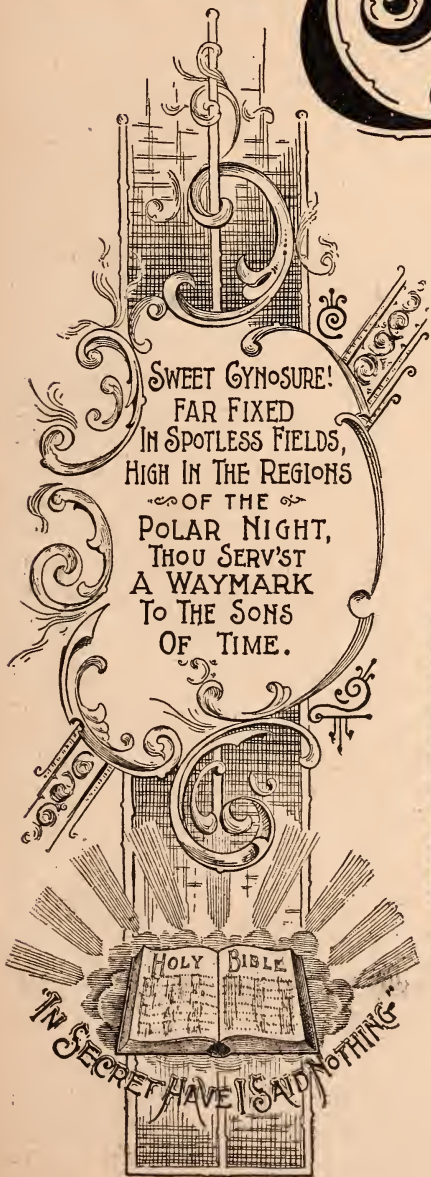


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**Christian
Gynosure.**

CHICAGO, AUGUST, 1897.



HOWARD CROSBY, D. D.

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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 Episcopalian, 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." Joha 18:20.

VOLUME XXX.

CHICAGO, AUGUST, 1897.

NUMBER 4.

PUBLISHED MONTHLY BY THE
NATIONAL CHRISTIAN ASSOCIATION
221 West Madison Street, Chicago.

TERMS OF SUBSCRIPTION.

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

RECEIPTS.—The yellow label pasted on the paper or wrapper is a receipt for payment of subscription to and including the printed date.

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The need of the hour is to open as many doors as possible for meetings.

This number is largely devoted to secret societies in politics.

The excellent articles on secrecy and citizenship by Prof. Whipple should be preserved for reference by our readers. His closing article will be in our next issue.

"Thirty years ago," said Dr. Howard Crosby, "I was a member of a college secret society, and while I had upright fellow members and we encouraged literary culture, I found the association was chiefly a temptation to vice."

On the night of July 28th in this city another Italian was stealthily shot almost under the eye of the police by a deadly assassin of the Maha, whose escape was covered by members of the same organization.

Our apparently candid Roman Catholic correspondent from Michigan, ignores the fact that Jesuitry, one of the most dangerous forms of secret organizations, was born and is fostered within his church.

Every Prohibitionist should read the article by Rev. W. A. Campbell, on "The Lodge in Politics." Having been for several years editor of the State Prohibition paper of Iowa, and chairman of the State Committee, he knows whereof he affirms.

Dr. Howard Crosby, whose portrait adorns our first page, once said: "The secret lodge system belongs to despotisms and not to democracies. Whatever in it is not babyish is dangerous. We have no hesitation in writing secret societies among the quackeries of the earth."

Twenty-six Swedish societies of Chicago, representing the Odd Fellows, Foresters, Royal Arcanum, etc., in all near 3,000 men, in their regalia, headed by several bands, paraded the streets on the North Side Sabbath morning, June 20. At Ogden Grove they held a midsummer festival, with Mayor Harrison and others as speakers. This common practice of secret societies is one of the most dangerous influences, destroying the Sabbath rest.

THE LODGE IN POLITICS.

BY REV. W. A. CAMPBELL.

But few people have any adequate conception of the influence of the lodge in politics. There are but few of our county or State political papers but are owned and run by lodge men. If an honest Christian man, who is not a lodge man, starts a political paper, 'on some great moral issue, which all Christians should support, he can seldom make it a success financially, because of the boycott to which he is subjected by the lodge men. Many excellent papers, published by the best of men, and supporting the grandest issues, have gone down because of the boycott to which they were subjected by lodge men, and because Christians did not rally to their support as they should.

On the other hand, let a lodge man start a paper, in support of a very unworthy cause, and all lodge men will speak his praise, and herald abroad the excellence of his paper, and even Christian men, men belonging to anti-secret churches, will often rally to his support, and make his paper a success financially, while their own beloved brother in the church had to give up his paper, which he would not have had to do had they supported him as they did the unworthy lodge man.

For three years and a half the writer of this article ran the State prohibition paper of Iowa. The men then at the head of the Prohibition party of Iowa were anti-secret men and men who stood in the fore-front of all reform. Our State chairman, Rev. S. A. Gilley, was a Wesleyan Methodist, a strong anti-secret man. One of our frequent lecturers was the present editor of *The Cynosure*. Such men as these were then at the head of the grand and good cause of prohibition in Iowa. But I do not recollect a single instance now where we ever got lodge men to arrange for a prohibition meeting in their own town, if a known anti-secret man was to lecture, even when he was not to speak on the lodge question at all, but on the grand catholic question of prohibition.

On the other hand, we have known lodge men who laid loud claim to be prohibitionists when we have announced a prohibition lecture in their town, and

requested them to make all necessary arrangements as to place of meeting and entertainment of the speaker, to absolutely do nothing, and not even did they act the gentleman enough to give us, or the speaker, word not to come, or even to entertain him and arrange for his expenses when he had come, but they allowed him to come and go unheard and at his own charges.

What have the Sons of Temperance, or the Good Templars, done to advance the cause of prohibition? Absolutely nothing. The Sons of Temperance have been in the field about fifty years, making loud boasts of the great things they were going to do for temperance. But what have they done? Nothing, absolutely nothing that is noticeable. They have spent their time and money for selfish ends, or in an underhand political way, and have done nothing that we can see or feel, to help the good cause, for which they claim to exist.

Then what have the Good Templars done in the more than thirty years of their existence? Nothing that the liquor men regard as a restraint upon their traffic. We had thousands of Good Templars in Iowa, when I was in the prohibition work, and never did they, as an organization, aid us any in promoting prohibition. Some individuals, who were Good Templars, it is true were good workers in the prohibition cause. But they did no better work than others who were not Good Templars. They would have done us just as good service had they never entered a Good Templar lodge. I say, as a lodge, they did not benefit the cause they claimed as paramount to all others. Generally, they were the dupes of wily politicians who manipulated their lodges, or them as individuals, to keep good temperance men in the ranks of the old whisky parties, who would not have remained in said old corrupt parties had they not been deceived by designing politicians in their lodges.

How few have been elected to any State or national office of importance in the last twenty years who were not lodge men! One of the best men, in Iowa, but a strong anti-secret man, received the smallest vote for Governor on the Prohibition ticket of any man that has run on that ticket since 1890. They are on the still hunt for power, and have drenched every country in blood where they

have attained to power, in less than 300 years' existence.

Mount Auburn, Iowa.

THE LODGE SUBVERTS TRUE GOVERNMENT.

BY MRS. N. E. KELLOGG.

Much has been said, and justly, of the fact that secret lodges reject Christ. Jesus said: "I and My Father are one." "He that hath seen Me hath seen the Father." "He that honoreth not the Son honoreth not the Father that hath sent Him." And since there is but one God, and "one Mediator between God and man, the man Christ Jesus," if the secret lodge rejects Christ, and it does, then the secret lodge sets aside and ignores God, the source of all authority, and so is utterly subversive of all true government.

But not only do secret societies reject Christ, there is a still more important truth: God has, in his Word, set himself clearly against secrecy. "Come ye near unto me, hear ye this. I have not spoken in secret from the beginning," and again, "I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth." Jesus, reviewing his life work before Pilate, said: "In secret have I said nothing." And looking forward to these last days, preceding his coming again, he said to his disciples: "If any man shall say unto you, 'Lo! here is Christ, or there,' behold he is in the secret chambers; believe it not." "God is light," and "what concord hath light with darkness?"

More than this, not only does the example and character of God show that he is averse to secrecy, but he once set up a government on earth, himself its lawgiver and king, and the laws that were given to his people clearly show that God is opposed to secrecy. God took a nation of slaves out of Egypt into the wilderness, and, on the single condition of careful, diligent obedience to his commands, he promised to "set them on high, above all nations of the earth," to open to them his "good treasure," to give rain and to bless all the work of their hands, and it was added, "Thou shalt lend unto many nations, thou shalt lend and not borrow." But what were these commandments, in keeping of

which there was so great reward? In general the command was for man to love God supremely, and his neighbor as himself. In particular, mention may be made of three commands:

(1) "If a soul sin and hear the voice of swearing, and is a witness, if he do not utter it, then he shall bear his iniquity," Lev. v., 1. To put this in common language: If a witness be put under oath, and he refuses to testify, he is guilty. Thus Christ before the high priest answered nothing until the high priest arose up and said unto him, "I adjure thee, by the living God;" that is, he put Christ under oath, and then Jesus answered him.

(2) "If a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these. And it shall be, when he shall be guilty in one of these, that he shall confess that he hath sinned," Lev. v., 4, 5. That is, if a man promises with an oath to do something without knowing what he is promising to do, it is a sin. For instance, if in a secret society a person swears to "obey all due signs and summonses" sent to him from a lodge, whether he finds that the thing required of him is to assist a poor man, which is a good thing to do, or to take a human life, which is an awful crime, he has sinned and God's law requires him to confess his sin.

(3) "Take heed to thyself, that thou inquire not, saying, How did these nations serve their Gods?—even so will I do likewise. Thou shalt not do so unto the Lord thy God. What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it," Deut. xii., 30-32. That is, in religion, nothing less, nor more, than what God has commanded, is acceptable to him. In the words of Christ, "In vain do they worship me, teaching for doctrines the commandments of men." These laws of God are plainly opposed to the teachings and practice of the lodge.

The oath of the Master Mason to conceal the crimes of a brother, with two exceptions, and these left to his option, is in direct opposition to the law of God in regard to witnessing in court. A man called to testify in court concerning the known guilt of a brother Master Mason

would be obliged to decide between his lodge oath to conceal the crime and the law of God to testify to the truth. He cannot do both. Thus secrecy endeavors to take away the fear of God from man, and in its place to put the fear of penalty, or the "fear of man" that "bringeth a snare."

God's law is, "Thou shalt not forswear thyself." In lodge practice, however, the solemn promise of "secrecy and obedience" must always be given before the candidate is fully admitted to the secrets of the order; thus to set aside the law of God, who is the only rightful source of human authority, tends to destroy all citizenship. It is treason against all human government.

In the third place, it seems almost past belief, and yet it is true, that the Masonic lodge acknowledges that its worship is identical with that of the ancient mysteries, or heathen worship. In Mackey's *Ritualist*, page 109, we find this: "The single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness is still the great design of the third degree of Masonry." "The sublime degree of a Master Mason!" And in the same work, article "Antiquity of Masonry," are these significant words: "The Ancient Mysteries, those truly Masonic institutions."

What, then, is the position of a Christian worshipping in a secret lodge? He is trying to do what God said, "Thou shalt not do;" namely, worship the true God with a heathen rite. Aaron attempted to do this when he set up the golden calf and "built an altar before it," and said, "To-morrow is a feast of the Lord." But it is written, "They sacrificed to devils, not to God. And when the Lord saw it He abhorred them, and He said, I will hide my face from them; I will see what their end shall be," Deut. xxxii., 17, 19, 20. And again it is said: "They shall no more offer their sacrifices unto devils," Lev. xvii., 7. And again: "The things which the gentiles sacrifice, they sacrifice to devils, not to God," 1. Cor. x., 20.

And as God does not change, worship offered to Him to-day, as then, in a way not appointed by Him, is an offense to Him. Satan stands behind the false altar, or the rite, or ceremony not appointed by Christ, and receives the worship, and as the Holy Spirit of God fills the

heart of every one who truly worships God through Christ, and makes him holy; so Satan blinds the mind and fills the heart of the sincere worshiper at a false altar, and makes him devilish. Devil worshipers cannot, if they would, nor would not if they could, make Christian citizens, and of necessity the nation itself will become—nay is—heathen when a majority of its citizens are worshipers at false altars.

Wheaton, III.

DELUDED BY THE DEVIL.

This is the condition of those who are bound hand and foot in secret societies. I have no use for a religion that does not separate the child of God from such things, neither is the Lord Jesus Christ honored by professing Christians who are living contrary to the teaching of God's Word. He says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God," James iv., 4. Therefore in the light of Scripture, one of two things must necessarily take place; the Christian will come out wholly from these evil things or refuse and live under the condemnation of Him who has said, "Whosoever therefore will be a friend of the world is the enemy of God."

This is plain enough for any who will read with sincere hearts desiring to know and do God's will. Secret societies are one of the greatest evils existing, and one of the greatest hindrances to spirituality among Christians. "Ye cannot serve God and mammon." Many young people are led by the example of their elders into these societies blindfolded, not only literally, but spiritually; and without stopping to ask, Are these things of God? Will He be pleased or honored in this? And once within the pale of the lodge, the devil holds many of them with cords not easily broken; their conscience lulled to sleep with the "Fatherhood of God and brotherhood of man" doctrine; they are content and say, as many do: "This is religion enough for me."

It is high time for us to awake and cry out against this growing evil. There are the faithful few who are proclaiming the truth with no uncertain sound; but O that the church of God might awake and arise

like one vast army and shake off the fetters of Satan that now bind her and set herself in array against this foe so mighty. If all Christians would take their true position as they should, then should "one chase a thousand and two put ten thousand to flight." O that a warning voice might oftener be heard from the pulpits of our land, but they are strangely silent.

Pastors, shepherds of the flock, a word to you. Many of you are as blind as the people to whom you minister, "blind leaders of the blind;" if not blind you are wilfully disobedient and consequently under greater condemnation, for "he that knoweth to do good and doeth it not to him it is sin." But the Holy Spirit is grieved, for He never, no, never, leads into these things, but always out from them. Bear this in mind, ye Christian people who are praying for the Holy Spirit and for power. Get right with God; give up your idols and get separated unto Him before wasting any more breath praying for that which you are in no condition to receive.

He wants a sanctified, separated people, and if you would abide in Him and have His abiding presence in you, it is necessary on your part that you meet the conditions, for He will not, cannot, fill a divided heart.

"Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you," 2 Cor. vi., 17. "For ye are bought with a price; therefore glorify God in your body and in your spirits, which are God's," 1 Cor. vi., 20.

EMMA B. ROSS,

East Long Meadow, Mass.

REFORMATION AND REFORMERS.

BY REV. D. B. GUNN.

Reformation is the great need of all the world at the present time. It has been a real necessity everywhere since the fall of man. Not alone in heathen countries, nor in irreligious society, but much where there is a profession of morality and sanctity. Nor does the need stop with society as such, but in religious circles and among those who bear the Christian name, even in evangelical churches is there more or less that needs reforming, in order to elevate members

and their practices to the standard given by our Lord and Master. They need sweeping waves of reformation to purge them from the errors of the times, to drive out the spirit of worldliness, to separate from entangling, hurtful alliances, unyoke the many from sworn fellowship with unbelievers and the profane, unite them to Christ in gospel life and light, so as to make of them "a peculiar people, zealous of good works."

In order to bring about such reformation in society and churches, there must be, of necessity, reformers, zealous and devoted, who are willing to place ease, name, reputation, and themselves upon the altar, ready to do and endure, suffer reproach, and whatever may be necessary in defending the faith, promulgating the truth, and promoting the cause of righteousness. True reformers are not held in high esteem by the masses, who often brand them as cranks and fanatics, narrow minded and illiberal. But they have an illustrious exemplar and leader in the person of Him who taught as never man taught, and instituted a reformation which was to become world-wide and everlasting.

He has had His reformers in every age of the world, and they have not lived nor labored in vain. They have not always achieved immediate success. Many have worn themselves out and passed away without witnessing the consummation of the end for which they strove. Faithful sowing does not always result in reaping immediate, bountiful harvest. The promise to the "steadfast and immovable," who "always abound in the work of the Lord," that their "labor shall not be in vain in the Lord," is not an assurance that they themselves will gather the fruit of their labors. "One soweth and another reapeth. Other men labored and ye are entered into their labors." We all who love Christ ought to be reformers, bold, true and noble. We are in duty bound to sow Gospel seed, such seed as our Master did, whether we enjoy the harvest or die before it is gathered. There may be blessed fruits of our own reformatory work that we do not discern or realize to be such.

There may not be any overturning or uprooting of the evil at which we direct our efforts, but there often is great prevention. Restraints are laid upon many tempted ones, and they are kept from

forming vicious habits, uniting in unholy leagues, and committing wicked deeds. Public sentiment has been molded, society has been warped back from a wrong trend; a better way been cast up; holy paths have been opened; many have been aided to shun evil companions and their ways; while others have been rescued and brought out of them.

None will ever know how many have been, by the ministries of the National Christian Association, New England C. A., and kindred bodies, through their publications and personal workers, led to abandon lodges—for very many in fear never tell it—nor the yet greater number who are saved from joining them. Reformers have been prominent in all ages of the world, and they have not lived and toiled in vain. Jesus was the Great Reformer of all times, and He stands forth to-day calling upon His disciples wherever they may be, to lay hold of the church, the state, society, and the nations of the world, and press the work of reform with all possible powers and speed. This shall be one means of preparing for the "great day of God, when the Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ." Abraham was a reformer full of faith and of good works, and all through that age the generations of Israel were aided and blessed by him. Moses and Joshua were model reformers, who led their people, held them in check when running to evil, gave them sound teaching and right impulses toward well-doing. Samuel and David were of like spirit. Elijah was mighty as a reformer, made himself felt during the reign of a Jezebel-ruled king, called God's fire from heaven to aid in his telling reform work; slew the idolatrous priests; saved Israel from a sweeping idolatry, and re-established the worship of the true God. Were the same dispensational regime now in force, what a host of priests, worshipful masters, etc., would lose their heads, and where would their souls be found.

Daniel and his coadjutors, though in captivity in a heathen nation, were endowed with wisdom and skill to achieve victories, set God forth as a mighty, miraculous deliverer and the only true and living God.

Brethren, called to be reformers to-day, God is the same now that He was then, and will do as great things for and by us, if we are as true to Him, and have as great faith. The Apostles were a band of reformers, and Paul, the peer of them all, was unmistakably in our lead, yet inspiring us by his divinely inspired words, among which, specially to the point and appropriate to us in our mission against secret societies, are those in 2 Cor. vi., 14-18. As was he, so are we called and authorized by the same Master and Lord to herald the Gospel of salvation and reformation among the priests, high and low, the doctors, scribes, pharisees, hypocrites, to the churches, lodges, clubs, those bound by profane oath, and solemn or mock pledges, the enslaved and the free, the moral and immoral, to all everywhere, the Gospel of freedom, of light and life in Christ Jesus. O that men would seek and accept what this glorious Gospel offers them, and away with all of the man-devised gospels, for they are devilish and lead deluded souls to hell.

Time and space in your valuable and intensely interesting monthly forbid my speaking of later reformers—Luther, Calvin, Wesley, Williams, J. Q. Adams, Sumner, Blanchard, and hosts of others—masters, sufferers, cross-bearing witnesses and fearless defenders of the true faith, who wear crowns of life and joy, eternal.

Cambridge, Mass.

AWFUL INIQUITY OF FREEMASONRY.

BY REV. P. B. WILLIAMS.

I think that more than one-half of the members of the order do not understand what Masonry is. They pass its portals, go through with the initiation without comprehending its meaning. There is not one person in five hundred outside of the order who advocate it and know what they are standing up for. To know Free Masonry one must understand its spirit and philosophy. To know what a church teaches you must go to its confession of faith, which is its consensus of Christian doctrine. So, to understand Masonry, one must take their standard authorities.

Masonry is a religious system, not only

a religion, but is mentioned as the religion, and is spoken of as that higher religion, that religion in which all men can agree, which indeed embraces the lower religion of creeds and sects. These authors recognize Christianity as a sect, therefore one can very readily see how they exalt Masonry above Christianity, and thereby seek to supplant it.

To say that a man can intelligently embrace the system of religion called Free Masonry, and still be true and loyal to Christ and His church, is to say that a man can be a Christian and a non-Christian at the same time. Mackey's Manual, page 36: "We no longer use the bath or the fountain, because in our philosophical system the symbolism is more abstract, but we present the candidate with the apron, the gauge, and the gavel, as symbols of a spiritual purification." On pages 38 and 39 of the same book it is plainly taught that Masonry proposes to enlighten man's ignorance, purify his evil nature and rescue him from the world.

On page 285 of Mackey's Lexicon, under "Lustration," he says: "The lustration in Free Masonry is mental. No aspirant can be admitted to participate in our sacred rites until he is thoroughly cleansed from all pollution of guilt." And on pages 295 and 296: "The Master Mason represents a man under the doctrine of love, saved from the grave of iniquity, and raised to the faith of salvation. It testifies our faith in the resurrection of the body, and while it inculcates a practical lesson of prudence and unshrinking fidelity, it inspires the most cheering hope of that final reward which belongs alone to the 'Just made perfect.'"

Have you ever noticed how awfully self-contradictory Free Masonry is? No two authors agree as to its nature or practice, and no Masonic author I have ever read goes very far without contradicting himself. In the Kansas Free-Mason of last March, in an oration before the State Grand Lodge, by John D. Milliken, appear these expressions:

"That many who have taken its (Masonry's) solemn vows make little effort to conform their lives thereto, is too well known for refutation. It may even be said that a majority of Masons do not even approximately live up to its profession, and that none are able to measure to the exalted standard it has erected.

What a wonderful system! We had supposed that, with all their braggadocio and high-sounding titles, certainly a great many of them had claimed to get there in the highest sense of the Masonic term. And here we are informed that none can.

The reader will observe here how they exalt it above Christianity. Christ teaches perfection in His system of religion. Yea, he commands it, Matt. v., 48. But here is a system so far above Christianity (according to this Kansas authority) that to invite the votary to perfection in it would be but an ignus fatuus.

I am frank to say that, according to the teachings of the two systems of religion, Free Masonry and Christianity, no man can be loyal to both at the same time. The duty of the churches of America and other countries is to keep this fact clearly before the minds of the people. We ought to draw the lines closer on the subject of patronizing the ministry of lodge preachers. To sit under their ministry is to become particeps criminis.

Lima, Ohio.

SECRECY AND CITIZENSHIP.

BY PROF. ELLIOT WHIPPLE.

Allusion has been made in a former article to a conflict that may arise between the obligations imposed by secret societies and the duties owed by every citizen to the government under whose protection he lives, but one feature of the case requires further discussion. Do we know what these obligations are?

Revelations of the Secrets of Free Masonry.

Seceders from nearly all secret societies have exhibited, printed and sworn to revelations of initiations, oaths, and secrets of their respective organizations, but adhering members continue to deny the truthfulness of these revelations. Have we convincing evidence of the real facts of the case?

Here again it seems best to study more particularly one typical organization, and for the same reasons as before, we select Free Masonry. This institution has existed in its present form about 175 years, has branches all over the civilized world at least, and embraces in its

membership men of all classes. If, as its apologists nowadays frequently assert, its obligations are of a trivial character and the highest penalty for their violation is only expulsion, how improbable that no disgruntled seceder or expelled Mason in all these years has ever revealed the truth!

The report published by the Grand Lodge of Illinois in 1868 shows that during the preceding year eighty-one had been expelled, beside 341 suspended and 1,841 demitted. What obligation has proved strong enough to seal the mouths of those eighty-one expelled persons, who certainly could have no more favors to expect from the society? If the oaths and penalties are substantially such as seceders affirm them to be, we can understand why the ordinary man would hesitate to speak of them unless impelled to do so by a very strong sense of duty.

The fact that apparently good men, who are Masons, deny that the revelations of seceders are correct is partially explained when we remember that it has always been the policy of Masonry not to have its oaths and penalties written or printed in any form, for the very good reason that if they were so recorded they would be almost certain, sooner or later, to fall into the hands of non-Masons and so become public property. It has been a necessary consequence that the form of words used has been spread abroad over the world and handed down from generation to generation by the uncertain method of oral communication. Doubtless great care has usually been exercised to transmit the exact form unchanged, but verbal changes would be sure to occur in such lengthy forms administered by so many thousand different persons so widely separated in time and place, and this contingency is recognized and provided for by the frequent insertion of the proviso that, if any part of the obligation is omitted, the candidate promises to hold himself amenable thereto when informed.

Sometimes, too, the form may have been purposely changed so that the initiate could say, when confronted with the revealed obligation, "I did not take that oath." In view of the above considerations it does not require a very profound knowledge of the workings of human nature to understand how men,

who would not be willing to tell what they consider an absolute falsehood, will nevertheless deny that the oaths of Free Masonry have been revealed, because some more or less important portion of the revealed oath differs from the oath as they have heard it administered. The testimony that the oaths commonly taken by persons being initiated into the various degrees of Free Masonry have been revealed with substantial correctness is so strong that no unbiased mind can fail to be convinced of its truthfulness.

UNINTENTIONAL TESTIMONY OF ADHERING MASON.

Adhering Masons frequently bear witness to the fact that the revelations are correct without intending to do so, when they denounce a seceder, who reveals the oaths, as a perjured wretch. Evidently the statement of the seceder is either true or not true. If not true, he is a liar, but he is not a perjurer; therefore, when adhering Masons call him a perjurer they confirm the truth of his statement.

Again, if the allegations of the seceders are not true, they might cause temporary feelings of annoyance; but this would be no occasion for the mob violence and persistent and vindictive hostility which have so frequently been visited upon those who have published exposures of Free Masonry. Moreover, book-Masons—that is, men who had never been initiated and who knew nothing of so-called Masonic secrets, except what they had learned from books published by seceding Masons—have frequently secured responses from adhering Masons, by using the signs, grips, and pass-words given in the books, thus establishing the truth of the revelations beyond all question. Any one still in doubt can easily satisfy himself by obtaining a printed copy of the initiatory ceremonies and applying the test to the first stranger he meets who is adorned (?) with the square and compasses.

TESTIMONY OF SECEDING MASON.

The testimony of seceding Masons as to Masonic oaths and penalties is direct, positive and complete, and the number and character of the witnesses is such as to leave no reasonable doubt as to the truth of what they say, especially when we remember that they all had very strong motives not to say anything about

the matter, and very few could have had any reason at all for incurring the odium resulting from volunteering to become witnesses, unless they believed that what they told was true and needed to be told to save the nation from the evil influence of an exceedingly dangerous institution.

In September, 1826, William Morgan, a citizen of New York, who was understood to be preparing a book exposing the secrets of Free Masonry, was seized by persons then unknown and hurried away in a closed carriage, and was never seen alive thereafter by his family or friends. Nevertheless his book was published and on the 19th of February, 1828, forty-six seceding Masons met at Le Roy, N. Y., and bore testimony to its substantial truthfulness, and at another meeting held in the same town on July 4, 1829, 129 seceding Masons confirmed the statement of the preceding convention. As a result of the attendant discussions, Robert Morris, who is high Masonic authority, says that 1,500 lodges gave up their charters, and out of a little more than 50,000 Masons in this country 45,000 ceased to attend lodge meetings. Is it conceivable that such effects could have been produced unless the revelations had been substantially true?

These statements have been abundantly confirmed at frequent intervals from that time to the present by seceding Masons whose reputation for ability, wisdom and veracity has been such as to make it impossible to doubt the truth of their testimony. As examples of such witnesses we may mention Chas. G. Finney, under whose presidency Oberlin College grew to be a great power for righteousness throughout the Northwestern States; Nathaniel Colver, D. D., Rev. J. R. Baird, Elder David Bernard, Edmond Ronayne, Ezra T. McIntyre, Stephen Merritt, and Rev. Gro. F. Pentecost.

We have seen above that Masons often refuse to testify before the court as to lodge secrets, but this has not always been the case, as the following extracts show:

TESTIMONY OF ADHERING MASONS IN COURT.

Wendell's reports of the Supreme Court of New York, vol. xiii., pages 16 and 17, contain the following abstract of testimony taken in the lower courts:

Henry Burlingame testified that he had taken the Royal Arch degree of Free Masonry and took the following oath:

"Furthermore I do promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any quarrel, so far as to extricate him from the same, whether right or wrong." Dr. Levi Farr testified that he had taken substantially the same oath, also the oath to keep a worthy companion Royal Arch Mason's secrets, when given in charge as such, murder and treason not excepted. Percey Randall testified that he took the oath as follows: "I will keep a worthy brother's secrets without exception." John F. Hubbard testified the same. Hezekiah Read testified that he took the oath in Connecticut as follows:

"I will keep the secrets of a worthy companion Royal Arch Mason as I would my own." All the above testified that they saw nothing wrong in the above oaths and believed they could properly act as jurors in a case between a Mason and a non-Mason. From the last clause we discover that the above witnesses were all adhering Masons.

MASONS UNFIT TO SERVE AS JUDGES OR JURORS.

Perhaps they could and would so interpret the clause, "Aid and assist a companion Royal Arch Mason when engaged in any quarrel; so far as to extricate him from the same, whether right or wrong," in such a way as to render them suitable jurors in a case between Mason and a non-Mason, but what non-Mason would be willing to have a case in which he might be interested against a Mason, decided by a Masonic judge or by a jury containing one or more Masons? Yet this is precisely what is occurring in our courts all over the country, and will continue to occur frequently everywhere until Masons are by law rendered ineligible to be judges or jurors. Of course, an attorney can and sometimes does take a change of venue from a Masonic judge or challenge a Masonic juror for cause, but the influence of Masonry is so powerful that a lawyer seldom can be found to thus antagonize it.

In April, 1831, in the case, "Overseers of the Poor of New Berlin, in Chenango County, New York, vs. Harlow C. Witherrill," William C. Greenleaf testified that he was a Mason of three degrees and

took oaths substantially as given by Bernard. The penalty of the Master Mason's degree was "to have his body severed in two," etc. To the question by the plaintiff's counsel, "Where did you get your Masonry—in the papers or in Bernard's book?" witness answered, "In a just and lawfully constituted lodge." In the same trial, General Augustus Welch, Sheriff of the county, testified that he was a Royal Arch Mason. Thought it was in the obligation not to speak evil of a brother Master Mason, but to apprise him of all approaching danger, if in his power; to obey signs, summonses, etc., to keep a worthy Master Mason's secrets, murder and treason excepted.

If any part of the obligation is omitted, the candidate swears that he will hold himself amenable thereto when informed. Penalty in the Master Mason's degree is "to have the body severed in twain the midst and divided to the north and south, the bowels burnt to ashes, and the ashes scattered to the four winds of the heaven," etc. Witness thought he swore in Royal Arch degree as follows: "I will aid and assist a companion Royal Arch Mason when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong," and "a companion Royal Arch Mason's secrets, given me in charge as such, and I knowing them to be such, shall remain as secure and inviolate in my breast as in his own, murder and treason not excepted."

Witness believes the penalty was as follows: "All of which I most solemnly promise and swear with a firm and steady resolution to perform the same, without any equivocation, mental reservation, or self-evasion of mind whatever, binding myself under no less penalty than that of having my skull smote off, and my brains exposed to the scorching rays of the sun, should I ever knowingly or willfully violate or transgress any part of my solemn oath or obligation of a Royal Arch Mason. So help me God and keep me steadfast in the performance of the same."

John Pike, a justice of the peace, and Rouse Clark, both testified that they had taken degrees in Masonry up to the Royal Arch and beyond, and that the statements of the preceding witness

(General Welch) were correct. Mr. Pike's testimony covered the whole ground in detail and the last two witnesses apparently made their statements positively without the qualifications introduced by General Welch. It must be borne in mind that these obligations include not only the members of the same local lodge, but also all Masons everywhere who have taken the same degree. Consequently every Mason is pledged to every other Mason in the world "to obey signs," "to apprise him of all approaching danger, if in his power," "to keep his secrets, murder and treason excepted."

Evidently a man who is bound by such an obligation is unfitted to perform the duties that may at any time be required of any ordinary private citizen in aiding in the enforcement of the law and in the detection and punishment of criminals, and that such a man should be allowed to serve on a jury or as a judge or sheriff is to turn the administration of justice into a farce. Of course, there are many adhering Masons who are honest men and good citizens. Such men believe that their obligations to the lodge are not intended to require them to aid criminals to escape, but only to aid worthy brother Masons who have fallen into difficulties from which it is right that they should be extricated.

But on the other hand there are many Masons who believe their Masonic obligations voluntarily assumed are more binding than any other duties of any kind whatsoever; there are many others who are only too glad to find an excuse to satisfy their own consciences for helping their friends to escape the consequences of their crimes; and another still larger class of persons who do not spontaneously desire to see injustice done or crime go unpunished, but who have no very strong sense of justice, when they receive an appeal to aid a brother Mason enforced by a reference to their Masonic oaths, are more likely to yield to the appeal than to stand firm for justice and right.

The real intention of the oath of the Master Mason is evident from the clause, "Murder and treason except." A Mason accused of any other crime is to have his secrets kept, a course of action which is very liable to prevent a brother Mason from giving testimony necessary to prove his guilt, thus leading to refusal to

testify or to perjury. A magistrate, when called upon to issue a warrant for the arrest of a brother Mason, or a sheriff, when called upon to serve a warrant, may think his obligation "to apprise him of all approaching danger, if in his power," requires him to send reasonable notice to the accused.

The speaker once heard Colonel Francis Parker, then Superintendent of Schools in Quincy, Mass., tell how, when on a scouting expedition in Virginia during the Civil War, he escaped capture and probable death by giving the Masonic signal to a guerrilla chief.

During the period of retaliatory executions which followed the employment of negroes as Union soldiers, the white prisoners confined in Libby prison were told that a certain number must be executed, and the requisite men were selected by lot. One of the unhappy men gave the Masonic signal to the rebel officer and on the way to the place of execution he was smuggled out of danger, another Union prisoner led to death in his place, and he lived to return to home and friends. Many similar stories are told illustrating the beneficent (?) power of Masonry to compel Confederate officers to rescue Union soldiers from danger or death. But what view would be held by the man selected for execution in place of the rescued Mason, if he knew the facts in the case?

Is it to be supposed that Masonic oaths were potent with rebel officers only? And does any one imagine that oaths, which could control military officers whose passions were inflamed by the fiery scenes of war, would lose their potency when applied to civil officials in times of peace? What young man of promise and ability has not heard the siren whisper, "Join the Masons so that if you ever get into any kind of trouble you may have help, and so that you can find promotion to position and power otherwise not easily secured?"

The published records of Masonry show that Masons guilty of crime are sometimes expelled, in which case it is to be presumed those who know of their expulsion would not be bound to aid them in escaping the hands of the law, but if criminal law cannot be enforced against Masons until a secret and irresponsible tribunal of brother Masons has declared them guilty, it is plain that there

is no chance for equal justice to all men. It is not strange that Thaddeus Stevens said: "By Free Masonry, trial by jury is transformed into an engine of despotism and Masonic fraud."

Wheaton College.

ODDFELLOWS COUNTERFEIT BAPTISM.

BY REV. J. B. GALLOWAY.

We are living in a day when everything is being tested as in a crucible. The Book, the doctrine, the practice of Christians is being tried as by fire. "We are in heaviness through manifold temptations;" but is it not "that the trial of our faith, being much more precious than of gold, that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ?" History is continually repeating itself, because the natural man is unchangeable. We may still say, "As it is written, the people sat down to eat and to drink and rose up to play."

This is just what they did last December at Grape Creek Odd Fellows' Lodge, No. 632, in Illinois, where a Rev. (?) Mr. Beadles baptized twenty-seven children into the order, after which they had a feast, and then rose up to play blind-man's buff and other games. (See July Cynosure.)

One would wonder what formula this minister would use in the baptism. He could not use the name of Christ, for that would be sectarian and contrary to their creed. The whole affair must have been a sacrilegious travesty of this divine ordinance, a species of idolatry, with Odd-Fellowship as the idol. Shall the old faith and practice of infant baptism stand; or shall we cast it to the dogs?

There is one encouraging thought, neither men nor devils are apt to imitate or counterfeit that which is not good and genuine. People who read the Bible do receive the impression that it teaches the representative character of parents and God's proprietorship in the children. Hence we have all kinds of imitations of infant baptism. Dr. Dowie, of Chicago, has a substitute which he calls dedication, by what authority or formula we know not. Hence may we not say, with renewed assurance, "the

old Bible religion is good enough for me?"

The blood-sprinkled door-posts and lintels sheltered the infant of days as well as the youth who could see and know and believe for himself, and that, too, instrumentally, through the faith of the head of the family.

Lydia and her household, the Philipian Jailer and his house, and the household of Stephanus were baptized, and let those who assume that these households were destitute of children prove their assumption. In this case the burden of proof is with those who assume. To people who humbly accept God's truth there is no need for substitutes, either in religion itself or in any ordinance thereof.

Poynette, Wis.

ELDER RICHARD HORTON.

Editor Cynosure—I notice in the July number of your issue that a Brother J. W. Snively, of Ingleside, Pa., wishes information respecting the author of the "Image of the Beast," whose name stands at the head of this article. I presume I am able to give any information relating to his history that may be desired.

I was intimately acquainted with him for twenty-five years, more or less, previous to his death, which occurred at his home near the village of Summerfield, Noble County, Ohio, in the month of February, 1877. He was a minister in regular orders in the Wesleyan Methodist Church, between twenty and thirty years. He and the writer of this sketch labored much together in Gospel work. During his ministry he labored on different charges in the bounds of the Central Ohio Conference of the church already named. He usually had success in winning souls to Christ as the fruit of his efforts in the work of the Master.

He was not schooled beyond a very moderate common district school education, but possessed powers of native eloquence and oratory surpassing the ordinary, and in the exercising of the same he often moved his congregations entirely beyond that which ordinary speakers are able to do. His flights of eloquence were frequently amazing to his hearers.

He was born in the year 1808, I believe, in Ireland, but was brought to this

country by his parents when quite young. In an early day they settled near the village I have named, where he spent nearly all his life, as he never moved his family when assigned to charges. He was in the sixty-ninth year of his age when he was called from labor to reward in heaven. His widow still lives close by their old homestead, with her children, being about 87 years of age, and is yet vigorous and hale for one of her years. I saw her just a few days since.

Brother Horton wrote the "Image of the Beast" in his own house on his farm at intervals, and it was there set in type and printed on a small hand press by William A. Wallace, who had some knowledge of the printing art. From different causes it contained many defects, but has been corrected and improved until it has reached its present state of perfection, and it is once a very desirable book and worthy of a very extended circulation. It can be had at The Cynosure office or at the Wesleyan Methodist book-room, Syracuse, N. Y. Great peace to the memory of its worthy author. "He rests from his labors and his works do follow him."

E. Thompson.
Senecaville, Ohio.

CORRESPONDENCE.

AN EVANGELIST'S EXPERIENCE.

MANY LEAVING THE LODGE.

Ruthven, Iowa, June 22, 1897.

Editor Cynosure—It has been some time since I have written anything for your paper, but I assure you I have not been idle any of the time. I have never passed through such persecution and abuse as I have since leaving the lodge about one year and a half ago. Strange as it may seem, the worst form of persecution has come from the professed followers of Christ, in many cases preachers of the gospel.

At Griswold, Iowa, where I held a meeting some time ago, one of the Odd Fellows stood on the street, and called Jesus Christ a bastard. Some of my own brethren stood in with him and called me a liar, a perjurer and a hypocrite, for exposing the evils of the lodge. They have not only treated me shamefully, but my

wife and little daughter as well, on account of their slanderous reports. The following article was written by F. J. Stillman, editor of the *Jefferson Bee*, and was dictated by H. F. Lawbaugh, who was then noble (?) grand. It was published March 25, 1896, in the *Sioux City Weekly Tribune*:

"AN EXPOSE OF MASONRY."

"Jefferson, Iowa, March 24.—Members of the fraternal societies in this city are very much exercised over an article that appeared in the *Christian Oracle*, a religious periodical, in which the author, Lawrence Wright, gives what he alleges to be an expose of Masonry, Odd Fellowship and Knights of Pythias. This man Wright is a sort of supernumerary in the Christian denomination, a rarely good man who asserts that these secret orders are taking the people to perdition at a terrible pace and he has hit upon the idea of crushing them at one fell swoop. He is a preacher who goes about from place to place filling in when the regular pulpit supply wants a rest or is sick. Until a very short time ago the Rev. Lawrence Wright was a member of the Independent Order of Odd Fellows and attended their meetings. While there have been no threats from the members of the orders which this man Wright has set about annihilating, the feeling against him is very bitter. Rev. D. Hunter, the regular pastor of the Christian church in this city, is not only a Mason, but a Knight Templar, and denounces the alleged expose in severe terms."

The above article was copied by the *Marcus News* of March 29th and replied to in the next issue by C. R. Neel as follows:

"In the clipping from the *Sioux City Tribune* a statement is made that 'he (Wright) is a preacher who goes from place to place, filling in when the regular pulpit supply wants a rest or is sick.' Now, I know from personal knowledge that this is not true. I have been acquainted with Brother Wright for the past five years, and, since entering the evangelistic field three years ago, he has had more work than he could do. He has held meetings in some of our largest towns with good success; the result of last year's work being 532 additions to the church. Rev. D. Hunter, of Jefferson (referred to in the article) in a per-

sonal letter denies the statement here concerning him. . . Fraternally,

"C. R. Neel."

"We, the members of the official board of the Church of Christ, in Cleghorn, Iowa, indorse the above.

"Robert Prunty,
"A. McKinney,
"G. T. Schellenger,
"W. H. Schellenger.
"J. L. McGarity,
"George Prunty."

I was at home at Jefferson, Iowa, and attended church April 25, 1897. At the close of the morning service I was called upon to preside at the Lord's table. One of the officers in the church got up and left the room, while engaged in the communion service, simply because I was presiding at the table. Only a few evenings before he stood up in the prayer meeting and told how he loved the Lord and how dear the Lord was to him. The Lord must be exceedingly precious to a man who will turn his back upon Him and His own institution, simply because a brother is presiding at the table, who one time was deceived, blindfolded, let into the lodge, afterward led blindfolded from "Jerusalem to Jericho," but had too much respect for Christ and His cause to remain in "Jericho," and consequently got out of "Jericho" and "went back to Jerusalem." This officer's name is Andrew Ikeman.

Charles Beck, a Christian gentleman, who lives at De Soto, Iowa, told me in a private conversation on the lodge question that he had gone into the Odd Fellows' lodge, but had come to the conclusion that it was not the place for a Christian.

Bro. W. E. Jones, a minister of the Church of Christ, at Schaller, Iowa, said to me only a few weeks ago: "Brother Wright, your position on the lodge question is all right. I am a Master Mason myself, but, by the grace of God, I'll never go into the lodge-room again. I know that in our own little town, where we have less than a thousand people and twelve lodges, they greatly hinder the cause of Christ." He also told me of a man living in the town who, when asked why he did not come into the church, gave as his reason that he was too poor to pay anything, and that he did not believe in coming into the church when

he could not pay anything. This same man is paying his dues regularly in five different lodges. His wife is also a member of two.

Brother E. E. Kneedy, a Christian preacher for whom I held a meeting at Griswold, Iowa, a little more than a year ago, said to me one day while there: "Brother Wright, I am a Master Mason, but I'll give you my word that I'll never spend another cent in the lodge, and only wish I had what I have already squandered in it." He also said: "Brother Wright, while you are not a Mason, you know more about it than I do, and there is no reason why you should not, with those books you have in your possession, for they give everything just exactly as it is in the lodge."

Brother C. R. Neel, a Christian preacher, now located at Laurens, told me exactly the same things concerning the expose of Masonry, and, furthermore, that he never intended to have anything more to do with it. He was a Master Mason when I first met him.

A little more than a year ago the Odd Fellows had a parade at my own home in Jefferson, Iowa. John McCarthy, now Mayor of Jefferson, told me personally that he saw in the basement of the opera house, where they had their performance, five barrels of beer bottles (of course, it is useless to say they were all empty when he saw them).

Brother Milton Wells, a Christian preacher, now living at Urbana, Iowa, has been recognized as a Mason for many years. At the N. E. Christian convention, which met at Cedar Falls, Iowa, May, 1896, he said to me: "The stand you have taken against secret societies is right, and if I had known before I went in what I know now I should never have gone in."

While I was holding a meeting at Rockwell City, before I had got out of the "chain gang," Sister Lizzie Whealan, one of the most noble, sweet-spirited Christian women I ever met, said to me one day, as her eyes for the first time fell on the three links: "Brother Wright, if you knew how sad it made me feel to see you with those three links on, you would take them off and never be seen with them on again. They lower your dignity as a minister of the gospel of Christ." The kind spirit in which she said it, and the firm, tender, searching look she gave

me was one of the keenest rebukes I ever received in my life. I am glad she said what she did. It led me to think seriously, and now, as the result, I am a free man again.

I have been unjustly and unkindly charged of having entered the lodge for the purpose of exposing it. I went into the lodge in good faith, having no more idea of ever exposing it than I had of "having my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low-water mark," etc. But when I found that Odd-Fellowship formulates a prayer, from which the name of Christ is excluded, as Grosh in his manual says, because it would be offensive to many of the members of the lodge, I cannot, as a Christian, a follower of Christ, help but take the stand I have taken.

Now I can do all, as Paul says in Col. iii., 17, "In the name of the Lord Jesus, giving thanks to God and the Father by Him," instead of giving and doing in the name of a Christless lodge, which excludes His name from their opening prayer. Since beginning our meeting here the Odd Fellows from other places have sent to the lodge here some base, detestable, malicious, scandalous letters for the purpose of injuring my character and the cause of Christ. W. S. Watters, of Elmwood, Neb., is one of the gentlemen (?) who wrote to the lodge here that I was "a scoundrel and ought to be egged out of town." The secretary of the lodge here let me go into the lodge-room and see the letter and copy it. I then sent it back to Elmwood, Nebr., and Bird Critchfield, who himself is an Odd Fellow, and John H. Hart, both good Christian gentlemen, sent back the following:

"Elmwood, Nebr., June 19, 1897.

"This is to certify that the man who signs his name as W. S. Watters to the copy of letter on the other side of this sheet (containing the above statement) does not state the truth. The efforts of Brother Wright were crowned with success, and his plain, simple preaching is what makes a lasting effect. We therefore recommend him as a true man of God and a preacher of the true gospel of Christ without fear of any one.

"Signed:

"John H. Hart, Elder,
"Bird Critchfield, Deacon."

W. H. Lyon, secretary of the Odd Fellows' Lodge at Jefferson, tried also to injure me and the cause of Christ by sending a letter to the lodge here stating, among other things, that I was expelled from the lodge March, 1896, which he knows was not a fair representation of the facts, for I sent him a letter dated Feb. 20, 1896, in which I plainly stated to him and the lodge that I was not a member of the lodge any longer, and had not been since the 1st of January, 1896.

There are a great many honorable people in all the different lodges, who, like myself, were deceived and led in, and these will stand for the truth when they see it. There seem to be several in the lodge here who are of that class, and consequently, when these infamous letters come, they nearly always let me know it right away. They did that here, and by the time this is in print, I'll have another fellow or two cornered, when the only chance to get out is simply to confess their lies like the other have done.

A great many of the Christian people who are in the Odd Fellows' lodge do not know that the opening prayer excludes the name of Christ, and are greatly surprised when I show them the prayer, and they see for themselves that it does. That is one reason I left the lodge. I don't know how to pray and leave Christ out of the prayer. When I show these things to a true Christian, who has become an Odd Fellow, and that the lodge actually misrepresented itself in stating to me that there was nothing that could in any way conflict with my duties to God, to my country, my family or myself, when they knew, or should have known, that the opening prayer excludes the name of Christ, they say, "I do not blame you for taking the stand you have concerning the order."

I have been a member of the Church of Christ twenty-two years, ever since I was thirteen years old, and there has never been in that twenty-two years a hint against my character, until since leaving the lodge. Since then I am "a notorious liar, perjurer and scoundrel"—all because I claim to be free from the obligation to a lodge which misrepresented, either wilfully or ignorantly, the facts to me, in order to obtain such obligations on my part. The Odd Fellows' lodge

contains the three letters, "F. L. and T.," which is interpreted to mean "friendship, love and truth." Now, if there is any of either friendship, love or truth in circulating these infamous reports, intended only to injure my character and hinder the cause of Christ, I fail to see it.

Now, brethren, I suggest that if the members of the lodges who are Christians would pay into the church treasury, to be used in taking care of the sick and unfortunate, the same amount they pay into the lodges, instead of finding fault with the church for not doing this, it would be much more Christian-like. The church takes into its care women, children, colored people, the deaf, dumb, blind and every class and condition of society, while the lodge excludes from membership all women and children, all colored people, all consumptives, all deaf, dumb and blind—in fact, every object of benevolence, and then boasts of its great benevolence. Shame on such pretended benevolence.

I hold no ill-will toward any one, either in or out of the lodge, and this letter is written in the spirit of kindness, yet for the purpose of rebuking sharply some who deserve more than a rebuke, and helping others to see the truth.

Lawrence Wright.

BUGLE NOTE FROM A CATHOLIC PRIEST.

IS THE ROMAN CHURCH ANTI-SECRET?

Grand Rapids, Mich., July 9.

Rev. M. A. Gault—Dear Sir: I see you are still fighting for the old cause. Your energy is truly admirable. But unfortunately some of your contributors, as well as an occasional editorial remark, stand in your way. If you really expect to conquer your people must first of all be truthful and free from bigotry, to begin with. Bigotry weakens you as well as it makes it impossible for many Catholics especially, to fight side by side with you. And where do you find any Christianity in misrepresenting and abusing one another? Or how could you expect Catholics to read matter in which they are constantly insulted? I am honest and sincere, as are the 240 millions of Catholics, in opposing secret societies with

you. Why can we not work together? Why not make The Cynosure a purely anti-secret society organ on broad lines, as it ought to be, to be successful?

Mr. M. N. Butler, in the July number, expresses the same opinion. But when you let writers dish up to your readers fables and gross falsehoods with regard to the Jesuits, how can they believe you or your contributors in anything else? Why, you make the whole affair ridiculous. There are no oath-bound secret societies in the Catholic church. By the very fact of joining any one of them a Catholic ceases to be a member of the church, and if he die without leaving it he will be treated accordingly. The Jesuits do not form a secret society, and no member of that order, or of the Catholic church, and, least of all, no official, whether high or low, can be a Mason.

Mr. J. P. Stoddard has no right to utter such false statements when he has an opportunity to visit the Jesuits in Boston College and find out for himself, as you did, Mr. Editor, in Chicago.

If he swears by that Dr. Vanoli, whose past record he does not know, he certainly ought to think just as much of his Catholic fellow-citizens, whom he can and should know thoroughly, especially since they are not doubtful quantities lately washed in the Boston shores, but members in good standing, both in church and state.

Personal investigation is the surest road to the truth. This road I invite all your contributors and readers to take in whatever pertains to the Catholic church. There are no secrets in it, and all are welcome to read our books, inspect our churches, confessionals, visit our convents or institutions, provided they come with an honest and sincere intention. To aid them in this I shall gladly furnish them the address of the nearest priest, convent or institution with a letter of introduction, if they will send me a 2-cent stamp for the postage. Let them state what sort of an institution they wish to visit and the largest town or city within their reach.

So you see, Mr. Editor, how I desire to deal with you in a Christian spirit of truth and fair-mindedness. Let us work together, then, to accomplish much against secret societies; nay, let us not lay down our arms till the enemy be dispersed in shame and confusion.

Now, if you care to print these hasty lines, please print them entirely as they are, and oblige,

Yours sincerely,

John A. Schmitt,

Catholic priest, 165 Sheldon street.
Grand Rapids, Mich.

REFORM NEWS.

NEW AGENCIES POSSIBLE.

One hundred dollars will equip, along N. C. A. lines, the Rev. W. H. Bonham, of Cowden, Ill., so that he can lecture against the false religion of the secret lodges and be self-supporting.

Sixty dollars of the needed amount has already been pledged. Bro. W. H. Bonham is a Free Methodist minister, who has lectured acceptably and forcibly in many places in Central Illinois.

What our brother needs to enable him to make his work self-supporting is a set of about 100 stereopticon plates, representing the various gods of different nations; the origin of pagan ceremonies, and ancient and modern symbolism; and the similarity between them and those practiced in the secret lodges of our time.

This series of stereopticon plates has been used in more than a dozen different States with telling effect by our co-laborer, Brother I. R. B. Arnold, and has convinced thousands that Freemasonry is no less than the revival of ancient pagan worship. Rev. W. H. Bonham has made the subject a study for several years, and has a fine stereopticon outfit, and all that he needs is the pictures to enable him to start out at once in the work and carry it on without any pledge of salary. Can not someone pay this \$40 needed? It will only take four shares at \$10 each to make it. If anyone can help a little, send it in, and write for further information if it is desired.

We are also raising the amount needed to send President C. A. Blanchard to Northfield, Mass., where the way has been opened again by Director Hitchcock to have our aims and objects presented to the many hundred Christian workers who are gathered by Mr. Moody at that convention during this month. President Blanchard gave two addresses in the M. E. Church at Pontiac, Ill., last month on

the importance of our reform to the welfare of the church.

Work is being done for State conventions in Iowa, Missouri, and Illinois, by Rev. W. C. Allen, Rev. S. Ely, and Rev. R. W. Chestnut, and others. A State convention in its attendance may be chiefly local, but no one can prophesy its influence on the State and country. One reason may be that friends throughout the whole State begin to pray for it. Since the State convention in Missouri a very wide and immensely important door has been opened to its State President, Rev. Simpson Ely. He has been challenged to defend his position by one of the most prominent ministers of his denomination, and the church paper, the Christian Standard, has agreed to give each side full swing in its columns once a month, for eight months. Pray for these State conventions.

A word about the Cynosure. Are you doing all that you can for it? Can you do less than to resolve to take it and pay for it as long as it remains true to its principles? Many stop the paper because, they say, "I do not need it," or "I am as strong an anti-secretist as anyone," and so they stop the paper, lessen its subscription list and greatly cripple our efforts. This ought not to be.

Friends sent in more than one hundred new subscribers last month, but unless the several hundred whose subscription expires this month renew, we have lost not only in income but in our ability to reach communities and affect the country. We are now printing 5,000 per month—say it shall be 10,000 and you can make it that and increase our work fourfold.

The calls for literature have been about the same as last month. About fifty dollars' worth has been sent to foreign lands, half of which has been freely given from the fund for general work. The total contributions this month have not been equal to the cost of literature sent out for free distribution to those who could not pay for it, but would give their time to putting it where it would do good. If the extra fifty cents saved now on the price of the Cynosure should be sent for the general work it would be very helpful. Some are doing this.

The donations during July range from 50 cents to \$10, and are from Mrs. N. E.

Kellogg, Mrs. E. B. Clark, and Messrs. Rufus Day, E. Brace, J. C. Berg, P. K. Drury, H. A. Fischer, J. Christie, D. H. C. Salisbury, and C. W. Sterry. The above gifts are very much appreciated.

W. I. Phillips.

AFIELD IN JULY.

Space will not afford a detailed account of meetings held by the editor and publisher in July. The evening of the 2d found us in U. P. Church, near Peotone, Ill., where a fair audience met us and five were added to our list of subscribers. We were kindly entertained at the home of Elder R. Gilkerson, who drove us to and from the train.

Sabbath, July 4th, we spent at Woodland, Ill., where we both preached morning and evening in the Christian Church and addressed a young people's meeting in the afternoon in the M. E. Church. Three devoted young men, Charles Patton, Rev. Sanford B. Kurts, and F. E. Rounds, stood by the cause here as the result of a series of evangelistic meetings held last year by Bro. N. W. Deveneau. At Milford, the next evening, Bro. Kurts, a devoted young minister of the United Brethren Church, helped us in holding a successful street meeting.

We spent two evenings at Wellington, reaching a large but somewhat disorderly crowd on the street, and the second evening speaking in the Town Hall. Here and the next evening at Hoopeston, that devoted worker, J. S. Hickman, stood by us. The meeting at Hoopeston was in the U. P. Church, where nine subscribers were added to our list.

Sabbath, July 11, found the editor at Hebron, Ind., where he addressed three large audiences and was kindly entertained at the homes of Rev. J. N. Buchanan and Miss May Richards; the latter drove him around Monday with the old family horse, Jack, which materially increased the Cynosure subscription list. On Sabbath, the 18th, he addressed Bro. A. G. Hastings' large congregation near Somonauk, Ill., and on Sabbath, the 25th, he preached twice and lectured Monday evening in Rev. R. J. Kyles' church, near Normantown, Ill. Both these pastors are devoted to the cause and met the lecturer at the train, entertained him at the parsonage, and drove around with him on

Monday among their people, rendering him every possible assistance in increasing the Cynosure list. More invitations for lectures have been received than either Secretary Phillips or the editor can fill. The fields truly are whitening, but the laborers are few.

MINISTER DEFENDS THE LODGE.

Washington, D. C., July 26, 1897.

Dear Cynosure—During the month past I have spoken eighteen times, holding meetings in the States of Virginia, Maryland, and Pennsylvania. The lecture at Burr's meeting house was well attended, considering it was in the midst of harvest. I spoke five times to fair audiences in a Union Church, about six miles from Bealton, Va. My receipts amounted to nearly half my expenses.

On the afternoon of Sabbath, July 4, I spoke with others from the gospel wagon at Farquier Springs, Va., to an audience of probably one thousand. Not a firecracker did I hear; nor was there any special mention of the day. The friends at whose home I was entertained were very kind. They had not been in the South long. I saw much in the character of the people that made me sad. Prejudice in that section is very deep-seated. Of course the lodges are thick. They feed on darkness.

At Rohrersville, Md., I found the Radical United Brethren moving happily on their ways. Some of the fathers had gone to their eternal reward since my visit some six years ago. The banner is being grandly held aloft by Brother G. S. Seiple, pastor in charge. My meetings were exceptionally well attended and will result in good. At Chambersburg, Fayetteville and other points in Pennsylvania I found warm hearts ready to aid our good cause.

Over the mountains, eight miles from Loudon, Pa., the nearest railroad station, I found the town of McConnellsburg. It is the county seat of Fulton County. At the home of the pastor of the United Presbyterian Church, Rev. J. L. Grove, I found a welcome and a home while in the valley. There are five churches in the town and six ministers. Four of the pas-

tors were in full sympathy with me. The M. E. pastor said he had been a Mason, but was not now. This was not because he had anything especially against Freemasonry.

A minister from Chicago who reported his salary as four thousand dollars a year, has been in this town seeking the restoration of his health. His trouble is of a nervous nature. As he is believed to be the champion cigarette smoker of the town, some did not wonder that he was nervous. He told the writer he belonged to eight secret societies. How much a ride on the "wild ass of the desert" had contributed to his trouble he did not state. My first service was in the U. P. Church. The Union Service of all the churches of the town held in the Reformed Church seemed to fire the lodge spirit. After presenting the anti-Christian character of the lodge, I threw out the challenge to the lodge to defend itself. The lodge minister, Rev. Charles Henry Wissner, sent me a letter containing the following: "Owing to ill health I would ask that each speaker be limited to one-half hour; you to have the first period; no questioning or rejoinder to be allowed."

The discussion was arranged. I, of course, had no objection to his violent language, if the cause of light should gain in the end. He had an opportunity to pour out the vials of his wrath and show the lodge spirit in good order. I was called a liar, perjurer, and other like pet names. The truth will be better understood in McConnellsburg because of this gathering.

I lectured one evening in Lehmasters, Pa., but the interest was so great a second lecture was given. Brother J. A. Burkholder, who has so nobly assisted in other meetings, arranged these. I was told the lodge people had been notified that I was a dangerous man. A dispatch was sent to a lodge minister in Mercersburg from McConnellsburg to "warn the brethren of all approaching danger."

W. B. Stoddard.

Bear in mind that the men who are contributing the most to the anti-secret movement are our poorly paid lecturers in the field. Are you doing all you can to open doors for them to present this vital truth?

HEATHENIZING AMERICAN CHURCHES

St. Paul, Minn., July 24, 1897.

Editor Cynosure—Twenty years ago in London I heard Mrs. Besant on the platform, with her partner in infidelity, Bradlaugh. She then turned the Bible into ridicule and held it up with its author, God, to the contempt of such of her audience as were like minded with herself towards God.

This afternoon I again listened to her in this city. Now she has embraced the heathenism of India; and turns the word of God into a lie, so as to weave it into the meshes of that heathen religion.

The whole human race, she says, pre-existed, and began to people this world one and a half millions of years ago. Human souls, she says, are reincarnated. In answer to the question, What becomes of human souls which Osiris reincarnates in pigs? she said that such as are addicted to gluttony are thus reincarnated; but they may develop into something better in the future.

She spoke of Jesus Christ and the Bible with much respect. Hence, the question was asked: Shall we be judged by Osiris or by Jesus Christ? She replied: "By both." Now, Osiris being none other than the devil in gentile worship, according to both Moses and the Apostle Paul, Mrs. Besant in her answer places the devil on the judgment throne, which is precisely the same thing that Freemasonry does.

The statement was made that Jesus tells us of two souls in the future state, one in a state of torment and the other in a state of happiness, and the question was asked: Would the one in torment ever come into the state of happiness with the other? Ignoring the fact of the impossible gulf between them, she cited the fact of desire of the one in torment to come back and tell his brethren not to come there, and argued from that that he would finally develop into a fitness for a state of happiness. She says no Christian church of to-day thinks of making a belief in eternal punishment a test of communion. And she classes Calvin and Edwards and all such as agree with them as ignor-amuses.

She was received last evening into one of the large Christian churches of this city, where she preached the heathenism

of India to her heart's content. The pastor of that church is a Free Mason. And no doubt he was well pleased to see Freemasonry so ably advocated in public from his pulpit.
W. Fenton.

SHATTERING WOODCRAFT.

Fort Dodge, Iowa, July 26, 1897.

Editor Cynosure—Upon urgent request from Rev. E. Ballestad, of Thor, Iowa, to come and give a lecture on secret societies in general and Modern Woodmen in particular, I left my own congregation last Sabbath to give some testimony against this growing evil. In the morning I found a large congregation, to which I preached in the Norwegian language about that righteousness which must be greater than that of the scribes and Pharisees in order to enter heaven.

In the afternoon the lecture had been announced in the English language, and a large audience, which filled the church to its utmost capacity, with many outside, listened attentively two hours to lodge doctrine. The Woodmen were taken by surprise, as their own ritual was exhibited and no one ventured to deny it.

The reprint of this ritual was offered for sale, being the very "identical publication" of which mention is made in the July number of Modern Woodmen.

The Woodmen are just starting in Thor, and this meeting came upon them at a very unfortunate time, bringing disrepute upon Woodcraft in the eyes of the "pious." The truths that were spoken found ways to the hearts and it was thought necessary to get an antidote right on the spot. Accordingly a meeting was announced for the evening and everybody invited to hear the other side of the question, and a speaker was sent for ten miles from Thor. A large gathering assembled to hear a defense of secret societies, and Modern Woodmen in particular.

While waiting for the speaker some local talent opened up by admitting that everything that was spoken in the afternoon was true. It was also admitted that the secrets were out, but the speaker thought it necessary to mention a few things also in favor of lodges.

The audience was then treated to one hour's nonsense. The members felt this and the speaker was called down to give

room for imported talent. The speaker said two things—first, that he was not prepared; second, that he was a Woodman to protect his family.

Your correspondent got the floor and stated that he was not a Woodman in order to protect his family, and proved that the institution was built on such a foundation that it must in course of time go to pieces, as history has already demonstrated. The anti-secret society men were jubilant in Thor. Several rituals were sold. The camp voted thanks to your correspondent for his visit in Thor.

O. T. Lee.

VALUABLE SUGGESTIONS.

Alverton, Pa., May 13, 1897.

Editor Cynosure—Perhaps the following suggestions may be helpful in opposing the lodge in one's own community and at large.

1. Have a good knowledge of the Bible, especially of those passages which condemn the acts and principles of the lodge.

2. Have a thorough knowledge of Masonry and as many other lodges as possible. The best sources for information are (1) The Cynosure, (2) the publications it advertises, (3) conversation with seceders, and (4) judicious and friendly private conversation with lodgemen.

3. The lodge must be exposed in public and private. Great good can be done through private conversation with those who belong and especially those who do not. Abundant opportunities can be found in this way for turning on the light.

4. Friends of the cause should pay for several annual or semi-annual subscriptions to The Cynosure and have it sent to those whom they would like to have brought out of the lodge or kept from going in.

5. Friends of the cause should see that The Cynosure is sent permanently to some college or seminary library. It ought to be in every public library throughout the land.

6. Friends of the cause should send The Cynosure to each member of the graduating class of all theological seminaries. If this were done for one year these young men would embrace the

cause, if they were truly Christ's servants, and have the paper continued.

7. An effort should be made to induce all literary societies of our land to debate the question of secret organizations in all its different phases. This would spread the light and warn the young.

8. We must make greater efforts to fulfill the true mission of the church. We must go out into the highways and hedges; we must visit and help the lower classes; we must show that church fellowship is better than lodge fellowship by doing more practical Christian work.

9. We must never lose sight of one great principle in this reform, that light is a destroyer of darkness. The light of truth and knowledge will destroy the secret lodge. I thoroughly believe in what I have said and I wish, Mr. Editor, that I had time and space to explain myself more fully, or that I might have the pleasure of a personal interview with you. I am sending The Cynosure to two ministers of the gospel. I want to do more in this and other ways when my circumstances improve.

BURTON S. FOX.

WHERE DOES PATRIOTISM COME IN?

The Boston Herald, reporting a Masonic address by Dr. Lorimer, says: "In closing Dr. Lorimer further showed that the obligations of Masonry have always sustained its patriotic character, for, said he, 'it has always held that the order must rest above party politics, above partisan education, and above partisan religion.'" The statement is a little mixed, but this may be due to the reporter not being a Mason. The obligation is in the oath, and the Masons' obligations, as stated in the oath, have nothing to do with patriotism in an explicit way, except in a single instance. We are now referring only to true and simple Masonry, the Blue lodge to which all Masons belong.

The single exceptional instance is the permission to use one's own choice as to concealing two crimes, one of which is treason. The oath does not compel concealment of treason. Whether not shielding treason is patriotic enough to make an oration about is a question that may be left to patriotic judgment. But in the same connection the Mason is

sworn to conceal all crimes but two. In such an obligation it is hard to discern patriotism. One of the most unpatriotic things is to shield crimes against civil law. There is some interest in the matter of "partisan religion," as set forth by a doctor of divinity. His meaning may not be elucidated by quotations from Masonic authorities. Still one or two may be useful as showing how the most eminent and authoritative Masonic writers hold Masonic religion "above" other religion, or, perhaps, "partisan religion."

Mackey says, "The religion of Masonry is pure theism." Of course, it cannot, like Christianity, be "partisan." The Digest of Masonic Law says: "Blue lodge Masonry has nothing whatever to do with the Bible; it is not founded upon the Bible." Of course, it uses the Bible together with the Mason's tools to swear on, but it is not "partisan." Webb's Monition says: "So carefully are all sectarian tenets excluded that the Christian, the Jew and the Mohammedan harmoniously combine with the Buddhist."

These are but few of the citations tending to verify Dr. Lorimer's claim. He professes Masonry which is above "partisan religion." Yet there may be a discount on this because equal authority identifies it with the pagan mysteries and the worship of the sun. Even if not partisan, it fellowships or copies the worship of "our ancient brethren," the worshippers at the "high places." But so far as being non-Christian is concerned, Masonry is certainly much like what the infatuated doctor of divinity claims—free from all connection with the "partisan religion" that is held by the profane and unilluminated cowans who belong to Tremont Temple Church. But what has that to do with patriotism?

HOW TO OVERCOME.

Rev. E. M. Coleman, of Almonte, Canada, sends us the following, all written on a postal card. We deciphered it with the aid of a magnifying glass:

"How can we best withstand the influence of secret societies? By the attitude of power; by the activity of power; by the Divinity of power. It is presupposed that secret societies from A to Z are deceptive to man and derogatory to God. They foster covetousness, barter away right-

eousness, love darkness and hate light, because the deeds of their dupes are evil, and they are in the gall of bitterness and bond of iniquity; therefore their influence is as pernicious as it is universal. Secrecy sits in the place of God, and it says: "I am Christ," "I am His true body," yet it is godless, praying not in the name of the Son, it says: "I am the stay of the widow," "the help of the orphan and sick," but it devours widow's houses, therefore it must be withstood, overcome, put under the feet of the Son of God. But how?

1. By our attitude of power; there is power in attitude, in standing against an evil. A stone lying on the ground crushes out all life under it, unless it be earth worms or creatures that love darkness. A heavy bar against a fence will make it sway. Oh, that men and ministers of God's truth would make their weight felt upon this cosmopolitan parasite, and not be past feeling and sight. Crush the life out of it. Would that they would lean mightily against the middle fence of partition, between sinner and Savior, till it topples to ruin. This secret influence is increasing rapidly.

2. We can best overcome it by our activity of power; overcome by the word of your testimony. When two forces act in opposite directions their resistance is equal to their difference, and acts in the direction of the greater force. Let the anti-secret force increase its power, in acting upon the minds and hearts of men, and the resultant will tell for God and man upon the secret works of darkness. Let the acting force be animate; think, talk, write, preach, and it will be the testimony of Jesus speaking openly to the world, ever teaching where the lovers of light always resort, and saying nothing in secret. The midday admirers of secrecy must cease following Jesus only at midnight. If professors of righteousness would quit standing, but take to walking, yea, running, against these odd fellows in the dark, it would soon require a Grand Master Mason to rebuild the walls of the sublime temple of darkness. But how can we best overcome and put under the feet of the Son of God this most rapidly increasing secret influence?

3. By our Divinity of power. The Divinity is ours. He, the Divine Son, because flesh, the power, is ours, too. Christ's witnesses overcome by the blood

of the Lamb. Yea, there is power in the blood of Jesus to wash out the blood-stains on the escutcheons of secrecy. The blood of Jesus is the Alpha and Omega of power. After that the Holy Ghost is come upon us; we will have the Divinity of power. If the Divine power is not made ours, our anti-secret work will be leading men only out of the dark into the outer darkness and the weeping and wailing will come afterward."

Almonte, Canada.

AN APPEAL TO MINNESOTA.

The following note from Rev. Wm. Fenton, our faithful lecturer for Minnesota and the Northwest, we commend to the consideration of the friends in that field. He writes: "During the month of July I have traveled 492 miles and spoken thirteen times. My collections amounted to \$13.25, and I sold \$6.70 worth of books. My railroad and hotel expenses were \$23.92 cents. While at some places the testimony of God's word was cordially received, at others the people closed their eyes, stopped their ears and hardened their hearts against it."

We know the friends of the cause in Bro. Fenton's field and especially along the line of his last campaign will realize that he should receive more remuneration than to be out some \$4 expenses more than his receipts. Surely the toil and travel of this faithful servant of the Lord during the heated term should be more liberally rewarded. Will not those who have this cause at heart write to Bro. Fenton or to our Treasurer, W. I. Phillips, inclosing their contributions to make up this deficiency?

PERSONAL MENTION.

The Cynosure outlook is encouraging. Many new subscribers are enlisting.

Secretary Phillips and Editor Gault will spend the first two weeks of August holding meetings in Wisconsin.

Rev. Samuel F. Porter is spending the summer in North Dakota, supplying three points with preaching and Sabbath school.

The editor addressed a large audience in the opera hall at Naperville Sabbath

evening, June 27th. It was a union service of the churches under the auspices of the W. C. T. U.

Sister Hattie E. Powers, of the Beacon Light, Philadelphia, writes: "Our pastor has forged the last link in the chain that binds me to Philadelphia, by appointing an Anti-Secret Committee to work under the auspices of the Brethren church, whose doors are open for our use. The perfect number seven, three deacons, three young men and myself constitute that committee. So, while the head of Beacon Light has laid down the laboring oar and entered upon the new life, we rejoice that the work he loved is steadily marching on."

NEW PUBLICATIONS.

"True Manliness" is a neat little volume by the National Purity Association, 79 Fifth avenue, Chicago. It rigidly excludes the details of vice, but paints the beauties of virtue in attractive colors. It should be in the hands of every boy and is helpful to girls and young women. It is by Dr. C. E. Walker; price 50 cents.

"Partisan Politics," the evil and the remedy, is a book of 225 pages, by James Sayles Brown, of Los Angeles, Cal. It is an analysis of the great political parties of the country, their morals and methods. It throws a flood of light on the political corruption of our times and goes far toward pointing out the remedy which is to harmonize our politics with the law of God. The book is sold for only 50 cents and is published by J. B. Lippincott, of Philadelphia.

"Our Field and Work" is the name of a sixteen-page, three-column monthly, which recently dropped upon our table. It begins with the July number and will doubtless have much more than a local circulation, as it is the organ of the Moody Church and Institute, recording many of the richest things said and done in that renowned center of Christian activity and enterprise. We congratulate the editor, J. M. Hitchcock, on its neat and substantial appearance, its interesting make-up and the rich variety of good things that fill its columns. Long live the new paper!

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ROYAL BAKING POWDER CO., NEW YORK.

Charles P. Sumner, father of the Senator, and a renouncing Mason:—Masonic engagements, whether they are called oaths, obligations, or promises, ought never to be made. They are not sanctioned by law and are not obligatory. They make it a Masonic crime to divulge that which the good of the community requires should not be concealed.

Philo Carpenter:—This saint of God (Moses Stuart) like the old prophets, was satisfied with the institutions and ordinances of God's house, and consequently did not give his influence or aid in supplementing the same with human ordinances and worldly alliances; in other words, he was opposed to secret, oath-bound societies, into which many good men, and even clergymen, have been, and are being "ensnared."

Gen. Henry Sewall, a companion of Washington:—I was initiated an Entered Apprentice to the Masonic rites in October, 1777, at Albany, soon after the capture of Burgoyne, being then an officer in the American army. . . . I was led by the influence of this "perfect rule of faith and practice," during the year 1784, to view speculative Masonry in a shape still more deformed. Its charity appeared to be selfishness, because restricted to its own members; its religion deism because entirely devoid of the Gospel. Its history appeared fabulous; its claims to antiquity unsustainable; its titles fulsome; its rites barbarous and absurd; its oaths extra-judicial, unlawfully imposed and blindly taken, and the penal sanctions annexed, horrid and infamous.

JAMES G. BIRNEY, *Candidate of the Liberty Party for President*, was a Freemason, "but never entered a lodge after he joined the church, and, as his sons grew up, he cautioned them against joining any secret order."—*Gen. Wm. Birney*.

LEWIS TAPPAN, *private journal*, 1814: "Dr. Dixwell gave me lectures on Masonry at his house." "In September left the lodge." *Letter*, Jan. 21, 1829: "I am free to say that I henceforth renounce Freemasonry, considering it a useless and profane institution."

THURLOW WEED: "I now look back through an interval of fifty-six years with a conscious sense of having been governed through the Anti-masonic excitement by a sincere desire, first to vindicate the violated laws of my country, and next to arrest the great power and dangerous influences of secret societies."

A. M. SULLIVAN, *Irish Leader*: "I had not studied in vain the history of secret, oath-bound associations. I regard them with horror. I knew all that could be said as to their advantages in revolutionizing a country, but even in the firmest and best of hands they had a direct tendency to demoralization, and are often on the whole more perilous to society than open tyranny."

"As to the question of the attitude of Christians toward the secret orders, two or three things seem to me very plain. One of them is this: that the whole movement of things on the line of secrecy is thoroughly antagonistic to the movement on the line of Scripture and Christianity."—*From address of Rev. E. P. Goodwin, D. D., pastor First Congregational Church, Chicago, to Christian Conference April, 1890.*

JOSEPH RITNER, *Governor of Pennsylvania, 1837*: "If it be true as the lamented Colden (himself one of the initiated) declared, that many a Mason became a great man but no great man ever became a Mason, how nearly does it concern the youth of our country to pause and reflect before they commit their present standing and future reputation to the keeping of a society, which for its cold-hearted and selfish purposes could immolate even the fame of Washington at the shrine of its abominations."

"The Blue Degrees are but the outer court of the Temple. Part of the symbols are displayed there to the initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them, but it is intended that he shall imagine that he does understand them. Their true explanation is reserved for the Princes of Masonry."—Albert Pike, Grand Commander of the Supreme Council, Sovereign Grand Inspectors-General, in "Morals and Dogma," page 819.

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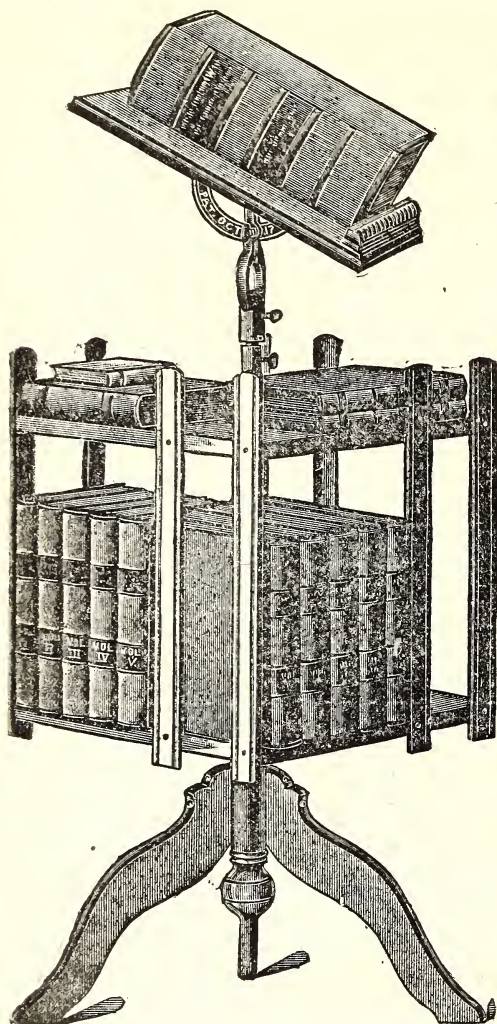
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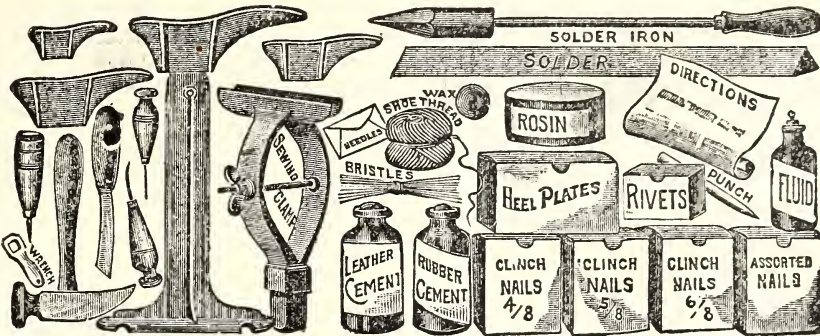
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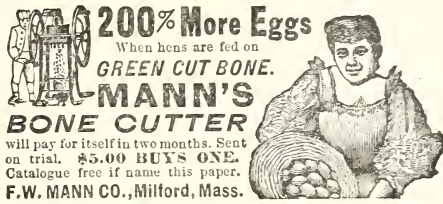
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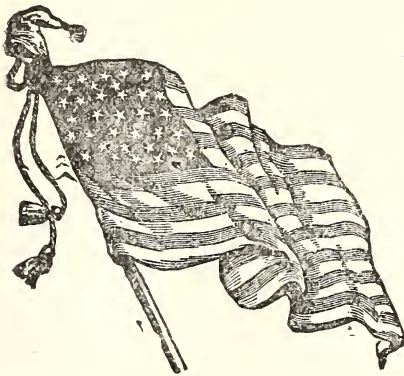
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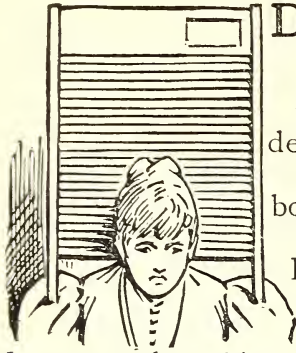
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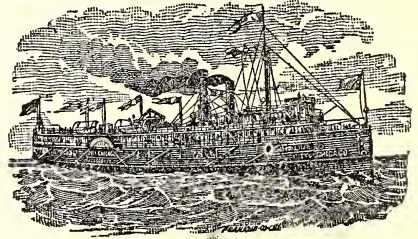
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"In secret I have said nothing."
"Be not unequally yoked together with unbelievers."
"Give no offence in anything, that the ministry be not blamed."
7. Are forbidden in some portions of our Republic by the civil law, and ought to be in all portions. Many European governments hold Freemasonry under grave suspicion as a mask for conspiracies against throne and altar. In Prussia, Poland, Russia and Spain Freemasonry is prohibited by law.
8. Are forbidden to church members by some Christian denominations, and ought to be by all.—*From address of Joseph Cook to Christian Conference, April, 1890.*

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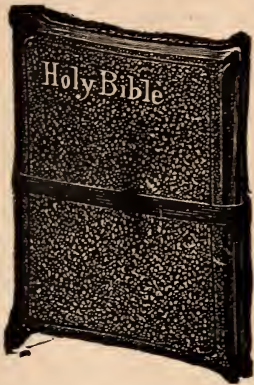
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Sample of Type...

THE GOSPEL ACCORD
SAINT MATTHE

CHAPTER 1.

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

THE book of the ^a generation of Jē'sus Christ, ^b the son of Dā'vid, ^c the son of Ā'brā'hām.

² ^a Ā'brā'hām begat Ī'saac; and ^e Ī'saac begat Jā'qob; and ^f Jā'qob begat Jū'das and his brethren;

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

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

⁵ And Sāl'mōn begat Bō'oz of Rā'

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