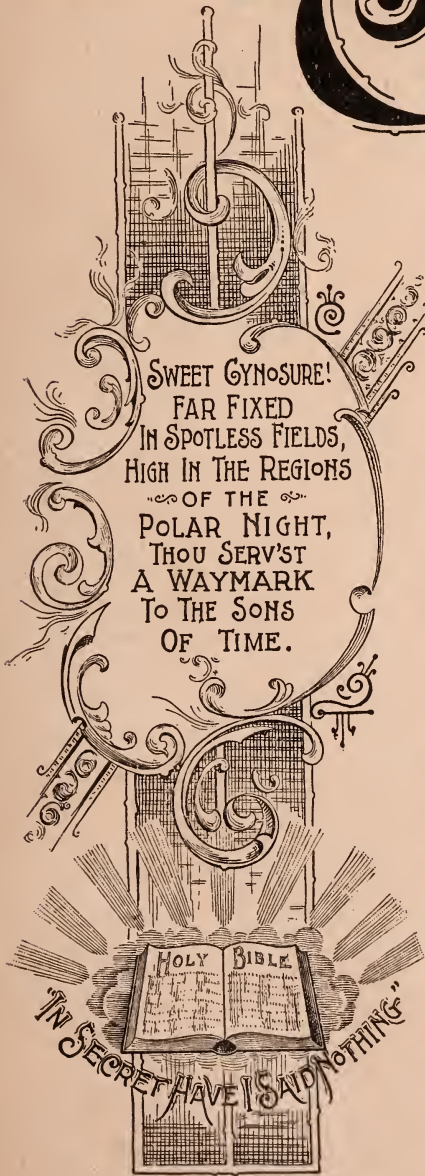


★  
**Christian  
Gynosure.**

CHICAGO, SEPTEMBER, 1897.



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

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



REV. J. B. GALLOWAY.

# CONTENTS.

---

Current Notes.....	129	Founder of the Eastern Star.....	144
Masonry—A Discussion.....	130	Attention, Ohioans.....	144
Basic Principle of Masonry.....	133	Cheering Report from Bro. W. B. Stoddard .....	144
Rule Them Out of the Church.....	134	Bro. Williams in Ohio.....	145
The Lodge Trains Men to Lie.....	134	Meetings in Waukesha County, Wis.....	146
Secrecy and Citizenship.....	135	Oddfellowship and Baal Worship.....	146
Freemasonry and Patriotism.....	138	Worse Than Russian Thistle.....	146
Letter from the South.....	140	Freemasonry Under Discussion.....	147
A Veteran Colporteur.....	140	Meetings in Columbia County, Wis.....	147
The Modern Woodmen Ritual.....	141	Portage (Wis.) Meetings.....	147
The Ely-Williams Discussion.....	142	Personal Mention.....	148
Protection in Unity.....	142	Obituary of John Shuh.....	150
The Cynosure—Donations—Foreign Work .....	142	Publication Notices.....	150

---

## NATIONAL CHRISTIAN ASSOCIATION.

---

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

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

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

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

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

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

---

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

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

Recording Secretary—Mrs. M. C. Baker, 14 North May street, Chicago.

General Secretary and Treasurer—Wm. I. Phillips, 221 West Madison street, Chicago.

Editor Christian Cynosure—Rev. M. A. Gault, 221 West Madison street, Chicago.

### BOARD OF DIRECTORS.

T. B. Arnold, C. A. Blanchard, E. A. Cook, J. M. Hitchcock, C. J. Holmes, T. B. Rada-baugh, E. Whipple, Edgar B. Wylie, H. F. Kletzing, J. A. Collins, W. O. Dinius.

### DISTRICT SECRETARIES.

Rev. James P. Stoddard, Boston, Mass.; Rev. P. B. Williams, Los Angeles, Cal.; Rev. Wm. Fenton, St. Paul, Minn.; Rev. W. B. Stoddard, Washington, D. C.

# Christian Cynosure.

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

VOLUME XXX.

CHICAGO, SEPTEMBER, 1897.

NUMBER 5.

PUBLISHED MONTHLY BY THE  
NATIONAL CHRISTIAN ASSOCIATION

*221 West Madison Street, Chicago.*

#### TERMS OF SUBSCRIPTION.

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

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

**EXTENSION.**—The extension of a subscription is shown, by the printed label the **second month** after a remittance is received.

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

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

Twenty different religious denominations make membership in a secret society a bar to membership in their churches.

The modern pagan religion called theosophy, like its original in pagan lands, is in this country being resolved into a secret society and may in time become a rival of Freemasonry.

The aim of the National Christian Association has ever been to give the most candid hearing to the advocates of Freemasonry. In the discussion in this issue between Prof. Ely and Prof. Williams our readers will be interested to know if the latter can produce any arguments that are new or that have any weight.

The way was broken for the White Knight Templars to parade and exhibit themselves on Logan Day, July 22d, by a colored commandary of Knight Templars, which was put on parade a few days before. Secretists had been somewhat driven to covert by the assassination of Dr. Cronin, for which the general public held them responsible.

The Chicago Record says that on Sabbath, Aug. 22, a thousand members of the Grand Army of the Republic were expected to leave this city for the encampment at Buffalo. When we remember that from a score of other cities a greater or less number of G. A. R. members thus trample under foot God's law of the Sabbath, we can realize the fearful immoral influence of such a secret organization. The Sabbath reformer who ignores the anti-secret society issue is either cowardly, or blind to a most dangerous factor in Sabbath desecration.

Rev. J. B. Galloway, whose portrait we give on our first page, was born of humble parents in Ayrshire, Scotland, April 4, 1843. He emigrated to Southern Illinois in 1850, and served in the War of the Rebellion as corporal in company K, One Hundred and Forty-second Regiment, Illinois Volunteers. He graduated from Monmouth College in 1871, and from the Theological Seminary in 1874. He has for a number of years been pastor of the United Presbyterian congregations of Arlington and Caledonia, near Madison, which is his third pastoral charge. He is an eloquent preacher, an excellent pastor, a thorough-going reformer and has a strong hold upon the affections of his people.

## MASONRY.—A DISCUSSION

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

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

In entering upon this discussion I seek only for truth and the right. I count myself happy, because my opponent is such an honorable, high-minded gentleman. No abusive epithets nor personal innuendoes will have place in these articles. Only the merits of the question will have place here.

Some months ago I wrote an "Impeachment of Masonry" for the *Christian Cynosure*, of Chicago. I sent a copy of my article to John Augustus Williams, knowing that he was an ardent Mason. I hoped to lead him from "the error of his way" into the freedom and light of truth. The article elicited a letter from him in which he proposed that we enter upon an investigation of the questions involved; hence, the present discussion. It was so unusual and refreshing to find a Mason in high standing in the order who was willing to enter upon such a search for truth, that I gladly accepted his proposition. With this brief introduction I at once enter upon my arguments against what I believe to be a great evil. I am to affirm all the counts in my impeachment. I number my arguments to correspond with my impeachments.

I. I impeach Free Masonry because it is secret. I believe it to be a dangerous thing for any great organization to be bound together by a secret compact. The religion of our blessed Savior is an open religion. It is before the eyes of the world, and challenges the closest scrutiny, both as to its teaching and its methods. Even if Jesus ever taught anything to his disciples in secret (and he did not) he put an embargo upon the spirit of secrecy in them, and commanded them to "proclaim it from the housetops." They were not to put their light under a bushel, but on a candlestick. They were to be like "a city upon a hill that could not be hid." They were to "let their light shine." They are called the "children of darkness." The Savior

said: "Men love darkness rather than light because their deeds are evil." Of course I do not maintain that all who work in the secret lodge intend to do evil; but all must admit that under cover of such secrecy wicked, designing, self-seeking men—and a vast number of these are Masons—can accomplish their purposes as they could not do were their plans, purposes and methods open to the light of day.

Joseph Cook says: "Many European governments hold Free Masonry under grave suspicions, as a mask for conspiracies against throne and altar," and he quotes in this connection the words of our Savior, "In secret have I said nothing." Howard Crosby said: "The secret lodge system belongs to despotism, not to democracies," and Charles Francis Adams adds his testimony in the following words, "A more perfect agent for the devising and execution of conspiracies against church and state could scarcely have been conceived." I object to Masonry because it is a great secret combine of good and bad men.

II. I impeach Masonry because it is Christless. It not only omits Christ, but it is anti-Christ. Any religious institution which leaves out Christ cannot be a fit place for Christian men. Indeed the Christian is commanded to do all things in word or deed in the name of Jesus Christ, giving thanks to God and the Father by him (Col. iii. 17). Every Masonic prayer, oath and ceremony is in violation of this divine exhortation. Masonry perverts the Word of God by omitting the name of Jesus when it quotes passages where His name occurs. Professing reverence for the Bible it crucifies the Christ of the Bible. At the same time it quotes the words of Jesus and stabs their Author! Do you ask for the proof? Listen! "Disbelief in the Divinity of Jesus Christ does not in any sense affect Masonic standing." See *Jud. Dec. G. L. 1869*.

In "Drew's Monitor" we are told: "These three degrees form a perfect and harmonious whole. Nor can we conceive that anything can be suggested more which the soul of man requires." Now these three degrees are Christless, and yet they boast the proud claim that the soul of man requires nothing more than they contain. I know lodges that

are almost wholly composed of Christless men, and they are Masons of many degrees! Can Christians consort with such men without compromising their religion?

III. I impeach Masonry because it is a mixture of Biblical and Pagan influences. A long chapter can be written in support of this proposition. I heard Robert Morris describe his many trips around the world. No one will question his standing as a Mason. In the city where I now write, he said in a public address that he had worn his Masonic apron around the world, and that he never set foot upon any country that he was not warmly greeted by his fellow-craftsmen. Jews, Mohammedans, American Indians, Chinamen, all had bidden him welcome. This is made possible because my proposition is true. Prof. J. R. W. Sloane, D. D., of "The Reformed Presbyterian Theological Seminary," says: "My strongest opposition to Masonry is because of its rivalry with religion. It steps in before the church, and is a false, an idolatrous religion, a religion without a Savior, and, therefore, a delusion and a snare to all who engage in it, or rest their hope upon it."

One of the most prominent preachers in my communion, and one who is a many-degree Mason, tells me that "Masonry is a mongrel institution—a mixture of religion and barbarism, with a preponderance of the latter." He long since renounced the lodge because of its unholy fellowships. Alexander Campbell said: "They are of the world, they speak of the world, and the world heareth them." Its oaths, rituals, and ceremonies are far more compatible with paganism than with Christianity. It is the proud claim of Masons that any one who recognizes a God may become a Mason so far as his religion is concerned. All pagans recognize a Supreme Being; hence there is nothing in pagan religions to debar their votaries from becoming Masons.

Simpson Ely.

Kirkville, Mo.

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

I regret that Bro. Ely did not think that it was necessary, first of all, to explain what he means by a secret society. When he argues that Free Masonry is

dangerous because it is secret, he plays with an ambiguous term, which fact precludes any satisfactory reply. Again, there are secret societies that even he would not call dangerous, and some that even I would oppose. He does not, therefore, mean to denounce all, but only some of such societies. But this is playing with an undisputed middle term; and he well knows that in such case, also, a satisfactory reply is precluded. I can, therefore, answer, only in a conjectural way, his first objection to Free Masonry. He argues that since the institution is, in some undefined sense of the term, a secret society, it is therefore dangerous, and for the reason that wicked men may the more easily accomplish wicked designs. But if a combination, secret in any sense, is so powerful for evil when composed of bad men, I cannot see why it might not be as powerful for good, when controlled by just men.

But to affirm that a secret order is dangerous in the hands of wicked men is no real impeachment of Free Masonry, until it is proved that Free Masons themselves are wicked men. Our brother feeling the logical necessity for such a premise, does indeed venture to say, cautiously and parenthetically, that "a vast number of wicked, designing, and self-seeking men are Masons!" But if even this were true, it would not meet the demand of fair argument. It must be further shown that the business and instruction of the lodges are under the sole control of these "wicked ones;" otherwise there would be no danger to church or state; the influence of the good would either reform or exclude the bad. But is it true that such a vast number of Free Masons are "wicked, designing and self-seeking men?" If so, the lodges would be the very places for zealous missionaries like Bro. Ely. Jesus sought everywhere for sinners, and consorted with them, not to denounce them, but to reclaim them.

But I must ask leave to deny emphatically the statement that so vast a number of Masons are wicked men. That bad men have sometimes worked their way into lodges, no one denies; and Bro. Ely knows that the same sort of men have sometimes crept unawares into the Churches of Christ. But it is unnecessary to parade these lamentable facts;

they furnish no argument against either Free Masonry or Christianity. I affirm that go where we may in all the land, we shall find the lodges composed generally of honorable, law-abiding and truth-loving citizens. The impeachment of Free Masonry, then, on the ground that, as Bro. Ely at last puts it, it is "a great, secret combine of good and bad men," is not logically sustained.

To the statements of certain gentlemen, quoted by Bro. Ely as unfriendly to Free Masonry, I might reply by citing the contrary testimony of as many gentlemen equally great, wise and good; but all this would be irrelevant to the discussion. I would say, however, in reference to the statement of Joseph Cook, of Boston, that all despotism, whether of Europe or America, whether of state or church, may justly hold Free Masonry under grave suspicion, not, indeed, as a mask for conspiracies, but because it engenders a spirit that is opposed to every form of tyranny, whether of prince or priest.

As respects the injunction of Jesus to his disciples, which Bro. Ely quotes with so much pleasure, that "they should let their light shine," it applies to all good men who have the light of any truth to emit or reflect, and certainly to the Free Masons, whose laudable pursuit is after Light. And Masons have not been neglectful of their mission as light-seekers and light-bearers. They do not, it is true, expose the dynamo of their light-plant to the rude touch of the profane; but the light that it generates is transmitted and distributed abroad till it penetrates the darkness everywhere. I have known ministers of the gospel, after pleasant evenings of instruction in the lodge, carry into their pulpits fresher and clearer views of truth.

\* \* \* His second impeachment is that Free Masonry is Christless and anti-Christ—a crucifier and hypocritical stabber of Christ! His proof of so grave a charge is that a Grand Master of Indiana has decided that a Unitarian may be a Free Mason! He also cites a Bro. Drew, who thinks that the three degrees of ancient craft Masonry contain all that the soul of man requires. Now, it would be enough to say, in reply to all this, what Bro. Ely well knows to be a fact, that the Masonic brotherhood com-

prises thousands of as intelligent and pure-hearted lovers of Christ as the world contains. In the name of Christ and the Father they do everything in the lodge and out of the lodge, in the church and out of it, that may benefit their brother man. The true Christian, as distinguished from the formalist and literalist, speaks and acts in the name of Christ always and everywhere; not, it is true, always pronouncing that name as a talisman of power, or uttering it to be heard of men; but he keeps that name ever in his heart. The spirit of the apostolic precept pervades his life, his unceasing prayers and his constant service, though his lips may "omit" or "leave out" the formal repetition of the word. By the literalism of my brother's interpretation of the apostle's injunction, the Lord's Prayer would be Christless and unfit, without amendment, for Christian lips. And we may find a dozen prayers in the epistles of this same apostle equally "Christless."

\* \* \* His third objection to Free Masonry is singularly expressed. A world-wide brotherhood, as testified to by Bro. Robert Morris, is admitted as a fact; but Bro. Ely accounts for it on the strange ground that "Masonry is a mixture of Biblical and pagan influences," without which mixture, he says, this brotherhood of men would not be possible! Our brother, and those with him, seem to be jealously opposed to any love-triumphs among men, unless they are accomplished by some ecclesiastical agency. But Christ is broader, grander and more powerful than all the sectarian spirit of this age. In all lands and among all peoples, those who love truth and honesty seek for it—who lift up their hearts searching for the Father, whom they, as yet, but feebly know—all these hearts are Christ's, and they are our brethren, and all enlightened Christians should hasten to help them. Heaven bless every agency that can bind them into love for one another, and lead them more and more into the light of truth.

But it is impossible for me to determine exactly what the brother means by that strange "mixture of Biblical and pagan influences." It seem to be a favorite war cry with the opponents. One of his comrades, who seems to be as little acquainted with Masonry as Bro. Ely,

although he is described as once having been a many-degree Mason, is quoted as saying that Masonry is a "mixture of religion and barbarism." No one can reply satisfactorily to a proposition, the terms of which are undefined and unintelligible. I must ask my brother to express his objections, hereafter, strongly and briefly as he pleases, but at least in clear and transparent language. \* \* \*

John Aug. Williams.

Harrodsburg, Ky.

#### BASIC PRINCIPLE OF MASONRY.

BY W. B. DENTON.

Mr. Jno. D. Millekin, in the March number of the "Kansas Free Mason," says: "The basic principle of Masonry is faith in God, yet it leaves each one to worship Him according to his own judgment and conception of duty." The Bible says: "God is a spirit, and he who worships Him must worship Him in spirit and in truth;" so he who has faith in any other god or worships Him in any other way is an infidel.

The commonly accepted definition of infidel is "one who denies Christianity and the truth of the scriptures." "It inculcates the unfathomless and unboundless charity taught by the Nazarene and yet a belief in Him as either man or God is not an essential tenet in the Masonic faith." The former assertion is not true, because Masonry is a fraternity, and there is a wide difference between fraternity and charity.

Fraternity is narrow, selfish and exclusive, while charity is broad as humanity. There is fraternity among thieves, but not "universal benevolence" and love for mankind. "With what terms of respect knaves and sots will speak of their own fraternity."

Christians have not the right to believe whether or not Christ is divine, neither can they truly fellowship and fraternize with those who assume that privilege. "No man cometh to the Father but by Me." "He that honoreth not the Son honoreth not the Father which hath sent him." Again he says: "There are those who adore and devoutly worship the Masons' God, who dispute the claims of the followers of the Nazarene, yet Ma-

sonry welcomes them with cordiality to its circle." What right has Mr. Millekin to spell "the Mason's God" with a capital letter? There is but one true and living God, and if an organization worships a code of fraternal morals it can be classed only with the heathen gods. Yet, contrary to the above assertion, Mr. Millekin says Masonry is not a religion and cannot take its place. What is religion if it is not worship. They have stated prayers, and what is prayer but religious worship? If even but one soul was lost through this false worship, Christians should have no part in it.

There can be no better exponent of Christian morals than the Bible. A complete Bible can be bought for 50 cents. All the degrees of Masonry will cost over \$1,000. If half the amount paid to Masonry were devoted to real charity, more good would be done and more credit received. In our church a young man was denied full membership because he went fishing on Sabbath. I knew a Mason to go fishing on Sabbath, but what of that? I have known a Mason of high degree to do ever and ever so much worse than that, yet he remains a high-degree Mason just the same. If dishonorable members can't be turned out, honorable ones ought to get out.

He speaks of the benign influence of the "Mystic Tie" in preserving lives and preventing outrages in time of war, and calls it commendable. If war is ever justifiable it is when inspired by patriotism and self-defense.

For one to compromise with the enemy of his country for the sake of an oath sanctioned by neither God nor the state, he is false to his duty and a traitor to his friends. No wonder, then, that Masons are accused of defending brother Masons in wrong-doing, and voting for them regardless of fitness. When Masonic oaths are more binding than moral and Christian obligations, the Masonic order is a dangerous institution and should be suppressed.

Winfield, Kan.

In our good fight of faith against the lodge, let us remember the Jewish proverb, "When the tale of bricks is doubled then comes Moses."

—Rev. J. B. Galloway.

**RULE THEM OUT OF THE CHURCH.**

BY REV. J. B. GALLOWAY.

The existence of oath-bound, Christless secret societies raises at least three questions: First, a legal question, Is the oath right in the sight of God and man? Have they a right to administer and receive such oaths? If so, where did they get that right? Second, a theological question, which touches not only the oath but their creed, ritual, forms of worship and claims. Third, a social question: Does the word of God, the laws of the land and the state of society justify the strong in banding themselves together, as against the rest of mankind? In other words, are they justified in concealing from the family, the church and the state their obligations, methods and purposes?

Is it not right, nay, is it not the duty of all men, to investigate and solve these problems? We affirm that it is especially the duty of the Church of Christ to do so; her Master and Head has laid this burden upon her, "to prove all things and to hold fast that which is good." Moreover, God has qualified His people for this work by the gift of the Holy Ghost. We may "know the spirit of truth and spirit of error." "He that is spiritual judgeth all things." But this is where the so-called great churches have failed and are failing to-day. By their doctrine of open communion and otherwise they make no distinction between the clean and the unclean, and thus church discipline has become either a nonentity or a farce.

The great D. D.'s or modern Pharisees bind heavy burdens and grievous to be borne, and lay them on the shoulders of the small witnessing churches, yet they themselves will not touch them with one of their fingers. If these oath-bound men were excluded from all churches and from the ordinances of the true religion, as they ought to be, the battle would be won. Just here is where the blame lies. A faithful church is the salt of the earth and the light of the world. But the salt in many cases has surely lost its savor.

The law and the testimony of God's word should be so strongly preached and insisted on as to crystallize into practice

—a practice that would be common to our common Christianity.

Christians who allow themselves to be hoodwinked and cabletowed and go cringing to worldly lodge-doors, professing to seek light, do then and there sell their birthright as sons of light for less than a mess of pottage and cease to be the light of the world by their own confession. Their locks are shorn, and they become weak as other men, and the Philistines put out their eyes, so that they can see no harm in even a Masonic obligation.

Is this what the apostle means when he speaks of men who reject the truth, being given over to a strong delusion to believe a lie? Preachers who preach and sing, "Come to the light," and "The light of the world is Jesus," will adjourn their meetings and repair to these synagogues of Satan to be illuminated by the aid of three tallow candles.

O for another Jeremiah to wail out our lamentations!

Poynette, Wis.

**THE LODGE TRAINS MEN TO LIE.**

BY REV. WILLIAM FENTON.

While a man embraces Freemasonry, or any esotericism of a lodge, he is not entitled to respect as a rational being in matters of religion. He is a rebel against his Creator and should never be suffered to participate in any council of true religion. Neither prophets nor apostles of the Bible would or could have tolerated him in their councils for one moment.

When a Modern Woodman of America sees for the first time an exposition of the esoteric work of his lodge it is interesting to observe his surprise and indignation in such expression as, "How did this get out?" "Where did they get it from?" "I did not know that it was out." And then, after that, to hear him lie about it, and declare that that which he has already acknowledged to be a true exposure is false; showing that when he admitted the truth it was an unguarded moment in which he betrayed his sacred (?) trust—to lie; and that, as President Finney would say, "He is a perpetual liar," a walking embodiment of a lie. It is his sacred (?) duty to lie.



It is the tendency of every secret society to make a perpetual liar of every man or woman that joins a lodge. The lodge plan is the devil's plan to destroy souls; hence the Christian is taught to "fear him, who, after having killed, has authority to cast into hell." "Yea, I say, unto you fear him" (Luke xii., 5), i. e., fear to disregard God and come under the authority of the devil, as every one does who joins a secret society. Nearly all secret societies assume the authority over the lives of their members, and by making liars of its members puts them under the authority of the devil to cast them into "the lake which burneth with fire and brimstone," where all liars go. "Come not thou, my soul, into their secret," is the language of a Christian; for they are lying hypocrites, and their God was "a liar and a murderer from the beginning, and abode not in the truth."

74 South Robert street, St. Paul, Minn.

### SECRECY AND CITIZENSHIP.

BY PROF. ELLIOT WHIPPLE.

POWER OF INSTITUTIONS.

Men are sometimes better and sometimes worse than the institutions to which they belong. In considering the advantages or disadvantages of any institution to society the most important thing to be considered is the tendency of its influence upon its members, for an institution is a powerful instrument for good or for evil, and this is especially true of one which binds men together by strong bonds of mutual obligation enforced by the sanction of oaths and penalties. The longer an institution has existed, the larger the numbers included in its membership, and the greater its claims to power and influence, the stronger will be its hold upon the imagination, the hopes, and the fears of its members. Men unorganized are a rope of sand, organized a band of steel; unorganized a mob, organized an army capable of being controlled and used for whatever purpose the leader may desire. United in an institution and supported by the consenting opinion of numerous associations, men will undertake, suffer, do, dare and execute many things that they would never attempt as individuals.

### EVIL TENDENCIES OF FREEMASONRY.

From what we know of Freemasonry the following injurious tendencies are apparent:

1. To lead its members to consider their Masonic obligations as superior to their civic duties and so undermine their patriotism, unfit them for many things they are liable to be called upon to do as ordinary citizens, and especially to disqualify them for holding certain kinds of public offices.

2. To increase the strength of temptations to wrong-doing by holding out the idea that, if liable to be detected and punished, Masons may escape punishment by the aid or connivance of fellow Masons.

3. To induce Masons in caucuses and conventions and in the exercise of appointing powers to promote the political preferment of fellow Masons to the detriment of equally competent and deserving non-Masons. Masonry has not usually put itself in the attitude of a political party. Its policy is rather to have its members in all parties, so that, whichever party wins at the polls, Masonry controls the lion's share of the offices.

### THE OUTLOOK.

So much as to the past and the present. What of the future? A comparison of the present conditions with those existing at any past date shows that the world is growing both wiser and better. Evil customs and evil institutions, which have existed from time immemorial, culminate and pass away forever. At the moment when they have apparently reached their highest point of power for evil they are nearest to final destruction. The power of the Pope of Rome never seemed so potent in northern Europe as when Leo X. authorized Tetzel to peddle indulgences through the cities and villages of Germany in the fore part of the sixteenth century.

Slavery in some form had existed since the beginning of recorded history, but its worst phase was manifested in the shape of negro slavery in the United States, and it never seemed so powerful as when it annexed Texas in 1845, forced the passage of the infamous fugitive slave law of 1850, repealed the Missouri Compromise in 1854, and secured the Dred Scott decision in 1857. How incredible it seemed then to either pro-slavery men or

abolitionists that within ten years from the last named date an amendment to the constitution of the United States should be adopted declaring: "Neither slavery nor involuntary servitude shall exist within the United States, or any place subject to their jurisdiction!"

A hundred years ago colleges were authorized by law to add to their endowment funds by conducting lotteries, and now the last and worst form of lottery, the Louisiana Lottery Company, has been driven beyond our borders. The "saloon" is directly wasting a billion of our money and sending a hundred thousand of our fellow citizens to untimely graves every year, besides indirectly causing loss, suffering, and moral wreckage beyond the power of words to express or the imagination to conceive, but the very greatness and intensity of the evil will work a cure. When or by what agency the result is to be accomplished we cannot foresee any more than the method of the abolition of slavery could be foretold in 1857, but final and complete victory is as certain as that God reigns and is against the "saloon."

Secrecy seemed to have received its death-blow in consequence of the exposures and discussions which took place between 1826 and 1835, but its "deadly wound has been healed," and while good men have been busy fighting slavery, secession and saloons, the old serpent of secrecy has revived and crawled back into prominence and power. Secret societies are organized for social purposes, for benevolent purposes, and for mutual insurance as well as for avowedly political purposes. They outnumber the churches in all our cities and extend their branches to every village in the land. They dominate the bar, the press, and the pulpit. They lay the corner stones of the courthouses and other public buildings and have "put their brand upon the President of the United States."

There are, however, tokens of a reaction. As in the '50s a faithful few were found to oppose slavery, so now there are those who witness for the truth. Twenty-one religious denominations refuse to fellowship members of secret societies, and many independent churches take the same stand, while their local and national associations warn their constituencies against the manifold evils of se-

crecy. In view of the doings of the Mollie Maguires, the Mafia, and the Clan-na-Gael, an increasing number of newspapers are opening their columns to a free discussion of the matter. The rapidly multiplying facilities for the diffusion of information is converting the whole civilized world into a neighborhood, so that whatever happens anywhere is speedily known everywhere, the enterprise of newspaper reporters and the recognized advantages of publicity are rendering it more and more difficult to keep anything hidden. As the "X" ray is penetrating the interior of the human body and revealing hidden deformities and diseases, so the searchlight of truth is flashing into all the secret recesses of human society and bringing forth to public gaze whatsoever is being done or planned therein.

The National Christian Association opposed to secret societies, with its headquarters at 221 West Madison street, Chicago, Ill., publishes tracts, booklets and *The Christian Cynosure*, a thirty-two page magazine, devoted to this subject, and, with its auxiliary associations in New England, on the Pacific coast, and in several States between, maintains four or five lecturers constantly in the field, besides having a large list of able speakers ready to respond to calls in their respective localities. It scatters tracts with an unsparing hand, and no sooner does some new secret organization spring up than the National Christian Association secures a complete account of its initiatory ceremonies, oaths, passwords, grips, etc., and publishes them to the world, thus fulfilling that saying of Christ: "For nothing is secret that shall not be made manifest; neither is anything hid that shall not be known and come abroad."

In addition to the eminent men whose opinions in regard to secrecy have been quoted, the following distinguished statesmen, preachers, philanthropists and college presidents have borne decided testimony against it: John Hancock, Samuel Adams, John Quincy Adams, James Madison, Edward Everett, William H. Seward, Horace Greeley, Charles Sumner, Gerrit Smith, John Wesley, William Otterbein, Alexander Campbell, Peter Cartwright, J. B. Walker, Albert Barnes, Richard S. Storrs, D. L. Moody, E. A. Park, Moses Stuart, J. E.

Ray, H. L. Hastings, J. G. Fee, J. W. Strong, Philo Carpenter, J. Blanchard, Horace Mann, Howard Crosby, John Bascom, S. C. Bartlett, Timothy Dwight, and a host of others, both among the living and among those who have gone to their reward.

With such facts before them it is but reasonable that all patriotic citizens who are lovers of justice and righteousness should regard all secret societies of whatsoever name or nature as unnecessary and un-American institutions, should work zealously to extend among our fellow citizens a knowledge of their evil tendency, and should unite their voices and their votes to secure everywhere laws prohibiting the administration of extra judicial oaths, and disqualifying all who continue to be bound by oaths which place them under special obligations to a portion of their fellows from holding any office whose functions require an impartial attitude toward all members of the community.

#### SUMMARY.

We have seen that men must associate in families to rear offspring and satisfy desire for companionship, in industrial organizations, to aid one another in securing the means of living, and in governmental organizations, to secure justice and protection; that some form of government is a necessity, that the best form is a constitutional democracy, but that the success of this form requires honest, intelligent, patriotic, and justice-loving citizens; that the claims of the state upon its citizens are superior to those of any other human authority; that civic oaths are used by the state for important purposes, and that extra judicial oaths seriously interfere with these purposes; that our most eminent statesmen and thinkers have been opposed to secret societies, and that in harmony with their views several states have by legal enactment prohibited the administration of extra-judicial oaths; that mutual confidence between the citizens of a state is an important element for its success, and that secret societies tend to impair it; that secrecy is unnecessary for any good purpose; that publicity is another essential condition for the successful operation of free institutions, and that secret societies, by training men to habits of secrecy, tend to promote secrecy in civil affairs, and

especially in caucuses and conventions; that even in overthrowing despotism secret conspiracies have not been so successful as open resistance; that secret societies are despotic in their organization and methods, and so train men for despotic practices; that the lordly titles so common in secret organizations are hostile to the constitution of the United States and to the spirit of free institutions; that Freemasonry is a typical secret society whose influence is plainly discernible in the structure and methods of the rest; that its secret oaths, obligations, and penalties have been revealed with substantial accuracy by the unconscious and unintended testimony of adhering Masons, by the unwilling testimony of adhering Masons in courts of law, and by the willing testimony of seceding Masons in courts of law and in numerous other places, said testimony having been given by so many men of such high character that there can be no reasonable doubt of its truthfulness, and moreover non-Masons have frequently tested its accuracy in their intercourse with adhering Masons; that the oaths and obligations so revealed prove that Masons are frequently hindered from giving truthful testimony, and are disqualified for serving as sheriffs, judges, or jurors; that institutions are very powerful for good or for evil, and that secret institutions tend strongly to make men worse rather than better; that as the world grows wiser and better evil institutions, one after another, are yielding to the progress of truth and righteousness; that although secret societies are now spreading abroad through the land and flourishing as never before—a mighty power for evil—there are tokens that secrecy has reached its culmination and that it too shall be swept from the earth by the advancing forces of justice, purity and light.

Wheaton College, Ill.

I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time.

—Rev. R. A. Torrey.

If mothers would do their work well, anti-secret reformers and all other reformers would soon be out of a job.

## FREEMASONRY AND PATRIOTISM.

BY DR. A. B. MIRROR.

## DR. LORIMER'S ATTEMPT TO ARGUE.

The Boston Herald of June 15th reported the centennial of a local lodge in Bridgewater, in which Dr. Lorimer made an address. His speech was an attempt to whitewash Masonry as related to the government. He argued that because a candidate must not have been born a slave, and must at the time of initiation be not less than 21 years old, therefore the spirit of Masonry is "the essence of true patriotism, true American patriotism." He also argued that Masons are patriotic because several eminent patriots were Masons. Among these he cited Washington, to whom, in the course of the address, he referred ten times.

In one of these passages he said: "As to the father of our country, it is superfluous to add more than already has been said. But to show the temper of our order, the brethren during these stirring times founded military lodges, and were exceedingly anxious to do everything in honor of the chief of our armies, Washington himself."

This seems designed to give an impression that during the revolution Masonic lodges were much to Washington. Taken in connection with the numerous references made to the General in this speech, it seems meant to be a link in the chain binding his great name to the institution in question. Dr. Lorimer apparently tried to leave the impression that Masonry and the great patriot were closely allied during the war, and that from this it can be seen that Masonry is not unpatric.

Now it was at the end of the year 1783 that Washington took leave of his officers at headquarters, and left New York, which the British had lately evacuated. But so soon as 1798 he writes a letter to a clergyman who thought him the grand master of American lodges, and speaks of correcting the "error you have run into, of my presiding over the English lodges in this country. The fact is I preside over none, nor have I been in one more than once or twice within the last thirty years." This proves that he could not have been much in lodges during the American revolution. In the light of

Washington's own statement, Dr. Lorimer's continual harping on his name does not seem to secure a very reliable proof of a vital connection between Masonry and patriotism.

## WHY THE BRIDGEWATER SPEECH?

It is of interest to ask why Dr. Lorimer made the attempt to argue for Masonry as he did at Bridgewater. It was a risky attempt, and the result is liable to prove it foolhardy. He seems to have hoped that the rather too transparent art, and too obvious stage machinery, would conceal the flimsiness of his real claim. There was a good deal of what was

"Full of sound and fury, signifying nothing."

His attempt to squeeze the essence of "American patriotism" out of the fact that a man born a slave cannot become a Mason is a specimen of his logic, but his rhetoric sugar coated its hollowness.

But why did he venture even to bewilder such a dangerous question?

Of course it has but one real answer, and that answer he did not give. On the contrary, he scurried about, collected in desperate need a handful of comparatively useless material, and then came into court to play the pettifogger. It was the best he could do, if such an attempt must needs be made. But why must it be made, and why could he not, like a fox in a hole at which the hunter is digging, preserve the old Masonic method of "dignified silence?"

One reason might perhaps be found by reading the report of Hartford Lodge doings with respect to the Griswold arson case, in the Hartford Courant of Dec. 25, 1895. Surely some one needed to cry, "Great is Diana," or to render it according to Dr. Lorimer's version, "Masonry in America is a nursery of patriots." What is Masonry a nursery of in Connecticut, or isn't the State of Williams the signer of the Declaration, and "Brother Jonathan" Trumbull, and William A. Buckingham, in America after all?

What did the state's attorney do?

What did the press say? Who is at this moment in Wethersfield prison? Yes, there was great need of some one like Dr. Lorimer to say that the candidate must not have been born of a slave

mother, and the refusal to initiate him proves that great is the American patriotism of the Masons, "Great is Diana of the Ephesians," ancient, and handed down from Jupiter. Whoop! Boom! Hooray! Glorious sons of liberty, wave your white aprons!

But all the trouble is not in Hartford. There be other cities like Boston and Chicago. From the latter the Cynosure beams serenely on Hartford, lighting up its dark corner even in the presence of Boston. Then, there is more than a rumor that there are in Boston manuscripts of certain prize essays awaiting publication. These treat the relation of Masonry to citizenship. If they do not do it more solidly and cogently than Dr. Lorimer's speech we hope they will never be published, for they will make their own side appear weak. However, the knowledge of such munitions of war accumulated in Boston may account in part for the attempt to trim the lines and make a bluff near that city. Anyway, such a bucket of whitewash could hardly have been mixed for nothing.

#### WAS IT MEANNESS?

The report lately published in The Cynosure of an interview by one of the N. C. A. lecturers may not give the reader a complete view of the Baptist brother's side of the case. But it is evident that he thought Mr. Ronayne under obligation to keep Masonic secrets. There are many who share such an opinion, and it is easy to see why. Still, there have been hundreds of Masons who have held a different view of Masonic obligations. Outsiders imagine a great deal.

The report represents this person's attitude by saying that he "declared that act of Mr. Ronayne to be an act of meanness." It is possible that this was not the exact phraseology, but no doubt it represents the opinion. If Freemasonry were a noble, or even a harmless institution the opinion could hardly be controverted. One who estimates Freemasonry so must naturally regard the act as an unworthy betrayal.

But Freemasonry is not the only thing Mr. Ronayne abandoned. Another was Romanism. Would exposure of Romanism be meanness? The other day a missionary to Catholics, who was not only a Romanist in his youth, but also the confidential intimate of priests, confessed to

us vices in which he formerly shared with them, not the greatest of which was gambling. Was it mean in him to tell us that when out of sight priests were great card players? Would the betrayal of Romish vices and principles be wrong in Mr. Ronayne?

Again, the denomination to which this Baptist belongs sends missionaries to India and China. Is it mean for converts to tell the missionaries secrets relating to paganism? Must a converted heathen retain allegiance to idolatry and heathen morals, to such an extent as to conceal them from Christians?

The Baptist brother would probably regard these cases as not parallel. To him sun worship in Indian temples does not appear like sun worship in Masonic temples in India and America. He hardly realizes that in a score of lodges in Bombay there is the same worship as at the pagan shrines of Bombay, and that this sun worship is accredited and fraternized, and even shared in lodges in Chicago. He probably does not see this distinctly, and our present statement of it would probably seem to him absurd. We heartily wish it were.

#### PROF. WHIPPLE'S ARTICLES.

I want to say that I, for one of the readers of The Cynosure, wish to express my thanks to Prof. Whipple for his very able series of articles now appearing—"Secrecy and Citizenship." They are to be commended for their candor and accuracy and consequent historical value. They deserve to be preserved by every student of the subject.

J. B. Galloway.

If God extends His sovereign grace to a Freemason, and he yields to God he ceases to be a Freemason and breaks the obligation with which the devil designed to bind his soul to eternal rebellion against God, and to eternal damnation. But if the Holy Ghost reveals the truth to the Freemason, and instead of yielding to the Holy Ghost he decides to remain a Mason and blasphemes the Holy Ghost, he commits what the Lord Jesus Christ declares to be an unpardonable sin by remaining true to Freemasonry.

—Rev. Wm. Fenton.

## CORRESPONDENCE.

### LETTER FROM THE SOUTH.

Beauregard, Miss., Aug. 18, 1897.

Dear Cynosure—I have not forgotten you nor the noble cause you represent, though I confess that failing powers, as well as a multitude of other duties, have kept me from writing as much as formerly. I am spending the latter part of the summer here in Copiah County, Mississippi, thirty miles south of Jackson, the capital of the State. I am preaching the Gospel to a white congregation. There are plenty of colored people in this vicinity, but, like the Jews and Samaritans, they have no dealings with each other in any social or religious matters. This complete isolation in religious work works badly for both races, especially for the negro. Colored churches are largely left to the care of pastors who are "blind leaders of the blind."

This county has had an unenviable reputation in the past for its riots and lynchings, and there is great complaint of the bad character of the colored people. I see little hope for a change in this respect until the white Christians shall take enough interest in their colored brethren to help them to better methods of living and thinking. It is amazing that here in the South there are men and women that go to Asia and Africa as missionaries, and when they return they are honored and applauded, while right here at home is one of the most important and most needy of all missionary fields, and men and women who feel constrained by the love of God to enter on it are largely ostracized. An intelligent self-interest, to say nothing of Christian principle, ought to teach them better.

Nevertheless the average white people of the South have many excellent qualities, some of which are well worthy of emulation. They have made commendable efforts to provide by general taxation for the education of all the people, and if it has proved a partial failure, so that now many are asking that the colored schools be restricted to such support as comes from the taxation of the property of colored people, it is largely because there has not been an intelligent

and kindly interest in the enforcement of the school law.

In matters of social reform there is an advanced public sentiment. In this large county there are no licensed saloons, and most of the counties of the State are "dry." The press, with great unanimity, speaks out strongly against the liquor traffic and the lynchings and lawlessness that have disgraced both North and South. Southern people are generally reverent, believe implicitly in the Bible as they have been taught to understand it, and are much given to religious discussions. They will go long distances to hear a controversial sermon. For a month past there has been the usual period for revival meetings. There have been quite a number in this vicinity. I have heard some able doctrinal preaching. A common plan is to have two services a day, with a picnic dinner between.

Just now we are holding a series of meetings at this place. The preaching is being mainly done by an evangelist from Texas. All the preaching has been on decidedly radical lines. No idols have been spared. The use of tobacco, though almost universal, has been thoroughly condemned. Church gambling and festivals have been arraigned. Freemasonry and all forms of lodgery have been shown to be un-Christian. Divine healing has been advocated, and the coming of the Lord proclaimed.

Here at Beauregard there was once the largest Masonic lodge in the State. After the great cyclone fourteen years ago, that destroyed most of the town, there was no lodge left, nothing but the old building in which they met and from which the lodge symbols are now nearly effaced. The spirit of Masonry and other forms of anti-Christ are sufficiently prevalent, but the Lord has lifted up a standard against it. H. H. Hinman.

### A VETERAN COLPORTEUR.

Geneva, O., April 11, 1897.

Dear Brother Phillips—The present delivery, together with what you have sent me prior, aggregates 8,000 pages of anti-secret literature received from your office. It will be strange, indeed, if this bread cast upon the waters is not gather-

ed after many days. The command is, "Sow thy seed in the morning, and in the evening withhold not thy hand, for thou knowest not which shall prosper, this, or that, or both alike." In the morning of life I sowed abundantly of anti-slavery seed, and now in the evening of my earth-day I take from your rich store of anti-secret seed, and as best I can sow beside all waters; waiting for the blessing promised in the work of righteousness, which shall be peace, and the effect of it is quietness and assurance forever. The burden of years and of poverty prevents me doing for the Anti-Secret Society what my heart ardently wishes to do. Let those who are in the prime of life and know how to war against the Secret Empire focus the search-light of fact, and God's word direct on its darkness, and reveal the "hole in the wall and the abominations that the ancients do in the dark, every man in the chamber of his imagery." See Ezek. viii.

It pains me to know that the N. C. A. is hampered in its work for lack of material aid, and especially in regard to its recent losses. I have a friend in an adjoining county; I will go and see him, and try to interest him in behalf of the N. C. A. I feel sure that I can enlist him in our cause. I will shortly report you results. The more I investigate secretism the more I am convinced that it is evil, and only evil, and that continually. Even the seeming good in them is virtue's counterfeit used as a guise behind which to transact villainies that common sinners dare not meddle with. Their religion a farce, their robes of pretended righteousness have by the N. C. A. been rent directly over their vital parts, through which gappings the Christ-instructed eye of the Christian sees the revolting rottenness within. Not the least of its damnable work is the tyranny it exercises over the press, and especially the religious.

Recently I sent an article on the Christless religion of the I. O. O. F. to an editor of a religious journal, who is noted for his love of challenging the devil, and who is really a man of great moral courage; but I judge from the reasons given me with the returned article he feared the result if he printed my critique. Said he abhorred secret societies—thought they could be killed by filling the minds of its Christian dupes with better things—breth-

ren were more "sensitive on lodgery than on politics or religion," and other reasons, all of which had in them, in my opinion, the element of fear of offending his brethren who are lovers of their lodges. In all my communications with editors of papers I have found but two having the courage to publish a clear-cut article against lodgery. One of the two is The Christian Cynosure, and the other a secular paper whose editor was so alarmed after finding what a row he had raised among the fraters by the act, he hastened to lie about the reason of publication, promised silence in the future, joined the lodge, sold out to a Methodist Mason, and left the town. E. BRAKEMAN.

#### THE MODERN WOODMEN RITUAL.

Strand, Minn., July 3, 1897.

Editor Cynosure—The Minnesota district of the Norwegian Synod (Lutheran) closed a successful session in Lake Park, Minn., last week. One of the topics for discussion was secret societies. The President opened in his annual address with warning against those "cursed institutions." One session was set aside for a meeting on secret societies. The Modern Woodmen is the only flourishing lodge in Lake Park, and so the Modern Woodmen received special attention. The rituals had been sold the previous days and the subject prepared. Lodge members denied the ritual. But as luck would have it, the July number of the Modern Woodmen just arrived, bringing the news that on account of some "piratical" marauders the rituals had been printed so it was necessary to change the ritual. This gave the thing away and the Woodmen in Lake Park felt terribly. Thursday evening a special meeting was held in which Prof. Hillebox, of Wilmar, and Rev. Jno. Halvarson, of Minneapolis, and your correspondent delivered lectures in the English language on secret societies. Great interest was manifested. The representatives from all over this and neighboring states will certainly bear testimony of what these lodges are doing. A Modern Woodman publicly testified to the authenticity of the rituals and warned everybody to keep out of this and other lodges. O. T. Lee.

**THE ELY-WILLIAMS DISCUSSION.**

Chicago, Aug. 30, 1897.

Editor Cynosure—I am glad to hear that you are to publish the debate between the Rev. Mr. Ely and Mr. Williams, of Kentucky. Our association has always encouraged such discussions, either through the columns of *The Cynosure* or upon the public rostrum. It occurs to me that the terms upon which this debate is to be conducted should be agreed upon between the principals and published in the beginning of the debate for the benefit of all readers. Personally, I trust you may be generous in your bestowal of courtesies upon Prof. Williams, who is not in sympathy with our work.

J. M. Hitchcock.

**PROTECTION IN UNITY.**

Chicago, Aug. 26, 1897.

Editor Cynosure—I have recently been working on a journal devoted to a useful class of artisans and the best interests of their trade. Probably they have been less careful of their welfare than any other body of wage-workers, so far as organization for their protection is concerned, and "strikes" among them are of rare occurrence. As a class, I consider them generally overworked and not over-compensated. They are very numerous, and competition among them is very great, and on this account, and because they do not combine solidly against all the evils that beset them, they really suffer industrial oppression, and are, to a certain degree, slaves to the public, which demands their services during long hours and generally on the Sabbath. I believe, however, these mechanics are themselves to blame for this condition. If they were less jealous of each other—if there was more unity of interest among them—they would be strong enough to hold in check all ruinous competition and the exorbitant demands of those on whom they depend for a livelihood.

But experience proves, and very generally, that their attempts in this direction have been mostly failures. Surely, if the true principles of business were universally adopted among them—and in some localities they are now waking up to the need of self-preservation—they could

rise in their united strength and hold the balance of power as between employer and employe. I would not advocate the adoption by them of senseless initiations and secret rituals. I would have them, and all other wage-workers, adopt, rather, the privacy of the family in their councils, but everywhere else present a bold, manly, front in demanding their rights, both as masters and journeymen, working in unbroken unison for their mutual interests and protection, and governing themselves, not as tyrants and slaves, but as intelligent, free-born citizens defending their trade and themselves against the degrading influences under which they now suffer. I do not deem it necessary that they should bind themselves by violent oaths and brutal penalties to secure their rights, but I do advocate absolute unity and harmony, if such a thing can exist in this conflicting and grasping age.

H. M. Hugunin.

**REFORM NEWS.****THE CYNOSURE — DONATIONS — FOREIGN WORK.**

The Cynosures sent out for the last three months have averaged 4,660 each issue. The number whose subscription expired during August is quite large. It is hoped that our subscribers will take personal interest in not only forwarding their own renewals promptly but in sending their neighbors' also.

For the next two months the special offer is made of the Teachers' Bible, advertised on another page, free for five yearly subscriptions, four of which must be new; if any one of our subscribers, or of their children, secure four new yearly subscriptions, and send their own renewals, we will send the Teachers' Bible advertised herein as a premium. When you see the Bible, you will acknowledge that it is well worth \$4, the retail price. If any sample copies of *The Cynosure* are needed, send a postal card request.

The donations for August are from Mrs. Wm. Pallister, \$2; Wm. Barris, \$1; E. A. Cook, \$25; Robert Gunn, \$2; S. A. Pratt, \$5; J. P. Stoddard, \$5; Mrs. John Young, \$5; Mrs. E. A. Dewey, \$2; Frank Bartholemew, \$5; E. I. Dewey, \$3.50;



Walter Phillips, 75 cents; L. E. Bartlett, \$5; J. F. Icke, 50 cents; Charles M. Opperman, \$10; J. H. Wilson, 75 cents; Horace Frost, \$4; Jacob Ackert, \$5; W. O. Norval, \$5; George McCullough, \$1.50. This is very encouraging. Coming as it did during the "dry season," it has enabled us to meet most of our expenses very promptly.

Ten dollars of the above amount are on the \$40 asked for toward the \$100 stereopticon outfit for Rev. W. R. Bonham. Seventy dollars of the \$100 is now pledged. If \$30 more is received this month Brother Bonham will be enabled to be at our State conventions in Illinois. This method of presenting the anti-secrecy cause is popular, and will be a drawing card for the convention. Shall we have the \$30 needed? Fifty dollars was the amount of expenses of President Blanchard's trip to Northfield, and when it is remembered that his address there resulted in at least fifty renunciations of secret orders on the part of Christian workers present, it will be seen that it was money well expended. The apparent results were the greatest of any single meeting that we have ever held. There is \$5 still needed to make up the total \$50 needed for that special purpose.

I told you last month of the large amount of literature sent to India. This month we have orders from Johannesburg, South Africa, for booklets and four subscriptions for *The Cynosure*. Brother G. H. Agnew in ordering writes: "There is very much need of light here. God has raised up a man here, a lawyer, who is attacking Masonry publicly, but he is somewhat handicapped, having but little information on the subject. Lately a big sermon on Masonry was published in a Natal paper. God laid it on the lawyer's heart to write the paper asking some pertinent questions. This has stirred the Masons. The end is not yet."

I have received a letter also from Scotland acknowledging the receipt of the booklets for special use in Great Britain. Dr. Kerr has had a slip printed which he inserts in each of the booklets in sending them out on their mission throughout Great Britain. The slip is headed: "Secret Societies in Great Britain," then following: "I approve of the purpose to form an association against Freemasonry and other secret oath-bound societies

in the British Isles." Then follows space for name and address, and request to have the slips, after they are signed, returned to Rev. Dr. Kerr, 19 Queen Square, Glasgow. We shall be glad to receive subscriptions from any friends who want to have a part in organizing the work in Great Britain. We must furnish them literature until they are fully organized.

Rev. Samuel F. Porter, our Southern Missionary Agent, is planning another tour in the South. Will not those pastors in Southern States, who read this item, and who would like Rev. Mr. Porter to visit them and speak in their church, send at once a line to this office to that effect.

Before closing I would like to call attention to the valuable book which Secretary J. P. Stoddard is issuing, and which will soon be ready for distribution. It will be a volume of 150 pages, and will contain the "prize essays." It will make a very valuable addition to our anti-secrecy library. We hope to have the book on sale at this office. I also wish to call your attention to the exposition of the Knights of the Maccabees, which is advertised on another page of *The Cynosure*. It is another insurance order with prayers and obligations and horse-play. The official history of the order states that it is founded upon the history and traditions of the Maccabean Dynasty. That Judas Maccabeus, the renowned leader, and his followers, "feared not to face death in defense of their belief in the God of their fathers." This insurance order goes on to state that "it takes its name from the similarity of purpose it has to that which actuated the renowned Judas Maccabeus." It is not probable that any of the secret insurance orders can show a finer example of bombastic pretense than the above.

Wm. I. Phillips.

On the evening of July 7th, at Britt, Iowa, the pastor of the German Evangelical Church and Rev. Wm. Fenton were locked out of the church where they were announced to speak on the lodge question. A German pastor of a Scandinavian church joined Bro. Fenton, and they addressed a large meeting on the street.

**FOUNDER OF THE EASTERN STAR.****ARRESTED AS A VAGRANT IN WILLIAMSBURG.**

The New York Sun of Sept. 3, 1895, contained an article with these headlines, "Mrs. St. John a Vagrant;" "The Founder of the Order of the Eastern Star Committed to Jail." The article contains this statement: "Mrs. Elizabeth St. John, the originator of the order of the Eastern Star, was a prisoner in the Lee avenue police court, Williamsburgh, today on a charge of vagrancy. She was the protegee of the late Robert Macoy, one of the highest officers of the Masonic order, and with him founded the Order of Eastern Star, which now extends all over the country."

Thus we see that a concubine of one of the highest officers in the Masonic order was his agent in founding the Eastern Star. Before Macoy's death he gave her his jeweled sword and expensive paraphernalia of office. Mrs. St. John claimed to be his adopted daughter, but Macoy's only married daughter repudiated this claim. When arrested Mrs. St. John was found sitting on a coal-box at Wythe avenue and Howes street, wrapped in a horse blanket. She was in the Bloomingdale Asylum in 1884. Her Eastern Star led her in the opposite direction from the Star of Bethlehem.

**ATTENTION, OHIOANS!****DO YOU WANT A STATE CONVENTION?**

Findlay, Ohio, Aug. 26, 1897.

Dear Cynosure—I want to arouse the people of Ohio to arrange for a State convention to be held in Columbus or some other central place about the middle of October, to discuss the different phases of the secret lodge system. It has been a year and a half now since the last convention was held in this State. Certainly the friends of our cause, should be anxious by this time to deal another severe blow at this wily foe. Let all friends plan to be present.

Some money will be needed to make it the success it should be. Who will respond with financial aid? Mr. W. R. Sterrett, Cedarville, Greene County, Ohio, is State Treasurer. W. E. Schramm, of Columbus, is Secretary.

Rev. H. J. Becker, D. D., Dayton, Ohio, is President. Any communications to these brethren will be forwarded me here at Findlay, Ohio. I may add that Revs. S. P. Long and J. E. Williams, and K. A. Orvis, of Columbus, Ohio, are members of the executive committee.

The last convention was a grand success. This can be made better if all will do their duty. I shall be pleased to hear from friends in the State. If you think it unwise to hold a convention say so. It is unwise unless we make it a success. Lodge men try everywhere to mimic our work. Let us arouse and get together such a convention as will alarm our enemies. There are few who cannot arrange to go two nights and one day and pay their own way, if need be, to help swell the numbers of a convention. If this call is responded to, plans will be mentioned in the October issue. Address all letters to me at Findlay, Ohio.

Rev. P. B. Williams.

**CHEERING REPORT FROM BRO. W. B. STODDARD.**

On Floating Hospital, Boston Harbor, Aug. 25, 1897.—Dear Cynosure: Shortly after my last report I attended a synod of the English Missouri Lutherans, held in Pastor Dallman's Church, Baltimore. This young synod holds the same view regarding the scriptures and reforms that the German, the parent synod of the same denomination, does. They are therefore intensely anti-secret. I spent two days in their company, making many new acquaintances and securing new readers for The Cynosure. My presence was made known and a wish expressed that I be given an evening to address the synod. Owing to the large amount of business this was not found possible. A resolution was passed, however, indorsing our work and expressing regret that they could not hear the proposed address.

The ministers of this body are nearly all young men full of enthusiasm. The reports showed the work growing in every direction. Many were making great sacrifice that they might maintain the truth. A part of the month has been occupied with work at home.

Being intrusted with the settlement of the estate of our brother and co-worker,

the late Lucius E. Reynolds, I have sought to see that his wishes relative to the distribution be carried out. In accord with his will it has been my privilege to transmit to the treasurer of the N. C. A. a check. Aside from the family, three other God honoring institutions are helped by the gifts of this God fearing man. Though dead, he yet speaketh. May God grant that many lives may be made brighter through his kind benefaction.

As usual I have spoken several times in various Washington missions. An increased interest in the anti-secrecy reform is the result. In Boston I find our friends willing as ever to subscribe for The Cynosure and generally maintain the work.

The churches here advocating the anti-secrecy reform, so far as I am informed, are growing in membership, while many, trying to exist to please everybody, are growing less, thus proving the truth of the Scripture, "He that saveth his life shall lose it," etc. The preacher who acts as a sort of weather cock, turning to suit the popular breeze, will sooner or later find that the breeze will blow him overboard.

Honest people still love integrity of character and life.

I am to speak to-night in the Clarendon Street Baptist Church. This is one of the largest and most spiritual churches of that denomination in the "Hub." It is the home church of our much beloved and now sainted President, Dr. A. J. Gordon. The Christ spirit so filling his life is very visibly present in his absence. Dr. J. A. McElwin, who is now in charge of this great work is a Cynosure reader, and a thorough reformer.

We are now in Boston Bay running toward the ocean. On board the Hospital are about one hundred mothers, with babies mostly in their first summer. They come from the thick, dirty tenement section of Boston. Doctors, nurses and Hospital needs are everywhere in evidence. What a splendid benevolence. Those who have provided money to thus help the mothers in whose lives come but little sunshine, and the infants whose lives are thus spared by the score, are surely noble benefactors. I find the managers of this grand benevolence opposed to secret societies. The Lodge says:

"Join, pay your dues, and you will get help." Christian benevolence says: "Help those who are unable to help themselves."

The fall campaign approaches. The fields are white for the harvest. Shall we not, with renewed vigor, press the battle to the gates?

W. B. Stoddard.

#### BRO. WILLIAMS IN OHIO.

LODGE CLOSES CHURCHES AGAINST HIM.

Lima, Ohio, July 18, 1897.

Editor Cynosure—On the night of the first I spoke near Mt. Summit, Ind. Here Rev. Thomburg had engaged the Union Church, but at the last moment the house was locked against us, and we went out two miles and a half to a school-house, which was crowded.

The next night we were locked out of another Union Church at Millville by a mere pigny of a preacher, assisted by a few lodge members. I spoke on the street to five hundred or more, and told them that when I come to a town and find a Union Church locked against an old soldier who served three years and went through thirty-seven hard-fought battles and received gun-shot wounds while fighting for the freedom of the country, then I know something about secret societies without ever joining a lodge.

The next night I spoke at the German Baptist Church called West River. About twenty lodge men followed me from Millville to hear more on the subject. I began by saying: "If the lodge men could have controlled the air last night at Millville we would have had a cyclone." I had a good audience at this point, and next spoke three times in the Tabernacle, near Hagerstown, and heard our old friend and brother, Rev. J. M. Kabrich, of White River Conference, Sabbath morning. In his plain discourse he strongly condemned church worldliness, giving the lodges their share.

These meetings were arranged by the young pastor, Rev. L. D. Thomburg, who expects to start early in next month to California, to engage in church work in that State. He wanted to impress these plain truths on his old neighbors once more before he left them. I then attended a camp meeting at Cridersville,

Ohio. This was conducted by the Free Methodist Church. I distributed quite a number of tracts on the lodge question.

I next had two good services at Greersville, Knox County, Ohio, in the Wesleyan Methodist Church, Rev. A. T. Vestal pastor. The congregation on Sabbath evening could not all get into the church. There are staunch friends of our cause here. At Holgate, Ohio, I held the quarterly meeting for Rev. D. O. Tussing, the presiding elder. Rev. S. Stevens is the pastor. I spoke four times, and have an invitation to return and speak on Moral Reform.

On Tuesday night, the 27th, I spoke in the Free Methodist Chapel in this city. The audience was not large, but they were quite attentive. Some lodge men were present. Next Saturday and Sabbath I will be at Columbus Grove, Ohio. Any one in Ohio or Michigan wishing my services please addresses me here.

P. B. Williams.

Lima, Ohio.

#### MEETINGS IN WAUKESHA CO., WIS.

An interesting anti-secret meeting was held in the Town Hall at Sussex Monday evening, Aug. 2, which was addressed by Rev. Isaiah Faris and Rev. M. A. Gault. Rev. H. N. Cornes, pastor of the U. P. Church at that place, at the close spoke earnestly in support of the cause. The next evening an important meeting was held in the Baptist Church at Prospect Hill, in Waukesha County. A good audience was present. Bro. J. F. Icke and Rev. E. J. Roberts, of the Free Methodist Church, Waukesha, with a 'bus load of friends from that city drove over to this meeting. It was addressed by Revs. W. I. Phillips, Isaiah Faris and M. A. Gault.

On the next three evenings the same speakers addressed meetings at Big Bend and Vernon, in the Town Halls, and at Mukwonago, in the Congregational Church. A good interest was shown, and the people gave respectful attention to the truth. These meetings, including one on Sabbath, Aug. 1, in Bro. Faris' Church, were all arranged by himself and people. They were at important points in different parts of the county.

#### ODDFELLOWSHIP AND BAAL WORSHIP

Grosh's Manual of Odd Fellowship has received the commendation and indorsement of the grand officers of Odd Fellows' Grand Lodges in twenty-seven of the United States. On pages 92-96 of that book it is stated that "an institution of this character always existed in Egypt. It is known as Egyptian Mysteries, and in uniting with it its members are declared to be born again." On pages 186-188 of Grosh's Manual, Odd Fellow chaplains are taught how to pray so as not to offend Jews, deists, Mohammedans and other liberal religionists, and the Supreme Lodge of the order in 1889 supplemented these instructions by explicitly forbidding the mention of the name of Christ in any of the lodge prayers. Yet the Odd Fellows quote freely from the Bible in their ritual and public service, thus trying to deceive, if possible, the very elect as to their real character. Let us hereafter call more attention to the deceptive and anti-Christian character of this false and dangerous religion.

The editor preached in Aurora, Sabbath, Aug. 29, in the United Presbyterian and Free Methodist Churches.

#### WORSE THAN RUSSIAN THISTLE.

Many of the best farms in North Dakota have ceased producing wheat because of the blighting influence of the Russian thistle, whose seed was first imported from Russia with seed wheat. Now these thistles have spread so that the question of exterminating them has been before the State Legislature. To let them grow with the wheat, thinking that in time the wheat will choke them out, is found to be a sad mistake, for invariably the thistles choke out the wheat.

We spent Sabbath, Aug. 22, preaching at Yorkville and Dover, Wis. At the former church but few remain to hold up the banner where once was a flourishing congregation. Back in the '40s some sturdy United Presbyterians from Scotland located here. One or two of them had been Freemasons in the old country and brought this worse than Russian thistle seed with them. Although they

had little affiliation with the lodge here yet they had little to say against it, and sometimes spoke in its favor. In time this dangerous thistle seed took root until it has spread over all the community. Many of the sons of these fathers have joined the Masonic lodge; four sons of one of these founders of the congregation—one of them an elder—have joined the Masons and left the church. They claim that these thistles should be allowed to grow with the wheat. But the Presbytery has decided rightly that the thistles must go.

#### FREEMASONRY UNDER DISCUSSION.

The discussion of Freemasonry by two representative men in the Christian denomination which we begin in this number will be interesting and profitable to our readers. The policy of the friends of the institution of late has been to join the conspiracy of silence. If there are any merits on which this dark institution can stand they will surely be brought out by so able a writer and prominent Freemason as Prof. John Augustus Williams.

On the other hand the friends of light will be satisfied that so logical and convincing a writer as Prof. Simpson Ely has undertaken to champion their cause. Though only in his forty-eighth year, yet he has served as teacher, professor, pastor, evangelist and president of a university. Scores of converts have been added to the church through his labors as evangelist in Illinois, Indiana, Iowa, Kansas, Nebraska, Dakota and Missouri. Like all successful evangelists, he is an uncompromising witness against all forms of secret orders.

Prof. Ely writes us that the arrangement is that he and Prof. Williams are each to write eight articles of about 1,200 words each, and these are to appear in the Christian Standard of Cincinnati and The Christian Cynosure, if the consent of the editors can be had. They are also to appear in book form if thought necessary. The Standard editor has consented to publish them and states that two columns each was to be the limit of these articles. But Prof. Williams' first article exceeds about double the limit agreed upon. Owing to our limited space this month we are obliged to cut his article

down to a little more than the length of Prof. Ely's.

#### PORTAGE, WIS., MEETING.

An important meeting to discuss the secret lodge question was held in the courthouse at Portage, Wis., Monday evening, Aug. 16. The meeting was addressed by Editor Gault and Rev. J. B. Galloway, and was the winding up of a series of twelve meetings held in that county. The meeting had been widely announced through the city papers and from the pulpits on Sabbath, which brought out a large attendance of the most influential citizens and fully half the audience were ladies.

At the close of the addresses two prominent Odd Fellows, when the opportunity was given, rushed to the defense of their order, claiming that it was founded upon the Bible and Christianity and in many respects was superior to the church. But it was shown that the religion of Odd Fellowship was equally Christless with Freemasonry; that the question, "Is it lawful for a chaplain to commence and finish his prayers in the name of Christ?" was asked of the Sovereign Grand Odd Fellows' Lodge of the World in 1889 by the Grand Lodge of Massachusetts, and was answered by the Grand Lodge as follows:

"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 savoring 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."

The audience were also informed that on the evening of last Dec. 21 Rev. W. T. Beadles, an Odd Fellow, chaplain of Paris, Ill., baptized into this false religion of Odd Fellowship twenty-seven children at a joint meeting of Grape Creek

and White Oak lodges. Rev. A. B. Grosh, in his Manual of Odd Fellowship, page 90, says: "In a word, what regeneration by the Word of Truth is in religion, initiation is in Odd Fellowship." The natural conclusion from hearing these defenders of Odd Fellowship was that the Church of Christ had had its day, and now might as well close up and go out of business, because this grand order was doing all the churches claim to do and was doing it better and more of it.

#### MEETINGS IN COLUMBIA CO., WIS.

After the Mukwonago meeting Friday evening Bro. Phillips was called back to Chicago on important business for the association, and Bro. Gault proceeded to Altoa, in Columbia County, near Portage, where, on Saturday evening and on Sabbath, he addressed three good meetings in the U. P. Church. The next evening he addressed a large meeting in the Congregational Church at Rio, east of Portage, where he was kindly entertained in the home of an old-time friend, J. L. Caldwell. The next four evenings he and Rev. J. B. Galloway addressed good meetings at Poynette, Dakorra, Morrisonville and Lodi. Rev. J. D. Smith, a faithful friend of the cause at Lodi, hired the opera hall, and did everything possible to make the meeting a success. The pastors of the town were out and took part and a good impression was made. At Morrisonville the pastor of the Swedish Lutheran Church took quite an interest. The meeting was held here in a public hall, whose owner, a Prohibitionist, donated it free of charge.

At Poynette the meeting was held in the large Presbyterian Church, where the State convention was held in 1891. A fine audience was present, and the pastor, Dr. W. L. Green, who is also principal of the Poynette Academy, said after the meeting that in his mind the conclusion was crystallizing that the final development of anti-Christ would be in the form of the great Secret Empire embracing secret orders from carpenters' unions down to the Nihilists of Russia.

Bro. Galloway arranged these meetings and drove the speaker from town to town in his carriage and helped him in each meeting. He and Bro. Faris both

said that when a reform became popular it became insipid and they felt like standing with the few who most needed their help. If every county had such pastors as these brethren the walls of the Secret Empire would soon totter to their fall.

#### PERSONAL MENTION.

Rev. Wm. Fenton addressed an audience on the street on the evening of July 6th at Britt, Iowa, on the lodge question.

Secretary Phillips has been called to Indiana several times during the month on important business for the N. C. A.

Rev. C. C. Potter, of Ironton, Ia., will soon issue a Pocket Manual for his denomination. He is publishing it at Monmouth, Ill.

In Chicago and other places the meetings of Theosophists are not to be as free to the public as they have been. "He that doeth evil hateth the light."

The grand chapter of Royal Arch Masons of Virginia are out in an open circular absolutely abrogating all fraternal relations with the grand chapter of Pennsylvania.

Rev. J. P. Stoddard addressed the "Universal Peace Union" at Mystic, Conn., Aug. 26th, and showed how secret societies trained and prepared the people for war.

Our correspondents will please consider our limited space and that an increasing number desire to speak through our columns, and therefore the need of condensing their articles to the last degree.

A correspondent, writing from Northfield, Mass., says that President Blanchard's lecture before the conference on the inspiration of the Bible captured Mr. Moody and the conference and gave him a ready hearing for his lecture, which followed on secret societies.

S. Mathew, of Canby, Ore., an aged veteran in our cause, after expressing his high appreciation of The Cynosure, says because of blindness he has not been able to read it for five years, and now that his wife is not able to read it for him he is obliged to ask its discontinuance.

As the conflict deepens we find it more and more difficult to find open doors for the presentation of our cause except in those churches that have been educated

to exclude secret society members. We feel the importance of having more churches raise their standard to this point.

President Blanchard addressed the Northfield (Mass.) Conference of Christian Workers several weeks ago on the secret society issue and found a wide door opened and a more free acceptance of the truth on this question than at any previous conference. Mr. Moody and several prominent workers at the close of the address strongly testified against the lodge.

Secretary W. I. Phillips addressed two meetings on the lodge question on Sabbath, Aug. 15th, at Baraboo, Wis. On the same day Editor Gault addressed two meetings on the same subject in the Arlington (Wis.) U. P. Church, and also an afternoon meeting in the public school at Arlington Station. This made twenty meetings held by these brethren in Wisconsin in fifteen days.

Among our callers last month were O. E. Odell, Oxford Junction, Ia.; H. D. Whitcomb, of Bloomington, Ill.; Rev. W. R. Bonham, of Cowden, Ill.; Rev. Isaiah Faris, Vernon, Wis.; Harry Hunter, Coulterville, Ill.; J. M. Hitchcock, Chicago; Prof. J. M. Coleman, of Geneva College, Pennsylvania; Matthew Wright, Waukesha, Wis.; Rev. J. C. Smith, of Cincinnati, Ohio; Rev. Frank Barton, Wheaton, Ill., and others.

A Philadelphia daily says that the sweet, strong voice of a Salvation Army girl in New Brunswick, N. J., is arousing the wrath of the secret societies, which nearly all have their headquarters in halls near the corner where the Salvationists hold their meetings. When the lodges meet the singing interrupts the lodge meetings and the report says "the goat refuses to perform his duty, so that a committee was appointed to either try and induce the Salvationists to select another corner or else have them suppressed by the police."

Dr. Dowie said in a recent sermon: "I want to say here to-day that I was guided by God when I struck that blow on May 23 last, in this tabernacle; I know I was. The worship of Baal in the form of the secret society is perhaps the greatest foe we have to fight. I did not see it with half the clearness I now see it.

Why, I cannot go anywhere, touch business at any point, touch the government at any point, but that I find the secret society man guards the door. This country, in its government, is wholly, with a few exceptions, in the hands of the secret society orders, Major McKinley, the President, not excepted."

Last March Elder G. T. Disette loaded his Gospel Mission wagon with his family and musical instruments and traveled south through Hiawatha and Lawrence to Fort Scott. Then they passed through Lamar, Springfield and Willow Springs, Mo. They held gospel meetings all along the route, at which they distributed tracts. They request those who can to send them anti-secret papers and tracts to Not, Shannon County, Mo. They have a four-horse, four-spring, covered wagon, capable of seating sixteen persons. In it he carries nine singers and a full orchestra. They are doing a great work, and we hope friends of radical reform will remember them in their work and labor of love.

The Christian Cynosure, the well-known periodical opposed to secret societies, has made a wise change. It has changed its form into a pamphlet of thirty-two pages, neat and attractive in appearance, and is now issued once a month instead of weekly. Being a magazine instead of a newspaper, once a month is frequent enough. It is a magazine of articles, of facts and arguments, showing the evil influence of secret societies on the individual, the home, the church and the state. At the close of the year an index of articles will be published so that the bound volumes of this magazine will be a valuable book for reference. Our people should have this magazine in their homes so that they may be more ready and able to defend one of the principles of our beloved church.—The Midland.

We can always tell when Rev. O. T. Lee makes a raid into Minnesota by such items as the following, which not unfrequently appear in the St. Paul daily papers: "'Mrs. Partington's Broom Act'—Special to the Journal.—Elbow Lake, Minn. 'Resolved, That secret societies are detrimental to the church of Christ, to family life, and to society at large,' was the subject of debate yesterday afternoon

between Rev. O. T. Lee, of Northwood, Iowa, and Rev. Godward, of this place. Great interest was manifested and an immense crowd was present. Lee had scored secret and fraternal society men in a lecture here last winter and the debate was the result of a challenge from members of the local lodge A. O. U. W. Lee made fierce and indiscriminate attacks upon secret orders. But in the local pastor he met an opponent more than a match for him, and secret orders anticipate such a boom that extra supplies of applications for membership must be ordered."

Rev. O. T. Lee, of Northwood, Ia., writes:

On July 4th Twin Valley congregation, Lutheran Swedish Church, was dedicated with appropriate ceremonies. After the services the congregation repaired to the town hall, where the ladies served a fine dinner. After dinner song and speeches were in order. Your correspondent being present, was called upon to speak on Secret Societies. Of course the request was responded to immediately. And as we were assembled in a Woodman hall it was very appropriate that Woodcraft received due attention.

In an adjoining room the lodge had its paraphernalia open for public inspection. There stood the saw mill on which the candidate is strapped and made believe that he will be sawed in two. The machine was home-made and could not be folded together as some of those that are bought. Rituals were offered for sale and went like hot cakes, especially on account of the cut which represents the machine. If Woodcraft could be advertised in this way all over the country I am of the opinion that the boom would soon be to an end.

The charities of these orders are utterly un-Christian. They have not the first inkling of Jesus Christ in them. Their plan is to keep out any one who is likely to need anything. They shut out the maimed and the halt, the women and the children, and pick out the able-bodied men, and propose to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It is not charity; it is absolute selfishness.

—Pres. C. A. Blanchard.

## OBITUARY.

JOHN SHUH.

John Shuh was born in the village of Dandorflein, Bavaria, Europe, and died June 8th, 1897, aged 79 years. He came to America in 1836 and settled in Ohio. For a time he lived in Madison and Clark Counties, when in 1856 he moved to Whitley County, Indiana, from which home he died. He was blessed with ten children, six of whom are left to mourn the loss of their father. He was a man of intense devotion to the cause of Christian reform and especially to the anti-secret reform, to which he made large contributions. There was no deceit in his nature. He disliked shams and hypocrisy. The anti-secret cause will miss him, and his prayers and consistent Christian life will be much missed by his community. We extend our prayerful sympathies to his sorrowing widow and fatherless children.

## PUBLICATION NOTICES.

The September Century is an interesting number, especially the article on "The Alaska Trip."

The Christian Instructor of Philadelphia is ably edited and gives no uncertain sound upon all moral issues. Its Chicago editor, Dr. J. A. Collins, is back in the city to stay, after a prolonged rest in Philadelphia.

None of our exchanges speak out more frequently and emphatically in condemnation of secret societies than the Christian Nation of New York, now in the twenty-seventh year of its publication. As an all-round, reliable religious family paper it has no superior.

We have read with interest and profit "Essays on Social Topics," by Lady Cook, of Surrey, England. Her style is refined and elegant, and she throws a flood of light, benevolent and intellectual, upon dark and impure things in our social system. This book is cloth, 126 pages, and can be had of the American agent, 7419 Euclid avenue, Chicago, for 50 cents; in paper, 15 cents.



## The Christian Cynosure.

**Official Organ of the National  
Christian Association.**

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

The Cynosure is published monthly under the management of a Board of eleven Directors: Rev. J. A. Collins (U. P.), Rev. E. B. Wylie (Cong'l), Rev. W. O. Dinins (U. B.), Mr. E. A. Cook (Cong'l), Rev. T. B. Arnold (Free M.), President C. A. Blanchard, Prof. E. Whipple (Cong'l), Mr. C. J. Holmes (Swe. Luth.), Mr. J. M. Hitchcock (Indept.), Prof. H. F. Kletzing (Evang'l), P. W. Raidabaugh (Friend).

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

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

### Testimonies, With Portraits.

This booklet of thirty pages contains the statements of prominent Congregational ministers and Associations on the secret lodge system. Postpaid 5 cents each.

## Folly, Expense and Danger OF Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

They may be rudely classified as religious; e. g., the Jesuits, Freemasonry, Oddfellowship, the Knights of Pythias, etc.: political, as the Know-nothings, Knights of the Golden Circle, the Order of American Deputies, the Kuklux-Klan, the White League, etc.: industrial; as the unions of carpenters, bricklayers, conductors, engineers, etc.: insurance; as the Royal Arcanum, the Modern Woodmen, the Order of the Iron Hall, the Ancient Order of United Mechanics, etc.: and the social; as the college fraternities. Postpaid 5 cents each.

### BLESSED MEMORIES.

A life of Mrs. Jonathan Blanchard, by her daughter, Mrs. J. W. Fischer, postpaid, 60 cents.

## Facts and Photographs.

In this brief booklet are collected the opinions on secret societies of some fifty men devout in piety, profound in scholarship, and eminent in statecraft, also the testimonies of seceders from the lodge, as well as extracts from standard Masonic writers.

Postpaid 5 cents each.

## Holden With Cords.

Or the Power of the Secret Empire. A faithful representation in story of the evil influence of Freemasonry, by E. E. Flag, Author of "Little People," "A Sunny Life," Etc. This is a thrillingly interesting story, accurately true to life, because mainly a narration of historical facts. In cloth, \$1; paper, 50 cents.

## COLLEGE SECRET SOCIETIES.

Their custom, character, and efforts for their suppression. By H. L. Kellogg. Containing the opinion of many college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each.

## American Hand Book and Citizens' Manual.

By M. N. CUTLER.

This is a book of 200 pages, 7½ by 5 inches, and is sent postpaid for 25 cents. There are chapters on "Bible and Secretism," "Lodge and Saloon," "All-round Reformers," etc., etc. 25 cents each.

## MY EXPERIENCES WITH Secret Societies.

By a Traveler. With a Key to Masonry Illustrated.

A new edition, greatly enlarged, has been issued, embracing chapters on the Language of Numbers, Secret Empires, and Good Men, containing more Experiences and affording a deeper insight into the Hidden Language and Workings of Secret Clans, and of the counterfeit pretences of good men, than ever before published. The Key is an exposition, explanation and verification of modern Baalism with which all should be thoroughly acquainted. Postpaid 15 cents each.

During September and October the Self-Pronouncing S. S. Teachers' Bible will be given as a premium for one renewal and four new annual subscriptions to The Cynosure. (See advertisement.)

## Standard Works

—ON—

# Secret Societies

FOR SALE BY THE

**NATIONAL CHRISTIAN ASSOCIATION.**

221 West Madison St., Chicago, Ill.

**TERMS:**—Cash with order, or if sent by express C. O. D. at least \$1.00 must be sent with order as a guaranty that books will be taken. Books at retail prices sent postpaid. Books by Mail ~~are~~ at risk of persons ordering, unless 8 cents extra is sent to pay for registering them, when their safe delivery is guaranteed. Books at retail ordered by express, are sold at 10 per cent discount and delivery guaranteed, but not express paid. Postage stamps taken for small sums.

## 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.

**Knight Templarism 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.

**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 1st 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.

**Cabala.** Pocket size, full roan, flap, \$2.50.

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 13th 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.** Revised 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.

**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;** 589 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 Encampment 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.

## OTHER RITUALS.

### Revised Knights of Pythias, Illustrated. Cloth, 50c: paper cover 25c.

An exact copy of the new official Ritual Adopted by the Supreme Lodge of the world, with the Secret work added and fully Illustrated.

### Knights of the Orient Illustrated. 15c each.

The full Illustrated Ritual of the Ancient Order of the Orient or the Oriental degree. This is a side degree conferred mostly on Knights of Pythias, lodges.

### Good Templarism Illustrated. 25c.

A full and accurate exposition of the degrees of the lodge, temple and council.

### Exposition of the Grange. 25c.

Edited by Rev. A. W. Geeslin. Illustrated with engravings.

### Ritual of the Grand Army of the Republic 10c. each.

The authorized ritual of 1868, with signs of recognition, pass-words, etc., and ritual of Machinists' and Blacksmiths' Union. (The two bound together.)

### Knights of Labor Illustrated. 25c.

("ADELPHON KRUPOTOS.") The complete illustrated ritual of the order, including the "unwritten work."

### Adoptive Masonry Illustrated. 20c. each.

A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe.

### Red Men Illustrated. In cloth 50c. each, \$2.00 per dozen postpaid.

The Complete Illustrated Ritual of the Improved Order of Red Men, comprising the Adoption Degree, Hunter's Degree, Warrior's Degree, Chief's Degree, with the Odes, etc.

### The Foresters Illustrated. Paper cover 25c. each, \$2.00 per dozen.

The Complete Illustrated Ritual of the Foresters, with Installation Ceremonies.

### United Sons of Industry Illustrated. 15c. each.

A full and complete illustrated ritual of the secret tradesunion of the above name, giving the signs, grips, passwords, etc.

### Rituals and Secrets Illustrated. \$1.00, each.

Composed of "Temple of Honor Illustrated, Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and "Secret Societies Illustrated."

### Sermon on Masonry. 5c. each.

By Rev. W. P. McNary, pastor of United Presbyterian church.

## MISCELLANEOUS.

### History Nat'l Christian Association. 10c. each.

Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought, the Articles of Constitution and By-laws of the Association.

### Secret Societies. Cloth 35c, paper 15c.

A discussion of their character and claims by Rev. David McDill, Pres. J. Blanchard and Rev. Edward Beecher.

### The Master's Carpet or Masonry and Baal Worship Identical. Bound in fine cloth, 400 pages. 75c.

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

### Disloyal Secret Oaths. 5c.

By Joseph Cook, Boston. He quotes the law of Vermont which makes the administration of the Masonic oaths illegal. Joseph Cook's address is a national treatment of a national subject, and very valuable for reference.

### 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.

### 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."

### Oaths and Penalties of Freemasonry, as proved in court in New Berlin trials 10c.

The New Berlin trials began in the attempt of Freemasons to prevent public initiation by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons swore to the truthful revelation of the oaths and penalties.

**Grand Lodge Masonry.** 5c. each

Its relation to civil government and the Christian religion. By Pres. J. Blanchard. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities.

**Masonry a Work of Darkness, adverse to Christianity, and inimical to Republican Government.** 15c.

By Rev. Lebbeus Armstrong (Presbyterian) a seceding Mason of 21 degrees.

**Sermon on Masonry.** 5c. each.

By Rev. J. Day Brownlee. In reply to a Masonic Oration by Rev. Dr. Mayer, Wellsville, Ohio.

**Story of the Gods.** Postpaid, 10c.

By I. R. B. Arnold. Brief sketches from the mythology of Rome, Greece, Egypt, India, Persia, Phrygia, Scandinavia, Africa and America, showing the relations and unity of the past and present systems. The idolatrous worship of the Masonic lodge is thus clearly seen and understood.

**Masonic Outrages.** Postpaid, 20c.

Compiled by Rev. H. H. Hinman. Showing Masonic assault on lives of seceders, on reputation, and on free speech; its interference with justice in courts, etc.

**History of the Abduction and Murder of Capt. Wm. Morgan.** 25c.

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

**The Anti-mason's Scrap-Book.** 25c.

Consisting of 53 "Cynosure" tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies.

**The Image of the Beast; A Secret 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 and correct reply 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. Dury; "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.

**Secret Societies Illustrated.**

Over 250 cuts, 99 pages, paper cover, 25c. each.

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 Freemasons in the Christian church.

**Sermon on Masonry.** 16 pages, 5c. By Rev. W. P. McNary, pastor United Presbyterian church.**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.

**Ex-President John Quincy Adams.** Price, cloth, \$1.00. Paper, 35c.

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

**Sermon on Masonry.** 10c. each.

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.

**Sermon on Secret Societies.** 5c. each.

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.

**Reminiscences of Morgan Times.** 10c. each.

By Elder David Bernard. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry.

**The Broken Seal.** In cloth, 75c.

Paper covers, 40c.

Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene.

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

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

**Narratives and Arguments,** 15c. each.

Showing the conflict of secret societies with the Constitution and law of the Union and of the States. By Francis Semple.

**Secrecy vs. the Family, State and Church.** 10c. each.

By Rev. M. S. Dury. The antagonism of organized secrecy to the welfare of the family, state and church, is clearly shown.

**A Booklet of 107 pages.** 25c.

"The Martyr's Own Monument," by Rev. J. E. Roy, D. D., Western Secretary of American Missionary Association; "Christian Politics," by Rev. J. Blanchard, late Editor of *Christian Cynosure*; "The Mysterious Machine: Was it Lawnmower, Town-pump, Balloon, Wheel-barrow,—or what?" by Prof. E. D. Bailey, of the Civil Service Dept. U. S. Government.

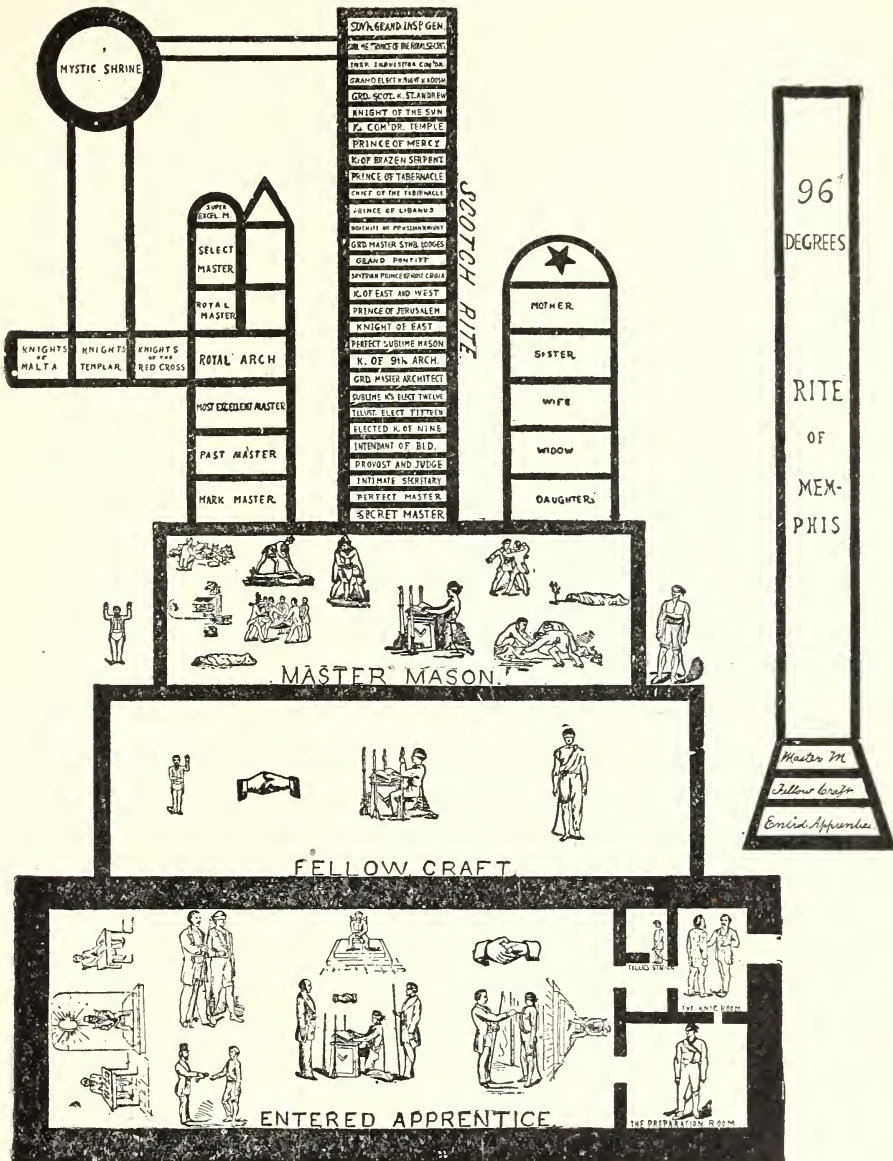
**Are Secret Societies a Blessing?**

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.



## MASONIC CHART.

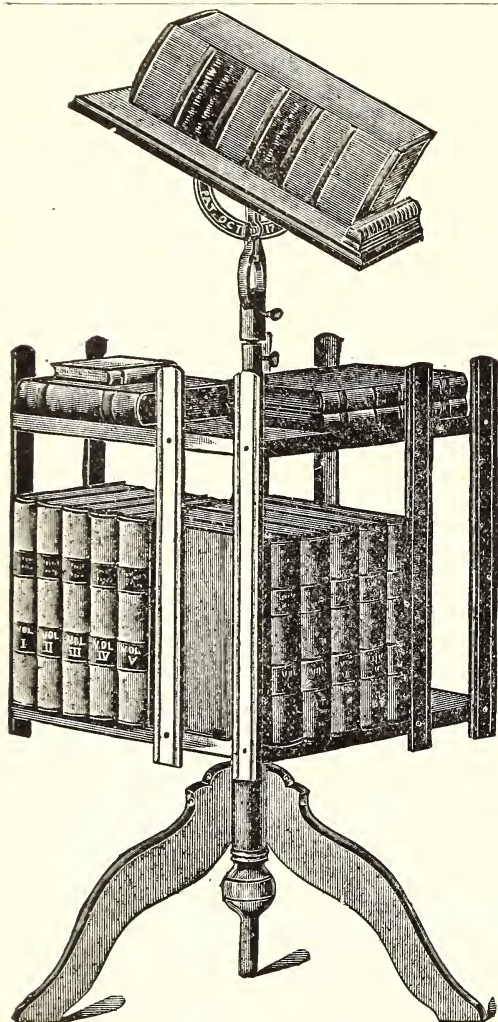
ILLUSTRATING THE RELATION OF SOME OF THE DEGREES AND RITES IN FREEMASONRY TO EACH OTHER.

The accompanying chart represents one hundred and forty two degrees.

1. The American Rite of 13 degrees;
2. The Scotch Rite of 33 degrees;
3. The Egyptian Rite of 96 degrees.
4. The Mystic Shrine of one degree.
5. The Eastern Star of 5 degrees for Master Masons and for women. These are side degrees, and not genuine masonry.

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

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



The Celebrated  
**Marsh  
 Reading  
 Stand**

—AND—

**Revolving  
 Book Case.**

Recognized throughout the civilized world to be unequalled as an Office or Library article, is now offered as a

**PREMIUM**

to new subscribers. Over 50,000 now used by the profession, bankers and business men, who concede it is the "Missing Link" between the Secretary and the Library.

**DESCRIPTION:**

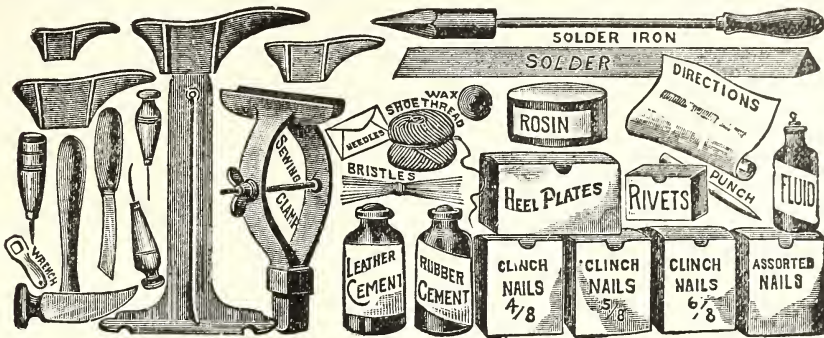
34 inches high; by patent extension rod can be raised to 50 inches. Oak shelves, with carved oak slats, make the case 15x15x12, and ample room for all reference books for daily use. The top, or Dictionary Holder, 14x18 inches, is large and strong enough for any volume, and is adjustable to any angle or height. The base is oak, 12 inches high. Between shelves, 11 inches. Revolves easily.

Price of Marsh Stand.....	\$10.00
Year's Subscription to Christian Cynosure,	<u>1.00</u>
	<b>\$11.00</b>

For \$5, Money Order or Chicago Draft, this \$10 stand will be shipped to you and our paper sent you one year, all charges paid.

# NEW IRON LASTS *and* HOME REPAIRING OUTFIT

The Latest, Neatest, Cheapest and Best Outfit Ever Invented.



THE HOME REPAIRING OUTFIT NO. 1.

Consisting of 38 First-Class Tools and Materials (neatly boxed) Shown in Cut, viz.:

- |   |                           |
|---|---------------------------|
| 1 Iron Last, 8 inches.                    | 1 Shoeknife.              |
| 1 Iron Last, 6 inches.                    | 1 Shoehammer.             |
| 1 Iron Last, 4 inches.                    | 1 Bottle Rubber Cement.   |
| 1 Iron Standard, with Base.               | 1 Bottle Leather Cement.  |
| 1 Package Assorted Nails.                 | 1 Harness and Saw Clamp.  |
| 1 Package 4-8 Wire Clinch Nails.          | 1 Ball Wall.              |
| 1 Package 5-8 Wire Clinch Nails.          | 1 Ball Shoe Thread.       |
| 1 Package 6-8 Wire Clinch Nails.          | 1 Bunch Bristles.         |
| 6 Pairs Star Heel Plates.                 | 4 Harness Needles.        |
| $\frac{1}{2}$ lb Copper Rivets and Burrs. | 1 Soldering Iron.         |
| 1 Steel Punch.                            | 1 Bottle Soldering Fluid. |
| 1 Sewing Awl, complete.                   | 1 Box Rosin.              |
| 1 Pegging Awl, complete.                  | 1 Bar Solder.             |
| 1 Wrench for above.                       | 1 Directions for Use.     |
| 1 Stabbing Awl, complete.                 |                           |

All these tools are full-sized, practical, neat, and cheap; not mere toys. They enable any person to do his own half-soleing, boot, shoe, rubber, harness, and tinware repairing.

This Outfit is the result of years of study, experiment, and correspondence in the manufacture of Iron Lasts and Repairing Outfits; and its practical advantages need only to be seen and tried to be appreciated.

Our Improved Iron Lasts and Standard are one of the handiest tools you can have about the place. The Lasts are four in number, smooth and solid, 4, 6, 8, and 10 inches long, thus enabling one to half-sole all sizes of foot-wear. The Standard is made with an iron base, which can be easily fastened to the bench. No method of half-soleing is now used on common work, except that of iron last and wire clinch nails. The writer of this has been in the business 20 years, and has seen the changes from the old wooden lasts and pegs to the modern method, and knows it to be complete.

Our Improved Harness and Saw Clamp is an indispensable tool in sewing a harness or filing a saw. The jaws are thrown open mechanically by a coiled spring on the bolt.

The weight of this outfit is 18 lbs. Price, all complete, packed in a neat, strong box, only \$3.00.

COMPLETE BOOT, SHOE AND RUBBER REPAIRING OUTFIT, consisting of 31 first-class tools and materials. The No. 2 outfit contains the same articles as the No. 1, excepting the Harness and Soldering Tools, and is gotten up for those who have no harness or tinware repairing to do. Price of No. 2, neatly boxed, \$2.00, or with the paper one year, \$2.25. Price of No. 1, neatly boxed, with the paper one year, \$3.10.

NEW TERMS: The *Cynosure* and No. 1 for only \$3.00, or No. 2 for only \$2 25.



(See Page 67 Fraternal Degree M. W. A.)

# Modern Woodmen of America.

ILLUSTRATED.

**The Complete Revised Official Ritual**

— OF THE —

**Beneficiary and Fraternal Degrees,**

**Including the Unwritten or Secret Work,**

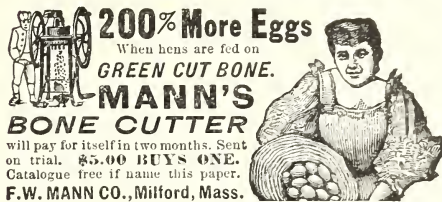
And the Installation and Funeral Ceremonies, with the Odes and Hymns of the Order. Sent postpaid for 25 cents.



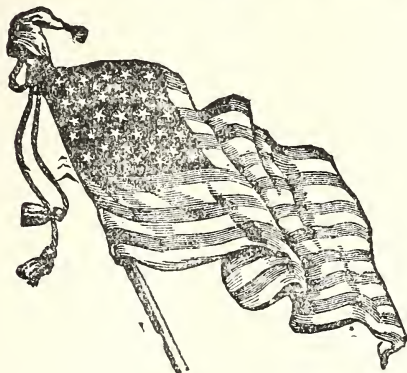
*Daniel Webster:* "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction I heartily approved the law, lately enacted in the State of which I am a citizen, for abolishing all such oaths and obligations."

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

**200% More Eggs**  
When hens are fed on  
**GREEN CUT BONE.**  
**MANN'S**  
**BONE CUTTER**  
will pay for itself in two months. Sent on trial. **\$5.00 BUYS ONE.**  
Catalogue free if name this paper.  
**F.W. MANN CO., Milford, Mass.**



--- THE ---  
**NEW YORK WEEKLY TRIBUNE**



FOR

EVERY member of  
EVERY family on  
EVERY farm, in  
EVERY village, in  
EVERY State or Territory.

FOR Education,  
FOR Noble Manhood,  
FOR True Womanhood

IT GIVES all important news of the Nation.  
IT GIVES all important news of the World.  
IT GIVES the most reliable market reports.  
IT GIVES brilliant and instructive editorials.  
IT GIVES fascinating short stories.  
IT GIVES an unexcelled agricultural department.  
IT GIVES scientific and mechanical information.  
IT GIVES illustrated fashion articles.  
IT GIVES humorous illustrations.  
IT GIVES entertainment to young and old.  
IT GIVES satisfaction everywhere to everybody.

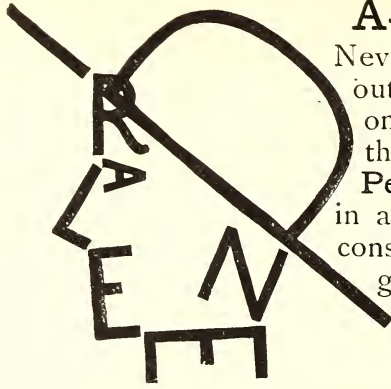
We furnish "THE CYNOSURE" and "N. Y. WEEKLY TRIBUNE"

**ONE YEAR FOR ONLY \$1.25,**  
**Cash in Advance.**

Address all orders to

**CHRISTIAN CYNOSURE.**

Write your name and address on a postal card, send it to **Geo. W. Best,** Room 2, Tribune Building, New York city, and sample copy of **THE NEW YORK WEEKLY TRIBUNE** will be mailed to you.



## A-head of Pearline?

Never! Not a bit of it! That is out of the question. Probably not one of the many washing-powders that have been made to imitate Pearline would claim to excel it in any way. All they ask is to be considered "the same as" or "as good as" Pearline. But they're not even that. Pearline is today, just as it has been from the first, the best thing in the world for every kind of washing and cleaning.

**Send it Back** Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, be honest—send it back.

524

JAMES PYLE, New York.

### A WISE BAPTIST RULE.

"The Baptist Church Directory" is "generally accepted as standard authority in matters of Baptist Church Polity."

Under the heading, "Societies" the Directory treats of missionary and other societies, and on page 134, in note 4, says:

"As to the propriety of church mem-

bers connecting themselves with secret societies, it may be said that whether these societies are good or bad in themselves, all the advantages they offer may be obtained in other less objectionable ways, and since connection with them will be a grief to many, and is, at best, of very questionable propriety, the safer course by far is to avoid them altogether.

# Knights of the Maccabees.

ILLUSTRATED.

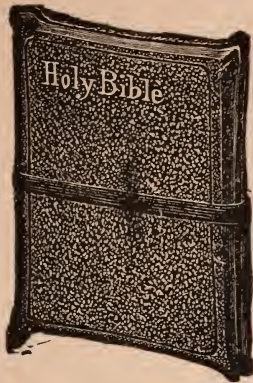
The Complete Illustrated Ritual of the Order, Including the Unwritten Work.

"The altar is to stand in the center of the hall, covered with drapery, as follows: The top black, the sides red, six inches deep, and four inches of white added to the red, or four inches of white fringe may be used. On this will be placed the Bible and Circle, upon which the obligation is taken."—Page 7.

**Ready for Delivery September 15, 1897.  
Postpaid, 25 cents each.**

Address WM I. PHILLIPS, Business Manager, - 221 West Madison Street, Chicago, Ills

# Self-Pronouncing..



# S.S. Teacher's Bible

BOURGEOIS TYPE, 8VO.  
SIZE, 5¼x7¾x1½ INCHES.

*This Bible is bound in French Morocco, Divinity Circuit; Gold Back and Side Titles, Linen Lined, Red under Gold.*

**REGULAR PRICE, \$4.00.**

We Will Send, Until Further Notice, this Bible Postpaid, and the CHRISTIAN CYNOSURE to New Subscribers for Only, **\$3.00**

**REMEMBER**, this Bible has a Self-Pronouncing Dictionary of Proper Names and Foreign Words contained in the Bible. Comprising about 3500 words, giving the pronunciation, the meaning, and the location of the text where the word occurs for the first time. Exhaustive Articles on Biblical History, Geography, Topography, Natural History, Ethnology, Botany, Chronology, Music and Poetry; a Complete Harmony of the Gospels, Tables of Parables, Miracles, Prophecies, Prayers, Money, Weights and Measures, Jewish Sects and Orders, and Fourteen Beautiful Maps in Colors.

We will send this Bible postpaid to any one sending us a list of 10 subscribers for the CHRISTIAN CYNOSURE at \$1.00 each.

**IF NOT SATISFACTORY WE WILL TAKE BIBLE BACK AND REFUND THE MONEY.**

**NATIONAL CHRISTIAN ASSOCIATION, Chicago, Ill.**

*Sample of Type...*

THE GOSPEL ACCORD  
SAINT MATTHE

CHAPTER 1.

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

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

<sup>2</sup> <sup>a</sup> Ā'brā'hām begat Ī'saac; and <sup>e</sup> Ī'saac begat Jā'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'mīn'a-dab; and Ā'mīn'a-dab begat Nā-ās'son; and Nā-ās'son begat Sāl'mōn;

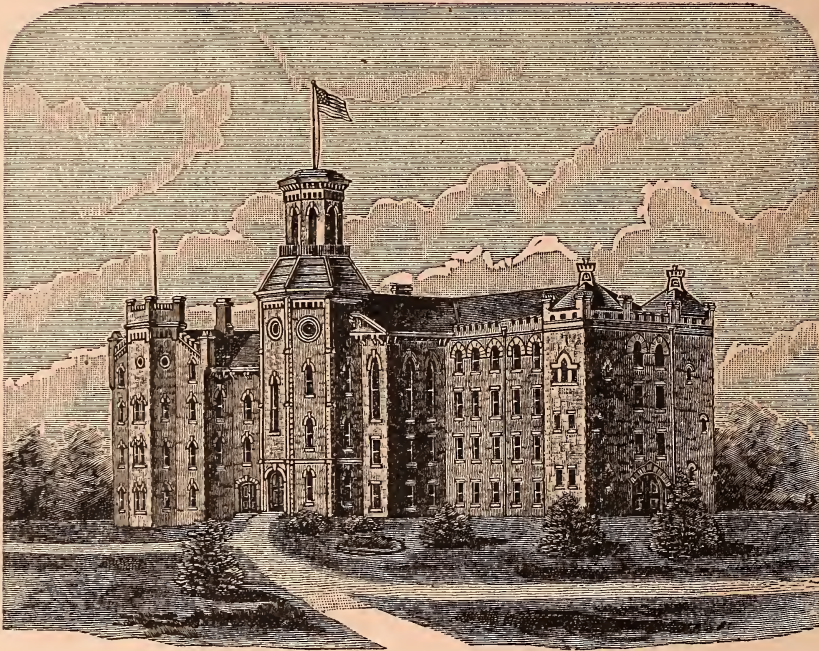
<sup>5</sup> And Sāl'mōn begat Bō'oz of Rā'

<sup>a</sup> Luke 3. 23. <sup>b</sup> Ps. 132. 11. <sup>c</sup> Is. 11. 1. <sup>d</sup> Jer. 23. 5. <sup>e</sup> ch. 22. 42. <sup>f</sup> John 7. 42. <sup>g</sup> Acts 2. 30; 13. 23. <sup>h</sup> Rom. 1. 3. <sup>i</sup> Gen. 12. 3; 22. 13. <sup>j</sup> Gal. 3. 16. <sup>k</sup> Gen. 21. 2, 3. <sup>l</sup> Gen. 5. 25. 26. <sup>m</sup> Gen. 29. 35. <sup>n</sup> Gen. 38. 27. <sup>o</sup> &c. <sup>p</sup> Ruth 4. 13. <sup>q</sup> &c. <sup>r</sup> 1 Chr. 2. 5, 9. <sup>s</sup> &c. <sup>t</sup> 1 Sam. 16. 1; 17. 12. <sup>u</sup> 2 Sam. 12. 24. <sup>v</sup> 1 Chr. 3. 10. <sup>w</sup> &c. <sup>x</sup> m 2 Kin. 20. 21. <sup>y</sup> &c.

bus  
Jē's  
17  
hān  
tion  
ryir  
tee  
car  
Chr  
was  
the  
bef  
fou  
19  
a ju  
her  
to j

# WHEATON COLLEGE

Wheaton, Illinois.



CLASSICAL, SCIENTIFIC, AND LITERARY COURSES  
PREPARATORY SCHOOL—Fits for any College  
ART SCHOOL—Celebrated for preparing teachers  
CONSERVATORY OF MUSIC  
BUSINESS COLLEGE

---

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

---

Send for Catalogue.

CHARLES A. BLANCHARD, Pres.