to lodge rituals and principles than to fallacious lodge insurance. On the other hand, an irreligious audience, already profane and unscrupulous, may be appealed to still on grounds of self-interest. Even the religious audience will listen to a reasonable discussion of that kind. Such appeals ought, therefore, to be largely made, since they are widely available.

Addressing rather exclusively conscience or religious principle, anti-secret workers may tend to limit their range and leave great masses uninfluenced. They should not think it beneath their theme to deal with such appeals to self-interest as lodge advocates are sure to make. These must be met. Pretenses must be collapsed. The weak and costly nature of lodge insurance must be elucidated to those who see only the surface and infer from half-understood figures that it must be cheap. Cost and limitation of other benefits must be set forth. Tendency to form rings within the circle and to disappoint expectations of friendliness, together with all that is shallow, mechanical and burdensome, must be so illuminated as to become visible and vivid to such a mind as is the natural victim of lodge attraction. The worker must be all things to all men to gain all; his work must be all things for all men. Wherever used, his appeal must, of course, be true; but, besides this, it must be, where it is used, available.

I have no sympathy with those who are always bewailing "the good old times." My dear sir, the good new times, thank God, are a great deal better; and they are going to be a great deal better still.—Mark Guy Pearse.

If you do not know that the devil is a real person it is because you never have repented deep enough to arouse his malice against you.

A WISE GENERATION.

The children of this world being wiser in their generation than the children of light, it is wise to learn from the enemy. If secret orders actually do rather more than make great boasts and alluring promises, and if part of what they do is what churches might well do more diligently than now, it is worth while to note and consider their methods.

Here is a suggestive case. A member of a church was talking with another about her not attending church gatherings when she was never absent from those of the Relief Corps. "What if a way were always provided for you to go to one and never to the other?" The question compared methods. In the church of Jerusalem no one lacked, but no doubt churches now fail in some cases to give aid such as orders might provide. It is admitted that churches give genuine gifts, while lodges do business, collecting dues and paying claims. The question of motive or method may thus be answered in favor of the churches. Yet those who are in need naturally consider actual result.

It is a serious inquiry how far lodge business ought to be allowed to outstrip church charity. Sometimes the lodge's life insurance may exceed necessity. Is not the real question whether the church ought to allow a member to suffer distressing need?

In case church obligation exists but goes undischarged, while the conditions are actually met by some lodge, will not the bare fact of relief be the one noted? Will not the church then fall into reproach by comparison? Let the children of light seek to be wise as children of this world.

We have received "Coals From God's Altar," by H. T. Davis, a stimulating book spiritually, consisting of short sermons. Price, 75 cents. Office of "God's Revivalist," Cincinnati, Ohio.

Rev. H. J. Becker, D. D., of 1618 W. Second street, Dayton, Ohio, has issued a second edition of his "Expose of Spiritualism." Price, postpaid, 25 cents.

We wish to recommend a new life of Charles G. Finney, written by Rev. A. M. Hills. One of the valuable things found only in this "Biography of Finney" is an account of his views of Freemasonry and secession from it. Price, postpaid, 75 cents. For sale by Mrs. M. W. Knapp, office of Revivalist, Cincinnati, Ohio.

"The Gospel of Cause and Effect" is the name of a new and interesting treatise by Rev. Thos. H. Nelson. It deals with the philosophical principle upon which God detects and rewards righteousness and punishes iniquity, through the desires of the actors.

Printed in two colors on antique paper, 120 pages, 12 mo. Leather binding with bird's-eye maple covers stamped in gold, gilt edges, prepaid, $1.00. Limp cloth, cut flush, 50c. Paper, 35c. Grace Publishing Co., Indianapolis, Ind.

We have received a new, enlarged, up-to-date edition of Dr. Wilbur F. Crafts' lectures on "Social Progress" under the new name of "The March of Christ Down the Centuries." To the three lectures which in the old edition showed the humanitarian influence of Christ upon nineteen Christian centuries has been added another on "How Goes the 20th Century?" and yet another showing the need of increased attention to personal and social ethics on the part of the church.

The book is 128 pp., the Quarterly 64 pp. Send to the International Reform Bureau, (103 Md. Av., n. e., Washington, D. C.), 15 cents for both in paper, or 25 cents if cloth is desired.

In the New Hebrides every man is regarded as a heathen who does not ask a blessing at his meals. Alas! how many white heathen there are.

It is Christ's blood that cleanses from all sin, but it is applied by the Holy Spirit.

News of Our Work.



MR. AND MRS. I. J. ROSENBERGER.

Eld. I. J. Rosenberger and wife are members of the National Christian Association, and of the German Baptist Brethren Church. Brother Rosenberger is the author of "Secret Societies Incompatible with Christianity," and of a series of doctrinal tracts.

Elder Woodruff Post, of Olean, N. Y., has issued a very neat tract, giving President C. G. Finney's testimony, and other testimony and facts of great interest. Though 82 years old, he believes in keeping the ball rolling.

Mr. William Hoverstock, of Zanesville, Ind., a member of our association, and well known to a large number of the friends of the Cynosure, lies very critically ill at his home. Pray for him.

Elder Rufus Smith, of Spadra, Cal., keeps the standard of unity among God's people flying at masthead. For over 64 years he has been on the right side of every movement to help and bless the communities in which he has lived.

STODDARD'S LETTER.

Pennsylvania Endowment Note and Agent's Abundant Labors—New England Headquarters—Ohio State Convention.

Pittsburg, Pa., Jan. 17, 1903.

Dear Cynosure:—Here we are again in this growing center of wealth and influence. When the greater Pittsburg shall have absorbed her sister city Allegheny, she will have in her care more than half a million of as busy mortals as are to be found. Here Carnegie secured his millions. Here Frick, the Mellons and others are erecting buildings that will stand as colossal monuments to their memories. Probably no city of its size has such resources in coal, steel and iron.

Reformers are not lonesome here. Principles of righteousness are deeply imbedded in the consciences and hearts of many. The Cynosure here finds a place in more homes than in any other city of its size. Your representative never fails to receive a welcome. The three Seminaries of the Presbyterian faith report a large number of young men in training for the gospel ministry. Where they are not carried away by the popular tide they will be useful in the reforms.

Briefly, my record for the month passed is as follows: Five short days of change, and rest at home; then to Connellsville, Pa., where I stayed at a hotel, the proprietor a Catholic. His son-in-law, a great Mason and lodge man generally, said he was especially glad to see the preachers. His father-in-law, he said, was a very fine man, he never sold whisky to man when he was drunk, and he showed his respect for all the preachers in town by sending them a turkey each year. He said we were all traveling to the same place, but going by different routes. Of course, we did not agree.

At Scottdale we met our friends of other years, stopping as usual with Brother J. C. Berg, the Loucks, Pritts, St. Clair

and others, who showed continued interest by aiding in the work. I preached twice in the Mennonite Church and spoke at a meeting in the U. P. Church. I there received evidences that the anti-secrecy reform is gaining in this place. The Lord is blessing those faithful. The Sabbath spent in Saltsburg, Pa., was much enjoyed. I preached morning and evening in the U. P. Church to good audiences, all things considered. The pastor is a faithful, true man, but contending against much that is trying.

At Apollo, Leechburg and Butler, the friends were in good heart and responded as usual. I was glad to accept the invitation of our old schoolmate, Rev. E. R. Worrell, and again to preach to his people. Brother Worrell's people are soon to move into a new $40,000 church. If they do not get proud, they will do much good. A meeting in Wesley Chapel, Braddock, Pa., was well attended and helpful to the cause.

Brother Chalmers, now at work with Brother Ruben in the Jewish mission here (Pittsburg), reports the outlook very encouraging. A paper just started it is thought will add knowledge and a consequently greater interest. As the Rabbi does not like their work, I think it must be having an effect. Brother Chalmers will aid our work what he can. He is an able speaker. Friends in this section, write to him. Address, 43 Congress street, Pittsburg,.

Going north I visited Newcastle, New Bedford, West Middlesex, Beaver Falls, New Brighton and Rochester, Pa., and Youngstown and Struthers, Ohio. Spending Sabbath at New Castle, I spoke in the Covenanter Church in the morning and in the Free Methodist Church in the evening. The audiences were large and attentive. I was much surprised to see so many, as the day was stormy. Irvine Caldwell is as he says, a born anti-secretist. He has for years contributed in support of our work. In addition to his usual contribution he this year gives an endowment note, the interest of which is to maintain his principles on through the years. There should be many others making this wise provision. Brother Caldwell has had many experiences with lodge men and knows them thoroughly. His latest was with a carpenter who built a barn for him. The man carefully concealed his lodge connection, but stated he was a bachelor looking for a wife. Shortly after completing the barn the sheriff was looking for him. It was learned he had deserted a wife and children. He belonged to the Masons, Oddfellows, and Elks. I judge he needs all he can join; by dropping his tools and running, he escaped the sheriff.

I found a temperance meeting in West Middlesex. This town is free from saloons. A young man whose father is a Mason is trying to get a license. His lodge friends, of course, are helping. The people, however, are thoroughly aroused, and it is doubtful if he succeeds. I was glad to join others in speaking at this meeting.

Friends at many points visited want lectures. Time does not permit now. This city is giving her usual contribution to the cause, and we in turn are helping what we can.

Monday, D. V., we go to Columbus, Ohio, to join the State Agent, Rev. Quincy Leckrone, in holding the State Convention at Reynoldsburg. At our next writing we hope to report time and place for Pennsylvania State Convention.

Good reports come from Boston. Friends here have been contributing some in aid of the New England headquarters. I expect to hear that the $25,000 for the headquarters has been secured. God helps us and we move forward.

W. B. Stoddard.

MINISTERS' AND DEACONS' INSTITUTE

(Editor's Note.—The following recommendation of the president, Rev. F. J. Davidson, was adopted by the Third District Baptist Association of Louisiana at their last annual meeting:)

"I recommend that the Ministers' and Deacons' Institute have in connection with it a department for mutual protection in sickness or death, and that any minister or deacon or local preacher and their wives be eligible to membership therein by paying $1.00 entrance fees and 50 cents a month, and 50 cents medicine tax every three month, and 50 cents death assessments, when a member dies, and that each member receive doctor's

services and medicine and $1.50 per week during sickness, and $25.00 for burial in case of death, and $50.00 to the husband or wife of deceased 60 days after death."

REV. WM. FENTON'S LETTER.

St. Paul, Minn., Jan. 7, 1902.

Editor of Cynosure: Having spoken in the Swedish Baptist Church upon the subject of Freemasonry, and having invited anyone present that had aught to say against what I had said to speak there and then, a Mr. Brown said: "I have been a Freemason, but I am not a Freemason now. Before joining the Freemasons I read in a book an exposure of Freemasonry, and asked a Freemason if that book was true, to which he replied: 'No, the book is not true.' My wife also read the book. After joining the Freemasons I found that the book was true, and upon going home from the lodge, when my wife asked me if that book was true, I lied to her, like a Freemason, and told her that the book was not true; and I continued for some time to lie for the Masons. But now I have quit lying for them, and I am, therefore, no longer a Freemason."

To tell the truth is the way out of the secret society. In ancient secret societies the god of that society was known to enter the initiated one. That god was a lying spirit—a demon.

It is required by Freemasonry that a lying spirit enters the candidate before he goes to the lodge. That lying spirit gives him a favorable opinion of the lodge as congenial to the natural man. Really, no one but a Christian knows, or can speak, the truth. The Lord Christ Jesus makes that a test of discipleship. Satan holds all unregenerate men in bondage to a lie.

Christians receive the truth in the love of it. People that hinder the speaking of truth are no better than liars.

When a church deliberately votes that Freemasonry shall not be mentioned in any of its meetings, as did the First Baptist Church of this city, for the purpose of retaining a Freemason in her pulpit, that church is in bondage to a lie—the purpose of that resolution is the concealment of crime. That church may go so far that a voice from Heaven will be heard, saying: "Come forth, my people, out of her." Then her light will be utterly extinct.

Absence of lodge fellowship, nor opposition to secret societies, in a church is not a test of purity. For there is often seen an apparent rivalry between the two beasts of prophecy mentioned in Revelations, thirteenth chapter. Such a rivalry is sometimes seen in the history of the Roman Catholic church herself. Freemasons have been tortured and burned to death by that "Harlot," and at other times Freemasonry has been nourished and cherished in her bosom.

Yours truly,

W. Fenton.

From Our Mail.

A COVENANTER LIGHTHOUSE.

We are in receipt of a program of the Conference to be held Feb. 3, 1903, in the Allegheny (Pa.) Covenanter Church, Rev. Dr. Coleman, pastor.

The program itself is almost as good as a convention. Dr. Coleman deserves much credit. His church in Allegheny is truly "a city that is set on a hill'—God's lighthouse.

Among the speakers we are glad to see the name of our ex-president, Rev. Samuel H. Swartz, of Yorkville, Ill. His theme is "The Influence of the Lodge on the Home."

The following is taken from the program:

Tuesday Morning, February 3.—The Rev. David B. Willson, D. D., Allegheny, presiding. Devotional exercises. Address: The Rev. R. J. Gault, New Alexandria. The Rev. E. Cronenwett, Butler.

"A Common Duty of Humanity to Make Known Whatever Is for the Good of Man."

Matt. 28:19. Go ye therefore, and teach all nations. * * *

20. Teaching them to observe all things whatsoever I have commanded you.

Matt. 10:27. What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the housetops.

Address: The Rev. J. W. Sproul, D.

D., Allegheny. The Rev. A. R. Kuldell, Allegheny.

"The Evil of an Oath to Obey an Unknown Demand."

Matt. 14:6-9. But when Herod's birthday was kept, the daughter of Herodias danced before them and pleased Herod. Whereupon he promised with an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.

Tuesday Afternoon.—The Rev. O. S. Oglesby, Pittsburg, presiding. Devotional exercises. Address: The Rev. C. V. Sheatsley, Surgeon's Hall. The Rev. John E. Wishart, Ingram.

"The Example of the Lord Jesus Christ Opposed to Secret Societies."

John 18:19-20. The high priest then asked Jesus of His disciples and of His doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret I have said nothing.

Address: The Rev. R. C. Wylie, D. D., Wilkinsburg. The Rev. H. J. Schuh, Allegheny.

"A Religion Which Does Not Confess Jesus Christ as the Son of God and Only Saviour of Men Is in Direct Opposition to the Holy Scriptures, and Therefore a False Religion.

John 5:23. "All men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent Him."

1 John 2:22-23. "Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father; but he that acknowledgeth the Son hath the Father also."

John 14:6. "Jesus saith: I am the way and the truth and the life; no man cometh unto the Father but by me."

Acts 4:11-12. "This (Jesus Christ) is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under Heaven given among men, whereby we must be saved."

John 3:36. "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

John 3:14. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. . . . He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Address: The Rev. W. E. Schramm, Allegheny. Prof. James M. Coleman, Beaver Falls.

"The Basis of Mutual Helpfulness, Not Race, Sect, or Secret Oath, but a Common Humanity; or Secretism the Foe of Democracy.

Luke 10:30-33. And Jesus, answering, said, a certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped off his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked upon him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

The speakers on the program are expected to occupy half the time allotted to each topic and the other half is to be devoted to five-minute volunteer speeches, either pro or con.

FREEMASONS IN PRESBYTERY.

In Philadelphia, two weeks ago, at the regular weekly meeting of the Presbytery of Philadelphia, the Committee on Temperance and Morals brought forward a resolution expressive of their disappointment at the course of the Public Ledger in publishing a "Sunday" edition; likewise a second resolution, being one of inquiry relative to the statement, which had been publicly made, that "twenty-five members of this Presbytery are members of a political club which sells and dispenses liquors." This referred to the Union League. After a decidedly heated and acrimonious discussion the Presbytery rejected both resolutions. There are forty names of Presbyterians on the clerical roll of the Union League, one of them having been a moderator of their

General Assembly, and quite a number of others being widely known.

Writing to a member who was present at this remarkable meeting, and who had strongly advocated the adoption of the resolutions, I told him that I believed that affiliation with the secret lodges, notably Freemasonry, had much to do with the opposition manifested by the Presbytery. One of the most prominent opposing D. D.'s is a Mason, being a friend of our Mayor (deep in the lodge), who has so scandalized the city of William Penn. A considerable number of others lean the same way. So does the managing editor of the daily paper which has so disappointed its patrons by forsaking its time-honored position against a "Sunday" issue. The general roll of the Union League shows a large percentage of lodge adherents. This lamentable incident has caused great gratulations among the espousers of personal liberty, and I fear that correspondingly the cause of Christ has been wounded and abased in the house of its presumed friends.

Josiah W. Leeds.

MASONRY SUB PRETEXTU JURIS

Illustrated in Ashtabula County Court, Ohio, judge a Mason—member of Church of Christ—defendant Episcopal, and a Knight Templar—two character witnesses for defendant, each a Knight Templar. One a Rev., D. D., and rector of Christ Episcopal Church, one Prof., a Rev., Supt. City Schools, member of Christian Church. Defendant is charged with crime of embezzlement—testimony all in; and now hear the gist of what "the unjust judge saith" to the jury: "Gentlemen of the jury, the defendant in this action is charged with embezzling the funds intrusted to his care as agent for the company which is plaintiff in this case. Now it is conceded by the defendant that he used the plaintiff's funds in his possession, and that he has not turned them over to the plaintiff. Now, if you find that the defendant deposited said funds of said plaintiff in bank, and subject to the plaintiff's order, and drew out said funds upon his own order and converted said funds to his own personal use or disposal, that act of the defendant constitutes embezzlement, the penalty for which is confinement in State's Prison. But, gentlemen of the jury, if you find that the defendant made no distinction between his own funds and those of the plaintiff when he made deposits in bank, and drew out of said deposits on his own order and without distinction of ownership in the funds, and converted them to his own use, and though he has not paid over to the plaintiff any of said funds, the defendant's action under these last conditions does not constitute embezzlement as charged in the indictment." The jury, under the charge of the judge, gave the defendant a verdict of "not guilty."

E. Brakeman.

Addenda.

Gentlemen of the jury: If I put your money into my right hand pocket unmixed with my own, and then use it for my own advantage, begorry, and that is imbizzlement. But if I mix and mingle your money with my own in the other pocket, I can unpocket the funds to the extint of paying me way up to the Knights Templar degree in Masonry, take a dhrink of wine out av a human skull, an I'd ave ye to know that the "whole ball av wax" is no imbizzlement at all, at all.

E. B.

Thus where Masons can go the length of their cable-tow,
"Wrong rules the land on every hand,
Lo! Goodness weeps,
And waiting Justice seems to sleep."

E. B.

CHRISTIAN CO-OPERATIVE ASSOCIATION.

BY D. M. GILLESPIE, M. D.

"Edmund Burke said of the French revolutionists of 1789, that 'they were the ablest architects of ruin that the world ever saw;' they were ingenious and successful in the work of destruction, but powerless to build up or restore. So with the German Iconoclasts. They could smash idols, mutilate images, or hack with their swords and axes the pictures and shrines in the churches; but they failed to point the ignorant worshiper to a better way."

For forty years, or more, several church denominations and many minis-

ters have opposed and exposed the secret society system, and, having watched this fight going on for a long time. it seems to me that the growth of the lodge has been almost phenomenal. To-day in many towns there are twice as many lodges as there are churches. It is also a fact that few of the churches have kept pace with the natural increase of population, while some have actually declined in membership. This is rather a sad picture, and all the more sad because true.

It is all well enough to expose the errors of the secret lodge; but we should not spend all our forces in exposing, opposing and trying to pull it down; on the contrary, we should spend a part of our energies in trying to build up a better system. In fact, as I grow older and study this subject, I become more and more convinced that it is more the work of the reformer to build up than it is to pull down. Let me show them a better way.

Why may not Christians who oppose the lodge build up a society for the mutual benefit and help of each other and all mankind? "The Christian Co-operative Association," I believe, offers just this opportunity. I have a threefold object in view: First. A Christian beneficiary society, accessible to the poor as well as the rich; one in which the poor will have the facilities for helping themselves, and one that is free from the objections of the secret lodge. Second. Ultimately to provide homes for those of its members who have no homes of their own, and in this way eventually build up a community peculiar to itself —a community that would be free from the saloon, the gaming table, the secret lodge and the dance hall. Third, and lastly, to build up a better church system than any now in vogue, believing that our present church systems are defective and therefore imperfect, and that it is high time that we were studying out these defects and trying to improve upon the mistakes of the past. Not everyone can see the necessity for this last object, nor have I time here to discuss it at length, but this need not bar anyone from joining me in this good work or from receiving its benefits. One good brother in Illinois, after reading the Constitution and By-Laws, remarked: "I have often thought that some such organization ought to be formed in order to take the place of the secret societies." It is needless to say that this brother has since sent in his name and is now a member of our Association.

Is it not reasonable to hope that among the many readers of the Cynosure there are at least some who are willing to consider favorably a movement of this kind? Remember that the opposition has many plans of organized and systematic beneficence to offer, and why not improve this opportunity to build up one of our own? And would not the readers of the Cynosure make excellent material with which to build this structure? A two-cent stamp will get you the Constitution and By-Laws. Now, Christian brethren, let us hear from you.

D. M. Gillespie, M. D.

Clay Center, Kansas.

Obituary.

Edmund Ellsworth Browne, an old subscriber to the Cynosure, died at the home of his brother, J. Franklin Browne (well known to our older readers), at Cummington, Massachusetts, Dec. 12, 1902.

Bro. Browne was born in Ontario, Can., in 1855, and moved with his parents, Josiah S. and Mary A. B. Browne, and the family, to Rock County, Wisconsin, in 1865.

He was converted to God when 17 years old, and was a lifelong friend of righteousness, and enemy of the lodge, the saloon, and "whatsoever worketh abomination or maketh a lie." He was never strong, and led a quiet life, but was active and earnest in Christian work. Since his father's death in 1883 he had been devoted to the care of his invalid mother, with whom he lived in Martintown, Wisconsin. "Faithful over a few things" is the record of his life. His health failing, he and his mother were brought by the oldest brother, Franklin, last September, to the latter's home in Cummington, Massachusetts, where Edmund sleeps in Jesus, awaiting the first resurrection. J. Franklin Browne.

Voices from the Lodge.

DAY OF RECKONING.

What would happen to a merchant who bought flour at $1 per sack and sold the same for 90 cents per sack? He would soon be out of money and flour. So with the fraternal life insurance orders which are cutting life insurance rates below what experience has proven it to cost. There will be a day of reckoning some time, with nothing to reckon with.—Frat Guide.

Well, the victims can find consolation in repeating over such words as "Truth, equality, charity, liberty, friendship, love," and any other good ones they can find here and there in rituals and lodge organs.

ONE MORE CLAIM.

Of forty-one fraternal societies in the United States that replied to an inquiry directed to all the members of the Frateral Congress, only sixteen reported any deaths from smallpox for the last ten years. These reported but forty-six deaths. This is a surprisingly small number.—Legion of Honor Journal.

We thought almost everything had been claimed by the orders, but here comes initiation as a substitute for vaccination.

"Clan Chisholm, No. 136, of Revere, Mass., held a most successful and enjoyable smoke talk on the evening of February 21, entertaining about 250 members and friends. Great credit is due the committee who had the affair in charge, especially Chief Hamilton, who is working with great energy to build up the clan."

But that isn't the only order that indulges in smoky talk.

Pay for what you get and you will get what you pay for. This is as true in fraternal insurance as in all other business propositions.—Legion of Honor Journal.

But the trouble is, that, when the victims come in, they suppose they are to get, what, if they understood insurance necessities, they would see they could not pay for at the rate proposed to them. Fraternal insurance is grossly given to what seem, but are not, "business propositions."

A LADY'S CLAN.

"Oh, yes, we have a ladies' clan also, with over 150 members, and lots o' siller in its funds, and a chance next month to trip the light fantastic is given to all."—Fiery Cross.

Oh, yes, the lady joiner is apt to toe that mark.

SEATTLE AERIE NO. 1.

The third annual ball, given by the Mother Aerie on February 6, 1902, was by far the greatest success, socially, of any of the former balls given by the Aerie. The Armory, the only building in Seattle large enough to hold the Eagles and their guests, was taxed to its utmost capacity.—The Eagle.

How could a ball given in February be the greatest success among previous balls?

DEVOTEES OF TERPSICHORE.

Mrs. Loraine G. Pitkin is a broadly shining Eastern Star; for has she not been Right Worthy Grand Secretary, General Grand Chapter; Worthy Matron, Queen Esther Chapter; Grand Marshal, Grand Chapter; R. W. A. Grand Matron, General Grand Chapter; Worthy Grand Matron, Grand Chapter; M. W. Grand Matron, General Grand Chapter; R. W. G. Secretary, General Grand Chapter, re-elected four times?

Thirty-five years has she been a ray of the Eastern Star. Her fifty-seventh birthday and the quarter centennial of Queen Esther Chapter, of which she was the first Worthy Matron, were celebrated together, July 14, 1902, in Chicago Masonic Temple.

The report in the Masonic Voice Review says among other things: "That the assembled company might be spared the discomforts of a crush, both the Preceptory and Consistory parlors were thrown open, and the latitude afforded did not exceed the demands of the occasion for breathing space.

Refreshments were served in Corinthian Hall, and the Commandery Drill Hall was given over to the devotees of Terpsichore."

A WOMAN'S ORDER.

The Eastern Star admits men who are Masons, the Rebekah admits men who are Odd Fellows, but the Rathbone Sisters admit men without antecedent male secret society qualification, and venture to give them their first training. That they direct their steps effectively is evident from the following extract taken from a report of a Rathbone Sister party:

Harry Moore, Dr. Jim Walker and George Alcock had more fun than a box of monkeys. They all danced, of course, and did not miss many sets. In several "tucker" sets in which they danced either Harry, Jim or George was the odd fellow and without a girl every time. It was lots of fun for them. We think Harry Moore will soon join the Sisters. Jim and George are already members. The affair broke up about 1 a. m.

WARNING FROM INSIDE.

An exchange sounds a note of warning to prospective candidates to beware of societies that insist that they will never change rates and will hold their assessments down to a certain number and certain cost each year. Absolute guarantee can be given in this direction in one way only—an amount greater than actual cost must be charged to make such guarantee of value. The only thing to do is to charge what has been shown to be the actual cost, according to given mortality tables, and, in addition, to make provision that, should the cost vary from this in any respect, the members would receive the benefit and bear the burdens according to actual experience. This is a presentation of the situation in its simplest form. — Fraternal Monitor.—Copied by Catholic Forester.

Whether the proposed remedy would be a complete cure of the epidemic disease or not, it would probably tend toward a cure of the epidemic of joining second-rate insurance fakes.

ABOUT LAPSES.

We know of no valid reason why a member in a fraternal benefit order should lapse his membership. If he be rich he can afford to carry it and if he be poor he cannot afford to drop it.

Occasionally we hear some head of a family give as an excuse for lapsing that he could not afford to carry life insurance. The trouble with such a man is, he does not distinguish between duty and luxury. Life insurance may be a luxury to the rich, but it is certainly a duty to the poor.

If a man is poor and feels that he cannot afford to carry life insurance, he should be reminded that while it may be a little difficult for him to get along, it might be impossible for his family to get along in event of his death. The same motive which prompts a person to become a member of a fraternal life insurance order should prompt him to continue the membership.

Pay up and keep paid up. Do not be a quitter, dropping out one month and reinstating in the next. You may die or meet with an accident during such suspension, and in that event you would recover nothing from the order. If you desire your insurance in force, keep it so by making the regular payments.

By lapsing you not only forfeit all advantages, but take desperate chances on forfeiting all future benefits.

No man of affairs intends to go without life insurance, but often does die without it nevertheless, simply because he lapses, perhaps temporarily, but too late.—Exchange.—Copied by the Fraternal Guide.

But why accept insurance that is forfeitable? Why throw away money on what comes to nothing, or can? To lapse is one of the distinctively fraternal vices.

A FIFTY YEAR MASON'S PROTEST.

To the Masonic Chronicle:

La Porte City, Iowa, Aug. 28, 1902.

To-day rounds out my half-century in Masonry. I was raised to the sublime degree of a Master Mason in Nevada Lodge, No. 13, California, on Aug. 28, 1852, and during that long time I have had opportunities of seeing the various work and ways of many lodges in this country and in foreign lands. There is one evil that I have noticed in some lodges to which I would like to call your attention, and I would like to call the attention of the Masonic world to it, if it would do any good. Although I have visited lodges whose Masters would not tolerate it for a minute. This evil is a certain "horse play," guying the candidate while in the preparation room. The candidate gets a bad impression of our work. The solemnity that should characterize our ceremonies are partly, if not

wholly lost. No one should be allowed in that room during the preparation, except those who have business there. The Stewards, or whoever are temporarily selected to prepare the candidate, should have a fair amount of dignity and sobriety in their make-up.

T. L. Reed.

Odds and Ends.

THE FATTED CALF.

BY CHARLES BATTELL LOOMIS.

I had a little doggy who went and bit a calf,
And though he did it jokingly I really couldn't laugh;
I cut a little birch rod and took him down a peg—
Because you see the calf he bit was one that's on my leg.

Doctor (to Mick, who has burst into the surgery with a blanched face): "What's the matter, Mick?"

Mick: "Some of the bhoys bet me five bob I couldn't swaller a hin's egg whole, an' Oi done it."

Doctor: "Well, is it hurting you?"

Mick: "Not a bit; but it's frightened Oi am, bad luck to it."

Doctor: "If you got it down all right there shouldn't be any danger."

Mick: "Whilloo; Oi'm frightened to smash it fer fear the bits av she 'll stick in me gizzard; an Oi'm frightened to let it stay fer fear it'll hatch out a rooshter as 'll kick the innards out o' me."—Exchange.

It was a Maysville negro preacher who, needing the money, said: "Brethren, we will now staht de box, an' fo' de glory ob heaven, which ebber ob you stole Mr. Jones' turkey will please not put anything in hit." And every man in the congregation contributed.—Kansas City Star.

"Is he much of an architect?"

"Well, say! If I wanted to build a castle in the air I wouldn't go to any one else."—Chicago Evening Post.

SCHOOLBOY ANSWERS.

Here are some gems of schoolboy answers to examination problems collated by "University Correspondence:"

"John Wesley was a great sea captain. He beat the Dutch at Waterloo, and by degrees rose to be Duke of Wellington. He was buried near Nelson, in the Poets' Corner at Westminster Abbey."

Asked to name six animals peculiar to the Arctic regions, a boy replied: "Three bears and three seals."

"The Sublime Porte is a very fine old wine."

"The Possessive Case is the case when somebody has got yours and won't give it to you."

"The plural of penny is twopence."

"In the sentence, 'I saw the goat butt the man,' 'butt' is a conjunction, because it shows the connection between the goat and the man."

"Mushrooms always grow in damp places, and so they look like umbrellas."

"The difference between water and air is that air can be made wetter, but water cannot."—London Express.

THE PROCESSION.

I's follerin' de puhcession,
I hyahs de music play,
I goes ahead, a-keepin' time,
An' watchin' de display.
I's follerin' de puhcession,
I's steppin' mighty fine;
As long as de lodge is mahchin',
I's gwinter be in line.

I's follerin' de puhcession,
De puhcession all de days;
Dem decorations is so fine,
I sholly gotter gaze.
Dar is "Mose," de Commander,
An' de brederen all in line,—
Oh, I does lub de puhcession;
It keeps goin' all de time.

A. Jiner.

One who is ever standing on his rights has few rights which others are willing to recognize.

If you do right you can wait for vindication from suspicion and unjust charges.

From Our Exchanges.

THE MASONIC METHODIST CHURCH.

ARTHUR F. INGLER.

The Masonic membership of the Methodist Episcopal Church, being in the majority, can always have their own way.

If a Methodist preacher falls into sin and is disgraced, according to the laws of Masonry his brethren must shield his character and save him from punishment. He is forthwith removed to a distant charge, and allowed to go on in his sins, unpunished. Masonry has snatched him from the clutches of the law and covered up his sins.

While engaged in evangelistic work in the West some years ago, the following Masonic corruption was revealed to the writer:

Myself and two other evangelists were conducting a revival in a large Methodist Church. We had entered upon the third week of the meetings with great victory. At the close of our service one night it was whispered about that the pastor (who had been absent from that meeting) was locked up in the city jail under the charge of adultery with one of his members, having been caught in the very act. This news spread rapidly with revival-killing effect. The pastor was soon let out on bail. He flatly denied the charge. Not many days later he was sent away from the city, and had been gone a week before the public was apprised of the fact. He did not return to stand trial. The case was put off, and finally dropped. When his Conference met, they prepared to give him a trial; but he failed to appear. His guilty conscience needed no accusers. He drifted from bad to worse. His family left him, and now he is in Alaska, a total wreck. But what about the revival? It came to an untimely end. The Church had received its death-blow. Another minister was sent on the field to revive the corpse. Of course he failed, and left at the close of the year discouraged. A Masonic minister then came on the ground, and labored hard to raise his dead brethren.

From the time that the Masonic membership of this Church aided in covering up the sins of their ruined pastor, it has been dead. It still has the form of religion, but no Christ. The beloved pastor was a Mason in good standing and the chaplain of his lodge. His "Official Board" were nearly all Masons, and helped to cover his sins, adultery, and falsehood. His lodge settled the bills, and "hushed" the case at court. If he has kept up his dues, no doubt he is still a good Mason.

King Solomon, whom Masonry claims as her first "Grand Master," said in Proverbs xxviii., 13, that "he that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." So you see there is absolutely no hope for a man, or a body of men, to be saved, unless they confess and forsake their sins. Methodism has locked arms with Masonry in covering sin; hence the fruitless efforts in trying to "get up" revivals. The frown of the Almighty is upon her. Her sins have grieved away His Spirit, no doubt, in some cases, forever.

Dear reader, we are living in "perilous times." The Churches have entered into the great apostasy.

When William Morgan was abducted and drowned in Niagara River, in 1826, for writing a book exposing Freemasonry, there were 50,000 Masons in America. During the first four years following Morgan's death, 1,500 lodges gave back their charters and disbanded. Forty-five thousand Masons seceded, and took a bold stand against Masonry. The greatest and most lasting revivals ever known in this country followed this renunciation of secrecy. Upward of 100,000 souls swept into the kingdom. If the same renunciation should take place in the twentieth century, the same results would follow. Under the present conditions, however, there is no hope for Methodism. She is joined to her idols. Leave her alone. In her place God is raising up missions, independent Holiness Churches, Holiness Bands, and clean-cut Holiness books and papers, to do the work she has failed in doing. God will have a holy people. He always has had them, and He has them now. Hallelujah! But they are scarce. "Not

all that say unto Me, Lord, Lord, we are Thine," are truly His; "for straight is the gate and narrow is the way which leadeth unto life; and few there be that find it." Most of the modern Christianity has "a form of godliness, but denies the power"—the Holy Ghost.

Jesus is coming soon for His Bride, the true Church. What if He should come now? Art thou ready to meet Him? He has told us to get sanctified wholly, and watch for His coming. Are you just now living without any sin in your heart? Have you kept yourself "unspotted from this world?" Christ will come in an unexpected hour to the backslidden Churches with their hireling ministry. My dear reader, are your garments spotless? Is there no stain of sin upon your soul? Are you "yoked together with unbelievers" in secret orders, in business, in backslidden Churches and Holiness Bands, in young people's societies that are full of worldliness, or in any other unholy union? If so, you are not ready to meet the King in His beauty; you have not got "the wedding garment on." You are living in violation to His direct commandment, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." (II. Cor. vi., 17, 18.) Your soul may leave its tenement to-day, and go to stand before the Eternal Judge. Where will you spend your eternity?—The Revivalist.

OUTCASTS AND TRAITORS.

There are two grounds in particular upon which we object to labor unions—first, their requirement of pledged secrecy as a condition of membership, and second, their theory and practice as to the treatment of non-unionist laborers. To be sure, the unionists and their sympathizers have artful ways of justifying the things to which we here take exception, at least to their own satisfaction. Their reasonings on these points fail, however, to commend the things we have mentioned to our judgment as being ethically right. All that has been urged in the way of apology for the initiatory pledge of secrecy has failed to convince us that it is ethically right for any one to pledge inviolable secrecy concerning matters of which he has no knowledge, or to pledge obedience to unknown leaders or to unknown laws and regulations.

It is not of this point, however, that we now desire to write, but more particularly of the attitude the unionists assume, and are taught and required to assume, toward non-union laborers. According to Mr. Mitchell, the foremost representative and exponent of the labor unions of the country, a non-union man is an outcast and a traitor, and should everywhere and under all circumstances be treated as such.

Before the commission now investigating the merits of the anthracite coal miners' strike Attorney McVeagh, in cross-examining Mr. Mitchell, said: "Would you call a non-union man a scab if you met him on the street?" "No," answered Mr. Mitchell, "I would refuse to speak to him." Having described certain treatment of non-union men by unionists as of a character which made the situation of the men and their families unendurable, the attorney further asked: "Why don't you advise your organization to cease from this unmanly persecution?" Not denying that such persecution of non-unionists are indulged by his organization, Mr. Mitchell replied: "Because I don't believe that I should take any action which proposes to place the non-union man on the same plane of respectability as the man who fights for the rights of his fellows." Asked to define a "scab," the union man's pet name for a non-unionist, the witness said: "We regard him as an outcast. He is just as much of a traitor to his fellow workman as was Benedict Arnold to his country. We loathe and despise him. We show our disapproval of him by refusing to associate with him. We bar him from our homes and pass him unnoticed on the streets."

In the main Mr. Mitchell represented his cause well during the several days he was on the witness stand, and the cross-examining attorney drew from him little if anything with which to make capital against the strikers. His self-pos-

session under the most exasperating pressure, and the readiness and clearness with which he answered the many and supposedly puzzling questions with which he was plied, showed him to be a man of more than ordinary abilities and in complete command of the situation. This makes it the more evident that his exposition of union principles and methods was not hasty and exaggerated, but dispassionate and correct. Hence, when he says, "I don't believe I should take any action which proposes to place the non-union man on the same plane of respectability as the man who fights for the rights of his fellows"—that is, the unionist—he means it to be understood that non-union men are not respectable, and that the unions should and do make it their business to emphasize that fact. Mr. Mitchell is in favor of compelling laboring men who have scruples against joining the unions to trample on their scruples or else submit to the ordeal of exclusion from the pale of respectable workingmen. Moreover, the persecution of the disrespectable (?) non-union men by the unionists, as the way of emphasizing the fact that refusal to join a union is an unpardonable offense, appears to have the approval of this able leader of union laboring men, and this he alleges as the reason why he does "not advise the organization to cease from this unmanly persecution."

If we have seemed to draw a wrong inference from his statement as quoted in a previous paragraph, the correctness of that inference will appear, we think, from a little study of Mr. Mitchell's definition of a "scab." "We regard him as an outcast," says the union leader. "He is just as much of a traitor to his fellow workmen as Benedict Arnold was to his country. We loathe and despise him," etc. Be it remembered that these are the utterances of the chief representative of the unions of this country, given out in a perfectly dispassionate mood, and with a full understanding that he was speaking words which the whole country would hear. Mr. Mitchell is intelligent enough to know, too, that the rank and file of union men will take his words on this subject for all they can possibly be made to mean, and that, while he can regard non-unionists as disreputable outcasts and traitors and remain calm and self-poised, the unionist hordes are chiefly composed of men so unlike himself that they cannot regard them thus without becoming unbalanced through overmastering passion, and, in times of agitation and excitement at least, resorting to deeds of violence as a means of emphasizing their hatred of the outcast and traitorous non-union men. The ordinary unionist, when heated as in the time of aggravated trouble between labor and capital, will naturally reason that if his non-union neighbor is as base as Benedict Arnold there is no reason why he should not share a like fate to that of the arch-traitor of his country. We have seen the practical outcome of Mr. Mitchell's doctrine that the non-unionist is disrespectable, an "outcast" and a "traitor," in such scenes of disorder, persecution and bloodshed as have been a disgrace upon our civilization.

As we view the case there is no other monopoly in the United States to-day that so fully usurps authority over the individual judgment and conscience as does the labor monopoly represented by the trades unions; no other, in fact, that is so domineering, so intolerant and so utterly tyrannical in the demands it makes alike of its members and those outside its pale.

We are prejudiced on this subject, if at all, in favor of the laboring men, and have written the foregoing in no invidious or uncharitable spirit. We sympathize with the laboring classes as oppressed by many of the great capitalistic monopolies of the country, and believe that organization for both defensive and aggressive warfare against such oppression is just, right and necessary. We make no war upon organized labor as such, but most heartily approve it, so far as the principles and methods of labor organizations are in accord with sound ethical standards and with those civil rights guaranteed to individuals by the Constitution of the United States. But wherever labor organizes, and, in its organized character operates on selfish, arbitrary, oppressive and undemocratic principles, the Free Methodist must hold itself as free to disapprove labor organi-

zations in these respects as it is to disapprove the selfishness, greed, oppression and cruelty of soulless and powerful money corporations and monopolies.—The Free Methodist.

PRIEST ACCUSES MINERS' UNION.

Shenandoah, Pa., Aug. 10.—(Special.)—The Rev. H. P. O'Reilly, of the Annunciation Church, denounced the United Mine Workers and their leaders from the altar of his church this morning. He spoke in part as follows:

"The bitter feeling that exists between man and his brother in our community to-day grieves me sorely. The presence of so many uniformed soldiers in this congregation forcibly reminds me of the reign of lawlessness and bloodshed which made it necessary to bring in these outsiders to preserve the peace of the community. The spirit of charity which should be our guide always is entirely absent, and in its stead we have nothing but bitterness and strife.

"The men whose hands have been stained in the blood of their fellow men are supported in their evil ways by the self-constituted leaders, who are the enemies of God and man. I have tried during many long years among you to promote feelings of peace and good will. In the name of God I ask you now to leave this organization, the hands of whose members are stained with the blood of their fellow man. I hold the organization responsible for the foul crimes that have been committed, and I have neither respect nor sympathy for the leaders, the sowers of evil seed, who came among you and drummed into your ears to do what you have done.

Blames Union for Misery.

"Had we been left to ourselves here all this bitterness and suffering would have been averted. All was well here until those self-constituted leaders, these blackguards from Shamokin, Girardville and other places, came here and sowed the seeds of discord. I never asked any man to work against his will, but I protest against you steeping your hands in the blood of your brother who does want to work. Every man has placed upon him by the God who sustains him the responsibility of earning his bread by the sweat of his brow, and he must be permitted to do this without interference.

"Evildoers and agitators are always dissatisfied with the existing order of things, and they are responsible for the presence of the soldiers in our midst to-day. Want, misery and unprovided children have taken the place of happy homes and bright faces that were to be found everywhere in our midst a few short months ago. The professional agitators are responsible for all this. The unthinking blame the Polish and Lithuanians for all the rioting and bloodshed. They are not to blame; they have been misguided and misdirected by the leaders of this organization, and I hope they will not allow themselves to longer be made the tools of these designing men."—Chicago Tribune.

THE MUTUAL BENEFIT SOCIETY FOR GERMAN BAPTIST BRETHREN.

This society is completing its eighth year. Since its organization it has paid towards the support of disabled ministers the sum of $4,493, and yet had assets amounting to $14,528.17 at the close of the seventh year of its beneficial existence. These assets will be increased this year by at least $1,500, after all claims upon the society are paid. This is certainly an excellent showing, and if the ministers had more generally seen the benefit coming to themselves and their families and had become members of the society, the results could have been doubled.

* * * Our brethren in Europe are far in advance of our conferences in this country. The ministers are compelled to pay a certain percentage of their salary into the conference treasury annually, and then when they break down by sickness or age, draw, I think it is two-thirds of the amount they would be entitled to were they able to work. Surely every minister ought to be able to spare $10 a year when he gets his salary to provide for the time when on account of sickness or age that salary will stop, and then draw $10 a year annually for every year he has served in the itinerancy.—Evangelist Messenger.

Now Ready

Modern Secret Societies

BY

CHARLES A. BLANCHARD, D. D.

PRESIDENT OF WHEATON COLLEGE, PRESIDENT OF THE NATIONAL CHRISTIAN ASSOCIATION, ETC.

This is a brief treatise for busy people. The table of contents shows the wide scope of the discussion in this excellent book and indicates its value, especially to the Christian Worker, Teacher and Pastor.

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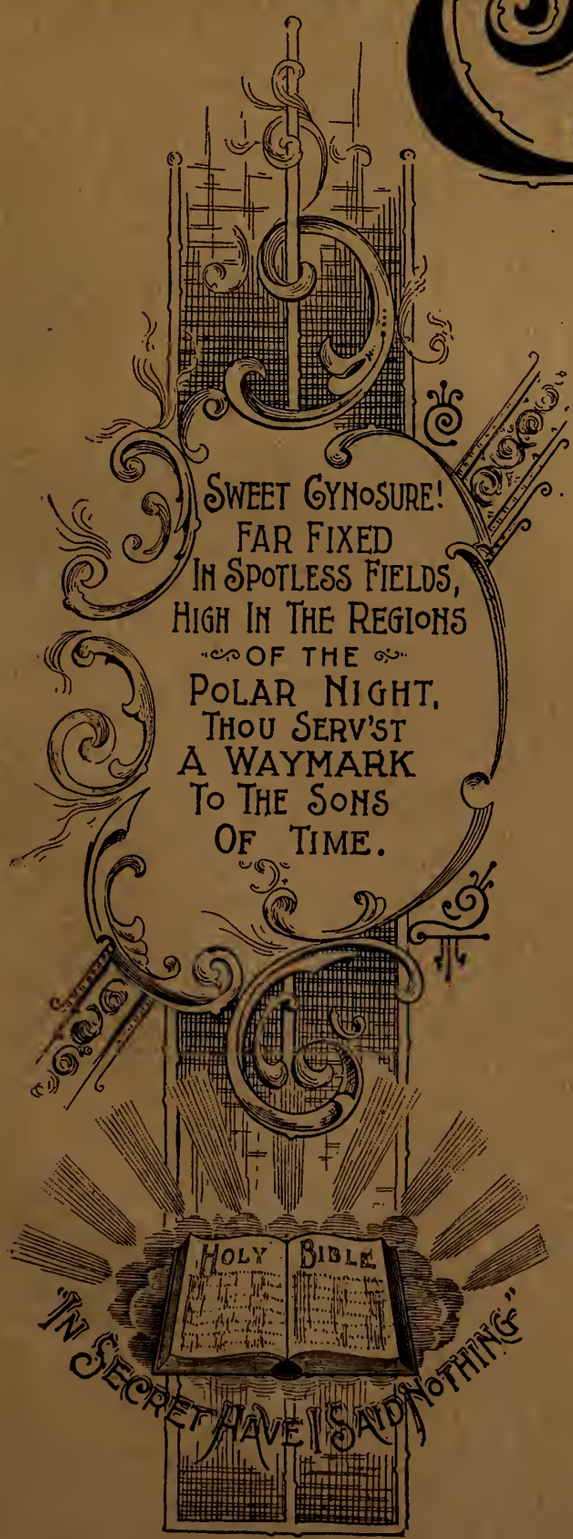
THE NATIONAL CHRISTIAN ASSOCIATION,

221 West Madison Street,

CHICAGO.

Christian Cynosure.

CHICAGO, MARCH, 1903.



O Mighty God, who, by the light of a glorious star, didst make known Thine only begotten Son to the wise men coming from afar to worship Him: mercifully grant that all nations may come to the light of the gospel, and that we, who know Thee now by faith, may be conducted to the full wisdom of Thy glory in heaven; through Jesus Christ our Lord, Who liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end. AMEN.

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Rev. Sherlock Bristol now lives in Los Angeles, Cal. The Editor of the Cynosure began the perusal of "The Pioneer Preacher" as a duty, which soon changed into keenest pleasure. The price is $1, postpaid. And anyone dissatisfied after reading will have the dollar refunded upon the return of the book. The late President Fairchild, of Oberlin, from whom we quote above, picked up this book for a half hour's scanning, but did not lay it down until he had read it through. Address

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"Jesus answered him,—I spake openly to the world; and in secret have I said nothing." John 18:20.

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PENNSYLVANIA CONVENTION.

March 16th and 17th, 1903.

The State meeting of Christians, opposed to secret societies, will be held this year at Mechanicsburg, Monday and Tuesday, the 16th and 17th of this month. See Secretary W. B. Stoddard's letter for details. The friends of Mechanicsburg are known for their "warm hearts and open hands." There will be entertainment for all who can attend.

"MODERN SECRET SOCIETIES" COMMENDED.

Rev. A. H. Puterbaugh, Elkhart, Indiana, writes: "I have just finished a careful reading of "Modern Secretism," by Dr. Blanchard. The work is the best by far of anything I have read on that subject. It is a most candid and convincing presentation of the truth, and will not fail in its mission for good."

DISTINGUISHED FREEMASONS.

A friend writes as follows: "Is it within your province to answer me 'off-hand' if any of the following men were or are members of the Masonic fraternity? Your answer will very greatly oblige.

"Abraham Lincoln, General U. S. Grant, Daniel Webster, General Nelson A. Miles, General Shafter, Admiral Sampson, Admiral Dewey, Commodore Schley, Lieutentant Hobson, General Fitzhugh Lee, and any others who are distinguished."

Of the affiliation of a number of the abovenamed we have no knowledge. If any of our readers can supply the "missing links" we will be pleased to receive a postal card from them containing the information.—Masonic Chronicle.

We can help a little. Lincoln was not a Mason, neither was Grant, and Webster was outspoken in condemnation of Masonry and approval of a law that imposed a fine for the lodge oath.

In this number will be found a Mormon Declaration as to Secret Societies," from the President of the Brigham Young branch of the Mormon Church. The statements are interesting and not misleading if one knows of the "Endowment House" obligations, and the history of the Danites of the Mormon Church. In the early history of this church when their headquarters were at Nauvoo, Illinois, the Mormons were organized as a lodge of Masons, and were chartered by the Masonic Grand Lodge of Illinois. Many of the Mormon leaders, and probably all of their missionaries, are Masons to-day.

But chief of all in Salt Lake City is the great Mormon Temple within whose massive walls of gray granite are hidden the profound mysteries of this church. The result of half a century's labor and the expenditure of millions of money, it forms the citadel of the great Mormon hierarchy whose influence is spreading over the civilized world and already numbers over three hundred thousand members. The elder, who politely conducted us through all the other buildings, informed us that no one uninitiated had ever set his foot inside this sacred edifice since its dedication. "How were impostors kept out?" was asked of him. "The

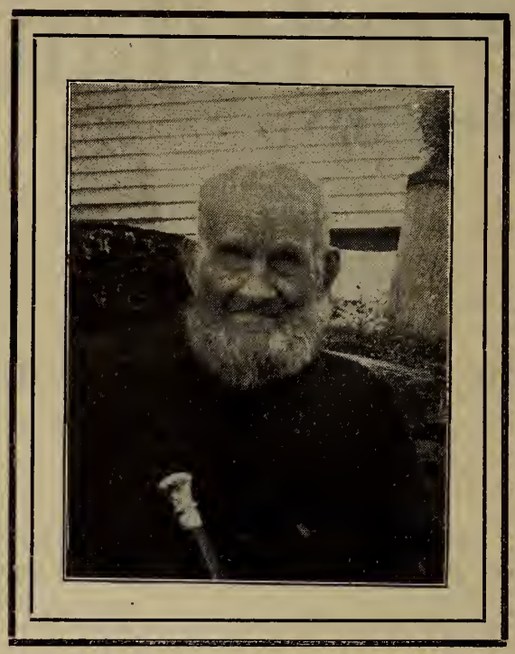
same way they are kept out of a Masonic lodge when in working order," was the reply. Our informant, the Elder, himself a thirty-third degree Mason, stated that this Temple was always in working order, hence no intrusion was allowed. While Mormonism may have copied after Masonry in its organization, it is no part of it.—S. Z. Sharp, in the Free Methodist.

The Joe Smith branch of the Mormon Church are firm believers in the "Book of Mormon," but are opposed to polygamy and secret societies. One of their number, Gerome E. Page, has recently issued a booklet setting forth their view of lodgery. He quotes Nephi and Moroni, of the "Book of Mormon," in condemnation of secretism and of the practice of the leaders of the Brigham Young Mormons. We give in another place extracts from this Page booklet under the title: "All Secret Societies the True Church of the Devil."

A valuable tract entitled, "Foes of the Christian Sabbath," has been lately written and published by Mrs. N. E. Kellogg, of Wheaton, Ill. One department of the tract is devoted to the secularization of the Sabbath by secret societies. It is the only compilation on this line that we have ever seen. Send stamp for copies of this tract to the author above named, or to this office. There is no charge for the tract itself, but any one wishing to aid in circulating it may send postage for that purpose to the author.

What a great work could be done if every one was as wise and zealous in behalf of his neighbors as the pastor of Harrison, South Dakota, or our old friend and co-worker, Nathaniel Martin, of Wisconsin, each of whom have ordered five dollars' worth of literature, largely of our New Series Tracts—a sufficient number to give a word of testimony to every family in a wide section of country.

"Christianity would separate itself from other peoples, in order that it might raise other peoples to a higher platform. Its elevation increases its leverage."



JONATHAN STEVENS PERHAM.

Jonathan Stevens Perham, the subject of this article, was born in Brownsville, Maine, July 7, 1812, came to Brookfield, Vermont, in 1823, and to the farm where he now lives in 1839, which is near the place where Thurlow Weed arrested Addams. He was elected representative of the anti-Masonic party from this town in 1836. He then was 24 years of age, and was an anti-Mason then and ever after. He is one of the few men still living who remembers the murder of Capt. Wm. Morgan by the Masons. If he lives until next July he will be 91 years old. We recall at this moment of writing two other friends of the N. C. A. of the same age: Mrs. A. C. Hand, Gerry, N. Y., and Rev. Sam'l F. Porter, Oberlin, Ohio. Why may not the readers of this item write these old friends a letter of cheer and congratulation.

We should so live and labor in our time that what came to us as seed may go to the next generation as blossoms, and that what came to us as blossom may go to them as fruit. That is what we mean by progress.—Henry Ward Beecher.

"No earnest man can trifle with words for the sake of ascertaining how far he may do evil and escape punishment. Sin carries eternal consequences with it. There is only one hope for you. What is that? Forgiveness."

Contributions.

PROFANE.

The Masonic Constellation speaks of the Grand Lodge rulings on the status of Mason's widows after remarriage and of dissent expressed by some journal. Whether she is a "Mason's widow" if remarried either to a Mason or to a profane is one question. If to a profane and again widowed, is she still a "Mason's widow?" The Masonic Chronicle replies that "when she remarries she passes beyond the state of widowhood," and says "a wife is not a widow." We recall a case where a Mason's widow married a profane—a Baptist clergyman. Most Baptist clergymen are to Masons "profane," and all profess the "sectarian" religion called Christian. No wonder that such a marriage spoils a woman for a "Mason's widow."

THE NATIONAL CONGREGATIONAL COUNCIL.

Concerning Its Report on Secret Societies.

At the meeting of the National Council held at Portland, Oregon, July 7th to 13th, 1898, a committee reported on secret societies. One part of that report seems to me astonishing. In answer to the inquiry, What should be the attitude of the churches towards these societies? it says: "The Christian church cannot afford to occupy a position of prejudice or unreasonable hostility upon any position of public opinion or social custom; for such a temper sacrifices both the spirit and power of the Christian faith."

The question which ought to be considered is simply this: Are such social customs right? is the "public opinion" that sustains them in harmony with the word of God? In any case, when social customs and public opinion are assailed, such hostility is sure to be regarded as "prejudice" and "unreasonable." But we may not countenance the wrong, however strongly it may be fortified by public sentiment. "Woe unto them that call evil good and good evil." The watchman standing on the walls who sees the sword coming may not be afraid to disturb the peace of the city. His duty is to "cry aloud and spare not." When in 1828 Dr. Lyman Beecher preached his six sermons on intemperance, public opinion, even in the church, thought he was "prejudiced" and "unreasonable." He assailed a popular social custom with all his power. Was it he who was in the wrong? Did he "by such a temper sacrifice both the spirit and power of the Christian faith?" Nay, verily, but public opinion and social custom have largely yielded to the power of God's truth. When William L. Garrison cried out against the wickedness of human slavery, almost all Boston felt outraged. Both the pulpit and the pews, with few exceptions, held that he was "prejudiced and unreasonable." But he cried on. It was not Mr. Garrison who was wrong, but it was the church and the nation. Public opinion had to be reformed. Men said, "peace, peace," but there was no peace until we were willing to "undo the heavy burdens and let the oppressed go free." So it has ever been. The prophets of the Lord have ever been at war with public opinion and social customs, and they have "overcome them by the blood of the Lamb and the word of their testimony."

Woe to the ministry that waits on public sentiment rather than upon the Lord. They need admonition and warning, but it is exactly the reverse of that given in the report.

H. H. Hinman.

Oberlin, Ohio.

DIFFICULTIES IN OUR WAY.

Rev. J. M. Foster, Boston.

We were met on the street recently by one of the reporters of the Boston Evening Traveler, Mrs. Mary McGinnis, a Presbyterian lady from the North of Ireland, who always attends the Anti-Secret Conventions. She was profuse in her praise of the men of high character who spoke in these conventions, and credited them with being entirely conscientious in their opposition to the lodge. "But," she said, "my father was a Mason, and he was also a godly man. I heard much talk in our home of the noble charities of the lodge, and I saw many cases of distress relieved by them. Can I be blamed, then, for being favorably disposed to-

ward the Masonic fraternity? I know that what you men say about the oaths of the lodge is true. But does not the good they do more than counterbalance the evil? The Masons oppose the Roman Catholics and that is certainly good. I confess that I feel uncomfortable when I hear the lodge excoriated."

It is far more difficult to meet a case like that than to argue with a Mason who defends the lodge. And after all, this is a type of the larger part of our work. From their ranks our converts must come. We deferred to a more convenient season and more congenial surroundings the full answer to all this. It was something like this:

"What you say about your father and other men in the lodge is freely and frankly admitted. But we must distinguish between an institution and the good men that may be in it. There have been in the past centuries, and there are to-day many good and holy men in the Roman Catholic Church. But the Roman Papacy is a corrupt, insidious and dangerous hierarchy. The good men within it are better than the Church of Rome, and are good, not on account of, but in spite of, the bad organization. And while we recognize the Christian character of every godly man we find within the Roman Church, we bear testimony against the organization and warn the people against its evil designs. There have been and there may be to-day a few good men in the Society of Jesus (though it is difficult to conceive of such a thing). But the order of the Jesuits is a menace to civil and religious liberty in all civilized lands. And they have been expelled from many of the countries of Europe, because they were plotting the overthrow of existing civil institutions. Now, the fact is, the Masonic order is the child of Jesuitry. Its oaths, with their horrid imprecations, are the product of the age of darkness in which Ignatius Loyola originated the Jesuit order. And its secret methods are the legacy of the Jesuit priests who planned the first three degrees of Masonry. And this current report that the Masons oppose the Catholics is a fake. There are Jesuit priests in the Masonic lodges. And to cover their dark ways and divert public attention and allay suspicion, they give out that the Masonic lodge antagonizes Catholicism and that Rome therefore anathamatizes the Masonic lodge. This is a chapter that will startle the public by and by when the mask is lifted and the hidden works of darkness exposed.

But, let us take your father's case. There is no charity that he assisted through the lodge that he would not have done just as well and better through the church. And the church is God's institution, while the lodge is man's device. And the church is composed of only those who profess the true religion and worship God through Jesus Christ, while the lodge is made up of Pagans, Mohammedans, Jews, Christians and non-professors of religion, who worship "the unknown god" after the manner of the Samaritans, "who feared Jehovah and served graven images." Would it not have been better for your father to have given the time and energy and money which he devoted to the lodge to the church of the living God? And was it not wrong on his part (a sin of ignorance, but still a sin) to do the worse instead of doing the better? And would not his testimony against the Church of Rome have been more efficient through the Presbyterian Church of Ireland, of which he was an honored member, and elder, if it had not been associated with the suspicious and hollow testimony of the Masonic lodge? The Church of Christ is indwelt by the Holy Spirit and her testimony is divinely effective. "They overcame by the blood of the Lamb and by the word of their testimony." But the Masonic lodge is not indwelt by the Holy Ghost. Another Spirit entirely animates the lodge. Its spirit is from beneath, not from above. And the testimony of Christ's witnesses is vitiated by their identification with an order that is indwelt by the spirit of this world. This is the secret of the Church's weakness to-day. There must be a separation between the Church, the Spirit's body, and the lodge, Satan's body, before the Church can be clothed with God's power. The Savior made a whip of small cords and drove out of the Temple the sheep and the oxen, and overthrew the tables of the money changers, and ordered those

who sold doves to carry these things hence, for it is written "my house shall be a house of prayer, but ye have made it a den of thieves." This judgment must begin at God's house. The lodge, the saloon and the gambler's den must go from God's house, driven by the whip of discipline. Elijah slew the priests of Baal on Mount Carmel. Jehu slew the prophets of Baal, 450 men. This was the initiatory step of their reformation. The Church must exclude from God's house the unholy and profane, whether it be lodge oaths, the intoxicating cup or gambler's tools. The gospel includes not only the goodness, but the severity of God.

UNUSUAL LIGHT UPON ROMANISM.

By Rev. Wm. Fenton.

Editor of Christian Cynosure:

On the 18th of January, 1903, two priests of the Roman Church closed a two weeks' mission to the non-Romanists of this city. Non-Romanists were invited to send in written questions to be answered in public by the priests.

The Dispatch, a daily newspaper of this city, printed some of the questions, and the answers given by the priests.

"The first question," says the Dispatch, "was bold in its defiance."

"Is a priest bound to keep secret all that he hears in the confessional, even though it be a murder for which an innocent person is about to suffer and might be saved if the priest should speak?"

Instantly the priest responded: "The priest must keep absolutely secret all he hears in the confessional, for the confessions relate to the penitent's relations with God, and not with man. The priest must not reveal anything, even though he were to suffer unjustly for some murder himself, or even though it would save him from a worse fate, from disgrace.'"

The just and adequate suffering for murder is to be hung; therefore, the priest of the Roman Church is, like his brother Mason, sworn to conceal crime, and both of them under penalty of death; the priest dies with the approval of his church if he does conceal the crime; and the Freemason dies with the approval of his fraternity if he does conceal crime, as required by the Masonic obligation.

But what is that "worse fate," that "disgrace" so dreaded by the priest if he breaks his vow by revealing the crime of murder in order to save his own neck from the gallows?

The Bull and Creed of the Roman Church given by Pius IV required every communicant of that church to say: "I do undoubtedly receive, and profess all other things which have been delivered, defined, and declared by the sacred canons and oecumenical councils, and especially by the holy synod of Trent; and all things contrary thereunto, and all heresies condemned, rejected, and anathematized by the church, I do likewise condemn, reject and anathematize."

Romish Oath.

"I promise, vow and swear to do what in me lies, that all those who depend on me, and are under my charge, shall hold, teach and preach this Catholic faith, without which none can be saved, and that with the help of God I shall firmly and constantly retain it, as I now make profession of it, to the last breath of my life. So help me God and his holy Gospels."—Taken from the Bull and Creed of Pius IV.

Here we see that "worse fate" than hanging, so dreaded by the priest of the Roman Church, maybe. It may be excommunication accompanied by the anathema of every communicant of his church, whuch must, in the estimate of his church, mean eternal damnation.

Therefore, the priest of the Roman Church, like his brother Freemason, who in the so-called Christian degree of Freemasonry is sworn to conceal under penalty of damnation, is likewise sworn under penalty of damnation to conceal crime, with the alternative of death only if, to save himself from "disgrace," he dies to conceal the crime. The priest will be damned if he does not conceal the crime, and suffer death if he does conceal the crime.

So the devil has, by means of "the lie," a surer hold upon the priest than he has upon the Mason; for, while the priest is taught to lose his life by concealing the crime, and his soul by revealing the

crime, the Mason, on the other hand, is taught to save both his life and his soul by concealing the crime.

Both priest and Mason are under such a strong delusion to believe a lie that both are sworn to die in their faith.—See the description of the man of sin, II. Thessalonians, 2d chapter (such are the devotees of "the man of sin").

Two questions were sent to the priests which they did not answer. One of the questions was: "Who gave the Roman Church authority to change the words of the Greek version of the New Testament as the church has done in the epistle of James 5: 14, by changing the word presbuterous (elders) into hiereis (priests) in the Douay version of the Bible?"

A footnote in the Douay Bible gives the reason, but not the authority for the change. The reason which they give is, elders have no power to forgive sins, none but priests have that power, and therefore it would be of no use to call in anybody but a priest. Thus changed the Roman Church makes that the proof text for their spurious doctrine of "Extreme Unction," and call it "a plain warrant" for that doctrine.

But as the passage James 5: 14-16 stands in the Greek Version, uncorrupted by the Roman Church, we are taught confession of sins, pardon, forgiveness, and the healing of the body; and all without a priest; and nothing whatever about death or extreme unction. No wonder the Roman Church tortured to death Christians and burned them for giving the laity a pure Bible in their own native language. That Church found it necessary to burn Christians in order to conceal her fraud.

Concerning this passage Lange says: "Most remote from the mind of the Apostle is the Roman Catholic tradition of extreme unction; for the reference here is to the healing of the wounds of the sick conducing to their recovery, but not to a ritual preparation of him for death any more here than in Mark 6: 13. The perversion of this passage of Scripture by the Church of Rome from the design for which it was instituted (viz.: recovery from sickness) into that of a Sacrament of extreme unction is certainly one of the most audacious perversions of Scripture on record."—See Lange's com. on James 5: 14-16.

The question would have been a hard one for a Jesuitical priest of the Roman Church to tackle in public.

The other unanswered question is: "What is squassation, and how performed by the Dominican friars of the Roman Church?"

The answer to this question necessitates a reference to the Inquisition practiced by the Church of Rome.

"Three kinds of torture have been generally used by the Inquisition, viz., the pulley, the rack, and fire."

"The first torture was performed by fixing a pulley to the roof of the hall, with a strong hempen or grass rope passed through it. The executioners then seized the culprit, and leaving him naked to his drawers, put shackles on his feet and suspended weights of 100 pounds to his ankles. His hands were then bound behind his back and the rope from the pulley fastened to his wrists. In this situation he was raised about the height of a man from the ground, and in the meantime the judges coldly admonished him to reveal the truth. In this position as many as twelve stripes were sometimes inflicted on him, according to the inferences and weight of the offence. He was then suffered to fall suddenly, but in such manner that neither his feet nor the weights reached the ground, in order to render the shock of his body the greater."

* * * "the different degrees of torture formerly in use were five in number. First, the threatening of the torture. Secondly, the steps taken when conducting the prisoner to the place where the torture is inflicted. Thirdly, stripping and binding the prisoner. Fourthly, elevation on the pulley. And lastly, squassation, or the sudden precipitation of the body. The measure of severity with which the prisoner is to be tortured is pointed out by the inquisitor in the terms in which he is pleased to pronounce the sentence. If he says, "Let the prisoner be interrogated by torture," he is merely hoisted up on the rope, but does not undergo squassation. If he says, "Let him be tortured," he must undergo the squassation once, being first interrogated while hanging in the air. If he order him "to be well tortured," he

must suffer two squassations. If he adds the expression, "severely tortured," he is subjected to undergo within an hour three different squassations. If "very severely," it is done with twistings, and additional weights suspended to his feet. And if, "very severely, even unto death," the prisoner is in imminent danger of his life. But should he either retract his confession or persist in his heresy, he is delivered over to the secular power, and is burnt alive at the next "auto-da-fe."

Who are the Dominican friars? "The Dominicans are all the friars who were familiars of the Inquisition."

"For the torture by fire, the prisoner was placed with his legs naked in the stocks; the soles of his feet were then well greased with lard, and a blazing chafing-dish applied to them, by the heat of which they became perfectly fried. This species of torture was deemed the most cruel of all; but this, as well as the others, were indiscriminately applied to persons of both sexes."—See Foxe's Book of Martyrs, Edition of Ward, Locke & Co., pp. 959, 960, 968.

So these Dominican friars were literally friers of the soles of the feet of Christians.

The Roman Church has for her motto semper eadem, always the same. In the zenith of her glory, while committing fornication with the kings of the earth, she glutted her thirst for blood by torturing Christians to death, and then delivered them over to the kings to be burnt. What but the strong arm of the secular powers prevent her from doing the same things to-day?

"Come forth my people out of her."—Rev. 18: 4. Soon her day will come. She is doubtless the one "with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication."—Rev. 17: 2.

It was remarked by Dr. Gordon in his address before the Prophetic Conference held in Farwell Hall, Chicago, in 1887, that "the Roman Church is so drunk with the blood of the martyrs (Christian witnesses) that she does not know that she has been drinking."

The Roman Church agrees with the Apostle John's description, given in Rev. 13: 11, "And I saw another beast coming up out of the earth, and he had two horns like unto a lamb, and he spake as a dragon (that is, the devil). And he exerciseth all the authority of the first beast in his sight."

Blue Lodge Masonry is as much like ancient pagan devil worship as the "pot house companions" of a London gin shop, in 1717 A. D., aided and supplemented by the Jesuits and Roman Catholics of France could make it; therefore Masonry may possibly be the image referred to in Rev., 13th chapter.

Rome pagan, Rome papal, and Freemasonry are a trio whose god and father is not God. And each receives authority from "the dragon."—Rev. 13: 2, 12, 14.

"And another angel, a third, followed them, saying with a loud voice, 'If any man worships the beast and his image and receive a mark on his forehead, or upon his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the lamb. And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.—Rev. 14: 9-11.

St. Paul, Minn.

We were reminded of the following quotation in reading a communication from an aged minister, whose statement is found in the article headed "Hounded to Death." This is the quotation: "It is a lamentable fact, yet nevertheless true, that about all the mean men of a city or town can be found by reading the names in a Masonic directory of the place. . . . I have known poor men in the order persecuted, driven from their situations, their families brought to the very verge of starvation, and they themselves treated in the most barbarous and hellish manner by these high-handed brothers because they refused to second their villainy."—From "Behind the Bars," pages 239, 240.

"A theologian without the Bible is the most enormous of all wicked pretenses."

"HOUNDED TO DEATH."

These words were said of a man and his wife. The one had been a clergyman for over thirty years and his wife noted for "benevolence" and "church building" to an unusual extent. Now she is past 50 and he is past 60; the denomination to which he belonged, making no adequate provision for their clergy, it was "thought they would be in need of charity," because he could not obtain fresh employment. Thinking that the Masons were a "charitable body," the wife spoke to a doctor who was the Master of the lodge. Yes, he said he would lend $25 and they could have "as many months as they wished to pay it in." A note was given "payable on demand."

The very next Sunday morning a demand was made for the money. The clergyman had in reality united with the order over thirty years before this, but having labored in country towns and been away from Masonic lodges, he was or had become "green." Assertions and innuendoes were taken against this couple for facts, so that they were "boycotted and driven from town," with no prospect of any income before them this winter. The wife is trying to make slippers to earn a little from crocheting. The wife of a lodge officer took a pair to a "Ladies' Circle," when there was started an unnecessary discussion and series of doubts about helping. The Master brought up a discussion in public lodge, which was entered into by those who knew nothing of the "Rev." and a motion was passed to refer to the "city authorities." The Master ordered an inquisition and the clergyman was summoned before a committee consisting of the doctor himself, a clergyman and a lawyer, and question after question applied about some things with which he had nothing to do. He was charged with having taken food to prisoners in a "police station," none of whom he had known or met. It was asserted carriages had stopped at all hours of the night at his house, which was false, only one having stopped there in two months' time, and that was to bring his own wife, who had "sciatic rheumatism." The parson met her at the door.

Mr. Editor, there was a time when Masons were pledged to "keep a brother's secrets" and "to help a brother if in danger of falling," not to do as has been done in this case—to cause one who had been known as a charitable and consistent clergyman, and whose name had been printed year after year as a Mason, to have the appearance and name of "falling" or "failing to meet obligations." The wife was thrown in a helpless condition for weeks on her bed, and after having had several doctors, their house is now closed. The end is not yet. They have left town, furniture been sacrificed, severity of winter is still before them. The whole of the tale cannot be told in print.

X. X.

Saginaw, Mich., Dec. 25, 1902.

OUR STORY

Some Members of the Church of Sardis.

BY MISS S. F. HINMAN.

"And to the angel of the church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead." Rev. iii., 1.

III.

Frederick Ward, Commander of U. S. Grant Post, No. 5.

"Now, Fred, you should consider the children!"

"Consider the children! We're always considering the children! In my time parents received some consideration. I tell you, it will cost me twice as much to live in Marlboro as here."

"Then you'll doom your children to live at a country cross-roads all their lives! Have you no ambition for them?"

The final shaft told. Frederick Ward was only a country blacksmith living in the hamlet of Knapp's Corners, but time was when he had been ambitious. Contact with a hard world had smothered personal ambition, but paternal ambition survived in a latent form. For half a dozen years Mrs. Ward had been planning for the time when the family should move to the neighboring college town of Marlboro. Her husband combated the

scheme, but more and more feebly. He saw that surrender was inevitable.

The children, in whose interest the move was made, numbered five. Mary, the oldest, had reached the age of 15 and was amply ready for the high school. She, with the others, had inherited from both parents a good degree of musical ability; and it was the musical, even more than the scholarly, advantages of Marlboro that attracted the family thither.

Marlboro had all the charm of a long-established college town. Even its mercantile life had a mildly scholastic flavor. The great elms on the campus waved a tranquil and gracious greeting, and the bell in the clock-tower of the chapel, as it struck the hours, directed the movements of a thousand pairs of hurrying feet and proclaimed the beauty of an ordered life. The central location of the college buildings disclosed their relation to the community. The life of the town was regulated by the college; it was the heart of a great arterial system.

Unhappily, Marlboro's pride in her college had an unconsciously pharisaic tinge. The college of the past had stood for herioc devotion to principle. The college of the present, with its superior aesthetic culture, delighted in garnishing the tombs of its prophets; mingling its devotion to the past with a lofty consciousness of the superior advantages of the present. With this moral, intellectual and aesthetic superiority, there was, naturally, some exclusiveness.

The blacksmith of Knapp's Corners found this atmosphere essentially foreign. He was a proud, shy, silent man. He was conscious of possessing unusual powers, and conscious, also, that circumstances had not permitted the development of these powers. Hence, he bore a grudge against Fate.

Marlboro people have a reputation, unfortunately not undeserved, for coldness. Frederick Ward not only failed to realize his vague hope somehow to absorb the culture he had missed in his youth, but he failed even to find sympathy with that hope. To his mind, he found not even common courtesy. The rude but cordial kindness of his country neighbors was unknown in Marlboro.

Twenty-one years before, Fred Ward, a lad of 20, had been swayed by a mighty passion. Smile not, gentle reader; it was the passion that led myriads of noble hearts to pour out their life-blood on Southern battle-fields and pine in Southern prisons. All the glamor and romance of his life had centered around this period. It was hallowed by the sublimity of a great sacrifice. He had spent some months in Libby Prison and received a wound whose effects he must carry to his grave.

Returning, still under the spell of this great experience, he had married and joined the church. Children came fast to Frederick and Alice Ward, and a long struggle with poverty, anxiety, illness, and death followed. The cares of this world and the deceitfulness of vainly-hoped-for and ever-receding riches choked the word and made it unfruitful. One link alone bound him to the inspiring past; he had joined the G. A. R.

Since he had allowed a root of bitterness to spring up and defile his life, he naturally became critical of the churches. He found them—or so he believed—a "light that failed." His observation of church life in Marlboro only confirmed this conclusion. Unwilling to break every social tie, he entered the post rooms of the G. A. R.

Here, to his surprise and gratification, he was warmly welcomed. This fact, though he did not suspect it, was largely due to his own greater warmth at post-meeting and camp-fire than in prayer-meeting and social gatherings of the church. Then, too, the comrades of the post were not the cultured and exclusive beings that dominated college and church circles.

One night, Mr. Ward, inspired by the interchange of war experiences, was moved to tell the story of Gettysburg as he saw it while bearing the flag at the head of his regiment. The bluff veterans of the Civil War were moved to tears by the stirring recital of this slow-tongued and self-repressed hero. When it was found that he could sing the old war songs in a clear, expressive tenor voice, his popularity with the post and relief corps was established, and he was made commander.

He entered upon his duties with quiet but steady enthusiasm. All his social

gifts, repressed for years, found vent in the various activities of the lodge. They became his religion—alas! his only one. He entered the church only once a year, on the Sunday preceding Memorial Day, when Marlboro's patriotic past was annually glorified. No clergyman, by the way, could have read the service on Memorial Day with more affecting power than did this untutored blacksmith. But, unhappily for his own soul, he confounded patriotism and fraternity with salvation, present and eternal.

His wife, who had refused to join the relief corps, looking upon his faithful and persistent efforts, longed to see them consecrated to the service of Christ and the church.

Meanwhile the children, knowing little of the life drama of their elders, were studying in public school and conservatory. Mary (she had been successively Mate, Mamie, and Marie; and now, with returning sense, had returned to her baptismal name) had completed the high school course and now saw the end of her conservatory studies ahead. From an awkward, undeveloped girl, she had grown in seven years into gracious and graceful womanhood, showing in voice and person the refinement of an artist soul. She alone of the five had been found to possess a touch of the divine gift. Jessie, the second daughter, had a mechanically accurate technique; Carl, Ross, and Donald had mastered the rudiments of music; but of Mary's powers they all stood in awe. Her voice, though not strong, had a winning sweetness. Her playing had a sympathetic quality that atoned for lack of brilliancy.

Professor Hurst, the head of the conservatory, meeting Mr. Ward on the street, had moved him more than he would own, even to his wife, by saying, "Mr. Ward, we shall be proud to graduate a student like your daughter." It was of her personal, rather than her musicianly qualities that the professor was speaking; but, even so, it was a rare tribute.

In the chill, rainy days of her last autumn of study in the conservatory, Mary fell ill of typhoid fever. Through November's gloom the fever raged. The doctor came and came again, and shook his head sadly. The father refused to give up hope. There came a day when fever and delirium were gone.

On the white pillow lay a whiter face, framed with short, soft rings of hair, and kindled with "the light that never was on sea or land." The waxen lids were raised and the weak voice asked, "Where's papa?"

He was kneeling at her side, the proud heart broken.

"Come close and let me put my arm about your neck, papa!" She was the only one of his children who had dared caress him.

"Closer, still, papa; I—can't—reach—very—far! . . . I'm—going—home—to—Jesus—papa; will—you—come—by—and—by?"

They were her last words. As the light faded from those tender eyes, her father saw his cloak of morality shrivel into a filthy rag, and his hopes become a rope of sand.

EPITAPH.

In the Cathedral Churchyard, Ripon, England.

Bold Infidelity, turn pale and die,
Beneath this stone three infants' ashes lie:
Say—Are they lost or saved?
If Death's by sin, they sinned because they're here;
If Heaven's by works, in Heaven they can't appear.
Reason—Ah! how depraved!
Revere the Bible's page—the knot's untied:
They died, for Adam sinned; they live, for Christ has died.

"We are not ashamed to go to others for bodily healings; why this reluctance or hesitation to go out of ourselves and beyond ourselves for spiritual healing? No sick man apologizes for going to the physician."

"We are all of consequence to the Father, because He does not look upon us through the glory of His majesty, but through the solicitude of His fatherhood and love."

Editorial.

CHRISTIAN CYNOSURE.

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FAMILIES, SENATES, JURIES AND CAMPS.

Are They Secret Societies?

(Editorial Note: We have received a letter with request to publish, and answer the assertions that the organizations named in the heading of this article are secret societies. The letter which follows is from a Congregational Pastor, Rev. Smith Baker, D. D., of Portland, Maine, and was written to Rev. John Collins, of ———, N. H. Mr. Collins is connected with the M. E. Church and is a seceding Mason, while his correspondent, we are informed, is an adhering Mason.)

Portland, Me.

John Collins:

Dear Sir—I generally take no notice of public reports of the kind to which you refer, but your question is asked with such an an honest spirit that I will say: * * * I may have said that a man who says that secret societies are wrong, simply because they are secret, is a fool, for the right or wrong of a secret society depends upon what it is for.

If a secret society does harm or its purpose is evil, then it is wrong, but every family is a secret society—every grand jury is a secret society, the United States Senate in executive session is a secret society. Every general with his staff is a secret society. So that when a man says a thing is wrong simply because it is secret, he lacks common sense and is thus at least foolish. There are some men who believe in and belong to secret societies who are not much better than fools, and there are also some men who do not believe in secret societies who are fools. I respect a man who does not believe in a secret society—when he is honest—and I respect him when he says so, but when he says that you cannot be a Christian and belong to a secret society, or when he says secrecy in itself is wrong, then he is a fool on that point. The Lord deliver us from being fools.

Smith Baker.

Let us examine the apologies for the secret lodge system, of which Masonry is the mother and type.

Its defenders are wont to say, families, churches, senates, juries and camps have their secrets; and these justify the lodge.

The answer is: Secret societies are not families or churches. The lodge is human; the family and church, creations of God. They rest on the words of Christ, "What God hath joined let no man put asunder;" and "This do in remembrance of me." On the contrary, secret societies rest on art, and, only appeal to God to enforce the contrivance and give fealty to the clan. The first family was a church, and worshiped; and the proper principle of both is love. The artificial motive of the lodge is terror. The family swears one man and one woman to love and keep to each other; the lodge binds a promiscuous body of men together by penalties and pains to be enforced or inflicted by unknown hands. Wedlock begins and is perfected in love. The lodge commences, like prostitution, in a joke, is sanctioned by blasphemy, and ends in swindling and secret advantages. Therefore, to call a family a secret society, as many do, is to put the veiled sanctities and pure blandishments of a home on a level with the rollickings of a brothel, and confound the mercenary grimaces of a hunger-pinched harlot with the pure blushes of a bride. This is to mock God who made the family.

Nor are lodges senates. True, to avoid peril, senates close their doors, as men lock their trunks when thieves are looking on. But the injunction of secrecy is

taken off when the peril is passed; while the lodge demands concealment till death seals the Mason's lips, and makes his silence perpetual.

Again, secret societies are not juries. A jury is a band of independent men, sworn by their "verdict," or true word, to do justice to their equals and the equals of each other before the law; being amenable to the independent God, who cannot be bribed, and, who will not bribe. The lodge is a body of superiors and inferiors, sworn to concealment, the upper from the lower, and all from the outside world; not to do justice, but to get and give secret advantages. And they are amenable to a "Master," who is amenable to a "Grand Master;" who is amenable to a "Sovereign Grand Commander;" each of whom is a frail, needy, and selfish man like themselves.

True, the juryman during the trial must be shut from those whose silver might turn him into a Judas Iscariot. But the seclusion of the jury is not the secrecy of the lodge. If Barabbas is a Mason the lodge requires the jury to find for Barabbas and condemn Christ.

Nor, again, are lodges camps. "The Cincinnati" and the "Grand Army" were contrived after the fighting was done. Battles, it is true, must have their concealments. But the private exploits of the veteran become the stories of his children, while the secrecy imposed by lodges, brigands and banditti, are perpetual.

Thus the lodge is neither family, church, senate, jury nor camp. It is a civil and religious fungus; no more like the church or state than a wen or cancer is like the human body, which it disfigures and destroys. And to justify the sinister secrecy of Freemasonry from its semblance to the wholesome privacies of the household, church or state, is as illogical and irrational as to reason from the semblance of "proud flesh" to flesh in a healthy man, in order to prove that cancer is health.

"As well let the little grass blade say it will live without rooting itself in the earth or warming itself at the sun, as for us to say we will live, in any profound and immortal sense, without dependence upon the mercy and redeeming help and grace of God."

THE PREDOMINANT MOTIVE.

Every reform offers a variety of motives and these affect variously its different classes of adherents.

To this rule the anti-secret reform cannot show an exception. In this combination of diverse motives may lurk danger of schism. This might be manifested through extreme preference for favorite methods, or through unreasonable criticism of different ways of working. A no less serious peril may be that of yielding to fictitious motives. In any case, before he calls down fire from heaven or advances far in kindling fires of his own, let the reformer consider what manner of spirit he is of and discover what is the predominant motive that impels him.

A larger part than he realizes, may, for instance, be played by disgust or resentment. This can have taken rise from the capture of a friend by the lodge or owe intensity to his own initiation.

Contempt for white aprons, disgust at lodge indecencies, and aversion to set routine may be lawful motives, yet perhaps few of those who set high standards for their own living would fail to shrink from suspecting themselves of allowing motives so nearly like prejudices to rank as predominant.

But regard for the natural freedom and conservative purity of social influences, for honorable recognition of normal business conditions and for political honor and security, lies in the plane of respectable motive. A patriotic citizen allowably cultivates such motives for reform as were, antecedently, motives determining form. If not the highest motives, they cannot be low, and they affiliate with such as are on a very high level.

Dominant, at least, they ought to be, even if not to the final degree predominant.

Moral motives must be conceded rank and position. If the moral influence flowing from lodges is obviously bad; if character suffers and public honor is discountenanced; then, against the moral motive or against conduct yielding to its pressure, nothing can be said that is true or reasonable. To decry or resist a moral motive, is itself immoral.

Religious motives make a claim that is

above question. As he is immoral who discards moral motives, so also he who rejects or even ignores religious ones, in that degree is himself irreligious. Motive is the test of character. The magnetic thrill indicates the electric plane or medium. A predominant motive appealing to the predominant element or trait, acts also through the predominant forces of character.

A new danger now arises, that a reformer will confine himself too closely to himself, when, after all, it is not himself but others whom he must reform. A second search for motives becomes necessary; for it is not that which moves the speaker or writer, but that, rather, which will move his hearer or reader, that must be sought and applied. One motive can impel him to speak, while, yet, he must bring to bear another one in order to speak effectively. In this case, the predominant motive impelling the reformer, and the motive made predominant in his effort to promote reform, will not be identical. Yet neither motive will weaken the other. They may indeed reinforce each other in subtle combination. Borrowing the fire of zeal from a motive that impels him, a speaker may make that motive which moves another burn with a glow such as he could never give it if he regarded it alone. It was fire that descended which kindled the drenched altar below.

For knowledge of himself, and in preparing to meet the demands of his task, let a reformer search diligently for the motive which to him is found predominant. After this let him find where the same motive predominates in other men; and then, where still other motives have in still other men stronger control. Thus shall he draw successive stops in the great organ, and without discord develop all strains of his burning theme. If in himself or others he finds a dominant note pitched too low, he will by transposition work reformation within reform, bringing himself or others up to nobler conception. For the sake of his own work at least and his own personal character, let the reformer humble himself, bending to the diligent task of searching for the predominant motive that holds mastery over his own soul.

SUPPORTED BY CHURCH CONTRIBUTIONS.

Father of Masonry in Indian Territory.

The Daily Capital of South McAlester, Indian Territory, publishes the following about the Grand Secretary of that jurisdiction, and which we reproduce with the greatest pleasure:

Joseph S. Murrow was born in Louisville, Georgia, June 7, 1835. His grandfather was one of Marion's men in the Revolutionary war and a brave and daring soldier. He was educated at Mercer University, Georgia, and on leaving school in 1857 immediately came West under the appointment of the Domestic and Indian Mission Board of the Southern Baptist convention as a missionary to the Indians of the Indian Territory. He has been engaged in this work ever since, nearly forty-four years. There were no railroads west of the Mississippi river when he came. No whites, scarcely, in the territory. He says if anyone then had told him he would live to see railroads all through this territory and goods brought to people's doors instead of having to go in ox wagons one to three hundred miles, over mountain and stream, and scarcely any roads to haul supplies, his reply would have been: "Do you expect me to live a thousand years?" He is not the oldest in years, but the oldest in service of all the missionaries in the territory, and is a living history of the country.

Mr. Murrow received the first degree of Masonry in Andrew Jackson Lodge, No. 38, at Linden, Cass County, Texas, in 1867. He was made a Royal Arch Mason in —— Chapter, Douglasville, Texas, 1867, and also received the Council degrees of Royal and Select Masters.

He was knighted in Parsons, Kansas, in ——. He has received the Scottish Rite degrees up to the thirty-second, and also the Mystic Shrine.

Mr. Murrow organized the first Masonic lodge in the Indian Territory after the war closed in 1868. He served two years as Grand Master of the Grand Lodge, and could have served longed if he had not positively refused to be re-elected. He has served as Grand Secretary for twenty-three years. He was elected the first Grand High Priest at the organization of the Grand Chapter Royal Arch Masons and served one year, when he was elected Grand Secretary, and has filled that office ever since—eleven years. He is also Grand Recorder of the Grand Council Royal and Select Masters and Grand Recorder of the Grand Commandery.

Mr. Murrow is justly called the father of

Masonry in Indian Territory.—Masonic Chronicle, Sept., 1902.

Watertown, Wis., Oct. 19, 1902.

W. I. Phillips—My Dear Bro.:

I have read the inclosed article concerning Rev. J. S. Murrow, the so-called Father of Masonry in Indian Territory, and believe it to be a very correct statement.

As you are aware, I knew him very intimately a few years ago, and had some very candid talks with him about his living a double life, being known to some as a minister and servant of Jesus Christ and to others as a leader in a religion opposed to Christ.

It was very plain to me in those days that he was the means of winning many more men, young and old, away from Christ and His church and into the lodge than he led to Christ, as I frankly told him.

While the Home Mission Society has paid him and his wife a salary as Missionary for all or nearly all the years he has lived there, the lodge has had a very large share of his time, and his love also, and his correspondence under the office he holds is no slight thing. However, some men can carry water on both shoulders. Yours for truth's sake,

C. A. Freeman.

Editor's Note.—Rev. C. A. Freeman, the writer of the above letter, was for a number of years a missionary in the Indian Territory, and is known to the editor as a faithful and God-fearing man. Evangelist J. F. Wolfe, of Gwenndale, Indian Territory, said to the editor that he had known ministers, supported by home missionary funds, to give considerable efforts to securing members for the Masonic lodges of the Territory, on the ground that if they once got a man into the lodge they could then more easily get him into the church; and their success was such that they were able to send a good report to the home secretary, so far as additions to the church were concerned. We have, on the authority of the Grand Lodge report of the State of Iowa, the fact that a lady missionary from that State to Mexico, and another missionary, a gentleman from Indiana, were very successful in building up Masonry in Mexico. A noted example of a Masonic propagandist in the United States was that of Rev. H. D. Wiard, Congregationalist Home Missionary Superintendent of California.

KNIGHTS OF THE GOLDEN EAGLE.

Question: "Can you supply any literature, rituals or works of the Golden Eagle?"

Among the various beneficiary secret societies which have founded their rituals and ceremonials upon the history and pageantry of the Crusaders, the Knights of the Golden Eagle is conspicuous, not alone for its rapidly increasing membership, which numbers about 60,000, but as well for its adaptation to American soil of the struggles of early Christian Knighthood.

The organization consists of a Supreme Castle, Grand Castle, and subordinate Castles. The Supreme body is composed of the Past Grand Chiefs (of Grand Castles), and Grand Castles of Past Chiefs of subordinate Castles. This is in line with the system pursued by the Independent Order of Odd Fellows, with its Supreme Lodge, Grand and subordinate Lodges; the Foresters, with their Supreme Court, Great and subordinate Courts, and many other similarly governed societies. The subordinate body in each holds allegiance to the State organization, and the latter to the Supreme body.

The ritualistic work of the Knights of the Golden Eagle includes three degrees: the first, or Pilgrim's; second, or Knight's; and third, or Crusader's Degree. "The three degrees are symbolic of a soldier battling for his faith. He is first a Pilgrim, then a Knight, and finally a Crusader." The Pilgrim's degree teaches fidelity and eternal faithfulness to God and to our fellow-man. The Knight's degree confers the honors of Knighthood, arms and equips the Pilgrim, and teaches him veneration for religion, fidelity, valor, courtesy, charity, and hospitality. The Crusader's degree sends the newly-made Knight forth upon a crusade against the hosts of evil, armed and equipped to conquer opposing foes. The ceremonies and lectures are free from anything of a frivolous or objectionable character.

The Order has for its motto, "Fidelity, Valor, and Honor," a trinity of graces taught in its ritual. It was founded by John E. Burbage of Baltimore, Md., who, in 1872, conceived the idea of an or-

ganization, secret in character, which should "go hand in hand with religion," having for its theme the struggles of the Christian warrior after "the immortal crown." He succeeded in enlisting a sufficient number of friends to insure the success of his plan, and by means of symbol and allegory representing "the passing through the wilderness of sin and woe on the journey to the Heavenly Castle," the ritual was made characteristic and the Order established. At Shorey's Photograph Gallery, No. 129 East Baltimore street, January 29, 1873, the Grand Castle of Maryland was organized, and steps were taken to institute several subordinate Castles, four being in active operation eight months later.

Templar Knighthood played a part in the preparation of the ritual of the Knights of the Golden Eagle as in other modern Orders of Knighthood. The history of the ancient Templars, the Hospitallers, the Teutonic Knights, and the Knights of St. John and Malta, together with the example of the Masonic Knights Templar, has had an unending influence on the minds of secret society ritualists of the nineteenth century, and not only are the Knights of the Golden Eagle an evidence of it, but there is reason to believe their ritual is indebted to membership in the Order of those who had been brought to light and had been advanced in the parent of all modern secret societies. With such seed, the blossoms could not fail to be numerous and beautiful. Philadelphia Odd Fellows became interested, and took the new Order of Knighthood to the City of Brotherly Love in 1875, and by April, 1876, the Grand Castle of Pennsylvania was organized. The Centennial Exhibition and the financial depression which followed it delayed progress; but by 1880 the banner of the Eagle Knights was unfurled in Massachusetts by the aid of influential members of the Knights of Pythias; five subordinate Castles with a total membership of 500 were secured, and the Grand Castle of that State was instituted in the following year. The Supreme Castle had been formed in Baltimore on January 22, 1878. Since 1884, when a number of prominent citizens of Philadelphia became interested, the progress of the Order has been rapid, and by December, 1896, it was in successful operation in thirty-four States, with 830 Castles. During the past ten years its growth has been conspicuous in the history of kindred organizations, more than 800 Castles having been organized during that period.

It is not obligatory for the members to connect themselves with the military branch, which is an important adjunct and attracts the young men.

The requisite qualifications for membership in the Knights of the Golden Eagle are that the applicant be a white man, eighteen years of age, of good moral character, a believer in the existence of a Supreme Being and of the Christian faith, free from mental or bodily infirmity, competent to support himself and family, a law-abiding resident of the country in which he lives, and have sufficient education to sign his own application for membership, which, by the way, are almost exactly the qualifications demanded for admission into the Order of the Heptasophs, or Seven Wise Men. More than one-half the total membership of the Order is in Pennsylvania. The Grand Castle Hall at Philadelphia was purchased from the Knights of Labor for $45,000, when the latter moved its headquarters to Washington a few years ago, and is a monument to the extent and importance of the Order in the Keystone State.

The "Lady Eagles" meet in Temples, and regulate their own weekly and funeral benefits and dues. Their total membership is about 9,000. Temples which are separate from, and in no wise adjuncts of, Castles are under the immediate control of the Supreme Castle until there are ten Temples in a State, when a Grand Temple may be formed.—From Cyclopedia of Fraternities.

"Live in the larger thought; do not allow the mind to be troubled and distressed by individual instances. The kingdom is one, and, like the seamless robe, must be taken in its unity."

The majority of people all around us are so ignorant of Bible truth as to know no difference between true Christian doctrine and Mormonism, or Spiritualism, or Mohametanism, or Christian Science.—Living Words.

Now Ready

Modern Secret Societies

BY

CHARLES A. BLANCHARD, D. D.

PRESIDENT OF WHEATON COLLEGE, PRESIDENT OF THE NATIONAL CHRISTIAN ASSOCIATION, ETC.

This is a brief treatise for busy people. The table of contents shows the wide scope of the discussion in this excellent book and indicates its value, especially to the Christian Worker, Teacher and Pastor.

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APPENDIX. Is the Family a Secret Society? The Best Insurance.

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Seceders' Testimonies.



JASPER J. TUCKER.

Spring Arbor, Michigan.

Brother Tucker is an ex-Master Mason and a zealous Christian. His influence for good has extended beyond the bounds of his own neighborhood and State.

Forty years ago, in the role of the "spider to the fly," I was induced to take the first steps into a secret society. 'Twas my last. Every sense of my intellectual and moral nature was shocked beyond description. Like Bunyan's Christian, I "about faced" and set my face towards Zion.

The same evening a minister entered the portals of darkness with me. Then I did not profess to be a Christian, but I thought, What a place for a Christian preacher! The young minister of good intentions at this juncture often makes a fatal mistake. They think the lodge is not positively bad, and that being one with it will increase their popularity and influence with this class. Forty years of close observation among ministers of different religious branches of the church enables me to say without exception, that in all those years I never knew one of them who continued to be a lodge adherent who did not before his death fall from grace and usefulness.

D. H. Harrington.

Raymond, Ohio.

"I am a backslider from the Oddfellows, the Good Templars, Farmers' Alliance and the Grand Army, and am anti-secret from the Bible standpoint."—J. N. Shaw, Mt. Moriah, Missouri.

Geneva, Ohio.

Though I have spent years in opposition to the secret societies—since I left an oath-bound one—and have scattered far and wide many thousands of pages of anti-secret literature, I have as yet seen but little results therefrom. Our little town of 2,200 inhabitants has 18 secret societies, and take into their dens 100 new members to our five churches one-fourth of that number. Do I get discouraged? Well, yes, sometimes. However, when the Cynosure comes to visit me, its exhortations always get me back again into line with a right-about face and march against the foe, believing that:

The man who pleads for truth and right,
Fights for God no needless fight,
Nor fails to leave when lips are dumb,
Impress on ages yet to come.
As cloudless sun in center day,
So shines one truth upon my way;
The Secret Empire is God's foe
Which I must help to overthrow—
Confront those hireling gospel frauds,
Whose whimpering lies the lodge applauds;
Who well known truths dare not confess
For fear of some unpleasantness.

Yours very truly,

E. Brakeman.

"Piety is not abstinence from vulgar crime; it is consecration to spiritual purpose and perpetual aspiration after spiritual ideals."

"It will do us good if some man have force enough to pray aloud; the very audibleness of the speech will bring a kind of society into the chamber."

News of Our Work.

Rev. E. L. S. Tressel, of Baltimore, Maryland, read a paper before a pastoral conference on "The Practical Treatment of Secretists in Mission Work." We hope to secure the paper for publication.

Brother S. F. Proctor, of Wetumka, Indian Territory, is doing an admirable work, warning men both young and old to keep from the secret yoke of bondage.

Elder Quincy Leckrone gave eighteen addresses from Dec. 16th to Jan. 28th in connection with the Ohio State convention. We trust that the friends in Ohio will encourage Brother Leckrone by sending him such financial help as they can and by opening correspondence with him for addresses.

Friends will be pleased to learn that our late College Missionary, Rev. Samuel F. Porter, is comfortably situated at a private home in Oberlin, Ohio. He wrote under date of Feb. 9th that he preached on the Sabbath previous at the Colored Baptist Church and had an interesting time. He says: "In old age I am trying to seize opportunities to bear fruit for Jesus. I have quite a number of tracts to distribute. Next September, if I live, I shall be ninety years old, but I eat well and sleep well still, bless the Lord. Give my best regards to all the friends."

NEW ENGLAND HEADQUARTERS.

Boston, Mass., Feb. 12, 1903.

My Dear Brother Phillips:—As yet I am unable to give you a picture, or the location, of our permanent headquarters. What seems the most desirable offering is on Clarendon street, but friends think the price asked ($25,000) is rather high. The Association, through Edward D. Conant, agent. has offered $20,000 spot cash, which may or may not be accepted. The old adage, "The mills of the gods grind slow," is applicable to real estate transfers in Boston.

Should we secure the property upon which we have made an offer, it is only a block and a half from depots on two trunk lines of railroads, and easily accessible to all parts of Boston and environments by trolley cars.

The committee is vigorously pushing the matter and there will be no delay beyond what is for the interest of the cause in the judgment of those who have the work in hand.

James P. Stoddard.

OHIO STATE CONVENTION.

The State convention held in the United Presbyterian Church at Reynoldsburg, Jan. 26 and 27, 1903, was in many respects a most excellent meeting.

Five sessions were held, all of which were very well attended. The pastor of the church, Rev. A. K. Strane, in an opening address gave the convention a right royal welcome. He struck the keynote for the convention in his well worded reasons why he welcomed the convention. He welcomed us as a minister of the gospel, as pastor of the church, as a citizen of the town and as one in sympathy with the good work. As he beautifully unfolded each of these items the spirit of the convention already began to take shape and it made it comparatively easy for the next speaker, your State Agent, in his response to outline the object and purpose of the meeting. Did you ever think how much the manner of a welcome had to do with the spirit of the meetings that follow?

In the first evening session Rev. C. W. Bachman of Columbus delivered a fine address on "Why I Oppose Oathbound Secret Societies." Many reasons were given, and so forcibly were they applied that the audience well knew the speaker had studied his subject and spoke from conviction. Following him Rev. J. A. Kennedy of New Concord spoke on "Secretism Oppossed to the Genius of Christianity." His address was instructive, intended mostly for the Christian professor. It showed that many of the practices of secrecy were incompatible with true Christianity. In closing the speaker said that the lodge system was well calculated to develop the sneak that was already in man.

The Capital University Quartette rendered music very appropriate to the oc-



REV. QUINCY LECKRONE.

casion, and many were the applauses they received.

The forenoon of the second day was taken up with the reading of letters from absent friends. These letters added much to the spirit and interest of the meeting. Each one contained some truth, briefly told. Following this was the Question Box. This feature of the session brought out what was in the minds of many who did not have an opportunity to speak publicly.

In the afternoon session Eld. I. J. Rosenberger discussed The Three Links of Oddfellowship. Eld. Rosenberg made many applications new to most of us on this special claim of Oddfellowship. It is sure that the Oddfellow who will listen to this address will think his boasted Friendship, Love and Truth is but as tinkling symbol and as sounding brass.

In the last evening session Prof. Pfleager of the Capital University spoke very pointedly on "Things of Darkness." The service closed with an address by Rev. W. B. Stoddard of Washington, D. C.

All the addresses were characterized by a spirit of generosity for the deluded, blinded followers of the secret lodge system. While the system itself was shown to be wanting utterly in the elements necessary to make up the true man, the home, the church, and the State.

We believe that much good will result from the convention to the band of faithful workers where it was held and to many others out, to whom its influence will be carried by those who were present.

May the Lord prosper the work elsewhere to the glory of His name.

Quincy Leckrone.

RESOLUTIONS.

We, your Committee on Resolutions, beg leave to submit the following:

Whereas, We are living in an age blest with great temporal prosperity and unprecedented activity with which there has also come an increase of infidelity and great laxness on the part of many professing Christianity; and

Whereas, There is also an increase of associations, clubs and lodges, for carnal amusements and worldly gain, unauthorized of God and calculated to estrange men and women from the spirit and influence of His word; and

Whereas, These all militate in some degree to blight and destroy the divinely ordained institution of the family, the State and the church, and since we observe in the ordinary advocate of these various worldly associations a tendency to belittle the church and its mission while he exalts the association which he favors; be it, therefore,

Resolved, First, That we, as an association of Christians, believe it our duty to ascertain and to point out to all within our reach the injury which lodge association brings upon the moral and Christian character of its membership.

Second, That we condemn the religious rites and ceremonies of the lodges, on funeral and on other occasions, as being without divine approval, calculated to mislead the individual and to annoy the gospel minister.

Third, That we believe the family and church are being divided, robbed and degraded by the secret lodge system.

Fourth, That the State in administering its authority in seeking to bring to

justice those who are guilty have oft-times found the secret lodge to be its chief obstacle.

Fifth, As many of the rites and ceremonies of lodge practice have had their origin in the heathen religions of mythology, we denounce them as unchristian in character and calculated in their nature to draw men away from the true worship of God.

Sixth, That the titles, regalia, dances and dissipation so generally favored by lodges is detrimental to the individual as well as to the community in which they are found.

Seventh, That while we believe that many enter the lodges with good and honest motives, seeking to provide for themselves and their families, we find that lodges do not teach charity and are not needed for insurance purposes.

Eighth, That we put forth every lawful effort with becoming Christian courtesy to spread the light of our investigation that young men and young women may be saved from the unholy influence of the secret lodge system.

Ninth, That we recommend the work of the National Christian Association, the work of its agents, and its organ, the Christian Cynosure, and ask all Christians and Christian churches to aid in furthering the work by subscribing for its organ and circulating its literature.

Tenth, Grateful to Almighty God and rejoicing in the growth of Christian sentiment adverse to the secret lodge system; taking as our leader Him who in secret said nothing, we renew our covenant with Him and ask the guidance of the Holy Spirit who alone can open blinded eyes and lead the way to light and liberty.

"WHY OPPOSE OATH-BOUND SECRET SOCIETIES?"

Synopsis of My Address—Rev. C. W. Bachman

There are Secret Societies and Secret Societies. Lodges and Lodges; and Secretists and Secretists, but they all belong to the same brood of which Masonry is the parent, and we shall judge the system, not the individual.

A company of men banded together by most solemn and shocking oath, meeting in secret conclave, and communicating only by signs, grips and pass-word, give cause for suspicion; and the fact that some good men are associated with them does not remove the odium—the more is the pity.

"By their fruits ye shall know them," and we know them to be diametrically opposed to the three essential institutions ordained and established by God for our temporal and eternal well being—the Church, the Home and the State.

No honest man will deny that these secret organizations have a religion. The Masons boast of an universal religion, uniting men of every creed—Christian, Jew, Mohammedan, Heathen—under one system, and assures them salvation on condition they remain faithful to the tests of Masonry. Yet they deny the true God, Father, Son and Holy Ghost, and they have no provision or remedy for sin. Their religion is Deistic and Anti-Christian. Even if their code of morals were as holy as the Decalogue, which we deny; and if Masons could live up to that high standard of morality, which we also deny; they would still fall under the condemnation of the Master: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye can in no case enter into the kingdom of heaven." Christ in the atonement has provided the only remedy for sin, and hence "there is none other name under heaven given among men whereby we must be saved."

That these societies antagonize and depopulate the Church is self-evident, and we Christians having the welfare of Zion and the salvation of souls at heart must oppose them. We cannot condone nor compromise them.

These organizations have no authority to administer an oath. Every candidate is required to forswear himself which is positively forbidden by the Master, and extrajudicial oaths are just as explicitly forbidden. The oaths administered are horrible blasphemy, from which the Christian conscience must recoil; but even if free from the horrible penalties and blasphemy, they who swear unlawfully take the name of God in vain.

The Home is the unit of society, and Masonry strikes its roots deep into the home life, and is not the least instrumental in producing the awful state of un-

happy marriages and ratio of divorce. That man who burdens his wife with family cares and then converts the home into a dining hall and dormitory, is a rogue not worth the price of a rope to hang him.

What is more ideal of heaven than a Christian home? We must wage war against everything antagonizing such a home.

These institutions antagonize the State by perverting justice. It is the boast of Masons that no Mason has ever been executed by civil or military decree. If this is true—and proof is not wanting—in capital offense, is it not even more true of criminal offenses? How can an organization, the members sworn to defend and rescue their fellowmembers, murder and treason not excepted, be in harmony with the civil laws? These orders create castes which are an abomination.

The initiations are ridiculous, and no self-respecting man can submit to such shameful humiliation.

Their charity is "sounding brass and a tinkling symbol"—nothing but a business transaction, according to contract. Their insurance feature is a deception and fraud. Statistics prove that they all become insolvent.

A "brotherhood" created by coercion and the obligation of an oath is mere sham, and every member violates his oath in this particular.

"Wherefore come ye out from among them and be ye separate."

Columbus, O.

New Waterford, Ohio.

Invitation from National Christian Association to attend Ohio State convention, "To discuss Secret Societies," duly received. Invitation reads: "If you can't come but sympathise, write." I do most certainly sympathise with you. I don't believe in secret societies, and think the world would be a thousand times better off without them. A little "equal rights to ALL and special privileges to NONE" would be more acceptable. It seems to me that about all the high offices in the country are filled by lodge members, that they control the press, church, and want to control the "earth and ALL THEREIN."

I don't think that there would be so many join the lodges were it not for the personal advantages gained over their fellow-creatures. Lodgery seems to be very active in this town in regard to getting new members, etc. A lady remarked to me some time since, "That they were a curse to this town."

While they may do good in some instances, I believe we don't need them,—especially in the churches, for it seems to me it is like serving two masters in this respect.

I am sorry that owing to circumstances I can not be present and hear the discussion, but say God bless you all, and may the seed sown "increase a hundredfold," is the wish of

F. D. Hauptmann.

Oberlin, O., Dec. 29, 1902.

Ohio Anti-Secret Convention:—

Amidst the rapid growth of these evil organizations and what is, I fear, a moral lethargy on the part of the church, there is at least one encouraging feature. It is a recognition of the right of the people to inquire into those organizations that affect the public welfare. President Roosevelt in his annual message, says of the Trusts that the specially dangerous element is in their secrecy, and that if—like our banking institutions, they were required to make annual reports of what they are and what they do, they would be largely shorn of their power for evil. This recognition of the right of inquiry into all institutions that concern the public well-being, is the main thing for which we contend. Let it be granted and there would soon be an end of all secret organizations. They all have an effect on public morals and on the general welfare. Besides, too, the Grand Lodges of the Freemasons and the Oddfellows are chartered by the State and such charters carry with them the right of the State to make official inquiry as to what is done under such charters, and if such right of inquiry were asserted and maintained these organizations would cease to be secret and be divested of their more objectioinable features.

I therefore suggest that a memorial be prepared and sent to our State Legisla-

ture asking that all institutions chartered by the State, including the Grand Lodges of all secret orders, be required to report their doings to the State Legislatures, including all covenants and ceremonies practiced or enforced by subordinate lodges, to the end that the people may know what they are and what they do.

Such a law enacted by the Legislature of Rhode Island in 1832, for the time, entirely suppressed the Masonic institutions in that State.

H. H. Hinman.

FROM REV. W. B. STODDARD.

Impressions of the Ohio Convention—The Next Pennsylvania Convention, Its Place, Its Program, Etc.

Altoona, Pa., Feb. 18, 1903.

Dear Cynosure:—The details of the Ohio State Convention are doubtless with you. Permit me to add a little to the report. It was well planned and carried forward. The weather favored. Friends were pleased. Those seeking light received in abundance. Audiences were fair and appreciative. Collections met the needs in the financial line. Brother Leckrone is evidently making progress in the state work. I was glad to be associated with him at the convention and later in his home. His recent appointment as Examiner for certificates of the county school teachers, shows the esteem in which he is held at home.

Notwithstanding bad roads and an unfortunate night the lecture which he arranged for me near his home town (Glenford, Ohio), was largely attended. It was thought by some that this place would be favorable for the next Ohio convention.

One week of the past month was given to Washington, D. C., and vicinity. While at home I spoke in the People's Mission, Washington, and the Free Methodist Church, Alexandria, Va. I also visited the German Baptist Brethren Mission and found it flourishing under the guidance of Bro. Murray. For ten days I turned my efforts to the Cumberland Valley, Pa., work. Here, as usual, I found more open doors than I could enter notwithstanding some were not open that should have been. I spoke in United Brethren churches at Chambersburg, Mt. Pleasant, Carlisle and Franklintown. At Mt. Pleasant I spoke three evenings. At Franklintown I preached Sabbath morning and evening, and assisted Elder Diller in the communion service.

Convention Notice.

The Pennsylvania State Convention will (D. V.) meet this year in Mechanicsburg, March 16 and 17. In all the towns visited I find those who are hoping to attend this gathering.

The Place.

Mechanisburg, Pa., is located near the head of the Cumberland Valley, a few miles from the capital city of Harrisburg, and connected with this city both by trolley and railroad. When at Harrisburg it is but a few moments' run to "Franklin Hall," which I have hired as the place of meeting. It is in the largest building in town. It is in the center of the town, one block from railroad depot. The trolley cars pass the door.

The Entertainment.

Elder G. G. Lehmer, who is well acquainted with the people of the town, assures me there will be no lack in the matter of entertainment. One good friend said: "We can care for six."

Those expecting to attend should write Elder Lehmer or myself.

The Program.

A program with new features is being provided and will be mailed to those asking. My aged father, who has so often helped in such conventions, plans to be with us. Elder Lehmer gives the welcome. In addition to the response I have asked an address from our State President, Rev. J. C. McFeeters, Philadelphia; subject, "Flash Lights." I have requested Rev. H. H. Loose, of the Mennonite Church, to give a short talk on the "Business Man and the Lodge." The subject I have suggested to Rev. Allen M. Fretz, of Souderton, is "Materialistic Versus Spiritualistic." Of course referring to the lodge spirit of our age. The short address to be given by Rev. J. W. Chambers, of Middletown, is on the discussion of the Raccoons, the Elks and Buffaloes. Rev. Henry, pastor of the Lutheran Church, Shippensburg, Pa., is to discuss the Lodge Funeral Business. Others will be asked to speak to us of the festivities,

initiations, etc., so it will be readily seen there are to be interesting discussions.

Let all the seceders who can attend and give testimony, those who can not meet with us will please write out briefly and pointedly their testimonies and send them in.

One of the very helpful features of last year's convention was the address of John S. White, of Steelton, on the Bible and Lodge. He has kindly consented to give us another address on the same line this year.

The Letters.

Those who gather at these meetings are cheered and strengthened by hearing from those of like faith throughout the State, who are for various reasons detained at home. Let every friend in Pennsylvania who loves Christ and his cause of light opposed to darkness write a brief letter to be presented to this convention. Send letters to me at Mechanicsburg, Pa. (General Delivery).

I would also remind the friends that these meetings look to them for financial as well as moral support. If able, kindly send a contribution to aid in meeting the expense. I feel sure you will do what God would have you in this line. Let all pray and expect a splendid convention. W. B. Stoddard.

OUR MISSOURI EVANGELIST.

Sidney, Mo., Feb. 16, 1903.

Brother Phillips:—It is likely that the Cynosure readers would be interested in hearing from Missouri once more, lest some of them might think that the battle for God and America is given up here. Don't be uneasy, while God gives strength and means to go with, Christian Missourians will enter into the field to meet the organized powers of darkness as existing in lodgery. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of antichrist."

After the cheering Iowa meeting at Albia, wife and I started on a visit, Nov. 4th, to the Indian Territory and Arkansas. Landed at Cowlington, I. T., the 5th, and at 7:30 p. m., the 6th, the friends there had me begin a meeting to run nights till the 11th, and also Lord's day morning and evening, during which time I tried to show some of the differences between faith in God through Christ and faith in pagan lodgery; 2d, the difference between God's organizations, the Family, the State and the Church, and man's secret organizations—lodges, with their altars; 3d, God's judgments on the ten gods of Egypt, with the destruction of the false worshipers in the Red Sea; 4th, the difference between Christ's school and the lodge school; 5th, the difference in the personal knowledge of the servants of God and the servants of satan in the lodge. I had the pleasure of seeing lodge men weep, and one Oddfellow pull off his links and throw them away. One Mason preacher, weeping, asked me to pray for him. Then we went to Ft. Smith, Vanburen and Uniontown, Ark., having quite a general talk with those visited on lodgery. Came home the 23d, and during December held meetings in Sullivan, Adair and Schuyler Counties, urging attention to the destructive influence of paganism upon the Family, State and Church. Jan. 3d and 4th I had meetings here at home. Spoke in the morning of the lamb-horned beast, and of Oddfellowship in the evening. The next day Brother Martin and I drove 35 miles to visit his afflicted father (now 85 years old) (who in his time was an able minister and left the lodge for Christ's sake). He gave us a general history of his forsaking Masonry. Came back home on the 8th, and started on a 20 days' tour through Adair, Macon, Monroe, Ralls, Audrain, Randolph and Schuyler Counties, visiting relatives and old friends of my youthful days, and holding meetings in four counties, with an everyday and everywhere talk on lodgery, urging them to study Rev. 12, 13 and 14—the end of them and their followers. One distressed, lonely young widow told me how sad and lonely her husband looked one night when he came home from lodge. When asked the trouble he said he felt actually ashamed of being in a thing he could not talk to her about as they could of all honorable business, and I had the pleasure of sitting at his dinner table in company with others. Talking to an Oddfellow about his clannish oath destroying his freedom of speech or talk with his lovely wife and children as be-

fore (and lovely they were), I said to him, "Surely your wife has a right before God to say, 'Husband, come home as before,' and so children can say, 'Papa, do come home as you used to do, and tell us where you've been and what were you doing.'" Well, it did quite move my feelings to see how solemn the whole family looked, and, thank God, the husband obtained grace right then to get up from the table, pull off the lodge badge and give it to his little boy for a plaything, saying, "I will come home right now, and no such obligations shall interfere with me and my family any more." You may be sure there was a thankful wife to greet this return. God help all that name his name to be consistent, and not fellowship lodge idolaters. I suppose some zealous Oddfellow has stolen my Oddfellowship Revised (Illustrated), as it is gone; and I need one so often. You may mail one to me at once, and send bill of same to me. My prayer to God is that all God's dear children who see the evil of lodge pagan heathenism (Baalism) may see the need of not fellowshiping them any way, for it makes me ashamed and disgusted to hear lodgeites boast of how men who oppose them will get down and feast with them. I will now say, as the Brethren have seen fit to set me out as a target for the lodge battery, by the grace and help of God, my business affairs are now arranged so that I can be in the battle to the extent of the means and strength that God sees fit to bless me with. Though you may not hear from me often, you may look for me along the firing line of battle somewhere. It seems like the lodgites know all along the road that there is no compromise in the matter with me.

A. B. Lipp.

COSTLY REVISION.

The cost of the revision of the code of laws of the Grand Lodge of Ohio was between $2,500 and $3,000. The cost for the same thing in Tennessee, amounting to 130 pages, was about $500, and never was work better done.—Appeal.

We could have revised them perfectly for about 5 cents, guaranteeing the work better done in the furnace fire.

Obituary.

REV. B. M. AMSDEN.

Word has just reached this office that Brother B. M. Amsden, of Manchester, Iowa, passed away last month. We have no particulars of his death, which, doubtless, was due to old age, but we know that he had been for many years very much interested in the work of the National Christian Association, and has left in his will a bequest to the Association, that his work may be continued after his departure.



WILLIAM HOVERSTOCK.

Brother William Hoverstock, of Zanesville, Indiana, a prominent layman of the radical United Brethren Church, and a generous contributor to the work of the National Christian Association, died at his home of old age in the latter part of January, 1903.

He was born in Bedford County, Pennsylvania, Feb. 23, 1815. He had been a member of the United Brethren Church for over fifty years. His reasons for uniting with this particular denomination were its opposition to slavery, secret societies and the saloon.

He assisted liberally in raising the funds to secure the "Carpenter Building," the headquarters of the National Chris-

tian Association, and also provided further by liberal bequest in his will.

He gave liberally to his denomination by endowing a chair in the United Brethren Otterbein University, and he gave generously to the Union Biblical Seminary, to the missionary and church erection societies and to the Preachers' Aid Society of the Auglaize Conference. At his home in Zanesville he virtually built three church houses.

The "Conservator," his church paper, says of him: "A good man has fallen—one who will be missed in the church militant, but gladly received in the church triumphant."

From Our Mail.

ADVERTISE, ADVERTISE.

El Dorado Springs, Mo., Jan. 29, 1903.

Dear Brethren:—I cannot tell you why it is, but I never knew until this week that such an Association as yours was in existence. I am truly glad to know that such is the case. I have been preaching against secret organizations for sixteen years, and had I enjoyed the help your publications would have given me my power for good would have been greatly augmented. May Jesus Christ be with you in your good work is my sincere prayer. Fraternally.

Eld. J. W. Rogers.

"I have recently been at work in a revival three miles west of Spencerville, Indiana, where I once hurried down stairs hand in hand with Rev. J. P. Stoddard, at a time when there was a Masonic attempt on his life—and no doubt on mine also.

"In the revival meeting we were handicapped by the Modern Woodmen of America. They are beyond our reach as a church, because we exclude all secretists.' —Rev. J. K. Alwood.

"I greatly appreciate the Cynosure. My work is among Indians, and so far we have not been troubled by the secret empire except in a measure by the Medicine element."—Rev. C. H. Cook, Sacaton, Arizona.

"I am very much pleased with the Cynosure. It is excellent, fearless, practical and just the journal needed. It would be a great thing if it were in the hands of more of our ministers. I mean especially United Presbyterian ministers."—(Rev.) S. M. Black, New Florence, Pa.

"When my father renounced Masonry in Genesee County, New York, at the time of the Morgan murder, he bought the Morgan revelation, and when any of us asked him anything about Masonry, he would refer us to the 'Morgan Book.' After his death we moved to Ohio, and when Masonry began to take on new life the 'Morgan Book' very mysteriously disappeared.

"When Professor King's address on secret societies, to the students at Oberlin, was published, I bought and distributed a number of copies among Masonic friends, and asked them to read and return the copies to me and tell me what they thought of it, but no copy has ever been returned, though I have asked for it, in several instances, a number of times."—E. S. Tripp, Wellington, Ohio.

"I am a minister in the M. E. Church. Have oft been sought after to unite with the secret orders, but have always felt that it was wrong, and thank God I am free from the coils of this monster."—A. E. Flickinger, Craig, Mo.

"I have sent the January number of Cynosure to President Roosevelt. I think it is not the business of the President of the United States to do mission work for the Freemasons, or any other secret society. If the President is unable to see what the Scripture says against his beloved lodge, probably he will take notice that greater statesmen than he is contradict him, and that he should learn from them."—Rev. J. L. Hahn, Lenox, Mich.

Altoona, Pa., Jan. 26, 1903.

To the National Christian Association:—

Gentlemen:—I am a member of the Pennsylvania Railroad Y. M. C. A. of this city, and have read a number of Christian Cynosure, which has interested

me very much. I remit you herewith 25c, for which please send me the following, as advertised in back of your esteemed magazine. . . .

I have had intentions of joining the K. of M., when I came across your magazine. John F. Matthews.

EMPTY SEATS, WHY ?

Editor, Cynosure:—

The apostle Peter says in I. Peter 2:21, that Christ left an example for us and commanded us to walk in His steps. I have been noticing of late some of the things that are practiced by professed Christians that are far from the Christ example.

Imagine Christ taking an oath to have His throat cut from ear to ear and His heart cut out if he should expose or give away the works of the antichrist. We know that Masonry is antichrist, and should be exposed. As the Romish Church is the mother of all harlots, so is Freemasonry the mother of all secret orders and of their antichristian teachings.

The devil is inventing and putting into practice everything he can to tear down the church of Jesus Christ. Imagine, if you can, Jesus sitting up till the wee small hours in the morning trying to win a booby prize at cards with some hypocritical church member or other agent of the devil. Imagine our Savior in a half nude condition, waltzing around the ball room all night with some vile man or woman whose breath is saturated with the fumes of tobacco and whisky. Imagine, if you can, our Lord mixing up with the harlots and bums of the world at the low, vile theaters of today, or think of Him spending night after night in the lodge room, participating in a lot of foolery, dishonoring God and desecrating His word.

Rather let us think of the empty seats in the church and in the home and in heaven, caused by all this, and then let us cry aloud and spare not. In this town of Lockport, of 5,000 or more, I am preaching this week to a congregation of from 8 to 28. Jesus says you can't serve God and mammon. I find that His words are true. In many cases the servants of mammon are getting control of the churches more and more. My heart aches to see the way the world is drifting, but it is a fulfillment of Jesus' own words, Matthew 24:11 and 12.

I find many cases in my travels like the one spoken of by Rev. F. M. Foster in the Cynosure of this month, men that are relying entirely on the lodge for salvation, and if the devil can't get them into the lodge any other way he will add a little taffy to it by way of insurance. We are bought with a price and are not our own (I. Cor. 6:19, 20), hence we have no business mortgaging or insuring somebody's else property.

Yours for the right,
J. D. Taylor.

January 23, 1903.

Columbus Grove, Ohio.

I have a few tracts that I keep constantly in circulation, together with the Cynosure, and whenever there is an article in the Cynosure concerning the lodge and the church, I read it in the Endeavor Society. For instance, such articles as the address of Rev. C. D. Trumbull at the Iowa State convention, and I can notice some of the old fellows that have lodge-moss on their backs looking crosswise at me, but I never let on. Every yours for reform. S. N. Buck.

Bradshaw, Neb., Feb. 9, 1903.

"I have been a reader of the Cynosure for some time. I think you are doing a good work for God and humanity. Bradshaw has about 500 inhabitants. It has two lodge halls, Masonic and Ancient Order of United Workmen. It has two churches, Methodist and Christian. There are six different lodges. A member of one of the lodges told me that they had 120 members. The way that the Masons secured their hall is as follows: The Village Board (all of whom are said to be Freemasons) were authorized to build a town hall. They decided on a large one, two stories high, the upper story to be the Masonic hall, for which the Masons agreed to pay its cost!

"It is not strange therefore that the preachers have a hard time to hold the church together and to secure their financial support. The congregations are mostly women and children—very few

men. Both churches have held revival meetings, with little or no results, as is to be expected. I do not know what will become of our churches. May God move mightily upon this people and show them their sin, is my prayer."

H. F. Stubbs.

From Our Exchanges.

ALLEGHENY ANTI-SECRECY CONVENTION.

This convention met in Allegheny, Pa., and occupied the morning, afternoon and evening of Tuesday, Feb. 3. Those participating were Lutheran, Methodist, Episcopal, United Presbyterian and Covenanter. Professor Willson of our church presided in the morning, Rev. O. S. Oglesby of the Lutheran Church in the afternoon, and Prof. John McNaugher of the United Presbyterian Church in the evening. Thirteen thousand copies of the programme were circulated, and the influence of the meeting spread far and wide. All the persons named on the programme took part with the one exception of Mr. Cronenwett, of Butler, known as an ardent friend of Anti-Secrecy. He was absent. The morning audience was good, and by evening the church was filled, many young men being in attendance, the class whom it is especially desirable to reach, that they may be saved from being led into entanglements in early life, from which they would fain be free in their riper years.

In the morning the topic, "A Common Duty of Humanity to Make Known Whatever is for the Good of Men," was discussed by R. J. Gault, W. J. Coleman, William Wishart, R. J. George, J. S. T. Milligan and D. McAllister. The second topic, "The Evil of an Oath to Obey an Unknown Demand," was discussed by J. W. Sproull, A. R. Kuldell, B. M. Sharp, H. J. Schuh, D. C. Mathews, J. S. T. Milligan, W. J. Coleman and S. H. Swartz.

The first topic was presented as a dilemma. If the secret orders have any good to bestow they ought to be willing to communicate it openly to the world. But if they do evil, they are thereby condemned. The latter alternative was made impressive when Dr. McAllister read from a Pittsburg German paper a Chicago dispatch as to festivities in Medina Temple, kindred to those for which our city police made the famous Sherry raid. Dr. Sproull closed his address with an effective quotation from the words of William H. Seward as to the oaths of the secret orders.

The first afternoon topic was "The Example of the Lord Jesus Christ Opposed to Secret Societies." This was discussed by J. E. Wishart, C. V. Sheatley, W. Wishart and H. J. Schuh.

Masonry Defended.

At this point—3 p. m.—a stranger rose in defense of Masonry. He defended the order from ministering to selfishness, and then sought to vindicate its right to secrecy by instancing the course of the persecuted Christians on the Continent and in the British Isles.

The programme as arranged was continued, as the most effective answer to this stranger, and the next topic was taken up: A Religion which does not confess Jesus Christ as the Son of God and only Savior of men is in direct opposition to the Holy Scriptures and therefore a false religion. The religious claims of Masonry were shown by the first speaker from Masonic books, and then the fatal defects in this religion were shown. The topic was discussed by R. C. Wylie, H. J. Schuh, J. S. T. Milligan, when the stranger again made a defense of Masonry in ignoring Christ. We give here the daily press report of this incident:

"Mr. Harding then arose and stated who he was and that he was a teacher in the Sabbath school at home and that the pastor of his church was a Mason. Then he said: 'Masonry does not antagonize any religion, neither does it make any pretense of saving men's souls. We have religious services in our lodge meetings and the reason Jesus Christ is not mentioned in our ceremonies of the first three degrees of the order is because the order antedates Christianity back to the times of King Solomon. Charity and benevolence are foundation stones of our order. Religion is simply a part of our ritual. We do not believe that all Jews

will be cast into hell simply because they do not believe in Jesus Christ, and I do not believe there is a man or woman present who believes that.'"

Mr. Kuldell, himself a converted Jew, and for 25 years a Christian, replied as to the state of the Jews, in their unconverted state, as having the form of religion, but lacking the power, as a car out of connection with the wire has no movement, and carries no one on the way; Judaism cannot save. W. Wishart and J. S. Thompson also replied.

Secretism the Foe of Democracy.

The last topic was: The basis of Mutual Helpfulness Not Race, Sect or Secret Oath, but a Common Humanity, or Secretism the Foe of Democracy. This was discussed by J. M. Coleman, W. E. Schramm and S. H. Schwartz. All the exercises were full of interest. A lady, whose name was not given, was now moved to speak, and uttered her testimony against a minister of Christ paying tribute in lodge funeral services to men whose lives are unholy.

The evening audience listened to Dr. Schwartz, of Yorkville, Ill., while he set forth the Evils of the Lodge. We give the press abstract, thankful that so much was given to the readers of the daily press, which with the programmes circulated, makes up an important testimony in the vicinity of Pittsburg as to the Evil of the Secret Orders:

"The principal address of the convention was delivered by Rev. Samuel H. Swartz, D. D., pastor of the Methodist Episcopal Church at Yorkville, Ill.
—Christian Nation.

A "BRIGHAM YOUNG MORMON'S" DECLARATION.

As to Secret Societies.

President Joseph F. Smith, in a signed editorial in the current number of the Improvement Era, states that questions are frequently received concerning secret societies and the stand the Church ought to take in regard to them. "How strict shall we be with young men who have joined?" "Is there any harm in joining a secret society whose aims are only fraternal and charitable?" "Why is it wrong to join a protective society with a view only of protecting one's family?" Such are the questions asked. The reply given by the President of the Church is direct and to the point. It should be read and carefully considered by every member of the Church. We reproduce it, for the benefit of the readers of the News:

"It is a well known truth that the counsel of the First Presidency of the Church, in all cases, has been and is against our brethren joining secret organizations for any purpose whatsoever, and that wherever any of them have already joined, they have been and are counseled to withdraw themselves from such organizations, as soon as circumstances permit and wisdom dictates. In taking this position, there has not been, neither is it intended that there shall be, any controversy with the societies, and with their aims and objects. The merits of the various orders are not considered at all; their aims may be ever so worthy and their objects ever so commendable. That matter does not enter into the discussion, so far as a member of our Church is concerned.

"The gospel of Jesus Christ is true, and is a power unto salvation, temporal and spiritual. A man who complies in every respect therewith has everything that any society can offer, with countless truths and consolations added: 'But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' The Church is divinely organized, and in that organization there is provision for the development and practice of every virtue known, every charity revealed. For this reason and for its promises of eternal life and glory, the gospel, and the Church divinely established for its promulgation, should be nearer and dearer to a follower of Christ than all other things. 'No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon.'

"It is true that many of our people have been led to join these various societies on the ground that their aims and objects are purely charitable and social in their character; and, besides, inducements are held out procuring life insurance at greatly reduced rates. Now, however worthy their aims and objects—

and there is no controversy on this point —they are outside the pale of the Church and, by joining them, young men divide with man-made organizations their allegiance to the Church, which, for the love of Christ and the glorious and eternal promises of His Gospel, demands their all. In joining other societies than the Church, young men render themselves liable to have their feelings, in whole or in part, alienated from the Church, for where their treasures are—social, fraternal, charitable, financial—there also will their hearts be found. Gradually, too, at first imperceptibly, perhaps, the society will exert an influence that will have a tendency to withdraw the man from the Church, on the principle that every organization, like every creature with life, looks to its self-preservation first. 'He that is not with me is against me; and he that gathereth not with me scattereth.'

"Then come the plausible financial excuses in the way of insurance, and we have young men pleading for themselves or their families at death—providing for the future. That is a natural feeling, but if it cannot be satisfied without the risk of losing the spirit of the Gospel, of what benefit is it? 'For what is a man profited, if he shall gain the whole world and lose his own soul?'

"Ambition to be rich, says Paul, drowns men's souls. We have many examples in the Church of brethren who have made shipwreck of their faith because of their inordinate desire to gather wealth—to provide for their children and families. In some cases they gained the wealth; in others, they died poor; but, in either event, they lost the faith, and often their children, whom they provided or sought to provide for, have squandered their inheritance, or are without hope in Christ Jesus, death finding them bankrupt for eternity. They accentuate the present and temporal, forgetting the kingdom of God and their inheritance therein, which are the great essentials. On the contrary, there are hundreds of Saints who have died poor in this world's goods, but with a faith surpassing understanding. Their children have struggled with the world, buoyed up by the rich treasures of hope and faith; and their very struggles have made them strong. They seek first that which is essential, the Spirit of God and his kingdom, and God makes all the incidentals—possessions, food, clothing,—his gracious care. Of them it shall be said: 'Their reward is sure;' they stand prepared to take upon themselves the responsibilities connected with the ordinances of the house of the Lord. Every man who understands the gospel must know that the Church, along the line of its labors of salvation and redemption, cannot ally itself with any institutions that are begotten by and conducted in the spirit of the world; but it must hold itself free from them, of whatever name or nature. Since the Church is made up of members, and since any organization can only be what its aggregate individual membership is, the members must also be free. Those of the brethren who are still in doubt as to the evils of secret associations, will find abundant proof in the history of the Church, as written in the Book of Mormon, to be traced from references in II Nephi 10:15. (References page 85.)

"In conclusion, the members of our Church who have faith to heed the advice of the authorities thereof, will not ally themselves, under any pretense, with any organization not instituted by the Lord for the building up of Zion. Neither will they, for any consideration, allow themselves to imbibe the spirit of the world, or be tempted to lose their faith, which will be the result with those who divide their interests, devoting some to other organizations. This is the testimony of those who have joined and who have later withdrawn. Nothing can be permitted in the members that is calculated to bring division and weakness to the Church, yet those who have been led to join other institutions should not be dealt with harshly, but should be made to understand the position of the Church, and where it is so understood, they should shape their affairs for withdrawal, in humility and repentance, from that which threatens their standing." — Joseph F. Smith, in the Desert News.

Salt Lake City, Utah, Feb. 9, 1903.

"God can only help man as he becomes a man."

"A receding earth means an approaching Heaven."

ALL SECRET SOCIETIES

The Church of the Devil.

BY GEROME E. PAGE, "A JOE SMITH MORMON."

That the vitals of this great nation are being eaten out, religiously and politically, there is no doubt, and we will proceed to show that all lodgery, secret associations, or secret combinations, beneficiary insurance societies, where none are admitted but members of the order, are the true church of the devil.

Second Nephi, sixth chapter, speaking of this day, says, "The devil transformeth himself nigh unto an angel of light, and stirreth men up to secret combinations of murder and all manner of secret works of darkness."

Was there ever a time before in the world's history when every letter in the alphabet from A to Z was taken into use by some secret society. The devil is doing a mighty work in his transformed angel suit of clothes.

Second Nephi, eleventh chapter, speaking of what should be on this land when the Book of Mormon should be brought to light, says that there should be "secret combinations even as in times of old," and that "the devil is the foundation of all these things, yea, the foundation of murder and works of darkness; yea, he leadeth them by the neck with a flaxen cord till he bindeth them with his strong cords forever."

Now, let us see if Nephi knew what was going to happen in our day with this church of the devil and the people. Today the Entered Apprentice, before he enters the Masons, is hoodwinked, and a cable tow is put once around his neck; this cable tow is what Nephi calls a flaxen cord; it is a flaxen cord but the Masons call it tow instead of flax.

"But," says one, "I would not be a Mason, I belong to a little Woodman lodge; I have to; every one is a Woodman in this town; I could not get work if I were not, and then my family will get $2,000 when I die, and we have a good time; we get a poor dupe into the forest, tie him to a tree, burn him to a stake, or just play we do, then we make the poor dupe believe we are going to saw him in two, then the real Woodman rescues him, then he takes the devil's oath with a glass object in his hand, and swears if he reveals the secrets of woodcraft, he may be dashed in pieces as the object he then casts from him.

My dear brother, is there any difference in having your throat cut across, and being dashed in pieces? Only a little milder devil transformation.

"But," says a very pious member of the church, "I do not belong to any of the above societies; I am a member of a little insurance society. We have no oaths; we know each other if we are in a strange city by grips and signs, but that is all; we bury our dead, sit up with the sick, and my wife gets $2,000 when I die."

The devil had it all fixed up for you; he knew there would be some men who would not come into his church if they had to take an oath, so he put on a little whiter garment.

Let us sift Moroni's revelation. "Wherefore the Lord commandeth you when you see these things come among you that ye shall awake to a sense of your awful situation because of this secret combination which shall be among you, or woe be unto it because of the blood of them who have been slain, for they cry from the dust for vengeance upon it, and also upon those who build it up."

Why was it wisdom in God that these things should be shown unto the church? Did he not see the day when John C. Bennett would come among the people of God and introduce the doctrine of his majesty the devil, persuading the Prophet and 500 of his followers to go into the secret combination which the Lord says is most abominable above all, where the first oath taken was, if he ever knowingly violated his Entered Apprentice obligation, he was to have his throat cut across and his tongue torn out by the roots?

Dear brother, does that sound like the devil worked upon the hearts of men in a transformed way? There are thirty-two more steps to take in this church of the devil, and oaths that make your blood tingle, as you advance. You may say, "I do not see why the prophet went into it." He was no more than any other man when left to himself. The devil's power being greater than man's power alone, it is one of the better evidences that the

devil did transform himself nigh unto an angel of light, to deceive the man who brought forth the light. Did the sword of justice fall upon them because of suffering these things to be?

Are not the fruits of John C. Bennett seen in the West to-day? The Prophet and the Twelve were told by Bennett that if they would join the Masons it would stop all the trouble which was being put on the Saints, that they would get openings to preach where they would not otherwise get them. The two above mentioned reasons would cause any man to become a member of any order if he had the interest of the people at heart as they did, laying aside dozens of other inducements which this most abominable combination will put before you.

There is nothing found in the Bible or Book of Mormon which gives us evidence that polygamy ever destroyed any nation, but they are full, from cover to cover, of statements that secret societies did destroy great nations, and secretism is the stepping stone to polygamy, the devilish power behind it giving men and women a transformed confidence in each other, when their master, the devil, binds their confidence with an oath, no matter how meek or ironclad that oath may be.

All writers and exposers of secretism give the Latter Day Saints, or Mormons, a rub; class them with the worst of secret societies. It is true that the ring leaders of the Brighamites, or Brigham Youngites—not Mormons, for Mormon means "more good"—were cut-throats, murderers and polygamists, but the masses were a poor, deluded people in the year of 1845, and later on, till Uncle Sam used his strong arm upon them.

If the Book of Mormon is true and the people who believed in it were followers of Jesus Christ, is it not the best of evidence that the devil would or did step in and cause the Brighamites to do just what they have done in the past—turn the devil's secretism into blood atonement and call it a religion.

"It requires more faith to believe in chance than to believe in God."

"There was a 'hell' even in the gracious speech of the Saviour of the world."

SECRET SOCIETIES IN COLLEGE.

When I became connected with Princeton, the Greek Letter Fraternities had considerable power in the college. The trustees years before had passed a law requiring every entering student to come under a solemn obligation to have no connection whatever with any secret society. I felt from the beginning that the college was in this respect in a very unhappy position, the students signing a pledge which a number of them knowingly violated. On inquiry I discovered that while some of the societies did mean to foster pleasant social feelings and to create a taste for oratory, yet that their influence was upon the whole for evil. I soon found that the societies sought to get the college honors to their members, and to support those who were under college discipline. I felt that as the head of the college I must put an end to this state of things. I was powerfully aided or rather led in carrying this out by the late Dr. Atwater, who had more credit than I in suppressing the secret societies.

One courageous student set himself vigorously to oppose the attempt to get the college honors to members of the fraternities. The difficulty was to get evidence. But certain lodges got photographs taken of their members. These fell into our hands. The offenders stood clearly before us. I summoned them before the faculty. They did not deny the charge, and we sent them home. In a short time each sent in a paper in which he promised to give up all connection with secret societies. I retained these papers for a time to secure that the promise should be kept, but I have shown them to no one. The faculty restored the students, who, I believe, have kept their word. Now the great body of the students would certainly oppose the reintroduction of these fraternities into our college. Most of the professors in the American colleges profess to lament the existence of such societies, but have not the courage to suppress them. I am sorry to find that of late some eminent men belonging to other colleges have been defending these secret organizations.—President McCosh's Farewell Address.

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Hand-Book of Freemasonry. 274 pages, flexible cloth, 50c.
By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry.

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Contains the ceremonies of Lodges, Chapters Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate, especially as regards the first seven degrees, and as to the high degrees it gives but a description and general idea of the degrees rather than the full ritual.

Duncan's Masonic Ritual and Monitor. Cloth, $2.50.
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Allyn's Ritual of Freemasonry. By Avery Allyn. Cloth, $5.00.
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THE CHRISTIAN CYNOSURE

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ANNUAL MEETING

Of the National Christian Association, May 14, 1903.

The annual meeting of the National Christian Association will occur on Thursday, May 14th, at 1 o'clock, p. m., in Chicago Avenue (Moody) Church, Chicago, Ill., for the election of officers, and the transaction of other important business. Charles A. Blanchard,
President.

To the Members of the National Christian Association:

Greeting:—In a few weeks we hope to greet you at your annual meeting, as per the official notice from the President in this number. We wish you could spend the week preceding and at least one day following the annual meeting. The conventions will occupy at least a week, and are to be held in different parts of the city. The last and largest will be held centrally in the business part of Chicago, arrangements for which have not been fully perfected. See future notice in the May number of the Cynosure. There is more enthusiasm and prospects of larger gatherings this year than ever before.

There are two articles of more than ordinary interest in this number, but we wish to call your special attention to the one by Rev. E. L. S. Tressel, a member of the Lutheran Joint Synod of Ohio, and especially to the latter half, in which he treats of the position which churches ought to occupy towards adhering lodge men, and the plan which pastors ought to pursue in order to enlighten and save them.

MORE THAN EVER.

The July number of the Masonic Voice Review asserted that more Masons were now made in the United States than at any previous time. Whether this is strictly so or not, probably there have never been nearly so many initiated into all sorts of secret orders in the whole history of the country, at least at the North, as during the time in which Sunday railroading and Sunday newspapers have been visible exponents of the national tendency.

Whatsoever a nation sows that shall it also reap. The harvest from so wide a sowing cannot be small.

PRESIDENT BLANCHARD'S BOOK.

Some Press Comments.

We have carefully read the book, "Modern Secret Societies," and, in our judgment, every minister in our church should have a copy of it, and it should be widely circulated among our people. It is a strong, clear, concise and comprehensive presentation of the evils and dangers of all secret societies, marked by characteristic modesty and kindliness of spirit. * * * We do not think it possible for any honest or Christian man to read the book without being convinced that the secret lodges of the country are in a high degree detrimental and dangerous to the best interests of society, and should, therefore, be abandoned and op-

posed by all good people, and prohibited by law.—The Christian Conservator.

"Modern Secret Societies," by Charles A. Blanchard, D. D., is a book that every one should read who wishes to know how lodges stand in the light of truth, morality and the Word of God. Dr. Blanchard is a trusty old veteran in exposing the folly and evil of lodges, and in this book he is exceptionally clear and convincing. The book contains three features which are sure to commend it. First, is its excellent introduction to the subject, under the heading, "Clearing Away the Brush." * * * Secondly, the book is conveniently divided into short, readable chapters. Thirdly, it contains a number of first-class cuts of prominent anti-lodge workers, dead and living. The book is of small size convenient to carry about, and of neat appearance. * * *.—The Mennonite.

The Lutheran Evangelist, of Washington, D. C., concludes a very fair notice of the book in these words: "Dr. Blanchard is in dead earnest, and gives names of many men of note in church and state who stand with him. Rev. Franz Pieper, President of the German Lutheran Synod, of Missouri, and Rev. P. S. Long, ex-President of Lima College, of the Joint Lutheran Synod of Ohio, both appear in the book. The position of our General Synod remands this question to the domain of the individual conscience, and with our present light whilst not a member of any organization but the church of the living God, we are content to let the question rest where the General Synod leaves it."

Mr. H. S. Robinson, of Kingman, Kansas, writes for literature in order to scatter the light which has been such a great blessing to him. He has been led to see what great harm lodges are to the church of Christ and to abandon Oddfellowship, after a membership of three years. He had never heard a word against secret societies until he picked up some of our literature. We are very glad to come into a closer acquaintance with him.

THE EDITOR'S SONG.

How dear to my heart is the steady subscriber,
Who pays in advance at the birth of each year;
Who lays down one dollar, and offers it gladly,
And casts 'round the office a halo of cheer!

Who never says, "Stop it, I cannot aford it!"
Or, "I'm getting more papers than I can read,"
But always says, "Send it, the family all like it—
In fact, we regard it a household need!"

How welcome is he when he steps in the sanctum!
How he makes our hearts throb! How he makes our eyes dance!
We outwardly thank him—we inwardly bless him—
The steady subscriber who pays in advance.

—Selected.

GOOD TEMPLARS.

We know that the Bad Templars bring wine by the car load across the continent and make a deluge of drink overwhelm every city they visit in their Triennial carnivals. But the Good Templars are presumed to be opposite in character and conduct as well as in name. Yet the pastor of a church in Portland, Oregon, wrote in January, 1897, "I was connected with this society for many years and have never known of one drunkard thoroughly reformed through its influence."

Whether any are saved from beginning to drink is another question to which he does not allude, but since many do abstain both from drinking and from joining this petty secret order, it is uncertain whether it saves many in any way. Those who join surely include many who, without joining, would have maintained a good character for temperance and perhaps a better one in some other ways.

The same pastor had also been connected with the Modern Woodmen and the A. O. U. Workmen, and he found "no real benefit." He found them "the source of many evils" and observed them "continually leading their members into temptation."

Contributions.

A WORD FOR THE LODGE.

BY REV. GEO. ALFRED WICKWIRE, CONGREGATIONAL MINISTER.

In the February number of the Cynosure Rev. J. P. Stoddard closes his article, "Kingdoms and Souls at Auction," with the question, "Is it the spirit of Christ or anti-Christ that inhabits the lodge?"

I feel called upon to answer that question in a different manner than his article implies. I am willing to admit that if the church was doing its whole duty, if the conditions were as they should be, if the members were converted pocket-books and all, the church in itself would be all-sufficient, would fulfill all the functions of the lodge; but the conditions are not ideal, the church is not doing all that it might do, and for that reason there is a need of both church and lodge under the present conditions. The field of the church and the field of the lodge are different, the church's chief duty is the salvation of men, the making of men righteous, its first duty is spiritual; the lodge looks to a different side of man, it may or may not minister to the spiritual, its chief duty is to the material, the physical needs of man. The spirit of the lodge is BENEVOLENT SELFISHNESS, that which in relation to our country we call patriotism, in the home family ties, that which St. Paul means when he says, "But if any provide not for his own, and especially his own household, he hath denied the faith, and is worse than an unbeliever."

It is an old saying that "in union there is strength." Men know that in associating themselves together they can accomplish what they could not each by himself. The lodge, that is worth considering, has for its object the accomplishing of something for its members which they cannot do for themselves as individuals. The man with small means, the laboring man, the clerk and others cannot hope to lay up fortune sufficient to keep those dependent upon him, the one whom he in sight of God has promised to cherish, from want should he die. The lodge comes in and says what you cannot do by yourself a number of us can do for each other, come with us and we will guarantee that for a sum of money paid to us we will at your death pay to your estate a certain number of dollars. It is true that the man might have gone to an old line insurance company and they would have given him this same guarantee, but with this difference, that the rates he would have to pay for the same protection would be much larger, for the old line company is not in business for its health nor for charity, but to pay dividends to its stockholders so cannot give insurance at cost, as does the lodge.

Not only does the fraternal benefit order give insurance to the man at the lowest rates, it also treats him as a brother, in sickness it comes to him and administers to his wants, and at death comes into the home as into that of a brother, and as such looks after the dear ones in their hour of sorrow. All orders, whether benefit or not, have this feature, the man who is a member of an order knows that if accident or sickness or death come to him as a stranger in a strange land, that he will not be left to the tender mercies of a cold world but will find those who because of fraternal ties will minister to him; and that his bones will not be "hustled over the stones," but be followed to their last resting place by brothers. If these are not Christian acts I know not what Christianity is.

The lodge is accused of not admitting every one into its membership, of being exclusive, we admit it, but do you take every one into your home? Do we not feel that if the home life is to be kept pure and sacred that we must draw the lines, that there are times when the doors of the home must be closed? It is the same with the lodge if any lodge is to do the thing for which it is organized, it must of necessity draw the lines, have certain conditions which a man must fulfill that he may be admitted into the large family of the order.

Mr. Stoddard says the lodge is not reformatory; that is not true, at least not in all cases. A few years ago in my home

town in New York, there was a man who was going to the devil by the alcohol road as fast as he could; a man who did not begin to drink till 40 years old, a man who had a nice family and who owned one of the best farms in that part of the State, a man who when sober was an upright man, a kind husband and father. He was a member of the Odd Fellows lodge in that town. I do not know how they did it, but I do know this, that they brought some pressure to bear and sent him to the Keeley cure; he came home with the appetite gone and had sense enough to keep away from the saloon; the Good Templars did their part and got him into the lodge; that was five years ago, and today he is a man highly respected in the community, a Christian man. I have known of other instances where the lodge has helped to reform men.

The lodges are not perfect, for, like everything else in the world, are made up of imperfect men; yet I believe that they are doing a needed work in the world, and that the verdict of the Master would be that they had His spirit. "For as much as ye have done it unto the least of these, ye have done it unto me."

Larchwood, Iowa.

THE CRITIC CRITICISED.

"A Word for the Lodge" Replied To.

BY REV. J. P. STODDARD, BOSTON, MASS.

Since we "know in part" men may honestly differ, since Christ knows in whole he never reverses a decision. He made man, body, soul and spirit, and never cuts him up into sections. When he made a law, pronounced a penalty, or promised a reward it was for the whole and not a fragment of the unit.

It was the devil who broke this harmony, by giving the man a divided heart and a dual nature. It was not God's plan but the devil's device to make the Divine image a department store run in separate sections. Divide and conquer, was his policy, and it proved a success. Sacrifice the approbation of God for knowledge, accept a bribe, and become a criminal and your intellectual vision shall expand until "ye be as gods knowing good and evil."

My critic makes a fatal mistake in accepting this devil's device of a divided and subdivided personality. God, who made man, has always treated him as one and indivisible, and to do otherwise is to take the side of man's worst enemy, against his Creator and loving Benefactor.

Once launched upon this current of demonocracy my critic readily drifts into those errors and inconsistencies which naturally follow.

Having, at least, tacitly conceded the perfection of Christ's Church as He planned and instituted it, and having admitted that it is adequate to meet all the needs of man when faithfully administered, he prefers grave charges of inefficiency against the administration, and then proposes the devil's method of bisection and divorce to eradicate the evil of which he complains. He pleads for a division of the man by treating him as "different sided," and advocates robbing the church of her resources for ministering to his entire being, by giving that which rightfully belongs to the faultless and complete body of Christ to sustain that, which at the very best, is partial, inferior and adapted only "to the material and physical needs of man," in what he is pleased to call "the spirit of benevolent selfishness."

Apply this method in any given community: A simple family in the entire population is perfectly upright, virtuous and above suspicion. They desire to eradicate the evil which has procured the physical suffering and unrest of their neighbors. Would it be a Christian or rational policy for the parents and members of that household to adopt the habits of their neighbors, who pawn their virtue for gold, barter their integrity for gain, and sacrifice the high and holy elements of their souls at the shrine of "a benevolent selfishness?" Such a course would not only degrade and pollute the household of the pure, but it would multiply the corruption and augment the physical suffering in the community a thousand fold. Neither individuals nor communities would be elevated by descending to their

level or adopting their evil ways, but only by disfellowshiping and reproving their unfruitful works of darkness. This was the course of the Lord Jesus; He repudiated an offer of all the kingdoms of this world and the glory of them, in exchange for a single recognition of the devil's ability to bestow or withhold that which ministers to man's "physical needs;" and there yet remain among his disciples some who prefer to depend upon "the Giver of every good and perfect gift" rather than go to the devil for daily bread. It will be a glad day, in this Christ-denying world, when all his followers shall cease to honor Satan, but shall imitate the example of our blessed Master, and say, "Get thee behind me Satan, for it is written, thou shalt worship the Lord thy God and him only shalt thou serve."

"In Union There Is Strength."

A little reflection must convince even my critic that his old proverb which he quotes approvingly, and makes the basis of the major part of his argument, has its limitation. It is not an inspired saying, nor is it like the Scriptures of universal application. There is a sense in which it has a deep significance, but when wrested from its legitimate sphere it becomes a damnable heresy.

Only a lunatic would admit that the primal ancestors of our race obtained any advantage by forming a league with the devil. When they saw that the tree was good for food, and pleasant to the eye, and to be desired to make one wise, they severed their relations with God, signed the devil's contract, and began business with augmented capital and on a new basis. They got just what they bargained for, food and knowledge, and infinitely more than was written in the bond. They got the sting of death, and curse of God upon themselves and their posterity. It was a union succeeded by dire calamities. God's approval was forfeited; man was degraded and exiled. Eden was closed and guarded. Wreck and riot followed by a train of innumerable woes is only a dim outline of the fruits produced by a single human being and Satan in diabolical confederacy, transforming what would otherwise have been a paradise of supreme delight into a world of sorrow, blood and death.

The sacred record abounds in denunciations of God's people for allying their fortunes with wealthy and powerful kings to promote their material prosperity. Without an exception a single word tells the story of every effort, failure absolute and complete, from Adam's apostasy to Judas' perfidy and on to the last compromise with the devil to gain the things of this world.

The lodge tenders its "benevolent selfishness," to only a restricted number, and those least needy or deserving assistance. It virtually says: "Accept our terms, pay the price we stipulate, sign our contract, and follow our instructions, and we will do precisely what the devil did for Adam, and the Council did for Judas, we will pay you the stipulated price and leave you to settle all incidental questions of morality, justice and consequences with your conscience and your God. 'What is that to us. See thou to that.' You have your wages, and our obligations are discharged, and the case barred from further consideration."

While it is true that in union with God and his servants there is strength, it is equally sure that any alliance with Satan and his emissaries is "a covenant with death and an agreement with hell," dishonoring to God, disastrous to His church, and fatal to the highest, material, mental or spiritual attainment of those who, like Esau, barter their birthright for a mess of pottage.

Most lodges, actuated by "a spirit of benevolent selfishness," are so supremely self-centered, that they ignore depravity, repudiate the Atonement, and either reject Christ altogether, or treat Him with utter indifference, and assume present and future happiness as a reward for good deeds especially enjoined by their Christless rituals and deistic creeds. If Christianity is not a stupendous fraud, there is neither salvation nor genuine thorough reform in such gross violation of the Gospel's plan of redeeming and reforming men. The fact that one man, as my critic alleges, or a hundred, have been led to abandon the drink habit does not prove that they were impelled by worthy motives to practice total abstinence. A friend of mine, who, before his conversion, was the stakeholder in a Washing-

ton gambling club, told me that expert players never tasted intoxicants of any kind. Purely "a benevolent selfishness," impelled them to forego all stimulants that would jeopardize their chance to win the coveted wager.

The Insurance Question.

The relative merits of old line and modern mushroom insurance companies and the cost of policies in each has been so thoroughly ventilated in the columns of the Cynosure that it is quite unnecessary to discuss that point further.

But suppose all that is claimed by my critis and a hundred fold more were true, still every man is confronted with the question, "What shall it profit a man if he gain the whole world and lose his own soul?" My solemn conviction is, that when the heart struggles fitfully, and material things grow dim, when the clammy drops gather upon the brow and the relentless messenger is forcing the gates of the citadel, the really serious questions with us all will not be: who will bear my lifeless body to the tomb, or scatter flowers or rehearse an imposing liturgy, or pronounce an ornate eulogy over the grave, but the vital questions will be: "Am I prepared to meet my God?" "What will be my fate at the judgment bar of Christ?" and "Where shall I spend eternity?"

NOT REPRESENTATIVE.

Brother Kidder says: "We wish some brother could answer the question, 'How many of the representatives to the Sovereign Grand Lodge are in the habit of attending their subordinate lodge meetings with any considerable regularity?' Is there one in five that does it? Let him who can, answer the question. And yet these brothers make the laws that govern the Order without really a practical knowledge of what the subordinate lodges need in order to carry out fully the intentions of the fathers and founders of the Order. Representatives should be active workers in the subordinate lodge." This is well put, Brother Kidder.—O. F. Companion.

It may be suspected that men of the caliber to take the lead of an order and obtain election to the controlling position, find an ordinary lodge meeting empty and tedious.

OUR STORY

Some Members of the Church of Sardis.

BY MISS S. F. HINMAN.

"And to the angel of the church in Sardis write, These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and art dead." Rev. iii., 1.

The Professor.

IV.

It was a small, low room, shabbily furnished in all respects save one; but that one made it richer than the throne-room of a palace. The walls of this humble-royal apartment were lined with books; Mr. Douglas' parishioners spoke under their breath when they mentioned the number—"a thousand volumes!" They overflowed the shelves around the walls, covered a small table, strewed the floor, and elbowed the manuscripts on the open, roll-top desk. Beside the desk sat the minister, a small, lame man, whose pale face was illumined with a pair of wondrously alert eyes. All his vitality seemed focused in their genial, magnetic ray.

Just now they were fixed on the Professor, who sat beside the table, facing his host. Unlike the Ancient Mariner, who fixed with his glittering eye the man who was doomed to hear his tale of dread, the spell of the minister's eye had drawn from his guest his own life story. This story, condensed and pruned of digressions, I mean to tell you. First, however, a word about the Professor himself.

He was a tall, broad-shouldered man of thirty-five, who struggled feebly against a recent tendency to corpulence. His smooth-shaven face wore a singularly boyish look. His eyes were as alert as the minister's own, but without their depth of spiritual insight. A limited compensation for this lack was found in the Professor's keen sense of humor, manifest in every line of his countenance, and in the genial good fellowship that made him so admirable a co-laborer in matters educational and humanitarian.

"There were five boys of us," he began.

"We had a hard row to hoe down there in the Hoosier country. Father died when I was a lad of fifteen. He left a little farm. It kept us, but it couldn't educate us. Fortunately, under the circumstances, Ed and Will didn't care much for study, and Joe compromised on a business education. I went to the University, dropping out once or twice to teach and earn the wherewithal to go on.

"I always liked to 'see the wheels go round,' so I caught Dr. Jordan's love of science. It's a fine thing, don't you know, Douglas, to repeat on a small scale the processes that made the Universe and that keep it moving!"

The minister assented with kindling eye.

"I should have liked to go in for athletics, but I hadn't time. I counted myself lucky to get occasional tutoring and a place as laboratory assistant. I couldn't help pitching into work that was so thoroughly delightful, and I suppose my enthusiasm gained me good words in high places."

It was more than enthusiasm, the minister knew; it was faithful, conscientious, unremitting toil. He had seen the Professor's countless note-books, marvels of neatness, accuracy and research, embellished with pen-and-ink drawings that resembled choice engravings.

"On my graduation, seven years ago, I had no difficulty in getting the superintendency of schools out in Warren City. Twelve hundred is a good salary for a single man in a small town. I kept myself comfortably and helped my brother Bert, who is just through the University.

"Why haven't I married? Oh! I've been too busy, and it didn't seem worth while."

The minister smiled, as the voices of his children floated up from below, and the Professor resumed:

"When I went to Warren, I made up my mind to try to help along everything in the town that was worth helping. There was a little Christian church, with a bright, go-ahead young fellow as pastor. He came to see me three or four times, and I liked him. I told him I thought science had made me a bit skeptical and one world at a time was enough for me. He said his church had no cast-iron creed, and—well, he persuaded me to join. They worked me in as Sabbath School Superintendent, and I held on till they found somebody else. I was glad to help, but—between you and me—there wasn't much to be got, at Carter's church. I don't just know why—Carter was a bright fellow and a good fellow—young, and not a college man, but—well, I don't know. Perhaps it was my fault.

"Then I did something I know you wouldn't approve. I joined the Masons."

The minister nodded gravely at the Masonic emblem on the Professor's watch-chain, and he continued:

"There were no men of any standing in the Christian church, and I had to have some companionship. Nearly all the professional men in the place—Carter included—were Masons. In fact, there was not a man of prominence in the place who wasn't a member of some lodge or other."

"Let me see," mused the minister; "it was last winter, wasn't it, that Lawyer Abell fell down a stairway in a fit of intoxication, and came near breaking his neck? I believe his Masonic brethren nursed him through his illness?"

"Yes; I sat up with him a night or two."

"He was one of the men of prominence whose superior society you sought in vain in the church?"

The Professor's sanguine complexion took on a deeper hue.

"I've heard of rogues in the ministry," he said, with some acrimony.

"Do you mean to assert that the aim and purpose of the Christian ministry is the same as that of the lodge?" The minister was very serious now.

"Why, yes, practically; that is, philanthropy."

"O my friend! how little you understand the mission of the church!"

With this, the minister began to open to his hearer the Scriptures concerning the great commission of the Divine Head of the church to his successors.

Meanwhile, let us add the last chapter of the Professor's history, already familiar to his host. Six months previous, after repeated invitations, Professor Kirby had come to the thriving little city of Columbia as superintendent of schools.

It was an advance both in position and salary, and he threw himself into his new duties with enthusiasm. He soon became a prominent factor in the life of the place. Prosecuting with vigor needed reforms in the school system, he still found time to conduct a literary club and to revive the defunct city library association, through which the town was soon provided with the nucleus of an excellent library, for the housing of which the Professor provided with his own hands. Best of all, he had made the acquaintance of the little, lame minister's scholarly tastes and a common educational experience first drew them together. Kirby enjoyed Douglas' quaint and original presentation of truth in his weekly sermons. So a casual acquaintance ripened into a rare friendship, of which the eager fisher for souls gladly availed himself.

We return to the interrupted conversation.

"Douglas," said the Professor, with unwonted seriousness, "with your view of Christianity, I am not a Christian."

"Professor Kirby"—with prophetic simplicity and directness—"I believe that you are a member of the church of Sardis."

"Sardis? Sardis? What associations beside those of the Anabasis have I with that name?"

The minister picked up his Bible, and swiftly turning to the third chapter of Revelation, indicated its opening verses.

"'Dead! dead!' That's hard language, Douglas! I'm alive enough in some ways, but I've always said the spiritual side of me wasn't developed. Come, you modern miracle-worker" (the minister had been quoting and applying the splendid promises of Mark 16: 17 and 18), "let us see you raise the dead; I put myself in your hands. Seriously"—as a pained look crossed the minister's face—"I'll join your church; I'll do whatever you say."

"For your soul's sake don't say that!" broke out the minister; "you've joined one church to please a man you chanced to admire; don't repeat that fatal error! For an honest man, it comes perilously near hypocrisy!"

"In Heaven's name, what much I do?"

"'Believe on the Lord Jesus Christ and thou shalt be saved.'"

"'Believe!' but how to believe!"

Then for an hour did the minister labor to remove a more than pagan blindness.

At last the Professor said solemnly: "Douglas, if Christ is what you say he is, and if knowledge of him is life, I want to live—I was never one of those whining fools that long to die—I want to live!"

"'And I take Him as my life,'" prompted Douglas, quietly.

The Professor repeated the words in the spirit of a little child.

"Thank God!" and the little lame minister painfully dropped on his knees.

A DISQUALIFICATION.

The Grand Commander of the District of Columbia has decided that a man who wears a cork leg cannot be elected and receive the orders. There is one instance where a cork leg tends to keep a man in the straight road.

The reason assigned for the decision is that such a member "could not take part in the escorts in the asylum or be a participant in any parade before the public."

Commenting on this, a prominent Mason says in the Masonic Review: "Could not a Templar, even with a cork leg, perform every duty required of him in the asylum, even to escort duty? Years ago we argued this question and are firmly of the opinion that the physical qualification requirement belongs to the petitioner for the Entered Apprentice degree and there ends. Claiming to be a military order based on army law, usage and even the 'articles of war,' let us follow the same. Physically qualified, and admitted to the army, promotion may follow regardless of loss of a limb."

This prominent Mason maintains that, while such a man cannot become a Mason, or even an Entered Apprentice, once a Mason he can be made a Templar. For the sake of the candidate, however, a friend to him might hope that the Commander's decision excluding him from the Commandery might stand. The man who blackballs him appears to be a candidate's best friend.

PRACTICAL TREATMENT OF SECRETISTS BY THE CHURCH.

Essential Features of Secret Societies—How Ought Church and Ministry to Treat Members of Lodges?

REV. E. L. S. TRESSEL, BALTIMORE, MD.

I.

It does not come within the requirements of our theme to treat the whole subject of Secret Societies in their many phases and relations.

Their essential features, however, will be taken as a basis of our treatment of the subject in hand. In speaking of Secret Societies in this paper the following points need to be elucidated to some extent and kept in view as the characteristics against which we lodge our objections to them:

1. Their unscriptural secrecy.
2. Their sinful oaths.
3. Their counterfeit charity.
4. Their unholy union and fellowship.
5. Their unbiblical worship.

Unscriptural Secrecy.

Secret societies are expressly secret. One of their essential features is secrecy, sworn secrecy. Sworn or pledged to conceal and never to reveal is one of the basic principles of lodgery. Secrecy covers what is claimed to be of paramount importance to man.

It is not a natural secrecy (privacy) which grows out of either of the divine institutions of family, church or state. It is a fictitious, unnatural secrecy springing right up in the midst of God's ordained institutions, out of an evil soil, and which claims equal recognition with family, church and state, and their legitimate operations, without any solid ground for such claim. Secret lodges are a cancer in the body of society and not a healthy growth.

There is no real parallel between lodge secrecy and the private affairs of home or of a well-managed business. In the one case secrecy is essential, in the other it is accidental. In the case of the lodge it is one of the pillars upon which it rests. In the case of the family, church or state it is but one of the things that grows out of the natural, divine relations to be exercised only under certain conditions and circumstances.

In the case of the lodge secrecy is made binding by oaths, obligations and penalties; and in some instances the penalty for revealing secrets is death. In the case of the church, family and state, secrets are kept by the obligations which good judgment, prudence, love, common sense, fine feelings, or sacred duty taught by God impose.

In fact, the so-called secrets of home, church, state or business are more properly designated by the term private matters. In a well-regulated home there are no secrets at all in the sense of lodge secrecy. Every one knows, even if he does not see with his two eyes, what takes place in a good and well-ordered home. He knows the marital relations of husband and wife, the relations between parents and children, that parental, filial and fraternal affection, cleanliness and decorum reign there.

The greater the disorder, the more sins found in a home, the more need will there be—in the estimation of those not lost to all sense of decency and right—for that which departs more from the things properly called private in the home, and approaches real secrecy. Strong influence and even the oath in such cases may falsely seem advisable by those concerned, to cover up sin and shame. The same may be said of like conditions in all the institutions of the Lord.

There may be things properly connected with state affairs which if revealed under certain circumstances would amount to treason. There are things in our relations to each other as individuals in the church, family and state, and things of an official character in these three great institutions of God, which would be very sinful for one to make known. But in such cases God has put a seal upon our life through His Word.

Matt. 18; James 5: 16; Prov. 11: 13, and Romans 13 are our warrant therefor. Yet all such secrecy is essentially different from lodge secrecy, as has been shown.

The secrecy of the lodge does not abstain from the very appearance of evil, as St. Paul admonishes in I. Thess. 5: 22, "Abstain from all appearance of evil." That a company of our neighbors and acquaintances should assemble weekly behind barred doors, allowing ingress to no one except to him who is able to give a sign of some kind to him who guards the door, and the sign itself a secret, except to those who belong to the fraternity, stamps the lodge with the sin of violating the passage quoted.

All unprejudiced minds, all minds not corrupted by familiarity with such sins, or by participation in them, and all divinely enlightened minds will see this readily.

Lodge secrecy is directly contrary to the manner of Christ's work and teaching. He says, John 18: 20, "In secret have I said nothing." See also Mark 4: 22. Again the Master says: "This is the condemnation that light is come into the world and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God" (John 3: 19-21). Jesus could not have more decidedly, plainly and explicitly condemned lodgeism if he had spoken directly of it. All the claims of secretists, and the good reputation of many of them, cannot destroy the force of these plain and earnest words of Christ. The secrecy itself of the lodge is condemned by the Lord. This sin alone, and so easily seen, ought to convince any guileless person that he should not join a lodge.

Lodge secrecy is an enemy to the well-being of family, church, and state; to the family in that it stands athwart the perfect understanding and non-secret relation which should exist between husband and wife, and the putting of an unnatural barrier between parents and children whose intimacy and confidential relations God would keep free and untrammeled by any human devices, as the air they breathe; to the church in that oath-bound secrecy makes a division among professed Christians which is at once unnatural, unbrotherly and unscriptural; to the state because secrecy creates a body within a body which under conditions of its own making acknowledges no superiority or authority, at least in certain cases, of the government over it.

Sinful Oaths.

Oaths are allowable when taken:

(1) About known things.

(2) Concerning things possible of performance.

(3) Regarding things morally good and necessary; (a) To God's honor (Jer. 4: 2); (b) Neighbor's need—settle disputes (Heb. 6: 16), prove innocence, establish truth, uncover falsehood and the like; (c) When the government commands it; (d) When the necessity of office and calling require it.

(4) When administered by proper persons.

(5) When taken in the name of the Triune God.

Lodge oaths not only lack all these things but are a direct violation of these principles:

(a) They swear to keep unknown things.

(b) They swear to conceal and never reveal. In some cases, even, not to reveal treason and murder.

(c) They swear their own and the lives of others away.

(d) Such oaths are not taken in faith.

(e) They are wholly uncalled for.

(f) They are taken in the name of a false god.

Counterfeit Charity.

Charity is one of the great beneficent claims which secrecy makes in its own behalf. True charity is the one great adornment above all others and the mother of all other virtues; but this charity is just as foreign to lodgeism as it is indigenous to Christianity. True charity is the sincere desire of the believer in Jesus Christ, and his growing disposition to do good unto all men, but especially to them of the household of faith.

Lodge charity is a counterfeit. (a)



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Because it does not proceed from faith in Christ as the source of all true love and therefore does not possess the spirit of charity and cannot foster it. (b) Because people afflicted with consumption, the feeble-minded, the blind, the bedridden, poor widows and orphans, and the helpless are by its very terms of membership kept out of its association and cut off from its charity. (c) Because lodge charity transposes the order of Christ in dispensing its benefits. Christ says do good especially to the household of faith, believers in Christ. The lodge says, do good especially to the household of the lodge. (d) Because the lodge calls a purely business transaction charity, and in many instances a poorly managed business at that, and not infrequently it is a fraud.

Unholy Union and Fellowship.

The union and fellowship of the lodge are extolled very highly. But as soon as you examine this feature of the subject its good qualities fall to pieces in your hands.

There is a union and a fellowship among men, dear even unto God, and precious to those men who enjoy them. It is the union and fellowship of Christ with His believing ones. The foundation for these is God's love. The purchase price of the same is Jesus' blood. The condition and means of their enjoyment is faith in the Lord. The substance of them is the real communion of Christ with His believing sons and daughters made effectual and blessed by Christ's indwelling in each and all, and of which they are conscious.

The naked requirement as to one's belief in joining the lodge is that of faith in a supreme being. No belief in the Trinity of God, nor in Jesus as the Son of God, is demanded. Such belief is even excluded because the union and fellowship of the lodge may be and often are made up of Heathen, Mohammedans, Jews, Unitarians, Universalists, Deists and Christians of all names and shades of belief. Thus a fellowship is founded upon a basis wholly unbiblical and anti-Christian. This union and fellowship are placed upon a parallel with true Christian fellowship. In some lodges the theory is advanced that the duties and blessings of such fellowship fit men for heaven—heaven of the lodge—just as well as fellowship with Christ fits men for eternal blessedness. Many make such associations equal to and even above membership in a Christian congregation. From the nature of such association there can come nothing better than a heathen union. None but powers of unregenerate men are active in such a body. The faith spoken of in such a union is but a mere human persuasion and has no kin with that living confidence known as Christian faith, and which transforms human lives into images of Christ and shines brightly in human hope that gives assurance of eternal blessedness; that has Jesus of Nazareth as the heart of all its confidence, and that finally unlocks the door of Heaven to its possessors.

Unbiblical Worship.

It is a matter of course that the worship of such associations as the lodge must be unbiblical:

(a) There are no properly authorized persons to lead in worship and give spiritual instruction. There is no divinely appointed body of men to call a chaplain or divine teacher.

(b) By some lodge men it is claimed that prayer is offered in Jesus' name because they use names of the Deity which

include Christ. Such argument is not worthy of a refutation.

(c) Because Masons, Odd Fellows, Knights of Pythias and others—the very people who sometimes use the above argument—studiously avoid using Christ's name in prayers and in their instruction and by statute it is forbidden in their worship.

(d) They therefore have nothing better than a heathen god, and their worship must be heathenish.

We see from the foregoing statements that the church is confronted with organized bodies of men having altars of worship, employing chaplains and teachers, bound together by oaths in a bond of solemn secrecy, claiming to practice the precious principles of true charity, and being able to fit men for heaven.

Not a Theory but a Condition.

It is not a theory, therefore, against which we contend, but a condition. The church stands face to face with a great power of darkness, and yet it is expected by many, both of those belonging to the lodge and of those belonging to the church, that there be no friction between the two organizations; that members of the lodge can be members of the church without protest, and in certain public functions the church is even asked to acknowledge the lodge as occupying ground fully as high and unequivocal as the church.

On the one side of a grave, for instance, stands a pastor, and ambassador for Christ, a representative of His church and of its faith, an exponent of all its teachings and practices. On the other side stands a chaplain of the lodge, perhaps a woman, called by the lodge, to give expression in the burial ceremonies to its teachings, tenets, and hopes. Here are two organizations, in teaching and principle mutually exclusive, in practice acknowledging each other as brethren. There is an intermingling of members of the two bodies. Church members are lodge members, and vice versa. Lodge members knock at the doors of the church for admission. They are also sought in their houses and asked to become members of the church. And still the burning question before us as churchmen is, what shall we do with lodgemen?

II

Practical Treatment of Secretists in Church and Mission Work.

Our treatment of secretists is not to be educational alone, but also disciplinary. If dealing with lodge men means merely that we offer them instruction which they can accept or reject as they please, and the result will be the same in either case as to their membership in a mission, or congregation (church), then we have made the question a very simple one. All contention about it at once falls to the ground. Such discussion may add some fund of knowledge to those who will take time to prepare themselves for it, and for those who will listen to the discussion, but the moral and spiritual worth of such labors and proceedings will be next to nothing. Either the lodge question is one requiring disciplinary proceedings or it requires no course of action at all by the church.

If the things be true which we have charged against secrecy in this paper, then the church cannot be faithful in her mission in any direction, when she deals with secrecy, unless she proceeds against it as an enemy and soul-destroying power and work of Satan. It means war to the knife and the knife to the hilt.

In mission work secretists are to be dealt with outside of the pale of organized effort (that is, not as members of the church). This is demanded by the following considerations:

God Requires the Exclusion of Secretists from Church Membership.

First, for God's sake. He says: "Be ye holy for I am holy." Jehovah thus places His holiness before us as the goal of our attainment. As He is holy as God so are we to be holy as men. God's holiness is to be our highest ideal. We shall never be able in degree to attain unto it, in quality we should strive after it with our whole being. The distinction of God's holiness above ours is the intense intensity of His holiness. In our personal effort no less than in our organized reach after it we are to keep God's holiness before us. Neither can we ever rightly look upon God in His relation to sin, than in that of burning hatred, as a furnace heated sevenfold. His commandments and prohibitions, His warnings and threaten-

ings, His judgments upon nations, countries, peoples and cities, and above all His poured-out fury upon the devoted Head of His Only Begotten show His eternal and unabated hatred toward sin. Neither can He be looked upon in any of His dealings with men as deviating a hair's breadth in His devouring vengeance upon iniquity. When in the Acts of the Apostles it is said that God winked at unbelief it can mean no more than that God did not destroy from the face of the earth all heathen nations, but permitted them to live and prepared salvation for them and saved those who believed.

In receiving men into congregations they are received into fellowship with God. At least that is the supposed intention. Without that there is no purpose in organizing congregations (churches).

Behold the spectacle! Men adhering to open sin, without repentance for such sin, brought into fellowship with God! The thing is monstrous. God must be the very heart of true fellowship in the church, receiving nothing from men, but giving them everything that enables them to fellowship Him. But in congregations where the lodge goes unrebuked, God's holiness, God's perfect attributes are tempered and modified by man's heathenism and unionism.

Christ Requires the Abandonment of the Lodge Before Joining the Church.

For Christ's sake secretists must be kept out of missions (church membership). Christ died to put away sin. This is done for all men, but sin is put away from the individual sinner only when he repents of sin and believes on Jesus who put sin away for him. If lodge men are not required to put away their sins peculiar to the lodge, then Christ can profit them nothing. More than this, Christ's suffering for sin is despised and an effort is made to cause Christ to fellowship sin, and to place man's sin, at least as an innocent thing, or even as a good thing, alongside Christ's merit, because secrecy is not only not an offering of faith in Christ, but is a bitter enemy of the same. There can be no union here, but clear separation. Christ excludes the lodge. He can have no fellowship with Belial.

The Duty of Pastor and Members Is to Exclude Adhering Lodgemen.

For the sake of the church, lodge men must be excluded therefrom. This holds good of the laity and of the ministry.

Church members are responsible for the state of things in our folds. If lodge people are received, Christians must answer for it. They must give account for it to God. If they admit men with their sins unrebuked into the church, especially if they know this, they become partakers of these sins, and eventually will become corrupted by them. The many weak in the church will become offended in Christ and be made to err from the truth, and the whole body loses the power of testimony and ceases to be a salt and light. They become as the Samaritans of whom it is written: "They feared the Lord and served their own gods" (II. Kings 17: 33). The only safety is to follow the instruction of St. Paul in II. Cor. 6: 14-18.

It is certainly a serious contradiction that oftentimes there is apparently such deep concern for the salvation of the poor dupes of the lodge who are taken into the church, lodge principles and all, lest they perish when there seems to be no concern about the many weak in the churches who are offended, nor about the fact that the whole congregation thus becomes diseased and weak.

Neither can the clergy remain free from lodge influence where members of secret societies are admitted into their congregations. Instruction, admonition, warning, discipline will be colored and shaped to a greater or less degree by the presence of such men in the fold. This perhaps is the most dangerous and destructive feature of the matter. In the midst of grave surroundings and corrupting powers, recognized, it may be, by the pastor, he finds himself trammeled in speech and action. The church is a city set upon a hill and cannot be hid. Let her ministry stand upon the highest pinnacle of the same.

Duty to Lodge Members Themselves Forbid Their Reception.

For the sake of lodge men themselves they should be refused membership in our missions. They are entangled in sin. If they show a genuine willingness to re-

ceive instruction they will come out of the lodge. If they are Nathaniels, Israelites in whom there is no guile, all will be well. If they are not such characters, and if they will not permit themselves to be made such, then it is better for all concerned that they be kept out of mission work (the church). A refusal to receive them will be a standing rebuke against their sin and an admonition to repentance. Fear of their going away should not influence us. Christ's example in His dealing with the rich young man and with others is a model for us here. Only divine demands are made upon lodge men when we require them to leave their associations. The matter rests betwixt them and their God, and the responsibility is upon them, not upon us. See I. Cor. 10: 18-21.

Let men choose between the table of devils and the Lord's table. There can be no communion at both, no mutual recognition of both.

For the sake of the world let lodge men be kept out of the church. Since the tenets of secretism are distinctly of the world, an offspring of unregenerate mind, a work of darkness whose paternity belongs in the regions beneath us, therefore the church should draw the line and show the clear marks of separation between the world and the church.

We should treat with secretists outside of our missions as organized congregations (churches), as those who are living in open sin.

True, the sin itself is honorable in the estimation of many professedly good men, men of good reputation and much influence. The sins of the lodge are chiefly sins against the first table of the law. They are more difficult to see than sins against the second table. On this account they are the more dangerous and need more strenuous effort to dethrone them from the hearts of men. They militate directly against the relation of the soul to its God. They directly rob the heart of its God.

The Kind of Ministry Demanded.

The demands upon the ministry in their labors with secretists are very great. Who is able for these things! Let us first despair of all human help, of all wisdom of our own which is tinged with the spirit of compromise and seeks to escape danger or obloquy, or that fears loss of prestige or of people.

Men in whom the Spirit of God dwells, men who stand in holy awe of God in such measure that human fear is forgotten, men who have by God's grace full command of all their powers of body and soul, men who are given to no effeminate or emasculating vices or habits, men who have burning love for souls which moves them to take all kinds of abuse and still seeks the soul that fulminates the abuse, but who withal maintain their own dignity and self-respect, men who have well developed mother wit, men who labor and pray most when days are darkest, men who seek and employ the advice and co-operation of their brethren, men who stick to work with a dogged perseverance that never tires, these are men who will make their presence felt in the worst lodge-ridden community in the world and will rescue soul after soul from its clutches.

How Shall We Treat Secretists in Our Mission Work?

Get them to come to church, and preach the law to them in such a clear and forcible manner that they may feel the fires of hell burning in their hearts and consciences. Do not preach immediately against the lodge, naming them, unless the preacher and the place are ripe for it. When men have been aroused through the law, so set Christ before them that they may rightly be assured that they are on the threshhold of heaven if they but believe what is preached to them. Prove and seal and confirm this as the only way to peace and to heaven, so that the lodge foundations may crumble into dust before their eyes. Visit lodge men frequently in their homes. If possible, make wives and children instrumental in winning the husband and father from the lodge. This is to be done not by trying to array wife and children at once against the lodge, and which might look as though they were being arrayed against the husband and father, but by winning their hearts for Christ, which are usually more susceptible to truth and divine influences than those of lodgemen, and inflame them with glowing zeal for Jesus and His

church. In going to lodge houses special care should be taken to impress the people with the precious fact that the pastor is a messenger sent by God.

One should thoroughly acquaint himself with every phase of the lodge question, so that he may make no blunders in talking to lodge men on the subject of their lodge. With as many different secret societies as a pastor has to deal, with just so many should he consider it his duty to become acquainted. This will require study, research and investigation.

Tracts and other publications setting forth in a biblical and evangelical spirit the sins of the lodge may be blessedly employed among the people. It should be the aim of a pastor to avoid all heated debates with secretists. As soon as you make a man your opponent you have set up a bar of hindrance to winning him. In this particular the most consummate skill and the highest reach of true spiritual diplomacy are required. True diplomacy, however, shows the easiest and simplest way to do a thing and this is the hardest to learn. But above all a "Thus saith the Lord" should be ready upon the lips of a pastor. This is the power of God, this is the weapon mighty to tear down the strongholds of Satan in man's heart. No wisdom, no skill, no diplomacy can make a Christian out of a lodge man. All these may serve to clear the way for the opening of the divine batteries upon the soul, but this divine instrument, the Word, the Word, the Word alone sets men free from Satanic lodge dementia and clothes them in their right minds. If necessary, months upon months should be spent in making ready for the organization of a congregation. Meeting after meeting can be held to discuss the fundamental principles of church organization and the fundamental qualifications of those who are to enter into a Christian congregation. Unless such precautions are taken the great risk is that a crowd of people will be gotten together who will run things in a very worldly manner, and who will disband on very slight provocation, or a congregation (church) will be gotten together with such unmalleable material that even after a generation has run its course a worse condition of things prevails than at the beginning. The generation departed, the spirits which follow have grown in hardness of heart, and this too because the Word was muzzled.

Then perhaps the only thing to be done, if ever a change for the better is effected, is to go into such a crowd in sledge-hammer fashion and knock things to pieces; then if anything remains, gather up the pieces and begin anew.

If it could be arranged, good, solid, trustworthy men from other congregations should be gotten together as the nucleus of mission congregations. But cogent objections could be made to this unless such men are living within the bounds of the proposed organization and intend to make that their permanent church home. In sending a man into a mission field infested with lodges arrangements should be made by those behind him to see that he is supported until the work is established, so that the temptation to yield to lodge influence from material interests may be avoided.

In the lodge we have to deal with subtle unionism and all the way up, or down, to full fledged heathenism. Pity the man and support him with all your powers who is put into a mission field, overrun with secretists. God make us one in spirit and effort against the deviltry of the lodge.*

*Prepared and read by resolution of a conference of the Lutheran Church of the Joint Synod of Ohio.

"If the great Ruler of the universe comes to us in sunshine only, we have lived the wrong way; we should have lived up into the deep, happy assurance that, how dark soever be the clouds, they are the dust of our Father's feet."

"It is a strange fact that injuries to the tongue, whether of man or animal, heal more quickly than those of any other part of the system." How about injuries done by the tongue?

"Simon the leper could give a dinner, but he who gives an idea gives a continual feast."

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CORRECTION.

In the March Cynosure, Page 370, second column, it is said that "Mr. J. B. Perham was elected an anti-Masonic representative," which was an error. It should have read, An anti-Masonic representative was sent from Brookfield; but Mr. Perham was not the man.

Rev. David G. Wylie, D. D., pastor of the Scotch Presbyterian Church of New York City, has issued a very interesting booklet on the American Standard Edition of the Revised Bible, for which the editor of the Cynosure wishes to extend hearty thanks.

CYNOSURE RECOMMENDS THIS SCHOOL.

Rev. O. T. Lee, of Northwood, Iowa, writes: "In the evening of the 23d of February I was invited to speak to the faculty and students of Luther Academy, a Lutheran high school for boys and girls, in Albert Lea, Minn., on the subject of Secret Societies. I am a very busy man, still I could not let this opportunity go by.

I think it is of great importance for anti-secret society workers to reach the schools and colleges. As a rule we find that students have more or less influence wherever they go, and if such students could be enlightened on the subject they might become a power for good.

At Luther Academy faculty and students all take a definite stand against secret societies. There are, of course, no fraternities allowed within this school. No lodge members attend the school. The Trustees of the institution have decided that no lodge member can become a member of this corporation."

REBEKAH CANDIDATES.

When the Rebekah order was founded, only Odd Fellows and their female relatives could join; but now any woman can enter who is white and not yet married. There is no law against her afterward marrying her brother,—if he is also unmarried and only a lodge brother. The O. F. Companion now advocates admitting married women whose husbands, not being Odd Fellows, cannot come in. Whether this would drive their husbands to join or whether it would make anti-secret advocates of such husbands, the experiment might be on the whole a dangerous one not very conducive to the good of the order. Of course we are prejudiced against such experiments by our rather poor impression of lodges as places for women.

THE REFORMER'S AIM.

The primary work of the reformer is to reform a man, but his dream is liable to be reforming masses or nations of men.

Yet to reform one and save another from need of reform, is an end worth persistent labor and sustained enthusiasm.

If individuals finally aggregate a multitude, or if influence widens into broad range, the reformer will then rejoice the more. But if he looks only for a tree and scorns to plant the mustard seed, he will risk never hearing the voice of birds that lodge in the branches thereof.

Admitting that there will always be lodges, gambling dens and bar rooms, instead of finding this a reason to do no more, like him who has solely aimed at their complete destruction, he will find it a fresh impulse. Paul's preaching did not save all, yet he strove by all means to "save some."

To deliver one from the lodge, to keep another free from need of deliverance, are, still, possible and worthy aims. For

such ends an association may well exist; and to reach such ends as these all its agencies may reasonably endeavor.

Let it, then, be a conceded possibility, that, from the weak-minded and misled, and from the vicious also, the lodge system will gather dupes out of many generations. Let it also be allowed that a fraction of these will adhere to the system and remain members. Then we are fortified against disappointment and protected so that discouragement cannot relax our zeal; for we know that though the lodge system be not wholly destroyed while folly and sin retain a footing in the world, we can still antagonize its mischief, and can save some from bondage and degeneration. This is not a peculiar concession, for no sin or evil can be at once eradicated from the world. That result was not reached in centuries under Moses' law nor in centuries more under Jesus' gospel.

The lodge will possibly prove as long-lived as the theater, the saloon, or any kindred agency of evil. To confess this, is not to betray paralyzing discouragement. As long as the lodge exists it can be antagonized; like every persistent evil it can be persistently fought; its clutch can be loosened from some of its victims; and so long as there are reformed gamblers there can be reformed Freemasons. Meanwhile some who were never yet ensnared can be kept out. These are high purposes. To destroy a system may appear a more dazzling aim; but it is a worthy aim to save men from being destroyed.

"I am pleased with the Cynosure. The coal strike is a symbol of the fruit of all oath-bound orders. Once in an assembly I spoke a few words in opposition to secrecy, when bedlam let loose and a cry was raised, 'Kill the damned heretic!' At another time, in the M. E. Church, one that had been raised in the lodge to see great light (?) told me that a little blood-letting would do me good."

Charles Kennicott.

Williamsburg, Mich.

Pleasure is happiness produced on the outside, joy is happiness produced on the inside.

BEFORE SPEAKING, KNOW.

A clergyman of note says in a letter to the Secretary of the N. C. A.: "I thank you in advance for a copy of Dr. Blanchard's book. It is just the book that I have been looking for and I shall eagerly read it. My convictions on this subject are far ahead of my information, because I have seen enough and studied my Bible enough to have the conviction, but I fear that all the facts are not in hand and before I speak out on the subject I should know all that is to be known about it."

Those concluding words are commended to the attention of our friends who desire to serve the cause with tongue or pen. A first requisite is broad and exact knowledge. However tedious or in direct result profitless, study of secret orders is yet essential, because, without intelligence respecting this subject, no one can trust himself to speak or write intelligently.

In this study fundamental principles are of more consequence than ceremonial details, yet something of both should be known. Besides Dr. Blanchard's new book, "Modern Secret Societies," a student can profitably use Finney on "Masonry," written by a college president, who had been a Mason; "Adams' Leters on Masonry," written by a president of the United States; and "Freemasonry Illustrated," which gives the ritual of the three ordinary degrees, including the Master's, to which all Masons, of whatever rite or degree, belong. Other books will give him further knowledge if he desires to pursue the study.

Tracts and various works written by friends and foes of secrecy offer a range not wholly alluring but fruitful to him who would prepare to treat his theme with breadth and candor, avoiding pitfalls while abiding within strong vantage ground.

No speaker should rely on his own dislike of secret orders or on a less than reasonable exactness and extent of knowledge about them. The writer of the letter partly quoted here, takes the true attitude and is likely to be of greater service when at length he speaks, because until ready to speak he wisely remains silent. We await with interest that time.

LYNCHER HAD RING IN HIS NOSE.

The Cincinnati Enquirer of March 11 publishes a special dispatch from Dallas, Texas, giving in extended detail the report of a lynching from which a negro saved himself by giving the Masonic sign of distress. The most prominent negro educator and preacher in Dallas, Rev. Dr. Stokes, gave the alleged facts to United States Marshal W. H. Atwell, and his story is said to have been verified.

Dr. Stokes says he was hired to make campaign speeches to the negroes on the side which, in the election held about the first of March, proved the losing one. While making his closing campaign speech, he was interrupted by a large body of white men, who rushed into the negro meeting, seized the speaker, and, having rowed him across the Sabine river, prepared to hang him. At this crisis, Dr. Stokes tried the experiment of giving the sign of Negro Freemasonry. One of the most urgent advocates of hanging immediately stepped to Dr. Stokes' side and asked that the preacher's life be spared. He refused to allege any reason for his change, but said: "Spare him, and I will guarantee that he never again sets foot in Gregg County.

The preacher has not returned, and says he intends never to go there again. Doubtless he values negro Masonry more than ever, and even if there is any doubt elsewhere whether Grand Lodges in American States recognize negro members of the order, Texas negroes will probably be in haste to become Freemasons. This story is also adapted to interest other men in an order, which, under such circumstances, afforded undeniable protection. There was no question in this case that the man's life ought to be saved or that it was saved.

Of course there are other things that would lead a rescuer to take the same stand. Good loyal American citizenship would set a man bravely against this lawlessness, and Christian character would do the same. In fact, ordinary humanity, not to say decency, would be liable to compel any honorable man to take from the first, the attitude to which this Freemason changed from one exactly opposite. In their case, the motive would lie in personal character. They would act in the way natural to such men. This Freemason was somehow restrained from acting in the way natural to him.

About the most plausible plea left to Freemasonry, then, is this: where character is evil and sets a man on the wrong side, Masonic restraint sometimes shackles him. To a certain extent this claim must be conceded. The story in question proves it to have been, under that peculiar set of circumstances, true. A Freemason was pulled back from putting a lyncher's halter on another man's neck, because the Masonic cable tow was already around his own. Freemasonry would be even worse than it is, if it never did any good. It has destroyed many lives, let it have the credit of saving this one.

Suppose this to have happened in a Grand Lodge jurisdiction where negro Masonry was not recognized, and suppose the white lyncher to have been a bitter foe of negro lodges as being, in his opinion, irregular and fraudulent. What effect would a Masonic sign shown by a negro have had on him then? Would not the victim have found his experiment a sad failure, making his death, if possible, more certain?

The white man was not fully rescued himself. He had not really been saved up to this point, by Freemasonry, from being in character and purpose, and thus far in act, a lyncher. Freemasonry had not given him a character too good for such deeds. When the negro gave that sign, he put a pair of handcuffs on one of the criminals. He compelled reluctant service from a captured enemy. It may impress some one that he made the enemy a friend; but let such as think so, read the definite terms of Masonic obligation to be observed where the sign of distress is given. The language is positive and strong, and it made the white man in his turn as truly the captive of the negro, as the negro had been of the white man just before.

The white Freemason was willingly compelled to carry out the terms of a sworn contract. The question how much ground that contract covers, would perhaps obtain diverse answers from different Masons. All would concede the case

at hand, and agree that the terms would apply to any lynching, or similar crime, not itself Masonic in origin or authorization. Where would it apply beyond? Would the contract cover the case of a man justly pursued by an authorized officer and making the same sign in order to obtain concealment or aid to escape arrest ? Would it cover a case already at the bar?

In brief: does that contract cover indiscriminately, ground occupied by injustice and justice? When a Mason lifts his hand to make the grand hailing sign, does he grasp a cable tow that pulls his way, wherever he is and whatever that way may be? Can the good done once in Texas, be offset with evil done by exactly the same sign, many times in many other States of the Union? For answer, read the contract and note its terms; then trace the long line of comment on the Masonic contract by Masonic practice developed in a varied history. Meanwhile, we may concede that it checked the evil deed of an unprincipled Texas Freemason, while, at the same time, it prolonged the life of one imperiled negro man.

MINISTERS OR LAYMEN.

It is an open question whether anti-secret allies should be sought more distinctively among ministers than among laymen.

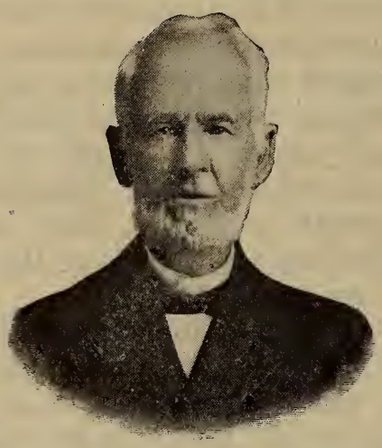
At first the answer appears simple, inasmuch as they are leaders whom others are supposed to follow so willingly that to gain them is to win all. In practice, however, this theoretical answer betrays limitations. For a minister, like any one else, cannot lead without a following. Many a congregation that will follow in some paths will not readily enter that which leads in the direction of our unpopular reform. The leader is indeed there, yet he does not lead, for into that path his flock will not be led. Though he persist in calling them, while they persist in refusing only himself has yet been gained. If his persistence results in their stampeding from him so that no longer he can lead where they used to follow, loss accrues instead of gain. His tendency will be to leave this item of work to the Cynosure and N. C. A. lecturers. Ministers are apt to be averse to secret orders but few attempt to deal with them. They do not expect moral support and co-operation from those with whom they labor; and seeing pastoral or gospel work with temperance reform work enough to fill their strength and time, they naturally turn to leading such work as those they lead will not avoid.

If, however, the membership of the churches were of one heart and one mind with the pastors, an effort to lead the forces against the foe could be made with courage. It would not be obviously futile. The pastor would be trying to do something that could be done. He would not be throwing away his chance to continue doing anything.

So long as the pulpit is practically silenced by the lack of co-operating sentiment and purpose in the church, the need remains of building up the church itself in knowledge. One strong reason, then, for seeking the interest of laymen in our cause is almost identical with the reason which would favor giving preference to the interest of ministers. For intelligent anti-secret parishioners would form a safeguard for the pulpit. Their pastor would be kept from being drawn into the net. No lodge member would be called to the pastorate. A preacher inclined to speak occasionally on this point of morals would know that his labor was not measurably nullified, but was, rather, reinforced by the influence of his Christian brethren. A wider and more effectual door would appear opened to him. While reforms need pastors, they also need pastors and churches together. The true way seems to be to sow beside all waters without classifying too exclusively our favorite fields.

"I appreciate the Cynosure, and cannot do without it. I circulate it all I can, and sometimes I come across persons who never have heard of any opposition to Masonry or any secret societies. Masons have tried hard to entrap me, but hitherto the Lord hath helped me."—S. J. Peter, Pawnee, Oklahoma.

"It is possible to be more offended by a discourtesy than by a crime."



REV. B. M. AMSDEN.

BENJAMIN MONROE AMSDEN.

A brief notice of the death of our friend, Rev. B. M. Amsden, appeared in the March number. Since then we have received a fuller account of his life.

Rev. B. M. Amsden was one of the oldest and best known clergymen of the State of Iowa. He had made Manchester, Iowa, his home from since 1858. He was born in Chautanqua County, New York, December 18, 1818, and died January 28, 1903. The early years of his life were those of the boy on a farm. In 1840 he entered Mayville Academy, and later Western Reserve College, but finally graduated from Williams College in 1846. In 1849 he graduated from the Oberlin College Theological Seminary.

In the fall of 1846 he went South, having been engaged as tutor in the family of a wealthy planter with a home in New Orleans and one at New Iberia, Miss. Here he remained two years, and it is small wonder that as a result his abhorrence of human slavery was intensified to a degree which ever after made him a profound sympathizer with the negro. In 1852 he moved to Belvidere, Illinois. This was just about the time that the beautiful orphan, Ellen Slade, was murdered in that city by a member of the Masonic lodge. The Worshipful Master, Judge Daniel H. Whitney, was tried by the Grand Lodge of Illinois and condemned for un-Masonic conduct in his efforts to have the murderer of Ellen Slade brought to justice. We do not know just what led Brother Amsden to take a position of opposition to secret societies, but for many years he had been a subscriber to the Christian Cynosure, and has left by a bequest in his Will a further token of his interest.

His life has been one of singular activity and usefulness. It would be impossible to measure or estimate the good accomplished during his long and fruitful ministry. During the dark days immediately preceding the Civil War, Rev. Amsden preached the doctrine of abolition with fearlessness, and as an advocate of the prohibition of the liquor traffic in State and nation he held to his convictions, despite opposition which displayed itself in threats of personal violence and despoliation of his property.

(From the Signs of the Times, Oakland, Cal., Jan. 28, 1903.)

The Christian Cynosure is optimistic regarding its persistent warfare on secret societies. It expresses the opinion that more people comprehend that certain leading orders, "by their burial services, sending men to heaven on the basis of lodge membership, belong to the religions of the world in which Satan is worshiped, and that they are rivals of the church of our Lord Jesus Christ." Perhaps it is true that more people are now comprehending this fact, but it is also true that not only are the more prominent orders increasing in membership, but new ones are coming into prominence. The new are patterned after the old, and are, to a great extent, feeders for the old. And, sad to say, much of the new blood that flows into these sanctuaries of the world comes from the popular bodies purporting to be churches of the Lord Jesus Christ. It is sad to see how men, women, and children are being deceived by secret society evil; but while the lodge, by its funeral service, nominally sends men to heaven on the basis of lodge membership, we note also the absurdity of professed ministers of the Gospel sending people to heaven at death on the basis of church membership. We expect the lodge official to be ignorant in such matters; that is one reason why he is in the lodge at all. But the anti-lodge student of the Word of God ought to know better. May there be more who will comprehend this fact also.

News of Our Work.

Many will be glad to hear a word from Rev. J. R. Wylie, of College Springs, Iowa. During the past year up to December he has been preaching and lecturing most of the time, and has covered the country more or less from Sterling, Kansas, to Montreal, Canada. Everywhere he has testified against the lodge evil, which is the main support of all the evils of our day.

Mr. John Helgeson, one of our faithful co-laborers, has been doing faithful work in Wisconsin, and is now called to a new field on the Pacific Coast. In distributing tracts, especially the ones, "Worship of Secret Societies Offered to Satan," at LaFarge, Wisconsin, one of the pastors gave him a cordial handshake and expressed sympathy for the cause in which he was laboring. He also met Rev. Mr. Fisher near Cap Grove, Wisconsin, who offered prayer that God might bless him in his work, and for the sake of souls. Mr. Helgesen says: "Altogether I thought I had a blessed time, because I found so many friends in sympathy."

Mrs. B. K. Billups, of South Dakota, is a woman of more than ordinary ability and Christian zeal. Formerly she assisted in Col. Clark's "Pacific Garden Mission" of this city, and has had considerable experience in several different States. She says that in all of her experience in Christian work, she believes that the greatest hindrance to the cause of Christ is the natural workings of the lodge. They have been trying for a few weeks to secure the salvation of those out of Christ in her village, but on Saturday night the meetings had to be given up for the lodge, and so she says it is no wonder that the results have been so meagre. Pray for her.

Rev. B. F. Petry, West Alexandlria, Ohio, writes: "I am forced to confess that the January Cynosure is a perfect climax of excellence in anti-lodge literature."

OF INTEREST TO IOWANS.

From Secretary of Iowa Christian Association.

Richland, Iowa, March 11, 1903.

"First I want to say that I am enjoying the Cynosure this year so much. I cannot thank you enough for the grand things that have come to us in the three numbers this year. I have been unable to give any time, so far, to speaking upon the subject, except in our own church (Friends), but I am going to begin a correspondence soon with all the members of the Iowa Association in regard to our State work and our next convention.

I have been asked to contribute one chapter in a book to be published this fall, called "God's Ideal Church." The chapter I am asked to write is on the subject: "Secret Societies." I am to show what would be the discipline and practice of God's Ideal Church toward Secret Societies.

I wish the Cynosure the greatest possible success and pray God's blessing continually upon you and your work. Yours in Christ,

E. Howard Brown.

FROM REV. S. H. SWARTZ.

"The anti-secret convention held at the Covenanters' Church, Alleghany, Pa., Feb. 3 last, was as to attendance at the first session larger than I have ever seen at any convention that it has been my privilege to attend.

"At the afternoon session the attendance was doubled, and the house was full in the evening. We had in the evening audience over one hundred young men. Most of the students of the three theological schools were present as interested hearers.

"The programme was ideal. A convention in itself, and as there were 13,000 of them put in circulation, the influence of the convention must have been far-reaching.

"Every speaker was present as advertised, and every subject was handled masterly. The key-note from start to finish was: 'The Lodge versus Christ.'

and it was treated as I have never heard it before.

"It was a convention of much interest and power, and must be productive of much good."

THE PENNSYLVANIA STATE CONVENTION.

Harrisburg, Pa., March 18, 1903.

Dear Cynosure: While waiting my train to Berks County, Pa., I improve the opportunity to report.

Another milestone has been passed in the Pennsylvania State work and in some ways our best anticipations have been realized. The Convention at Mechanicsburg opened amid clouds but soon the sunlight appeared. As the friends gathered bringing each his or her contribution of good cheer, the divine presence was apparent and all moved forward to the anticipated success.

As we look back over the record there does not seem to be anything to be regretted and much for which to praise God. My honored father, faithful as ever, was the first to appear.

The Church of God, the liberal United Brethren and the German Baptist Brethren opened doors for such service as we could render on the Sabbath. The word was preached to full houses, and we judge this contributed not a little to the large attendance, as our spacious Convention Hall was well filled at both the evening sessions.

The faithful as usual made the larger part of the day audiences. It seemed there were an unusual number of the friends from a distance who came prepared and remained through all the sessions. Of course there must be at such times a constant coming and going of those who, for various reasons, can not remain. Such can not give nor can they get, the good that those do who remain. The addresses were all of a high order. The meeting was begun, continued and ended in the sweet spirit of Him to whose glory it was called.

The question was asked by one of the friends coming from a distance, "Do you think you are accomplishing any good?" I replied, "Stay to the meeting and judge for yourself." Friends gathering at such times have better evidence than can otherwise be presented. Seed sown at a gathering like this not only brings fruit to be gathered in eternity, but at once there is a liberating of bound ones, and the enlightenment of those in darkness. I judge fully one-half of those in attendance at the evening sessions were lodge men, or those sympathizing. There is abundant evidence that many minds were changed, and those undecided brought into the light.

More money and letters from friends in the State came this year than last, showing a growing sentiment. The local collections were not so good. While I did not receive by eight dollars what I asked for, I am assured that every need will be supplied. A few friends promising aid in this were not heard from, there is still opportunity if you feel the Lord would have you aid the work.

The Secretary's report will give you the details. Our welcome was cordial, and the entertainment offered ample. We missed two of the speakers who sent us no word. I have no doubt some reason they could give to God as adequate kept them from the meeting. I should like to write of my impressions of the speakers and their addresses, but space does not permit. Of course they spoke as men of conviction speak to dying men concerning their eternal interests. John S. White's clear exposition of the Word, and Dr. S. C. Swallow's clear renunciation of the large number of Masonic degrees which he had taken were among the incidents of special note.

During the month and working toward the Convention I have visited many towns and delivered several lectures. Scalp Level, Roxbury, Harrisburg, Shippensburg, Pa., Washington, D. C., Menges Mills, State Line and Allen, Pa., are towns in which I have held helpful meetings. I also responded to the invitation to address the Radical U. B. Conference, Shippensburg, Pa. As God gives health and I see the need for work, I press forward.

W. B. Stoddard.

"God has to be forced into judgment; He comes of Himself into love."

FROM REV. J. P. STODDARD.

Homeward Bound, Steamer "Tremont,"
March 18, 1903.

It was of course a pleasure to me to meet my son, W. B. Stoddard, but it is a greater satisfaction to record the Convention a success from start to finish. Preliminary details had evidently been carefully arranged, and the sessions well advertised. The program possessed unique features which made some of us speculate as to what "Raccoons," "Flashlights," etc., had to do with the general topic announced, but Dr. McFeeters gathered numerous explosives from The Book, which, when ignited, gave exceedingly vivid pictures of the old handmaid, reposing in her chamber of carnal security. The Doctor's grave demeanor failed to suppress the mirthful ripples provoked by the ludicrous appearance of the poor blind novice as the light was turned on. Not only the lads and the lasses, but venerable men and matrons, will remember and profit by his tactful and trenchant address.

An assembly so rich and brimming with good things is an incentive to trench upon the domain of the Secretary's report, which was prepared with scrupulous care and will be read with great interest (It has not been received.—Editor), but I may not refrain from a word of commendation of the address by Brother White, of Steelton, Pa., who literally hewed the lodge Agag in pieces with the sword of the Spirit. Brother White is mighty in the scriptures and uncompromising with the devil in any of his devices.

All of the speakers acquitted themselves like men, and I would not even suggest an invidious distinction by personal mention. But, excellent as they were, their efficiency was not in the letter but in the spirit, whose presence so pervaded and controlled the whole assembly as to make it a unit from the beginning to the end. It was an atmosphere fatal to all malice, bitterness and strife, and where all were kept in the unity of the Spirit and the bond of peace.

Audiences were good, and the attention and deportment above criticism. Some of the local clergymen who declined to take a part on the program were frequent and attentive listeners. The good people who cared for "the stranger within their gates," are deserving of high commendation for bountiful hospitality, and I venture nothing in saying that the friends dispersed carrying with them the feeling that the meeting had been one of great helpfulness and spiritual anointing for more vigorous and successful effort in the Lord's work.

James P. Stoddard.

Foreign News.

MISSION WORK IN BRAZIL.

Masonic Interference.

Beloved Friends:—

Since our last letter, two months have elapsed; we being too busy at the end of October to write the usual report. Just about that time, we went to Parauaqua to work with Sr. Mello, who had begun to preach there. The work became so lively and promising that he felt a desire for our help, and so we went, taking ship at Santos and steaming down the coast, a journey which can be made in eighteen hours, but which, under Brazilian management, actually consumes three days.
* * * * * * * * * *

Lots of young men received the Savior and young women, too. More serious, earnest, simple people we never met anywhere.

It has been a real demonstration of the Spirit and of God's power. Night after night hundreds listen eagerly to the "old story." The Romish churches are devastated—empty, the people are attending the Gospel meetings. The poor priests don't know what to make of it. In vain they denonnce God's servants, hurl anathema—threaten excommunication—offer festivals and various attractions. The people say they know the Bible is God's word and they like to hear it and want to walk in the way mapped out by Him.

Twice during our stay, the meetings were rudely interrupted. One night about twenty-five men came together to take revenge on Sr. Mello, because he had re-

nounced secret societies when he repented toward God. These men said they must then and there vindicate Masonry as a godly institution, and on being kindly requested to sit down and not interrupt the meeting they burst into wild disorder, raising a riot and yelling out murder against Sr. Mello. They expressed their intention to kill him that night. A large part of the congregation fled from the hall in terror, while the more courageous dealt with these Masons, finally persuading them to withdraw after about half an hour's tumult. These friends then insisted on accompanying us to the hotel, although we felt perfectly confident of God's protection, until our work in this world is done. As all the chief police officers are Masons we naturally could not expect protection from them. They openly sneered at us.

We commend the people of Parauaqua to your prayers. Just before our departure we asked Dr. Teixeira to come and help and he arrived in time for us to spend a couple of days together. His presence at once attracted what is called the "better class" of people to the meetings—the educated, well-to-do element. So that by God's abounding grace and his wonderful Providence everybody in Parauaqua is hearing the Gospel. Even one of the priests attended a meeting and we understand that the pardes were regularly represented by intimate friends. One most striking feature throughout is the serious attention with which all listen, notwithstanding many and varied attempts to distract. Even the violence of the Masons did not succeed in frightening away the people from succeeding meetings. So, praise God with us because He has planted His standard in that quaint little city of 7,000 inhabitants.

* * *

Yours in divine fellowship,

Reginald I. Young,
Kate H. Young.

The spirit of God is the bringer of joy, but the spirit of man is the transmitter of cheer for other men. Make yourselves good conductors of the joy of God, if you pretend to love your friends.—I. O. R.

INDIA'S CALL.

Dehra Dun, U. P., India, Jan. 28, 1903.

The Rev. William I. Phillips, Editor Christian Cynosure, Chicago:

My Dear Brother in Christ: I have to thank you much for the Christian Cynosure, which I have been regularly receiving for some months. I like the paper and read it and derive pleasure and instruction from it. I lent it to the Head Master of the Mission School here, and, after perusal, he told me that if what it contains be true, then Freemasonry must be a very bad thing. Of course he finds it very hard to believe, because many good men are Masons. But I myself am certain that it is an arch invention of the devil to draw men away from Christ.

You are doing a noble work in exposing its evil. Its secrecy is its great safeguard. I wish we had an organization here like yours. As far as I know, it is unchecked throughout the length and breadth of this vast land. There are lodges throughout the whole country, but I am unable to give any description of them.

You are fighting the evil in your own land, but if you can afford means, it would be well to send a missionary here to open the eyes of the Christians and warn them to keep aloof from it. This missionary should be for the Christians and not for the heathen. If Christians are what they should be it will much advance the cause of Christ in this benighted land.

Please remember me and my work in your prayers.

Yours in the Lord,

B. M. BOSE.

'Twas only a kiss and a bunch of flow'rs,
But they came in a sunny way,
Like balm to the wound in a homesick heart,
At the close of a weary day.

'Twas only the clasp of a friendly hand,
And the glance of a kindly light.
They banished the thought of a sorrowful day,
And they brightened a pain-spent night.

Voices from the Lodge.

ANDERSON AERIE, NO. 174.

Heretofore unheard of and only recently known to exist, we nevertheless beg space in your valuable paper to announce the fact that Anderson, Ind., Aerie No. 174, is now in existence.

This is the only Aerie in the State of Indiana at the present time. In July, 1901, a fellow by the name of M. H. Hardesty dropped into our theretofore peaceful and slumbering city and by screaming "Yea! Yea! Yea!" awakened the slumbering population and acquainted them with the fact that there was in existence in a great many parts of the wide expanse of territory embraced in the United States an order known as the Fraternal Order of Eagles. Where he came from or whither he went and still remains is a mystery, but certain it is that he was here and is gone again, and a reward is now hanging over his head for his apprehension. However, he succeeded by fraudulent artifices in inducing a few people here in the city of Anderson to advance him sufficient money to take out of pawn a set of paraphernalia of the Fraternal Order of Eagles. He went through a performance which he called instituting an Aerie. There were present at that feast eighteen individuals, and the time of passover was Aug. 23. We afterward learned, when Mr. Hardesty had mysteriously disappeared, leaving in the hole everybody with whom he came in contact, that the fact that we had an Aerie in Anderson was not known outside of a few individuals who composed the aggregation.

However, we were in possession of information at that time which, when properly digested, caused us to understand and know that the Fraternal Order of Eagles was an institution that we might be proud of, and we then determined to take the matter up ourselves and see what could be done. By dint of work we succeeded in getting ourselves recognized as an Aerie about the 15th of October, and since that time our order has grown and grown, and grown again.

On the night of the 16th of December we took in eighty-seven members, and since that time there has never been a time that we have been able to keep up with our work. We now have a membership of 210, with applications coming in so rapidly that we can scarcely take care of them.

On the night of the 16th of January we gave our first banquet.—Fraternal Eagle.

That species of eagle appears to be migratory, predatory and gregarious.

BUZZARDS, NOT EAGLES.

A Word from People's Mission, Washington, D. C.

There is an organization which holds high carnival once a month, on Sunday afternoon, on the second floor of the building in which the People's Mission is located. They call themselves the "Eagles," but according to the inconvenience and trouble they cause the mission we think they have made a mistake in the name. They should change it to "Buzzards." Last Sabbath they caused to come through the ceiling a quantity of beer and other filth which has made the atmosphere of our printing office anything but pleasant. While the Mission is composed of men and women who do what they can to purify society and save our children, this organization is banded together to curse and ruin society and send our boys and girls to hell. We are told they are made up of bartenders. We give notice by this that we wage war on such business.—The Evangelist.

ANOTHER AERIE IN MASSACHUSETTS.

(Condensed from Eagle Report.)

Sunday, Feb. 2, 1902, Worcester Aerie was instituted in Knights of Columbus Hall with 138 charter members.

Springfield Aerie, 148, went down about one hundred strong, accompanied by the famous Buzzard Band, leaving here at 3 p. m. and arriving in Worcester at 3:55 p. m., or traveling fifty-two miles in fifty-five minutes. You can't get there too quick for the Eagles.

After the visitors had been refreshed, they were taken to a hall larger in length, but not in width and height.

But our Past Worthy President, A. L. Potter, who instituted Worcester, invited the Springfield members to adjourn to the first hall, where the refreshments were, and they did so like good Eagles.

The three Worcester members who were initiated, Samuel McCluskey, William Mellen and John Manifold, are well worthy to fly, for the way the Springfield degree team taught them will leave an impression on them they or their fellow members will not soon forget. There is a well-defined print of a shoe in the ceiling which one of them left in his wild attempts at flying, but he soon learned to do better.

After the election of officers the refreshments were again indulged in, and those

present began to cultivate acquaintance with each other (and the refreshments).

At 9 o'clock part of the Springfield Eagles took the train for home, although the train came near sending one home in a wooden box. The conductor started the train before they all got aboard and Louis A. Breglio was just falling under the wheels when he was grasped by our W. Treasurer, John Daley, and lifted by main strength onto the car.

The Buzzard Band was the hit of the day. The Worcester boys couldn't hear enough of it.

A unique badge decorated each Worcester man. It was a red, white and blue ribbon with "Worcester Aerie, Feb. 2, 1902," on it, pinned to a clay pipe, the stem of the pipe inserted through the buttonhole.

Liquid refreshments, cigars and eatables were there in abundance.

There weren't many people to see us leave the hall and give us a send-off, so the elements got in their work and toppled over a chimney and broke in a plate glass window for our edification.

But at the depot you could see Worcester men coming from all directions and the air was full of "Yeas" and Buzzard Band music. How a new bird does love to yell "Yea." It beats a college yell, don't it, boys?

Joe Finn and his funny stories caught the crowd. Joe didn't have a minute to himself.

Yet there were a few people in Worcester who did go to church that Sunday evening in February.

"Mrs. Marie Barrison Balluff, the only lady Eagle, is playing an engagement at the People's Theater as leading lady with Bro. Fred Irving's big company. Mrs. Balluff is a member of Washington, No. 125, as is her husband, Bro. "Bill" Balluff. Mrs. Balluff was made honorary member in Washington, D. C., three weeks ago."

The "lady eagle" flies high and alone reaches the Aerie.

"Everything is going along nicely for our show at Robinson Opera House next month. Bros. Dan J. Dalton and V. P. Wuebben have charge of everything. We will commence rehearsals in a few days. There are to be two shows—a matinee and a night performance.

"Bro. Wilfred Gerdes (our 'fat boy') was tendered a reception by his brother Eagles at Heuch's Opera House. Wilfred is a policeman (but only in the play) with 'Happy Hooligan' company. This is his first time in Cincinnati this season; also his first visit since he got wings. The show is a good one, but without little Wilfred I don't think it would go—that is, with the F. O. E.

"Bro. Henry Hoemer, proprietor and manager of the Hoemer Hotel, on Twelfth street, has a number of birds stopping at his place every week from the different shows that play Cincinnati. They all vote Henry a good fellow and worthy of the button F. O. E."

What mystery must lie within those mystic letters F. O. E!—capital letters in threefold mystic combination. They spell Foe. They might staid for Flighty order of eagles—or Flying over the earth. Carried on a banner, they might suggest Folly on parade. Probably, however, they have something to do with "Liberty, Truth, Justice and Equality;" or, possibly, with Puget Sound Beer.

A WEST SUPERIOR EVENT.

A report of West Superior Aerie in the Eagle mentions the list of officers installed, including "Nick" Drew, "Sam" Anderson, and Geo. E. White, W. T., liquor dealer, and W. Chaplain and Tug McDonnough, W. C., barbers; then proceeds:

All of the above officers are well to do and have the following of the majority of our citizens.

After the installation ceremonies the lodge adjourned into the large hall, where a sumptuous repast was served. Arrangements had been made to seat and entertain 500 Eagles, and 425 sat down to the tables. The committee who had in charge the entertainment extended invitations to our near-by sister Aeries and all good Eagles who might be in the city on that night. No one but Eagles in good standing were allowed in the hall, as all who partook of the festivities were compelled to work their way into the banquet hall the same as they would going into the lodge room.

Fifteen colored waiters attended to the wants of the beaked Eagles and saw that they had plenty to eat and drink, and Eagles' blood was flowing freely. While all this was going on Bro. Wm. Campbell, of the Gem Theater, provided us with a vaudeville entertainment upon a stage at one end of the hall which was erected for that purpose. The show was strictly first-class, as all testified, some of the numbers being most daring and dangerous tricks by professional men imported for that night only. Other events took place which I cannot describe (because I am a good Eagle) for lack of space.

From Our Exchanges.

THE MASONIC ANTI-CHRIST PRESSING HARD.

Determined adherents to Free Masonry are pressing hard to get across into the very holy of holies of the visible church —into holiness local bodies and meetings in some places. This is a startling statement. We have known that Masonry was making rapid and ruinous strides into the M. E. church and others, but scarce one of us thought that the human mind could ever get so blind and daring as to attempt to hold on to Masonry and press for fellowship in the specially holiness bodies and work. * * *

If anti-Christ in the form of Masonry steals into a holiness band, church or association and transmutes or destroys the holy sentiment in regard to Masonry and the like, God will infallibly lead His holy remnant out, perhaps suddenly, and leave that house desolate. Let but the saving, uncompromising preaching of the gospel be abated or lowered for the sake of peace, and the sentiment of the band or holy body will soon be entirely transmuted, and when its holy remnant is gone it is ruined.

The Methodists were once the heroic people raised up of God to spread Scriptural holiness; but now we see things with them that would shame the devil if he had any shame.

Lately I was hastening on Sunday to a holiness meeting in a tent. I saw a large crowd at an M. E. church that was being built. I drew near and saw men with aprons, and a long stick with square and compass on one end, laying the corner stone. It was the Masonic order. And to make the shame and sham worse it seemed it was a sham work, for they took the stone down afterwards and the brick-layers placed it in a different place.

In Kansas there are plenty of churches, mostly Methodist, that I have learned of, that have Masonic windows, and some of more orders than one. In Pennsylvania a Methodist bishop joined the Masons in laying a church corner-stone. Here in the capital of Oklahoma, if you say anything about Masonry and holiness, you may be answered, "Why, the presiding elder is a sanctified man, and he is a Mason." So also is the pastor of the great church. Surely the devil and his son delight in great conquest, and as they have insiduously transmuted the whole sentiment and body of the Methodist church, be assured that they have already begun operations upon the holiness bodies and people. Hope is alone in the faithful, uncompromising preaching of the gospel. The people and bodies are defenseless without it. When the shepherds become dumb dogs that cannot bark, the wolf will soon get over rules and creeds. Yours, C. H. Stull.—The Pentecost.

THE QUESTION ANSWERED.

Mr. Editor:—Is it true that there is nothing in the law of our church forbidding membership in secret societies?

Inquirer.

It is true there is nothing said in the Testimony of our church, concerning secret societies, by name. But our church differs from most other churches in this respect; in that it requires obedience to the deliverances of Synod, as well as to the articles of the testimony. Every communicant at every communion, promises "due subordination in the Lord, to the authority of the Synod of the Reformed Presbyterian Church." See 6th term of communion. In other words, every member of the church promises obedience to the requirements of our Synod. The subject of membership in secret societies has been before Synod a number of times, and the substance of every decision has been, that no member of our church should unite with these societies. See minutes of Synod of 1823, 1845, 1853, 1856, 1865 and 1874. At a number of these meetings the Synod merely affirmed its former action. Thus we find that the law of the church against secret societies, is as strong as it could well be made.

And more than this, every minister, and every elder in our church at their ordination and installation, enters into the following covenant: "Do you promise subjection to this Presbytery (or session), and to the Superior Judicatories of

this church in the Lord, and engage to follow no divisive courses from the doctrine and order which the church has recognized and adopted?" See 8th query to ministers and ruling elders at ordination. What promise could be more binding than this to obey the requirements of Synod, and not to deviate from the long established order of the church? Synod forbids all connection with such societies; this prohibition is binding upon every member. If this is not enough on this matter we are ready to go deeper into it at any time. Whatever may be the law of the church, the law of God is very explicit against such societies, and we will show this conclusively in the near future. It is bad enough to be sure to disregard the law of the church, but it is far worse to disregard the law of God.

The rulings of Synod have been uniform on this question. There has been some debate as to the mode ofexpression in resolutions and so, but the secret lodge system has been uniformly condemned. In 1893, when this matter was up for consideration, in the report on the "Signs of the Times," the vote was against secret societies.—Reformed Presbyterian Witness, Dec., 1902.

WHEN PA TAKES CARE OF ME.

When Pa takes care of me,
He says to Ma, "By Jing!
It seems that everything
Comes on me when I've got the most to do,
But I suppose I've got to get it through
With: so you needn't fuss one bit about
Him; I'll take charge of him while you are out."
But Ma makes him repeat all she has said
About what he's to do; guess she's afraid
To let him try his way
Of watching me, the day
When Pa takes care of me.

When Pa takes care of me,
He puts me on a rug,
Gives me a kiss and hug,
Then brings in every pillow he can find,
And piles them up in front, at sides, behind
Me: "So that you can't hurt yourself," he says.
And then he gets my picture books and lays
Them down beside me, and my blocks and toys,
And says: "Now, go ahead; make all the noise
You want to; I don't care."
And I sit there and stare,
When Pa takes care of me.

When Pa takes care of me,
No book or toy or game
Seems, somehow, just the same.
And, by and by, I'm through with every one,
And when I cry, Pa says, 'Have you begun
Already? What's the matter, anyway?
There's everything you own! Why don't you play?
Stop crying now! You won't? Well, what is wrong?
Come now! I'll sing." And then he starts some song
About "Bye, baby bye!"
And I lie flat and cry,
When Pa takes care of me.

When Pa takes care of me,
He grabs me up at last,
And starts to walk, real fast,
And talks to me and pats my back, and tries
To act as if he liked it; but he sighs
And sighs and keeps a-looking at the clock,
And out of the window, up and down the block,
For sight of Ma; and when she does come in,
She grabs me quick and says, "It is a sin!"
And Pa looks mad and—I—
I'm glad the time's gone by
When Pa takes care of me.
—Francis C. Williams, in Lippincott's Magazine.

"The village for rest, the city for toil."

"In proportion as we live in Heaven are we masters of earth."

"Seize the fleeting chance; do good to the man who is going next."

"Make your own parables; in all your reading see some hint and outline of the Divine Kingdom."

"Have all your doors and windows open, for you cannot tell by what means Christ will find access. Be ready for Him."

"The know-nothing, the do-nothing, and the be-nothing scheme of life can only end in outer darkness and in ineffable distress."

Have You Made Your Will?

THE MORAL DIGNITY OF MAKING A WILL.

"Some persons consider the making of a will a trivial matter, to be indefinitely postponed or altogether neglected. Some hold it in superstitious fear, as if life might thereby be shortened. The truth is, a will properly, thoughtfully, devoutly made is one of the most potential and majestic deeds of which personality is capable. Through a will one may project his life, his energies, his purpose concerning the kingdom of God along the endless future.

"Among the greatest things which have characterized the workings of the Infinite God is the making of a will—two wills, indeed; two 'covenants' or 'testaments'—the 'Old Testament,' and that all-explanatory and conclusive codicil to it, the 'New Testament,' our Lord's 'last will and testament;' all its benefits made available on the death of the Testator, our Lord and Savior Jesus Christ, who also, by virtue of his resurrection and present reign at the right hand of the Father, becomes the executor of that will, making effectual Divine Redemption."—Henry C. Mabie, D. D.

HAVE A WILL.

WHY?

A will should be made while you are in sound health of mind and body.

Everyone having property or any rights of inheritance should make a will to save trouble.

You may not be able to give much while you live, but can perhaps help Christ's cause more generously after you are gone.

HOW?

Make the will simple and clear. No complicated or technical language is necessary. The following is a good form:

I, ..., of.....County of.....in the State of ....., of sound and disposing mind and memory, hereby revoking all wills and testamentary dispositions heretofore made by me, do make and declare this to be my last will and testament, namely:

Article I. I appoint.....executor of this instrument, and authorize him to make all deeds and transfers of my real estate necessary to carry out its provisions, and I request the Judge of Probate having jurisdiction in the premises not to require of the said executor sureties on his official bond.

Article II. I direct that all my lawful debts, my funeral and testamentary expenses and expenses of my last sickness, be first paid.

Article III. I give, devise and bequeath—

First to.....

Second to.....

Third to.....

Article IV. I also give and bequeath to the National Christian Association, incorporated under the laws of the State of Illinois and having its principal place of business in Chicago, ... dollars for the purposes of the said Association. And I hereby direct my executor (or executors) to pay said sum to the Treasurer of said Association, taking his receipt therefor.

Article V. I also give, bequeath and devise to the National Christian Association, incorporated under the laws of the State of Illinois and having its principal place of business in Chicago, one certain lot of land with the buildings thereon standing (here describe the premises with exactness and particularity), to be held and possessed by the said Association, their successors and assigns forever.

Article VI. All the rest, residue and remainder of my estate, real and personal, of whatever form or character, I give, devise and bequeath to.....

And I, the said....., have hereunto set my hand and seal to this instrument on the.....day of....., 189.., and declare it to be my last will and testament.

(Here sign your name in the presence of three witnesses. Seal. None of the witnesses should be interested in the will.)

Signed, sealed, published and declared by.....as and for his (or her) last will and testament in our presence, and at his (or her) request, and in the presence of him (or her) and of each other, have hereunto subscribed our names as witnesses.

(Here the witnesses sign, giving their residences.)

Put the will in some safe hands, where it will be easily found after you are gone.*

If a will is drawn making a bequest to the National Christian Association, please notify the Treasurer of the Association, so that a record of it may be made.

BETTER THAN A WILL.

If you wish to be your own executor, the National Christian Association will receive at any time such sums as you may wish to give, and pay a reasonable interest during life.

For those who wish their money to go finally to the work of the Association this is one of the best means of securing a safe income during life. The obligation of the National Christian Association is an unquestioned security. There is no trouble about reinvestment. The rate of income is fixed at the time the obligation is given, and never reduced, no matter what may be the financial condition of the stock market or of business enterprises.

Wills are often broken and bequests to missionary societies lost. Give your money to the National Christian Association while you live, and if you need it take an obligation insuring you an income during life.

*In leaving property of any kind it would be better to take legal advice (as in some States the laws vary), and to do this without delay, and while capable of making a will

NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

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The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at $20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

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O. O. H.

An exchange, in its fraternity department, advertises a "session" of the "Oriental Order of Humility." We are charitable enough to think that the editor has never been "through" that affair, and was ignorant of its processes.—O. F. Companion.

Its initials spell an exclamation which naturally comes at the thought of such a joiner's session. Humiliation and humility are hardly to be trusted to keep long together. Otherwise the O. O. H. might be less needed, but now we favor its organization in every place filled with joiners. Of course there will be no need of special robing or disrobing, skulls or coffins, or hope-to-die oaths—for the order of humility will naturally retire into sufficient secrecy.

A SERIOUS "JOKE."

BY REV. GEO. D. HELDMANN.

I have always believed that only the most able and best members should be chosen to fill the offices of a Catholic organization. Good and able officers should always be the pride of all subordinate courts of the Catholic Order of Foresters. Good officers—a good court; neglectful officers—a neglectful court; incompetent officers—and the result is confusion and mismanagement.

This being the case, what is one to think if a subordinate court elects, as has recently been done by one of them, an officer of whom it is well known that he is not only incompetent, but that, as far as Christian education of his children is concerned, he stands in conflict with his church? The writer is familiar with this case and knows of what he speaks.

The members who have been asked why they elected such a man give as an answer that they did it for a joke, and that they had not looked upon the matter as serious.

It is to be regretted that there are always some among us who remain children, even though they may be men in years. Our order should be a matter of serious concern to us. We want men, and not boys. Our principles are serious and we desire to see them protected by men who have their heart in the right spot and who know what it means to be a true Catholic Forester.

To elect men incompetent and without principle as officers of a court may appear to many to be a joke, but it is indeed a serious joke, and one that may be followed by serious consequences.—Catholic Forester; official journal and assessment notice of the Catholic Order of Foresters.

Note the disqualification indicated in the second paragraph.

A TRUE STATEMENT.

He had just joined the order. "I wish you to send your paper to my address. I like it. I read Brother ——'s paper before I became a member, and it gave me the idea that I should become a member of an order having such noble principles and that was doing the good for mankind—and young men, especially. Before reading your paper I knew very little of the work being done, but I soon found that such work and association was just what every young man needed and presented my petition. The more I see of the work the order is doing, and the more I attend the lodge, the better I am satisfied that I have done the correct thing. My address is ——."

And any young man, or older one, as well, who reads a good paper devoted to the interests of the order, will be benefited. Every lodge will gain in membership if it will circulate among those whom they desire to get into its folds, information of work the order is doing. Try it, brothers, and the results will be many fold.—O. F. Companion.

Could any of our readers think of a way to apply that to the society called the National Christian Association or the periodical called the Christian Cynosure? Secrecy and mummery may not be essential to the plan.

"And the night shall be filled with music,
And the cares that infest the day
Shall fold their tents like the Arabs
And as silently steal away."
—Selected.

"The cross was not built for millions, but for the sinner, though he be the solitary offender in creation."

"An awful sight is a crowd of men; the bustle, the rush, the apparent hilarity cannot hide the tragedy."

Christian Cynosure.

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