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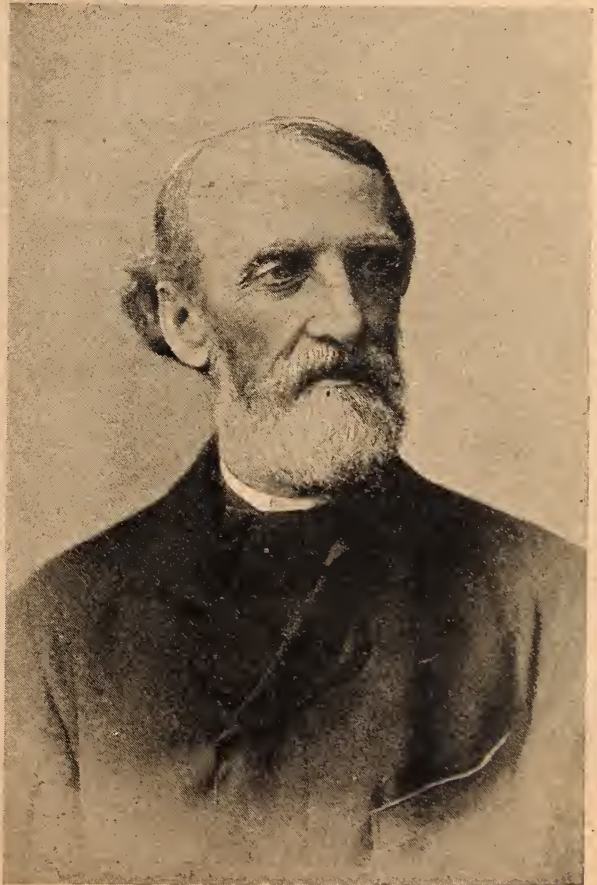
# Christian Gynsure.

CHICAGO, MAY, 1897.

SWEET GYNSURE!  
 FAR FIXED  
 IN SPOTLESS FIELDS,  
 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"



*Arthur T. Benson*

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## NATIONAL CHRISTIAN ASSOCIATION.

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"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.

The National Christian Association arose to meet a great want created by the growth of secret orders, and the ignorance and silence of public teachers as to their nature and effects.

The association is interdenominational. The president (1897) is a Methodist Episcopal, and the vice president a United Presbyterian. Among the following named officers

and agents are also the Free Methodist, Congregational, Lutheran, Friend, Evangelical, United Brethren, Baptist, Reformed Presbyterian and Independent.

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.

The association is supported by the free will offerings and bequests of friends. The Christian Cynosure is its organ and principal publication.

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President—Rev. Samuel H. Swartz, Morris, Ill.

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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 XXX

CHICAGO, MAY, 1897.

NUMBER 1.

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The same old Cynosure, only in new form and dress.

Preserve it for binding. Its new form will be much more convenient for that purpose.

The last number of the year will contain a complete index to all the twelve numbers.

Remember that less frequent visits of the Cynosure mean more work in the field and a more concentrated fire on the strongholds of the secret empire.

There are six secret college fraternities in the Indiana State University at Bloomington. Fathers ought to see to it that there are none in the college where their sons attend.

Secretary Phillips' long association with our publications and the business management of the association has made him a helper in every department of the work. The editor desires to gratefully acknowledge his valuable services in preparing the first issue of the new Cynosure.

Sectional strife, over histories for our public schools, is being fostered by so-called patriotic lodges. On the one side, the Confederate Veterans' Association is moving to place books by Southern writers in all Southern schools, and, on the other side, the G. A. R. is starting a counter movement in the North. Is there no way to avert these unfortunate efforts to perpetuate civil dissensions?

The annual meeting occurs next week Monday. We hope to see a large number of our friends present at the opening service at 10 o'clock in the morning at the Cynosure office. The suggestion last year of our Director, Rev. E. B. Wyllie, to invite the co-operation of the churches proved to be such a profitable suggestion that the same plan has been followed this year, and instead of one conference, as in former years, some twenty different meetings will be held, which may properly be called anniversary meetings. The large and enthusiastic meeting in the Moody Church, and one in Rev. Dr. Goodwin's First Congregational Church, and one in Coal City Presbyterian Church, and one in the church of Rev. Dr. Haterius, Swedish Lutheran, have already been held. Favorable responses have been received from Baptist, Presbyterian, Methodist Episcopal, Congregational, Free Methodist, Lutheran, United Brethren, Friends and United Presbyterian Churches.

REV. A. T. PIERSON, D. D.

Our portrait in this number is that of a man who was called to take Mr. Spurgeon's place and preach in his Tabernacle immediately following the death of that great man. Dr. Pierson is a native of New York City, and whatever he might have become in mercantile or other walks of life, he is certainly a born preacher, for he has been constantly preaching since he was 20 years of age. He was admitted to the fellowship of the Presbyterian Church in New York City when only 15 years old, and his first Christian work and experience was in the destitute parts of his native city.

He was licensed to preach at 23 years of age by the New York Presbytery, but his first pastorate was over a Congregational Church in Binghamton, New York. He has been the pastor of Presbyterian Churches in several of our large cities. In 1876 he was preaching to one of the wealthiest Presbyterian Churches in Detroit, Mich., at which time, as he says, he was led by a most singular searching of heart to see that he had been making more or less an idol of literary culture, intellectual accomplishments and worldly position. His chief success had not been in winning souls or building up the kingdom of Christ. At this time he was led to so dedicate himself and all that he had to his Master, that he was not conscious of having any idol left, and for the first time in his life he began to know what it was to have real communion with God in prayer.

As author of a number of books, as editor of the *Missionary Review of the World*, as lecturer and preacher in every English speaking country, as one of the chief speakers and teachers upon whom Mr. Moody relies at his Northfield Conference, as a co-laborer with the late Rev. Dr. A. J. Gordon, of Boston, and as a writer for religious magazines and papers, and as a successful evangelist, no one man is, perhaps, more widely known among all denominations, in this and other countries than Rev. Dr. A. T. Pierson. His testimony on the foolishness of seeking to promote temperance by secret lodges, as given by him in one of Dr. A. B. Simpson's Christian Conventions in New York City (Dec., 1896) will be re-read, we believe, with increasing interest.

TESTIMONY BEFORE CHRISTIAN ALLIANCE.

Dr. Pierson said that he had never united with any secret society, and in respect to such organizations, two thoughts were uppermost in his mind:

First, that the Church of Jesus Christ was all that man needed for his religious and moral nature, and he could see no reason why, having the best, he should trouble himself about other matters. He said that he had never known of any good thing being done by secret lodges which could not have been better accomplished in other ways. He said that at one time in a city where he lived there was a "Good Templars'" lodge of seven hundred members, including the most substantial and worthy men and women of the city. He said that there was a frightful amount of drunkenness, and one saloon to every twenty houses. You would have supposed, said he, that such an organization would have done effective work against that awful trade in strong drink, but, said he, it was not so. Such an organization in such a town, instead of working to remove evil, divided first into two parties and then into four, on the question, "What musical instrument shall we have in our lodge?" He said that his own experience had been that of others; that he had been told by members of the Masonic and other bodies that whether wicked or not they were certainly needless.

The second thought he said was this: That Jesus Christ desired his people to work in the daylight and not in the dark; that Jesus himself did so; that when the end of his life had come, and he was questioned respecting his disciples and his doctrine, he said, "I ever spake openly to the world and in secret I have said nothing."

OF WHAT VALUE?

The I. O. G. T. in India has taken in Hindoos until now they have a Hindu Good Templar's League. This may sound strange to people in America and England, where they regard the I. O. G. T. as a Christian institution. But as Templarism is only a watered-down imitation of Freemasonry, why should it not mix things as its mother lodge does? The Masons have European skeptics, free-thinkers, etc., mixed up in lodge-

love with Hindoos, Mohammedans and the rest; why should not Good Templars be equally liberal and worldly wise?—From India Watchman, Bombay, India. Neal Dow said: "I belong to a good many temperance organizations, of one sort or another. I belong to the Good Templars; very nice people; we like temperance, pass temperance resolutions, sing temperance songs, for temperance we pray, but, then, practically, we do not do very much; that is to say, we don't vote that way."—From Daily Union Signal, Oct. 22, 1888.

### WHAT WE KNOW OF SECRET SOCIETIES.

BY REV. GEORGE M. ROBB.

Opponents of secret orders are frequently met with the accusation, "You do not know what you are talking about."

This statement looks plausible, and, to a superficial thinker, may pass for gospel, but it is not sound, because there are men who have never been in any lodge who are more intimately acquainted with the working of the whole secret empire than many of the members. Outside of those who are experts on the question, there is a great body of people who condemn secret orders, and the question is, Do they know what they are talking about? If they do not, then they are wrong in condemning them.

One of the fundamental principles of God's government of this world is that he never requires a man to do evil that good may come. He does not oblige him to learn the evil of anything by experience in order to be able to condemn it. He does not require that a man shall join a secret order before he can intelligently denounce it. It is not necessary that a man shall join a band of counterfeiters, and learn not only what the counterfeit coin is, but also the whole process of making it, in order to intelligently condemn it. Nor is it necessary that a man shall know every counterfeit. What is necessary is that he shall know the genuine coin, and whatever does not come up to the standard is false.

God has given a perfect standard of right in his Word and whatever does not accord with that is wrong. The necessary thing for the opponent of secret so-

cieties is to know his Bible and in that he has a touch stone by which to try them all, from the least to the greatest. Varying the language of Scripture we may say: Beloved, believe not every fraternity, but try the fraternities whether they be of God.

In the Bible we find teachings which warrant us in condemning every secret order. Then those who have never belonged to secret orders, though they have not personal knowledge of what may take place behind the screen, are justified in condemning them after having applied the infallible standard of God's Word and found them wanting.

There are some things connected with secret orders which are not intended to be secret. One of these is the fact that they are secret societies. I know this one fact about them that they are secret. I can proceed at once from the standpoint of one wholly outside, to condemn them simply because they are secret. This is the fundamental principle of all of them, and it is explicitly condemned as wrong by the Bible. Read John iii., 20: "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."

The one fact that they are secret—that is, that they do not come to the light, furnishes me all the basis I need for condemning them, and this is the one fact which is always revealed and never concealed. "To the law and to the testimony if they speak not according to this word it is because there is no light in them," Isaiah viii., 20. Secrecy is wrong, being condemned by the word of God; therefore no amount of good which secret societies may do can atone for this fundamental evil.

Syracuse, N. Y.

### WHY OPPOSE SECRET SOCIETIES?

The secret lodge system is altogether unnecessary. Good men do not need it to accomplish their purposes, and wicked men should not be allowed to use it for the furtherance of their evil designs. It is opposed to the spirit of Christianity. Christ said: "In secret have I said nothing," John xviii., 20. It is opposed to

the teachings of Christianity, because it offers a salvation other than that provided by Christ. "There is none other name under heaven, given among men, whereby we must be saved," Act iv., 12.

Their claim to be a charitable institution is spurious. They confine their help to their own membership, and their membership is limited to able-bodied men, who are not at all likely to become subjects of charity. A poor man is deprived of all the benefits of the order, no matter how great his need may be, by a failure to pay his dues. They follow the example of the Priest and the Levite, rather than that of the good Samaritan. Christian men should stay out of the lodge, because it brings them into unnecessary association with corrupt and vicious men. "Be ye not unequally yoked together with unbelievers." All patriotic and liberty loving men should labor for the overthrow of the lodge system, because it interferes with the proper administration of justice in a free government.

E. A. Crooks.

Blanchard, Iowa.

#### CHEER UP, COMRADES.

BY REV. C. H. STRONG, D. D.

In the past twenty-five years the lodge system has grown at a wonderful rate. I have no statistics touching the parent societies, Masonry and Oddfellowship. But the progeny of these "ancient" orders has become very numerous, and there is no mistaking the family resemblance. The lodge system is like a cancer preying upon the body-politic. Masonry and Oddfellowship constitute the heart of the cancer, and what we call the minor orders are the roots running out into every part of our social system. Much evil has already been wrought by these societies, and no good which might not have been much greater without their conscience destroying practices. In the nature of the case, if this cancer is not removed, it will at length take the life.

Is there cause, then, for the National Christian Association and the teachers of truth on this subject to be discouraged? By no means. Many young men and women have been saved from these hurtful and corrupting lodges. Public sentiment has been much enlightened.

In addition to this, the openly vile conduct of the children of Masonry and Oddfellowship is bringing these more cunning parents into general disrepute on the part of all lovers of God and truth, and of our country.

Instead of discouragement there is great reason to take courage, and to continue in well-doing. In due season the harvest from the sowing of the truth will be ready for the gathering. Keep the X rays of truth continually turned upon this monstrous and loathsome cancer, and it will be destroyed. Our hope is in God. His Word is against this false system. The signs of the times indicate that He is about to manifest His power in some signal way.

Sterling, Kan.

#### POST'S BANNER.

The last number of the Cynosure gave an account of the Masonic effort in the Olean, N. Y., Town Council to compel Rev. Woodruff Post to remove his anti-saloon and anti-lodge banner from over the sidewalk. The Masons have made another move on the banner. The Olean (N. Y.) Daily Herald of April 2, 1897, says:

"Nearly every one in Olean knows the Rev. Woodruff Post, the venerable retired Methodist minister, who resides at 159½ Union street. He is an aged man, who has done a great deal of good during his life, and no one who knows him thinks of quarreling with him over his views.

"However, the city government has suddenly come to the conclusion, after the signs have been hanging over the sidewalk in front of Mr. Post's residence for over a year, that they are an infraction of the law. The Mayor has been out of town for several days and Mr. Post went to see City Attorney Hastings about the matter, and was informed that the sign was a violation of the city charter and it must be taken down or it would cost Mr. Post \$5 a day to keep it up.

"The City Attorney probably classes the sign with street obstructions, but it is certainly not so much one as are hundreds of other signs, awnings, etc., that hang over the sidewalks on Union street.

"However, Mr. Post's banner still waves."

# THE POLAR STAR.

JONATHAN BLANCHARD.

ORLANDO S. GRINNELL.

*Not too fast.*



1. Sweet Cyn-o-sure! Far fixed in spot-less fields Of north-ern e-ther thou hast  
 2. Still thou surviv'st, lone star; still swim'st sublime, High in the re-gions of the  
 3. Em-blem of truth, of vir-tue and of love, Tho' oft ob-scured by that un-  
 4. Nor dost thou shine in vain. While far at sea, The storm-beat sailor, tossed with-



ev-er hung; While hands and harps that hymn'd thee, long unstrung. Have  
 po-lar night; And by thy stead-y beams, as cold as bright. Thou  
 earth-ly light, Which darts wild beau-ty o'er the clouds of night, Un-  
 out a guide. Oft flings his treach-'rous com-pass to the tide And



felt time's grasp, and 'neath the scythe he wields Have sought their dust o-rig-i-  
 serv'st a waymark to the sons of time; As thou didst rest se-rene a-  
 moved, un-min-gled, from thy dome a-bove Thy sil-ver rays in pure ir-  
 trusts him-self to Prov-i-dence and thee: By thy true light the proud ship



nal, and lie Frail sub-jects of the sen-tence. "Thou shalt die."  
 bove the change That wheels and trem-bles through cre-a-tion's range.  
 ra-diance glow, As all un-con-scious of the mists be-low.  
 rights a-gain, Luffs to the gale and stems the rug-ged main.



## WOMAN'S DEPARTMENT.

### MASONRY IN CONSTANTINOPLE.

BY ELIZABETH E. FLAGG.

Among the converted priests who have found a temporary home at Father O'Connor's Mission in New York City, it would be difficult to find a more interesting character than Dr. Vanolli, a cosmopolitan born in Alexandria, Egypt, of mixed Greek and Italian parentage, and before his conversion occupying the position of missionary apostolic to Constantinople.

His family were all wealthy; he had splendid prospects of preferment had he stayed in the church, for at the very time he left a movement was on foot to elevate him to a bishopric, but when the light dawned on him these things did not move him any more than the poverty and persecution surely awaiting him if he came out. But it is his experience with Masonry, not Rome, which I propose to give the readers of the Cynosure, as I have just heard it related by him in a personal interview. This thrilling incident in the great volume of Masonic outrage and wrong shows very conclusively that the Masonic dragon in the Turkish empire is the same vindictive monster that we are battling against in America. Turkey is full of secret societies, Masonry being there as in every other land the mother and controlling spirit of the whole brood.

One day he was called to the bedside of a very sick man, who had been a Freemason, but desired, now that he felt his last hour approaching, to make his peace with the church. Fr. Vanolli received his confession, but made it the condition of granting him absolution that he should give him the names of the chief ones in the order that he might forward them to his spiritual superiors at Rome—which, by the way, throws quite an incidental side light on the confessional in its relation to Masonry. No wonder Rome finds it her most potent weapon in the fight with a system too much like herself in venom and subtlety for both to occupy the same ground in peace.

After a little hesitation the dying man complied and received absolution. No ordinary priest can absolve a Freemason,

but Vanolli, as missionary apostolic, had been personally invested with this extraordinary power by the hands of Leo himself. But the Masonic lodge to which he belonged was by no means willing to lose its grip on the dead man. When it came to the burial, Vanolli found four Masons waiting at the house to perform their lodge rites over the body. He quietly informed them that this could not be allowed. The man had repented and been reconciled to the church. It was his part to see that he was buried properly, according to the Catholic service. They were highly indignant and cursed him roundly when he insisted that the square and compass which they had placed on the casket should be at once removed, but his quiet firmness finally carried the day.

They seemed to acquiesce and the procession set out for the church, Vanolli walking in front of the pallbearers, and the four Masons in the rear. The latter watched their opportunity and slyly put back the Masonic emblems once more on the casket. But Vanolli chanced to turn his head and saw the trick. He at once stopped the procession, and going to the bier, threw the square and compass into the street. This roused their anger to such a pitch that he was attacked on the spot by two of the Masons, who felled him to the ground, but he did not receive any serious injury. He resumed his place at the head of the procession, the loyal Catholics forming a body guard about him, and thus escorted he reached the church, and went through the funeral rites without further interruption.

But the lodge did not forget Vanolli's brave stand, as the sequel will show. About a fortnight after, at 11 o'clock at night, two men came to the door in a closed carriage, and begged that he would go in all haste to perform the last office for a dying man. The unsuspecting priest hurriedly took the pyx used on such occasions, got into the carriage, and was whirled away at a rapid rate. After they had proceeded a long distance without stopping he grew uneasy, and then his captors, for such they were, threw off all disguise.

"There is no dying man in the case," they said. "You are in our power now, and we demand an explanation of the in-



sult lately given our order at your hands."

"I simply did my duty as a priest; I have no explanation nor apology to make," replied Vanolli.

After a great deal of threatening language, intended to intimidate him, they finally offered to let him go if he would take an oath never to repeat the offense, but he firmly refused.

"I am in your power, gentlemen," he said. "You are two strong men, and I shall not resist, for it would be useless. I have no personal ill-will to any member of the Masonic order, but I must and shall do my duty as a priest when performing the burial service of the church."

They roughly told him that they "would do him up in such a way that he would never be called upon to perform another such service," and tied a cloth so tightly over his head and face that he could not see or hear; then, having stopped the carriage, struck him several hard blows over the head, and carried him to a cavern in the side of a hill in a wild and lonely place, remote from any help, and drove away.

On coming to himself he managed to tear away the blindfold and grope his way out. But it was two days before he got back to the monastery, where he was laid up for a week from the effects of the assault. Perhaps his ruffianly assailants were afraid to go to the extreme of actually killing a priest so well known as Vanolli, but there is no doubt in his own mind that they intended to injure him much more seriously than they did, and had not a protecting Providence interposed he might not be alive to-day to tell the tale.

Whatever we may say of Rome as a system of gross error and superstition, she is certainly far wiser in her generation than the Protestant church, which, claiming to be a child of the light, yet allows in her communion men who have sworn fealty in the secret chambers of darkness to another God than hers. And however we may inveigh against the greedy, grasping and tyrannous Romish hierarchy, it is certain that this Catholic priest, in "the land of the infidel," could have read a lesson to the Protestant ministers of America, who would have tamely submitted to play second fiddle to the lodge and not have uttered a word of

remonstrance when it insisted on mixing with the holy services of the Christian church its own semi-heathen and Christless rites for the dead.

It is true that a Catholic priest, when resisting the encroachments of the lodge in sacred places, has this immense advantage over his Protestant brother in the fact that his church backs him up. And it is the sin and the shame of Protestantism that she too often allows her faithful pastors to fight their battle with the dragon single-handed, which would not be if, like Rome, she treated secret affiliations as a sin, that, while unrepentent of, must leave the sinner during life outside her pale, and deprive him of her services at the grave.

Let us thank God that even the Romish church has its heroes. May he send men of the same mold into our Protestant pulpits, who will say to the Masonic beast, "Stand off, for this is holy ground," and resist even unto blood before they will allow the Baal rites of the lodge to mix with the pure worship of Jehovah.

218 Columbus ave., Boston.

#### THE INSTITUTION MUST BE GOOD.

##### My Relatives Are Members—An Experience

Chicago, Ill., April 27, 1897.

Editor Cynosure—It may be of interest to at least a few of the readers of the Cynosure to learn by what process a simple home body, full of her daily household duties and cares, came to have any thoughts on the lodge question.

About fifteen years ago I came to Chicago from a quiet little Eastern country village, where at least outward morality prevailed and Christian principles appeared to be in the ascendancy.

My grandfather was a member of some secret organization; my father was an Oddfellow; my dearest uncle was a Freemason, and numerous friends and acquaintances bowed at some mystic shrine to which we women would not have been permitted to bring our offerings, had we so desired.

Christian work called me to Chicago, and often in house to house visiting I heard these and similar expressions: "I don't need to go to your churches. I'm a Freemason, and that is all the religion I want. If a man lives up to his Masonic principles, he is all right, and I'd trust

him sooner than any of your canting church members." Though the work of the National Christian Association was often mentioned in our home, I scarcely gave it a passing thought.

Then I came to my present home, married to a so-called crank on the anti-secrecy question, and the Cynosure came to us weekly with its denunciations of Freemasonry, its pictured scenes in the lodge-room and all manner of what I considered "cranky articles upon which the writers knew nothing whatever." Sometimes the very sight of the paper would excite me to "righteous indignation," and I would hasten to put the disagreeable sheet out of sight; for, didn't I know that my father and my dear uncles and my loved friends would never be so silly, nor would they lower themselves enough to pass through such ridiculous initiation ceremonies?

But the time came when I heard President Blanchard ring the changes on the lodge question, and President Finney's works held me spell-bound. I began to feel that my fortifications, built upon the self-respect of my neighbors and friends, were not as secure as they once were. But then, Blanchard and Finney and the rest might not be infallible, and doubts would again assail me until they were thoroughly dispelled by quotations from the Masonic ritual and the writings of prominent Freemasons.

I am now convinced that Freemasonry is a fraud, and one of the most powerful enemies of Christ in the land, and that the secret lodge is not necessary in order to carry forward any good work, and it is a positive hindrance to any kind of Christian service.

These convictions have come to me through the faithful ministry of the friends of anti-secrecy who were willing to sow the good seed in any soil however hard or barren it might be, trusting the Lord for the increase. His promises, in their fullness, are to those who faithfully serve Him. It is ours to sow the seed, but His to send the plentiful showers.

Mrs. J. M. H.

165 Howe str., Chicago.

#### MOTHER, HOME AND HEAVEN.

These three magic words of our language are the greatest in the vocabulary

of every true heart, and the words often spoken by the dying. On them rests the safety of the Republic. Whatever will belittle the mother, endanger the home, or jeopardize our chances for heaven, must be considered an enemy to the best interests of our race. That there are forces at work which are surely endangering these bulwarks, we have only to notice the unrest in church and state.

In some parts of Egypt there are myriads of ants so small as hardly to be seen, yet they honeycomb trees, pillars, temples, and even the Pyramids themselves, all unnoticed until they fall in a great ruin. To a few is left the task of seeking out and staying the ravages of these secret destroyers. A father, tilted back in his chair, smoking his cigar, and reading his Sunday paper, chucks his little son under the chin and says: "That's right; you'll be a man before your mother." This implied compliment to himself and to man in general is not lost upon the boy. Immediately the stock in father goes up, and his mother suffers in comparison. A desire is planted to be a man, just like papa.

About the time he smokes his first cigar he begins to pity his mother that "she can't smoke, join the Masons, or vote." He is overheard to tell his companions that he shudders when he thinks of the time when he was a "little girl, and wore dresses hisself," and can hardly bide the time when he can be out nights and give no accounting to his mother, when no curfew shall ring him home. His joys will be full when he can be accoutered with tinsel and feathers, and go off on encampments, and have jolly times, "like father does."

When this young chap grows up—if he should be chosen delegate to the "General Conference," he will naturally, and instinctively vote against "woman's admission," as his brothers of the craft have done in the past. Divine services will be neglected. "Masonry is good enough religion" for him, and little wonder, his chaplain is often a man whom he would scarcely recognize outside the lodge-room, and his pastor is there "working with him." Sacred things lose their sacredness. Motherhood is belittled, home disintegrated, the chances of heaven endangered. Small foxes spoil the vine. Small ants cause great structures to fall,

and a land honey-combed with societies, whose only known object is to discriminate in favor of themselves, must work disaster sooner or later to the Republic.

Mrs. H. E. Loveless.

Wheaton, Ill.

#### LETTER FROM REV. P. S. HENSON.

PASTOR FIRST BAPTIST CHURCH, CHICAGO.

I greatly regret that absence from the city will make it impossible for me to attend the conference of the National Christian Association to be held next week. With the general objects of the Association I am thoroughly in sympathy.

Secret political organizations are utterly foreign to the genius of our free American institutions. Whatever plea may be made for their necessity under despotic governments, where free speech is throttled and death is the penalty of attempting reform, surely there can be no excuse for such secret oath-bound cabals in a republic like ours, where the people are the sovereigns and every man has absolute liberty of political action.

What we want in America is not Machiavelian plotting in secret council chambers, but an open field and a fair fight. And instead of sanctioning the tactics of our country's enemies by adopting them ourselves, it behooves all Christian patriots to denounce them everywhere and always, and to seek to overwhelm them by an avalanche of awakened public sentiment. How infernally mischievous such organizations can be was luridly shown in the infamous conspiracy that was uncovered in the Cronin trial. There are those who would have us "fight fire with fire." Rather let us deluge it with water. It is fire from the bottomless pit, and the thing to do is to extinguish it by all the appliances that Christianity can bring to bear upon it.

I have referred especially to secret political organizations, but these same great principles apply to organizations that professedly aim at moral and religious ends.

For myself, I humbly trust I am a Christian, and the only religion that I believe in is the Christian religion; and one grave objection in my own mind to many of the secret societies that abound in our time is their use of religious forms, in which all recognition of Christ is studiously suppressed. There may be those who can use forms without doing violence to their consciences; I could not. It may be said, indeed, and has been said, that these forms historically antedate Christianity. To which we reply that by their own showing these forms are now out of date. Christians at least cannot go back of Christ and in religious services speak and act as though he had not come.

"*Suppressio veri, suggestio falsi*," is a legal maxim of world-wide application. Christ himself has said, "No man cometh unto the Father but by me;" and it is as wicked to ignore Him in a lodge as it would be in a church.

But, aside from all this, the whole policy of founding secret societies for moral and religious purposes is as foreign to the spirit of the gospel as it is to the genius of republican institutions. Its light is not to put under a bed or under a bushel, but on a candle-stick, that it may give light to all that are in the house. Jesus Christ himself has said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd; but he that doeth truth cometh to the light that his deeds may be made manifest, that they are wrought in God." And in his final vindication of himself before the high priest he said: "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."

We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and his name is recorded in reprobation of them. Let us follow in his footsteps and emulate his spirit, and so shall we deserve the designation which he himself has given us, "The children of light."

April 15, 1890.

The N. C. A. will be represented in the "Northfield Conference" in August.



REV. DR. HENSON.

## EDITORIAL.

### THE NEW REGIMENT.

The first recruits to the new Cynosure regiment are Mr. Edward Brakeman, of Geneva, O.; Rev. T. J. Allen, of Sterling, Kan. Each sent one new subscriber to the Cynosure. We also desire to include Attorney Chas. McC. Strickler, of Lancaster, O., as a member, for, though he did not secure a new subscriber, he ordered an extra copy for himself. The letter from Mr. Brakeman is of general interest in this connection. He writes:

For the inclosed, please send the Cynosure to the address of C. E. Cook, Box 74, Madison, Lake County, Ohio. Thank the Lord, I have at last found in the person of Brother Cook an able coadjutor both for myself and the N. C. A. in our distinctive work of dismantling the forts of darkness. Mr. Cook has had an interesting experience in "secretism," having been yoked therein with unbelievers during fifteen years. I gave him a package of N. C. A. literature for distribution in his lodge-cursed town of fifteen secret clans. The above is the result of one of my "spins" on my "silent horse," which in my last I promised you I would take. And now I am off on another distribution "spin" and a "still hunt" after one I think I can make an "Entered Apprentice" in the open order of the N. C. A.

### SPEAK THE TRUTH IN LOVE

"The kind of anti-secret address that will best impress the people" seems liable to be the one that is least obviously antagonistic or denunciatory. If the one who delivers it is warmly interested in the great and noble principles and institutions which Masonry assails, and feels himself to be a champion defending them, his address will impress the hearers and win their sympathy as a mere attack on Masonry might not.

A defensive address is legitimate and impressive. It avails itself of convictions already cherished by the audience.

Candor is one of the qualities that impress people. They are won by a speaker whom they can trust to "give the devil his due." They yield him their attention

and convictions. He appears to look on all sides and look only for truth, and they will go with him where they would draw back from a guide obviously determined to drag them to one point whether or no. Concentrate upon one topic worthy of attention, and make your argument on that conclusive. Say that one thing, and say nothing else with it that could seem foreign to it or comparatively trifling. Fire one solid shot, and hit the target.

### HOW TO SOW THE SEED.

"How to reach the people most effectually with anti-secret literature" is a practical question of the first importance. Fortunately, it has several practicable answers. Subscribe for the Cynosure, to be sent to some one not already familiar with such literature. Mail tracts and pamphlets to people who need them. Give exposures and other books to Sabbath schools, Y. M. C. A. and town libraries. Send the Cynosure to all such reading-rooms. Lend books to friends. Obtain catalogues of educational institutions, such as normal schools, theological seminaries, academies and colleges, and remail your Cynosure each month to some pupil, inclosing a few tracts. Send Finney on Masonry to the best woman in each church in your own town and the adjacent towns. These are suggestions of the way in which people can be reached with N. C. A. literature.

### POOLING OF REFORMS.

"The relation of the anti-secret movement to the reforms of the day" is fraternal. It should be the ally of all, hindered by none. Entanglement of reforms is not always equivalent to the union that brings strength. The mere name reform must not be taken as a guarantee. Anti-secrecy is called a reform, but the facts of the case must sanction the name, not the name the facts. The same is true of prohibition, anti-tobaccoism, woman suffrage, and so on. If they are reforms they are fraternal; if not, then formal connections is only complication.

Again, inasmuch as some who hold to one abhor, or are at least indifferent to another, it is doubtful whether formal

union can always be secured and made real. Not all who are prohibitionists are anti-secretists. Many of the latter probably distrust woman suffrage. All are not agreed in their judgment of what is real reform and what are merely mis-named reforms. Real reforms are mutually helpful in the inevitable nature of the case. But this does not require a forced pooling of reforms.

#### HOW TO ARRANGE CONVENTIONS.

"How to arrange for an anti-secret convention, and how to get the most out of it," would read much the same if "anti-secret" were left out, or almost anything else were substituted. This teaches the wisdom of studying the arrangement of political, religious or other conventions that have already had good results. How do politicians arrange conventions? They know how. How do religious leaders, or officers of experience, arrange denominational conventions? Adopt features from their plans. Secure the best location, the best music, the best speakers, the best allies, the best forms of advertising, and the best list of definite, concrete and interesting topics. Leave little time for lesser topics. Strike at once into heavy themes and great subjects. Strain no point, and admit none that does not, of its own natural force and weight, produce a strain.

#### HOW TO ADVERTISE A MEETING.

"The best way to get people out to an anti-secret meeting" may not be the most available one. One way is to go in companies of three to six and call for those who can thus be taken along. Another is to secure some comparatively inexpensive but drawing attraction. A favorite singer may be among the best for various reasons.

Do not rely too exclusively on the subject or the speaker to draw an audience. Announce one or two features that will excite curiosity. For example: "A principal secret of the third degree will be told at this meeting in the very words used in the lodge." "Those who attend the evening session will be told a secret of the Knights' degree, which even ordinary Master Masons do not know." "A member of the lodge in this town was

knocked down in the lodge-room on a recent evening; a full report of the occurrence will be given at the evening meeting." Use personal influence to bring people, and whatever else you do, be sure to stimulate curiosity. To excite curiosity without gratifying it is the first principle of advertising.

#### SECURING THE BEST RESULTS.

"How to get the best results from a meeting" is about equivalent to "How to have the best meeting." The best results may be looked for, much in proportion as Christian work is done in a Christian spirit. Love, considerateness and all charity, prayer, earnestness, seriousness, and zeal, according to knowledge, may well be yoked with clearness and fullness of understanding, and definiteness of aim.

The best workers may be selected as likely to do the best work. In selecting topics, the more specific take precedence of the more general, and the more concrete of the more abstract.

The newsy element and newspaperish quality are desirable. Conclusiveness must be in all proofs. Weak ones must not be mentioned. Points should be clearly made. Never should there be lacking the vital element of exposure. One chief result desired is to extend knowledge. Teaching is essential to the best results, and teaching involves exposure.

#### TAKING UP A COLLECTION.

"How to get the best collection" is a question partly answered by saying, secure it when the audience is most aroused or when it is in the best humor. But this must be taken with a grain of salt, because the pause and turn of attention might sometimes be a most unfortunate check.

To get a good collection, stimulate curiosity by advertising; have good music, and draw out an audience large enough to give a good contribution. Give the audience the money's worth in music and speaking, and let them feel that they have had something worth paying for. Select collectors toward whom the people feel no antagonism. Children may collect more than prominent Anti-Masons.

In any case, the best collection is liable to come from the most generous mood, the strongest sense of duty or the most vivid conception of the need. A good collection is secured by first securing one of these.

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#### VALUE OF LOCAL ORGANIZATION.

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For some years we have been losing sight of the value of local organizations in our work. The importance of such organizations has often been told. Like coals of fire when brought together, they would kindle one another into a hotter glow of interest in the reform work. They would greatly inspire the faith and courage of the members by combining and strengthening their influence. Through such organizations plans of work could be devised, open meetings be held, new friends enlisted, literature circulated, and lectures and conventions arranged. They would thus be doing a most significant work, that no other organization is doing.

These societies should combine all the most valuable features of the W. C. T. U. and Christian Endeavor work. For each meeting, wherever held, there could be prepared an appropriate program, consisting of prayers, praise, Scripture readings, recitations, talks, or orations, papers, or essays, and select readings. Care should be taken that these all, as far as possible, bear on the most radical reform lines, and the devotional exercises should always be a prominent feature. A religious revival spirit should pervade all the exercises. It would seem that in such organizations lies the secret of perpetuating the lives of many of our reform churches in which the spirit of reform and testimony-bearing is dying out.

If there is among the readers of the Cynosure a discouraged pastor, who is alarmed by seeing the young people in his congregation drifting away from him into the secret lodges and other worldly snares of the devil, and losing the spirit of reform which characterized the church in former times, let him call together his people, and especially his young people, and propose to them such an organization. Let him pray over it, and then organize his society with as little formality as possible. All the work thenceforth

should be of a character to interest and call into activity all the latent talent of the young people; keep them at the front, supported by the parents and older members of the church; confine their interest, at all times and in all practicable ways, as much as possible in the channel of radical reform; help them to investigate the lodge evil as freely as they do any other evil, and at all times remind them that Satan's policy is to divert their attention and lead them to forsake the work of reform and substitute for it some other phase of church work.

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#### HAVE YOU ENLISTED?

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We must add a regiment to our ranks of co-workers in securing Cynosure subscribers. The rank will depend upon the number of recruits (Cynosure subscriptions) secured for the army of our readers. There can be only one colonel, but there are captains, lieutenants, sergeants and corporals needed in every city and hamlet in our land. Every community has in it men and women who love the home and the church, and who want to make them happier and holier as Jesus would have them. It is such that the Cynosure needs. We have opened a recruiting office; who will be the first to enlist? Send names and receive special helps. Remember that the Cynosure and weekly New York Tribune for one year are only \$1.25.

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#### EN ROUTE TO ANNUAL MEETING.

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Secretary W. B. Stoddard spoke at Coal City, Ill., on secrecy to a full house, both Sabbath evening, the 2d, and Tuesday evening, the 4th.

Secretary P. B. Williams spoke to a good audience on April 27 in the U. P. Church, Sterling, Kan. He also spoke at Lyons, Kan., on April 28. Mr. C. H. Strong writes:

He had a larger audience than at Sterling and a much larger proportion of secret order men. He gave these latter a Turkish bath. It was a good treatment, and will bring forth good results.

This man from the Western coast is well posted, courteous, and fearless in his presentation of the truth.

## AN ADVANCE ALONG THE WHOLE LINE.

BY PRESIDENT C. A. BLANCHARD.

Now that we are making a change in the form of our labor, it seems to be important that all our readers should prayerfully and thankfully take hold of the work in its new form. "The Magazine Cynosure" is to be devoted exclusively to our work. It is to be in a form convenient for binding. It will be easy to devote special numbers to special topics, and there is reason to hope that it will do a work which it has not heretofore been able to do. The reduction in price from \$1.50 to \$1 will make it easier to secure subscribers. In every town friends should be asked to give a dollar at least to carry forward the movement and receive the Cynosure with its monthly messages from the field.

So far as I can understand, God is disposed at this time to give us such an opening for our work as we have never known before. Pastors of large and small churches in city and in country are feeling that the secret society movement is utterly obstructive of the churches, and they are disposed to hear us more freely than ever before. Christian people are understanding our cause more fully. It has seemed to many that we were running a tilt against some powerful organizations which were more foolish than harmful. Christian people are coming more and more to understand that our movement means simply the preservation of the Christian church against the anti-Christian systems which Satan has devised for the dishonor of God and the ruin of man.

We have not the gain in political directions which we should have. Politicians move last always. The question is not so much what is right as what will carry, but in every national movement civil affairs have been determined by religion, and if the ministry and the church become enlightened God will in due time care for the makers and administrators of law. In every home where men have light respecting the secret society movement, in every church where the truth is free there should be thanksgiving and prayer and gifts and expectation of blessing.

## REFORM NEWS.

NEW ENGLAND'S ANNUAL REPORT.

BY SECY. J. P. STODDARD.

A brief resume of progress in New England will interest, and, I trust, encourage you.

The general question has been kept before the people; providential occurrences have been noted and utilized; the people have been taught to some extent the puerile initiatory rites; the despotic rule and blasphemous imprecations of some of the secret clans. Much emphasis has been given to the anti-Christian and essentially pagan religion of lodge worship, and the utter inconsistency of a Christian's being found in fellowship with those who reject Christ and "frame mischief by law."

While direct hostility to the lodge provokes insidious attacks from its adherents, it is no longer true that a minister's connection with secret orders is of service in securing a desirable pastorate, or that such a union procures for him the respect and confidence of his parishioners if already installed. Recently, and at several times during the year, I have been applied to for information regarding candidates for pastorates, with the assertion, "If he is a Mason or Oddfellow we don't want him."

This state of feeling is the result of several agencies that have been at work for years in New England. The meetings and mob in Music Hall, March, 1880, left an impression that has not been wholly effaced. Prior to that stirring event, Rev. Dr. Colver and President Finney sowed good seed, which is fruitful in these later years. Following the Music Hall episode came lectures, sermons, discussions and occasional conventions, each adding its contribution to the rising current, until the people were prepared to hear and investigate the claims of these pretentious orders. Observation had led in many instances to grave suspicions, and, when in 1891 the work of tract distribution and personal work began, it was in a soil broken and partially prepared for the sowing.

The hand of God that had been guiding hitherto was clearly revealed in the uprising of many good and brave and

influential men and women, at this juncture, to throw the weight of their testimony against the lodge power. Joseph Cook, A. J. Gordon, F. O. Cunningham, R. D. Grant, O. P. Gifford, Benj. F. Trueblood, J. J. Lansing, J. M. Foster, James M. Gray, T. D. Roberts, Ezra T. McIntire, Mrs. A. J. Gordon, Mrs. M. E. A. Gleason, Mrs. Hannah J. Bailey, and others of like precious faith gave a new impetus to the cause.

Ever on the alert, the enemy rallied and brought their strongest men to the front. By setting on high such dignitaries as Dr. Lorimer, Dr. Bates and Dr. Gumbart, they endeavor to confuse the people and neutralize the testimony of their opponents. In this effort the craft has found a willing ally in the popular press, and received countenance and support from the silent acquiescence of conservative pulpits.

A number of influential pastors, who have not been identified with the anti-lodge movement, have procured books of instruction and are quietly working among their parishioners, warning those not entangled, and trying to dissuade those already in the orders from continuing longer in such unscriptural and unholy alliance.

Less apparent help was given to the anti-secrecy cause through the protracted evangelistic services in our city during the past winter than I had hoped. Brother Moody gave several testimonies against the union of Christians with the lodge, but his testimony was largely neutralized by fellowshipping prominent members known to be in good and regular standing in the orders. In this, as in most instances, practice had more weight than precept. People will cling to the old maxim, "Actions speak louder than words," and they are not in haste to make the "world-wide evangelist" an exception. Men were encouraged, however, to use greater freedom, and I chanced to know that Brother Moody received many words of encouragement both personally and by mail for the testimonies he gave.

Not all our friends in business have the courage to keep and distribute our literature, but there are some prominent and widely known who keep a supply at hand, which they use with customers to good purpose, and this is one very hopeful feature in our work.

In common with many worthy enterprises we have felt the stringency of the times and have published and distributed less literature than last year. Our plan is such that we can contract or expand our work according to the means in hand and so avoid financial embarrassment which is always perplexing. We have no elaborate plans for the future, but purpose following as He shall lead, and as we shall hear Him saying: "This is the way; walk ye in it." We shall greatly miss the weekly visits of the Cynosure, but believe profoundly in the integrity and judgment of our brethren, who have deemed it wise to make the change. We note with satisfaction the broadening of work in connection with your annual gathering, and pray that a blessing may come to each of the churches that welcome you to their sanctuaries; we feel an inspiration from your example to undertake more and greater conquests for the Master. If God will I purpose visiting conventions, camp meetings and important religious gatherings to do such work and in such ways as I may be able during the coming season.

#### CALIFORNIA STATE CONVENTION.

Interesting Report by Secretary Williams—Excellent  
Addresses by Able Speakers—Strong  
Testimony by Seceders.

The California State Association met in the Temperance Temple, Los Angeles, Wednesday evening, April 14, 1897. The house was called to order by the Field Agent, who nominated Rev. C. B. Ebey, of Los Angeles, for temporary chairman. He was elected and Mr. Hugh Todd was chosen secretary.

Rev. P. B. Williams gave a synopsis of the coast work for the past year. Rev. C. B. Ebey delivered the address of welcome. Bro. Ebey is a fine speaker and a good, true man. The following will show something of his loyalty to our cause. In his address he referred to the signing of the Declaration of Independence, in which some one said to Mr. Carroll: "If any trouble comes to us for this act, you are not in as much danger as we, because there are so many Carrolls." Mr. C. immediately took the pen and wrote "of Carrollton." "Now," he said, "there is but one at Carrollton, and that is me." Bro. Ebey added: "In this reform I want to record C. B. Ebey, of 814



Kohler street, Los Angeles." He was followed by Bishop Dillon in an able address.

The next morning, after the devotional exercise, the following committees were announced by the chairman: Resolutions, Bishop Dillon and E. Leonardson; Nominations, P. B. Williams, L. C. Ebey and Hugh Todd; Enrollment, Rev. Thos. Fluck and Geo. W. Shealey.

Rev. P. B. Williams spoke on the "Origin and Character of Freemasonry." Rev. E. Leonardson presented an excellent paper on, "Why Christians Should Not Unite with Secret Societies." He was followed by Bishop Dillon in a strong arraignment of the lodges. At 2 p. m., quite a number took part in the testimony meeting. This was especially interesting. Rev. Clark said: "I was an Oddfellow, and they refused to let me use Christ's name in prayer. I could not stay in when I found this custom of mine offensive to the Jewish brethren, and that Oddfellowship sustained them against Jesus Christ." "Secret Societies by a Member," was postponed on account of Dr. Bowers being called into court as a witness. Mr. Shealy was invited and spoke for about thirty minutes. Among other things he said he had ample opportunity to see the nature and workings of Masonry in the army during the war. He told of a case in his own company, he being captain. There was a cowardly fellow, who was a Mason, and an order came for two men to be furloughed. The cowardly Mason worked with the colonel, who was also a Mason, and got the furlough. This was contrary to military usage, as no one could grant a furlough without the consent of the captain or commanding officer.

"Holiness and Secret Societies" was very ably handled by Rev. Dr. Bresee, who had been a Mason for years, and spoke from experience. No man ever used stronger Christian expression against the lodges. He confessed that he had lost hope in the Government, and in the church so far as reform is concerned, but our business is to save the few who will hear the truth. Let a man be fully saved and lodgeism will peel off as naturally as a scab from an old sore after it has healed. The Doctor is an able speaker. He has a large following here. He left the M. E. Church less than two

years ago, and, with Dr. Wedney, organized the "Church of the Nazarene," and now they have nearly five hundred members. They are getting some saved and sanctified at each meeting.

Dr. Bowers came in and spoke at this juncture on "Secret Societies by a Member." He said in part: "If I should stand here and talk till dark I could say no more than I can say in a few words: 'There is nothing in secret societies for a Christian, but much in them detrimental to Christianity.' I have taken the thirty-third degree in Freemasonry and I can say it required more time to study the Ritual of Masonry than it took to master Greek and Hebrew while in college, and there was nothing in it after all."

Bishop Dillon followed with an address which excelled all. It was simply masterly. He publicly challenged any man to a discussion of the subject of secret societies from the Christian standpoint. Rev. P. B. Williams read a poem, "The Masonic Auction."

In the evening the following officers were elected: President, Rev. C. B. Ebey; Vice President, Rev. W. W. Logan; Secretary, Mr. Geo. W. Shealey; Treasurer, Rev. G. P. Runkle.

P. B. Williams spoke at length, and Bishop Dillon read the report of the committee on resolutions, which was unanimously adopted, after which the Bishop made the closing address. All who were present said it was a good convention. It was not so well attended as it should have been, but for quality it was hard to excel. There was some good done. I am sure.

Bros. Hugh Todd, W. W. Logan, E. Hildreth, the Ebeyes, Fluck, Curtis, Leonardson and others are special friends who gave me much assistance in carrying on the convention to success. May the Lord greatly bless them. Letters to the convention were read from a number of friends. The convention is over. May its influence be felt many years to come.

P. B. Williams.

#### LETTERS TO THE CALIFORNIA CONVENTION.

Held at Los Angeles, April 14 and 15, 1897.

From Rev. S. M. Ramsey, Cedarville, Ohio: I wish I could be with you, and give a little help. I hope the interest

shown and the good done may be even beyond that of the convention last year. No place needs to have the anti-secret cause presented more than Los Angeles. But I rejoice that the cause has good staunch friends there who are able to defend it.

Rev. L. E. Cole, Bangor, Calif.: Convey to the anti-secret convention my best wishes and sympathy in the good work of separation from the lodge. Tell them to turn on the light. Christians must either forsake the ways of darkness and dwell in the light or stand convicted of hypocrisy and deception. "The light shineth in the darkness, and the darkness cannot smother or veil out the light." "Whatsoever maketh manifest is light." Turn on the light, brethren—the search light of truth.

Bro. F. H. Horton, Corralitos, Calif.: Our Bay cities seem to be wholly given over to secret idolatry. On the last night of our convention, on seating myself in the electric car for Alameda, a young man said he had seen an account of the convention and came over to the last session and was much interested in the speeches, and wanted to know my objections to Masonry from a Christian standpoint. He said he wanted to lead a consistent Christian life, but had intended to join the Masons and knew of other young men who would go with him. He said he had been led to suppose there could be nothing wrong in it by the example of prominent, Christian men. His Sabbath school superintendent, his pastor, and his presiding elder were Masons. I gave him a number of points and referred him to literature, and left his case with the Lord. His conversation gave me food for much thought, especially in regard to the responsibility of Masonic preachers.

Rev. S. Bristol, Ventura, Calif.: I am in fullest sympathy with you in the anti-secret reform. During my entire public life I have been brought in contact in greater or less degree with these secret societies. Some of them have been comparatively innocent, as for example, the Good Templars. But in my opinion, the very best of them would have done better work had the pledge of secrecy been left out and all its movements and transactions been frank and open to the light of day. The need of secrecy was never

apparent to me. The pledge of the Good Templars seemed to me puerile and a silly aping of the Masonic Order. It seemed to me cowardly, clandestine and unworthy a citizen of this free country and a believer in God. And my whole soul shrank from it. But of them all the Masonic order has been fraught with evil influences, baleful and wide-spread, beyond them all. As I have observed, it has been largely a political clan, inveigling into its organization political aspirants, and persons ambitious of place, with the assurance of the support of the secret order. I have been in places where this secret society could dictate to all other parties their nominations and control the elections. I am ashamed to confess that I have known ministers who have joined the order just to get its influence, notwithstanding they knew well that the name above every other name—that of Christ—is wholly left out in its elaborate ritual. The saddest thing about that order to my mind is its influence over its members. I have seldom known one converted who belonged to the order. Indeed, when I have known an unconverted member of the community was a Mason, hope of his conversion largely died out in my heart! And when men have consulted me about joining the order my advise has been, "If you intend to be a Christian, large-hearted, useful, and devout, then DON'T."

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**REV. J. K. GLASSFORD, PHOENIX, ARIZ.**

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I was made a Mason in the town of Waverly, Iowa, though I was never one at heart. I read Morgan's Exposition, and was told by Masons that it was false, but I was initiated precisely as Morgan described. I was practically stripped, was neither naked nor clad, and had a cable-tow around my neck, and a hoodwink over my eyes. I was led around and made to repeat the ritual after the Worshipful Master, and the oaths, with the awful penalty of having my tongue torn out by its roots, and my body buried 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, etc.

I took four degrees, and began at once to expose and hold them up to ridicule. Very soon three Masons came to see me.

I frankly told them they had lied to me and taken \$40 of my money, besides humbugging me, and now it was my turn to expose them. This I have been doing ever since, and will continue to do as long as I shall live, God being my helper. What a set of liars Masons are, repeating their lies over and over. Freemasonry is the devil's church, having its mock death, conversion and resurrection. It is the devil's incubator to hatch out the children of devils. It is satan's masterpiece, the mystery of iniquity of which Paul speaks.

What is the remedy? Turn on the light, expose it, tell men about it in churches, and at every convenient season. Do not support Masonic ministers by paying or going to hear them. Do not vote Masons into office. Let us do our part, so that we shall be without blame in that great day, even if we are hated of all men for Christ's sake, yet at last we shall win the crown.

### CORRESPONDENCE.

#### LODGE EXALTED ABOVE THE CHURCH

Boston, April 19, 1897.

Editor Cynosure—I was glad, in looking over the services in this morning's paper, to learn that though Easter was observed in Tremont Temple yesterday, the usual display of sabered Knights was omitted. Let us hope that the pastor's eyes have, in some measure at least, been opened and that the last of these pagan services have been held in that sanctuary consecrated to the worship of the true God. Templar services were held in two or three so-called Christian churches, but nothing like the accustomed exhibit of "fuss and feathers" was visible. The Chinese "brethren," however, were not idle. While their Christian (?) brethren were worshipping, the disciples of Confucius were making Masons in their lodge at 26 Harrison avenue, in this city.

According to this morning's Herald, this is a very prosperous lodge of four hundred members, to which twenty-two were added last evening. Over two hundred were present, and Grand Master Gong Ho presided. A prosperous future is predicted for "Wy Gee Hony" lodge, and it is quite certain that our Doctors of

Divinity and Christian (?) Masons will not be obliged to visit China or San Francisco to enjoy the fellowship, at a common altar, from which "all sectarian tenets are excluded," to worship with brothers to whom they are "bound by a tie stronger than human hands can impose." Whether this "tie" is diabolical or Divine is not stated, but it is "stronger" than canonical decrees or the decisions of human courts, and exalts the lodge above church creeds, and legislative enactments and binds its victims to a body of dead and degrading forms, which are too obscene and senseless to be exhibited in public. While these things continue and no word of warning is heard from our pulpits, and some of our prominent clergymen indorse and sustain them by remaining yoked with this Sabbath desecrating system of blasphemy, we have great need of a revival of pure and undefiled religion, which shall sweep these refuges of lies from our city. God in mercy hasten the glad day.

James P. Stoddard.

#### MAN MADE BROTHERHOODS.

Coulterville, Ill., April 26, 1897.

Editor Cynosure—My mind, when a boy, was first directed to the subject of secret societies, particularly Freemasonry, by the agitation caused by the murder of Wm. Morgan. As our Heavenly Father causes his sun to shine on the evil and on the good, and sends rain on the just and on the unjust, should not what is good be for all? Am I not by nature under obligation to do all the good I can to all men? The only possible increase of the natural obligation is by grace, "especially to the household of faith." Can any artificial brotherhood increase my obligation, or influence me to the better discharge of the duties I already owe?

What benevolence do members of secret orders ever show to any that are not members of their order? Observation will soon show us that the members of secret orders are not united by any real brotherly principle, but by the very opposite—namely, a party spirit, and the most unmitigated selfishness. My observation is that men are never made better, but worse, by uniting with secret orders.

I may be asked, Are not temperance orders an exception? There may be a

partial reformation from drinking practices for a time, but as it is not founded upon a conscientious conviction of the sin of drinking; there is no moral reformation. No one of the secret orders teaches or enforces Christian morality. My experience is that in communities where there are secret orders, whoever else are members, the most inveterate haters of God and of all righteousness are leading members.

J. M. Sloane.

#### REPORT OF INTERESTING MEETINGS.

Coast Agent En Route to Chicago.

Osage City, Kan., April 29, 1897.

Dear Cynosure—At La Junta, Colo., we had a good meeting in the R. P. Church, Rev. E. H. Buck, acting pastor. He is loyal and true, and has a faithful membership, who can be depended upon as real reformers. Five Cynosures will now come to La Junta. On the 27th we were met at Sterling by Rev. T. J. Allen, pastor of the R. P. Church, who conveyed us to his elegant suburban home, where we were royally entertained until time for speaking. The meeting was in the First U. P. Church, Rev. C. H. Strong, D. D., pastor. Although it was raining, the house was comfortably filled with a fine audience, Dr. Spencer, President of Cooper College, being first to press forward and congratulate us.

Dr. C. H. Strong took us home with him, and he and family treated us so kindly we shall never forget it. He drove us to the station, and came again next morning, and met us at the train from Lyons. May the Lord greatly bless him and family. It is so different when a reformer meets such kindred spirits as he and Brother Allen, compared with those ministers who are shy and stand a little back.

At Lyons Brother John Motter had the largest audience that has greeted me yet.

He drove us to his home, where his good wife and family greeted us kindly and administered to all our wants in the most hospitable manner. The hall was crowded, and about two-thirds were lodge men, who put on a bold front, but gave me close attention. I was introduced by Rev. Toliaferro, a Wesleyan Methodist Evangelist. Bro. Motter de-

serves much credit for working up this meeting and for bearing the financial burden. He wanted to bear testimony once more to the wickedness of the lodge before the Lord should call him home. May the Lord bless this dear family for their devotion to such a good cause.

At Osage City I spoke in the Swedish Lutheran Church, Rev. J. A. Hohnen pastor. He is a true man, and has a membership true as steel.

The house was full; the leading lodge men were out, and gave excellent attention. When I get together with such kind friends it makes me feel like staying longer. P. B. Williams.

#### ENCOURAGEMENTS IN THE WORK.

On Train, April 30, 1897.

Dear Cynosure—Again I am en route to the annual meeting to give an account of my stewardship. I am glad to report progress. Never have I secured in one year so many new readers to the Cynosure. Never have the friends in my field been more cordial or the wide open doors for usefulness more numerous. Cash collections, to be sure, have been much smaller than at times, but I have not gone hungry, nor am I kept from the annual gathering.

Recently I have visited several towns and addressed the students of two colleges. I found the German Baptist Brethren College at Huntingdon, Pa., enjoying a large degree of prosperity. A new era seems to be dawning to this church. Increasing activity grows with a knowledge of the situation. The homes of the professors, together with the doors of the college, were wide open to welcome your agent. Over an hour was given for an explanation of the chart and answering questions. I received many expressions of appreciation, and many subscriptions to the Cynosure.

Of all who advocate the anti-secrecy cause none are more stanch than the Ohio Lutheran Synod. The President of the University was ready to aid me at a meeting of the students last evening; and the chart talk, with questions, occupied our time. A substantial evidence of sympathy and co-operation was given.

Among the new subscribers to our paper is R. C. Smeltzer, of Oberlin, Pa. His father has for many years been one of

our helpers. His son is much respected as a church worker. How glad such fathers must feel to see their sons carrying forward the work they have begun!

W. B. Stoddard.

#### TRADE UNIONS.

Chicago, April 30, 1897.

Dear Cynosure—There seem to be no evils resulting to society and the individual from secret orders more pernicious than that of the trade unions of the present day. This may be due not so much perhaps that there is more evil in this secret combination than in the others, but from the fact that in the struggle through which these labor unions assert themselves we see more of the exoteric side of their composition and get a fuller view of their incomparable gall and selfishness than we do of the others. The fact that these secret unions assume to monopolize labor, from the most skilled mechanic down to the hod-carrier, even against the protest of the employer, and to enforce their arrogant demands by assault and murder, as has been so frequently done in our city, is sufficient to bring upon them the unalloyed hostility of every right-thinking person.

As it is to-day, if a mechanic whose family may be starving, gets a call to work, when he presents himself, the first question asked, not by his employer, but by his co-employee, is, Have you got your union ticket with all dues paid up? If he has not, he can't work and his family must starve, or in the event of the employer retaining him every other mechanic, and even laborer, will throw down his tools and quit the job. Surely, society has just as much interest in the man out of the union as in the one who is in, and surely no such imperium in imperio should be tolerated in our country, where it is not only the provision of our constitution "that all men are equal before the law," but the genius of our institutions as well.

T. H. Gault.

#### PATH TO SUCCESS FOR THE YOUNG.

Error leads to failure. Overcome it. Secret societies are a well-traveled road to error's headquarters. They wrest from their members the exercise of the right of private judgment. Some of them are

criminally rude to woman. They destroy the spiritual unity of the marriage relations, a gift of priceless value both to husbands and wives. They break down the common brotherhood established by God. They interfere with the normal operation of the legislative, executive and judicial departments of government.

Worshipping God in a manner forbidden by him or invented by men, their religion is an abomination to Him. The worst member who is tolerated in the secret orders is not so black as the errors of those orders, while the purest person that ever committed his way to God is not so pure as the principles of the religion of our Lord Jesus Christ. New revelations of human possibilities open to the follower of Christ. Love God and do His commandments. Know the Scriptures and your life will be an ever-increasing success. Elizabeth B. Cook.

316 Washington boulevard, Chicago.

#### "BLESSED MEMORIES."

Those familiar with the reform represented by the Christian Cynosure from its beginning will not need to be assured that few, if any, women have suffered as much, and done as much for this reform, as Mrs. Mary A. Blanchard, the wife of Jonathan Blanchard, the first editor of the Cynosure. She passed to her reward in the month of January, 1890, while on her way to California.

It was the desire of her husband that a record of her life might be published, and in accordance with his wish, this work was undertaken by one of his daughters. The author has been hindered by a multitude of home duties and other cares, so that the book was not completed until quite recently. It has just been published by Ezra A. Cook, the first publisher of the Cynosure, and makes a neat little volume of a little over 150 pages.

It is written in a clear, interesting style, and while it is the life of Mrs. Blanchard, it necessarily gives much information respecting the work of her husband, with whom she lived and worked for more than half a century.

The work preserves in a permanent form much of the written work of Mrs. Blanchard, which adds to its value for all lovers of Christian reform movements.

It has a number of illustrations, includ-

ing photographs of herself, her birth-place, two views of the old homestead in Vermont, some of her deceased children, and a family group, taken on the Fourth of July preceding her decease. In this picture are seen the forms of the venerable Jonathan Blanchard and his life-long companion, surrounded by children and children's children.

All things considered, every reader of the Cynosure cannot fail to be interested in the book, and the price asked barely covers the expenses of printing and distributing, it being the desire of the author that as many as possible might be inspired and blessed by reading it. The title of the book, "Blessed Memories," is very appropriate. It can be secured, post-paid, by sending 60 cents to the Cynosure office.

#### A LOVING TRIBUTE.

Algonquin, Ill., April 30, 1897.

Dear Cynosure—I am glad to be permitted to arrange music to the beautiful hymn composed by the late President Jonathan Blanchard, of Wheaton College, Ill. I trust the little melody set to the words will make a song that will stir all lovers of the cause which President Blanchard and the Cynosure represented.

I shall always look backward, with great reverence and pleasure, to those years gone by, when I was wont to meet that man of God and listen to his words of counsel and wisdom in the class-room. I was in the last class he graduated, the class of 1882. Though no more shall we see his form and listen to his burning words of fervor, yet his personality and zeal live in the hearts of many who came in touch with his life, for, to know the man was to see his unbounded faith in God and his loyalty to every cause of truth and humanity. Very truly yours,  
O. S. Grinnell.

#### VOLUNTEER WANTED.

Bombay, India, March 4, 1897.

Rev. W. I. Phillips:

Dear Brother in Christ—We are heartily grateful for the warm expressions of deep sympathy and kindly interest which have been received from yourself and many others at this time. We appreciate any thought or suggestion on the part

of others in regard to carrying on the important work from which my deceased mother has so lately been called.

Our anti-secrecy and anti-Romanist efforts are important branches of the work. W. J. Gladwin, my father, has expressed a strong desire that some one might be sent out from your association to take over this branch of the work, which is represented by the Cynosure in the United States, and carry it forward more vigorously and thoroughly than the Watchman is able to do with its other lines of work. Possibly, he may have written to you making the suggestion. It is a line of work that needs very much to be pushed in India, and we would be thankful if some one felt led to come over and carry forward this particular line of campaign in India.

We desire your earnest prayers for the continuance of God's blessing upon His work of free, full and fiery salvation in this land.  
Vivian I. Gladwin.

#### OUR POSTAL CARD SYMPOSIUM

##### How to Oppose Secret Societies?

We have received the following replies to this question since our last issue:

REV. T. FRASER, GALT, ONTARIO.

To the drunkard the pastor cries STOP!  
Alcohol is a dangerous leaven.  
To the gambler and dancer—just drop;  
Those practices lead not to heaven.

If you go by the way of the lodge  
You'll be led to believe all is well;  
And may not get a word from your pastor,  
Though he knew it a straight road to hell.

What we need here is lectures Christ-like.

REV. JAMES FERGUSON, GERING, NEB.

First, seek the baptism of the Holy Spirit, and then go in partnership with Him who said that "In secret have I said nothing." Then give your testimony against the evil at all times and under all circumstances, and leave the result with God.

JOHN HELFRICH, LARWILL, IND.

What is mostly needed in this section are stalwart Christians, who will dare to beard the lion in his den—men filled with the Holy Ghost, that can speak the truth for righteousness' sake without conflicting with the rights and privileges of others. And then we need lecturers, quali-

fied and experienced to demonstrate and clinch the truth driven home by tracts and literature.

P. F. THURBER, QUIMBY, IOWA.

Preach loyalty to God and country and show that we cannot be loyal to these and to the lodge at the same time. Show how it conflicts with the Bible and our national constitution. Do not merely throw the sword of the Spirit at them, but wield it skillfully and pointedly. Error is destroyed by the "word of their testimony," which is the Bible.

E. BRAKEMAN, GENEVA, OHIO.

First learn just what the lodge is. Then bring the Word of God to bear on the minds of its Christian dupes. Next send all the money you can to the National Christian Association, 221 West Madison street, Chicago, for its most stirring literature on the subject, and scatter the seed far and wide on the best ground you can find, which is the Christian mind and that of the young. And, lastly, do not pray without asking God's blessing on those who are giving their best manhood and their earnest Christian energy to this work of enlightening the world regarding the secret empire—the agent of the powers of darkness.

MRS. CLARISSA O. KEELER, WASHINGTON, D. C.

A good many years ago I heard a lecture on temperance which left a more lasting impression on my mind than any I ever heard of the kind. The lecturer exhibited illustrations on canvas, to show the changes wrought by alcohol on the stomach. The words have long since been forgotten, but I never forgot how a stomach, burnt up with alcohol, looked when put upon canvas.

So it was when I became acquainted with Sister Powers, of the Beacon Light Mission, and listened to her chart talk on secret societies. Before that, though, I had heard something about them; yet there existed in my mind so much confusion of thought on the subject that I felt I really knew but little about it, and, being so hopelessly entangled I cared still less. But there the whole system of Freemasonry was pictured out right before me, and with her explanation of it and the performances inside the lodge, I became deeply interested and a tangible impression was left, which I can easily recall to mind.

#### SARCASM ON LODGE TITLES.

Among the new and startling secret societies which we note in this country is that of the Independent Order of Hoo-Hoos, now spreading in the West, and said to be on the point of gaining a foothold in the East. This joyous body, as we learn from chance references to it in the newspapers, is given to holding concatenations at stated intervals, with the aid of such officers as Supreme Snarks, Grand Vice Snarks, and others as wonderful. The exact object which the worthy Hoo-Hoos have for existing has not yet been disclosed to us, though we suspect that their aim may be no more serious than to promote the gayety of nations.

But their appearance calls attention anew to the extraordinary faculty possessed by the American people for forming strange secret societies with resounding names, and managed by officers bearing reverberating titles. On the whole, the Hoo-Hoos, with their Snarks, are rather modest, and seem to lack originality. A few years ago there was said to exist in the State of Texas a secret society called the Gracious Pack of Free and Unterrified Jimplecutes, the head officer of which was an Exalted Supreme Willipus-Wallipus, and with a Grand Benign Old Giascutus and a Chief Refulgent and Iridescent Gee-Whiz. It is possible that this order never existed beyond the subtropical imagination of a correspondent; but, on the other hand, there was no particular reason to doubt its existence. The account sounded, and still sounds, reasonable. The calling of an officer Refulgent and Iridescent seems to us especially probable, since many societies, with names modest and undemonstrative rather than otherwise, bestow upon their officers titles which stir the soul of the listener like the sound of a trumpet.

Indeed, may not our persistency as a people in launching new and remarkable societies result from our love of echoing titles? And may not this love spring from a genuine need for them born of our utter lack of titles in civil life? May there not be implanted in the human bosom an absolute and certain demand for titles which causes a man who cannot hope ever to become a Sir or a Lordship to

snatch hungrily at the chance of being an Exalted Puissant Grand? Further confirmation of this view may perhaps be found in the fact that every man among us who knows enough about a cannon to point out promptly and certainly the muzzle is a Colonel, while men have repeatedly reached the rank of Captain and Major in civil life who are quite at sea on the point of the exact location of this important part of a gun, only holding, in a general way, that it is around one end somewhere. But supposing that we are correct in tracing the love of society titles, which fairly glow and dazzle by their own light, to our national lack of orders of nobility, it would be no argument in favor of a peerage, but rather the reverse, since if the societies satisfy the inborn cravings for titles, as they seem to do, they are better in the respect that the members undeniably pay for the thing themselves, while in the case of a peerage it is suspected that the untitled have in the end to provide more or less directly for its board and lodging.

Not only do the many wonderful secret societies seem to satisfy certain needs of the human constitution, but it does not appear that they do any particular harm in any other direction. We arrive at this conclusion from the fact that, so far as we are aware, there is no Society for the Suppression of Societies. It is true that among the charges made by an Omaha woman, applying recently for divorce in South Dakota, was that her husband belonged to too many secret societies; but he seems to have been an exception. He belonged to so many, it appeared by the evidence, that attendance upon them all practically amounted to desertion. Not only was he a member of all the standard and well-known lodges, but all of the new and sporadic as well, including, we suppose, the Hoo-Hoos. She bore with him a long time, not even complaining when he joined the Ancient Order of the Colts of the Wild Ass, and became Exalted Puissant Chief Colt. But when on one of his rare and brief visits to his home for the purpose of putting on a uniform, in the making of which the ends of the earth (especially the bright-colored ends) had been robbed, he announced that he was about to join the Mystic Band of the Noble Sons of Belial, with the hope of some day becoming Worshipful Grand

Eldest Son, she rebelled and started for South Dakota.—Harper's Weekly.

#### BOOK NOTICES.

"The Book of Daniel in the Light of Higher Criticism," by I. D. Steel, of Nashville, Tenn., and published with additions by H. L. Hastings, of Boston, is quite an interesting addition to H. L. Hastings' Anti-Infidel Library. It brings out in clear relief the hero prophet and proves that his instructive history is based upon the most undoubted facts.

The Modern Woodman Revised Ritual has just been issued by the well-known publisher, Ezra A. Cook. There has been quite a demand for this work among pastors of the Lutheran Church. Let pastors write to their church papers that the secrets of this insurance lodge can be had of the National Christian Association for 25 cents.

President Blanchard preached a strong sermon on the lodge question last Sabbath evening in Dr. Goodwin's church. He will lecture Thursday evening, this week, on the same subject in Rev. E. B. Wylie's church at Summerdale. These meetings are in connection with our annual N. C. A. gathering.

The effort of the American Railway Union to sustain the Pullman strikers several years ago resulted in the death of twenty-six men and women, and the wounding seriously of sixty-eight others, and the slight wounding of hundreds more.

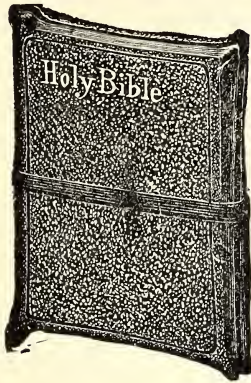
Rev. T. M. Chalmers, Superintendent of the Messiah Mission of this city, preached last Sabbath at Galesburg in the Swedish Lutheran Church on the secret society question.

Rev. J. P. Stoddard's excellent report in this number is full of encouragement to all friends of the cause. We are sorry that our limited space compelled us to abridge it somewhat.

If labor unions of this city could have their way all workmen in their lines would be compelled to unite with them or starve.



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THE GOSPEL ACCORD  
**SAINT MATTHEW**

**CHAPTER 1.**

<sup>1</sup> The genealogy of Christ from Abraham to Joseph. <sup>18</sup> He was conceived by the Holy Ghost, and born of the Virgin Mary. <sup>19</sup> The angel interpreteth the names of Christ.

**T**HE book of the <sup>a</sup> generation of Jē'sus Christ, <sup>b</sup> the son of Dā'vid, <sup>c</sup> the son of Ā'brā'hām.

<sup>2</sup> <sup>a</sup> Ā'brā'hām begat Ī'saac; and <sup>e</sup> Ī'saac begat Jā'cob; and <sup>f</sup> Jā'cob begat Jū'das and his brethren;

<sup>3</sup> And <sup>g</sup> Jū'das begat Phā'rēs and Zā'rā of Thā'mar; and <sup>h</sup> Phā'rēs begat Ēs'rom; and Ēs'rom begat Ā'ram;

<sup>4</sup> And Ā'ram begat Ā'mīn'a-dab; and Ā'mīn'a-dab begat Nā-ās'son; and Nā-ās'son begat Sāl'mōn;

<sup>5</sup> And Sāl'mōn begat Bō'oz of Rā'

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GEORGE WASHINGTON, to *Friends* in 1794, Quoted by *Myron Holley*: "The real people occasionally assembled in order to express their sentiments on political sentiments, ought never to be confounded with permanent, self-appointed societies, usurping the right to control constituted authorities, and to dictate to public opinion. While the former was entitled to respect, the latter was incompatible with all government, and must either sink into general dis-esteem, or finally overturn the established order of things."

*Hon. Cadwallader C. Colden, Mayor of New York and M. C.*:—It is true that I have been a Mason a great number of years, and that I have held very high Masonic offices and honors. It is equally true that I have for a long time ceased to have any connection with the institution because I have believed, and do now believe, it is productive of much more evil than good. I have long entertained my present opinion, that a man who would eschew all evil *should not be a Freemason.*

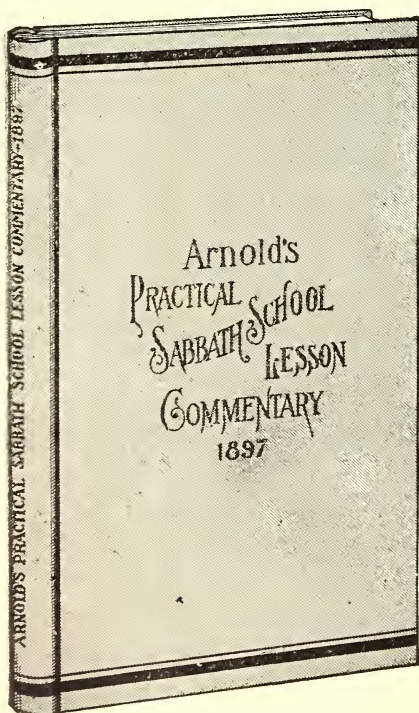


## Old age

comes early to the clothes that are dragged up and down over the wash-board. It's ruinous. Nothing else uses them up so thoroughly and so quickly.

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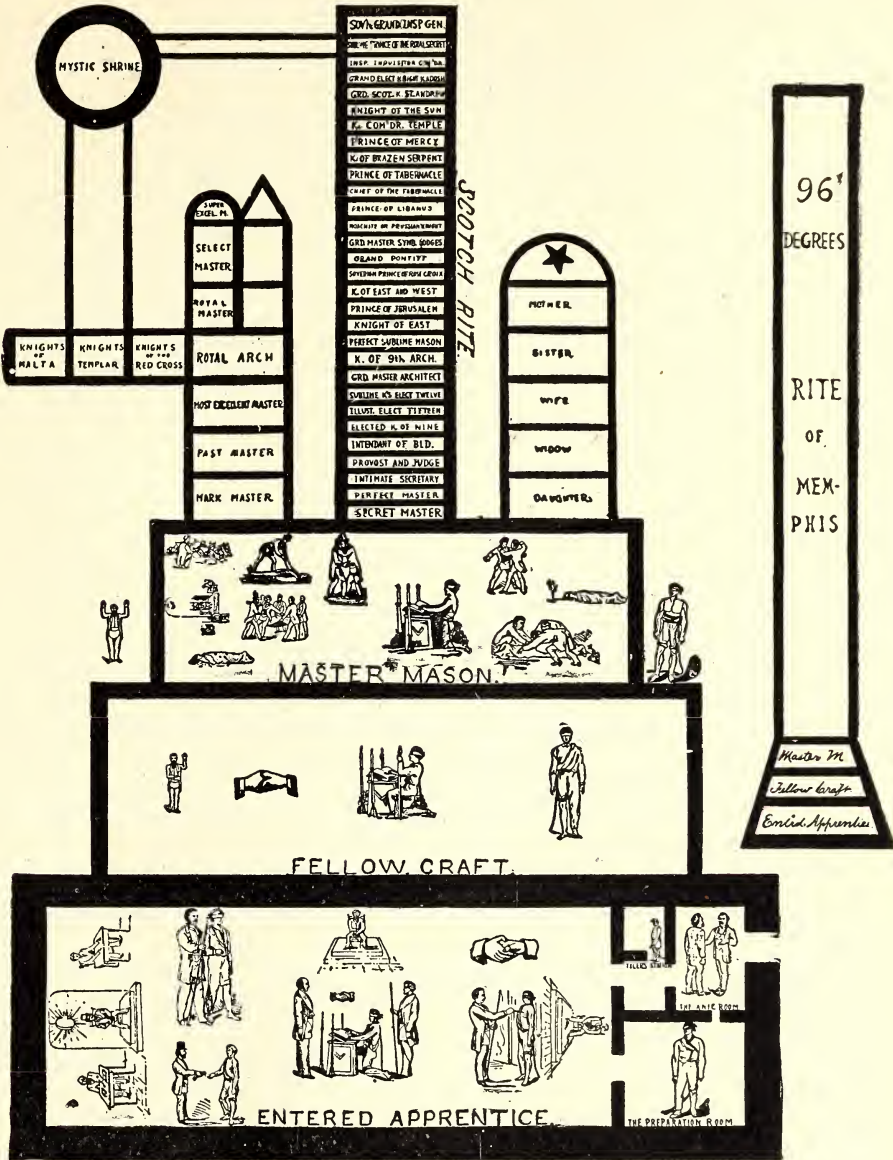
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## MASONIC CHART.

ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.

5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

The Symbolic degrees, or Blue Lodge of three degrees, are common to every Masonic rite, whether American, Scotch, or Egyptian, or whichever of the Masonic rites, named in Mackey's Masonic Encyclopedia one may choose to investigate.

This chart shows in the Blue Lodge the position of the Worshipful Master and some of the other officers of the lodge. Several positions of the candidate who is being initiated are also shown. In the Master Mason's degree is recognized the murder, burial and resurrection scene so full of religious significance to Freemasons.

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—ON—

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"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. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry,"* pp. 260, 263.

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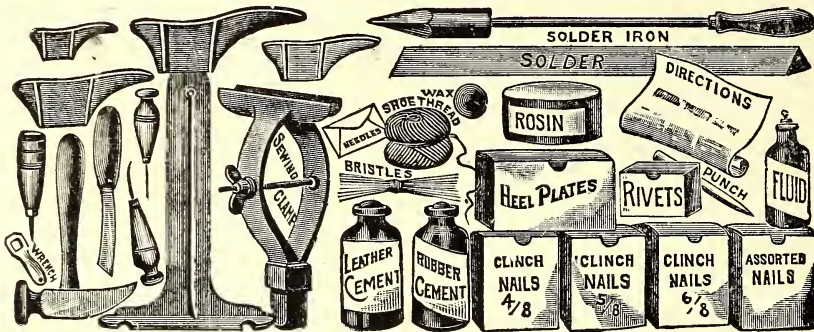
*Horace Greeley*:—Many persons were brought to trial on account of the murder of Morgan, but no one was judicially found guilty of murder. It was established by seceding Masons that the oaths—at least in some of the highest degrees—that were administered, and taken by those admitted to Masonic lodges, disqualified them from serving as jurors in any case where a brother Mason of like degree was a party, and his antagonist was not.

*Daniel Webster*: "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 just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

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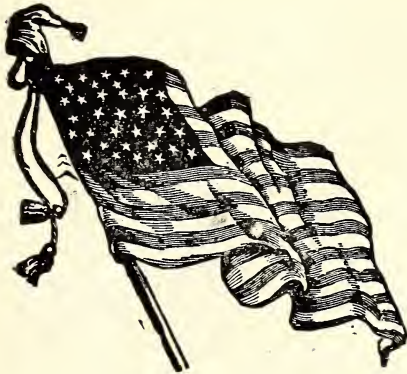
REV. JOHN G. STEARNS, *well-known author*:—Masonry will by no means die of itself; nor will it separate itself from the church of God. No; it will cling to it, like the deadly scorpion to the victim on which it fastens. The church must therefore separate from that.

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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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## THE SUMMER SCHOOL

Opens Monday, June 28, and continues six weeks to Friday, August 6.

For teachers, ministers, special students, and those desiring a restful vacation.

Fall term opens Tuesday, September 21, Winter term Tuesday, January 4, 1898.

For terms, catalogue etc., address

CHAS. A. BLANCHARD, President.