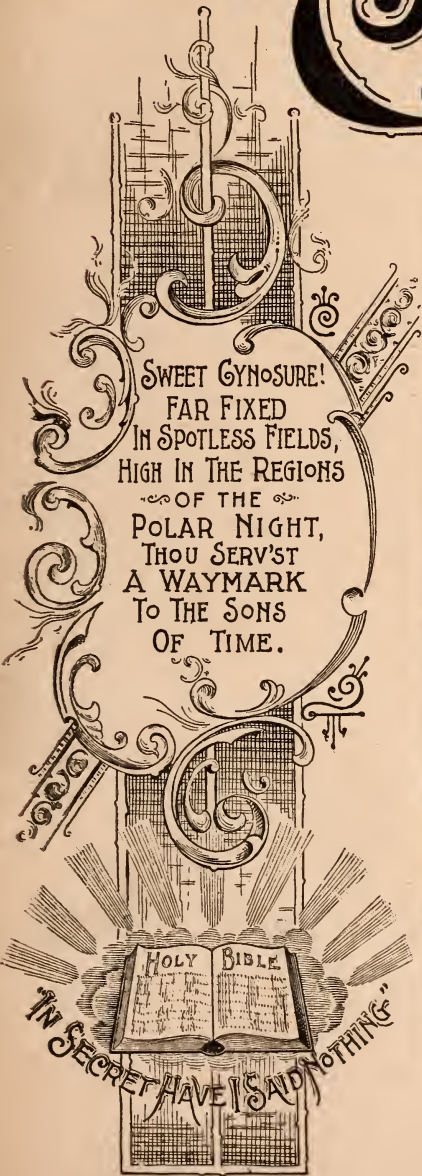


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# Christian Cynosure.

CHICAGO, JULY, 1897.



DANIEL POWERS.

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## NATIONAL CHRISTIAN ASSOCIATION.

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

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

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

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

The principal headquarters of the National Christian Association is at 221 West Madison street, Chicago, which property is valued at \$20,000, and is the gift to the association of Dea. Philo Carpenter, one of the founders of Chicago.

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

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Vice President—Rev. W. T. Campbell, Monmouth, Ill.

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# Christian

# Cynosure.

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

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What prospect is there for an anti-secret lecture in your church?

We have received invitations to lecture from about twenty places in Illinois, Indiana and Wisconsin.

Will not every friend of the cause put forth his best effort to arrange for anti-secret meetings in his locality?

The greatest need at this juncture is for every Cynosure reader to plan and work for meetings in the interests of light against darkness.

The Theosophists of Boston are angry at Judge Sheldon for denying their property exemption from taxation on the ground that Theosophy is a religion.

What folly for full-grown people in this age to be searching old records to see whether their ancestors got across the ocean in time for them to get into one of the many societies for the cultivation of snobbery.

Brethren, will you not swing wide open the doors for lectures and sermons upon this great practical issue of the day? Write to the agents in the field or to us here what can be done in your community. Open the way for the truth from the lips of living witnesses.

The annual report of the Modern Woodmen, recently assembled at Dubuque, shows an increase during the last seven years from 40,000 to 240,000, and that they carry \$550,000,000 insurance. This is not an indication that secret societies will die out if only let alone.

The Theosophists think that if their property cannot escape taxation under the cloak of religion it ought to be exempted on the ground that it is used for "literary and scientific" purposes. Their chief apostle, Annie Besant, furnishes the best model for the murder of language to obscure thought.

Last week was commencement week at Wheaton. The attendance of the alumni was larger than usual. The year has been prosperous, more than 140 students being registered in the conservatory. President Blanchard's baccalaureate sermon was preached to a crowded chapel and before the graduating class of the college on Sabbath, June 20. There were six from the business college, four from the conservatory of music, four from the art school, eleven from the academy and seventeen from the college.

## SECRECY AND CITIZENSHIP.

BY PROF. ELLIOT WHIPPLE.

The state is by far the most important of any purely human organization. All who dwell within its territory are necessarily members of it, whether they desire to be or not. It powerfully influences the conditions of the lives of all its subjects. Other organizations may become corrupt, may decay, may cease to exist, and the injury will, at the most, be but partial and temporary; but, if these things happen to the state, the resulting evils are universal.

If the government is to be in the hands of the people, the need of confidence—confidence of the people in one another and confidence in the persons elected to make and execute laws—is more necessary than would be the case in any other association by just so much as the issues are more important and far-reaching. Yet such a confidence is precisely what secret societies, and especially secret political organizations, undermine and destroy. Men who are banded together in secret associations lose cohesion with the rest of the community. Not only so, but such combinations, like loose stones in a wall, prevent the union of the rest. Washington in his farewell address warned his countrymen as follows:

"All obstructions to the execution of the laws, all combinations and associations under whatever plausible character, with the real design to direct, control, counteract or awe the regular deliberation and action of the constituted authorities, are destructive to this fundamental principle (the duty of every individual to obey the established government), and of fatal tendency. They serve to organize faction, to give it an artificial and extraordinary force, to put in the place of the delegated will of the nation the will of a party, often a small but artful and enterprising minority of the community; and according to the alternate triumphs of different parties, to make the public administration the mirror of the ill-concerted and incongruous projects of faction, rather than the organ of consistent and wholesome plans, digested by common counsels, and modified by mutual interests.

"However combinations and associa-

tions of the above description may now and then answer popular ends, they are likely in the course of time and things to become the potent engines by which cunning, ambitious and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government, destroying the very engines which had lifted them to unjust dominion."

### IMPORTANCE OF PUBLICITY.

Another thing essential to the success of self-government is that all the affairs of government should be public in order that the people may know at all times just how their servants, the government officials, are performing the duties intrusted to them, and that the tremendous power of public opinion may promptly be brought to bear upon any wrong doing. Hence it has come to pass that, in this country at least, all legislative and judicial functions are performed in public, and though the publicity, in a certain class of judicial cases, exerts a pernicious influence, it is thought better to endure the resulting injury to society than to incur the fearful risks of secret judicial action. Custom requires that most executive acts should also be public, the principal exception being the negotiation of treaties.

Illustrations of the efficiency of public opinion are of every day occurrence; for example, the breaking down of the Tweed ring in New York City as a result of the exposures printed in the New York Times, the termination of the police blackmail system in the same city resulting from the Parkhurst exposure, the closing up of open gambling in Chicago as a result of the efforts of the Civic Federation seconded by the daily papers. In fact, we constantly see great and strongly entrenched evils give way as soon as made public in the newspapers, before any legal action is undertaken. It is safe to say that the most perfect scheme of self-government, set at work, with all the other conditions essential to success, would fail if publicity were denied.

### SECRET SOCIETIES PROMOTE SECRET METHODS IN CIVIL AFFAIRS.

Now it is easy to see that the tendency of secret societies of all kinds is to train men to secret instead of open methods of doing things. Students in college who have for four of the most formative years

of their lives been managing college politics in secret associations will be very likely to carry the habits thus formed into the more important affairs that will afterward engage their attention, and all other secret societies for young people must inevitably have a similar tendency. We are largely creatures of habit and imitation; when we have anything to do, most of us proceed to do it as we have been in the habit of doing similar things, or as we have seen others do under similar circumstances. Only very strong reasons ever induce us to vary from the beaten track.

What, then, is to be said of secret associations for political purposes? If the doings of our judges, legislators and executive officers should be subject to public inspection, is it not equally necessary that the processes by which these officials are selected and put in power should likewise be open? We guard with the most jealous care all the proceedings of the actual election of officials, from the choice of a town constable up to the counting of the electoral votes for President in the presence of both houses of Congress, and any attempt at secrecy is rightly regarded as evidence of fraud. But even more important than the election itself is the caucus at which the nominations are made, and right here, at the very source of political power, the secret political society proposes to exert its potent and baneful spell, poisoning the fountain which ought to pour forth a current of pure, healthful, life-giving influences.

#### OPINION OF DOCTOR LIEBER.

Dr. Francis Lieber, whose work on "Civil Liberty" was a standard text-book in our best colleges for a generation, says: "Publicity begets confidence, and confidence is indispensable for the government of free countries; it is the soul of loyalty in jealous freemen. This necessary influence is two-fold—confidence in the government and confidence in society itself.

"It is with reference to the latter that secret political societies in free countries are essentially injurious to all liberty, in addition to their preventing the growth and development of manly character, and promoting vanity; because they are, as all secret societies must inherently be, submissive to superior will and decision, a great danger in politics, and unjust to the

rest of the citizens, by deciding on public measures and men without the trial of public discussion, and by bringing the influence of a secret united body to bear on the decision or election.

"Secret societies in free countries are cancers against which history teaches us that men who value freedom ought to guard themselves most attentively."

#### OPINION OF GENERAL GRANT.

Gen. U. S. Grant said: "All secret, oath-bound political parties are dangerous to any nation, no matter how pure or how patriotic the motives and principles which first bring them together." Examples of the workings of secret societies for political purposes may be found by studying the "Carbonari" of Italy, the secret factions that plunged France into the "Reign of Terror," the "Union League" as applied to the negro voters of the Southern States and resulting in the infamous "carpet bag" governments, and the murderous "Ku Klux Klan."

#### SECRET CONSPIRACIES VERSUS OPEN RESISTANCE TO DESPOTISM.

Although secret political methods are plainly out of place in a country of free speech, free press and fair play, the question may be raised as to their admissibility in a land where these things are denied; but history bears testimony against them there as everywhere else. Search the annals of human struggles for freedom throughout, and see if you can find a single well-authenticated instance in which a secret oath-bound league has ever succeeded in changing the course of public affairs in favor of the real interests of freedom and humanity. Harmodius and Aristogeiton killed Pisistratus, but failed to free Athens. Brutus and Cassius "removed" Caesar, but they could not resurrect the Roman republic. The nihilists destroyed Alexander II. of Russia, and with him perished the movement for constitutional government in that land of tyranny, misery and despair. When the conditions are ripe for the overthrow of despotism or the introduction of a larger measure of self-government, an open appeal to the people and a manly, courageous attack upon the intrenchments of arbitrary power have ever proved more successful than cowardly plotting behind closed doors.

It was an unpremeditated open revolt that drove Tarquin the Proud from his

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throne and established in Rome a republic destined to endure for half a millennium. The mightiest movement toward freedom of thought and self-government, as well as freedom of worship, which this world has ever known was begun when Luther, in the open light of day and in the face of all Europe, nailed his ninety-five theses to the church door of Wittenburg. The circumstances attendant upon the founding of the Dutch republic, and the evolution of English civil liberty, from the "Magna Charta" to the "Bill of Rights," are filled with examples of how brave men, standing sturdily for their rights, won battles for the right in open, manly fashion.

When the grandest experiment in self-government of all the ages was to be tried upon these western shores, our forefathers organized no secret societies, but, relying upon the justice of their cause and the support of an intelligent and patriotic people, gathered openly in the Continental Congress, signed their names to the Declaration of Independence, and "pledged their property, their lives, and their sacred honor" to maintain that Declaration against the most powerful nation on earth.

#### DESPERATE CHARACTER OF SECRET SOCIETIES

There is one characteristic of secret societies which renders their influence especially injurious to the citizens of a free self-governing state, and that is their despotism. Some people suppose that, if the officials of any organization are elected by the members, and if the laws or regulations by which they are governed are adopted by a majority vote, liberty is secured. But this is far from being true, as history abundantly proves. A pure democracy, where the will of the majority can take effect at once without limitation or restriction, is the worst kind of despotism as is shown in the histories of Athens and Florence. It has been the problem of the ages to discover how to prevent the power necessarily intrusted to government officials from becoming despotic—a problem partially solved in countries in which civil liberty is developed to the highest extent by constitutions which define and restrict the powers of office-bearers, divide the functions of government among different departments, each holding the others in check, and secure the

rights of minorities and individuals by well-defined guarantees.

The tendency of secret societies is toward the formation of gradations, each higher degree keeping its doings secret from all below, and in many instances exercising despotic authority over them. Setting aside for the present such murderous associations as the Mafia, the Molly Maguires, the Danites, the Ku Klux Klan, and the Clan-na-Gael, the general character of the multitudinous secret societies whose ostensible objects are benevolence, fellowship and mutual aid may be ascertained by a study of one typical organization.

#### FREEMASONRY A TYPE OF SECRET SOCIETIES.

Freemasonry is the oldest existing society of its kind, is most widely extended, and manifests its influence upon all other secret associations by the fact that, though they differ widely in their apparent forms, there is nevertheless impressed upon most, if not all of them, a certain similarity of structure and frequently of ritual and phraseology which indicates that their founders were themselves Free Masons, or, at any rate, were familiar with and copied from Freemasonry. Hence what we learn to be true of Freemasonry may well be taken to reveal the tendency of all allied organizations. The despotic character of Freemasonry is established by the testimony of authors who are everywhere accepted as true exponents of their system by Freemasons themselves.

As to the power of a master of a lodge, Mackey's *Lexicon of Freemasonry* says: "The power of a master is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned; nor can any appeal be made from his decision to that of the lodge. For no misdemeanor, however great, can he be tried by his lodge." Such subordination may be needful in an army or on board of a ship, but ill befits the free citizens of a republic in time of peace.

Robert Morris, in *Webb's Freemason's Monitor* (revised edition, page 145) says: "The Masonic law has little of the republican or democratic spirit about it." As to the power of the Grand Lodges, Mackey's *Lexicon of Freemasonry* says, on page 183: "The government of Grand Lodges is completely despotic. While a Grand Lodge exists its edicts must be

respected and obeyed without examination by its subordinate lodges." The official report of the Grand Lodge of Missouri contains the following:

"Not only do we know no North, no South, no East, no West, but we know no government save our own. To every government, save that of Masonry, and to each and all alike, we are foreigners. We are a nation of men bound to each other only by Masonic ties, as citizens of the world, and that world the world of Masonry; brethren to each other the world over; foreigners to all the world besides."

In Webb's Monitor, page 196, we read: "The first duty of the reader of this synopsis is to obey the edicts of the Grand Lodge, right or wrong; his very existence as a Mason hangs upon his obedience to the powers immediately set above him." Such an institution cannot fail to habituate men to despotic proceedings instead of training them to know and maintain their rights as freemen, and readily becomes an instrument in the hands of designing leaders for the promotion of almost any form of iniquity.

#### LORDLY TITLES HOSTILE TO THE SPIRIT OF FREE INSTITUTIONS.

Closely connected with this characteristic is another which is utterly hostile to the spirit of our institutions. It is the frequent use of titles which are often lordly and grandiloquent, and sometimes irreverent; for example, Grand Patriarch, Prince of Mercy, Sublime Prince, Sovereign Master, High Priest, King.

The opinion entertained by the framers of the constitution of the United States in regard to such titles is expressed in section 9 of Article I. as follows: "No titles of nobility shall be granted by the United States, and no person holding any office of profit or trust under them shall, without the consent of Congress, accept any present, emolument, office, or title of any kind whatsoever, from any king, prince or foreign state." Are such titles any less objectionable when conferred by a powerful secret organization in our midst? The similarity of the various secret societies is nowhere more strikingly manifested than in the use of titles. The trail of vanity and an undemocratic desire for special distinction and special privilege is over them all.

Wheaton College, Ill.

#### THE MASONIC OATH.

BY REV. WM. WISHART, D. D.

Among the precepts of the Decalogue, all of which are of universal and perpetual obligation, we find the third expressed in the following language: "Thou shalt not take the name of the Lord Thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain."

The original word *shav*, here rendered vain, sometimes denotes emptiness, vanity or uselessness, and sometimes deceit, lying or falsehood. It is employed in the former sense in such passages as Psalm xxxi., 6; Matt. iii., 14; Jer. ii., 30, and in the latter sense in such passages as Exodus xxiii., 1; Dent. v., 17; Psalm xii., 3, and xli., 6. Gesenius takes it in the latter sense in the third precept of the Decalogue, and renders it as follows: "Thou shalt not utter the name of Jehovah upon a falsehood; that is, thou shalt not swear falsely." The two meanings, however, are so closely connected that they may be regarded as but different aspects of one and the same thing; for that which is empty and useless, falsifies and deceives. And this word as used in the third precept of the Decalogue comprehends both of these meanings.

This precept forbids all use of the name of God both vainly or without sufficient cause, and falsely or without truth and sincerity. A lawful oath is a solemn appeal to God, upon some just occasion, as the omniscient searcher of the heart, to witness our sincerity, and as the righteous avenger of all falsehood and hypocrisy, to judge and punish us if we swear falsely. It is a solemn ordinance of worship instituted by God for the honor of His own name and for the peace and welfare of human society. That this ordinance is grossly abused and perverted and the name of God fearfully profaned by Masons in the lodge will appear from the following considerations:

1. The Masonic oath is taken in a rash and inconsiderate manner. Even when an oath is imposed by lawful authority, when there is a just occasion for taking it, and when the matter of it is true and just, we are guilty of taking God's name in vain, if we take it without a deliberate investigation and understanding of these

facts. We should carefully inquire and ascertain, not only whether the ends proposed are sufficient to justify us in taking the oath, but also whether the matter of the oath be in exact accordance with the sentiments and intentions of our hearts. Otherwise we are guilty of violating the divine command in *Ecc. v., 2*, "Be not rash with thy mouth and let not thy heart be hasty to utter anything before God." But the Masonic candidate in his initiation in the lodge is not only rushed into the taking of the oath, before he has time to inquire whether it is justified by the ends proposed, but necessarily takes it, before the matter of it can be made known to him. Hence we affirm.

2. In the second place, that the Mason, in being initiated into the lodge, swears falsely and is guilty of perjury. Whenever there is not an exact correspondence between the sentiments and intentions of our hearts and the words of our mouth in taking an oath, whether it be from ignorance, indifference, or mental reservation, we are guilty of swearing falsely. In other words, we must assert nothing which we do not know to be true and promise nothing which we do not know to be possible and lawful, and which we do not sincerely intend to perform.

How is it, then, in taking the Masonic oath? Why, the fact is, the candidate for initiation has no opportunity of knowing what the matter of the oath is or of considering the import of the language in which it is expressed, till he is actually engaged in taking it. He is led around the lodge-room, half naked, blindfolded and with a rope round his neck; is conducted to the altar and required to kneel thereon his naked left knee, with his left hand supporting the Bible, square and compass, and his right hand resting on them. And in this condition the Worshipful Master addresses him, saying: "You will say, I, with your name in full, and repeat after me." And then the candidate repeats the oath after the Master as follows:

"I, A. B., of my own free will and accord, in presence of Almighty God and this worshipful lodge of Free and Accepted Masons, dedicated to God and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear that I will always hail, ever conceal and never reveal any part, or parts, art or arts," etc.

Now, it will be observed that when this candidate appeals to God as the witness of his sincerity in what he is about to declare, he knows not what he is about to declare, and only finds it out afterward as it is dictated to him, two or three words at a time, by the Worshipful Master. Just think of that! Appeal to the omniscient God to witness the sincerity of your intentions in what you are about to promise, when you know not what you are about to promise, and, of course, cannot know whether it would be possible and lawful to perform, when you certainly can have no definite intention in regard to it.

If this is not consummate trifling with the ever-blessed name and glorious perfection of the great God, it is not possible to conceive of such a thing. It is an insult to the omniscience of God and a defiance of his power as the righteous avenger of all falsehood and hypocrisy. And it is very strange indeed that any sensible and good man should be induced to take such a rash and hypocritical oath. We must remember, however, that young men who enter the lodge are generally so terrified, agitated and bewildered by strange ceremonies and startling sounds, before they come to the point of taking the oath, that in taking it they "understand neither what they say nor whereof they affirm." And we may pray for them in the language of our divine Master, "Father, forgive them, for they know not what they do."

3. The Masonic oath is taken without any just occasion or cause, and is therefore most emphatically a taking of God's name in vain. To interpose the solemnity of an oath for trivial and unimportant purposes, however good, is not only to treat the sacred and glorious name of God with irreverence, but to destroy the efficacy of the oath as an ordinance for special ends. For example, to employ the oath for the confirmation of the truth in our ordinary conversation or for the promotion of fidelity in the ordinary duties of life, would be a fearful profanation of the name of God. And such use of the oath is absolutely forbidden in *Matt. v., 34-37*; *James v., 12*.

We can all see that it is no profanation of the name of God, or taking of His name in vain, to take the judicial oath, whether as a means of official fidelity or as an instrument of investigation in our courts of justice, because this oath is im-



posed by lawful authority and required for purposes that are not only good, but so necessary to the welfare of civil society as to justify an appeal to the sacred name of the Most High. This oath is necessary in order to the impartial administration of justice, the maintenance of equal rights and the promotion of mutual confidence and peace among men.

But how is it with Masonic oaths? They are not imposed by any lawful authority, either of the state or the church. And they are not necessary as a means of promoting any good and important end in civil society, but the very reverse of this. They are the means of subverting the administration of justice, destroying equal rights and engendering mutual suspicion and strife among men. And if it would be a profanation of the sacred name of God to employ the oath for the confirmation of the truth in common conversation and for the promotion of fidelity in the ordinary duties of life, for the reason that such an oath is not imposed by any lawful authority and not necessary in order to the welfare of civil society, but would be adverse to it, may not the same thing be most emphatically affirmed of the Masonic oath and for the very same reason, namely, that it is unauthorized and unnecessary, nay, most antagonistic to the welfare of civil society?

We have declared that the Masonic oath is a profanation of the name of God because it is unnecessary and unauthorized; but have we not just reason to place an additional emphasis upon this declaration when we consider the unnecessary and vain repetition of this oath which takes place in the lodge? Why, the entered apprentice, while kneeling upon his naked left knee, with his hand upon the Bible, has said: "In presence of Almighty God I promise and swear," three times. The fellow-craft, in a similar condition, has said: "I promise and swear," six times, the Master Mason seventeen times, and the royal Arch Mason, counting all the lower degrees through which he has passed, has said, "In the presence of Almighty God I promise and swear," not less than sixty-eight times. Now, if an oath be necessary, why not make one oath include all? Why add an oath to every specification, even when the thing specified has been included in former

oaths? Why file oath upon oath, when there is not the least semblance of a reason for it? Is it to insult God by trifling with His great and fearful name? Or is it to destroy all reverence and fear of God among the members of the lodge, and to banish from their hearts all sense of His authority?

4. The Masonic oath is grossly and positively immoral. It imposes obligations which are in direct conflict with the pre-existing and paramount obligations of the law of God. For example, the oath, "Forever to conceal and never reveal" the unknown secrets of Masonry, when for aught that we can know it may be inconsistent with the will of God to conceal them, is in conflict with the supreme authority of God and with His revealed will, which requires us to obey God rather than men. The oath to keep a brother Mason's criminal secrets—murder and treason not excepted—and the oath to warn a brother Mason of approaching danger and extricate him from his difficulties, whether right or wrong, are in conflict with the divinely prescribed duty which we owe both to God and to civil society. And when the Mason, with a solemn appeal to God to witness the sincerity of his professions, imprecates mutilation and death upon himself as a punishment for revealing certain trifling and absurd secrets, he takes an oath that is not only immoral, but savage, monstrous, horribly devilish.

5. Finally, we beg leave to add that Masonic oaths are sinful nullities, which have no binding force or obligation whatever. The obligation of all oaths is limited to things lawful as well as possible. A man can no more place himself under a valid obligation to violate the law of God than he can to fly to the moon. The obligations of the divine law are supreme and indispensable and cannot be set aside or made void by any obligation that is voluntarily assumed or self-imposed. It was a part of the traditional teaching of the Scribes and Pharisees in the days of our Lord that a voluntary vow or an assumed obligation was sufficient to annul or make void that precept of the law which requires a man to honor his parents. "If a man shall say to his father or mother, it is Corban—that is to say, a gift by whatsoever thou mightest be profited by me—he shall be free. And ye suffer him no more to do aught for his fa-

ther or his mother." Mark vii., 11-12. But for such teaching our God denounced them as hypocrites and blind guides, who were making the word of God of none effect by their traditions.

No greater absurdity could be imagined than to suppose that an immoral promise or engagement can be rendered obligatory by calling upon God to witness it, and to punish the non-performance of it. According to this supposition any man may at will make void the authority of the Divine law. Yea, he may at any time employ the authority of God in opposition to the authority of his own most sacred and immutable law. Masonic oaths are indeed very sinful, but the sin consists in making them and not in breaking them.

Ingram, Pa.

#### FREEMASONRY IN PROPHECY.

Ingleside, Pa., April 17, 1897.

Dear Cynosure—The change in form of our paper is certainly an improvement. The constant presentation in the paper of the special object—secretism—we believe to be a great step in advance in our reform. The quotations from public men, dead and living, should be kept to the front, so that all may know that great men in past and present time knew and recognized the dangers of organized secretism. The interference of these societies with legislation, and with the execution of the laws of our land, should be so constantly and plainly shown that none may be able to deny that organized secretism is the foe of good government.

The greatest of all dangers should be made most prominent. The fact that Free Masonry is Baalism, that its preachers to-day are the successors of those false prophets whom Elijah, with God's approval, slew at the foot of Mount Carmel, because they led God's chosen people into idolatry, cannot be too strongly emphasized. The fact of the historical relations of Free Masonry and Catholicism should be often and plainly presented. God himself gave to His servants, the prophets, a view of things to come in the wonderful books of Daniel and Revelation. He showed to Daniel and to John the history of the world, and of the church of Jesus Christ in the world, so that believers might be warned of things

to come upon the governments of earth and the church of Christ. God showed to John the beast and the image of the beast, and how they would afflict the church, and the world at large.

We are living in the last age of the present dispensation, and we are required to hold up Christ as the true and only light of the world lying in darkness. Professed ministers of the gospel and professed churches of Jesus Christ are to-day counted by thousands among the worshipers of the beast and the image. If these professed Christians are enlightened on the subject of secret societies, the plea of ignorance will no longer avail; they must come out from among them, or they must suffer as parts of the mighty anti-Christ. Let The Cynosure keep these facts always to the front. Freemasonry is the subject of prophecy.

2. The "Image of the Beast" is to-day the ruling power in the state and in the nominal church. We live in the day when the words of God to John in Rev. xiii., 12-18, are fulfilled in our midst. We see the Attorney General of the United States a devoted Catholic, and our President leaving the duties he was sworn to perform to take the higher degrees of Free Masonry. We daily read of our National Congress doing almost anything or everything but to provide revenue for a government going deeper and deeper into debt. All men are wondering at the things coming upon the earth. God ruleth; blessed be His name.

His people, secure in their trust in Him, can read the fulfillment of prophecy, and the hastening of the time when the glorious tidings shall be proclaimed that the kingdoms of this world are become the kingdoms of our Lord and of His Christ. The beast and his image cannot be reformed. God has pronounced the doom of the beast in His word. The image which men made to the beast shall perish and his worshipers shall be punished by Him whose laws they now defy. There surely is no nobler work than to dispense the world's darkness, and to present God's truth to all: whether men will hear or whether they will forbear, the responsibility is with the individuals themselves.

In the field of anti-Masonic biography I have looked in vain for any history of the life and work of Rev. Richard Horton, the author of the book published by

the National Christian Association, entitled "The Image of the Beast, or Free Masonry a Subject of Prophecy."

I think the book the strongest ever written for our reform. If you could furnish a sketch of the life and work of the author, and publish it in *The Cynosure*, I believe it would tend to help the cause of anti-secretism.

J. W. SNIVELY.

#### AMERICAN ANTI-MASONRY.

BY M. N. BUTLER.

The late International Catholic Anti-Masonic Congress at Trent in Austria, and the extensive press mention on the same, has brought the subject prominently before the civilized world, not only religiously, but politically as well. Especially are the ten million Catholics, and all other classes in the United States, deeply interested pro and con in this vigorous and far-reaching action. Older citizens remember most vividly the intense and widespread agitation of 1826 to 1836. Fifteen hundred lodges threw up their charters and ceased to exist. Forty-five thousand out of fifty thousand Free Masons left the order never to return. The movement died down, however, and the general public lost interest in the theme. But when Henry Ward Beecher and Theodore Tilton were editors of the *New York Independent* the discussion was revived. And at Aurora, Ill., in October, 1867, a large convention was held and the element opposing the Masonic order was reorganized.

The National Christian Association was set in motion, and it has a very substantial building at 221 West Madison street, Chicago, as its general headquarters, where is issued each month its official organ, *The Christian Cynosure*, an ably edited thirty-two page magazine. The association also owns the old Admiral Rowan Building, near Pennsylvania avenue, and within less than three blocks of the National Capitol, Washington, D. C. The New England headquarters and a general agent are in Boston. The association has State auxiliaries, with their offices, agents, lecturers and workers. Conventions and delegated meetings have been held in most of the larger towns and cities of the Union. A literature has evolved, and in almost

every State the distribution of literature and discussion is being pushed forward. D. L. Moody, George F. Pentecost, that world-read lecturer, Joseph Cook, and other noted divines, are leading the religious agitation.

A political almanac before me records the American anti-Masonic platform for 1876. Sept. 14, 1882, a beautiful and imposing monument was unveiled to William Morgan at Batavia, N. Y., in the presence of 250 delegates, and a large concourse of people. It was erected by the voluntary contributions of more than two thousand citizens of all religious and political beliefs. The religious work is non-sectarian, and those who have been identified therewith hail with pleasure the international Catholic movement along this line.

Men first and foremost in American statesmanship and jurisprudence have spoken in tones of thunder on this issue. John Quincy Adams, President of the United States when Morgan was murdered, declared: "I am prepared to complete the demonstration before God and man that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity or of the land." President Fillmore, J. C. Spencer and others affirmed: "The Masonic fraternity tramples upon our rights, defeats the administration of justice and bids defiance to every government that it cannot control." Daniel Webster, Secretary of State, avowed: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths and the formation of all such obligations should be prohibited by law."

John Brown and Lewis Tappan were seceded Masons; Myron Holley, Gerritt Smith, James G. Birney and nearly all the old Abolitionists were outspoken anti-Masons. Harper's Magazine says: "As a large portion of the Whig party was

merged into the Republican, the dominant party of to-day has a lineal descent from the feelings aroused by the abduction of Morgan from the jail at Canandaigua." Thurlow Weed and Horace Greeley were for years bitter anti-Masons, as were Wendell Phillips, Charles Francis Adams and Wm. H. Seward. Lincoln, nor none of his cabinet, were Free Masons, so it appears.

And now let those who wish to inform themselves as to the part Free Masonry did play in the great rebellion remit forty cents to the National Christian Association and receive by return mail a copy of the "American Handbook and Citizen's Manual," which is a complete digest of the principles, doctrines, religion, government, philosophy and jurisprudence of the order.

The opponents of Free Masonry affirm that it is an English system born in a grog shop—Apple Tree Tavern, London, in 1717. They believe that its royal technique and high-sounding titles of nobility, as Worshipful Masters, Most Worshipful Grand Masters, Sublime Princes, Kings and Grand Kings stamp it as despotic, un-American and entirely out of harmony with our popular government and free institutions. One thing at least seems settled—Freemasonry must again pass through the crucible of hottest discussion and public investigation and criticism. Whether it can survive it better than two generations ago remains to be seen.

Kansas City, Mo.

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#### THE NORTHFIELD CONFERENCE.

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Few places would have to undergo less change to make them the fit abode of the redeemed than the village of Northfield, Mass. For beauty of situation it would not suffer in comparison with any educational center in the world. It has all the advantages of other school towns, without the evils so common to colleges of greater age. The characteristic individuality of Mr. Finney in his palmy days was never more deeply impressed upon Oberlin than is the evangelistic spirit of Mr. Moody stamped upon the community of Northfield.

The bewitching beauty of the scenery and its heavenly atmosphere contribute to make Northfield the most inviting spot

for Christian retiracy, meditation, recuperation and study in the world. Such a town is a magnet which attracts to itself the heavenly minded, while it repels that which is carnal.

Christian conferences are held at this place during July and August each year for the study of the Word of God, and for the discussion of practical means for increasing the boundaries of our Lord's Kingdom. These gatherings are attended by eminent Christian men and women from all lands. It would be impossible to choose a more auspicious occasion than one of these conferences for the presentation of the cause of anti-secrecy.

For the past two years President Blanchard has had the ear of the good men and women at these meetings and has presented our cause with great faithfulness and generally with much acceptance. His voice has reached the remotest parts of the earth, and truth thus proclaimed is bearing fruit. By the grace of God, and the good fellowship of Mr. Moody, the President is to be permitted to again speak at the August conference on the evils of secret societies and the un-wisdom of God's children having fellowship with them. This is an exceptional opportunity for doing good. Will every Christian man and woman who believes in the righteousness of our reform and believes that God still hears and answers prayer devoutly pray that God may conquer prejudices and prepare the hearts of the people for the reception of truth, and that President Blanchard may be simply God's mouthpiece for conveying to the assembled people God's thoughts concerning his own church and oath-bound secrecy?

J. M. HITCHCOCK.

165 Howe street, Chicago.

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#### ABOMINATIONS IN THE CHURCHES.

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Henry Varley, the London evangelist, has been in this city holding meetings at the Central Park M. E. Church. He presents important doctrines of the Bible with great clearness and intellectual power; but at a safe distance from the devil's artillery; for while he stands in a Methodist pulpit he is careful to say nothing harmful of that form of devil worship, which is the current coin of Methodism, namely, lodge worship and lodge secrecy. He denounces this nation as a na-

tion of murderesses and murderers because of the wholesale slaughter of unborn children by their mothers, with the connivance of their husbands and paramours. He arraigns the booksellers of St. Paul, as they truly are, "vampires of hell," for selling the deadly soul-damning novels that eat out the virtue of the young men and women that read them. And he shies a stone or two at the Lutherans and the Roman Catholics.

He lectures privately to men, and his wife to women, on Sodomy, masturbation, onanism, the fatal sin committed in the marriage bed, and whoredom with women of the town whose bodies he says are putrescent with disease while perfumed with the apothecary's perfumery. But the spiritual worship of the devil's cognate to these crimes he leaves untouched: because, we may well believe, the great denominations of Christendom are dominated with that worship, which is symbolized by the Mason's "Point within a Circle"—the symbol of both ancient and modern sun worship, it representing the juxtaposition of two things worshiped by ancient and modern pagans and known as nature, or phallic, worship, and is condemned of God in the last half of the first chapter of Paul's Epistle to the Romans.

It was that worship that is recognized and is more or less practiced in all modern lodges, that made Egypt the basest of nations and eventuated in a vote of the Senate of Rome to banish such lodges from Italy in order to save the living bodies of men and women from putrescence. And hence we see why God poured out His wrath upon the ancient Odd Fellows on the plains of Moab and at Mount Sinai for the practice of what is called to-day Free Masonry, Odd Fellowship, etc., in the one case destroying 26,000 of these false worshipers and in the other 3,000. For that worship inevitably leads to the diseases of libertines as surely as that the filthiness of the spirit leads to the filthiness of the flesh. But modern pastors and evangelists dare not, for fear of the devil's children, preach against this worship as did Moses, Paul, and all true prophets and apostles. Hence the apparent reason for the silence of Henry Varley.

The modern lodge system is hastening on to the infinitely lower than beastli-

ness, with their bodies symbolized in their point within a circle abomination as a god symbol for their worship. The testimony given in the late meeting at Zion Tabernacle, in Chicago, by seceding women from the lodge indicates this. And when the women's lodges are thoroughly amalgamated with the men's lodges the measure of iniquity will be full. Mackey says: "Looking to the mixed sexual character of these lodges (Eastern Star) it is not surprising that everything is followed by a banquet, and on many occasions by a ball. "These," says Clavel, "are inseparable from a lodge of adoption, and are, in fact, the real design of the institution, the initiatory ceremonies being but a pretext." *Lexicon of Free Masonry—Article, Adoptive Masonry.*

Note likewise the Mystic Shrine in which they have men personating women and doing things too filthy to mention. And the Grange has for its male divinity the god Bacchus, and female divinities women personating the pagan goddesses Flora, Pomona and Ceres—the licentious goddesses of their spiritual fathers. Pagan adulterers and adulteresses these lodge worshipers are, and only waiting a little while until their bodies are implicated in the debauchery symbolized by their worship.

Watchman, what of the night? The perplexity of the rulers of nations, the cowardice of God's pastors, the denominations of Christendom defiled with lodgism which is Masonry, which is obscene devil worship. "Come out of her, ye my people," must soon be the voice heard coming out of heaven.

To join the Masons is a sure stepping stone to promotion in church or state. Behold the President of the United States! a Methodist, a Mason and a Shriner. What an example for the people!

Lying and hypocrisy, or silence with regard to the same, is essential to being a member in any great denomination wearing the name of our Lord Jesus Christ. Is it not time to pray, "Come, Lord Jesus, call out Thy people: destroy these churches, destroy these nations, restore the kingdoms to Israel. Reign Thou Thyself, and we will ever worship Thee."

W. FENTON.

St. Paul, Minn.

## REFORM NEWS.

### ENCOURAGEMENTS IN THE WORK.

FROM THE GENERAL SECRETARY.

An even one hundred new recruits to The Cynosure army were received in May. There are not quite so many new ones for June. The list of subscribers was doubled in Wheaton, Ill., besides liberal subscriptions were received to the fund for general work. There is no place more loyal than Wheaton. In Naperville my reception by the president and professors of the Naperville College was also very friendly. The pastor of the College Church, as well as the president and Professors Sindlinger and Umbach are now numbered among the supporters of our work. Mr. Cyrus Smith, of Iowa, is in the field for a new club of subscribers, and the first fruits of his efforts have already reached me. Among the other workers is a new one, Mr. Elias Wallick, of Michigan, who writes: "Am working to get subscribers."

Calls for literature for free distribution have been responded to and supplies sent to Arkansas, Massachusetts, Illinois, Michigan and West Virginia. Ministers have been reached and also many homes supplied. Mr. H. M. Struhm has begun a house to house canvass in a town greatly needing the distribution of such tracts. An encampment of the G. A. R. and a State Sunday School convention, besides Presbyterian, Congregational, Lutheran and United Brethren associations have been supplied. I have just sent 20,000 pages to our faithful co-worker in Ohio, Mr. E. Brakeman. He characterizes secretism as "hell's vast slaughter-house of souls."

Several conventions are under way for this fall, and I shall be pleased to hear from any one that would like to have a convention in his place, and could help in some way to make it a success.

I have secured an advertisement of our books in some fifteen different papers, and hope thus to reach for a few weeks the eyes, at least, of 50,000 new homes. If any of our readers will get their local paper to insert an inch advertisement of our books four times, I will send an electrotype of the ad., and will send The Cynosure to the editor of the local paper for

one year. This will help the cause locally and do good generally. Through the kindness of Rev. C. C. Potter, the N. C. A. will be represented, at a small cost to the association, in the 40,000 edition of the U. P. Hand Book.

A booklet for the foreign work will be sent out this month and we shall hope to see not only a vigorous movement in Great Britain, but a mutual co-operation that shall be stimulating and helpful.

All the literature sent out is paid for from the general funds. We need donations very much, and is it too much to expect at least \$1 for the general work from every subscriber? Besides pledges, the cash donations during the last two months have amounted to \$52.50. The donors were Messrs. John Holman, Jas. Craig, Paul B. Phillips, G. M. Elliot, E. Whipple, R. L. Park, W. I. Phillips, Geo. M. Clark, and Mesdames M. Stevens, Lizzie Kessel, Esther L. Gould, Belle Ewing, S. H. Nutting and Ada Brewer.

To those of our friends desirous of helping in foreign mission work, I wish to commend the "Chinese Mission" in our building here at 221 West Madison street. It has been at work now nearly twelve years, and during that time there have been some fifty conversions among the Chinese. Some of the converts are now doing missionary work in their native land. It is an independent mission, and is not only worthy, but needs financial assistance. Further particulars will be given upon inquiry. The present attendance is about thirty-five.

WM. I. PHILLIPS.

### FREE MASONRY AND JESUITISM.

A STRIKING PARALLEL.

Boston, Mass., June 1, 1897.

Editor Cynosure—Apparently more has been accomplished on this field during May than in any month previous. Arrangements have been made for five meetings in the future. Some pastors are beginning to realize that it is very largely a question of the church or the lodge, for the young men, and so self-protection adds a new impulse to the promptings of conscience and the call of duty.

We have resumed our Monday evening parlor talks, which had we more room I am confident would be more largely at-

tended. Last evening we had with us Dr. Victor G. Vanoli, a fragment of whose experience with the Masonic Brotherhood in Constantinople, Elizabeth E. Flagg has already given to your readers. All present were deeply impressed by his artlessness and sincerity, and those of us familiar with the second section of the Master Masons' degree noted a very striking parallel between his induction into the Jesuit order and the death, burial and resurrection drama in which the candidate is raised from the grave of poor Hiram Abiff to the "sublime degree of a Master Mason." The coincidence is readily seen in the obligations, especially in the Christless, profane and thoroughly despotic features of both.

### JESUIT OATH.

"I take this oath, and I promise and swear in the sight of God and the blessed Virgin, the Apostles Peter and Paul, and St. Loyola, and to you, Father, that I will keep the rules of poverty, chastity and obedience all my life, and I promise to defend on land and sea my Holy Mother Church and to stand by the Vicar of Christ on earth (naming the Pope) in everything he by himself or through my superiors shall order me. I promise and swear to fight all the enemies of the church, by all power and by all means to destroy them."

Other vows, more specific and in detail, are added as the Novitiate proceeds, but this covers the whole field in a general way. The Doctor gave names of high church officials, who were Masons, and confirmed the statement of Dr. L. T. Townsend that the Black Pope rules the lodge through his emissaries in disguise. This is to be the theme of our next Monday evening's talk opened by an essay by Miss Flagg, who has been delving into the depths of mystic lore, making important discoveries of fraternal fellowship and confidential co-operation in secret between two factions in Satan's kingdom, which to the public appear as sworn and irreconcilable antagonists. You, Brother Editor, and all who desire to know the truth, are cordially invited to attend, with the guarantee that whichever side you may take in the discussion, you shall have fair play.

J. P. STODDARD.

218 Columbus avenue.

### A GOOD MONTH'S WORK.

Dublin, Ind., June 2, 1897.

Dear Cynosure—Since my last report I have spoken at Newton, Kan., in the Mennonite Church, where the house was well filled and the audience quite appreciative; at Harper, Kan., in the M. E. Church, and in the public school building, to crowded houses. It was pleasing to see such grand young ministers as Revs. Henderson, Pontius and Erb taking a strong stand against secret orders. I spoke in the Court House in Winfield, a meeting arranged by that grand hero, Brother W. B. Denton.

The next night I spoke in the Free Methodist Church in Emporia, and next at Denison in the United Presbyterian Church, which was well filled. Then I spoke at Sabetha, in the United Brethren Church, where the house was well filled and the lodge element well represented. Then I spoke at Blue Springs, Mo., and then went on to Chicago to the annual convention; on Monday morning in the Carpenter Building, in the afternoon in Willard Hall, and at night in Zion Tabernacle; Dr. Dowie pastor. These were all quite interesting meetings.

My next appointment was at La Paz, Ind., in the Wesleyan Methodist Church; my next at Payne, O., Rev. Chas. Weyer pastor. I received him into the church and baptized him in 1881, and licensed him to preach in 1883. Payne was my last charge in the East for two years before leaving for the coast in 1888.

Here I had large audiences. My next meeting was at Metz, Ind., Rev. G. W. Bechtol pastor. We had a good audience. I spoke the next night at Alvordton, O., Rev. A. C. Ritter pastor. Here we had a full house. The next night I was at Frontier, Mich., where a large congregation greeted me. Rev. H. C. Foote is pastor and Rev. W. H. Clay, D. D., a Presiding Elder, lives here, and both were present to cheer the speaker on with their hearty amens. My next appointment was at Elida, O., where the house was crowded. I had been pastor here for three years in succession, ending with 1883, and was glad to meet old and new friends once more.

I went next to Monticello, O., where I was greeted by a large and interesting audience. An Odd Fellow tried to de-

send the order. I went back the next Sabbath, and preached for Rev. Sherer at Allentown, and in the afternoon at Elida.

On Monday we visited my brother, and his family at Rousculp, Allen County, O. How pleasant to meet with dear ones after months and years of separation. From here I went to the General Missionary Board meetings at Messick, Ind., and then on to the general conference at Dublin, Ind., where I am helping to represent Oregon conference in the highest body of the church of our choice. Everything is passing off nicely. I went back to Messick last Sabbath and preached in the morning and lectured in the evening to a full house and many outside trying to get in.

Arrangements are being made for me to return and speak at a number of places in this vicinity. I have spoken during May twenty-four times, and received sixty-two subscriptions for *The Cynosure*.

P. B. WILLIAMS.

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#### MASONIC SUICIDES.

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Washington, D. C., May 31, 1897.

Dear Cynosure—The number of Masons of high degree who have committed suicide of late must surprise those who believe that this organization "furnishes all that the soul of man requires."

A few days ago the papers announced that a prominent business man of Alexandria became tired of living and took his life. Scarcely had his brother Masons buried his remains and told the world that his soul was in the grand lodge above, before we read that another subject was ready for Masonic display. A prominent lawyer and real estate agent had shot himself. As he belonged to many secret orders, they doubtless made as much display as possible. How sad to contemplate, yet it is almost an everyday occurrence. When will we learn that "the way of the transgressor is hard?"

Stopping en route from our annual meeting at Cedarville, O., I visited several friends and spoke to the students of the college at the morning exercise. At Columbus, O., I addressed a meeting of the young people in Pastor Long's church. Several addresses have since been given in this city and vicinity.

Last Wednesday evening I filled an

appointment made by Rev. Seward, of the Free Methodist Church at Alexandria, Va. This will let you know there is light in the East. We are alive and at work for God and the truth.

W. B. STODDARD.

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#### BRO. FENTON'S PROGRAMME.

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St. Paul, Minn., June 23, 1897.

Dear Cynosure—I have been busy attending the Lutheran conventions, the Lutheran Free Church in Minneapolis and the United Lutheran Church now in session in this city, and which adjourns to-morrow. I found a great demand for the ritual of the Modern Woodmen of America. The pastors seem to feel the danger of that society to their flocks more than any other.

My program is not yet definitely made out, but, God willing, on the 2d of July, I will leave this city for a trip through Northern Iowa and Southern Minnesota toward South Dakota. The pastors seem to be well pleased with the new form and style of *The Cynosure*.

They allowed me to speak of the work against secret societies at both conventions.

In allusion to the action of one of the Lutheran churches in excluding members of lodges from its communion, a man who does not belong to either church or lodge, but evidently sympathizes with the lodge, said to me yesterday: "What do these churches want to 'jump onto these lodge members for?'" He might, with as much propriety, have said: "What does a policeman want to jump onto a thief, with a stolen sheep on his back, for?" Surely, churches ought to exclude lodge members from their fellowship, because they are wolves in sheep's clothing, and when they get into the churches it is that they may bite, devour and steal the sheep of the fold.

W. FENTON.

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#### BRO. WILLIAMS' JUNE MEETINGS.

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Lima, Ohio, June 22, 1897.

Dear Cynosure—The first of the month was spent at Dublin, Ind., at the general conference. One of the greatest successes we consider was the introduction of "Finney on Masonry" into the course of



reading for our ministers and the resolution requesting the bishops to write, or have written during this quadrennial, a book on secret societies, setting forth our position as a church in regard to them.

On June 2d I lectured at Berne, Ind., Here the Mennonite brethren gave me a fine audience and a good collection. They have a large church here, which numbers nearly five hundred, and their Sabbath school has an average of six hundred and fifty scholars. They are all true anti-secret, anti-saloon, and anti-devil people.

I preached one night at the general conference. When it adjourned I returned to Lima and attended the Sabbath school convention of the Auglaize annual conference, held at Allentown on Elida Circuit. Rev. S. L. Livingston, D. D., was President, and Rev. A. J. Stemen Secretary. I met a number of old friends here, and had the privilege of preaching one night, and arranging for two lectures on the lodge evil.

June 12th and 13th I spoke at Temperance and Ida, Mich. Brother Elisha Hitchcock conveyed me to his brother George's, who, with his estimable wife, entertained me most hospitably during my stay. I spoke at the Temperance F. M. Church Saturday night to an excellent audience. The meeting was all we could wish. Brother George drove me to Ida, ten miles beyond Temperance, where I spoke at eleven a. m. to a crowded house. Brothers James and Thomas Hitchcock also were present. The meeting was in the Free Methodist Church, Rev. Mulholland, pastor. We returned to Temperance, and after resting a few hours went to the church to find it crowded and many trying to get in. Revs. Phillips and Miller, of the U. B. Church, a Free Will Baptist and a Wesleyan Methodist minister were present to encourage us.

I wish to say that the Hitchcocks, who are brothers of our Director, J. M. Hitchcock, are real hosts in the anti-secrecy cause. I wish we had a few of them in each community. I am sure his Satanic Majesty would be aroused more than he is. I would vote for a State or district convention at Temperance. The anti-lodge force is dominant here. My stay among them was all too short. My next appointment was at Jackson Center, O., where I spoke in the Seventh Day Bap-

tist Church, Rev. W. D. Burdick pastor.

They have a good congregation. The night was so warm that many of the people remained outside and listened. There were two or three lodge men here, who gave evidence to the truth of the expositions. One gentleman told me that when Brother Ronayne lectured at Jackson Center some years before he was anxious to know whether he had been a Mason or not, and he investigated it to his satisfaction, and found that he was much brighter as a Mason than he was or ever could be. Rev. Burdick was pleased to have the truth presented on this, as well as on other popular evils, to his congregation.

I met here once more my old ministerial brother, Rev. G. W. Staley, of Montara, O., who is an old-time anti-lodge man. I spoke last Sabbath evening in the West Lima Mission, Rev. Overholtz pastor. This is an independent church, organized here in Lima. They have a good Sabbath school and congregation. Thursday night I am to speak at Elgin, O., and next Monday night at Alger. Beginning with the 30th, I am to fill a series of appointments in Henry County, Indiana, arranged by Rev. L. D. Thornburg, the pastor. Friends in Ohio, Michigan and Indiana, please address me here at Lima, O., for dates. Thus far I have forty-two Cynosure subscriptions during the month. P. B. WILLIAMS.

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#### MORE LIGHT IN THE EAST.

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Norristown, Pa., June 24, 1897.

Dear Cynosure—Several opportunities for effective work have presented themselves during the month past. The opportunity to attend an annual meeting of the German Baptist Brethren was improved. They gathered this year at Frederick, Md. It was estimated that 20,000 people were on the grounds.

Provision was made for the feeding of three or four thousand people at a time. Four large beeves were cooked at once in supplying the meat required. The friends in charge were kind. Had not the program been crowded I would have had a hearing in the Tabernacle, which seated 5,000 or more. I was permitted to hang up my chart in places where it attracted attention, and I explained to those who stopped to listen. I often spoke to audi-

ences of 500 or more. I had books in the Messenger office to which I called attention. Several orders were taken. Seceded Brethren came forward and indorsed the statements which I made. Others made inquiries and expressed desire for lectures in their churches. Persons living in many States ordered our publications. Franklin Grove, Ill., Frizzleburg, Md., Williamson, Pa., Winter Haven, Fla., Bluntville, Tenn., Uniontown, Md., Trotwood, Ohio, Chicago, Ill., Atlanta, Ga., and Winchester, Va., are among the places to which I mailed light. My attendance at this great gathering will be remembered with satisfaction and gratitude.

Three lectures followed at Minges Mills and York, Pa. They were given in Mennonite, Lutheran and Brethren churches. The attendance manifested a live interest. A number of names were added to The Cynosure list. At Oaks, Pa., the place of our late State convention, I was made very welcome, as usual, and invited to preach last Sabbath. Arrangements are made for me to preach again in the Worcester Schwenkfelder meeting house on Sabbath and lecture once more in Burr's meeting house on Monday evening. I took a little walk of ten miles or more yesterday through this magnificent farming country, securing Cynosure subscriptions and enlisting friends in our work. Everybody that can work should be at it now. The rains earlier in the season have so hindered that there is a rush of work on the farms. Haying, corn cultivating, harvesting, etc., all come at once.

Those who have heretofore refused to subscribe for The Cynosure, giving as their reason that they had so much reading, can find little or no such excuse now. The new Cynosure need not overtax anyone, either in price or amount of reading. "Much in Little" is the motto.

Let us all push it along.

W. B. STODDARD.

## CORRESPONDENCE.

### UNITED BRETHREN CONFERENCE.

Connersville, Ind., June 6, 1897.

Dear Cynosure—I have had the great pleasure of spending the past two days in attendance at the quadrennial conference of the Radical United Brethren

Church in Dublin, Ind. A large share of these brethren, especially the older ones, I have formerly met in their homes and enjoyed their earnest sympathy and generous hospitality. I met a most cordial greeting and was introduced to the conference. I was impressed with the great earnestness of these brethren and sisters (for one or more women are acting as delegates), and that they are a people not only of very positive convictions, but of earnest consecration to the cause and work of the Divine Master. Such a people are not likely to make any concessions to the love of ease or to an evil public sentiment.

The conviction of the conference on the subject of secret societies was voiced by ex-Bishop Becker; who was unanimously chosen a fraternal delegate to the next annual meeting of the N. C. A. He said in substance: "Let it be distinctly understood that our position on the subject of secret societies is unalterable, and that under no circumstances will we receive as members those who are affiliated with them. For if we do not expect persons who are members of other religious bodies to become members of our church until they have given up their former church relations, surely we cannot consent that any who owe allegiance to these unfruitful works of darkness shall at the same time be united with us." Much regret was expressed that they no longer see the weekly Cynosure, but some subscribers were obtained for the paper in its present form.

H. H. HINMAN.

### UNITED WORKMEN.

Farnam, Neb., June 18, 1897.

Editor Cynosure—My attention has recently been awakened to the evils of the Workmen and kindred lodges by the following statements made by their own members:

1. That no creditors can collect a cent from the insurance money of a deceased Workman. This statement was boastfully made by J. G. Tate, Grand Master Workman of Nebraska, and was loudly applauded. A member of the Workmen is thus encouraged to think that he is doing right in refusing to pay his just obligations, in order to keep up his lodge dues. We will suppose that he is in straitened circumstances and obtains credit

for groceries, etc., for a short period, but afterward finds that he must either fail to pay his dues or the debts which he has solemnly contracted. He chooses to pay the former in order to leave his widow in good circumstances after his death. The widow, in no way, can be obliged to make her deceased husband's pledges good. In this way the creditor is beat out of his honest claim.

2. It has been argued that one source from which the lodge receives quite a revenue, and by which it is enabled to keep up, is the fact that not a few of its members, after paying much money into its treasury, are unable to meet its demands and fall out of the ranks, and those who remain reap the benefit of their losses. No doubt this in many cases proves to be the truth; but it is far from being a flattering incentive for a poor man to join, if he stops a moment to reflect.

3. A Workman recently acknowledged to me that the time would come, at no very remote period, when his lodge would be no more. His reasoning was good, and was that by and by, owing to the many new lodges coming into being, our order will fail to get the needed number of recruits to keep the assessments very low. As our members become old and begin to die off rapidly, the assessments will increase until comparatively few will be able to meet them. At such a period selfishness will, as usual, manifest itself and the multitudes of young men will join the new lodges and grow up with them in preference to one in which the death rate is so great. The unfortunate ones found in the lodge at this period of its existence will be the great losers. But how could a true Christian have a part in an institution which he believes is doomed thus to terminate soon after his widow has got the \$2,000 insurance on his life and perhaps just before the collapse of the lodge?

4. Not long since the writer stood by the grave of a Workman who had been noted for his profanity and wickedness. His lodge conducted the services at the grave. Many of its members were also members of orthodox churches who profess to believe that such men are eternally lost, yet these same men, one of whom was a minister, publicly declared that the deceased had gone from "the lodge on earth to the supreme lodge in heaven."

Professing Christians who say that they believe that there is a hell and that all unconverted men are lost stood by the grave and sanctioned these very words! How inconsistent! Why do not men either leave the church and say they do not believe what Christ said with regard to the punishment of the wicked or leave the lodge and say they will have no part in such blasphemy?

WM. L. BROWN.

#### ODDFELLOWSHIP A SWINDLE.

Marion R. Elder, until recently a member of the Larwill, Ind., Oddfellows' Lodge, sends us the following notice of arrears, which he received from his lodge and his reply. It is an illustration of how men's eyes are being opened to the swindling character of these selfish institutions:

Larwill, Ind., March 19, 1897.

To Marion Elder: You are hereby notified that you are in arrears to this lodge as follows: To dues to term ending Dec. 31, 1896, \$2.20; to dues to quarter ending March 31, 1897, \$1.30; total, \$3.50. Trusting that this will receive your prompt attention, and that the penalty attached to non-payment of dues may thus be avoided, fraternally yours,

W. S. Smith, Sec.

To this letter Mr. Elder sent the following reply:

Larwill, Ind., April 17, 1897.

W. S. Smith:

Sir—I read your threat dated March 19, 1897. I informed you last fall that I had enough of Oddfellowship, considering quality of goods. Joining the lodge is a matter of business, a matter of bargain and sale.

Oddfellowship claims to have secrets and hidden mysteries for sale. I paid my money expecting to get secrets, but what are the facts? A man can buy a book for a few cents and get all the secrets. The lodge swindled me out of sick benefits, and the whole transaction smacks strongly of getting money under false pretense. You threaten me with a penalty; can it be possible you mean blackmail? Don't presume for a moment that I can be further buncoed. Yours in "friendship, love and truth."

Marion R. Elder.

### LETTER FROM NEW ORLEANS.

New Orleans, April 28, 1897.

Dear Cynosure—I thank you for your manifest interest in my work down here in "Dixie's Land."

I am very grateful for the following gifts to aid in building our church: \$4.25 from Rev. J. C. Rochelle, \$25 from Rev. C. N. Oppermann, and \$5 from M. L. Worcester.

A Freemason with whom I have been compelled to have some dealings took an undue advantage of me, knowing as he did, my records were destroyed and that I have nothing with which to defend and protect myself; he has entered suit against me for \$95.75.

God is the promoter and defender of truth and righteousness; therefore I have submitted my case to Him. Our courts, lawyers and jurors are all, or most all, Masons, Oddfellows, Knights of Pythias, or some other kind of secretists; therefore we cannot expect very much in the way of justice against one of their number. A very prominent negro secretist said to me not long ago:

"See here, Davidson, if you would learn some sense and stop fighting the orders we would help build your church, but if you don't stop, some of these nights you are going to be burnt up alive."

I assured the gentleman, who is a great church man, that I would under no circumstances accept a compromising gift from his lodge, nor would I desist in my anti-secret course, but that I would continue on my way, and trust God for preserving me against Masonic fire or vengeance. I ask your readers to pray for me. I am sorely in need of \$500 cash at once to further my work and ask our reform friends to please come to my rescue at once, no matter how little they give. May God help you to keep up the warfare. I am your humble servant and brother in tribulation,

Francis J. Davidson.

### FROM THE SOUTH LAND.

I shall be glad to read the Cynosure what I can and then pass it on to my people.

Both men and women belong to some, or several of the legion of secret societies, which are the curse of colored people.

Many of them will admit that the societies are injuring the churches, but they are all in the lodges, and think they must keep on to get their benefit, which consists mainly in a fine funeral.

(Rev.) A. W. Curtis.

Raleigh, N. C., April 24, 1897.

### ENTERED INTO REST.

#### FAITHFUL UNTO DEATH.

Rev. Ebenezer S. Bunce died at his home in North Lawrence April 11, 1897, in his 78th year.

Bro. Bunce was born at Butler, Wayne County, N. Y., in 1818. He was converted at a camp meeting at Victory, N. Y., when only 12 years old, and united with the M. E. Church. He was licensed to exhort at the age of 14, and to preach at 16. He endured the privations of a frontier missionary in Wisconsin, being twice frozen nearly to death. His intense sufferings in the last few months were supposed by his physicians to be some of the results of his frontier sacrifices. Bro. M. N. Butler, who sends this notice, says he was heart and hand in every good word and work and a strong friend of The Cynosure and anti-secret cause. He died triumphing in the Christian faith.

### OUR FATHERS—WHERE ARE THEY?

Sister G. C. Alvord, of West Leroy, Mich., sends the following notice of the death of Thomas Kingsworth, her grandfather. He had taken The Cynosure for more than twenty-five years and was a strong anti-Mason. He was born in Boughton, England, July 16, 1812, and died at his home in Leroy, Mich., March 16, 1897, aged 84 years and 8 months. He came to America in 1833, and was married to Eunice M. Miller, of Wayne County, New York, in September, 1835. Five children were born to them, only two of whom are living at the present time. He leaves a widow in feeble health to mourn. She looks forward to a reunion by and by where pain and sorrow cannot enter. Brothers and sisters have all preceded him to the other world. He was the last of his generation. He was a member of the Baptist church more than sixty years and died in the faith. It was a triumphant entry into the spirit land.

## DEATH OF A FAITHFUL WITNESS.

Daniel Powers was born in Trenton, Oneida County, N. Y., Dec. 6, 1821, and died in Philadelphia April 30, 1897, in the seventy-fifth year of his age. In the spring of 1862 in Newport, N. Y., he gave his heart to God, and his strength and influence to the Methodist Church, of which he was a prominent member and class leader until 1884, when he changed his church relation, connecting himself with the Independent Beacon Hill Church, Boston, Mass. He was then under the pastorate of Dr. Cullis. The effect of his powerful spiritual reform preaching was to fire up the natural reform principles of Bro. Powers as well as those of his excellent wife, Hattie Eunice Powers, well known to The Cynosure readers. Providentially meeting with Bro. J. P. Stoddard about the year 1890, their interest was focalized into the founding of the Beacon Light Mission, which has been a true Beacon Light to many a poor benighted soul.

They both became so deeply interested in the reform cause that they opened their own house for anti-secret meetings, and in co-operation with our modern Elijah, the fearless Bro. J. P. Stoddard, the mission was opened and much good done.

In 1893 Brother and Sister Powers removed to Washington, D. C., and opened a Beacon Light mission there, where the Secret Empire is perhaps the strongest. Here they joined the Brethren Church and went on their way rejoicing. They removed the mission Oct. 15, 1896, to Philadelphia, to 231 Dauphin street, where our dear brother finished his work on earth, and fell into the blessed sleep. It can be truly said of Bro. Powers that he was an upright man, and one who feared God, and eschewed evil. Sister Powers is now continuing the Beacon Light Mission single-handed and needs the sympathy and prayers of all who are interested in this, the greatest of all reforms. The two most abominable putrefying sores of this age by which the Christian church is grievously affected are abortion among women, and the Secret Empire among men. May God, by the power of the Holy Spirit, open the eyes of the ministry and laity on these questions before it is too late. H. C. CASSEL.

## EDITORIAL.

### KNIGHTS TEMPLARS.

The twentieth annual conclave of the Grand Commandery of Knights Templar was held at Meadville in 1873. In his annual report the R. E. Grand Commander said they had "voluntarily consecrated themselves to maintain purity," but after the unspeakable knightly doings at the Boston triennial, is there much hope that purity will be maintained at Pittsburg, where the next triennial debauch is appointed? In the correspondence is a report concerning the Connecticut conclave at Hartford. "For three days camp discipline and routine were observed, closing at last with a grand hop."

So they had squad drills by day and quadrills by night. Another of their diversions was New England's "peculiar institution," a clam bake. Having read some strange utterances and heard of some singular transactions at such feasts, we wrote recently to a distinguished lawyer and learned and prominent Mason in Maine asking him to honestly answer us the question: "Do clams intoxicate?" Many years ago, while a student in Allegheny, the Knights Templars' conclave met there and left two permanent impressions on my mind—its gaudy, tinsel, uniformed procession and the freshet of drunkenness and prostitution that accompanied it. Subjected to our Lord's test, "By their fruits ye shall know them," this institution is very dangerously immoral.

### MASONIC RUM.

In its issue of Feb. 28, 1889, the Congregationalist of Boston contained an article by Rev. Daniel Dorchester, D. D., which was reprinted as a tract for the constitutional prohibition campaign. The following statements are condensed from the tract:

"A distillery firm within three miles of the Massachusetts State House has a contract to furnish 3,000 gallons of rum daily to the African trade for the next seven years. \* \* \* My interest in Christian missions in Africa led me to investigate the internal revenue reports. This, the most powerful of all the distilled liquors,

is the only liquor exported from the United States to Africa. Almost all the rum manufactured in the United States is made within five miles of our State House. During the last six years the distilleries around the Hub made 94 per cent. of all made in this country. The amount of rum exported from Boston to Africa in the last six years has been 4,138,284 gallons. How many gallons of rum for every dollar Boston gives for its evangelization?

"Almost all the liquor sent from the United States to curse Africa is sent from Boston. I quote from the report to the general conference: 'Worse than the stifling slave ship, worse than the shameless auction block, is the inhuman trade in rum, which now crowns the outrage to which the natives of Asia and Africa are subject at the hands of nominally Christian votaries!'

"Well did Sir Richard Burton, the famous African traveler declare: 'If the slave trade were revived with all its horrors, and Africa could get rid of the white man, with the gunpowder and rum which he has introduced, Africa would be the gainer in happiness by the exchange.'"

The chief figure representing this Boston traffic is also the chief figure in Boston Masonry. He led the Triennial Templar procession; he was on the Easter platform with Dr. Lorimer when the latter celebrated our Lord's resurrection by proposing to go out of the church if the Masons were not welcome. He is the head not only of Massachusetts and Rhode Island Masons, but also of De Molay commandery, that gave his Brother Lorimer the peculiar reading desk that seems to either adorn or desecrate Tremont Temple platform. He and Dr. Lorimer are under the Royal Arch obligation together.

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#### EXPANSION.

While the literature of the N. C. A. is helpful to persons already interested, it is adapted to awaken interest in others. The diffusion of knowledge and enlargement of the anti-Baal army are objects specially sought. New recruits are always needed. Church members must be brought up nearer to the advance line of their pastors. More members of churches

must be brought to the point where they will not willingly accept Baalistic pastors.

In some respects the Cynosure is now better qualified than before to serve this purpose. Its three-month subscription may also enable some to send it to outsiders in order to give it introduction. It can be sent one month to one address, and then a notification by postal card will transfer it on our mailing list for the second month. A third reader can be reached in the same way. The notice should reach our office, however, soon after each issue, or at least not too late to secure the change before the next one. A better way might be to have it sent to your own address, and then remail it with a few N. C. A. tracts slipped in among its leaves. The tracts themselves cost little and can be mailed in newspapers or by themselves. There are more ways than one to widen the area in which the enemy is better known.

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#### PERSONAL MENTION.

Rev. T. J. Allen, of Sterling, Kan., was a welcome visitor at our office recently.

—President S. H. Swarts spent an hour in The Cynosure office last week, and as usual inspired us with his words of cheer and council.

—Mr. and Mrs. Joseph McKnight, of Blanchard, Iowa, spent a day with the editor and visited The Cynosure office in returning from the Covenanters Synod at Beaver Falls, Pa.

Secret college fraternities which are dominant in the Northwestern University at Evanston came near making a serious disruption between faculty and students a few weeks ago.

The Grand Lodge of the Free Sons of Israel, many of whom fought for the Turk in the recent Greco-Turkish war, closed their annual convention at the Auditorium in this city June 17.

—Mrs. Mattie M. Bailey, of Shenandoah, Iowa, the popular Sabbath school worker of that State, with her husband, Dr. Bailey, made The Cynosure a friendly call last week en route to the Wheaton College commencement, of which college they are both honored graduates.

On two recent Sabbath mornings the editor preached in the Fourth U. P. Church, Chicago, and in the Friends Church at Western Springs.

A committee of Modern Woodmen recently reported to a mass meeting at Fulton, Ill., that owing to the high-handed methods of certain officials it was almost impossible to get any idea of the financial standing of the order.

Ex-President Charles G. Finney, of Oberlin, was a Free Mason previous to his conversion. On receiving Christ Jesus as his Lord and Savior, he soon renounced Freemasonry as anti-Christian; regarding all secret societies as the works of darkness and belonging to the gods of this world who blindfolds his worshipers lest the light of the gospel of Christ should shine into their hearts.

Rev. D. B. Gunn, of Dorchester, Mass., writes: "I miss the weekly visits of The Cynosure. It was always more fully read by me than any other paper that came to my study. I confide in the judgment and wisdom of the managers and doubt not the mission of the monthly will prove acceptable to its readers and accomplish an equal amount of good. May the Lord greatly bless all the workers in the good cause.

Rev. Woodruff Post, of Olean, N. Y., sends this extract from a letter he received from a Methodist D. D., and ex-president of a New York college: "It is very queer that the wretched fraternity keep pursuing you. I think of Masonry as I always have. The Lord pity us. It is not easy to keep sweet and see such a piece of selfishness flourishing in the church. So many take refuge under the wings of this vulture. I prefer the shadow of the Almighty."

Rev. O. A. Adams, writes from Hillsboro, Ore., that all the county officers there are Masons and Odd Fellows, and some time ago a Masonic treasurer got away with several thousand dollars of the public funds. He requests Cynosure readers to ascertain and publish the number of lodge men holding office in their counties, as he regards this an effectual way to open the eyes of the public to the monopolizing power of the secret empire.

Secretary Phillips and Editor Gault begin this week a series of anti-secret meetings in Kankakee and Iroquois Counties. They expect to speak at Peotone, Woodland, Milford, Wellington, Hoopston, Rossville, East Lynn, Rankin, Goodwin and other points. As they wish, as far as possible, to arrange their meetings several weeks in advance, all friends of the cause in the State are requested to write them as to when they can hold meetings in their locality.

—Rev. S. O. Rondestvedt, of Grand Meadow, Minn., writes: "I am very much pleased with The Cynosure in its new form. May God bless its effective work against one of the worst evils of our times. Would to God that all churches would awake and shake off the sinful yoke with unbelievers in secret societies, and stand firm shoulder to shoulder in the spirit of God and fellowship with Christ, fighting for the salvation of souls, homes, church and state.

The Illinois conference of the Missouri Synod of the German Lutheran Church, comprising about 500 delegates, was in session a week here, closing June 15. They met in St. John's Church, on the North Side. This denomination is one of the largest and strongest anti-secret churches in our land. Many of them are Cynosure subscribers, and during two days we met with them we received many subscriptions for The Cynosure and anti-secret publications. Many of these faithful pastors feel the necessity of fortifying their churches against the flood of secret orders threatening to undermine everything.

—Prof. E. Whipple, of Wheaton College, writes us the following abstract from an article in the New York Independent of recent date: "The Masonic National Benefit Society of Indianapolis, Ind., was organized in 1869, and for some years paid \$5,000 upon death of members. In 1890 it had \$10,350,000 in force and its death rate was 21.34 per 1,000; in 1894 it had \$5,010,000 in force, and its death rate had increased to 31.62 per 1,000. It now has a membership of about 1,000, almost entirely aged and un-insurable persons. Who will pay their policies as they more and more rapidly pass away?"

—Elder Rufus Smith and family, of Wheaton, expect to start this week with the Christian Endeavor delegation for California. They will test the winters and climate, and if they are more congenial than that of Illinois they may spend the balance of their days in the land of flowers and fruit. Their self-sacrificing reform labors will be missed in the Eastern field, but our loss will be gain for the Pacific slope. The Elder is a long and tried friend of *The Cynosure*. Since its change of form he has advanced the money to send it to a list of his friends in various States, a noble example for other friends of the cause to follow.

Mary C. Baker, secretary of the N. C. A., was unable to be present at our last annual meeting, and sent an interesting letter, from which the following is an extract:

"My absence is not because of any diminution of interest. Far from it. My father, the late Rev. Milton Smith, was a member of the Aurora convention. My interest in reform dates from the days of my childhood, when I used to hear him talk against the principles of the Masonic order, especially when his uncle, Sir Knight Luther Marsh, used to visit us. Uncle was anxious father should enjoy the benefits (?) of membership in the order. Father considered it diametrically opposed to the religion of Christ; hence he resisted all overtures made to secure his initiation. He was often told that it should cost him nothing to go to the summit of the grand (?) institution.

"Allow me to say I am proud of father's record as opposed not only to secret orders, but to American slavery, the liquor traffic and other evils. I intend to be a subscriber for *The Cynosure* in its new form."

Bro. M. N. Butler, of Kansas City, writes: Allow me to congratulate on the neat, attractive appearance of the *May Cynosure*. The standard magazines are the great balance wheel of American journalism. Let the Pole Star shine clear and bright and march to the front in the new field. Thousands of copies should be paid for and sent direct by mail by the friends of right to thinking people everywhere. A sample copy is the most

favorable introduction, and it will win friends for the movement at all times. The magazine has supplanted the lecture platform and the celebrities in every line of thought; the best minds are brought into touch with the rushing reading multitudes in these great conservers of public opinion, while the reduced price places them within reach of every intelligent man and woman. Success to the bold *Cynosure*.

#### RECENT PUBLICATIONS.

"Thoughts from the Mount of Blessing" is an interesting and soul-inspiring volume by H. H. Hall, of Oakland, Cal.

The *Christian Mission Herald*, published at Bridgetown, Barbados, one of the islands of the West Indies, is one of our valued exchanges devoted to the proclamation of the gospel in its fullness.

We wish all of our readers could procure and read a new book just published by S. B. Shaw, Grand Rapids, Mich., on "God's Financial Plan." It is a powerful conscience awakener on a much needed reform, that of honoring God more with our substance.

"Bible Reasons Why We Are Protestants" is a strong, meaty sermon by Dr. John Hall, of New York. It is in the form of a small booklet and can be had of Rev. James A. O'Connor, of Christ's Mission, 142 West 21st street, New York. Bro. O'Connor is a converted Roman Catholic priest, who is laboring for the evangelization of Roman Catholics.

"Some Modern Substitutes for Christianity" is a timely and valuable booklet by George Wolfe Shinn, D. D., of Newton, Mass. In it he argues strongly against Theosophy, Christian Science, Spiritualism, Socialism and Agnosticism as dangerous delusions. The book is published by Thomas Whittaker, Bible House, New York. Price 25 cents.

A new book that has deservedly reached a large sale, and an excellent book to put into the hands of children, is "Remarkable Answers to Prayer." It is published by S. B. Shaw, Grand Rapids, Mich., and sold for 35 cents. It is elegantly bound and full of touching incidents and illustrated with more than forty engravings.



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ON FREEMASONRY.

**Freemasonry Illustrated.** First three degrees. 376 pages cloth, 75c; paper, 40c.

The accuracy of these expositions attested by affidavits of Jacob O. Doesburg and others.

**Freemasonry Illustrated.** 640 pages, cloth, \$1.00; paper, 75c.

A complete exposition of the Blue Lodge and Chapter consisting of seven degrees. Profusely illustrated.

**Knights Templars Illustrated.**

341 pages, cloth, \$1.00; paper, 50c. A full illustrated ritual of the six degrees of the Council and Commandery.

**Hand-Book of Freemasonry.** 274 pages, flexible cloth, 50c.

By E. Ronayne, Past Master of Keystone Lodge No. 639, Chicago. Gives the complete standard ritual of the first three degrees of Freemasonry.

TO THE FORE.

BY JAMES BUCKHAM.

Move to the fore,  
Men whom God hath made fit for the fray!  
Not yours to shrink, as the feeble ones may.  
Not yours to parley and quibble and shirk.  
Ill for the world, if ye do not God's work.  
Move to the fore!

Move to the fore.  
Say not another is fitter than thou—  
Shame to the manhood that sits on thy brow!  
Own thyself equal to all that man may.  
Cease thine evading; God needs thee to-day.  
Move to the fore!

Move to the fore.  
God himself waits, and must wait, till thou come.  
Men are God's prophets though ages lie dumb.  
Halts the Christ-kingdom, with conquest so near?  
Thou art the cause, then, thou man at the rear.  
Move to the fore!  
—S. S. Times.

THE ODD FELLOWS' CREED.

A question asked of the Sovereign Grand Lodge of the World by the Grand Lodge of Massachusetts. Read its report for Feb. 14, 1889, page 336.

"Question.—Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?"

"Answer.—Our order only requires a belief in the existence of a Supreme Being as a qualification for membership, and has no affinity with any religious sect or system of faith. Hence, everything favoring of sectarianism is not to be tolerated. The words, system of faith or sect, do not have reference merely to sects within the pale of Christianity, but have a far broader significance, and include all the religions of the world. In this sense Christianity is a sect; hence it is inexpedient and, I think, unlawful to make prominent reference to it in lodge work. \* \* \* We have Jews and may have Mohammedans and other non-Christian sects within our order, and the rule applies to them equally with members of the Christian faith."

"In a word, what regeneration by the Word of Truth is in religion, initiation is in Odd-Fellowship.—Rev. A. B. Grosh, in his Manual of Odd-Fellowship, page 90, edition 1869.

**Scotch Rite Masonry, Illustrated.**

2 vols. Per vol., cloth, \$1.00; paper, 65c.  
The complete illustrated ritual of the entire Scottish Rite, comprising all the Masonic degrees from 3rd to 33rd inclusive. The first three degrees are common to all the Masonic Rites, and are fully and accurately given in "Freemasonry Illustrated." Vol. I comprises the degrees from 3rd to 18th inclusive.

Vol. II comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 19th to 33rd degree inclusive.

**Freemasonry Exposed.** By Capt.

William Morgan. 110 pages, paper, 25c.  
The genuine old Morgan book republished.

**Ecce Orienti.** Pocket size, full

roan, flap, \$2.50.  
The Complete Standard Ritual of the First Three Masonic Degrees in Cypher, with complete Floor Charts of Initiating, Passing and Raising a Candidate.

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The Complete Standard Ritual of the Chapter Masonic Degrees; 4th to 7th inclusive, in Cypher. Giving the degrees of Mark Master, Past Master, Most Excellent Master and Royal Arch.

**Knights of the Orient.** Pocket

size, full roan, flap, \$2.50.  
The Complete Ritual of the Commandery Masonic Degrees, Knights of the Red Cross, Knight Templar and Knight of Malta, 11th to 15th degrees.

**Allyn's Ritual of Freemasonry.**

By Avery Allyn. Cloth, \$5.00.  
Contains the fully illustrated Ritual of the Blue Lodge, Chapter Council and Commandery, 11 of the Scotch Rite Degrees, several Masonic side degrees and what is termed a Key to the Phi Beta Kappa, and the Orange Societies.

**Duncan's Masonic Ritual and Monitor.** Cloth, \$2.50.

Profusely illustrated with explanatory engravings, and containing the ritual and work of the order for the seven degrees, including the Royal Arch. Though extensively used as an Instruction Book and one of the best in the market, it is not as accurate as "Freemasonry Illustrated."

**Richardson's Monitor of Freemasonry.** Cloth, \$1.25; paper, 75c.

Contains the ceremonies of Lodges, Chapters, Encampments, etc. Illustrated. Although extensively used in conferring the higher degrees, it is not only very incomplete but inaccurate especially as regards the first seven degrees, and as to the higher degrees it gives but a description and general idea of the degrees rather than the full ritual.

**Look to the East.** A ritual of the

first three Masonic Degrees by Ralph Lester. Cloth, \$2.00.

Notwithstanding the high price this book is very inferior in every way to Freemasonry Illustrated or the Handbook of Freemasonry at a quarter the price.

**Council of the Orient.** Pocket

size, full roan, flap, \$2.50.  
The Complete Standard Ritual of Council Masonic Degrees in Cypher, 8th to 10th inclusive, Giving the Degrees of Royal Master, Select Master and Super Excellent Master.

**Nobles of the Mystic Shrine.** Re-

vised and enlarged edition, 40 pages, paper, 25c.

An illustrated Ritual of the Nobles of the Mystic Shrine. This is a Side Masonic degree conferred only on Knights Templar and on Thirty-two degree Masons.

**ODD FELLOWS COPY MASONS.****Children Baptized.**

Rev. W. T. Beadles, the Odd Fellow Chaplain, explains that the ceremony only binds the parents to bring up the children in the nurture and admonition of the Lord and for the lodge, but not for the church.

The following article is taken from the Jan. 1, 1897, number of the Odd Fellows' Herald, of Springfield, Ill.:

Monday evening, December 21, was an era marker in the history of Grape Creek Lodge, No. 632, and White Oak Rebekah Lodge, No. 314. Many brothers and sisters of these lodges decided that they would have their children christened, and they fixed on Past Grand Chaplain Rev. W. T. Beadles, of Paris, to officiate, and also decided that the occasion should be social, festive and for the good of the order. Grand Secretary James R. Miller, of Springfield, also kindly accepted an invitation to be present.

The lodge room was very beautifully decorated for the occasion. The Noble Grand's station was draped with large American flags, looped with bouquets, and across the top were the words of Jesus:

.....  
: Suffer Little Children to Come :  
: Unto Me. :  
.....

On the walls was the silk American flag of the lodge and also the lodge banner. The baptismal altar and the hall was artistically decorated with evergreen; the hands of the ladies had passed over and made it beautiful.

At 5:30 Chaplain Beadles conducted the baptismal services, twenty-seven children being christened by him, as follows:

Leo Victor, Lawrence Turner and Lucy Winnefred, the children of Dr. and Mrs. Joseph Fairhall.

Mary Ann, daughter of Mr. and Mrs. Thomas Pierce.

John, Peter and Margaret, children of Mr. and Mrs. Wm. Hamilton, of Westville.

Ralph, son of Mr. and Mrs. John Brown.

Herbert Henry, son of Mr. and Mrs. John Ray.

Harriet Hannah, daughter of Mr. and Mrs. Hible.

Charles Henry and Thomas, children of John and Mrs. Hudsonpillar.

Agnes, daughter of Mr. and Mrs. Isaac Elsdon.

Flossie, Eliza, William, Edward, Charles and Henry, children of Mr. and Mrs. George Ray.

Charles Edmond, son of Mr. and Mrs. Edmond Roberts.

William Henry, Louisa, Edward Robert, children of Frederick Foote.

Florence Eliza, George William, Mabel and Bessie, children of Mr. and Mrs. Charles Bennett. Lucy Edna, daughter of William and Mrs. Foote.

George McKinley, son of Mr. and Mrs. George J. Coster.

The services were beautifully conducted by P. G. Chaplain W. T. Beadles, and solemn silence prevailed among both children and adults.

After the services the Chaplain said that this is a new and unique thing in the history of the lodges, but eminently proper; and had not bound any of the parents to have their children become members of any church, but to bring them up in the nurture and admonition of the Lord, so that they may become godly men and women, and also good Odd Fellows and citizens.

The Rebekahs had prepared a splendid supper, of which all partook, some until they became as stiff as a bologna sausage. The Rebekahs own their own tables and table ware, and they know just how to use them.

After supper the lodge room was a delightful scene, young and old joining in blind man's buff and other games.

Then Dr. Fairhall called the meeting to order and introduced Grand Secretary Miller, who said that he had never seen a more beautiful sight than the christening of these children in this lodge by the Grand Chaplain. He spoke words of praise for Grape Creek brothers and sisters, and urged all to inculcate the high morality of Odd Fellowship. The Grand Secretary said this is one of the best and most helpful meetings he ever attended.

Bro. William Hamilton sang a song, "The Old Folks at Home," of his own composition, which was very good and often cheered. He was encored, and sang, "Let It Be Soon," which brought down the house. For another encore he sang the "Dutch Baby," which almost killed the audience—it was immense.

Chaplain Beadles then made a very practical and effective speech for which we have not space for even an outline. He spoke very warm words for the Grape Creek brothers and sisters; he said he had been an Odd Fellow for many years and had never seen such a service as this; he would go away better, feeling a deeper interest in this lodge and these children.

Sister Daisy Smoot recited "Widder Green," and Bro. W. R. Jewell spoke eloquently and practically on the Old Folks' Home, and Bro. John N. Scarse spoke on the Junior Order of Odd Fellows, and gave a historic sketch of the institution

**Thirteen Reasons why a Christian should not be a Freemason.** By Rev. Robert Armstrong. 16 pages, 5c.

**Freemasonry Contrary to the Christian Religion.** By "Spectator," Atlanta, Ga. 16 pages 5c.

**Hon. Thurlow Weed on the Morgan Abduction.** 16 pages 5c.

This is the legally attested statement of this eminent Christian journalist and statesman concerning the unlawful seizure and confinement of Capt. Morgan in Canandaigua jail, his removal to Fort Niagara and subsequent drowning in Lake Ontario.

**Freemasonry a Fourfold Conspiracy.** 16 pages, 5c.

Address of Pres. J. Blanchard. This is a most convincing argument against the lodge.

**Mah-Hah-Bone;** 580 pages; \$1.00  
Comprises the Hand Book, Master's Carpet and Freemasonry at a glance.

## ON ODD-FELLOWSHIP.

**Odd-fellowship Judged by its own utterances; its doctrine and practice examined in light of God's Word.** By Rev. J. H. Brockman. Cloth, 50c; paper cover, 25c.

This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue.

**Revised Odd-fellowship Illustrated.** Cloth, \$1.00; paper cover, 50cts.

The complete revised ritual of the Lodge Emancipation and Rebekah (ladies) degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by ex-President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge.

**Sermon on Odd-fellowship and other secret societies,** by Rev. J. Sarver, pastor of Evangelical Lutheran church. 10c. each.

This is a very clear argument against secretism of all forms and, the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers, is clearly shown by their confessed character as found in their own publications.

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Explains the true source and meaning of every ceremony and symbol of the lodge.

**Disloyal Secret Oaths.** 5c.

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**Light on Freemasonry.** By Elder D. Bernard, Cloth, \$1.50, paper, 75c.**Finney on Masonry.** Cloth 75c., paper 35c.

The character, claims and practical workings of Freemasonry. By ex-Pres. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes.

of Grape Creek Lodge and White Oak Rebekah Lodge. Bro. Dr. Fairhall followed with practical remarks, with historical references; four years ago the subordinate lodge was instituted; we have now over 80 members; have paid out \$300 in benefits; have a fund of \$500 building association and in the treasury \$150; a Rebekah Lodge of seventy odd members, and about \$100 in the treasury; also an Encampment of 40 members and have \$50 or \$60 in the treasury. We have done what no other lodge has ever done; we have christened the children right into the order. Other lodges will do it. Bro. Dr. Fairhall warmly thanked the grand officers and other visitors and a rising vote was given.

The meeting was one of the very best, as they always are at Grape Creek.

**COMMENT.**

BY E. RONAYNE.

Loking at religious matters from a human or rather from a secret society standpoint, one would be led to conclude that the different churches might as well close up and go out of business or into bankruptcy, for the secret societies are doing all that churches claim to do, and they do more of it, and do it better. Whether a dead brother had led a good or a bad life, whether he was honest or dishonest, moral or immoral, an atheist or a church member, he is at once and without ceremony transferred from the "lodge below" to "the celestial lodge above." The candidate receives the "new birth" through the ceremonies of initiation, and by living in strict obedience to the horrible obligations and cut-throat penalties of Freemasonry especially, he is "free from sin."

One can mix up in the mad delirium of politics, attend rotten primaries, scheme, plan and cheat the other fellow out of the nomination; he can attend balls, parties, progressive euchre, or any other; he can even "play the races," go to church in the morning and to the theater in the evening, and if he is a member in good standing of a secret lodge, no matter which one, when he dies he goes off straight to "the grand lodge above." What more than this does a man want? Or can you tell us which of the churches can do better? Neither Calvinism nor Armenianism has any standing whatever by the side of the religion of the secret lodge; and last of all, they baptize children; do so much of it, and do it so well, that no church in America can do better. Baptize children, did you say? Yes, surely, read the Odd Fellows' Herald, Springfield, Ill., Jan. 1, 1897.

"The services were beautifully conducted," etc.,

"and solemn silence prevailed." I wonder if the Rev. Beadles could do better in his own church, or could his Paris congregation maintain more solemn silence? And then remember there was quite an advantage here, "the parents were not bound to have their children become members of any church"—simply good Odd Fellows after they were "brought up in the nurture and admonition of the Lord," in connection with an institution where the Lord's name even cannot be mentioned; where his finished work is despised, denied and rejected, and where not one of the parents knows the Lord. And then after the supper and the "solemn silence," both "young and old joined in blind man's buff and other games," just as they did on Pentecost when the 3,000 were baptized; just as Philip and the Eunuch did, Act 8; and precisely as Ananias and Saul of Tarsus did when the latter was baptized at Damascus, Act. 9. Oh, the deep down iniquity of secret societies, and the unspeakable abomination of those preachers "who say they are apostles and are not," but are found to be liars! It would seem as if the scathing rebuke of the Apostle Paul to Elymas, the sorcerer, could very appropriately be applied to such men. Read the passage in Act 13:10.

## BRIBE, DIVIDE, AMUSE, RULE.

BY EX-PRESIDENT J. BLANCHARD.

Tamerlane had three arts by which he subdued and subjugated mankind: bribing, dividing and amusing. Odd-Fellowship bribes men by the hope of benefits; divides its members from outsiders and those of one degree from another by secrecy, and amuses them by ceremonies.

What redeems these opening ceremonies from wearisome stupidity is their religious character. All beyond the Outside Guardian, hoodwink and pledge of secrecy is worship, and puts and holds the mind in a posture for receiving the mesmeric or spiritual influence of the system and of the spirits who inhabit and wield it. They, also, in apparently harmless and unimportant particulars, commence the perpetual lodge lesson of submission and obedience to superiors. This is calculated, by degrees, to wean the mind of the initiate from the open and free subordination to law, government, and the religion of Christ, by a weekly night-drill in obedience to another system, unknown to the true God—the secret empire of "the god of this world."

Odd-Fellowship, like every false system of religion, must keep its votaries submissive and busy; and these "opening ceremonies," which cover six or seven pages in describing them—

### Masonic Oaths Null and Void: or Freemasonry Self-Convicted. 207 pages. Postpaid, 40c.

This is a book for the times. The design of the author is to refute the arguments of those who claim that the oaths of Freemasonry are binding upon those who take them.

### Judge Whitney's Defence before the Grand Lodge of Illinois. 15c.

Judge Daniel H. Whitney was Master of the lodge when S. H. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry.

### General Washington Opposed to Secret Societies. 10c.

This is a re-publication of Governor Joseph Ritner's "Vindication of General Washington from the Stigma of Adherence to Secret Societies," communicated to the House of Representatives of Pennsylvania, March 8, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason.

### Morgan's Exposition, Abduction and Murder and Oaths of 33 degrees. 304 pages, cloth, \$1.00.

"Composed of Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees."

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As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan.

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**Empire;** or Freemasonry a Subject of Prophecy. By Rev. Richard Horton. Third Edition. 200 pages, cloth, 60c.

**Sermon on Secretism, 5c. each.**

By Rev. R. Theo. Cross, pastor Congregational church, Hamilton, N. Y. This is a very clear array of the objections to all secret societies, and to Masonry especially, that are apparent to all.

**Anti-masonic Sermons and Addresses. Cloth, \$1.00.**

Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, William McNary, Dow and Sarver, the two addresses of President Blanchard, and the addresses of President H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons Why a Christian Cannot be a Freemason," "Freemasonry Contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?" 287 pages.

**Secret Societies, Ancient and Modern. 50c. each.**

Contents: The Antiquity of Secret Societies. The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, The Uses of Masonry, An Illustration. The Conclusion.

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Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge, and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc.

**Prof. J. G. Carson, D. D., on Secret Societies. 10c. each.**

A most convincing argument against fellowship in Freemasonry in the Christian church.

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**Oaths and Penalties of the 33 Degrees of Freemasonry. 15c. each.**

To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths.

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Letters on the Nature of Masonic Oaths, Obligations and Penalties.

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By Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference M. E. Church—a seceding Master Mason.

**The Mystic Tie or Freemasonry a League with the Devil. 15c.**

This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason.

**Pres. H. H. George on Secret Societies. 10c. each.**

A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies.

though a single paragraph might answer the ends of opening the lodge—are an initiatory drill of subjection, copied, in some parts, nearly verbatim from the opening of a Masonic lodge. Every such initiation is a mental debauch, operating on mind like tricks, sorcery and fortune telling.

But the chief power of this fool's-play of depotism is in the robes of the officers—scarlet, blue, black and white, with caps the color of their robes, while the members' faces are all covered with masks. This scene, in a lighted hall, at night, guarded by sentinels, and all under such balderdash names as "Odd Fellow," "Noble Grand," and the like, forms a hocus-pocus invented in sport by ignorant English operatives in 1812, to give zest to their idle hours and relish to their cups. The trick took like Aaron's calf-worship. The cunning have joined it for the sake of its funds; the ambitious, for its votes, and, "behold, the world is gone after it."

And this is Odd-Fellowship! which numbers its members by hundred thousands, and reckons its revenues by millions! What is it? Where is "the hiding of its power?" To one class of thinking minds, the greatest mystery of the lodge is that sensible, fair-minded men can repeat its twaddle, wear its gew-gaw finery, and obey its puerile regulations. Dr. Leonard Bacon has said of the Masonic institution: "It seems to me one stupendous mass of dreary nonsense." And yet Presidents of this republic have been Masons and Odd Fellows, and to say they have joined the lodges for popularity is to confess their power over civilized mind in the leading nations of the earth.

A handful of neighbors in a hall, at night, get another neighbor as a candidate for initiation. He is taken into an ante-room, asked his name, residence, occupation, age, lodge relations, health, and belief in a "Supreme Intelligent Being." His answers are taken down and signed by his name. He then begins to be pledged to conceal what is to happen to him in the lodge, which gives a devil's dignity to the unknown trifles before him. He is blindfolded and led in, lectured, chained, and threatened with binding "to the stake." In this plight he is led around, his blind taken off, and he confronted with a grinning human skeleton, with flaming torches held each side. His captors then repeat some school-boy lessons on death. Hoodwinked again, he is led to one officer after another, his blinder being put on and off, till the Vice Grand orders the chains off and re-pledges him, with his hand on his heart, to conceal the whole work of the lodge, and not to wrong it. He is then further lectured, twaddled, charged, told the falsehood that "Odd-Fellowship presents a broad platform upon which mankind may unite," when he is just now pledged, and afterward sworn, to conceal the whole thing called Odd-Fellowship

from that very "mankind" who are to unite on its platform. He is now hailed as a brother, and told that Odd-Fellowship is not "a mere beneficial society;" that its aim is "to elevate man," and "lead him to cultivate the true fraternal relations designed by the Great Author of his being" (See the degree); that, in short, it is a religion; that it will bring men out of the blindness of error and the chains of sin, into the liberty of the sons of God. And this contemptible farce is preceded by a solemn prayer to the god of the lodge, and closed with an ode on friendship, love and truth. This is Odd-Fellowship, and the whole of it, the further degrees being but repetitions of similar doses.

There is but one possible explanation of the fact that hundreds of thousands of grown, rational men repeat this farrago weekly, and from year to year. It is that Satan is its god. \* \* \* To treat such a system as frivolous "nonsense" is to commit a dreadful mistake. If "the heavens and earth" were now in flames—as they one day will be (2 Pet. 3: 7)—if one only bridge of escape, built by Christ, could give safety to those fleeing from the conflagration of the world, and a revolted angel should set open false doors, promising to lead to Paradise, but actually leading to hell, "where their worm dieth not and their fire is not quenched"—such is the door of every secret lodge. Every pagan shrine, or temple, or man-made religion, is such a gateway of perdition, no matter what the worships are made of, or what frivolities are practiced within them. Legions of devils give them their mesmeric power over mind; and while the motives of the worshippers are as various as their callings and hopes, "their way is as darkness; they know not at what they stumble."—Prov. 4: 19.

*"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.

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."

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By Rev. Daniel Dow, Woodstock, Conn. The special object of his sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have.

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A pamphlet of 20 pages. 5c.

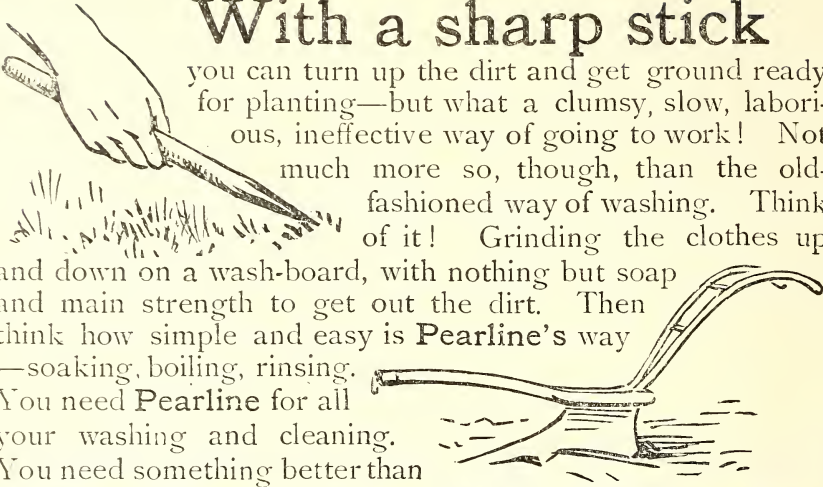
An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo. Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

### Between Two Opinions: or the Question of the Hour. 389 pages; cloth, postpaid, 75 cents.

By Miss E. E. Flagg, author of "Little People," "A Sunny Life," etc., etc. Everyone who loves to read a good story, chaste and elegant in expression, pure in thought, interesting in narrative, should read this book upon the power of secret societies in politics, and the remedy.

*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 im-  
moral.*

**With a sharp stick**  
 you can turn up the dirt and get ground ready for planting—but what a clumsy, slow, laborious, ineffective way of going to work! Not much more so, though, than the old-fashioned way of washing. Think of it! Grinding the clothes up and down on a wash-board, with nothing but soap and main strength to get out the dirt. Then think how simple and easy is **Pearline's** way—soaking, boiling, rinsing. You need **Pearline** for all your washing and cleaning. You need something better than soap or a sharp stick when you're dealing with dirt. 516



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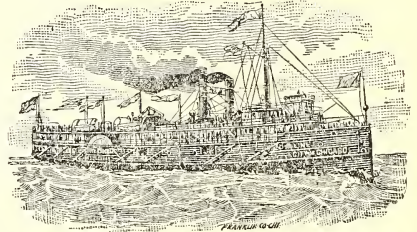
DISRAELI, LORD BEACONSFIELD: "In conducting the governments of the world there are not only sovereigns and ministers, but secret orders to be considered, which have agents everywhere—reckless agents, who countenance assassination, and, if necessary, can produce a massacre."

HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there *is* a reason against it. The system of the destroyers of human virtue and happiness is to undermine in the dark the castle that cannot be carried by storm. Secret agency has overthrown all the republics of Europe, and an extended, secret, leveling, self-created society, without any valuable object of pursuit, and embracing bad characters as well as good, cannot be the subject of approbation of an anxious patriot."

"We have, then, the implied testimony of Freemasons themselves, that the Christian church ought to have no fellowship with Freemasonry as thus revealed, and that those who adhere intelligently and determinedly to such an institution have no right to be in the Christian church. God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion."—*From Pres. Finney's book, "Character, Claims and Practical Workings of Freemasonry," pp. 260, 263.*

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Sample of Type...

THE GOSPEL ACCORD  
SAINT MATTHEW

CHAPTER 1.

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

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

<sup>2</sup> <sup>d</sup> Ā'brā'hām begat I'saac; and <sup>e</sup> I'saac begat Jā'qob; and <sup>f</sup> Jā'qob begat Jū'das and his brethren;

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

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

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

a Luke 3. 23.	hus
b Ps. 132. 11.	Jē's
Is. 11. 1.	17
Jer. 23. 5.	hān
ch. 22. 42.	tion
John 7. 42.	ryit
Acts 2. 30;	teen
13. 23.	cars
Rom. 1. 3.	Chr
c Gen. 12. 3;	18
22. 13.	was
Gal. 3. 16.	the
d Gen. 21. 2, 3.	best
e Gen. 25. 26.	fou
f Gen. 29. 35.	19
g Gen. 38. 27.	a je
&c.	her
h Ruth 4. 13.	to j
&c.	
i Chr. 2. 5, 9.	
&c.	
j 1 Sam. 16. 1;	
17. 12.	
k 2 Sam. 12. 24.	
l 1 Chr. 3. 10.	
&c.	
m 2 Kin. 20.	
21.	

