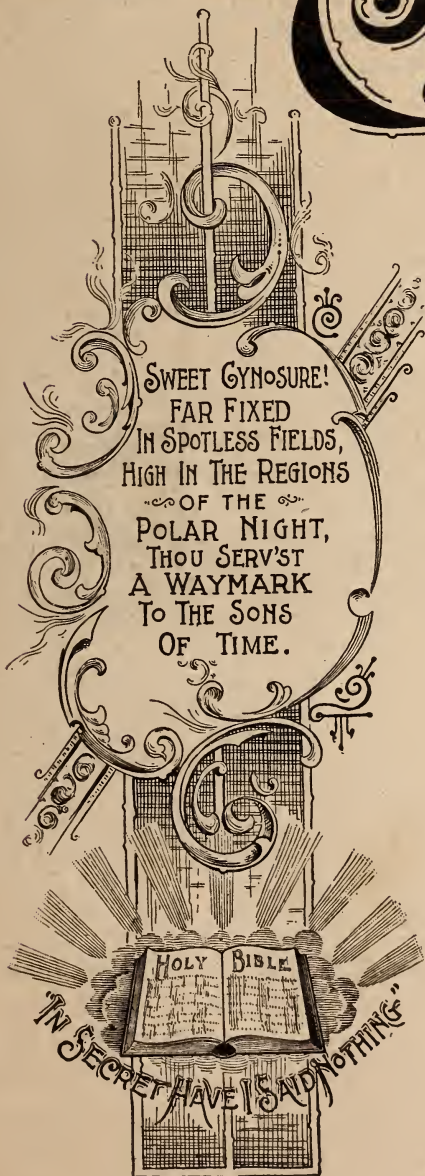


★
**Christian
Gynosure.**

CHICAGO, MARCH, 1898.



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



ELDER P. W. RAIDABAUGH.

CONTENTS.

Secret Societies.....	322	Anti-Secret Association of Philadelphia.....	336
Masonry—A Discussion.....	325	General Secretary's Report.....	339
Masonic Deception.....	328	Why He Left the G. A. R.....	339
Freemasonry as a Religious System.....	329	McKinley's Pardon Record.....	339
"That's the Way the Money Goes".....	331	Meetings in Wisconsin.....	341
Freemasonry an Engine of Despotism....	332	Death of Miss Willard.....	341
Letter to the Philadelphia Convention....	334	Masonic Immorality.....	341
Another Convention Letter.....	335	Obituaries	342
Anti-Secret Resolutions.....	336		

NATIONAL CHRISTIAN ASSOCIATION.

"The National Christian Association, opposed to secret societies," was formed at Pittsburg, Pa., in 1868, and incorporated under the laws of the State of Illinois in 1874.

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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Christian Cynosure.

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

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The Greek letter secret fraternities of the University at Evanston came near having a rupture with President Rogers and the faculty Friday evening, Feb. 18. It was over the question of whether the fraternity students should continue their dance till after midnight. Is it not time these troublesome pests were weeded out of our educational institutions? The licentious dance is the natural form of worship to which lodgites gravitate.

We were misinformed last month as to the time of the New England convention. It meets as we go to press, Feb. 24-25, in Springfield, Mass.

Another of our reliable and most highly esteemed Board of Directors is Elder P. W. Raidabaugh, whose portrait we are glad to furnish for this issue. He has been a life-long friend of the Anti-Secret reform, and for many years manager of the Publishing Association of Friends in this city, and editor of the Sabbath school publications. He has charge of a congregation at Western Springs, near Chicago, where he resides, but he travels ex-

tensively, lecturing and preaching in the interests of Sabbath school work.

A prominent pastor in the Covenanter Church writes, "About two years ago I had a fight with Secretism, and the result was I lost about a dozen paying members of my congregation. I find that there are so-called Covenanters who will rather yield the right of the elective franchise than give up the lodge."

The very excellent address of Dr. W. T. Campbell in this issue was given before a large audience that filled the U. P. Church at Coulterville, Ill., and was composed of delegates from Illinois, Missouri and Wisconsin. Dr. Campbell delivered the address in a masterly and impressive style, having on the pulpit beside him the standard publications of lodge authorities, to which he referred. His testimony was all first hand, and the address made a profound impression. The remainder of it will be published in our April number.

Elder Raidabaugh was born in Lewisburg, Pa., in 1849, of Scotch-Irish and German parents. His parents being in humble circumstances, he had a hard struggle to acquire an education. He was licensed to preach at the age of 20 by the Evangelical Association of Central Pennsylvania. He served different congregations, and in 1883 was made Presiding Elder of the Lewisburg District. He was afterward, by the General Conference, made Sabbath school editor for the association, and moved to Cleveland, Ohio. Owing to factional difficulties in the association, he afterward united with the Friends and was called to the pastorate of a large church in Cleveland, which he faithfully served until called to the more important and responsible position he now occupies.

SECRET SOCIETIES.

An Address Before the Synod of Illinois by

REV. W. T. CAMPBELL, D. D.

Pastor of the Second U. P. Church, Monmouth, Ill.

It is assumed by many that opposition to secret societies is something peculiar to one or two very small denominations of Christians, and that those who do embody this opposition in their standards are most illiberal and bigoted, while the more progressive, popular, and successful churches of the age are in sympathy with such organizations, or, at least, do not testify against them.

It is a fact that, beside the great Roman Catholic church, there are more than twenty Protestant denominations in this country which are committed by vote of their legislative assemblies, or by constitutional law, to the exclusion of oath-bound lodgemen from church membership. It may be a matter of information to some, that when the annual statistics of the churches of this country were compiled for the year 1894, it was found that the denomination having the largest per cent. of increase from the male population, and that too, after taking in the returns from the cities as well as from the rural districts, has in its standards a law excluding the members of oath-bound secret societies.

The fact is becoming more and more apparent, that testimony against such organizations does not hinder the progress of a church. Even the world, in its discriminating judgment, is beginning to recognize the consistency of distinguishing more clearly between the kingdom of Christ and the multiplied societies of men. We are therefore giving expression to the profession of a great number of Christian denominations, and are repeating the sentiments of multitudes outside the church, when we say in the language of our denominational standards, "All associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or an obligation to obey a code of unknown laws, are inconsistent with the genius and spirit of Christianity, and church members ought

not to have fellowship with such associations."

Our purpose is to show that this profession, accepted in all its essential features by so many of the Christian churches, is in full accord with the testimony of the scriptures. Taking a comprehensive view of secretism, in its principles and practices, in its professions and promises, in its claims and ceremonies, in its worship and working, we will seek to demonstrate that membership in oath-bound secret societies is unmanly, unfraternal, unpatriotic, and unchristian.

I—UMANLY.

The human body, because of the dignity placed upon it by the Creator, if for no other reason, should be the object of respect and veneration. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." The high mission of human life is to reflect the image of God, and to keep the temple of the body pure for the indwelling of the Spirit. When therefore we do dishonor to the body, and needlessly expose it through any impropriety, we are making ourselves unmanly, and are bringing reproach upon the image of God.

It is an open secret, no longer denied, or at least in proof of which evidence the most undoubted can be furnished, that in almost all secret societies there are liberties taken with the human body which would not be allowed in other associations, and improprieties practiced which would not be tolerated for a moment in refined society. The candidate for initiation into the order of the Modern Woodmen of America is given this assurance by the escort, "Nothing will be done to violate your political or religious obligations, or hurt your self-respect;" yet one of the first acts of initiation is described in these words, "With wild yells the Foresters run toward the candidate, seize and bind him, and place his head upon a block while the Chief Forester stands over him with an ax ready to strike."

When being initiated in the Fraternal Degree "The escort brings forward a Woodman whose coat and vest are taken off, his shirt opened, displaying his naked back. A Forester brings the branding iron, which is painted and made to look

like red hot iron, and so that smoke is forced out when it touches the back. While two Foresters hold the Woodman, the Forester strikes the back with the branding iron, making the letters M. W. A. The supposed victim yells with pain, and the smoke arises from his back." This farce is gone through with by some one already initiated; then turning to the candidate the chief officer says: "You will now prepare yourself for this test." In addition to this "the candidate is placed in the room with lights turned down, while around him are many of the initiated clothed with long robes and gray wigs, is hoodwinked, placed upon the Camp Goat and rode rapidly around the camp hall three or four times, care being taken not to be too rough," while all the members join in singing one of the Woodcraft songs.

Take as another illustration, the initiation into the ranks of Knight, in the Pythian order. In the presence of a company of self-constituted senators, presided over by a so-called king, the candidate is required to uncover his feet, and then one of the dignified senators says, "I wish for him a thorough test, that all may see the truth of boasted valor, and that, when he shall prove that he is worthy of it, he may gain and hold our warmest friendship. And so let him be made to jump upon a bed of spikes of steel, set firmly in a solid slab of oak; and as he does, let each one look and listen, to see if in his face he shows the pallid flag of fear, or by a groan give token of a coward soul." The spikes are nothing but harmless rubber, so that any timid soul, who wishes to be initiated, need not hesitate, for no permanent injury will result from making the leap.

In the order of Odd Fellows the candidate is blindfolded, bound with chains; while the lights are burning dimly he is brought before a coffined skeleton, when the hoodwink is removed he finds himself surrounded by a company of masked men, the obligation is imposed, and then he is instructed in these words: "May your initiation and consequent practice aid in releasing you from all the blindness of moral vision, and set you free from the fetters of ignorance and error."

The direction given for the preparation of a candidate in the Entered Apprentice's Degree of Masonry is, "The Stewards shall then proceed to prepare the

candidate for initiation, by taking off everything but his shirt, and if this does not open in front it is turned around, front side back, and the buttons and studs removed. He is provided with a pair of drawers (he cannot keep on his own), and the left leg of these is rolled up above the knee. The left arm is slipped out of the sleeve, and the left side of his shirt is tucked in, so that the left leg, left foot, left arm, and left breast are bare." In Mackey's Ritualist, page 42, it is said, "There is much analogy between the preparation of the candidate in Masonry and the preparation for entering the Temple, as practiced among the ancient Israelites." The Talmudical treatise entitled "Beracoth," prescribes the regulation in these words: "No man shall enter the Lord's house with his staff (an offensive weapon), nor with his outer garment, nor with shoes on his feet, nor with money in his purse." So this is the Masonic authority for the Masonic practice of shamelessly exposing the human body in its rites of initiation.

Then it is most unmanly in itself, dishonoring to God, and a withering blight upon any organization, when persons are placed under obligation to discharge moral duties on the low and selfish ground that such a course may peradventure have a reflex influence upon the society. Temperance is not inculcated by Masonic teachers, and through Masonic law, because intemperance and kindred evils are contrary to the doctrines of the Bible, injurious to men, and destructive of present and eternal happiness, but simply on the ground that a man, by contracting this or any other vicious habit, might, through excessive indulgence, be led to disclose some of the valuable secrets of his society. Mackey's Ritualist, page 65, "Temperance should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious habit, the indulgence of which might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal, and which would consequently subject him to the contempt and detestation of all good Masons." Then in "Ecce Orienti," a book published only in sign language for use of Masonic lodges, there is added, "subject him to the contempt and detestation of all good Masons, if not to the penalty of his obligation which alludes to the

guttural." In the name of all that is sacred, may it not be asked if such exposures of the human body, such foolish exhibitions as tests of bravery, such serious improprieties as to methods of teaching moral truths, are not positively unmanly, opposed to all that is refining, purifying, and elevating, and in direct antagonism to the revelation of truth, that the "body is the temple of the Holy Ghost?"

II—SECRET SOCIETIES ARE UNFRATERNAL.

The evidence to be produced will justify the additional declaration, that they are both unbenevolent and uncharitable. The whole system of secrecy is a manifest perversion of the principles of the Golden Rule. It furnishes a most comprehensive and practical commentary on the words of the Master, "If ye love them that love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same."

The definition of "Fraternal" and "Fraternity," as given in the Standard Dictionary, would justify the conclusion that in every so-called benevolent or fraternal society we would have an organization through which the members are to evidence that sympathy and affection which is befitting a brother, and which should characterize the brotherly relation—that is brotherhood, or sisterhood, in general. It is interesting to note the extent to which this spirit of brotherhood is made operative by the members of secret societies. In the obligation of the Fraternal Degree of the Modern Woodmen we find these words, "On my sacred honor as a man I promise and declare that I will promptly pay all dues and death assessments. I will not propose for membership any person whom I know to be of unsound health."

The Manual of the Knights of Pythias, page 73, declares, "No person shall be initiated into a lodge of this order who has not reached the legal age of majority in the country where the lodge is located, nor unless he is a white male, of good moral character, sound in health, and a believer in a Supreme Being. Every application for membership must be accompanied with the initiation fee." Grosh's Manual of Oddfellowship, page 91, says, "Every person who believes in a supreme intelligent Creator and Ruler of the uni-

verse, who is of good character, sound health, the proper age and sex, and able to earn a livelihood for himself and family, who has been accepted as a member, and contributes the stated sum regularly, is entitled to a certain weekly stipend during disability to labor, and this whether rich or poor, at home or abroad." On page 112 of the same Manual the declaration is, "The emblem of the three links, Friendship, Love and Truth, represents the all-encircling chain of sympathy that unites us as one in our aims, labors, and abundant rewards, and reminds us that we are thus bound for our own and each other's welfare." Then on page 109 we read, "Oddfellowship is a miniature representation among a chosen few, of that fraternity which God has instituted among men."

Turning to the Masonic order we find the evidence of unfraternity just as definite and conclusive. Rule 10, Mackey's Ritualist, page 496, reads as follows, "No candidate can be permitted to receive the Chapter Degrees who is deformed, maimed, or imperfect in his limbs, or whose physical defects are such as to prevent him from conforming literally to all the requirements of the several degrees." In the obligation assumed by the Master Mason—*Ecce Orienti*, page 110—we have this pledge, "I will aid and assist all worthy distressed brother Master Masons, their widows and orphans, I knowing them to be such, so far as their necessities may require, and my ability will permit, without material injury to myself or family."

Josiah H. Drummond, in an article in Johnson's Cyclopaedia, page 595, Volume V, says, "Masonry among the people of color in the United States is claimed to exist, springing from the same source, professing the same principles, governed by the same laws, practicing the same rites, and organized in the same manner as the Masonry of the whites, but the latter do not recognize nor hold Masonic communion with these organizations or their members." These are a few facts—only a few out of the great multitudes which might have been collected from the official books of the societies—concerning the fraternal claims, and the unfraternal features of these organizations. Indeed the very most that is claimed by them, in their published professions, is

that they have taken the great principle of a universal brotherhood, which God has instituted among men, and are knowingly misappropriating and misapplying it for the benefit of a chosen few.

The underlying principle of all these associations is that of mutual helpfulness; the payment of so much money on the stipulated condition that a certain return shall be made in case of accident, sickness, death, or some other specified contingency. They are mutual protection companies, but have no better ground upon which to base the plea of fraternity, or benevolence, or charity, than have the grocerymen, the dry goods merchants, the insurance companies, or the banking institutions of the land. The whole method of operation on the part of such societies is but a lending to them of whom there is hope of receiving again, but it does not touch the fundamental principle of fraternity and charity inculcated by the Master. Where is there the evidence of fraternity, or benevolence, or charity when the members of these societies merely obligate themselves to help one another so long as dues are paid, and standing in the lodge is maintained? In so doing they are only carrying out the specifications of their self-imposed and sworn contract. How does this fraternity of feeling, defined by the rituals of the orders as limited to a "chosen few," compare with the words of Christ? "Love your enemies, and do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for He is kind unto the unthankful and the evil."

MASONRY.—A DISCUSSION.

Between Professor John Augustus Williams, of Harrodsburg, Ky., and Professor Simpson Ely, of Kirksville, Mo.

IMPEACHMENTS OF MASONRY.—NO. VI., BY PROFESSOR ELY.

No. 18. I impeach Masonry, because it violates the teaching of the Apostle Paul, that all that we do in word or deed should be done in the name of the Lord Jesus. We are to pray in Jesus' name; but Masons do not, in the lodge meetings nor in the burial services. Our benevolences are to be in the name of

Christ, and we are to give him the glory. Masonry ignores this fact. The giving of a cup of cold water must be done in the name of a disciple in order to secure the divine blessing. Whosoever shall call upon the name of the Lord shall be saved. Masons claim salvation exclusive of the Lord. There is none other name given under heaven nor among men whereby we must be saved. Masonry trusts to other sources for salvation. Masonry is Christless, and this is its shame and its chief condemnation. It claims to be an all-sufficient system, and thus ignores the crucified One.

19. I impeach Masonry because it boasts of a benevolence that is unadulterated selfishness. Masons not unfrequently herald abroad their so-called benevolences. They watched by this sick one, they buried that man, or they assisted widow so-and-so. Now if you will inquire into the matter, you will find the parties assisted are members of the lodge, or belong to families of the lodge. Now I protest against calling this benevolence at all. It would be as just to call benevolence the insurance money that might fall to my wife at my death. In insurance a man pays so much during his life with the hope that his family after his death will receive the benefits. He pays for what they get, and oftentimes a good deal more. Who would think of calling this benevolence or charity? And yet we would as well denominate this as charity, or benevolence, as to call the financial benefits accruing to the wives and children of the deceased Masons.

A Mason pays so much dues into the lodge during his life time, with the hope that, at his death, his family will be cared for. He pays for all they get and generally a great deal more. There is not an element of pure benevolence in it. It is a selfish motive that makes a man a Mason, and the same principle underlies his whole Masonic life. When a purely benevolent man sees a fellow-man in need, he helps him. He does not stop to ask his nationality, his politics, or his religion; nor does he stop to ascertain what are his lodge affiliations. Such was the benevolence of Jesus. All alike were the objects of his solicitude. He loved humanity for humanity's sake. The scheme of philanthropy and benevolence wrought out by Jesus the Christ is as high above

the various lodge systems as are the heavens above the earth.

In the parable of the Good Samaritan, when the man fell among thieves, the priest passed by on the other side and offered him no help. The Levite acted in a similar manner. The poor unfortunate did not belong to their "set;" hence they had no compassion. The tendency of Masonry is to play the role of the priest and the Levite toward all the unfortunates who do not belong to the order. "What can be done for the good of the order?" is their constant concern, when it ought to be, "What can be done for the good of humanity?" Masons are constantly giving with the hope of receiving. They want a quid pro quo for all they do. The truly benevolent do not expect, or want anything back, save the approval of God and the consciousness of having done a noble deed. The "benevolence" of Masonry is a fraud, and "charity" in such a connection is a misnomer.

Last year in their annual report the Oddfellows of Illinois reported about \$350,000 raised during the year. Of this amount about \$150,000 is said to have gone to the beneficiaries and for charity. Thus it took more than half their money to run the bunglesome machine. I suppose Masonry could make a very similar report. The whole thing is "a delusion and a snare."

20. I impeach Masonry because it is intolerant toward all who oppose it. The lodges cannot endure opposition. If a preacher "speak out in meeting" against lodgery he may as well "pick up his traps" and go in search of new worlds to conquer. His brethren may advertise their lodges with impunity by wearing "loud" watch charms with lodge symbols, or flaunting their emblems upon the lappels of their coats; but woe to him if he even hint his disapproval. It is my opinion that many a preacher has been dislodged from his pastorate by the lodges. Now I hold that I have as much right to declare my objections to the lodge as another has to favor them.

I was preaching for a prominent church a few years ago, and an evangelist was called to assist me in a revival meeting. After preaching a few days he announced that he would preach the following Lord's day to the Oddfellows—or lecture to them. I, as pastor of the

church, expressed my disapproval and urged him to recall the announcement. It was in vain. He persisted in his course. I then urged my objections to the officers of the church, and told them that if he was permitted to make the lecture in favor of the lodge, I would feel it my duty to lecture against it in reply to him. They said such a course upon my part would never do, and let me know that I must not reply. From that day some of my leading members treated me with icy coldness, and I received many anonymous letters of the basest kind, and making all kinds of threats against me. Mohammedanism could not be more intolerant, nor Romanism, than is the lodge against the man who dares to throw any obstruction in its way.

What is to come of all this, what is duty under such circumstances, and what the Lord would have us do, requires a wiser head than I possess to determine. Again and again have I been told that I must not preach against lodgery. An Episcopal clergyman, who is a Mason, recently told me that the late Bishop Lee, of the Diocese of Iowa, told him that his chief objection to Masonry was its intolerance. He said the churches would frequently reject his appointments for their pastorates because they were not Masons, and accept others who were very much their inferiors because they were Masons. They are intolerant, and by their secret methods they can undermine a man, and oust him from his position, and leave him to wonder and wonder and wonder why he lost his place. There is nothing so good as frankness and fairness between man and man. All secret conniving, striking in the back, and midnight scheming, should be left to robbers and highwaymen.

Simpson Ely.

Kirkville, Mo.

REPLY TO IMPEACHMENTS.—NO. VI., BY PROFESSOR WILLIAMS.

No. 18. His argument, as well as I can state it, is: "Every act of charity must be performed in the name of Christ, so that God may get all the glory, else the act will never be recognized or rewarded." Masons, he asserts, do not thus perform their charities in the name of Christ. Therefore, they will never be blessed or rewarded. Now this is not good logic, nor good religion, nor good

Scripture. It is not good logic, for he assumes to know in all cases, the spirit and motive of Masonic charities. His minor premise begs the question. A Mason may put his dollar into the treasury of his lodge with a spirit and motive as acceptable to God as Bro. Ely can drop his into the treasury of his church, or even into the money-box of his anti-secret society association!

Nor is it good religion, or properly interpreted Scripture. It degrades God by attributing to him one of the weakest phases of human selfishness; it imposes a kind of tax on our little charities to maintain the fiction of a Divine "glory;" and it embarrasses human love with impracticable requirements. More pleasing and honorable to God are our kindnesses to others when dispensed freely and spontaneously, than when enforced or regulated by any law or rule of action. Some persons, with anthropomorphic fancy, conceive of God as having the passions and weaknesses of an earthly monarch, to which they are constantly likening him. In their view, he is solicitous for his own glory, sensitive to the honor of his crown, jealous of his reputation and the dignity of his royal prerogative! A religion that springs from such conceptions of God must always be legalistic and servile.

19. (1) Bro. Ely has, heretofore, been complaining that the deeds of Masons are "hidden works of darkness;" that they violate the precept of Jesus, given to his disciples: Let your light shine before men, that they may see your good works; and he has abused us roundly for concealing so much from the world. But now he condemns us for publishing so much to the world. He once abused us for concealing, now he censures us for revealing. We cannot please Bro. Ely!

(2) But is it true that Masons are "boastful?" All intelligent persons know that the charge is unjust. Masonic apologists have sometimes been compelled to appeal to impartial history and to the records of their lodges in their defense against their uncharitable defamers; and some young Masons, not yet well taught in the principles of the order, may have mentioned the good deeds of their brethren when repelling such accusations as we find in this "impeachment." But, I repeat, that this charge of boasting is notoriously untrue.

(3) But Bro. Ely says that our benevolence is nothing but "selfishness!" For proof, he declares that the Masons do good only to one another and to their families, when in need, and all other poor unfortunates are ignored. Now this statement, also, is notoriously untrue. He might have learned, had he wished to know anything of Masonry, that one of the earliest and most impressive lessons taught in the lodge is that the charity of a Mason must not be limited to the brotherhood; but that he must do good to all as they may need and he has the opportunity—but especially to the brethren. This rule of charity is given in Galatians vi., so that Bro. Ely is without excuse for his misrepresentations.

(4) But his further reasoning is equally fallacious. He makes a comparison, not between the lodges and the churches as charitable associations—which he is careful not to do—but between the benevolence of the Mason and that of Jesus! While Masons are taught to make the teachings of the kind-hearted Nazarene the rule and guide of their conduct, we cheerfully admit that in the grace of charity, as in all other virtues, Christ is beyond all comparison greater than any Mason. But in the name of Aristotle, what has all this to do with our present discussion? Because Masons are not as good as Jesus, they are "unadulterated hypocrites!" This is exactly the logic of Bro. Ely; and a fair specimen of the reasoning of our opponents, who, when they have no fair argument seek to demean.

(5) He seems to object to our benevolence because it is organized and systematic—because our treasury is filled by the voluntary contributions, and its fund judiciously paid out for the benefit of widows and orphans and needy brethren. There is no charity, says he, in any such system of benevolence; for beneficiaries only receive back when in need what they paid in when prosperous! It is true that, with a delicacy that distinguishes Masons, we seek to relieve our widows and orphans of all embarrassment as mendicants, when we assure them that they have claims upon us for aid and protection; but they would be stupidly ingrate to adopt Bro. Ely's notion, and recognize no grace of true charity in our systematic and practical kind-

ness to them. Besides, such reasoning would equally degrade the charity of his own church to "a fraud and a delusion." His brethren, I presume, drop in their weekly contributions in order to create a fund on which a needy brother or sister may draw when adversity befalls them. But he is so intent on firing his piece at the lodge that he is reckless of the recoil, and suffers more damage than he inflicts.

20. He now charges that Masonry is intolerant toward those who oppose it; that Masons cannot endure opposition; and he does not know what to do under the circumstances, that it will take a wiser head than his own to determine his duty. I feel sorry for Bro. Ely. I have taken rather a liking to him since this discussion began. In my early days I used to "keep school." I once corrected a big boy for some folly rather more severely than I intended, for I left my mark upon his shoulder. I was very sorry for it, and took such a liking to him afterward that they all said he was my favorite; and he became a very good boy.

As Bro. Ely meets with so much intolerance from the craft, and is at a loss what he ought to do "under the circumstances," I shall take the liberty of a friend that rather likes him to advise him. (1) Let these men alone, for if their counsel or their work is of men, it will come to naught. But if it be of God, you cannot overthrow it. Beware, lest you be found to fight against God (Acts v., 38). (2) But if he cannot be persuaded to this course, but will continue to oppose Masonry, then, for his own sake, and for the sake of truth and the church, let him first learn from proper sources, what Freemasonry really is; and then let him state his objections, earnestly as he pleases, but with clearness, fairness and courtesy of speech. If he will do this, my word for it, Masons will listen with patience, and even "tolerate" him. But if he goes into any intelligent community to abuse Masons and Masonry with such epithets as he has applied to them in this discussion, neither they nor their fair-minded friends will "tolerate" him! And his influence with them will be destroyed forever. So, then, whether Masons are intolerant to him or others who oppose them—as he charges—depends!

John Aug. Williams.

Harrodsburg, Ky.

MASONIC DECEPTION.

BY REV. P. B. WILLIAMS.

I have been a careful reader of the discussion by Profs. Ely and Williams. The former states truths and depends on them, while the latter depends very largely on making falsehoods look like truths. Extract from Masonry and its votaries the spirit of deception, and it could not stand for a decade.

In the November Cynosure, under impeachment No. 6, Prof. Williams would have us understand that Dr. Jackson was under no obligation to receive the secret from Dr. Griswold, but after it was communicated, he could not reveal it and be at all honorable. An honorable man would die rather than divulge it; so he says. He fails to see how his own statement of it puts Masonry directly against the law of the State. The State of Connecticut demanded of Dr. Jackson that he tell the whole truth. Masonry, according to Prof. Williams, demanded that he die rather than tell the truth. Logically, you see a man might perjure himself often on the witness stand, and be an "honorable man," but, to prove untrue to Masonry renders him utterly valueless as a man.

Prof. W. says, "I affirm that the Connecticut lodge did exactly right, and had they not expelled that treacherous tale-bearer their charter should have been taken away and they should have been declared unworthy the name of men or Masons." My dear Professor, what do you say of them since they have reinstated that treacherous tale-bearer? If you stick to your statement, then there is one lodge of Masons in the United States, a little lower than Prof. Ely or any other anti-Mason has ever estimated them. Remember, sir, that you cannot deceive the public on this point, that, by its own act, as per its own regulations, Masonry has restored that treacherous tale-bearer to all the privileges and emoluments of the order. Just the same privileges and emoluments as are enjoyed by Dr. Griswold the house burner and Prof. Williams and others. If Dr. Jackson's expulsion was Masonically done, and it was, then, sir, Prof. Ely has not misrepresented the institution, but Prof. Williams undertakes to deceive the public

when he tries to show it to be a mistake, the same as a church expelling a member unjustly. His after expression, "The lodge did exactly right," more than shows the cloven foot of his own argument.

Prof. Williams' line of argument is anything but new. The same old straw has been threshed over again and again. He, like all his predecessors who undertake to defend the system, makes the Masonic obligation paramount to all others; one does not have to read between the lines to see that.

If he had kept still as Masonry requires, he would have made a much better defense of his pet institution.

He says, "While Masonry teaches religious truths and religious duty, yet it does not propose to be a substitute for the religion of Christ." He knows full well that Masonry discards Christ, ejects him from his own Word, and transfers its votaries to the Grand Lodge Above, causing many to hope for eternal life, through the religion of Masonry. Its standards represent Masonry as "that higher religion in which all men are agreed, which indeed embraces the lower religion of creeds and sects." These Masonic authors recognize Christianity as a sect. So he deceives when he tries to teach away the religious phase of Masonry. His remark, "Any Masonic funeral ceremony is comparatively of recent date," is more than deceptive. It implies that Masonry itself is of ancient origin, which is false. It could not have originated at the building of Solomon's Temple, for Jubela, Jubelo and Jubelum are Latin names, and the Latin language was not in existence for hundreds of years after the building of the Temple.

Mackey says: "Masonry never changes. If it did, it would not be Masonry; it would be something else." Prof. Williams says: "Masonry directs its disciples to the study of the beautiful life and wise teachings of Christ given in the gospels, as a light to guide his faith and practice."

How could the institution, if founded in Solomon's time, and never changing, contain teachings from a life and books existing one thousand years later?

Oh, Freemasonry, how deceptive! Can any intelligent reader believe Prof. Williams when he says, "I do not know what

he (Prof. Ely) means by salvation." Then this defender of the Masonic system goes on to say, "Masonry does not bother itself with theories of the atonement, baptismal regeneration, the modus operandi of the Holy Ghost." Yet, it does teach salvation from sin here, and salvation in the so-called Grand Lodge above, and Prof. John August Williams knows he lies when he says it does not.

Toledo, Ohio.

FREEMASONRY AS A RELIGIOUS SYSTEM.

OUTLINE OF AN ADDRESS BY REV. W. FENTON.

The Review, a leading daily paper of Spokane, Washington, gave the following excellent report, taken by its own reporter, of an address given in that city by Rev. W. Fenton:

It is not often that a public speaker is bold enough to challenge such a strong institution as Freemasonry and fling into its very teeth charges which, if they were true, would cause the uninitiated to shrink when even thinking of the subject, yet that is just what Rev. W. Fenton did last night in his lecture at the Evangelical Church on Second avenue and Monroe streets. The subject of his lecture was "Freemasonry, Its Claims as a Religious System," and those who attended, especially those of the audience who were members of secret societies and knew what it was to denounce such organizations, little thought that they would hear as complete and exhaustive a denunciation of the great order of Masonry as was in store for them.

Rev. Fenton has passed the middle of life, and there is that about his features which would at once stamp him as a man of more than ordinary intelligence. His lecture was not wild rambling on and off the subject, but an earnest and evidently conscientious effort to show to those before him what he thought to be the greatest sin which it was possible for a man to commit, viz., the violation of God's first commandment. He delivered an address which will be remembered for years by those who heard it, and all of it was hurled directly against Masonry.

Had one not known the subject and heard the beginning of the lecture it would have been difficult to determine the point the speaker was endeavoring to

make, but he was merely paving the way for what was to follow. He began with an interesting description of the ancient sun worship of the peoples and tribes who occupied the country adjacent to that occupied by the ancient Israelites about the time of Moses, explaining fully their peculiar customs in the worship of Baal and other kindred deities.

This part of the lecture was interesting in the extreme, and in it the speaker displayed a remarkable knowledge of the subject which could have been obtained in no other way than by the most diligent research and the closest study. The Egyptian legends of Isis, Serapis and Osiris were explained minutely, and the well-known story of the long and almost unsuccessful search of Isis for the body of Osiris when the latter's body had been divided into fourteen pieces and scattered broadcast over the land by their common enemy; how thirteen of the pieces were found and a piece of wood was made into the shape of the missing fragment; how as ages passed the ignorant people looked upon the image of this wooden portion of the body—all was told in a manner which commanded the closest attention of the audience.

Continuing in the same strain Rev. Fenton explained how the well-known sign of a circle with a dot at the center used by modern astronomers to designate the sun had originated in this ancient worship of the sun, being one of the emblems of these idolators. Suddenly growing terribly in earnest and throwing his whole soul into his voice the speaker said: "The most damnable sin which it is possible for a human being to commit, and one among the hardest to become reconciled with our God after such commission, is the sin of false worship as practiced by this secret order."

Quoting the Bible in support of his argument he endeavored to show that the ancient sun worship for which the hosts of Baal were destroyed by God was identical with the practice of the Masonic fraternity. Quoting from the rituals and other Masonic authorities he asserted that the very secrets which the members of that order so closely guarded were almost unpardonable sins, and by their obligations they were compelled to use all kinds of deception and deceit wherever and whenever it was necessary to prevent their secrets from becoming known.

"Before the end of the seventeenth century," said the speaker, "the order of Masonry may have been, and no doubt was, composed of the best artisans, masons and mechanics of England, but before the eighteenth century was very old their own authorities admit that the order was in a deplorable condition, with the most depraved members imaginable. There were but four lodges in existence then, and these held their meetings in four London grogshops or rum palaces. In 1717 the great revival spoken of by Masons the world over took place, and this revival consisted of the passing of a resolution on June 24 of that year admitting all kinds of workmen, professional men, earls, dukes, lords, in fact any person into the order which before had been made up exclusively of workingmen.

"The new state of affairs demanded a new creed, and then it was that the awful lie which is a stain upon the character of all who belong to the order was originated. The three degrees had to be changed in name, for the names which they signify were too well known by the public at large. The first degree, Isis, was changed to the Entered Apprentice; the degree of Serapis became the Fellowcraft, and the degree of Master Mason corresponds to the old degree of Osiris. By a most cunning management of details, all of them lies, for the foundation of the order is a lie, God's holy word was seized upon and the story of Solomon's temple having been built by Masons was originated by these saloon loafers of the eighteenth century. The story of the death of Hiram as the Masons would have you believe is well known, and upon the manner of his resurrection is based the three degrees of Masonry.

"Hiram, they say, was slain because he refused to give up the password, and his body was found fourteen days later. In their efforts to restore life the grip of the first degree was given, but the skin on the hand slipped, and when the second degree grip was tried the flesh peeled from the bone. But when on the third trial, with the grip of the 'lion's paw,' and standing foot to foot, breast to breast, hand to back and mouth to ear, King Solomon uttered the magic word, 'Mah-hah-bone,' the dead responded and Hiram lived again. Such is the story upon which they found their secret work."

Reading from their ritual Rev. Fenton surprised his hearers by the awful obligation which a candidate was compelled to take before becoming a member of the order. He quoted the portion of the oath in which the applicant was compelled to swear that he would never reveal any of the secrets, and should he do so he would deserve no less punishment than having his throat cut from ear to ear, his tongue torn out by the roots and buried at the water line of the ocean at the ebb of the tide. In the third degree the punishment was even more terrible and consisted of having his body cut in twain and his bowels burned to ashes.

"A candidate is not permitted to use the name of Jesus Christ in taking his obligation," continued the preacher, "for there might be Jews, Mohammedans, Confucians or what not in the lodge-room, for this order is designed to accommodate all mankind. The name god is freely used, but what god is meant? None other than Hiram, who represents to them what the sun gods of old did to the heathen. The laws of the order can never be changed, and the terrible sin of fore-swearing is the first thing a candidate is compelled to do. It is an institution which will eventually destroy the church of God unless it is checked, and I call upon you all to heed this warning. If there are any Master Masons here or elsewhere who desire to take issue with what I have said, now is their opportunity."

At the conclusion of his lecture Rev. Fenton offered an earnest prayer for all members of the order and for those who contemplated joining themselves with it. After the singing of a hymn the audience was dismissed.

"THAT'S THE WAY THE MONEY GOES."

FROM THE CHRISTIAN EVANGELIST.

The monthly meeting of the Ancient Order of American Kids was held the last Thursday in November, at Killbuck. The lodge had about two hundred members, all young men, and almost every one of them was a member of the church. Of the five churches in the town, each one had from thirty to thirty-five representatives in the A. O. A. K. They constituted the wage-earning and active force of their respective congregations. The object of

the order was to care for its sick, provide a burial-fund, help each other to get a job, clean out foreigners, and promote social intercourse.

On the night in question, an unusual fund was to be ordered from the treasury to pay several dollars to six brothers who were sick, and to pay the janitor and rent of hall. But the treasury was practically empty; and what little money was on hand had been donated by a few of the more resolute members. It seemed impossible to collect a cent for quarterly dues, as the members were totally strapped, in a financial sense. The prospect and the regalia were blue. The money was promised, and the sick members needed it. When a draft was ordered on the treasury, the situation was fully explained by the treasurer, who said it seemed like squeezing sap out of a guide-post to try to get the members to pay up. Then this informal parley took place, opened by—

The Mogul—Brethren, we are in a very compromising attitude. Our honor is at stake. This money is pledged. Bro. Rice, can't you do something?

Bro. Rice—No, Worthy Mogul, I cannot. I joined the Masons last month. That cost a cool hundred, and the dues since then have been heavy, and far less grateful than those upon Mt. Hermon. I fear I shall have to leave our order, as I have no money.

The Mogul looked disgusted a moment, and called on—

Bro. Adams—Well, Worthy Mogul, that is about my fix. I have just squared up with the Knights Templar, and I am out of money.

Mogul—Bro. Woodruff, what ails you? You are behind, too.

Bro. W.—Yes; we Elks have just bought new regalia and new uniforms, and I am insolvent.

Mogul—Well, I will not stop to call on you by name. Let each one in order excuse himself, if he can, from paying his dues.

The sequel showed that nearly every one of them had spent his money on organizations similar to his own, leaving his own lodge to suffer.

Mogul—Brethren, I must say I am thoroughly disgusted. By your own confession you have neglected a higher and prior claim, and have expended the life

blood of our noble order on organizations which you admit are far inferior to our own. For some time I have been pained to hear some of you claim that, in spite of our claims to benevolence, our record shows that we stand at the very foot in the amount of assistance rendered. What wonder, so long as you tie your hands up by supporting organizations that are run for their own glory and not for good's sake? What do they care for us? Let us support our own principles.

It was finally "Resolved" to engage the sisters of the members to get up a masquerade social to help pay off the present indebtedness of the lodge. On the way home that night the Mogul was talking with Bro. Green about the affair, when the latter said: "When you were talking about the obligations we are under to honor our lodge with our substance, an idea struck me forcibly. You and I belong to the same church, as do thirty other Kids. We are the wage-earning class, and yet we have left the sisters to meet the expenses of our church almost entirely. We have let our pastor leave without his pay; we have let our poor suffer; we have let some pay double their share lest the church go down; we have delegated the practical part of Christ's work to so-called benevolent societies which do not acknowledge his claims and would not tolerate his presence; and after having sapped the blood out of our church by our neglect we have the impudence to compare her contributions to the poor with those made by private orders. It's all wrong.

"Whatever good may be accomplished out of the church by men not belonging to it, all right—so much the better; but when ostentatious displays of alms are made by them with money on which the church had the first claim, I, like Jeshurun, kick, but for a better reason. I am not saying a word against any secret order; but I am tired of setting my best table for a crowd who do not know Jesus, and exclude all mention of him and his gospel by constitutional enactment, and then ask the sisters to scrape up a few beggarly crumbs for him in a dustpan. He was the emblem of benevolence, and his church is his appointed dispenser of it. It is bad enough for Christians to have wealth and hoard it; but it is no worse than it is to give it to those who

do not recognize Christ, in order that they may counterfeit his work as the magicians in Egypt did that of Moses."

Mogul—I must confess, Bro. Green, that that is my view of the matter; and as I can't leave the church, I'll—see you again.

W. P. Root.

Medina, O.

FREEMASONRY AN ENGINE OF DESPOTISM.

PART OF AN ADDRESS BY REV. M. A. GAULT
BEFORE THE MINNESOTA STATE CON-
VENTION AT ALBERT LEA,
MARCH 1, 1898.

During several centuries the greatest enemy of liberty in Europe was the secret Jesuitical power of Rome. Near the close of the fifteenth century it combined the two strongest Catholic powers, France and Spain, in what is known in history as the Holy League of Bayonne, France. On its program were the cruel Inquisition, the St. Bartholomew Massacre, the Spanish Armada, and, as Walter Scott said, the stamping out of the Reformation in Scotland, because in that sea girt land the Reformation had obtained the strongest foothold.

The reformers in Scotland wisely decided that the best line of battle was to meet league with league. And so they met this secret Jesuitical conspiracy of Rome with an open, avowed, national platform of Bible truth, known as the National Covenant of Scotland, which was subscribed by the King, Parliament and nation in 1580. In this Covenant they bound themselves to stand for a Bible reformation against the blasphemous rites and ceremonies of Rome.

But sixty years later the liberties of Scotland and England were threatened with a far more subtle and dangerous foe than Roman Catholicism. It was the same secret engine of despotism that afterward inspired the French revolution. Emmanuel Rebold of Paris, whose History of Freemasonry was indorsed as their standard history by a committee of prominent Freemasons, says, page 54:

"During the troubles which desolated England about the middle of the sixteenth century and after the death of Charles I. in 1649, the Masonic corporations of England, and more particularly

those of Scotland, labored in secret for the re-establishment of the throne destroyed by Cromwell."

Freemasonry at that time was spreading like a pestilence among the aristocracy of Great Britain. Its secret lodge rooms were the haunt of conspirators and despots, who found it an admirable engine of revolution. It enabled them to conceal their movements from the masses, whose liberties they were plotting to destroy. On the continent Masonic lodges had become the home of conspirators against civil and religious liberty. Rebold again says, page 212:

"The desire to restore the family of the Stuarts to the throne of England, and thus to favor the interests of Roman Catholicism, suggested to the partisans of that family, and those interests, the idea of forming secret associations, by which to carry out their plans; and it was with this object that they obtained entrance into the Masonic lodges on the continent."

The reformers of that day realized that the devil had changed his line of battle, that he had thrown up a new line of entrenchment, and so they drew up another Covenant, known as the Solemn League and Covenant. It was signed by Oliver Cromwell, the Westminster Assembly, the Parliament, the House of Lords and men of every rank and class throughout the kingdom.

The framers of this Covenant were not aware that Freemasonry was then the foe in ambush, the secret disguised power behind the throne. They specified a certain class as incendiaries and malignants, but they were ignorant of their dark and deep-laid scheme to bring a Royal Arch Mason, the exiled Charles II., from Holland, have him swear fealty to the reformation platform, in order to reach the throne, and then revolutionize the government in the interests of monarchy and despotism. Masons at that time were in the habit of placing a tub of water on the floor of their lodge rooms, and as they drank their liquor they would, in order to avoid the penalty of treason, touch their glasses over the tub, and say they drank to Charles "over the water."

O how often have I wished that the reformers of that period could have been warned of the danger from the secret lodge! I have read that in a lonely Highland valley at the foot of a tall cliff there

lies a huge rock that has fallen from the face of the precipice. It is worn and seamed by the action of time. Centuries ago a shepherd was passing when suddenly the finger of God touched it, and rent from its bed in the everlasting hills, it came leaping and bounding from crag to crag, till it fell where it rests to-day, and the shepherd who was under it then is under it now, ground to powder.

If you or I could only have been there and given him timely warning. So if our forefathers could have been warned of the deep-laid plot of Freemasonry to undermine their liberties. If they had been united and stood by Oliver Cromwell as the champion of the people's rights; if they had not lent their influence to place a Royal Arch Mason, Charles II., upon the throne, it would have spared the martyrdom of thousands of the noblest men of their time. It would have saved the blood of our American revolution, for this struggle in Scotland and England was but the inauguration of that conflict.

No sooner had Charles II. firmly grasped the reins of government than he and his Masonic conspirators dug up the head of Cromwell and fixed it upon a pole at Westminster, where it was mocked at by cowards who dared not look it in the face while on Cromwell's shoulders. Does history afford a parallel to such contemptible cowardice?

Then began the darkest period in Scotland's history. Charles proved himself to be a perjurer, liar, drunkard, libertine and blood-thirsty tyrant, as well as Royal Arch Mason. He unchained bloody murder, foul rapine and the worst fiends of hell to destroy the reformation and bring to the scaffold the men who had helped to raise him to the throne. More than 2,000 ministers in England were driven from their pulpits in one day, because they would not preach and pray as a Masonic king prescribed. During a period of twenty-seven years, 20,000 Presbyterians were put to death in Scotland, besides thousands who were banished to Barbadoes and the Carolinas.

They were commanded to swear supreme allegiance to a Masonic king or be immediately shot. If they were found holding prayer meetings, or outdoor conventicles, or hearing any of the expelled

ministers preach, they were shot or executed upon the scaffold, while the beat of drums drowned the voice of their dying testimony. Claverhouse, Dalziell and "bloody" Mackenzie aided the king and urged him on in his tyrannical persecution. They had been on the continent and were no doubt trained in Masonic lodges, for as Rebold tells us, page 54:

"The latter were honorary members, who, according to long established usage, had been accepted into the society for the advantage which their generally influential position in the country might effect; but this very position made them at this time naturally the adherents of the throne and the strong supporters of Charles II., who, during his exile, was received as an accepted Mason by their election; and in consequence of the benefits he derived from the society, gave to Masonry the title of Royal Art, because it was mainly by its instrumentality that he was raised to the throne and monarchy restored to England."

Claverhouse, with his cruel dragoons, scoured the moors and glens of Scotland, shooting down the covenanters if they were even found with a Bible or Psalm Book. He swore the most fearful oaths that he would exterminate this miserable, whining Psalm-singing race from the earth until there would not be enough of their blood left in Scotland to make a dish of soup for a dog. He reduced them to a condition thus pathetically described by the Scotch poet, James Graham:

"They dared not in the face of day
To worship God, nor even at the dead of
night,
Save when the wintry storm raved fierce,
And thunder peals compelled the men of
blood
To couch within their dens; then daunt-
lessly
The scattered few would meet in some
deep dell,
By rocks o'er canopied, to hear the voice,
Their faithful pastor's voice, who by the
glare
Of sheeted lightening, ope'd the sacred
book,
And words of comfort spoke."

That our free institutions are assailed by secret and subtle foes the most incredulous cannot doubt, and it is the mission of The Cynosure to sound the alarm and warn the people of this danger.

TO THE PHILADELPHIA CONVENTION

Wilkesbarre, Pa., Nov. 16, 1897.

Dear Brother Stoddard:

Thanks for the invitation to the convention. I would be much pleased to be present, but circumstances will not permit. I trust the convention will result in great good, and be the means of pulling the hoodwinks from many blind eyes. It is surprising how so many good, intelligent men will thoughtlessly and foolishly be deceived by the lodge demon.

The lodge demands of its adherents that they violate their consciences, surrender their private judgment, and take blood-curdling oaths to bind their souls. Such a course is damaging to the individual and dangerous to the community. To trample upon the dictates of conscience, or to do it violence in any way, is very hazardous to the safety of our moral nature. No man can promise to keep secrets which afterward are to be revealed to him, or promise to obey instructions the nature of which he does not know, without violating his conscience and seriously interfering with his moral sense. Paralyze a man's conscience, and you destroy one of the great safeguards of society. This is precisely what the lodge does, and it is no wonder that men who will thus submit to the influence of lodge men soon so far lose their moral sense that they prefer the worldly associations in the secret conclave to the duties at home and at the church. Is it any wonder that many will swear in the interests of their worldly and wicked fellow-craftsmen and thus rob justice of her due, when they have become conscience-seared by the requirements and teachings of the lodge?

In Pierson's "Traditions of Masonry," page 30, we read that "we must not call in question the propriety of this organization; if we would be Masons we must yield private judgment." In Webb's Monitor, page 169, this is also clearly stated, as follows: "Right or wrong, his very existence as a Mason hangs upon obedience to the powers immediately set above him." In other words, he must obey, no difference what his conscience may dictate. The right to exercise our conscience is a sacred right. The lodge requires that we surrender all this heaven-ordained right, and bow down to its god,

who rules with despotic power and holds its victims with relentless grasp.

It interferes with the family relation and with the work of the Christian church, and by all means should be abolished and banished from the face of the earth.

The work you are doing deserves success and you should have the prayers and co-operation of Christian men everywhere,—for verily the lodge is the enemy of the church and the home, as well as of the State. Reform movements go slowly usually, but must win in the end, for God the Eternal is always on the side of right. Keep up the battle, brethren, and give the arch-fiend, hidden behind the mysteries of the secret chamber, no quarter whatever. Drag him out. Turn on the light and let the people see his hideous features.

J. T. Logan,

Pastor of the Free Methodist Church.

ANOTHER CONVENTION LETTER.

Butler, Pa., Nov. 15, 1897.

Rev. W. B. Stoddard:

Dear Sir and Brother in this cause for Christ—Yours of the 11th inst. is before me. I should be glad to attend the State convention of N. C. A. at Philadelphia and profit by its inspiration and work. But as I am denied this, I send greeting and bid the cause God-speed!

Your assembly will not be heralded by newspaper plaudits as the glittering conclaves of the worthies of orderdom are. Nor do you expect it. Yours is another purpose. You meet to discuss a popular folly, to question a public evil, yes, to witness against the Antichrist of the lodge. In this your stand is not popular. Neither was Elijah's on Mount Carmel against the worship of Baal. But his aggressive stand had the endorsement of Jehovah. The moral might of eternal right was Elijah's. And now, after the contest and victory, who will refuse to admire the grand intrepidity of the lone prophet of the living God! Yet beforehand the people refused to commit themselves by saying never a word. Such a battle Luther fought, and more. In such a contest you are engaged. The pivotal issue between the hosts on either side in the conflict of ages is yet the same. Satan still surreptitiously seeks the honors of Jehovah.

The Most High God, in Christ our Father, as revealed in the law and the gospel, admits no god beside Him. There is none other. In Christ, our Mercy seat, God approaches us in grace and there can and will He only be approached by us as humble believing supplicants; and this His glory, as sole recipient of divine homage in the Only Begotten, will He not give to another, nor will He brook worship whose very core consists in the deliberate expunging of Himself in the Christ. Unconditional homage and surrender of self to God in Christ, to the exclusion and renouncement of every other hope, refuge and stay, is the exclusive condition of promise.

On the contrary, Satan in all the history of the apostate world and under all forms of idolatry, as God's rival, has ever posed as liberal—according latitudinarian honors to all conceivable divinities, even to Jehovah of Israel—but in conjunction with homage to himself. Even colossal pantheons were erected for the admission of all known notable gods. But there is a line drawn against homage to the Christ of God at the altar of the lodge!

Can we discern the spirits—whether they be of God? Is the spirit of the lodge the comforter who glorifies Christ? Is it true that the lodge makes better Christians? Yet have we here and there a Brother Faintheart, who halts in his testimony, because the secret empire of darkness as a nightmare oppresses him. As well might Elijah have flinched before Ahab and the apostles before a pagan world. "The Lord of hosts is with us, the God of Jacob is our Refuge!" Our stand is on the Lord's side in the ranks of battle. This is clear—and so are our battle orders: "Ye shall testify of Me!" Moreover, "The foundation of God standeth sure, having this seal; the Lord knoweth them that are His. And let every one that nameth the name of Christ depart from iniquity." Be ours renewed activity and trust. Results we may safely confide to Him who says of Christ: "Thou art my Son" * * * "Sit Thou on my right hand, till I make Thine enemies Thy footstool." The eventual victory is His. Yours for the Lord,

E. Cronenwett.

An interesting letter from Rev. J. P. Stoddard did not reach us in time for this issue.

ANTI-SECRET RESOLUTIONS.

The following resolutions were unanimously adopted by the Philadelphia Anti-Secret Convention, Nov. 22, 23:

Whereas, The Bible demands that God's people should be separate from the world in spirit and affiliation, and

Whereas, This divine teaching seems to be ignored in these days by a large number of church members, greatly to the detriment of individual piety and to the Church; be it therefore

Resolved (1), That we as a convention declare it our solemn conviction that intelligent fealty to Freemasonry and kindred organizations can only be maintained at the cost of loyalty to Christ, and we therefore call upon the ministry and church to inform themselves on the subject, that they may intelligently obey the Divine command and have no fellowship with the unfruitful work of darkness.

2. That the underlying principles of Masonry and of secret societies in general are in direct conflict with the policy and example of our Lord Jesus Christ, who did nothing in secret; that they endanger the spiritual life and activity of their members, and therefore we feel it our duty to warn all Christians against any affiliation with them.

3. That Freemasonry being a system of false religion, fabulous in its origin, false in its history, bombastic in its literature, selfish in its charity, degrading to manhood in its rites of initiation, sworn to secrecy in its membership, impious in its oath, blasphemous in its assumptions of titles, childish in its regalia, ludicrous in its ceremonies, demoralizing in its morality, misleading in its promises, Bible-mutilating in its official quotations, Christless in its prayers and pagan in its worship is radically inconsistent with the Christian religion.

4. That, while Freemasonry is the rival and, therefore, the enemy of the Church, it is equally so of the State, claiming that its obligations are the most sacred and binding ever taken by man, thus bringing its subjects all too often into antagonism with both Church and State as well as with the family. It is, therefore, the duty of every lover of these divine institutions to labor for the complete overthrow of this purely human and worldly order.

5. While we recognize and deplore the increase in this country of certain kinds of secret societies, we are profoundly thankful for the evident growth of a healthy sentiment, among Christians especially, opposed to all secret societies. The greater freedom with which the discussion of this subject is permitted on the rostrum, in the pulpit, and in the public press, is evidence of this change of public sentiment; and the opportunity which has been afforded for its presentation to large numbers of the leaders of different Christian organizations, at the Northfield Conference, for the past two years, is cause for especial thankfulness, and one of the most encouraging features of our work. If we can induce our fellow Christians and the moral part of the community to seriously consider this subject the ultimate triumph of our cause is assured.

We extend to Dr. Stevenson and his church our sincere thanks for the use of their house in which to hold this convention. We will continue to pray that it may be a blessing to them and this city.

6. That we welcome with joy into the line of anti-secrecy literature the prize essays on Secrecy and Citizenship, written by Messrs. Lansing, Trueblood and Sleeth in response to an offer by the trustees of the Philo Carpenter fund, "to be used at their discretion in opposition to secret societies." The discussion of these essays in this convention has brought out some of the most salient points in them in opposition to secret societies, and helped to confirm us in our position as opposing the entire lodge system. We wish to commend and recommend this little volume as worthy of careful perusal and sober reflection; also we urge and recommend to the people to take and read *The Christian Cynosure*.

P. B. Williams,
Chairman.

ANTI-SECRET ASSOCIATION OF PHILADELPHIA.

CONSTITUTION.

I. This society shall be called "The Anti-secret Association of Philadelphia." It shall be auxiliary to the "National Christian Association," with headquarters at No. 221 West Madison street, Chicago, Ill.

II. The object of the association shall be to withstand, oppose and in the name of Christ seek the overthrow of all secret associations.

III. The officers shall be a President, a Vice President, a Recording Secretary, a Corresponding Secretary and a Treasurer. They shall constitute the Executive Committee, to decide any matters of importance that may arise between meetings, and shall be elected annually.

Should any member of said committee be derelict in duty, he or she may be dismissed at any time by a majority vote of the association, and a successor elected.

IV. Members shall be received by election, upon recommendation.

V. Such committees shall be appointed from time to time as may appear helpful in furthering the objects of the organization.

The following committees are suggested:

COMMITTEE OF INVITATION.

(1) This committee shall receive invitations for holding meetings and shall decide as to the best time and place for such meetings, and shall direct the President and Corresponding Secretary to call the same.

COMMITTEE OF LITERATURE.

(2) This committee shall secure and see to the circulation of such literature as the association may direct it to purchase. It shall report to the association the use of moneys voted for the same.

DUTIES OF OFFICERS.

VI. (1) The business of the President shall be to call meetings in accord with the wish of the Committee of Invitation, and to preside at such gatherings. (2) The business of the Vice President shall be to assist the President. He shall preside at any meetings when the President is absent. (3) The business of the Recording Secretary shall be to keep the books of the association, briefly record the proceedings of meetings, and also record the names and addresses of members. (4) The business of the Corresponding Secretary shall be to send the announcement of meetings to members when so directed by the Committee of Invitation; and to attend to the general correspondence of the association. (5) The business of the Treasurer shall be to receive all moneys contributed to the as-

sociation, and to pay the same as it may direct.

Officers elected: President, Rev. I. D. Bowman; Vice President, Rev. J. C. McFeeters; Recording Secretary, Edwin P. Sellew; Corresponding Secretary, Mrs. R. A. Atwood; Treasurer, Charles J. Heckler.

Committee of Invitation: Henry C. Cassel, Chairman; Mrs. J. H. Leiper; Rev. T. P. Stevenson, D. D.

Committee of Literature: Jacob C. Cassel, Chairman; Hartie E. Powers, Rev. T. T. Meyers.

GENERAL SECRETARY'S REPORT.

The cause was helped financially and otherwise, I think, by my Western trip last month, and my office work has been as encouraging as usual.

The spiritual results in the meetings which I held were evidences of God's presence and blessing. Three pastors were manifestly delivered from secret lodges. One began his reply to my remarks by declaring his adherence to Freemasonry, but ended them by a complete renunciation of Masonry and Odd-fellowship, and by declaring himself in full accord with my position, and that hereafter he should seek to save men from these secret snares of the devil. It was a remarkable exhibition of the power of a Christian conscience. Another pastor was convinced and said: "I am doubly thankful for the truth received, for I had just put into the Masonic lodge of this city my application for membership, and I shall go no farther in that direction." In another place a pastor, in confessing his determination to hereafter stand clear of all complicity with secret societies, and renouncing his membership in two different lodges, said: "I cannot ask my audience to do right on next Sabbath if I will not myself do right to-day."

Secretary Williams has just written me of one saved in a meeting which he had held. Brother J. E. Wolfe wrote me last month of six Christian business men who were brought into the light by his lectures, and who publicly renounced Masonry. Secretary J. P. Stoddard has recently written me of a similar work going on where he is laboring. Now, brethren, if you are simply thankful that such

scenes are occurring with increasing frequency you will not please God. He wants you to pray for all such pastors and Christians. They need your prayers as much as ever Paul needed the prayers of those churches to which he wrote, for they will soon learn as never before what it is to suffer for Jesus Christ, if they have been truly delivered from trying to serve two masters. Pray that such witnesses may be delivered from wicked men, and become themselves the deliverers of others from Secret Society snares.

ANNUAL MEETING IN MAY.

The corporate meeting of the National Christian Association will occur in about two months.

Last year many churches in and about Chicago held a service in connection with our anniversary. The desire has been expressed to have such services again this year. A Congregational pastor said that he very much wished it; that he did not know but that the churches were getting ahead of the association, and were more ready to hear than we had faith to believe that they desired to hear. A minister of the Brethren Church writes that they are to have a church council the last February and one topic will be the matter of holding a convention on Secret Societies in connection with our anniversary.

The occasion is a favorable one for each reader of The Cynosure to see his pastor at once and ask him to set a time either on a Sabbath or at the mid-week prayer meeting when the relation of the Lodge to the Church shall be the theme. These meetings should be appointed either in April or May next. Send to me the date of your meeting and I will send literature to your pastor without charge.

STATE CONVENTIONS.

Thank God for the three conventions just held in Massachusetts, Minnesota and Pennsylvania. The pledges for the expenses of the Missouri convention are coming in, and as soon as the full amount of the expenses of the convention are assured the time will be fixed. The Reformed Presbyterian Church of Kansas City is to be the place. Our well-known "Friend" Branson is stirring up the Iowa State officers and wants them to appoint a convention in New Sharon if they do not appoint it elsewhere. The last convention in New Sharon, he says, was a

blessing that he would like to see repeated.

THE CYNOSURE AND DONATIONS.

I wish to thank those who, having been reminded that they owed on The Cynosure subscription and that the money was very much needed, sat down quickly and sent a remittance. But many have let the matter slip from their minds, and hence the marked copy sent to such this month. Will you not kindly make an immediate response?

The pledges for future work have been quite considerable during the past month. The following are the cash contributions: J. P. Shattuck, 70 cents; O. C. M. Bates, \$25; collection Wheaton College Church, \$14.08; G. W. Hawley, H. A. Fischer, C. L. Hummel, W. C. Bissell, J. W. Dill, J. J. Morris, G. Berry, each \$1; J. A. Thompson, \$5.25; collection per Rev. M. A. Gault, Lima, Wis., \$7.05; Whitewater, Wis., \$3; personal, \$5.

THE ASSOCIATION APPRECIATED.

I can only mention a few incidents. The Rev. I. J. Rosenberger has spoken words through the Gospel Messenger which are bearing fruit, as is evidenced by our correspondence.

Rev. John Allwardt, Evangelical Lutheran pastor, becomes a subscriber to The Christian Cynosure and writes:

"We who are conscience bound to oppose secret societies can never thank God sufficiently for the store-house and magazine we have in the National Christian Association."

Michael H. Hoover, Pennville, Ind., writes: "I wish I could tell you the good your literature against secret societies has done here. About eighteen months ago I commenced to send to you for it for distribution; when it first went out the lodge people said that they did not care for it, for it only made more members for them, but now they are fighting it with all their power."

If men cannot serve both God and mammon, if the religious teaching of the lodges is fundamentally wrong, if tens of thousands of men are being eternally lost by the practice and teaching of our modern Baal worshipers, then ask God's blessing upon the National Christian Association, its literature, its readers, its converts, its lectures and agents, and its coming annual meeting.

Wm. I. Phillips.

WHY HE LEFT THE G. A. R.

Winfield, Kan., Feb. 10, 1898.

Editor Cynosure—I have lately applied for, and obtained, an honorable discharge from the G. A. R. post to which I belonged. I will give you some of the reasons for so doing.

The principal one is that in this order, as I suppose in nearly every other, there is a strong inference that a membership helps one to gain heaven, which I considered sacrilegious. I believe all organized fraternity is wrong. To take an obligation to make preferences is contrary to Christ's teachings.

Three classes of soldiers are excluded—the one who is unable to pay his initiation fee and dues, the one who lives too remote from a post organization and the one opposed to secret societies. To have secrets when there is no cause or occasion for secrecy is like a childish make-believe. Members of the post have the exclusive right to wear the button and presume to be exclusively the Grand Army of the Republic.

The ceremonies in this, as in other orders, which are sometimes denominated "tomfoolery," are rather too foolish for one who has passed the foolish age of youth. In the war time the giving and receiving of the countersign was fraught with enough danger to make it interesting and was enough of a necessity to make it a duty; but to whisper it now through a hole in a door looks rather silly for "scarred veterans." The post takes time which might better be spent at home. Of course, it is pleasant to meet our comrades, but how often we have gone through duty rather than inclination.

The principal object is to assist poor comrades and their families, but I think ten times more is spent for hall rent per capita tax, etc., than is given to the needy and suffering.

The Grand Army organization has accomplished its purpose to a considerable degree, I have no doubt, but I think much more might have been done at less cost of time, money and conscience if conducted as other open institutions for business and charity. Very sincerely,
W. B. Denton.

General Secretary Phillips has gone East on important N. C. A. business.

MASONRY ASHAMED OF ITSELF.

Northwood, Iowa, Feb. 16, 1898.

Editor Cynosure—I wish to call your attention to an article in the American Tyler for Feb. 1, 1898, entitled "Masonic Reform."

The writer is of the opinion "that reforms and changes of a progressive character will have to be made in the system of Freemasonry to bring it more up to date and in accord with the spirit of the age." Especially will this reform effect the concluding part of the O. B., as this can only be regarded as an insult to the intelligence of any moderately intellectual candidate.

Later on we read: "This being so, and horrid and ridiculous as the oaths are, we hold most strongly that the conditions attaching to O. B.s are absolutely dishonest because untrue, and impossible, as being in dire opposition to the laws and ordinances of all realms and nations; and hence are diametrically opposed to the precepts inculcated by the institution itself. This out-of-date and ridiculous penalty business is nothing but a relic of barbarism, and owes its present existence to a supersensitive reluctance on the part of Masons to be classed as innovators. Unfortunately it is responsible for much of the opprobrium heaped upon Freemasonry."

What does such language in leading papers of the craft mean? Is this an indication that they have kept up that penalty business long enough? Do they begin to feel that the good elements commence to hold back? At any rate, this reform movement will undoubtedly be healthy.
O. S. Lee.

M'KINLEY'S PARDON RECORD.

The Chicago Record says: "President McKinley's activity in pardoning bank-wreckers and embezzlers is becoming scandalous. The latest object of executive clemency reported by the press dispatches is William E. Burr, Jr., ex-cashier of the St. Louis National Bank, who was serving a five-year sentence at the Jefferson City penitentiary for the embezzlement of \$20,000. It is reported that the pardon was issued on the recommendation of Attorney General McKenna, who had received from Republican Na-

tional Committeeman Kerens, the two Democratic Senators and other influential people of the State petitions asking for clemency."

The Record here gives a dozen cases of bank embezzlers, the majority of whom are probably Free Masons. The Record might more easily understand Mr. McKinley's policy in dealing with such criminals if it would read and ponder the Masonic obligations he has taken. The Record wisely adds:

"It seems as if President McKinley had a special fondness for pardoning bank-wreckers and embezzlers, the very class of all others that ought to be the last to receive clemency. Their crimes are especially disturbing to society, and especially blameworthy in that they constitute violations of sacred trusts. Of course criminals of high standing, like those holding positions of responsibility in great banking institutions, can bring to bear in their behalf more pressure, political and otherwise, than ordinary offenders. In the face of the long pardon list and the facts as reported in some cases one cannot forbear thinking that influence is the chief factor in securing clemency. In the interest of depositors and shareholders alike subverters of trust funds should not be allowed to go unpunished when convicted of crime. How can a President elected on the issue of sound currency and sound banking justify this attitude of leniency toward dishonest bankers?"

The next thing in order for President McKinley will be to pardon Prof. T. C. Beatty, a thirty-two-degree Mason and a member of the Mystic Shrine, who was recently sentenced at Stroudsburg, Pa., to the penitentiary for passing a forged draft on a bank. He was for five years principal of the school at Coldwater, Mich., and for a number of years principal of the Saginaw, Mich., schools. His character and conscience were debauched by Masonic oaths.

The Cynosure has during thirty years been faithfully declaring its testimony on this great question. It is no longer an experiment. The fact that it has been enabled to pursue its work for so many years without interruption is evidence that God is hearing the prayers of these witnesses and blessing their testimony.

MEETINGS IN WISCONSIN.

During the month past the editor addressed four excellent meetings in Wisconsin, three in the Presbyterian Church, near Lima Center, and one in Whitewater. The door was opened for these meetings at Lima in January, when he was called there to preach the funeral sermon of Francis Vance, Jan. 18. This aged and highly esteemed father entered into rest Jan. 14, in his eighty-fourth year. He was a strong type of the Scotch-Irish Covenanter, who would die on the scaffold rather than surrender what he believed to be God's truth. He came to Lima in 1848, and settled on the farm where he died and where his nine children grew up. His testimony was ever against the secret lodge. He was eminently a man of prayer. His rule was to hold seasons of prayer with his family morning, noon and night. The children would often find him at prayer in the fields and woods. A neighbor said after his death, "O how much we will miss his prayers in our seasons of affliction." A son in business in Chicago made frequent visits home; before leaving for the city, the father would say, "Come in and let us have a season of prayer." Last Christmas the son had to leave on an earlier train than was expected, and when they had not the time to go into the house for prayer the aged father, with uncovered head, stood beside the carriage and devoutly asked God's blessing upon the one departing.

The editor preached twice here on Sabbath and lectured Monday evening to large and interested audiences, and received a good list of new subscribers and a liberal collection for the cause. One of the elders of the church, W. G. Alexander, testified that a Presbyterian minister, Rev. Mr. Smith, from Milwaukee, who had preached from their pulpit, had told him that he had once taken the Knight Templar degrees, and had to drink wine from a human skull. He also told him that he had read "Finney on Masonry," and could vouch for the absolute truthfulness of the exposition.

In Whitewater the lecture was in Bower's Hall, before a fine audience. Rev. H. Ohde, of the Evangelical Lutheran Church, entertained the speaker and arranged for the meeting. Would there

were such pastors in every town. One of the largest of the State Normals is here with 353 students in attendance. Rev. B. C. Preston, who said he once had the privilege of having President C. A. Blanchard preach for him in Michigan, is pastor of the largest church in White-water, and thinks a State convention might be held there.

The editor expects to address meetings in Iowa for two weeks in returning from the Minnesota convention at Albert Lea, March 1.

DEATH OF MISS WILLARD.

Perhaps not since the death of Abraham Lincoln has Chicago been as deeply moved at the announcement of a death, as at the news of Frances E. Willard's death, which occurred at midnight Thursday, Feb. 17, in the Empire Hotel, New York. To her great talent as a public speaker and writer was added a heart full of human sympathy and wonderful tact as a leader in reforms, which gave her such a hold upon the public heart as few realized, till the news came of her death. The best work of her life was given to this city, and the many thousands who patiently waited to see her face while her body lay in state in Willard Hall on Wednesday, Feb. 23, attested the stronghold she had upon the affections of the people.

Among her numerous writings, the book into which she put the most of her heart is "Nineteen Beautiful Years," being the memoir of her only sister, who died just after graduating at Evanston during the civil war. We have put this book into a score of bereaved homes, and it never fails to carry a wealth of sympathy and comfort to bereaved hearts. Many years ago, when in Janesville, we visited "Forest Home," Miss Willard's early Wisconsin home, on the banks of Rock River, two miles below Janesville, which she so beautifully describes in this book. In writing afterward to Miss Willard and mentioning this visit, she wrote a kind letter in reply, saying, "It touched mother's heart and mine to hear that you felt so much interest in my little book as to visit our old home. It was the reading of "Nineteen Beautiful Years" which providentially fell into the hands of Lady Henry Somerset and so touched her

heart that she concluded to visit this country, mainly to get acquainted with the author of that book.

DAY OF PRAYER FOR COLLEGES AT WHEATON.

This day, which is now annually observed by the whole Anglo-Saxon world, brought, as has so often been the case, a special blessing to the college at Wheaton, in which so many of our readers are interested. From 11:30 to 4:15 there was a continuous meeting, the leaders being changed from hour to hour. Attendance was not required after 12 o'clock, but a larger number than usual were present throughout the day, and the spirit of devotion was continuous and deepening.

President Blanchard gave a brief address at 11:30 on "The Duty of Being Moved in View of the Personal, Social and National Sins and Short-comings Which Are Obvious." The scriptures which suggested his thought were those which speak of being at ease in Zion and sighing and crying for the abominations which were wrought among God's people, Amos vi., 1, Ezekiel ix., throughout. Brief addresses were also given, by Professor Fischer on "Occasions of Sorrow to the Christian;" by Rev. John Ellis on "The Touch of Faith," and by Rev. Dr. Tompkins on "Completeness in Christ Jesus." Dr. Tompkins called particular attention to the duty of taking time for religious meetings on the part of students. At the close of the day a very blessed half hour was spent in testimony. Very many of the young people declaring their gratitude for the mercies which had attended them, and their purposes to serve him more humbly and faithfully than hitherto.

MASONIC IMMORALITY.

The following awful example of Masonic immorality is well attested and names can be given if desired. A Masonic minister seduced a Mason's wife. An abortion and death was her end. He next led astray two women in Missouri, then murdered his own wife, and threw her body into a well near Springfield, Mo., where an indignant mob took the preacher from jail and hung him to a

railroad bridge. A backslidden preacher makes a rapid student in cut-throat ethics. "Come out from among them!"

A red nose on a lodgite's face, or on any other man's, is a warning light hung out by nature over a bad "rumhole."

The Cynosure has enlisted in the various churches faithful, radical, life-long friends who have stood by the paper from its first issue. It is an honor to be enrolled with such a devoted class of witnesses for Christ. Its writers are able, self-sacrificing, loyal to Christ and their convictions of truth.

"I am delighted with the new Cynosure," writes an enthusiastic New England pastor. "I hardly know how to express my gratification at the change in appearance, not to add quality. I regard it as a great advance, and hope for excellent results." Again he writes, "What an elegant cover some one has designed. I consider that alone of great value, adapted to create a good first impression. The Cynosure, 'dressed up,' will command more respect for the cause it advocates and make a more influential impression than The Cynosure in its working clothes."

The change of The Cynosure to a monthly, now in the light of nearly a year's experience, seems to us more and more a wise economy of labor and money. Our monthly exchanges, such as Home Light, Our Field and Work, Converted Catholic, and others, we incline to read more carefully than our weekly exchanges, because of the very infrequency of their coming. The argument against the lodge evil has been so often repeated that on the part of friends, much of it is in danger of being wasted. The work has now reached that stage when a wider circulation of its literature and a more face to face contact with the people is its greatest need.

Prof. Newell, of the Bible Institute, Chicago, in giving his Bible lesson in Immanuel Baptist Church in this city, Feb. 3d, was questioned as to whether secret societies were right or not. He firmly and positively declared the whole secret lodge system to be clearly of the devil and had its origin in heathenism. How any one claiming to be a Christian can mix up with these heathen rites and

devil inspired ceremonies is only to be explained by Jeremiah xvii., 9, "The heart is deceitful above all things, and desperately wicked, who can know it?" Prof. Newell's statement is all the more significant from the fact that it was made in the hotbed of secret societies, the Masonic Dr. Lorimer being the ex-pastor.

The topics on the program of the New England convention at Springfield, Mass., were, "God's Call for Separation," "Quit You Like Men," "Seceders' Testimonies," "The Secret Empire," "Masonry and Romanism in Prophecy and History," "Secret Snares Set for Young Men," "Lodge Sabbath Diversions." The speakers announced are Rev. W. A. Burch, Worcester; Rev. S. McNaugher, Boston; Rev. L. C. Kimball, New Hampshire; Rev. S. H. Swartz, Aurora, Ill.; Miss E. E. Flagg, Rev. James M. Gray, D. D., Rev. M. D. Kneeland, D. D., and Rev. J. M. Foster, of Boston.

OBITUARIES.

Sunmer Avery died at his home in Eagle, Mich., Jan. 20, 1898, in the eighty-fourth year of his age. Born in Montgomery, Mass., and living for some time in Ohio and Iowa, he, with wife and nine children, settled in Michigan. After his conversion he united with the M. E. Church, in which he remained fifteen years, when, through the preaching of Rev. John Levington he saw the evil of Freemasonry and joined the Free Methodist Church. He much enjoyed attending anti-secret meetings and conventions, and was a devoted worker in the cause. He was a reader of The Cynosure for many years.

On the same night of Jan. 20, J. B. Mathews, of Marissa, Ill., an old veteran in the anti-secret reform, passed into glory. He was born in Ireland in 1824, came to Illinois in 1840, was a radical Covenanter, and an Abolitionist who took an active part in the "underground railway," and since the war has been a devoted friend of the anti-secret reform and interested reader of The Cynosure. He was a prominent man in his community, highly respected and loved, and a faithful elder in the church.

A BLUE pencil mark alongside this paragraph means that your subscription to the Cynosure is expired. Some are a year or more in arrears. But no matter how much is due, all who send us \$1.00 will be credited for one year. Let us hear from all promptly.

The Christian Cynosure.

Official Organ of the National Christian Association.

A 32-page monthly with cover, opposed to secret societies, represents the Christian movement against the secret lodge system; discusses fairly and fearlessly the various movements of the lodge as they appear to public view, and reveals the secret machinery of corruption in politics, courts, and social and religious circles. In advance, \$1 per year.

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Rev. M. A. Gault, editor Christian Cynosure, 221 West Madison street, Chicago, Ill.

Wm. I. Phillips, Secretary and Business Manager, to whom all letters containing money and relating to the business of the paper must be addressed at 221 West Madison Street, Chicago, Ills.

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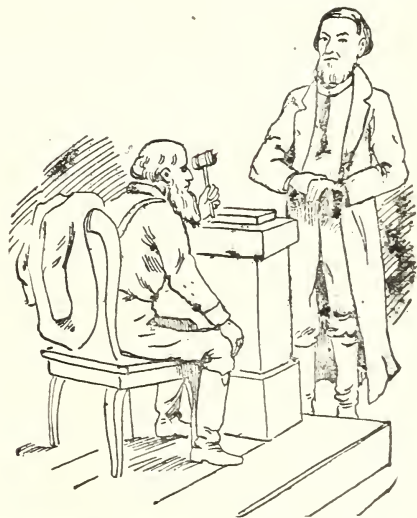


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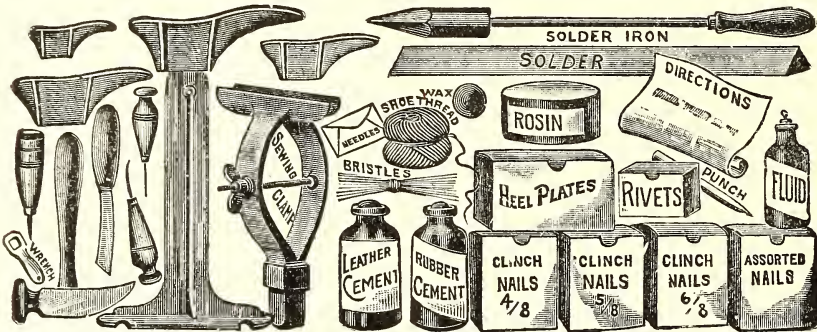


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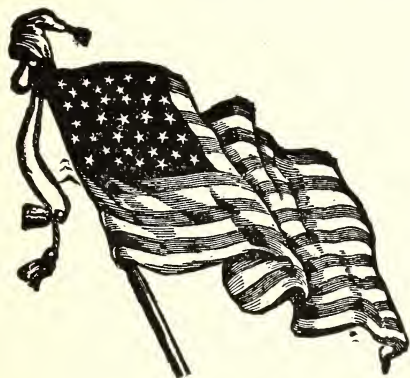
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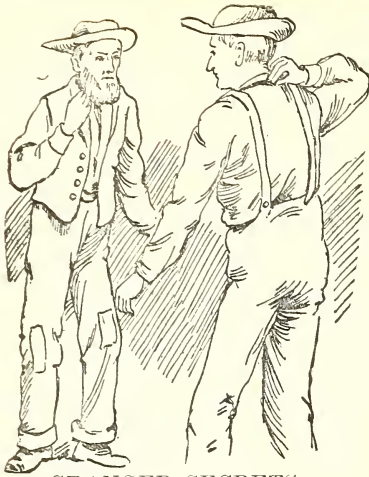
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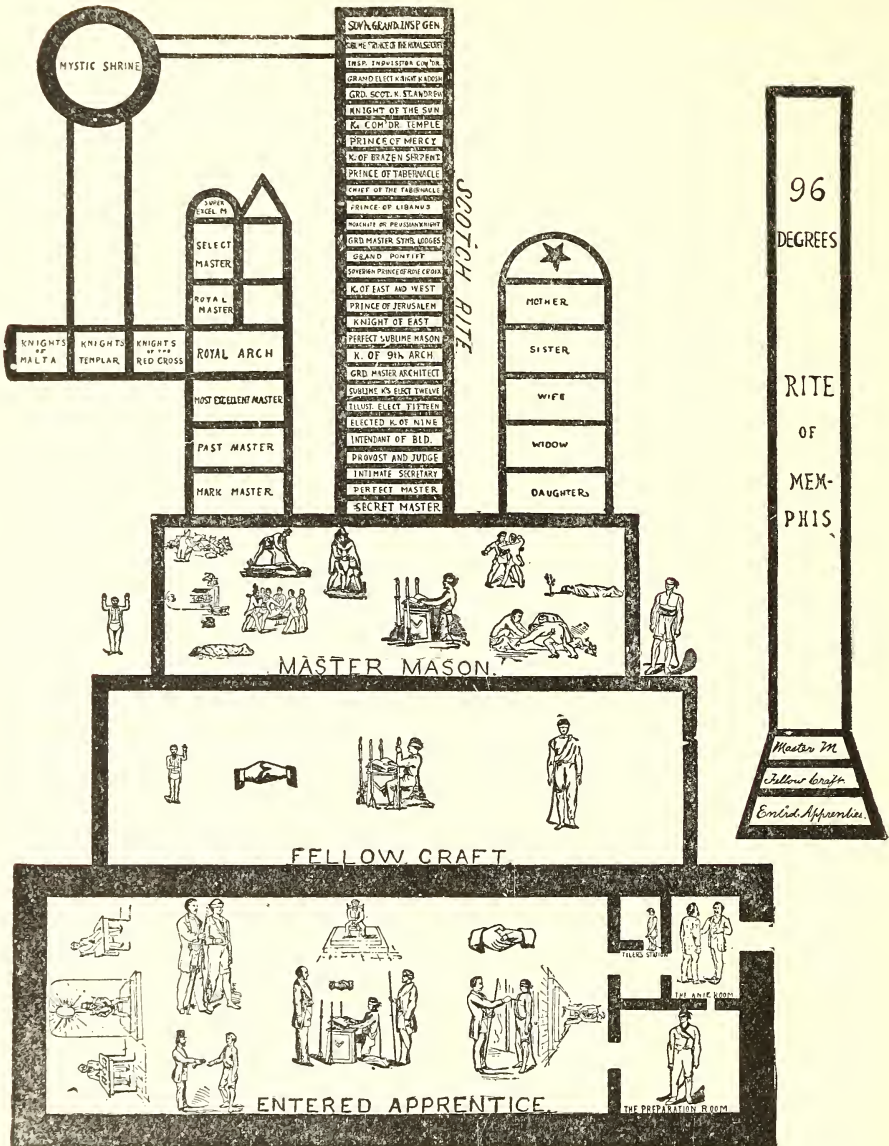
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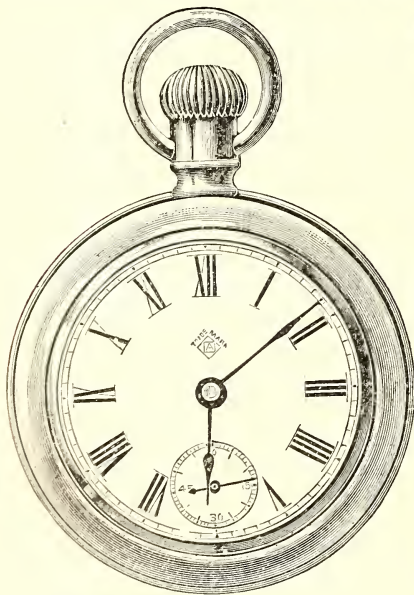
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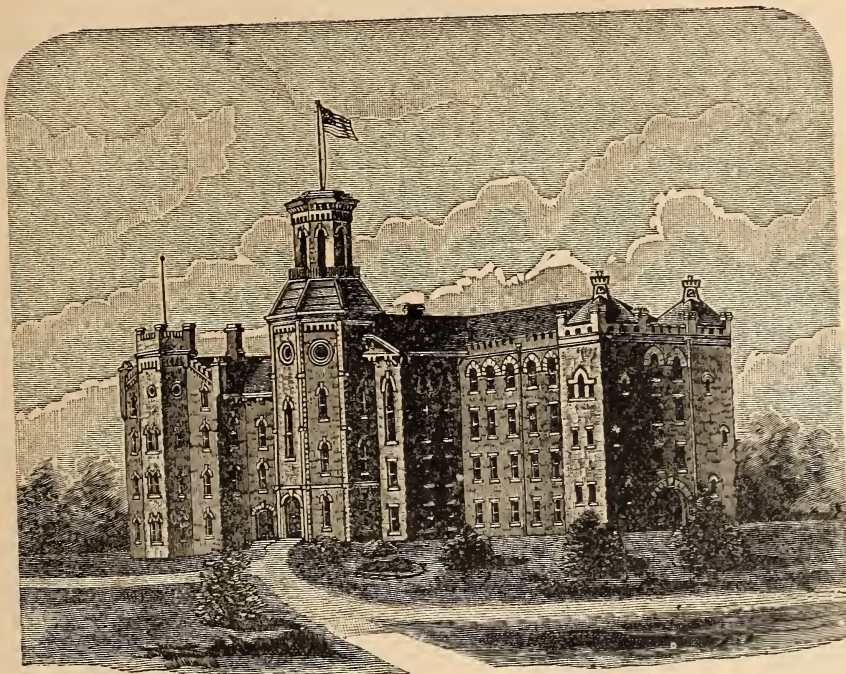
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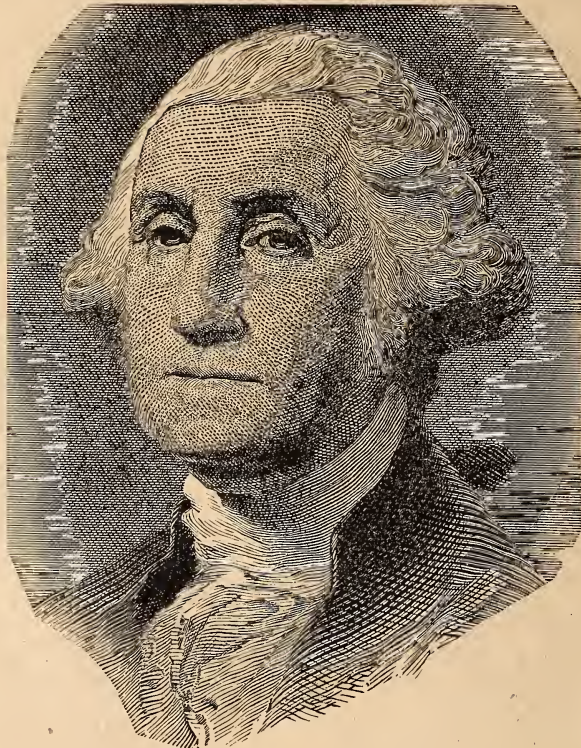
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TERMS BEGIN Sept. 21, '97, Jan. 4, '98, April 5, '98, and July 4, '98.

Send for Catalogue.

CHARLES A. BLANCHARD, Pres.

Washington a Seceding Mason.



Report to Legislature of Pennsylvania.

Governor Ritner, in response to a communication from the Legislature of Pennsylvania, prepared a vindication of General Washington, from the stigma of adherence to secret societies, in which he proves from authentic documents:

1. That in 1768 Washington had ceased regular attendance on the lodge.
2. That in 1798, shortly before his death, his opinions were the same as thirty years before, when thirty-six years old.
3. That he was never "Grand Master" or "Master" of any particular lodge.
4. **That in 1781, as appears by the record of King David's lodge, Newport, Rhode Island, it was not agreeable to Washington to be addressed even as a private Mason.**
5. That all letters said to be written by Washington to lodges are spurious.