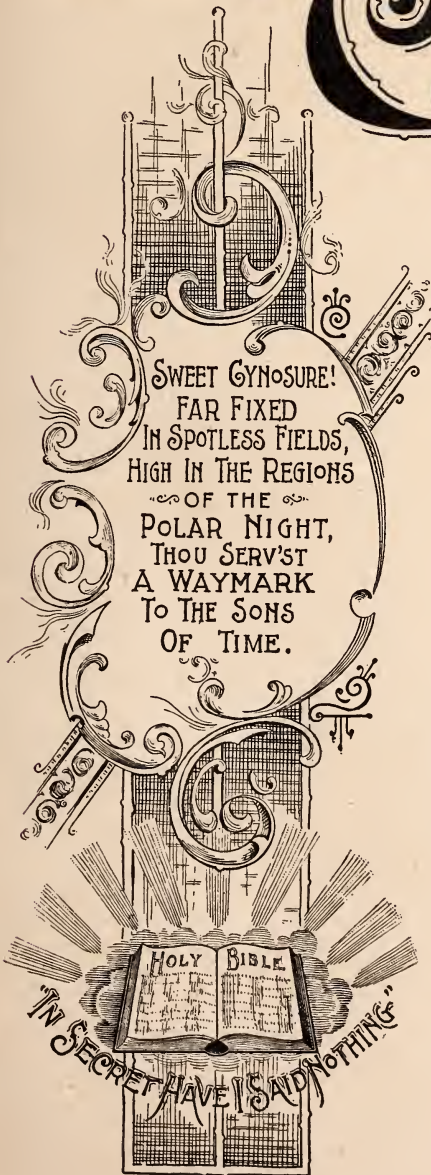


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Christian Gynosure.

CHICAGO, OCTOBER, 1897.



REV. W. R. BONHAM.

CONTENTS.

Masonry—A Discussion.....	162	Letter from Bro. Fenton.....	177
Our Ancient Brethren.....	167	Editorial Field Notes.....	177
Some Objections.....	169	Catalogue of Lodge Crimes.....	178
Lodge Members in Churches.....	170	Collapse of Secret Society Insurance.....	179
Separation! Separation!.....	171	Edmond Ronayne.....	180
Masonry and Civil Government.....	172	To Friends in Iowa.....	180
Out of Bondage.....	173	A Good Example.....	181
Progress of Anti-Secrecy.....	174	Anti-Lodge Resolutions.....	181
Secretary Phillips' Report.....	175	Personal Mention.....	182
Letter from Rev. W. B. Stoddard.....	176		

NATIONAL CHRISTIAN ASSOCIATION.

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

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

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

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

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

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

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Christian Cynosure.

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

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State conventions are being arranged for in Illinois, Iowa and Pennsylvania. It is proposed to hold the Illinois State convention at Coulterville in November.

If secret societies do not figure in politics why is it that the New York Voice lays so much stress on the fact that Iowa's candidate for Governor on the Prohibition ticket, Hon. Samuel Phelps Leland, is a 32d degree Mason and a P. D. Y. M. in Oddfellowship. Many Prohibitionists in Iowa remember that when their candidate was not a secret order man he got little sympathy and support from members of secret orders.

The Modern Woodmen caused a serious riot at Fulton, Ill., Sept. 30th, when they removed their records and headquarters to Rock Island. W. A. Northcott, head consul of the Woodmen; Adj. Gen. Reece, and three of the Woodmen's clerks were attacked and beaten by the Fulton mob. Gov. Tanner was telegraphed and ordered out several companies of the State militia. When the troops arrived and were drawn up on the

platform, the head consul was permitted to board the train for Rock Island.

In the Eli-Williams discussion on the question of the oath the Cynosure holds that it is right and Scriptural to take an oath when properly administered, and that the decalogue and institutions given under Moses, except the Levitical or ceremonial law, are still binding upon the race.

A press dispatch of September 16th, from Washington, says: "President McKinley and the members of his cabinet to-day attended the cornerstone laying of the handsome new synagogue to be erected by the Washington Hebrew congregation on Eighth street, near H. The ceremonies were under the direction of the Masonic order."

A serious crisis confronted the Chicago Board of Education lately. The labor unions demanded the discharge of all nonunion men from the employment of the Board. The demand was enforced by a strike of workmen on the public school buildings. The Board at last was obliged to concede to the terms of the strikers in order to open the schools at the regular time. Thus every interest of the city is in the merciless grasp of secret organizations.

By the portrait on the cover and his excellent article in this issue we introduce to our readers Rev. W. R. Bonham, who in his late Free-Methodist conference was elected elder of the Greenville and Litchfield districts, Illinois. He was born near Belleville, in 1862, was converted at the age of 16, and began preaching at 19, and has held various charges in the Central Illinois conference. He is a thoroughgoing reformer and wishes to stand in the front line of battle against secret societies.

MASONRY.—A DISCUSSION

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

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

IV. I impeach Masonry because of its horrible, unchristian oaths.—It will not do for our opponents to say, "How can you know anything about its oaths, since they belong to a secret order?" Men—good men—have turned "State's evidence," and they have again and again divulged to the world the oaths of Masonry and all the lesser brood of secret societies. They have become almost common property. The truthfulness of such a man as Charles G. Finney can not be called in question, and he again and again exposed the inwardness of the whole system.

The oaths are un-Christian. They are self-imposed. There is no legal authority back of them. Is not this a clear violation of the teaching of Jesus in the Sermon on the Mount? Does he not forbid all manner of self-imposed and unauthoritative oaths? Indeed, I am of the conviction that he condemns all forms of oaths, legal or otherwise. So strong is this conviction that I will not, under any circumstances, permit an oath to be administered to me. Nor will it do to say that the Old Testament recognized the binding force and validity of oaths. That law was for the Jews. We are not Jews, to be governed by Jewish law. That law provided for retaliation, for divorce, for circumcision, and for many other things which the law of Christ abrogated.

Now hear the Saviour. "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." Now who will dare to say that the spirit and letter

of Jesus' teaching is not opposed to self-imposed and unauthoritative oaths?

The enormity of Masonic oaths consists in the fact that men take them concerning things, of which they know nothing! They solemnly bind themselves to secrecy concerning teachings, ceremonies and workings about which they are in densest ignorance. What moral right have I to swear that I will "ever conceal and never reveal" the secrets of a religion that is both anti-Christian and Pagan? What moral right have I, beforehand, to thus handicap myself concerning things that I may afterward feel are wrong, and ought of right to be revealed? Many men have found, after entering the lodge, that there was much of wrong in it, and yet they ought not to expose it, because they were sworn never to reveal and ever to conceal the workings of the institution. This is a false notion. A revelation would not be perjury. The sin is in taking the oath, not in breaking it.

The form of the oath is inhuman and barbarous. Its character is so well known that I need not repeat it, nor dwell upon it here. John Quincy Adams said, "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties can not by any possibility be reconciled to the laws of morality, or Christianity, or of the land." This is a severe charge; but he knew what he was talking about. So strenuously opposed to these unholy obligations was Lincoln's Secretary of State, William H. Seward, that he exclaimed, "Before I would place my hand between the hands of other men in a secret lodge, order, class, or council, and, bending on my knee before them, enter into combination with them for any object personal or political, good or bad, I would pray to God that that hand and that knee might be paralyzed, and that I might become an object of pity and even the mockery of my fellow men."

Daniel Webster said: "All secret organizations, 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 by the State of which I am a citizen, for abolishing all such oaths and obligations." These are great men. They can not be called "cranks" or fanatics. They have spoken their deep convictions.

V. I impeach Masonry because the husband is oath-bound to keep its secrets from the wife. God's law of marriage makes the husband and wife one. This unity is absolutely necessary to the peace and happiness of the home. There should be the utmost candor and mutual confidence in all the relations between husband and wife. Such unity can not exist where the husband is oath-bound to an order or lodge or association that is kept a profound secret from the wife. In this important particular neither can confide in the other. Thus the very spirit of God's law is violated. No man has any moral right to belong to an order that excludes the presence and membership of his wife. No man has any moral right to leave his wife and family and consort with men in the secret lodge meeting. When men and women are joined in wedlock they are equal partners in the holiest earthly relation. The lodge destroys this oneness and equality. The moment the husband becomes a member of the lodge he takes a solemn obligation in the form of a "cast-iron oath," with severe penalties attached, that he will never reveal the secrets of the order to any one; and he can no more divulge the workings of the order to his wife than to any other person. Is this wrong? It is a most iniquitous thing! What moral right has a man to exclude his wife from his movements and associations? If the truth could be known, I fear it would reveal the fact that the secret club-rooms are at the bottom of very much of the domestic strifes, alienations, separations, divorce suits and desolate homes which are so alarmingly common in our country.

Surely a man has no right to belong to a society into which the wife may not enter. It may be said, in reply, that this is offset by permitting the women to take the Rebekah degree or join the Eastern Star. "Two wrongs can not make one right." The wife has no right to bind herself to secrecy from her husband; besides this, she ought to know that these

women lodges are a kind of sop to hush women to silence upon the lodge question. Woman should not be silent. She should assert her inalienable right. She should demand that her husband abandon the secret lodge meeting and forever separate himself from the unholy institution. It is the verdict of history that any society from which the elevating and softening influence of women is excluded becomes corrupt and degrading. I do not believe an exception is possible. Women ought to raise such a "tempest in a teapot" that the men would find lodge-life no longer among the possibilities.

SIMPSON ELY.

Kirksville, Mo.

REPLY TO IMPEACHMENTS.—NO. II. BY PROFESSOR WILLIAMS.

Impeachment No. IV.—In this number Bro. Ely affirms that the inwardness of the whole system of Freemasonry has been again and again exposed to the world by truthful men, who have turned "State's evidence," until its secrets have become almost common property. If this is true, I may then reasonably demand: Why does he continue to impeach it as a dangerous institution, because of its secrecy? The legs of the lame are not equal; Bro. Ely refutes himself.

He insists that a man may solemnly and voluntarily pledge himself to keep a secret, then go straightway and divulge it, and yet be a truthful man! The casuistry by which he tries to vindicate a perjured man is peculiar. The sin is not in breaking the pledge, but in taking it! And he reasons as follows: Masonic secrets are those of "anti-Christian and pagan religion." The absurdity of this charge has been already exposed. But if it were true, still not even a pagan has the right to lie because his religion is false. I think that the pagan Socrates, Cicero and Cyrus would not have endorsed our brother's ethics at this point.

But secondly, he argues that "self-imposed and extrajudicial oaths" are un-Christian, because forbidden by Christ. But this is evidently tampering with the words of Jesus by interpolating qualifications and conditions that render his precept puerile. If he forbids swearing, then it is wrong, whether "self-imposed" or not—whether there is human authority "back of it" or not. I object to this glossing of a plain precept in order to avoid

collision with custom or human law. If taking an oath is wrong, per se, or by reason of an express command of Jesus, let us boldly affirm the fact before Caesar and the world.

Thirdly, he anticipates any appeal to the Old Scriptures, in defense of oath-taking, by asserting that we are not under the law of Moses. He strangely overlooks the fact that oaths were common and divinely permitted before the Jewish law was given. The patriarchs swore and administered oaths. Jehovah himself is the first on record as having taken an oath, thus approving it by his example.

In the fourth place, he appeals directly to the precept of Jesus—"Swear not at all." But a question of interpretation arises: How are we to understand the precept? Bingham says that all the Christians of the early church understood the prohibition to apply only to the very common and idle habit of profane and careless swearing. Certain it is, that Christians continued, from the beginning, to make vows and enter solemnly into covenants with promissory oaths. Jesus himself was sworn and gave answer under oath. I know that Bro. Ely will be ready with that gloss so cautiously used in his argument, but so bravely discarded in his practice—that the oath of Jesus was "not self-imposed," and that there was something like legal "authority back of it." But this would have been a mere subterfuge on the part of Jesus. For, when he was adjured, he could have remained silent, as he did do when before the court of Pilate; or he could have powerfully impressed his own alleged precept by proclaiming before his judges and the people, Thou shalt not take or give an oath!

We must remember, too, that Paul himself was rather in the habit of swearing; and with great impressiveness of argument, he quotes the oath of Jehovah, who, as he could swear by none greater, swore by himself. In fact, the oath was a favorite with Paul, both for rhetorical and for logical effect; when he was more than usually aroused to earnestness. And lastly, we have in John the sublime picture of an angel, standing on the sea and on the land, and lifting up his hand to heaven, and swearing by him that liveth forever and ever.

If, then, Jehovah himself, and the pa-

triarchs and prophets generally, as well as the Israelites under Moses, and Jesus, and Paul, and angels, are all represented, without censure, as swearing, we may safely conclude that an oath, when sincerely and religiously taken, is not wrong, even though "self-imposed," and without any "human authority back of it."

But fifthly, Bro. Ely objects to the covenant vow of Masonry because it binds men to keep secrets, that as yet they are ignorant of. He thinks that a secret should be first disclosed before asking for a promise to keep it! This objection rather amuses one by its practical absurdity. We usually ask for a pledge to keep, before we venture to disclose a secret. The very object of the promise beforehand is to insure the safety of the secret. Prudent men always act on this principle of safety and commonsense. All mutual covenants of social and business life are so based. A public officer is sworn to execute and obey the laws of the State, even before they are known or even enacted. If he finds that he can not conscientiously obey, he is always free to resign without treason to the State or falsity to his vow. And if a Mason finds that he can not obey the laws, rules and regulations of the lodge, he is free to leave it without dishonor to himself or injury to the craft; but not free, morally or religiously, to betray the confidence of his brother.

Besides, while as a matter of wise caution, the pledge to keep it is required before the "secrets" are imparted, yet Masonry with a delicate and just sense of propriety, conditions the validity of the vow on the assurance that the covenant requires nothing that can conflict with the duties we owe to God, to our neighbor, the State, our families or ourselves; and every one is left as a free man to decide these duties for himself, subject to the instruction and admonition of his brethren.

Sixthly, Bro. Ely in the last of his argument objects to the Masonic vows, because they are "inhuman and barbarous." The trouble with the opponents of Freemasonry is that they do not and can not understand that it is a grand system of moral, religious and philosophical truth, "veiled in allegory and illustrated by symbols." They do not, and it seems that they can not, understand that there are two distinct elements in Masonry—

that of its ritualistic form and that of its spiritual essence of philosophy. They think that they have caught glimpses of its true ritual through the unfaithfulness of a few ignorant or treacherous brethren, and they abuse our symbols without the least appreciation of their inner spirit and profound philosophy. Jesus himself, and in fact all the inspired teachers from Moses to John, inculcated truth by similar methods. And Jesus as a teacher met with no greater obstacle in imparting spiritual knowledge than this very sensuous-mindedness of his disciples. On one occasion they heard him declare, in something like a Masonic figure, that unless they ate the flesh and drank the blood of the Son of Man they could have no life in them. The sensuous Jews murmured at the "inhuman and barbarous" cannibalism, and many of his dim-sighted disciples exclaimed against the idea as a hard doctrine that no good man could bear. And from that day they renounced him, demitted from his school, and walked no more with him. The reply of the Great Teacher to all this ignorant criticism and defection was that his words were symbolic, his meaning was spiritual. * * *

My brother still treats us to quotations denunciatory of Masonry. I do not propose to discuss these various expressions of prejudice and ignorance borrowed from others. I could array a much greater number of quotations from great and good men who understand the subject about which they write. But this putting of others forward into the arena, as so many puppets, in our discussion, savors too much of a Punch and Judy performance. I will say, however, in reference to the quotation from John Quincy Adams, that with all his greatness in other respects, Mr. Adams was notoriously one of the most credulous and prejudiced of men. On these two weaknesses the corrupt politicians of the day played with their usual tact. They led him to believe that his defeat for the Presidency would be owing to the Freemasons, who generally opposed him; whether true or not, he was made to believe it; and hence those silly letters were written from which Bro. Ely quotes.

Impeachment No. V.—I am hardly able to find the logical thread with which to disentangle his remarks under this

head. I shall, however, for the purpose of reply, divide the question as follows: (1) Should a Mason keep the secrets of his lodge from his wife? (2) Should a husband consent to receive any secret that he may not disclose to his wife? (3) What is the wife's duty, right or privilege if her husband prove disobedient?

I confess that I do not admire my brother's view of the conjugal relation; and I feel confident that very few good, sensible wives will approve them. I have just read his remarks to one of the wisest and best of them, and her comments is adverse to his doctrine; for it is her judgment that "practically carried out, it would destroy the peace and happiness of many homes." But I find myself unwittingly quoting, like my brother.

1. He insists that Masons should unburden themselves of their secrets by pouring them into the ears of their wives; that there would be no sin in this, for the wrong is in receiving, not in giving away those secrets. If they do not disclose them, says he, mutual confidence is impossible—unity is destroyed—and the peace of home is wrecked! These are grave consequences, but they are all imaginary.

In the first place, a good woman would lose all confidence in her husband, if he deliberately betrayed secrets that she knew he had solemnly pledged his honor to keep inviolate. Her respect for him as a man would be greatly lessened, in spite of Bro. Ely's assurance to her that her husband's oath was "self-imposed" and without "legal authority back of it," and that the only wrong was in making the promise, not in breaking it! Her delicate and correct intuition of what is honorable and manly would be proof against all his casuistry. On the other hand, her confidence in her husband would be enlarged to greater love and reverence were he to preserve his integrity, even under threats of assassination.

In the second place, every intelligent wife understands that his reserve does not arise from any lack of confidence in her honor, as he suggests, but solely from his covenant with others. She can not be disturbed, therefore, by any jealous suspicions of his distrust; but she trusts only the more securely in his love and faithfulness, assured that he could keep no secret that would harm her, or her

children or himself, or that would do her any good to know. This is the beautiful confidence that every good wife has in an honorable husband.

But in the third place, every wife is not a wise and prudent woman; and a husband may, in some cases, very properly withhold private matters from his wife's knowledge, not because he may not trust her honor, but because he may doubt her discretion or ability to keep a secret. My brother has learned but little of woman nature, if he has not discovered that women are not all discreet keepers of secrets. They are generally frank and communicative; they have but little tact in concealing their thoughts and feelings; the phrenologist would say they have but small secretiveness; they are transparent and generally guileless. And all this must be said in her praise; but these qualities do not fit her to be the keeper of all her husband's secrets; and it is not always safe to trust her with private matters that it would do her no good to know, and might do much injury to her husband's interest and her own to betray. Confidence and unity and peace at home are, therefore, better maintained by a husband's exercising some judgment as to what things to reveal and what to conceal. He must deal with society and human nature, even in his home, as he finds them, and not as he idealizes them.

Samson told his wife a certain secret, and great mischief ensued. Again, he told his mistress a great secret, and she betrayed him to his enemies. These things took place under the "Jewish law," we know; yet Paul says they are all written for our admonition. The Empress Josephine was a very frank and candid woman. She was a stranger to all artifice, so that she could not easily conceal her knowledge or her thoughts. Napoleon, consequently, seldom entrusted her with any plans which he was unwilling to have known to others. "A secret," he once remarked, "is burdensome to Josephine." Cato, the censor, used to say that he never repented of but three things, the first of which was that he ever trusted a woman with a secret.

2. The second question is, Should a husband consent to receive a secret he knows must not be communicated to his wife? I answer that, frequently, he can not and ought not to avoid doing so.

Friends may go to him in their delicate and serious troubles, and make him their confidant. He can not, and ought not to betray them to his wife, which, we have seen, may sometimes be betraying them to the world. Then, there are professional secrets—secrets of the penitent, the patient, the client—which neither a just court nor a curious should ask him to disclose. In fact, many are the secrets communicated in the confidence of friendship, or business, or one's profession, which he must keep inviolate in his own breast, and which none but a foolish wife would incline her ear to hear. I fear that my brother's home ethics, if practically carried out, would soon destroy the "confidence, unity and peace" of home and neighborhood.

3. But lastly, what should the wife do, when the husband persists in keeping his Masonic secrets, and in visiting his lodge meetings? Now, I rather admire the courage of my brother in accepting fully the consequences of his doctrine. He takes the results of his logic like a man.

If "hubbie" will not tell his wife the secrets of the Masons, nor take her with him to the lodge at night, then our brother expects this maltreated wife to raise the standard of revolt at home, to keep still no longer, to assert her alienable "rights," and to demand that wherever he goes she will go, and wherever he lodges she will lodge! And if he still declines to obey her voice, then he exhorts her to voice such a tempest in her home that her refractory spouse will find it impossible to live a lodge-life any longer! And he strongly intimates that if her discipline so far should fail, there remains to her not only "domestic strife, but alienation, separation, divorce, and a desolated home." This paper of our brother savors strongly of sedition, and perhaps ought to be kept out of Masonic homes. For it is not every Mason that can stand out against the logic of a home made desolate by the fury of a wife determined "to assert her inalienable rights." And I would not wonder if some weak husband who went into the lodge like a lamb, should have to be led forth at last into the desert of a desolate home, a scape-goat, with all the sins of the lodge upon his head.

JOHN AUG. WILLIAMS.
Harrodsburg, Ky.

OUR ANCIENT BRETHREN.

BY PAST MASTER E. RONAYNE, OF KEYSTONE LODGE, CHICAGO.

The expression, "Our ancient brethren," is frequently used in the Masonic ritual and by Masonic authors, and it is always referred to in a sort of boastful manner when an effort is being made to bolster up the doubtful antiquity of the system, or to explain the symbolism of any of the lodge ceremonies. "Our ancient brethren" did thus and so and therefore we, the Free Masons of the present day must do thus and so, and then, of course, the word "ancient" is always expected to impress the ignorant and to give Freemasonry at least the sanction of a great age. This expression, "our ancient brethren," was the very first thing that led me to study the Masonic system and to try and ascertain what it really is, and whence it came. In the ritual of the first degree we are told that "Masonic tradition informs us that our ancient brethren assembled on high hills or low vales the better to guard against the approach of cowans and eavesdroppers ascending or descending," and in the same connection the statement is further made that "before the erection of temples the celestial bodies were worshiped on hills and the terrestrial ones in valleys."

This, of course, is intended to explain why Masonic lodges are always held in the upper rooms of buildings. "Our ancient brethren" conducted their worship—the worship of the heavenly bodies—on the highest hills, and hence, of course, the Free Masons of to-day must conduct their worship, whatever that may be, in the highest rooms of buildings. From the above quotations from the ritual (see Hand-book of Freemasonry p. 91) it will at once be seen that "Our ancient brethren" who conducted their worship of the celestial bodies "on the highest hills" were the pagan idolaters of ancient Egypt, Greece, Rome, Phoenicia and other countries in which those pagan rites were practiced.

As I have said above, this was what first led me to study Masonic symbolism and to seek to discover where Freemasonry came from. I knew nothing about anti-masons or anti-masonry, but I procured almost every Masonic authority then pub-

lished, and among others I ran across "The Symbolism of Freemasonry," by Past Grand Master Mackey. On page 11 of that book we read as follows: "If we seek the origin of the (Masonic) institution, moulded into outer form as it is to-day, we can scarcely be required to look farther back than the beginning of the eighteenth century, and, indeed, not quite so far."

Here, then, we have the true origin of Masonic lodges, both grand and subordinate; but now as to the religious philosophy or the religious ceremonies practiced in these lodges, how did they originate? Hear again what Mackey says in the next sentence to that quoted above: "But if we seek the origin and first beginning of the Masonic philosophy we must go away back into the regions of remote antiquity, where we shall find this beginning in the bosom of kindred associations, where the same philosophy was maintained and taught." And again in his "Masonic Jurisprudence," p. 95, he makes this further statement: "Masonry is undoubtedly a religious institution, which handed down through a long succession of ages from that ancient (pagan) priesthood who first taught it, embraces the great tenets of the existence of God and the immortality of the soul."

Now, Albert G. Mackey, Past Grand Master and Past Grand High Priest of Masonry, was possibly the most prolific writer and the best exponent of the Masonic philosophy that the world has ever produced. He surely knew what Freemasonry really is and whence it came, and he declares emphatically that while its present organization into grand and subordinate bodies reaches back only to about the beginning of the eighteenth century, yet its religious philosophy and its religious ceremonies were both taught and practiced by the pagan priesthood and among kindred associations of pagans in Egypt, Greece, Rome, Phoenicia, and other pagan nations, away back in the ages of remote antiquity. This fact he places beyond the possibility of doubt or disputation in every one of his numerous works on Masonry, and so does every other Masonic author, from Anderson down to the present time, and in the Monitor, which I used in Keystone lodge, here in Chicago, it is expressly stated that "The Egyptian rite"—prac-

ticed away back before Jacob's time—"was a dramatic representation. This myth is the antitype of the temple legend"—in the third degree. "Osiris"—the pagan god of Egypt—"and the Tyrian architect"—Hiram Abiff of Masonry—"are one and the same." Freemason's Guide, by Dan. Sickles, p. 186.

There can be no cavil then, or doubt, or dispute as to the true character and origin of the Masonic philosophy, and hence ignorant or poorly instructed Masons have no standing whatever as to any controversy on this subject. The Masonic pagan god, whom Free Masons worship in their lodges, is a miserable myth, as we have seen above, and now let us hear what the Almighty and true God—the God of Abraham, Isaac and Jacob and the God and Father of the Lord Jesus Christ—has to say in regard to this pagan god and his pagan and idolatrous worship. Speaking to the Israelites as they were encamped on the borders of Moab, before entering into the land of Canaan, the Lord expressly declares: "Ye shall not go after other gods, of the gods of the people which are round about you" (Deut. vi. 14); that is, the pagan gods, "the celestial bodies" worshipped on "the highest hills" by "our ancient brethren," as quoted above. And again, in language still more emphatic if possible, He declares, in Deut. xiii. 6-10:

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers, namely of the gods of the people which are round about you, nigh unto thee or far off from thee, from the one end of the earth even unto the other end of the earth, thou shalt not consent unto him nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare him, neither shalt thou conceal him, but thou shalt surely kill him * * * and thou shalt surely stone him with stone that he die."

This language is simply terrible in its inexorable demands, as coming from God in judgment to maintain the exclusively separated character of His people, and to prohibit them forever from worshipping any of the pagan gods round about them, such as Osiris in Egypt, Baal in Phoe-

nicia, Ashtoreth of the Zidonians, or Molech, the abomination of the Ammonites. And be it always remembered that the religious philosophy, the ceremonial worship, and the priesthood connected with those pretended dieties, is the very same philosophy, the same worship, and the self-same identical priesthood which we find reproduced to-day in the Masonic system, only under different names. Solomon, as we learn from the eleventh chapter of 1 Kings, and who is ignorantly claimed by the rank and file of the fraternity to be the first Most Excellent Grand Master, built "high places" for the worship of these strange gods to please his wives, and we are informed in 1 Kings xi. 9 that "the Lord was angry with Solomon because his heart was turned from the Lord God of Israel, which had appeared unto him twice." These "high places" were afterwards multiplied not only in Samaria and the entire kingdom of Israel, but also in Jerusalem and throughout the kingdom of Judah, and no matter what reforms were effected in the kingdom by any of the good kings of Judah it was always stated in sorrow, "Nevertheless the high places were not taken away" (see 1 Kings 15, 14: 22, 43; 2 Kings 12, 3: 14, 4: 15, 4-35), until finally the people were wholly given over to the abominations of the heathen round about them, which ultimately led to the disruption of the kingdom and to the captivity of all the inhabitants. And those self-same "high places" are reproduced to-day in the "upper rooms" of buildings, where Masons meet to study the same pagan philosophy and to practice the same pagan worship. This is not my judgment, nor my opinion, but it is the deliberate, mature teaching of every Masonic author, from Anderson and Oliver down to Sickles, Mackey, and Morris.

And now, my dear professing Christian brother, what are you going to do with all this terrible array of proof as to where you are and what you are regarded by God as doing in the Masonic lodge? You cannot plead ignorance any longer as to the origin and character of the Masonic system, and although you may be ignorant of these things, yet you know only too well that even the name of the Lord Jesus Christ is not and cannot be used in connection with any ceremony or

in any prayer of ancient craft Masonry. And you also know that you have sworn a fearful oath and bound yourself under a most horrible death penalty that you "will conform to and abide by all the laws, rules and regulations of the Master Mason's degree," and hence you have taken an oath, even without knowing what you were doing, that you would never permit your loving Savior's name to be mentioned in any part of the Masonic worship or work. He gave His precious life for you, and you—what have you done for Him? You have yoked yourself by an oath with the Jews who hate Christ and with the infidels who reject Him, and thus you are disgracing your Christian profession; you are acting in direct opposition to the express commands of God, and you are dishonoring the Lord Jesus Christ. Remember, my dear brother, you shall one day meet the Lord Jesus, whom you are now betraying, and when that day comes, where will Hiram Abiff be?

SOME OBJECTIONS.

BY DR. A. B. MIRROR.

A STARTLING CLAIM.

"Our objects are absolutely public. And there has never been any objection to any one inquiring into the aims and purposes of our order."

What, then, is it that Masons are not willing to have any one inquire about? To what, then, do they raise objection? Do they merely wish to conceal the performances of initiation nights, the grips and hailing sign, and such like things? These, it is true, do not come strictly under the head of aims and purposes, though they are involved in carrying out the aims and executing the purposes.

The statement was made by a Boston preacher, Dr. Lorimer. If some other preacher in or near Boston, should say in his pulpit that it is the aim and purpose of the order to conceal crime and shelter criminals, he would find "objection" forthwith. He would know that Dr. Lorimer was the only Mason who thought their "objects were absolutely public." Of course the statement would be furiously denied, and equally, of course, the denial could be refuted by the authentic

documents of Hartford Lodge relating to the Griswold arson case.

A mere reference to the oath the Master Mason takes, would either refute their hot denial or evacuate the English language of its meaning. Dr. Lorimer's Royal Arch oath, taken long ago, means that, or else is devoid of any meaning. And yet Dr. Lorimer makes this bald statement of publicity of aim and purpose, in a speech whose every paragraph betrays the aim and purpose of doing an imperatively needed job of whitewashing.

ABOVE PARTISAN RELIGION.

What can a Christian minister be supposed to mean when he says, as Lorimer does, that the obligations of Masonry have always sustained its patriotic character, "for it has always held that the order must rest above party politics, partisan education, and partisan religion."

"Partisan education" is a hard nut to crack. Possibly it squints toward parochial schools. How Masonry "rests above" them is still a problem. But what is "partisan religion?" Can that phrase be interpreted to the profane Christians and unilluminated saints whose ears have never become wonted to lodge twaddle? If it refers to a state church, or a church that plots against the state, it is true that Masonry "rests above" or rests below all religions, including state religions. It is itself a religion, and so, like others, above, below, or aside from others. If, then, what Dr. Lorimer means, is that it does not aim to be a state church, it may be asked whether any other religion claims the right to lay the corner stones of public buildings.

DR. LAWRENCE'S POSITION.

A recently published interview with Dr. Wm. Lawrence, of Chicago, in which he said that he had not yet joined the Freemasons but intended to as soon as he could spare the time, affords food for reflection. He is not the first Baptist minister who has stood just outside the lodge, listened right and left to what he heard, decided that there was nothing in the objections that need hinder him, and concluded that the opposition was probably ill-grounded and unreasonable. If, like others, he proceeds to join, he may,

like them, find that his notion that only joining will bring real knowledge, the most puerile of superstitions. If he could hear what the Baptist ministers say after they have pricked the bubble, he might alter his statement.

One such, whose case we know thoroughly, was told before he was fairly inside the lodge that exposures had been made. This was a Masonic statement.

Years before, in his boyhood, he had been told by a Mason that Morgan did expose Masonry. After he had been sworn, he was told by a Mason what book to get in order to read up Masonry. This Mason had seen the book used in the lodge, where an officer could not depend on his memory.

This is cited merely as proof at hand, but there is plenty besides. Multitudes of Masons have ceased to regard Masonry, and it is late to call any of the numerous agreeing accounts of it "pretended exposures." All are not equally exact. The one just referred to was not the best. But the silly notion that no one can know Masonry without being a Mason, is hardly worthy men of the calibre of Dr. Lawrence and Dr. Vedder. To one who has actually been in the lodge and then read exposures, such talk has a queer sound.

DR. LORIMER'S BRETHREN.

It has been a trial to many of the Tremont Temple members, to have their pastor pursue such a course respecting Freemasonry. It was once a strongly anti-Masonic church. By a written rule, no Freemason could be a member. Dr. Colver was its former pastor, and he was an eminent anti-Mason who had once been a Mason. In any case, such a church would naturally be expected always to contain many members who saw no marked congruity between a Baptist church and a Masonic lodge.

One of the deacons is brother of James H. Earle the publisher whose imprint is on matter from the pen of Dr. A. J. Gordon and others not dazzled by Masonic gewgaws.

Just when with Dr. Lorimer's help the enemy seemed charging upon the Baptist hosts in Boston, and to some extent triumphing, in poured the Templar reserve deluging the city with wickedness. There was a carnival of drinking and debauchery.

The very distiller who was head of the gang that gave Dr. Lorimer his angelic reading desk, rode at the head of the Templar procession. Dr. Lorimer was in Europe out of the way and escaped the awkward prominence that might have been required of him by this conclave of patrons of barrooms and brothels.

The thing also happened to come in close juxtaposition, and so in more striking contrast, with the Christian Endeavor convention. It followed, also, almost too closely on Dr. Lorimer's suggestion of leaving the church with the Masons. It is not surprising that the Masonic show did not desecrate Easter Sunday this year at Tremont Temple.

The new Temple escaped that sacrilege. Let us hope that those members to whom such things are a trial, will be spared a repetition of former scenes. It will be a pity if Dr. Lawrence gets the cable tow round his neck that has so unfortunately led Dr. Lorimer. A man who is free should remain so. There is a "dead fly in the apothecary's ointment," and "the bird with a broken pinion never soared so high again."

LODGE MEMBERS IN CHURCHES.

BY PRESIDENT C. A. BLANCHARD.

Christ's followers have a right in His church. Whom He receives His church should welcome. This is the root principle. The question then falls back one step and we are to ask: May lodge members be members of Christ? Can a child of God be a lodge adherent? And this question opens the gate completely. What are the lodges, their doctrines, obligations, ceremonies, etc.?

We are in danger of being confused by the multitude of orders and their varying rites and oaths. It is not needful, however, and if we are careful we may walk safely and intelligently through the maze. There is, of course, infinity of detail, but the general principles involved are few and easily ascertained. No one can doubt that Jesus forbids profane swearing, that he bids men be humble, or requires them to let their light shine, and it is equally clear that lodges, with their oaths; titles, regalia and ceremonies, con-

travene these and other teachings. How can one truly love the meek and lowly Jesus and at the same time enjoy the titles, regalia and oaths of Masonry?

But one may say, Cannot one be truly saved and still be so ignorant and blinded as to hold membership in a lodge? It is not our place to say how much of error may consist with salvation. God is pitiful to us all. But it is clearly the duty of the church to teach men to do what Christ commands, and if there is a saved man who does not know that Jesus said, "In secret have I said nothing * * * follow me," then the church should teach him, and when he is informed he will follow.

There is another consideration which has always seemed to me so clear and important that I am surprised that some others seem not to have observed it. What would be thought of a man who should propose to hold membership in a Presbyterian and Baptist church at the same time? And would any person have a right to object if, on joining one of these churches, he should be required to bring a letter from the other. This is so obviously appropriate that a man would be counted foolish to object to it. Yet in this case both churches are Christian.

Masonic and other lodges are distinctly and evidently anti-Christ. They at the same time profess to teach morality and take men to heaven; i. e., they are synagogues of Satan, and notwithstanding men for pecuniary or other reasons desire to hold membership in both. It is one of the marvels that it is so.

It is my judgment that the teachings of the church should be so clear and scriptural that all who come within her influence will understand the natures of the two systems. In that case I do not think that any Christian will wish to unite with the lodge or any lodge man wish to join the church until he has left his secret society.

Wheaton College.

SEPARATION! SEPARATION!

BY REV. J. B. GALLOWAY.

Most of the testifying churches practice close or restricted communion. In fact, it is difficult to see how a church can testify apart from this rule. The rule itself

is the testimony. There is a strange inconsistency in some churches, e. g., in denouncing Masons and refusing them church fellowship to-day and inviting them to communion table to-morrow. This is surely one of the most absurd things a church ever did.

1. The argument in favor of this policy is founded on 1 Cor. 11: 28, "But let a man examine himself," etc. By all means commend and command self-examination when a man is admitted to the church, and also when he comes to the Lord's table. But is this meant to exclude all examination or judgment in the case by the church? Certainly not. For if he may be the sole judge in the one case, right reason demands that he be so also in the other. Then is all unity and purity of doctrine and practice at an end; and it has come to pass as in the days of Israel, when they had no judges, that every man does what seems right in his own eyes. And is not this about the state of things to-day in the so-called great churches? Discipline is at an end; and it is impossible to deliver anyone to Satan for the destruction of the flesh, according to Paul's command.

2. Again they say "it is the Lord's table and therefore the church has no right to exercise authority over it." Strange! Has the church ceased to be a government in the world, or to exercise any authority even over its own members? The Lord's table is to be governed by the law of the Lord in the hands of the officers of the church. If it was our table, we might invite whom we pleased to it; but being the Lord's we have no right to invite those whom he does not invite. The Lord's table is for the Lord's children, but not necessarily for all the children. The table is for communion or fellowship, but if any of the children sin, and are impenitent in regard to the sin, and fellowship is interrupted (1 Jno. 1: 6) with the head-Christ, and also necessarily with his body, the church. Therefore, when one is debarred from the Lord's table we do not say that he is not a Christian. In other words we do not judge his standing, but his walk. That we must judge. Hence it is said, "Withdraw thyself from every brother that walketh disorderly."

Paul attributes the power of discipline to the church, 1 Cor. 5: 4-7; and in verse

11. with the characters described, we are not to eat. If this refers to a common meal, much more does it refer to the Lord's supper. The religion of oath-bound secret societies is clearly a species of idolatry. What fellowship hath light with darkness, or Christ with Belial? Separation from evil and from evil-workers is clearly the doctrine of both Testaments. Moses taught this doctrine. Nu. 16: 21-31. The priests taught it, Ezra 10: 11. The Prophets taught it, Kings 18:30. Christ taught it, Lu. 6: 22. Paul taught the same, 2 Cor. 6: 17, "Wherefore come out from among them, and be ye separate, saith the Lord," etc. This is the way of purity; and the way of purity is the way to unity and fellowship.

Poynette, Wis.

MASONRY AND CIVIL GOVERNMENT.

BY REV. W. R. BONHAM.

Any organization that binds its members under solemn obligation, to inviolably keep the secrets of a fellow member even when the keeping of such secrets screens a criminal, can but prove a serious menace to popular government. If the declarations of leading Freemasons, in their authorized works, are reliable, then out of the mouth of Masonry itself we condemn it as being inimical to the best interests of civil government. Hear the following, from high Masonic authority:

Dr. A. G. Mackey, in his *Masonic Jurisprudence* (Page 510), says: "Treason and rebellion also, because they are altogether political offenses, cannot be inquired into by a lodge; and although a Mason may be convicted of either of these acts in the courts of his country, he cannot be Masonically punished; and notwithstanding his treason, or rebellion, his relation to the lodge, to use the language of the old charges, remains indefeasible."

The Grand Lodge of Missouri, in its annual report several years ago, said: "To every government save that of Masonry, and to each and all alike we are foreigners; and this form of government is neither pontifical, autocratic, monarchical, republican, democratic, nor despotic; it is a government per se, and that government is Masonic. We have nothing to do with forms of government, forms of

religion, or forms of social life—we are brethren to each other all the world over, foreigners to all the world besides." We fail to discover the breathings of a noble, unselfish, patriotic sentiment in the above declaration.

We further believe that the Masonic obligations imposed by the officers of this self-constituted despotism, are out of harmony with free popular government, in that they frequently prevent the equitable administration of civil law and the right of trial by impartial jury. Every Mason has taken an obligation to keep the secrets of a brother Mason, murder and treason excepted, and that at his own option. Here let us suppose a case to the point under discussion: A Masonic violator of State law is before the courts to answer for his misdeeds, one or more Masons are on the jury to decide as to the guilt or innocence of the accused. The evidence is clear and abundant as to the guilt of the prisoner, but his Masonic brethren in the jury box must hang the jury rather than render an honest verdict. In other words, they must perjure themselves in the matter of their court oath, or if they are too loyal and patriotic to trample the laws of their country under foot, they will be perjured in the matter of their lodge obligation. Now we have no hesitancy in saying that any institution that places honest men in such a dilemma is unworthy of the patronage and support of honest men. It is a stupendous fraud upon their confidence. Masonry assures every candidate for initiation that there is nothing in the obligation to be taken that will conflict with his duty to his country, but the case above referred to reveals how utterly groundless is this assumption of Masonry.

I will append the testimony of an eminent witness, the Rev. J. E. Roy, D. D., Secretary of the American Missionary Association. He says: "A man is not fit to be a jurymen who has taken these Masonic oaths and holds to them. Such a man is not competent to be a constable, or a justice of the peace. He has disqualified himself practically and really, for he has by these oaths perjured himself for the one side or the other, and so is unable to do justly in his official relation between man and man." Again listen to the declaration of Col. G. R. Clark, an ex-Mason of the 32d degree: "The third point that

addressed itself to me was the unlawful oaths that I was required to take. I saw that these oaths of themselves were blasphemous; these oaths, some of them, bound people to do unlawful acts; unlawful so far as the laws of God are concerned. I saw that these organizations were harmful; they placed these oaths above the laws. These oaths bind people to unlawful acts without regard to the laws of the country." From all this, and a great deal more that might be produced on this line, we conclude that Masonry is detrimental to the best interests of civil government; and in the language of Dr. Howard Crosby: "We have no hesitancy in writing it among the quackeries of the earth."—Paper read before the Cowden (Ill.) Ministerial Association.

OUT OF BONDAGE.

A NORTHFIELD EXPERIENCE.

The following outline of the manner in which the writer was led, this year, at Northfield, out of Secret Societies, has nothing marvellous about it beyond the ordinary dealings of the Blessed Holy Spirit with those who are willing to be led into His light, yet it may be interesting and helpful to others who have not yet followed the Divine Lord far enough to see what He would have them do.

It was the writer's intention this year to attend the Ocean Grove meetings instead of Northfield; circumstances prevented this. Having attended the Students' Conference at Northfield I also decided not to make a second visit there this year. Three times was I led to consider Northfield; three times I decided not to go. A seemingly irresistible impulse or leading finally changed my mind. A chance remark made to Mr. A. G. Moody, in a letter, led him to call my attention to Revell Hall as a pleasant place to stay, but it was not until reaching Worcester, on my journey, that I finally decided to select that place, from Worcester telegraphing Mr. Moody to keep me a room. In all this I was wholly unconscious of what subsequent events showed me to be Divine leading.

Reaching Northfield and Revell Hall late in the evening I saw none of the guests until next morning, when, at breakfast, I

found myself placed next to a quiet, gentlemanly man, introduced to me as President Blanchard. The acquaintance thus made drew us together several times, conversation being turned, by myself, why I do not know, to Secret Societies. President Blanchard's courtesy and culture (wholly in contrast with every other anti-secret society man before met) made me listen attentively to what would have otherwise been decidedly antagonistic to long-cherished beliefs, so that when he spoke on the subject my sympathies were wholly with the speaker, though my mind was utterly opposed to his views, had I not been predisposed in the speaker's favor attention to his views on secret societies would have been unlikely on my part. His lecture impressed me as the earnest conviction of an intelligent Christian man and held my attention because of the sweet, tender, Christ-like spirit with which he presented his opinions, opinions I was compelled to admit were reasonable.

It is not the writer's nature to yield easily to views opposed to his own; this case formed no exception. Compelled to think over what Mr. Blanchard said in his evening lecture I very soon rallied my wavering forces behind the entrenchments of an admission made to me, personally: "He had never belonged to any secret society," and argued "He knows nothing except what he has been told by perjured men. I know there is no harm in these things."

Leaving the Auditorium disturbed, questioning, on the defense, yet gradually realizing the weakness of my defense, I walked slowly back to Revell Hall considerably shaken in my own convictions, and that evening asked for Divine guidance in the matter.

At the morning prayer meeting, Sunday, led by Mr. D. L. Moody, I felt forced to ask the prayers of those present that I might be shown the truth. All sorts of excuses held me back from making the request, but grace was given before the service closed. Well do I recall Mr. Moody's short, sharp question: "Do you wish us to pray for your guidance as regards the lodge business?" My answer was, "Yes, I do." Every address given that day seemed to be pointed at me. The climax came in the evening, the text being, "Harden not your heart." These

words are about all I remember of the sermon, their importance to me overshadowing every other lesson and application. Again returning from the Auditorium conviction grew very clear as to what I ought to do; still I would not wholly yield, nor did I until again asking Divine guidance with a perfect willingness to be led, not as I wanted, but as He wished.

No sooner was a decision reached than an unthought of duty arose before me. I must make the confession to my own church on my return home. This seemed easy enough at Northfield, but became hard by Sunday morning. Excuses multiplied: "It is useless," "It is likely to create ill feeling," "Many of your members are secret society men and women; you will offend them," "You will make a division in the church," "Do not be too hasty and injudicious," etc., etc. So many and seemingly reasonable grew these excuses that I almost decided to put off the confession until later. Once more grace was given, the statement was publicly made, and from that hour to my dying day I am free from all these entanglements. That the statement made was not wholly useless will appear from the fact that two young men met me in the vestibule, after service, to thank me for the words spoken as having led them to decide not to join the _____ Society, which they were about to do. So soon did the Blessed One give fruit to the confession made in His name.

I must add, in closing, that the marked Christian courtesy of Mr. Blanchard (so different from that of all opposers of secret societies before met, whose own inconsistencies, false statements and lack of Christian courtesy repelled me from them) was, without question, one of the strongest drawings upon my heart and conscience. Personally, I am now wondering how I could have so long been blind to the truth, which is now so clear to me—twenty-nine years (during which period having joined seven different societies), twenty-five of which in the gospel ministry. The fact that I did so remain, honestly and conscientiously seeing no harm in these affiliations, defending the lodge system, and speaking oftentimes publicly in its favor, gives me, and I hope will ever give me, great charity for those who are still where I was for so many years; as Mr. Moody said to me:

"When you asked us to pray for you I knew what the result would be," so I am convinced that the same result will follow in every case where a man or a woman asks for Divine leading with a perfect self-surrender to be taught by Him. I am now conscious that never before (though I thought I had often done so) did I ask for guidance with a perfect willingness to be led where Christ Jesus saw fit to lead me.

As one who has time and time again defended, in public and in private, the lodge system, believing it to be harmless, not only harmless but beneficial and commendable, I would appeal to the hundreds of thousands of Christian men and women who are to-day in bondage to what clearer light would reveal to be darkness, to "Come out, to be separate, to touch not the unclean thing" fellowship with ungodliness; a degree of ungodliness which cannot be seen until the heart fully surrenders to the teaching of the Holy Spirit. Not from the standpoint of what I was, but from that of what I now am, by the grace of God through Christ Jesus, I would appeal to all Christians that they would make this a matter of earnest prayer, with determination to follow where He leads.

ERNEST WELLESLEY-WESLEY,
Pastor Park Street F. B. Church, Providence, R. I.

PROGRESS OF ANTI-SECRECY.

Some one has said that "Every reform passes through three stages: That of ridicule, argument and adoption. The anti-secret movement, viewed from the human standpoint, has seemingly been submerged in ridicule, the first step in its progress. Leading thinkers have given it but little attention, and from the palaces of the rich to the peasant's cottage, this great reform has been regarded as a revengeful, prejudiced movement, directed against certain classes of men for notoriety. But amid scorn and ridicule it raises its head and cries out in the language of Melancthon at the Augsburg Confession: "I have no help left but God."

But anti-secrecy's righteous cause has not been left to be swallowed up in ridicule. Already we see it entering into its second stage—argument. Read the clear,

logical expositions of truth in anti-secrecy's behalf; think of men and women giving their time to its cause; read the thrilling reports that come from anti-secret conventions; and to the thoughtful mind will surely come the infallible truth that anti-secrecy is progressing. This being the case, let us do all we can to improve our opportunity of arguing the case before the world, so that with God's help the third stage of our reform may be hastened—adoption. Then its mission shall end, and the world will recognize the justice of its cause. To which glorious end we look, full of hope, and every soldier enlisted under this banner shall share in the triumph, and join in the joyful strain:

"To-day the noise of battle,
To-morrow the victor's song."

GEORGE H. MCLELLAND.
New Castle, Pa.

REFORM NEWS.

SECRETARY PHILLIPS' REPORT.

Our old friend, Mr. Isaac Crane, of Peru, Indiana, fell asleep on August 4th last. His boyhood was spent in the days immediately following Morgan's abduction and murder, and his opposition to secret societies dates from that time. It was but natural that he should take an active interest in our association as soon as it was organized. He continued to be its friend and patron until his death. It was perfectly natural, since he had neither wife nor children, that he should leave his property amounting to some eight or ten thousand dollars to this association. A nephew has begun suit to have the will set aside. This case has already taken considerable of my time during the past month and doubtless will take much more in the future, as well as causing a large expenditure of money on the part of the Association in endeavoring to have the wishes of Mr. Crane carried out.

Some of our friends have placed the amount of property which they desired the Association to have after their death in its possession before their death, and have received an annuity from the Association, equal to the income from the property. This has saved my time, pre-

vented court costs, and has always worked satisfactorily to the donors.

No word of special interest has been received from our friends in India, Africa, or Great Britain. Rev. Dr. Kerr, of Glasgow, Scotland, writes that "returnis are coming in very slowly. We are not yet awakened." I have suggested that preparations be made for a convention in the summer of 1898, and that some one, if desired, from this country would attend as a delegate and assist in giving prominence and interest to the movement in that country. I presume President Blanchard could be persuaded to attend if the way was opened for such a meeting.

Our friends in Ohio and Michigan can not appreciate the services of Secretary P. B. Williams too highly. His last report received at this date was for August, and showed forty-one addresses, seventeen anti-secret, and twenty-four other addresses. There were over eighty conversions in one meeting in which he assisted, but notwithstanding his abundant labors, he did not receive in collections, plus what he received in Cynosure subscriptions, enough to pay his traveling expenses. It is well known, I suppose, that he, as well as the other agents, receive as salary all that they take in Cynosure subscriptions in their own field. This is the best that the general association can do for them at the present time, and that the balance must come from the field of labor. I am confident that the friends in Ohio and Michigan are able to support Brother Williams, and pay not only his traveling expenses, but something for himself and wife to live on, and hence I have given the above facts. Our friends on the Pacific coast understand, do they not, that Brother Williams is not drawing anything from the Coast Fund this year, and they can see from the above that any amounts due him for past services, or for Cynosure subscriptions, ought to be sent to him at once. He is one of the most helpful as well as one of the hardest workers in the cause.

Rev. Samuel F. Porter came in last week to plan his campaign in the South for the coming winter. He will visit colleges and colored churches. He has planned his headquarters to be in the following cities, in the order named: Louisville, Nashville, Chattanooga, Atlanta, Macon, Savannah, Charleston, Co-

lumbia, Raleigh, Richmond, and Washington, D. C. After finishing his work in one city and surrounding country he will proceed to the next and so on.

Some twenty dollars' worth of N. C. A. literature, at cost price, has been sent out for free distribution during the past month, and in this way several thousand homes have been reached. Among our voluntary workers have been Rev. T. M. Chalmers, Mr. and Mrs. R. A. Burk, Eld. I. Bancroft, Gentleman J. W. Suidter, Wm. H. Dawson, and M. N. Butler. We acknowledge, very gratefully, the contributions noted below. These amounts have already been paid out in meeting the liabilities of the association. We need today \$500, and hope that any one who has not yet given for this work will do so at his earliest convenience. If our readers whose subscriptions to the Cynosure are in arrears realized how much we need these various small sums, we believe that they would make strenuous efforts to send in their dollar at once:

Donations: Estate of L. C. Reynolds, per W. B. Stoddard, \$125. Collections during July, August and September, per M. A. Gault: Hebron, Ind., \$4; Somonauk, Ill., \$6.25; Wheatland, Ill., \$2.10; Aloa, Wis., \$2.35; Arlington, Wis., \$10; Dover, Wis., \$10; Aurora, Ill., \$2.50; Peoria, Ill., 75c; Smithville, Ill., \$3.25; Hanna City, Ill., \$11.50; Hudson, Ill., \$2.45; Mrs. Whitehill, \$1; Mrs. Turner, 25c; Joseph B. Patton, \$9; Mrs. Martha Gault, \$2; and James A. Turbit, \$5. In addition to the above I have received from E. E. Brace, \$20; Wm. Kiteley, \$5; Mrs. Emma B. Ross, \$1; Mrs. Aaron Lewis, \$1.

Only one dollar was received for the stereopticon outfit. Twenty-nine dollars are still needed to complete the purchase of the plates. Ten dollars of the above was for the Foreign Fund.

My address for the first ten days of October will be Schuyler's Lake, Otsego County, New York. I shall probably spend the whole of October in New York State, and shall be glad to receive word from any who would like to have me visit them during October or the early part of November. Letters addressed to me at the Cynosure office will be forwarded.

WM. I. PHILLIPS.

Secret societies and civil government are two masters which no man can serve.

LETTER FROM REV. W. B. STODDARD.

2317 Germantown avenue, Philadelphia, Pa., Sept. 25, 1897.

Dear Cynosure: Our fall campaign in the East opens with much encouragement. There is an increase of Cynosure readers and friends that speaks well for the work here. I spent the first part of this month in work near Hagerstown, Maryland. On Sabbath, Sept. 5th, I assisted the radical United Brethren Presiding Elder in holding his communion services at Chewsville, Md., and lectured the following evening in the same church. We enjoyed a blessed season of profit to all who entered into the spirit of the meeting. We hired the W. C. T. U. hall at Keedysville, Md., and spoke to the goodly number that gathered. This is fast becoming a lodge-ridden town. It is reported that the saloonkeeper and the liberal U. B. minister, a Rev. (?) Chamberlin, are among the most active Masons there. This so-called minister of the gospel recently invited the saloonkeeper and company with white aprons and painted poles into his church and eulogized them. He told them the Masons preserved the Bible during the Dark Ages and other lies of a similar nature. Oh, shame on such a man. How long will the people support and listen to such misleaders! So many have become ensnared in this place that there is little piety. Many of those who see the evil fear to speak out and suffer reproach for Christ's sake. Bro. S. H. Clopper stood nobly by us, providing home and entertainment while I remained. God helped me in talking plainly and faithfully. There were evidences that the truth had its effect.

For more than a week I have been in Montgomery County, Pa. There are many indications that the seed sown in this field has not been in vain. Increased interest was everywhere manifest. A prayer meeting at a farm house in the country afforded an opportunity to unite with some forty earnest Christians and cheer each other on the way. Meetings at the Menonite Church, Skippack, and the Chapel, Harleysville, were held with encouraging results. Homes were open for entertainment and hearts were glad to help on the good cause. In this city I find many of our friends wide-awake and at work. It is thought that in a city

of over 1,000,000 souls there should be a permanent anti-secrecy organization.

A call for a meeting to consider this matter, and take such preliminary steps as may appear wise, is being circulated among the ministers of testifying churches, and has already been signed by several of the more prominent. In view of the increasing interest and the desire to organize for work, it is thought best by many of the friends to call the State convention again in this city. It would naturally go to the western part of the State. I hope to send full plans with program soon. I shall be preaching here to-morrow. The papers announced that the Masonic fraternity would lay the corner stone of the new Jewish synagogue, to be erected in Washington, D. C. This building is to cost \$100,000. Surely this ceremony is fitting for the murderers of Christ.

W. B. STODDARD.

LETTER FROM BRO. FENTON.

St. Paul, Minn., Sept. 23, 1897.

Dear Cynosure: After "high mass" by the pastor of the Swedish Lutheran Church at Taylor's Falls, in this State, on a Sabbath morning, I preached the gospel according to the word of God, not keeping out of sight the hidden mysteries of demon worship fellowshiped by apostate churches. The "high mass" was said in the Swedish language, and therefore I did not understand it; but I was pleased to have the opportunity of preaching the true gospel in the English language. In the afternoon the pastor took me a distance of seven miles to another church, Almelund, where I again preached upon the same theme.

On the next day, passing through a small village, I met with some Modern Woodmen, who alternately confessed and denied the exposure of their secrets. It was very annoying to them. Passing on to Chisago City on the evening train, I preached the word of God against the lodge to a Swedish congregation assembled in the school house. Nothing noteworthy occurred except to observe what liars the lodge makes of its members, and how sacred to them is the duty of lying.

Yesterday I had the pleasure of speaking to the students of the German Lutheran Theological Seminary, in this city, of which Professor Henry Ernst is the

President. The young gentlemen are deeply interested in the dreadful apostasy into which secret societies have drawn the churches that fellowship the lodges.

I met with Rev. Mr. Nelson, presiding elder of the Swedish Methodist churches in this city. He is terribly indignant towards an anti-Mason for pointing to his bishops as Masons and exposing their sin. He says that none of the Swedish Methodists are Masons. The only proper remedy that I see for the presiding elder is to keep away from bad company.

A few weeks ago a Swedish Methodist pastor said before his congregation, after I had spoken to them: "If any of our people see a Free Mason two blocks away they will run away from him. Now that is sensible. Any of us would run away from a cannibal; but the cannibal likes his victim well enough to eat him after having killed him, while the Methodist Bishop swears his victim to rot on a dung-hill after being killed; and there is a fitness in that; for the Mason Methodist Bishop's god is "Lord of the dung-hill" —Beelzebub. I have spoken several times on the street in this city, in which the secret societies are not forgotten or kept out of sight.

W. FENTON.

EDITORIAL FIELD NOTES.

"The priest like people," could not be better illustrated than in the Smithville, Ill., U. P. Church, where I preached and lectured on Sabbath, Sept. 5, and Wednesday evening, the 8th. The pastor, Rev. John Harper, often preaches against the lodge and for many years has kept his people well supplied with anti-secret literature. I found here not only interested, wide-awake audiences, but the pastor's horse and buggy at my disposal, and his obliging son Walter to drive me around among the people, so that a single day added about fifteen to our Cynosure list.

At Hanna City I addressed four meetings in the Presbyterian Church, the largest in the town, and at each meeting the house was filled. The pastor, Rev. J. S. Onion, said, "The moral, spiritual and financial paralysis of the churches in this town dates from the origin of the lodges some four or five years ago." A Presbyterian pastor from Peoria was present at one of these meetings, and tes-

tified that he was both an Odd Fellow and Knight of Pythias, and, said he, "There were two of us initiated in the Odd Fellows' lodge the same night, and the other fellow was a saloonkeeper."

At Bethel U. P. Church, near Hanna City, I preached to a large audience Sabbath morning, Sept. 12, and received \$19.50, the largest collection at any meeting during the month. Much of this was contributed by a veteran anti-secret reformer, Joseph B. Patton, who for many years has stood in the front ranks in the battle against the lodge. At Peoria I addressed a large audience in the Free Methodist Church. The pastor, Rev. B. D. Fay, and Rev. J. D. Marsh, District Elder, gave strong testimony at this meeting. The secretary of the Y. M. C. A. offered their hall for an anti-secret address any time it was not occupied.

I spent a pleasant day at Monmouth, visited the college and took part in the chapel exercises. The attendance of new students is larger than ever before. Only two, Prof. Wilson and Prof. Rogers, who were here twenty-seven years ago when I graduated, remain in the faculty. I visited the old Penx house, where I roomed in those college days with Rev. J. B. Galloway of Poynette, Wis., Rev. James Wilson, D. D., of Belfast, Ireland, and Bro. T. H. Gault of Chicago.

Rev. W. T. Campbell, D. D., Vice President of the N. C. A., now leads the anti-secret reform. The campaign he mapped out for me was to hold a series of meetings in towns around Monmouth in November or December, closing with a convention in the Y. M. C. A. Hall in Monmouth.

As an illustration of what a single copy of the Cynosure will accomplish, we relate the following: Rev. Ira C. Snavely, of McPherson, Kan., before going home from the Moody Institute last summer, called at the Cynosure office and was handed a sample copy of the paper. On his way home he visited his uncle, W. E. Snavely, at Hudson, Ill., who had never heard of the paper. He began a correspondence with Secretary Phillips about lectures in Hudson, which was paralyzed with secret orders. This correspondence resulted in my visiting Hudson Sabbath, Sept. 19. I found the time most opportune, as the pastors were all absent from home, so that I addressed three large au-

diences, one in the M. E. Church Saturday evening, and two on Sabbath in the Baptist and M. E. Churches. These large churches were crowded on Sabbath. The subject had never been presented here before and yet we found a number of earnest friends who had come to see the evil of the lodge from its paralyzing influence upon the church.

I preached on Sabbath, Sept. 26, in the Free Methodist Church in Evanston. This appointment was made by Joseph A. Johnston, a student of Northwestern University. The lodge question was debated last summer in one of the literary societies and in the language of the students, "Masonry received a black eye." The Masons of Evanston knew of it and a request was made that a prominent Masonic physician have the privilege of addressing the society in their hall on the subject, but the doctor has not been invited. The President of this society said he would try to secure me an opportunity to address the students on this subject.

CATALOGUE OF LODGE CRIMES.

Paul warns Christians in his day not to have fellowship with the unfruitful works of darkness, but rather reprove them. And the reason he gives is, "For it is a shame even to speak of those things that are done of them in secret." That this warning of Paul is as applicable in our day for Christians to have no fellowship with secret organizations is manifest from the fearful catalogue of crimes and outrages perpetrated behind the blinded windows and tiled doors of secret lodge rooms. We will enumerate a few of these gleaned from the most authentic sources, and others for which secret lodges are directly responsible.

John Pratt, while being initiated by the Modern Woodmen at Woodland, Ill., received such spinal injuries that he was laid up for six weeks, and it is feared will be crippled for life. His wife grieves bitterly over the outrage and testified to it at the close of a meeting we addressed in that town last July. George Harris was so severely injured at Dubuque, Iowa, on the night of Dec. 13, 1896, during a Modern Woodman initiation that it was feared he would lose an arm.

L. R. Winslow, of Kansas City, was so severely injured last winter in a Macca-

bee lodge initiation that he sued for \$2,500 damages. George Weimer, of New City, Ill., in March, 1894, had his leg broken while initiated in a lodge of Red Men, and sued for \$2,000 damages. Dr. Dowie, of divine healing fame, Chicago, has published a number of cases in which his patients had suffered severe physical injuries while initiated into secret orders.

On the night of July 20, 1896, Frank A. Preble was so severely injured in an Orange lodge initiation at Waltham, Mass., that he entered suit in the civil court against the officers of the lodge and had them fined \$35 apiece.

Such cases of physical injury in secret lodge initiations might be multiplied. They are not the most serious phase of this evil. In very many cases death is the result of such works of darkness. On the night of Oct. 10, 1873, Mortimer M. Leggett, a student of Cornell University, N. Y., came to his death while being initiated into the Kappa Alpha secret fraternity. In 1883 Col. Enoch T. Carson, a high degree Mason of Cincinnati, relates that a certain candidate fell to the floor dead while taking the Master Mason's degree. The sudden nervous shock of being knocked into the blanket by the setting-maul of Jubelum, caused his heart to stop beating. Charles Wettér, proprietor of a hotel at Winthrop, Minn., was killed in Masonic Temple, Minneapolis, on the night of Dec. 2, 1896, while being initiated into the Mystic Shrine. He was blindfolded and drawn up twenty-five feet to the ceiling and let fall into a blanket, but he came down dead.

Hon. Edward W. Curry, of Leon, Iowa, who was at the head of the Democratic State Committee during the last Presidential campaign, died at Des Moines Nov. 18, 1896, from injuries received a few nights previous while being initiated into the order of Elks. Rev. J. W. Johnston, of the M. E. Church South, at Huntington, W. Va., was killed on the night of Jan. 10, 1890, during his initiation into the Royal Arch degree of Freemasonry. An Italian was shot in Brooklyn, N. Y., on the night of Sept. 4, 1896, by the deadly Mafia. Such assassinations are alarmingly frequent and the police seem powerless to prevent them. In the mining districts of Pennsylvania, between 1868 and 1870, there were 150 men assassinated by the Mollie Maguires.

A prominent ex-Mason and ex-Oddfellow of Detroit gave us an account of three tragedies occurring during the initiation of candidates into the lodge. Two of these were being initiated as Knights of Pythias, one in Indiana near Evansville, and the other in Illinois. The one near Evansville met a shocking death by jumping upon supposed rubber spikes, which proved to be real iron spikes that had not been removed. One at Terre Haute, in which the candidate was tobogganed rapidly down a plank and in order to escape the plunge into a tank of water had his back broken by throwing himself to one side. The poor victim will linger a suffering invalid during life.

O. F. Armstrong, a Chicago printer, was waylaid and beaten almost to death by trades union men on the light of last Dec. 15. Such outrages are an almost every night occurrence in this city. Labor is in almost abject slavery to the lodge. Two men were shot a few years ago by labor union men for working on the Marquette building without their permission. Carpenters arriving in this city have been robbed of their tools and not permitted to work because they did not belong to the union. William Morgan was abducted and murdered near Fort Niagara by Freemasons in 1826, because he published the secrets of their order. For the same reason Dr. Cronin was foully murdered in this city by the Clan-na-Gael. The fearful loss of life in the Haymarket riot and in the Pittsburg and Homestead strikes was due to the influence of secret organizations. This is only a partial list of the crimes directly chargeable to the secret lodge. Surely if this evil is not arrested the patriot may well tremble for the future of this country.

COLLAPSE OF SECRET LIFE INSURANCE.

The Cynosure for several years has been warning the people against the collapse of life insurance fraternities. The facts that they are not legally bound like the old-line companies and that many of them are going into the hands of receivers are just now causing widespread alarm in the East. The recent failure of the Massachusetts Benefit Life Association, of Boston, with over \$1,000,000

death claims unpaid, is causing a great deal of anxious discussion among the members of assessment institutions as to their liability under their certificates. The following dispatch to the New York Evening Post explains the situation so far as Massachusetts associations are concerned:

Boston, Aug. 23.—A question which has been raised by the failure of the Massachusetts Benefit Life Association is as to the liability of policy-holders to assessment to meet outstanding liabilities at the time of the appointment of a receiver. In the case of the mutual fire insurance companies in this State, this obligation is plainly set out in the policy. A policy-holder has been held liable for two years after his policy lapsed for all losses to parties insured while his policy was in force. By the last Legislature this time limit was reduced to one year. In New York the courts have decided that the policy-holders are liable for debts incurred up to the time of the appointment of a receiver.

It has been popularly understood that a member of an assessment life association could terminate his membership and cancel all personal liability by failing to pay any given assessment. If, however, the law as expressed in the New York cases should be similarly interpreted here, the members of all assessment concerns will find themselves loaded with liabilities which they have not anticipated.

In the case of the Massachusetts Benefit it is said that the law would operate so as to compel the policy-holders to pay to the receivers about the amount of two regular assessments, after the receivers have realized upon the assets of the association; and, as in the case of mutual fire companies, the assessments will be collected by legal process, like any other debt, and if the first assessment fails to produce enough to meet all claims another may be laid, and so on until the solvent members make good all the claims arising out of their "partnership."

The Life Insurance Report for 1897, issued by Supt. Payn of the New York department, shows that during the last few years 233 of these fraternal organizations—most of them secret—have gone into the hands of receivers. The article in the Tribune gives the entire list.

EDMOND RONAYNE.

There is no name associated with the anti-secret movement better known to Cynosure readers than the above. Having learned recently of Mr. Ronayne's financial embarrassment, I suggested to him that he inform our readers that he would give addresses on Freemasonry wherever his services were desired, and I believed friends would be glad to arrange meetings for him and remunerate him for his lectures.

In response to the above suggestion, Mr. Ronayne writes: "I desire to apprise my friends through the Cynosure that I own a little property here in Chicago, and that the support of myself and family is dependent upon what I collect from the rent of my rooms. Owing to these hard times, however, tenants have moved and rents are fallen away, so that now I am not able to pay my taxes. If, therefore, my friends desire to help me, they can arrange for meetings anywhere in Illinois, Indiana, Wisconsin or Michigan, and if my expenses are paid and a small remuneration besides, I will gladly speak wherever called upon to do so. Address me at Cynosure office, or at my home, 104 Milton avenue, Chicago, Ill."

W. I. PHILLIPS.

TO FRIENDS IN IOWA.

I wish to say that in all probability I will go to Washington, Iowa, in the near future. Will friends in that State kindly arrange for other meetings, so as to lessen expenses and give me an opportunity of reaching as many points as possible while in your neighborhood?

E. RONAYNE,
Past Master, Keystone Lodge, Chicago.

A serious strike of the employes of the City Street Railway has been threatened for several days. The captains of militia companies in cities of Northern and even Central Illinois have been told to quietly get their men ready for service in Chicago. An order from the superintendent of the street railway company, forbidding the men to organize, was the cause of the grievance. The employes have conceded for the present, but the threatened storm is gathering which will convulse not only

the city but the nation. Never will strikes be averted while secret organizations exist.

Rev. W. B. Stoddard, Eastern Secretary for the National Christian Association, called in our office and reported the growing to the increased interest in the anti-secret reform in this city, it is proposed to hold the next Pennsylvania State convention here. Steps are taken to organize a local association that will push this important work forward. Pastors and members of the non-testimony bearing churches are very much interested in this move. Several have but recently renounced their lodge affiliations. There is reason to believe that the convention it is proposed to hold in November will be the largest held in this city.—Christian Instructor.

Rev. W. B. Stoddard preached for Rev. T. T. Myers, of Germantown, Pa., on Sabbath, Sept. 26. He will likely secure Bro. Myers' church for the State convention in November.

RESOLUTIONS

Passed by the Young People's Society of the Brethren Church, of Philadelphia.

Whereas, We are reliably informed that a number of our brethren, among them some of our preachers, belong to the Masonic fraternity and kindred secret, oath-bound societies; and

Whereas, The Word of God prohibits the taking of oaths, and commands all the followers of the Lord Jesus Christ to be a separate and "peculiar people;" and admonishes the children of God to "have nothing to do with the unfruitful works of darkness;" and

Whereas, nearly all oath-bound, secret societies purposely omit, and thus virtually reject Jesus Christ from their institutions; and

Whereas, Among their members there are unregenerates, Jews, Catholics, Mohammedans, Heathens, Infidels, and Libertines; and

Whereas, In most secret societies men are sworn to honor, respect and protect their fellow members at the expense of law and right, if need be; and

Whereas, Some of the secret societies pretend to occupy the place of the church, and have recently baptized chil-

dren into their Christless institutions, it is

Resolved, That we appeal to all of our members who are conscientiously opposed to these societies to earnestly and ceaselessly pray for the deliverance of such as have become members of them; and it is further

Resolved, That we regularly, at the weekly prayer meetings of the society, pray God to bring light and conviction upon such of our brethren as have become entangled with such worldly, un-sanctified institutions.

Whereas, We, the Young People's Society of the Brethren Church of Philadelphia, Pa., do not believe that the Lord is pleased with such affiliations, and do not believe he will signally bless us as a body with the presence and power of the Holy Spirit as long as we quietly, without protest, submit to such alliances, it is hereby

Resolved, That, as the beneficial and benevolent features of most secret orders are desirable and commendable, we memorialize our national conference by taking some steps toward the creation of a general, voluntary, benevolent fund, to help those in need in accordance with the sacred gospel and the Apostolic church which always provided for the poor among them.

Signed by Committee:

I. D. BOWMAN, Pastor,
JACOB C. CASSEL,
HENRY C. CASSEL.

H. R. MARTINDALE, Secretary.
—Brethren Evangelist.

A GOOD EXAMPLE.

Rev. H. C. Cassel, of 2317 Germantown avenue, Philadelphia, writes that there will be an informal, non-sectarian, anti-secret meeting at the Brethren Church, 10th and Dauphin streets, Friday evening, Oct. 15, with a view of organizing a Philadelphia auxiliary to the N. C. A. of Chicago. Our national organization will do all it can to encourage such auxiliaries in the way of furnishing literature, speakers, etc. Would that every community in the land could follow the example of these Philadelphia friends. We suggest that they hold regular monthly meetings and carry out a carefully prepared program consisting of prayers, songs, readings and addresses. Let the boys and girls be enlisted by giv-

ing them a part in the program. Let them take part in songs, recitations, orations, etc.

ANTI-LODGE RESOLUTION.

Mrs. N. E. Kellogg, of Wheaton, who was a delegate to the Eighth District Illinois W. C. T. U. convention at Elgin, Sept. 22-24, informs us that 127 delegates were present and great interest was manifested. The following, among other resolutions, were adopted:

Resolved, That the rapid increase of societies which promote distrust and estrangement in the home, by pledging husbands to secrecy from their wives, and wives from their husbands, and children from their parents; which absorb millions of dollars annually and take the time and thought of thousands of men, thus robbing the church of their financial support, and the great moral reforms now in progress, of workers, is just cause for alarm.

WARNING TO KNIGHTS TEMPLARS.

Charles Hazard, of New York City, drowned himself in the Hudson River Sept. 23d. In the pocket of his coat was found the following note: "I can stand it no longer. Over there is rest." It is extremely doubtful whether his poor soul found rest over there, for Mr. Hazard was a Knight Templar and an enthusiastic Mason. He was President of the New York Advertising Company, and was for many years the editor of the *Elmira, N. Y., Telegram*.

PERSONAL MENTION.

The editor will address meetings in Southern Illinois during the first two weeks of October.

Rev. W. R. Bonham writes that he regards Rum, Romanism and Secret Societies as a trinity of evil forces calculated to work ruin to both church and nation. He feels that he would be unfaithful to his God, his conscience and his generation if he remained silent on these momentous questions. Five years ago he took the field with a stereopticon against the rum power, and thousands in Central Illinois have seen and heard the gospel of prohi-

bition. He has been so impressed of late with the wiles of secretism that he proposes to begin an aggressive crusade with the stereopticon against the lodge. Let the friends of our cause do all they can to open the way for his meetings.

Among our most devoted workers west of the Missouri, are Mr. and Mrs. Rufus Park, of Alexandria, Neb. Their daughter, S. May Park, was married Sept. 1 to Charles H. Kimmel, of Concordia, Kan., Rev. Alexander Litherland, of Council Bluffs, Iowa, officiating. The bride and groom are our old-time friends, and have started out in life as all young married people should, by subscribing for the *Cynosure*. May the Lord bless them.

James E. Phillips, youngest son of Sec. W. I. Phillips, finished a course last May in Wheaton College in bookkeeping, shorthand and typewriting. He has been rendering most efficient service in the *Cynosure* office since June 1.

Rev. E. B. Graham, author of "In the Coils," has retired from the editorial chair of the *Midland* of this city. He goes to take charge of a church in Sioux City, Iowa. The *Cynosure* wishes him success in the pastorate.

Secretary W. I. Phillips spent Sabbath, Sept. 12, at Sharon, Wis., and preached twice in the M. E. Church and awakened a good interest in the cause. He was royally entertained in the home of J. W. Suidtor. On the same tour he also visited Monroe, Balmoral and Richland Center, Wis.

Among our callers last month were: Rev. S. A. Atterberry, editor of the *Purity Review* of this city; Mrs. E. A. Cook, E. A. Cook, Mrs. S. Northover, Edmond Ronayne, Mrs. E. Ronayne, Rev. J. M. Wylie, J. M. Hitchcock, Rev. S. S. Stewart, H. M. Hugunin, and E. A. Bell, of Chicago; Rev. R. C. Wylie, of Wilkesburg, Pa.; Rev. R. J. Kyles, Norman-town, Ill.; Rev. John Harper, Smithville, Ill.; Rev. Samuel F. Porter, Kingston, Ill.; Rev. J. G. Brooks, Wyanet, Ill.; J. E. Holyoke, Harvey, Ill.; Prof. E. Whipple, and Prof. H. A. Fisher, of Wheaton College.

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.

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

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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.

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

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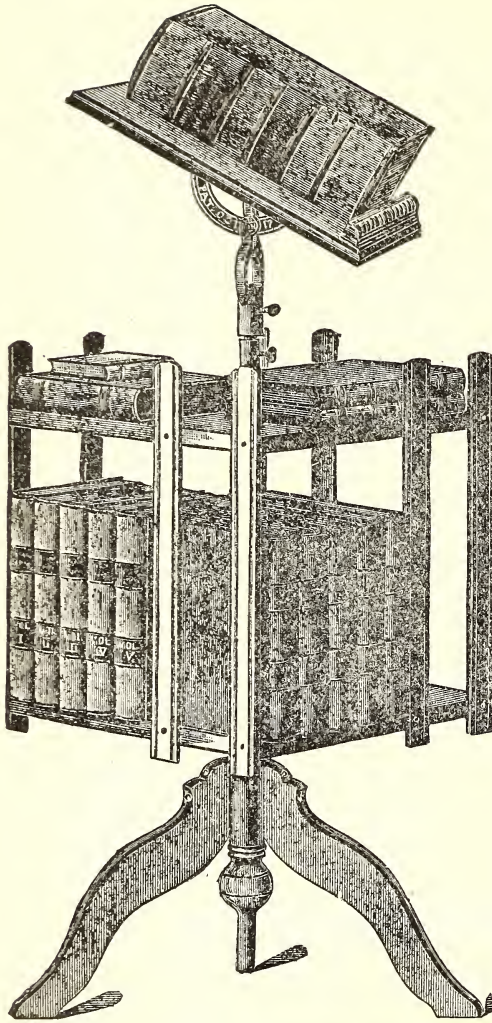
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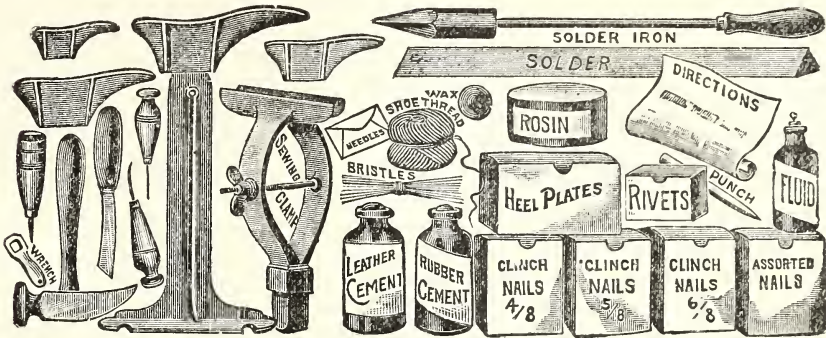
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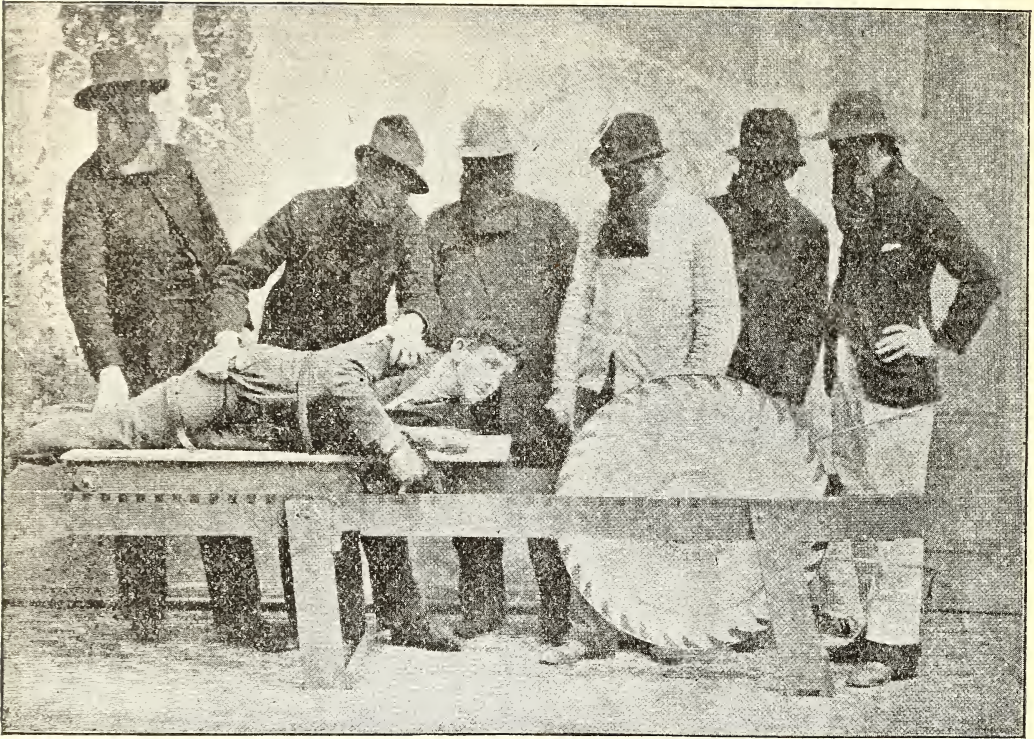
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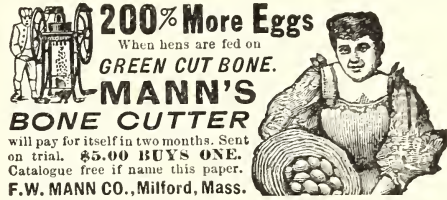
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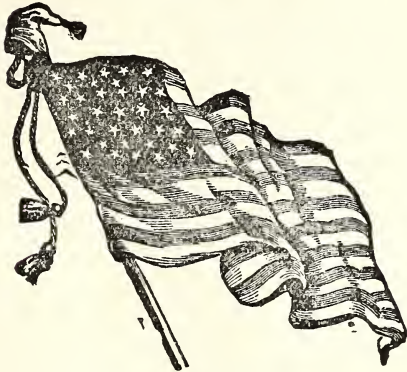
Daniel Webster: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living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

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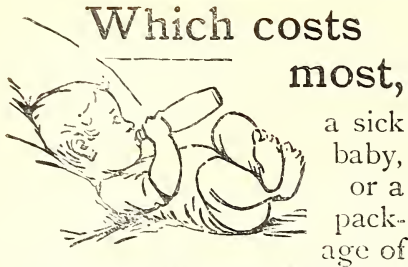
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HON. SAMUEL DEXTER, *in an Open Letter to the Grand Master of Mass.*, 1798: "If there be no very important reason for upholding Masonry at a moment like the present, there is a reason against it. The system of the destroyers of human virtue and happiness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

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

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

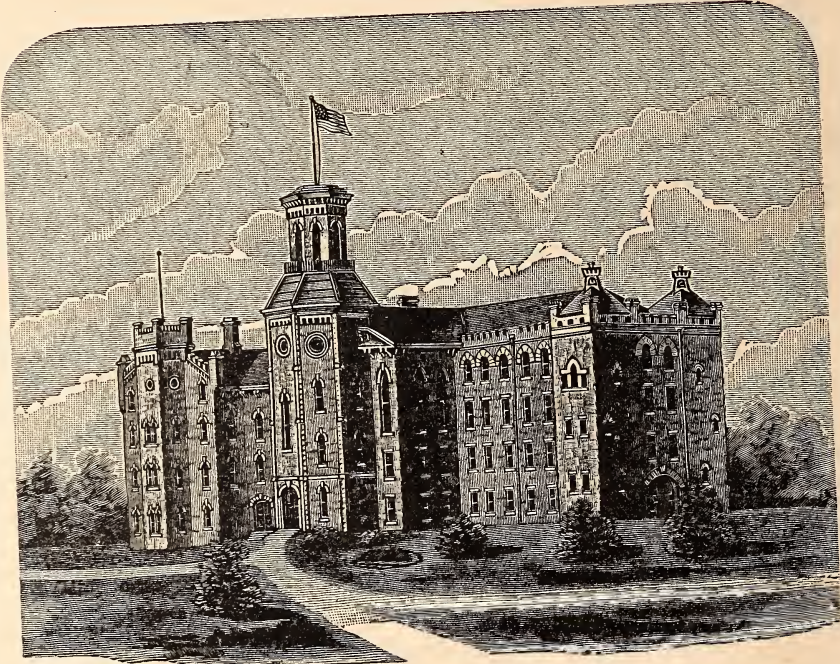
⁴ And Ā'ram begat Ā-min'a-dab; and Ā-min'a-dab begat Nā-ās'son; and Nā-ās'son begat Sāl'mōn;

⁵ And Sāl'mōn begat Bō'oz of Rā'

^a Luke 3. 23. ^b Ps. 132. 11. ^c Is. 11. 1. ^d Jer. 23. 5. ^e ch. 22. 42. ^f John 7. 42. ^g Acts 2. 30; 13. 23. ^h Rom. 1. 3. ⁱ c Gen. 12. 3; 22. 18. ^j Gal. 3. 16. ^k d Gen. 21. 2, 3. ^l e Gen. 25. 26. ^m f Gen. 29. 35. ⁿ g Gen. 38. 27. ^o &c. ^p h Ruth 4. 18. ^q &c. ^r 1 Chr. 2. 5, 9. ^s &c. ^t 1 Sam. 16. 1; 17. 12. ^u 2 Sam. 12. 24. ^v 1 Chr. 3. 10. ^w &c. ^x m 2 Kin. 20. 21. ^y &c.

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