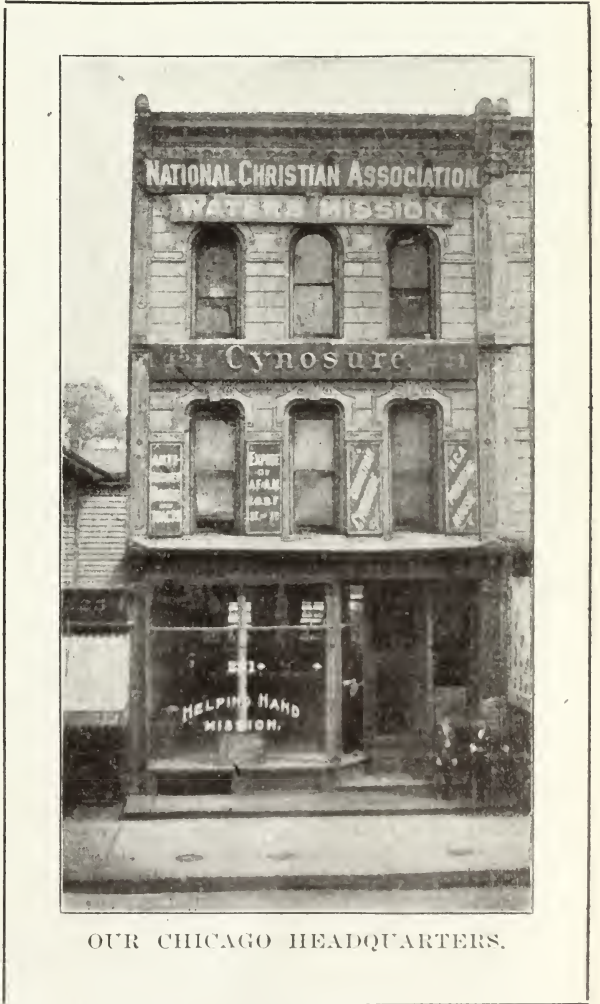
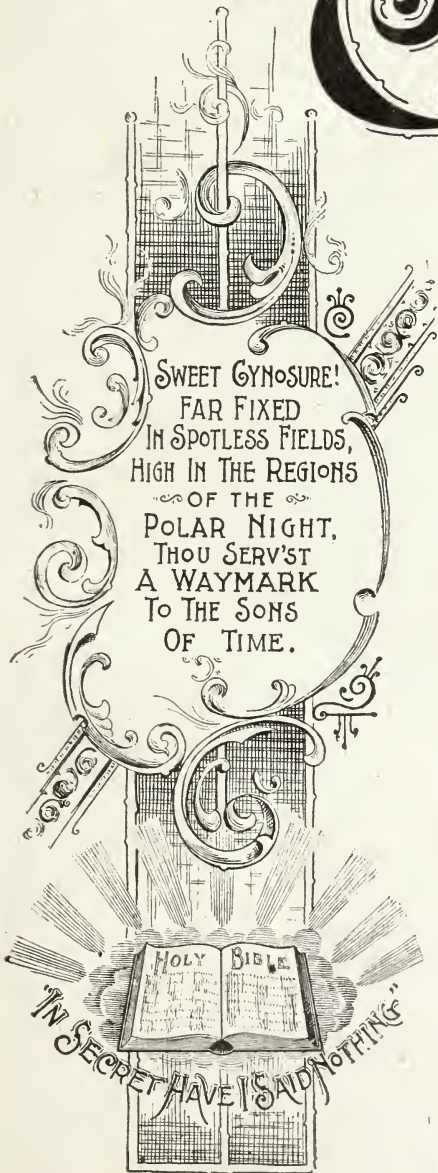


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# Christian Cynosure.

CHICAGO, MAY, 1904.



# CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

## TERMS OF SUBSCRIPTION

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

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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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ADDRESS

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221 West Madison St., Chicago, Ill.

# A. O. U. W.

POSTPAID, 10 CENTS.

This is the Ritual of the Ancient Order of United Workmen as published in The Christian Cynosure recently.

Its substantial accuracy is vouched for by a former member, Mr. S. A. Scarvie, of Hamlin, Minn.

Address—

## National Christian Association,

221 W. Madison St., Chicago, Ill.

# Christian Cynosure.

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

VOLUME XXXVII.

CHICAGO, MAY 1904.

NUMBER 1.

## THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE  
NATIONAL CHRISTIAN ASSOCIATION.

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221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

### ANNUAL MEETING

Of the National Christian Association,  
May 12, 1904.

The annual meeting of the National Christian Association will occur on Thursday, May 12, 1904, at 10 o'clock, a. m., in the Central Young Men's Christian Association Building, 153 La Salle street, Chicago, for the election of officers, and the transaction of other important business. Charles A. Blanchard,

President.

J. M. Hitchcock, Rec. Sec.

Rev. H. H. Hinman, of Oberlin, Ohio, so long and favorably known in connection with our association, writes that he expects to attend the annual meeting on May 12. We hope that many of the "old guard" may meet him at this time and again enjoy each other's fellowship. Once a year at least we ought to plan to get together and give thanks to God and have both a backward and a forward look.

Friends are accounting the New England convention a success. Every speaker responded to call on time, unless we except one who was to conduct devotional exercises. The audiences were fair as to numbers, but not large. The spirit of the convention from first to last was excellent and the impression left is deep and will abide for years to come.

The address of Amos R. Wells will appear in full in the Ram's Horn, of Chicago, and also in his own paper, the Christian Endeavor World, of Boston, Mass. The address of W. Stanley Post was both polished and superb. Mrs. Susan Fessenden and James H. Earle, Esq., and Rev. J. Fred Wenchel spoke extempore and with power. The convention was a substantial advance and all are profoundly grateful to God for His gracious presence and blessing.

The annual meeting of the National Christian Association will convene Thursday, May 12th, at 10:30 a. m., in the Central Y. M. C. A. Lecture Room, 153 La Salle street. The reason for not holding this meeting in our own Association building is the lack of room. The Y. M. C. A. is centrally located and can be easily reached from any of the railway depots of the city. In the evening there will be addresses by the President of our Association and others in the Swedish Methodist Church corner 59th and Carpenter streets. Rev. A. L. Nyström is the pastor of this church and also a corporate member of our Association. We shall be disappointed if our audience is less than a thousand. There is every reason to believe that we will not only have interesting music and addresses, but one of the largest audiences of recent years. Let us hear from all who can attend and from any who may have suggestions or criticisms to make.

### TWO BLESSINGS.

You are familiar with the story of the little "yellow tab" on your Cynosure, and we need only to remind you that clerks and compositors and editor and publisher have each an interest, since their dues for their work must be met. We don't

blame you, or anyone. We all suffer together, and none more than those who are supporting God's cause on unpopular lines. But will you not make an effort to pay up arrears now, so that "he that soweth and he that reapeth may rejoice together?"

If you will remit promptly two dollars, you shall be credited with two years' subscription, and receive at least one of the blessings.

We are endeavoring to be faithful to you and your home by making the Cynosure a blessing in every way, as various as the spiritual life and best culture of the family demand. We solicit your suggestions and co-operation.

---

#### **BUTTED BY GOAT; DEMANDS \$20,000.**

##### **Railroad Man Suing Secret Order for Initiation After Effects.** (Special to the Record.)

New Orleans, La., Jan. 13.—A man, a goat and a secret order are the principal figures in a \$20,000 damage suit being heard in the United States Court of Appeals. M. F. Jumper, a railroad man, was initiated into the Woodmen of the World four years ago at a Water Valley camp. He was put through the paces and then blindfolded and the "goat" brought in. It struck Jumper with force sufficient to fracture his pelvic bone, and he has been laid up ever since. He brought suit for \$20,000 damages and lost in the Circuit Court of North Mississippi, and now the case is being heard on appeal.

---

The letter in this number from Rev. C. B. Ward, missionary in India for many years, will be read with much interest. Bro. Ward is no stranger to this office, and we hope many will join the editor in sending him a cash contribution.

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Readers of "Secret Society Doctors," taken from the Medical Brief of January, 1904, will see the conditions not only of the medical but of other professions in their town. The lodge may seem a good thing to the "tub that cannot stand on its own bottom," but it is an evil to character, patriotism and to the best interests of this nation. Dr. Boynton deserves the thanks of everyone who prizes manly

character above the success that comes from surrender of personal independence. The Medical Brief is said to have the widest circulation of any medical journal in the world, and is deserving of success. That such a journal will publish the article in question is one of the encouraging signs of the times.

---

Secretary W. B. Stoddard has been working in Ohio during the latter part of April and expects to give some time in Illinois and Michigan during May and June. Then he returns east and will continue the work there until about the first of October, when he will again visit the West. Places wanting him in the West would do well to address him at this office as early as possible.

---

Mrs. S. E. Bailey writes: "Looking over a few tracts that I had bought, I found 'Why I Left the Rebekah Lodge,' and this little tract has filled my heart with more zeal for God and His cause." This dear Christian woman is poor and has a large family, but has learned the value of tracts in Christian work and she is a veritable lighthouse for temperance, social purity and anti-secrecy, in a place where the light is very much needed. If you cannot do like her, you can help furnish her and others with tracts. It is better, however, to give them out one's self.

---

#### **WAS MORMON MORGANIZED.**

##### **Woman Who Told of Polygamous Teaching Disappears.**

(Special to the Record-Herald.)

Salt Lake, March 24.—Mystery is associated with the sudden disappearance of Mrs. Frank Kompe, who recently swore to a sensational statement in which it was alleged that Mormon elders had tried to induce her to embrace polygamy. Subsequently Mormons obtained from her a statement that she did not know the purport of her first affidavit. To-day it developed that she has disappeared, and there is no clew to her whereabouts. A newspaper organ of the church suggests that the woman has been spirited away by non-Mormons in order that a complete refutation of the statements in her first affidavit may not be made.

### NATIVE KNIGHTS TEMPLARS.

Northern Luzon appears to offer the greatest inducements to goldseekers, so far as prospects go, but indifference to the dangers that must lurk in the interior mountains of that region for some time to come will be attended with disaster.

The wild tribes of the mountains about the source of the Cagayan river have some customs that are peculiar, to say the least. Twice a year, at the time of sowing and reaping respectively, a fiesta takes place. For these human skulls are considered indispensable. The upper portion of the head is removed and the cavity filled with a wine of native distillation; from this the merrymakers drink during the festival. We have been informed that during the interim there is but little danger from these mountain tribes.

The candidate for initiation into the Knights Templar degree is told by the Eminent Commander, "the fifth libation is taken in the most solemn and impressive manner in pure wine and in this cup. (Shows him a human skull, into which he pours the wine.) The Eminent Commander here asks: "Have you any repugnance to participating in the fifth libation?" The candidate answers: "I am willing." After which the Eminent Commander says: "Repeat after me. "This pure wine I now take in testimony of my belief in the immortality of the soul; and as the sins of the whole world were once visited upon the head of our Savior, so may all the sins of the person whose skull this one was, in addition to my own, be heaped upon my head, and may this libation appear in judgment against me, both here and hereafter, should I ever knowingly or wilfully violate this my most solemn vow of a Knight Templar; so help me God and keep me steadfast." You will partake of the wine." (Candidate drinks the wine from the skull.)—From the Knight Templars' oath.

### CIVIL VS. MASONIC OATH.

#### How Two Oaths Affect Justice.

(Special to the Post-Standard.)

Glens Falls, N. Y., April 4.—Bound by his oath as a Mason, a witness in a noted legal case refused to answer a question here to-day in the special proceedings in the attempt to locate the mysterious Van Rensselaer estate, which has figured in the will of the late William Moore.

President Eugene Ashley, of the Hud-

son River Water Power Company, against whom the proceedings are directed, declined to answer the questions of counsel as to where the will of William Van Rensselaer was probated and other questions regarding the estate, believing it his duty, as an attorney, not to answer because his knowledge of the estate was the result of a confidential communication from Moore.

Mr. Ashley had previously testified that he had been informed where the will of William Van Rensselaer was probated. After refusing to answer the question Mr. Ashley, with considerable feeling, said: "And I state further that I have taken my oath as a Mason not to reveal it."

Surrogate Jenkins directed a fine of \$100 and imprisonment for contempt. The imprisonment is to take effect April 7 at 10 o'clock unless Mr. Ashley decides to answer the questions. The fine had to be paid at once, and Mr. Ashley remarked: "I guess it's worth it."

Mr. Ashley through his counsel stated to the court that he was sincere in his belief that he was right in the stand he had taken; that it was not done to hinder the settlement of the Moore estate, and that if the Appellate Division sustained the surrogate that he would cheerfully furnish the executor all the information he had at hand regarding the Van Rensselaer estate.

The teachers of Tilden township, Berks County, Pennsylvania, in debate, decided that the stage is more elevating than the pulpit. The "house" sustained the teachers' decision, with but three dissenting voices. A body of missionaries should be sent to that field of labor immediately.

Unless you tell the truth, so that it will stare the indifferent man in the face, he will not notice it, nor care about it. Truth must burn like a fire before the indifferent. He will not poke around in the ashes to find it.

### PENNSYLVANIA STATE OFFICERS.

President, Rev. D. C. Martin, Pittsburg, Pa.; Vice President, Rev. W. S. Gottshall, Schwencksville, Pa.; Secretary, Rev. C. F. Kreider, Cleona, Pa.; Treasurer, J. C. Berg, Scottsdale, Pa.

## SPECIAL SUMMER SCHEDULE.

**The Moody Bible Institute,**

Mr. D. L. Moody used to claim that the summer is the best time of the year for Christian work, as the people can then be more easily reached by tent and open air work, visitation, etc. Hence when he founded the Bible Institute at Chicago for training lay men and women for Christian work, he kept the school open all the year.

This policy is still adhered to, and the announcement for next summer's schedule shows that those who attend will not only find advantages in the study of Bible and Gospel music, but also unusual opportunities for taking part in different aggressive methods for reaching the masses.

The leading Bible courses will be given by Rev. James M. Gray, D. D., of Boston. Consecutive lectures on "The Old Testament Prophets," "The New Testament Epistles," etc., will run from June to September (inclusive). Rev. William Evans will have courses in "The Book of Revelation," "Fundamental Doctrines," and "Personal Work." Among special lecturers who are expected for shorter visits are the Rev. John Urquhart, of Scotland, John Willis Baer, of New York, Rev. Cornelius Woelfkin, D. D., of Brooklyn.

A full prospectus can be secured by addressing The Moody Bible Institute, 80 Institute Place, Chicago.

**GOOD ADVICE.**

Don't make the blunder, when well and able to labor, that would bring you chagrin and distress of mind when ill. The time to correct such a blunder is before you make it.—Bee Hive.

In order to carry out this advice refrain from joining a hive or any sort of fifth rate insurance affair. Do not invite the "chagrin and distress of mind" you must feel, if, when you are fatally ill, you reflect that you were induced to waste money on foolishly financial schemes, which have exploded, or if existing have dropped out, at the last, perhaps for the very reason that you can no longer keep step on the assessment tread-mill.

## THE UNDERLYING PURPOSE.

An exchange says that the great underlying purpose of fraternalism is not to indemnify or secure against loss. Rather, its position is to accumulate a fund from the contributions of its members for beneficial or protective purposes. "Such societies are rather of a philanthropic character." The average fraternalist will not concur in this definition. In the management of an organization, strict business methods prevail. It is attempted to properly adjust the cost between members and to require that each pay his full share. While the results of such operation are of a benevolent nature, it is believed that the majority of those carrying contracts of fraternal life protection look upon these as business arrangements, and, by this selfsame token, we look upon the local organizations and the manner in which they meet their brother members as comprising the fraternal part of the work. There has been much misinformation afloat as to the true scope and purview of fraternal effort. It should be strictly businesslike to be permanent; it should be equitable to be fraternal; it should insist upon the due observance of the conditions interwoven with its work that it may perpetuate itself.—The Court of Honor.

This plain statement is taken from a fraternal organ and is true. Wherein is this kind of insurance, then, more fraternal than any other? "It should be equitable to be fraternal" is the answer; but wherein is it more equitable?

**THE ZEM ZEM RING.**

It is a fact that there is a strong opposition among some Freemasons against the Mystic Shrine. From the consensus of opinion, as gathered from all sources of information, we have concluded that the opposition is not so much aimed against the Ancient Arabic Order of Nobles of the Mystic Shrine as against it being unmistakably attached to the Masonic institution. Little or no objection could be urged against them by any Freemason if the membership was taken from the exclusive degrees of other societies as well as that of Masonry.—Texas Freemason.

No wonder Masonry does not like to carry the responsibility of this Moham-medan carousing club alone. However, only those who have taken a Commandery degree of the American rite, or one of the last degrees of the Scotch rite, can drink the flowing zem zem with those who dub themselves Nobles.

## Contributions.

### THE KING'S CHAMPION.

BY SUSAN FIDELITE HINMAN.

#### CHAPTER VII.

##### De Profundis.

As the summer advanced, the lawless element among the strikers became more prominent. On the second of June, the majority of the engineers, firemen, and pumpmen of the anthracite region gave up work, leaving mines to be flooded and entailing serious and in some cases irreparable loss of property. Conservative members of the union protested against this step as an unwarranted act of aggression, but they were overruled. Some who had been members of the union, renounced their allegiance and returned to work, thinking their employers had the stronger claim upon their loyalty.

The vast majority, however, manifested the spirit demanded by the obligation of another union, against which two Catholic archbishops have raised a recent protest:

"My fidelity to the Union and my duty to the members thereof shall in no sense be interfered with by any allegiance I may owe to any other organization, social, political or religious, secret or otherwise."

Most of the miners, it is true, professed no higher allegiance than that to the union; but denial of an obligation does not annul it, and David grieved in spirit over this anti-Christ sitting in the temple of God and claiming the worship due to God.

One evening as David and Pengelly were returning from the mission rooms, a neighbor named Gage joined them.

"I hear," said he to David, "that you are denouncing the union."

"You have been misinformed," said David, pleasantly.

"No, but aren't you fighting it?"

"If working when the union has ordered a strike is fighting the union, I plead guilty."

"Don't you believe that labor has the

legal and moral right to combine?"

"Certainly."

"Then why don't you join the union?"

"I don't like the way many members of the union treat my good friend Pengelly here—lining up as he goes to work and yelling 'Scab!' and other abusive terms."

"O well! you know the union isn't responsible for that."

"I understand the leaders of the order object to violence."

"See here, don't you know that the church itself has been a shield for cruelty and persecution of every sort?"

"Are cruelty and persecution the legitimate outgrowth of Christ's teachings or the reverse? It seems to me the question is, what are the aims of the church and the union respectively, and is violence indispensable to securing those aims? The aim of the church is the promotion of individual, social, and civic righteousness. The law of righteousness as laid down by the Founder of the church, is the law of love, which works no ill to his neighbor, but does as one would be done by. What about the union? What is the purpose of such a strike as this?"

"Well, capital must be brought to respect the rights of labor."

"That implies bringing pressure to bear upon the employers of labor."

"Of course."

"Where will you draw the line between legitimate pressure and violent aggression? Some of your own members think that line was crossed when the engineers, firemen, and pumpmen were called out, leaving their employers' property to destruction.

"O well! The union is more like government than like the church. Governments, you know, have the right to declare war."

"I doubt if they have the moral right; but, assuming that they have, no other power has that right. By the constitution of the United States, even the State governments have no right to declare war; it is one of the reserved powers of the general government. You would not admit the right of the individual to take the law into his own hands to avenge his wrongs?"

"No, not in a civilized community."

"Equally lawless are organizations that usurp the functions of justice. Remember the history of the Mollie Maguires in your own State."

"But law takes the side of the capitalist and permits him to rob us."

"Supposing that to be true, under a representative government like ours there must be a remedy for such evils. Educate public sentiment and secure better laws."

"Well, that's what the union's for."

"Do you know," said David with his winning smile. "I should like to see what could be done to reconcile labor and capital by bringing them together in the church."

"The church!" sneered Gage, "the church has always been on the side of the oppressor. Didn't Paul enjoin obedience on slaves whose masters could throw them into the fishpond for spilling a dish at table? Didn't he command the subjects of Nero to submit to his authority?"

"Yes," said David quietly, "it is the glory of Christianity that it conquers by submission."

"See here," said Gage, "let's be frank with each other. Your viewpoint and mine differ fundamentally. You are an advocate of ecclesiasticism (which I regard as a system of slavery), and I, of socialism. I am a socialist first and a unionist afterwards. There's a small army of my way of thinking. We're trying to capture the unions of the land. We do it by joining the unions of our respective trades and 'boring from within.'"

"What is your object?" asked David.

"I'll tell you. You can't deny that we are on the verge of a stupendous class struggle. We've been drifting blindly toward it for generations, but now we're getting our eyes open to the truth. We laborers have never had our fair share in the division of the joint product of capital and labor. Ours should be the larger share as ours is the greater risk. Our employers risk money, but we miners daily risk life. What's their stake to ours? Few occupations are so dangerous as that of us miners, but everywhere you see laborers selling their freedom

for a morsel of bread. I say we've been robbed and at last we've come to know it! We've no mind for submission; we're bound to fight! And in that fight, mark me, we shall win! History is on our side. From the beginning of time there has been a succession of class struggles; plebeian against patrician, noble against king, burgher against noble. In every case the lower order has defeated the higher.

"Now comes the day of triumph for the proletaire, the man with only his bare hands between himself and want. Bye and bye those hands shall grasp the helm of the ship of state. Private ownership of the means of production will be abolished. Government will be run in the interests of labor."

"This is a startling program," said David. "It calls for an overturning of government remarkably suggestive of anarchy."

"Anarchy, sir! Call it anarchy, if you will. The present organization of society is maintained in the interest of capital. Let that organization perish, let it fall by whatever means! Ours shall be the victory, for we are the stronger. The ambitious workingman has no longer the chance to rise to the ranks of capital, so now the brains as well as the numerical strength of the country are ours. Little by little we shall capture courts, police, army and navy. Then the scythe of Destiny will begin to reap!"

"Are you not a trifle inconsistent?" asked David. "I know nothing has excited more anger on the part of the miners than the employment by the operators of special police and the call for the protection of the militia."

"Of course," answered Gage; "didn't I tell you that government is now carried on in the interest of capital? Such a government must be revolutionized, and this revolution will mark the culmination of the class war."

The words of Gage recalled to David his conversation with the anarchist, his late traveling companion. Gage's views seemed to David to have more in common with those of the "spent man" than the former would have been willing to acknowledge.



"Pardon me," said David, "if I ask you what stability you expect in a social order rising out of a class struggle? May not divisions arise in your own ranks? After the common foe has been defeated, will you not fall into factions which will involve you in another and more dreadful warfare?"

"Take the race question. The great railroad brotherhoods exclude colored persons. The color question has caused some friction in the labor organizations of the Southern States. In the earlier days of the labor movement there, the democratic feeling among the few trade unionists was strong enough to bring whites and negroes even into the same local meeting rooms. It is strong enough still in some places. As the unions have grown, however, separate locals have been demanded. Finally, in some places the city central bodies have begun to reject colored delegates. \*The race feeling in labor organizations seems to be growing stronger."

The events of the past year have given added weight to David's question. Gage, however, seemed disposed to treat it lightly.

"That's a small matter beside the main issue," said he with a careless wave of the hand; "time enough to settle it when the larger question has been solved."

It was growing late. The conversation, begun on the street, had been continued in Pengelly's home. He had listened with eager attention to the debate, but had taken no part in it. Now, however, as Gage rose, Pengelly accompanied him to the door to bid him good-night. As he stood in the clear light, a bullet whizzed past his head. His wife sprang with a cry to the door, drew her husband away and quickly closed it.

"Joe," she said, "they'll never leave ye be till they've killed ye."

The next morning a delegation waited upon Pengelly and asked him to quit work. He listened quietly, but said:

"Hi've no cause to leave. The company 'as done well by me and Hi mean to stay by them."

"You'll be sorry for this some day," called a voice from the crowd.

"The good God will care for me an' mine," answered Pengelly reverently.

But though he continued his work in serene confidence, his family grew daily more disturbed and anxious. Mrs. Pengelly dreaded to go to bed for fear of dynamite. She had reason for this fear. Other homes of non-striking miners had been forcibly entered, looted, and partly wrecked.

Pengelly's daughter begged him to yield to the demands of the union.

"I have my normal certificate now, father," she said. "I can get a school and we can live on my salary till the strike is over."

But the girl reckoned without her host. The school board, consisting of miners, declared that they would employ no "scab" teacher.

The hostility grew. The attacks of Pengelly's neighbors and former friends became so pronounced that he and David were forced to slip out the back door and steal away to their work with all possible secrecy. One evening, returning in this way, Pengelly found his garden, with its regular rows of peas, beans, beets and cabbages, its flourishing hills of potatoes and luxuriant stalks of corn, a strewn and trampled wilderness. An invasion of the Gadarene swine and the bulls of Bashan could not have been more disastrous. The quiet, undemonstrative man sat down under his grape-arbor and buried his face in his hands.

David approached him and laid a sympathetic hand on his shoulder. Pengelly raised his face lined and blanched with distress.

"Hi've got to go, mate," he said falteringly, "there's no 'elp for it. Mary was right. They'll kill me next. Strange they should 'ate me so, when I've tried to be a good neighbor, setting' h'up wi' them when they was h'll en' doin' what neighborly turns Hi could."

It was, indeed, surprising that the hostility of the strikers was stronger against Pengelly, their neighbor, than against David, who was a stranger among them. This was often the case. A mother, whose son was seriously injured by the strikers for refusing to join them, said:

\*Report of U. S. Industrial Commission on Labor Organizations and Arbitration.

"He deserved all he got. He wasn't raised a scab."

The morning after the depredations in Pengelly's garden found him with courage renewed going back to his work accompanied by David.

After climbing the garden fence, they made their way cautiously through the back of a lot occupied by a Polish neighbor. Looking back, David suddenly caught sight of another Pole approaching them with a club. His aspect was so fierce and menacing that David cried out.

"Surely you don't mean to strike us?"

His answer was a blow that felled him to the ground. Before losing consciousness, he saw the assailants, three in number, gather about Pengelly, who cried, as he raised his unarmed hands:

"Don't kill me, neighbors."

His plea was unheeded. The three beat him with their clubs till their lust of cruelty was satiated, and then made off. Pengelly was carried into a neighbor's house and died in a few hours without regaining consciousness. David was again borne to the hospital.

Three days later there appeared at the hospital a tall lady dressed in black. It was Una. She made her way as if by instinct to David's cot, and tearing a heavy black veil from a face of startling pallor, flung herself down beside him with a clasp that seemed to bid defiance to death. David laid a feeble hand reassuringly upon her shoulder, which was shaking with sobs.

"Forgive me, David," she said, looking up with a rainbow smile lighting her tears. "I cannot help it. I am so relieved, so grateful. The papers said that you were killed, too."

Then, rising, she faced the hospital surgeon.

"Doctor, is my husband able to be moved?" I have come to take him home."

The doctor's face was sphinx-like as he answered slowly, "The patient is in no condition to be moved at present."

A curious intonation in the measured words roused David from the lethargy into which he had again fallen. He opened his eyes and intercepted a quick exchange of glances between the doctor

and Una. She fixed upon him a gaze both appealing and-searching, while his face was that of a judge who has just given the death-sentence.

"Una," called David feebly. Instantly she was again upon her knees beside him.

"My wife," he said with slow, faint articulation, "I think the end has come. I am going to join Pengelly—faithful friend, noble comrade!—and the dear ones gone before. Don't grieve. I've tried to be a good soldier of the Lord Jesus Christ, and I'm glad to die in the harness. I've only one sorrow, leaving you and the little ones. I wish I had more to leave you; my insurance—"

"Don't, David!" sobbed Una.

"My darling!" The weak hand tried to stroke her cheek. "You have been like God himself to me in goodness and love. You've made my home a little Heaven. God bless you! God comfort you!"

He tried to say more, but his voice failed from weakness. The nurse, coming in, found him lying with white, tranquil face and closed eyes, all the bitterness of the death struggle transferred to the agonized features of the wife.

From his deathlike stupor David was at last roused by the perfumed softness of curling hair trailed across his cheek. A soft, child voice exclaimed:

"Wake up, papa dear, and see your little blossom! I came with mamma to help take you home, only she came to the hospital first to see if you were better. You are, aren't you, papa dear?"

"My little bird! My baby Helen!" murmured the father fondly.

"I thought you would give me a bear-hug, papa!—specially when I came so far. Ralph and Paul wanted to come, too, but mamma thought you'd rather see me. Would you, papa?"

"My precious lamb! How can I leave you?"

"Leave me, papa? Don't you love me any more?"

"Never so much as now, darling, but papa is going home to Jesus."

"Are you sure he wants you now, papa? I'll ask him my own self."

She slipped down and bowed her head till the curls hid her face.

"Dear Jesus," she lisped softly, "my papa is so good that he wants to do whatever you say. But I b'lieve he was mistaken when he thought you called him. Please let him stay and take care of dear mamma and Ralph and Paul and me. Then every time I kiss him I will think of you and thank you. Amen."

Suddenly the deathlike face on the pillow kindled as when a lamp is lighted in a darkened house. David smiled into the haggard face of his wife leaning above him.

"Una," he said, "the child's prayer is answered. I shall live."

(The End.)

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#### INTERESTING FROM INDIA.

**Converts Abandon the Lodge—Methodist Missionaries of Satan Building Up Masonry.**

Yellandu, India, March 8, 1904.

Editor Christian Cynosure:

The Cynosure reaches me regularly. I with interest watch the battle against secrecy. The anti-secrecy party grows. They command increasing confidence if I read aright. It seems to be the growing policy of secrecy to observe silence. To try if possible to ignore the opposition. Yet the Lord's battle gains momentum, though slowly.

In India it is an almost one-sided fight. That is, secrecy has almost the entire field. Officials of the government, civil, military, and ecclesiastical, are almost to the man, Freemasons. Indeed it is commonly said, that a man cannot get on if he is not a Freemason.

Bishop Welldon, when Metropolitan of the English Church in India, not long since, openly and frequently recognized the Masons. Preached them special sermons when they attended church in uniforms, gave them banquets, and no little public attention. His conduct did much harm on these lines.

Not all missionaries are Freemasons. Some are. But I know of no missionary who fraternises with Freemasons in India, who does not most manifestly impair his usefulness and in some measures scandalize the Christian cause.

I am compelled by thirty years observation to conclude that the whole system of oath bound secrecy, is inimical to Christian character, piety, or usefulness in the individual and the source of much that cripples the church in ministry and membership. I cannot look back and see anywhere, for even a limited period, where secrecy has been any spiritual boon to an individual or church.

The secret world is a strange alliance of Christian and infidel, Christian church members, and the most open worldlings, men of prayer, and men of shame, the upright and the scoundrel, Hindus, Mohamedans, Parsees, and some of the most shameless blacklegs in India. They fraternize in the lodge in India. Turn on the Bible search light. Oh what an alliance it reveals.

A matter having great weight with me is this. I have known in my twenty-seven years in this country, about a score of men converted, who stood well up in Masonry at the time of their conversion, who immediately have seen it obligatory upon them to at once clear themselves of all connections with Masonry, owing to the utterly unchristian conditions it involved inside the lodge and out. I could name a general, a barrister, an educationalist, a railway official, two missionaries and many others of responsible position, who have walked out on conversion, untutored, who have ever after advised young Christians to keep out. Freemasonry in India helps defeat justice. I can cite several cases. It is the hidden hand that does great injustice in the matters of promotion in employment, etc., in the India service. I do not know one lodge in India not harboring some shameless or drunken men. They are not dealt with or turned out, but are harbored and shielded with their sins. It is not always so, but it is often so as I have seen.

The India Watchman, for more than twenty years was an agency by which literature on this great question went out over India. But the Watchman was closed up last year. Recently the balance of stock of holiness, anti-Roman, and anti-secret literature came into my hands. One gets little sympathy or encouragement in this cause here. Yet this

only proves the need. I am a busy missionary, yet I will do all I can to spread the light, for I pray that our Indian Christians may not become pickled with Masonry as the American is. I solicit the prayers and sympathy of friends in America in this cause. I would like to spend \$100 this year in scattering judiciously in this land, literature on the secrecy question. Are there any friends who will help me in doing it?

God is greatly blessing mission work in India. The devil is not less active in trying to destroy its value. Secrecy is one of the devices. Yours in the cause.  
C. B. Ward.

#### THE TRUE LUTHERAN SPIRIT.

*Comment on Rev. W. E. Cronser's Claim in February Cynosure of Being a True Lutheran and Oddfellow.*

The true Lutheran church does not permit any of her pastors to be a lodge member. If I should join a secret society to-day, my Synod would dismiss me to-morrow, unless I would repent; I don't wish to have the expressions "to-day" and "to-morrow" understood literally, but simply to bring out the fact that a true Lutheran pastor cannot be a lodge member. Nearly all of our congregations have the so-called "lodge paragraph" in their constitution, according to which no one who is a lodge member can become a member of the Lutheran church, and we pastors are bound by our conscience to do all in our power to keep lodge members out of our congregations.

This is the true Lutheran spirit toward "secret societyism," and this spirit has its source in the Holy Scriptures: "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him (as true Lutheran Christians and earnest pastors) and walk in darkness (as faithful Odd Fellows) we lie, and do not the truth." Again: "As ye have heard that anti-Christ shall come even now are there many anti-Christ (and who is not systematically working as anti-Christ if not the secret societies?) whereby we know that it is the last time. They went out from us, but they were not of us." Who is a liar but

he that denieth that Jesus is the Christ? "Whosoever denieth the Son, the same hath NOT the Father."

No, no, it is absolutely impossible to be a faithful Odd Fellow and at the same time an earnest Lutheran pastor, utterly impossible it is! Rev. Crouser should know that the Lutheran church is mightily opposed to secret societies principally on account of their denial of Christ as the only way to salvation. That's the point!

Yours sincerely,

(Rev.) J. Haefner,

Ev.-Luth. Pastor,

Ottumwa, Ia., March 22, 1904.

Feb. 9, 1904.

Rev. W. Post, Olean, N. Y.:

Dear Brother Post: I admire your activity at your time of life. In reading your pamphlet I find one thing that I know not to be true; that in Congress Chaplain Milburn was forbidden to use the name of Jesus in prayer. He told me himself that he frequently used it and that there was no reason why he should not. Moreover, he invited me to open the Senate with prayer, and I did so and closed "in the name of Jesus Christ our Lord," and told him beforehand that I intended to do it, and he concurred with it. So when you get out another edition of that pamphlet you ought to take that out. Sincerely yours,

J. M. Buckley,

Editor Christian Advocate.

February 11, 1904.

The National Christian Association,

Gentlemen:—I happened to pick up a sample copy of the "Christian Cynosure." I started to read it and did not stop till I had finished it. I was so impressed with it that you will please find enclosed the amount of a year's subscription.

Rev. J. A. Schert.

Dublin, Ind., Feb. 9, 1904.

I am very much interested always in perusing the columns of the Cynosure. I think it not only advocates a much needed reform in the churches, but I think the time will come, in the providence of God, when the churches will be compelled to take their stand against the lodges.

Bishop Halleck Floyd.



W. STANLEY POST.

### THE POWER OF DARKNESS.

**"Who Hath Delivered Us from the Power of Darkness," Col. 1:13.**

(Address, by Rev. W. Stanley Post in Tremont Temple, Boston, April 6, 1904, before the New England Christian Association.)

The Rev. Ernest Lee Thompson, in his address before the Illinois conference (February last), began by saying "That there are places in the Rocky Mountains where one breath of wind determines whether the raindrops shall be salted with Atlantic or Pacific brine."

I have very carefully read his address through several times, and as I understand the use and meaning of words, in relating his experience I recognize the force of the illustration so far as it applies to the beginning of his lodge career,

but after he was once well under way "fleeing from the presence of the Lord," as I understand him, "The Lord (was compelled to) send out a great wind into the sea and there was a mighty tempest in the sea, so that the ship was like to be broken."

With myself it was different. In the days of my youth at home I cannot remember hearing the lodge spoken of in any way, good, bad or indifferent. My father and grandfather were both home bodies. I never knew either of them to be away at night, unless some urgent duty made it necessary. Sunday and prayer meeting nights the house was closed and its inmates could be found at the place where prayer was wont to be made.

The mysteries of the lodge never ap-

pealed to my mind for solution, except perchance in a boyish way I may have wondered what they did, but aside from that, the personnel of the home lodge was of such a character as to forbid any serious suggestions. If there ever was "a breath of wind," Providence directed that it should always blow from the east, and had I been tempted to turn my face in the direction from whence "cometh mystic light and knowledge," I am quite certain that the cutting severity of the storm-burdened gale would have caused me to face about and feast my vision upon the beauties of the "Golden Gate."

To-day I can see more clearly the hand of God in guarding my youth with such favored environments, the silent, though mighty, influences which emanate from the pure atmosphere of a Christian home.

If my ancestors had been lodge men or club women, it is quite improbable that my presence would grace an occasion like this; in a word, their manner of living has, in this particular, been the standard and rule of my life.

I think we often overlook or underestimate the mightiest of forces because of their silence and also because of our inability to discover with the uncultivated sense of perception the marked personality with which such powers are invested.

We read that in the beginning "The Spirit of God" brooded over all the works of creation. God said, "Let there be light;" and our first parents lived in the resplendent atmosphere of a spotless Arcadia.

How charming is this story of man in paradise; and then as we read, behold a cloud overshadowed the day, and shut out the glory of the sun; night settled down over the earth; man fell from his high estate, and sin began to reign. Nor has the condition changed with the flight of time, for in the world to-day there are two dominant forces which move and control the actions of men, directly or otherwise. One is the power of Light and Love; the other the Dynasty of Evil—the power of Darkness.

THE POWER OF DARKNESS.—What is it? In a word, it is the power of sin. We all know something about the terrible fascination of sin, in one form or

another. It has been described as a "sweet morsel." It does not always appear hateful. "There is a way that seemeth right to a man." Men are coaxed, not driven, hence its deceptiveness and power.

The unsophisticated youth from the hills gazes with admiring wonder at the gilded portals of the concert hall, out from which float strains of music and the perfumes of an Arabian garden. He stands spell-bound studying the statuary, paintings and costly furnishings of the gambling parlors whither he has been lured. He is charmed with the bewitching surroundings of the brothel—and then he recalls father's and mother's words when he left home: "Let not thine heart decline to her ways, go not astray in her paths; her house is the way to hell, going down to the chambers of death." And the young man fancies that father and mother are foolish, or prejudiced, or ignorant, for surely these things are all so different from what they thought and said they were. He has never crossed the threshold of a low-down grog shop, where bleary-eyed and bloated-faced criminals hide from courts of justice. In the poolroom he finds men young and old of respectable appearance, bankers, merchants and gentlemen of leisure. He would not be found in company with some rum-cursed night-hag more familiar with the police station than the wretched hovel she calls her home. Ah, no! not he! More than that, these things flourish in the light of day, little or no attempt at concealment—open doors, warm welcomes, good cheer, day and night alike. Indeed, it would be difficult to find sin in more attractive form or alluring robe than this for the average youth. But we who are older and wiser know that these places are the recruiting stations of the Power of Darkness, and if some young man about to leave his quiet country home to try the fortunes of city life should come to me for advice, I should certainly warn him to shun these lairs of "The beasts of Ephesus." And should I stop there? Possibly so; at least I should feel that I had mentioned the temptations he would be most likely to encounter. It is possible I might overlook an insidious hidden foe, dressed in the garb of respect-

ability, speaking the language of Holy Writ, and claiming among its supporters and partisan champions venerable men from the days of King Solomon to President Roosevelt.

It is of this secret dynamic force I wish to speak, under the caption THE POWER OF DARKNESS. And what a comparison I have made. Shall I be understood to say that the lodge system is as great a menace to the moral and spiritual life of our youth as the saloon, the pool-room and the brothel?

Standing by my side in the pulpit is the minister of the Gospel of Jesus Christ—a lodge man; living next door a good neighbor—a lodge man; the merchant with whom I trade—a lodge man; men to whom I preach upon Sabbath day—lodge men—and I must consider before I reply. It's a solemn charge I bring against them, and I feel the responsibility as the judge who pronounces the sentence of death upon the criminal before him.

How shall I answer this question? Where my authority? Not so long ago I received a letter from a minister—a lodge man—in which I was taken to task for some things I had written him in regard to Masonry. I will quote a few lines here, and other parts of the letter later on. The writer said: "Do not throw rocks at fraternal organizations unless you are personally rock-proof; some one, not a stranger, as I am, and not a Christian professor, might then find with a pebble flung from a boys' sling your weakness or exposed place. For years, off and on, I have received Cynosure and Boston literature. It is well known many, if not all, of the writers are 'blackballed' men—that is, men who have tried to get in and could not, or, if once members, were expelled. Did you ever seek admission? Have you ever been a member of any lodge, or is your information simply from Cynosure?"

The inference (as I take it) is, that the writers who contribute to the columns of Cynosure and Boston literature are not trustworthy authorities because they are "blackballed or expelled men." Such a supposition is startling, to say the least. Shall I presume to think or say that because a man has been "blackballed or expelled" from a Masonic lodge he is no

longer capable of ascertaining or speaking the truth? Courts of justice make use of the testimony of "blackballed" criminals who turn State's evidence; and I certainly feel justified in accepting the statements of the men whose names appear in the last number of Cynosure as that of any Mason who stands behind his lodge door and bids me look out for rocks or pebbles that may happen my way.

Man loves power, always has, always will. History is replete with examples where men have sacrificed any and everything that they might be able to "say to one man go, and he goeth, and to another come, and he cometh, and to my servant do this, and he doeth it." Everywhere we may find evidences of the power of man over his fellows—the power of eloquence, of sympathy, of kindness, of law, of music, of love, of truth, of character, of conscience, of custom, of religion, of society, of state, of nation—and the exercise of such power, when rightly used, proves a blessing to humanity. But when perverted it is pernicious and damning. The Pharisees who sat "In Moses' seat would not go into the kingdom themselves, neither would they allow those entering to go in." And men not only love power, but Jesus said that: "Men loved darkness because their deeds were evil." That's the only real apology that men can truthfully offer for secrecy. It's the whole thing in a nutshell. Jesus spoke the truth, for He was the truth. There is a certain charm about the mysteries of the lodge room, so aptly described by the Rev. E. L. Thompson when he says: "That demoniacal or divine spirit of inquisitiveness turned and carried me into them." And is not this the tragedy of Eden in modern form? "Ye shall be as Gods." Dr. Albert G. Mackey, in his "Manual of the Lodge" (page 29), says: "We have justly assumed the title of 'Sons of Light.'" (It has occurred to me that it is more than passing strange that these "Sons of Light" should all be born into this world of "mental illumination and spiritual light" at night.) However, the suggestion that there is something mysterious, perchance forbidden, arouses within us the suspicion that there is something desirable to know; I confess

to a weakness in this direction, and once in an unguarded moment I yielded; however, there were certain extenuating circumstances, which in a measure mitigated my guilt. I was a youth of 15 or 18 years. The fire alarm sounded in the still of the night; I hurriedly dressed myself and rushed with the crowd to the burning building, on the third floor of which was a Masonic lodge room. There was no police patrol, and everybody helped or hindered, as the case might be. I saw different articles of furniture; books from several law libraries; some goods from the two stores underneath, removed by willing hands; but there was one thing I looked for and did not see, and how it could ever have been taken from the building and escape the notice of a wide-awake boy was more than I could comprehend. The building was nearly ruined, water and wreckage everywhere, but, boylike, I with several companions climbed up the half burned stairs to the lodge room. The sight of heavy curtains, expensive carpets and broken furniture, all spoiled, had rather a depressing effect upon this demoniacal or divine spirit of inquisitiveness." However, my curiosity was not gratified. I had a heavier burden on my heart; the place had always possessed a mystery; I had heard some strange stories, which I partially, if not wholly, believed, and this surely was the chance of a lifetime, for my real errand upon that third floor was to find "The Lodge Goat." I felt very sure he had not been taken from the building, and I confess I should not have been surprised if I had found his mangled, charred carcass anywhere amid that scene of confusion. My guilt lay in the fact that I was old enough to know better, but that's the boy of it; more, it's the first and the last time I ever entered a lodge room.

Not so with many. As the boy develops into the man the fascination of this mystery grows, it preys upon his mind; and, deceived by what he is permitted to see and hear upon funeral occasions, public receptions and the ceremonies attending the laying of corner stones, he is led to believe that "the lodge is the handmaid of the church," therefore a good thing; and then some night behind the

drawn curtains and guarded doors he is told to take the shoes from his feet, "For the ground whereon thou standest is holy ground." "There he stands without the portals, asking the withdrawal of the veil which conceals divine truth from his uninitiated sight—the truth of God and the soul, the matter and essence of both which constitutes the chief design of all Masonic teaching."

If that isn't enough to make angels weep and devils laugh, I do not know where it is to be found. Here the youth from a Christian home where God and Christ are worshiped is told that "The speculative Mason is engaged in the construction of a spiritual temple, pure and spotless, fit for the dwelling place of Him who is the author of purity, where God is to be worshiped in spirit and in truth." Here the aspirant is told that for a certain period he is "to remain in darkness." Hence darkness became the symbol of initiation. Applied to Masonic symbolism, it is intended to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; of the world, in whose obscurity he has been wandering, and from which Masonry is to rescue him."

After a long, dark journey he is informed that "He has reached the last step and is now ready to receive the full fruition of human learning." And yet within five minutes the statement is modified in this wise: "It is one of the most beautiful, but at the same time abstruse, doctrines of the science of Masonic symbolism that the Mason is to be ever in search of truth, but never to find it."

Then the youth raises his voice in song:

"Hail Masonry divine,  
 Glory of ages shine;  
 Long may'st thou reign!  
 Where'er thy Lodges stand,  
 May they have great command,  
 And always grace the land,  
 Thou art divine."

DIVINE! And still Dr. Mackey in this same book tells us that "Freemasonry consists of a speculative science founded on an operative art."

And upon this question of what Masonry really is, in origin, principle and purpose, there are wide differences of opin-



ion, even among Masons themselves. Again I quote from the letter mentioned a few moments ago: "I have never heard of any of the fraternal organizations claiming to be a church or religious organization. They have no creeds, doctrines or dogmas; they are human organizations, and for beneficiary and social purposes; they have no inspired textbook. There are Christless schools, academies, etc. The educational system is not only Christless, but Godless, yet it is not immoral; indeed, is nobly moral."

And these words are from the pen of a minister of the Gospel of Jesus Christ—a Mason. It is indeed difficult to understand how a man of sober judgment and Christian education could stand in the presence of the educators of our youth to-day and thus commit himself in such a sweeping, unqualified statement, the sophism of which is so illogical and fallacious as to need no further comment than Christless India or Africa.

I have read somewhere of a little girl who sees everything bottom side up and backwards. To her the whole world is topsy-turvy. The doctors are greatly puzzled over the case. This is a rare physical imperfection, but it is very common mentally and morally. Every day we see people to whom sin has turned things wrong side up and backward to their gaze. If men sin against their own light and knowledge there comes to be a time when their perception is confused and they call evil good and good evil. The powers of darkness hope for no greater victory than to addle a man's mind, muddle his brain, stifle his conscience, harden his heart and dwarf his soul.

Suppose Jesus Christ to have said that the church which He founded here on earth was a divine organization, and its mission was to teach the truth of God, and the soul, and to enlighten the mind, purify the heart and make it a fit temple for the presence of the Holy Spirit. Then a few days later he was heard to say that His religion was a "Speculative science founded on operative art."

And then St. John held still different views. To his mind it was "a human organization for beneficiary and social purposes." And St. Peter, while admitting

it to be "nobly moral," nevertheless declared it to be "not only Christless, but Godless." Wouldn't it require an amazing lot of nerve to believe any such likely sophistry? But what is the testimony of the men who have been "delivered from the power of darkness?" Men as well qualified to speak intelligently and truthfully as St. John, when he says: "We have seen and do testify." And what is their testimony? It is as the voice of one man, "that they submitted to things beneath the dignity of true manhood;" that "they were hoodwinked and made fools of;" that "they played the clown for the crowd and were ashamed of it;" "that when they offered prayer in all sincerity of heart they were mocked by men whose lives were as dark as the devil;" that "their spiritual life was weakened;" that "white-headed, blasphemous infidels read from the ritual a burial service that they did not believe a word of;" that "ministers of the Gospel of Christ would stand at the grave of a brewer and drunken bloat and say 'that it had pleased our Heavenly Father to take unto Himself the soul of the departed and that our fellowship which was so sweet was broken but for a few days.'"

In my address before this association in November, 1902, I cited the instance of a saloon keeper who was Worshipful Master of a lodge. As I left the building I heard my name spoken, and, turning, was addressed by a gentleman who (in a very courteous way) asked: "Did I understand you to say that the Worshipful Master you referred to was a saloon keeper?" I replied in the affirmative. "That," said he, "is quite an exceptional instance, indeed." He then added: "I enjoyed your address very much," and bade me a pleasant "good evening." How often have I recalled five words of that conversation, "representative man of his class." Truly, he represents a class upon whom the wrath of God has been pronounced, for no drunkard shall enter heaven. Still, he was a kingpin in that divine, human organization whose alleged mission it is to teach men the truth of God—and of the soul.

And we who speak against this power of secrecy are told that we rake up these exceptional instances and represent them

as typical conditions to be found everywhere.

We are told that the church has its faults; that it is open to criticism. Which charge we reluctantly admit. But why make the comparison between the church and the lodge? We do not propose to analyze the imperfections or shortcomings of either, but we do strike at the principles for which they stand and by which they are controlled. Now we are ready to compare the two:

Jesus Christ said: "I am the Light of the world." Does Masonry admit or teach that? Among its ancient, but now discarded symbols, was "The Blazing Star." It is said by Webb to be commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity. This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been discarded since the meeting of the Grand Lecturers at Baltimore in 1842. One of the prominent professional gentlemen of the State of Massachusetts was recently asked by a devout Christian lady, for whom he had the highest regard: "Why is it that Christ's name is ignored by Masonry?" His reply was: "Simply because Masonry was organized in the days of King Solomon, before Christ was born." But he failed to say that in taking the Mark Masters' degree that the Right Worshipful Master read from the second chapter of the first Epistle of Peter several passages of Scripture. But as Albert G. Mackey explains, with slight but necessary modifications. And what are those modifications? The Scripture refers to a living stone, disallowed indeed of men, but chosen of God, and precious. Behold I lay in Zion, for a foundation, a tried stone, a precious corner stone, a sure foundation, etc., etc. To whom does St. Peter refer? He does not leave us in doubt, for he assures us that this sure foundation is "Even Christ Jesus." Is the candidate so instructed? Is Jesus' name mentioned? To the contrary, the name of Christ is cut out of that Scripture, and lodge is opened in the name of God and Hiram Abiff. A pretty nice combination, and the "Slight

but necessary modifications" is nothing more or less than leaving out "The Light of the World." "And if the light that is in thee be darkness, how great is that darkness."

Again Jesus said: "Ye shall know the truth, and the truth shall make you free." What saith the book of Masons? "It is one of the most beautiful, but at the same time abstruse, doctrines of Masonic symbolism that the Mason is to be ever in search of truth, but never to find it."

Most people are ready to admit that this is "abstruse," but few indeed would consider it either "beautiful or profitable" to be ever in search of truth with no prospect of ever finding it.

In the words of Philip Payne, in his novel, "The Mills of Man," I affirm that "Power is a fearful thing," and "To have power is to have a night-hag on one's back."

If ever the devil distinguished himself, it was when he designed, organized and systematized a power that should forever hold its votaries in the bondage of darkness.

But my correspondent, who evidently questions the veracity of the "black-balled or expelled men" whose names grace the pages of Cynosure, further intimates that the lodge does "engage in charities," such as "taking care of the aged, the sick, pays nurses, pays funeral expenses, educates orphans, supports widows, has all things in common like the early church." In a word, it is a human (or humane) organization for "beneficiary and social purposes." I accept this last statement, social purposes, without a doubt. I have before me a newspaper clipping giving an account of the last social event, under the auspices of the lodge of which my reverend correspondent is a member:

It was ladies' night, and the gentler sex was entertained with music, refreshments and dancing, Wednesday evening, March 23, 1904. And they were all there—wives, daughters and sweethearts. And the men were all there, even to the saloon keeper who rendered a selection upon the piano in admirable style, and the dear ladies who turn their faces and hurry by his establishment, or fail to rec-

ognize him upon the street in the light of day, could now hobnob with him and his patrons to their hearts' content. (That's meeting on the level.)

And then of course the minister was there, and he delivered an entertaining and instructive address on Masonry, revealing some of the important features of the institution.

And then dancing was the order of the evening. Now, dancing, in this particular town, is the crowning feature of all its social events; I don't know when I have heard of half a dozen people of opposite sex coming together, except at a prayer meeting or a funeral, and not dancing or playing cards.

As to the benevolences of this venerable order, I am hardly qualified to speak. However, I think that the clear-headed business man, from an economical point of view, would prefer to take a physician's examination, get the best policy that could be written, pay his premium, and do it all in the broad light of day, and not be bothered sitting up until midnight, in the lodge room, once or twice a week, in order to keep his insurance in force.

In case of sickness the average man would prefer the attention of a loved mother, wife or sister, supplemented with the skill of the trained nurse, rather than be disturbed with the presence of a couple of sleepy strangers, about as much interested in the man and his family as the president of a life insurance company would be under the same conditions.

When I hear of insurance companies caring for the aged, the sick, paying nurse and funeral expenses, educating orphans, supporting widows, and doing all this for "sweet charity's sake," then, and not until then, will I believe in Masonic benevolences.

I have yet to hear that Masonry ever gave a farthing that it did not contract to give, or for which it was not previously well paid to do, or in very many instances could possibly escape doing.

Finally, my worthy correspondent reminds me that "The same thing appeals differently to different people," according to "capacity, sensibility and experience," and am truly grateful that God has so ordered, or more likely than not we would

all be Masons, or something else. And then when I turn to the words of St. Paul I find there one thing that ought to appeal to us all, no matter about "capacity, sentiment or experience." This is his admonition: "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light."

And again: "Thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and translated us into the kingdom of His dear Son."

Friends, this is God's cause. It is unpopular with men, but I feel that it meets with divine approval. Let us labor faithfully, patiently, prayerfully; knowing this, that the power of heaven is greater than the powers of hell.

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Our readers will be interested to learn that P. A. Seguin, Amboy, Minn., one of the many priests who left the Catholic church under the ministry of Father Chiniquy, was set upon, beaten and seriously injured by a mob at Dike, Ia., on October 12. Bro. Seguin had been lecturing on Romanism. One of the best ways to aid our brothers is to buy some of the books which he has for sale. Among these are Fox's "Book of Martyrs," \$3.50; "Assassination of Lincoln," \$1.25; "Fifty Years in the Church of Rome," Chiniquy, \$2.50; "Why Priests Should Wed," cloth, \$1.50; paper, \$0.75; "Romanism Not Christianity," \$0.75; "Plain Talks About Romanism of To-day," \$0.80; "Convent Life Unveiled," \$1.50; "Pen Points as to the Papacy," paper, \$0.35; "Footprints of the Jesuits," Thompson, cloth, \$2.25; and many other books on Romanism, a list of which, with prices, will be cheerfully furnished by Bro. Seguin. Address P. A. Seguin, Amboy, Minn.

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Every Elijah has his ravens. There is no Cherith so narrow but some wing from God can enter it; there is none so deep but some stream of blessing can find its way through it.

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Cheerful people and a refreshing breeze on a hot day are always welcome.

### OUR GOLDEN CALF.

Address by Rev. J. M. Foster, President New England Christian Association, in Convention Tremont Temple, Boston, April 5, 1904.

Let us study one chapter in Israel's history with a view of ascertaining the principles of the divine government involved. In the thirty-second chapter of Exodus there is a strange apostasy recorded. Moses had been absent in the mount for forty days. The people grew impatient. They waited upon Aaron, the High Priest, and demanded that he make them gods to go before them. "As for this Moses, we wot not what has become of him." Aaron complied. The ornaments of the people, their golden earrings, were called for. These were melted in the furnace and molded into the likeness of a calf, and graven with tools. "These be thy gods, O Israel!" was the shout of the camp. This was the first stage, the corruption and rejection of the true faith. The second followed immediately. It was the wildest and foulest licentiousness. "The people sat down to eat and drink, and rose up to play." They had parted with the ornaments of truth; and the badge of degradation and pollution adhered to them. The third stage was quickly reached. Moses came down from the mount, bearing the tables of law. When he saw the golden calf, he dashed the tables of the law to pieces at the foot of the mount. Then he called: "Who is on the Lord's side? Who?" And the sons of Levi gathered about him. These be ordered to gird on their swords and go out of the gates of the camp and slay every man his brother. Three thousand were slain. Fratricidal strife, destruction, misery, are the third stage, and the last. These all followed each other in a moment suddenly with Israel. But they illustrate what is experienced by other nations in slower stages. The forces that have been gathering in the heart of the mountain for centuries burst out in the sudden eruption of the volcano in Martinique. The Reign of Terror in France was the result of centuries of preparation. The war of the rebellion in our own land began two hundred and fifty years before, when the first slave entered the James river. God deals with nations as corporate

bodies, as moral beings. When they reject God they become corrupt. This corruption destroys the moral life of the people. It is self-destructive and brings down God's judgments upon the people. "Wheresoever the carcass is, thither will the vultures be gathered together."

**The First Stage of Apostasy Is the Nations' Compromising and Ultimately Rejecting Its Allegiance to Christ, the King.**

Note that in Israel's apostasy there were two parties, the high priest and the people. And observe also that the people and not the priests were the movers. It was not the priest's device which he persuaded the people to accept. It originated in the depraved hearts of the people. They demanded the priest that he serve them in making gods for their use. And the priest served them. It is generally affirmed that the teachers of the people are responsible for heresy. But that is not true, either historically or philosophically. And history is philosophy teaching by example. "It is like people, like priest." Take our higher criticism. Where did it originate? With the people. The congregation grows restive under the old-fashioned law gospel. They wait upon their pastor and inform him that his people are dissatisfied with his preaching, and either he must give them what they want or they will change their pastor. So the poor man, to save his face and please the people and keep his pulpit, seeks a way of modifying the gospel. And the higher critics find him and say: "Tell them the first five books of the Bible were not written by Moses; that they are not history, but only romance; that there were two Isaiahs and may be more; that hell means the valley of Hinnom, where fires were kept burning to cremate the city offal, and that forever means only to the end of the age." And so the preacher appears with his new gospel and says: "Brethren, if you continue in sin you will be condemned, as it were; you will be lost, so to speak; you will go to hell, in a measure." And the people say: "What a wonderful man!" Who made that calf?

Sometimes the people find what the deacons of Park Street Church found when they waited on Dr. Lansing. Instead of agreeing to hold his peace against the liquor traffic, the lodge, the

social evils, stock gambling, he replied, in the language of John Knox before the Privy Council of Scotland: "I am in a place where I am demanded of God to speak the truth, therefore truth I speak. Impugn it who list." But Dr. Lansing did not keep his pulpit. Note the reason assigned by the people: "As for Moses, we wot not what has become of him." They could not "endure as seeing Him that is invisible." They would not put forth the energy and effort necessary to a life of faith. This is the weakness of fallen human nature. Out of confession to this weakness the Son of God became incarnate: "Immanuel, God with us." But after He had made an atonement for our sins, He was exalted to God's right hand and we see Him no more. He reigns by the Holy Spirit with invisible, but almighty, power. While He is still seen by the eye of faith, honored by those who believe, the carnal mind cannot accept His dominion. And hence a gigantic and fascinating ritualism was created in the church. The idols, and priests, and altars, and vestments, and choirs, and instruments, and art and architecture of Rome Pagan were grafted upon Rome Papal and the "dark ages" settled upon Europe. And hence there are in our own land 70,000 lodges with so many altars and priests and worship "of these things they sacrifice to devils and not to God." And the 6,000,000 men and the \$250,000,000 annual expense are taken from the church and the home. And these men, like little children, parade the streets with their white aprons, brass buttons, pewter swords, epaulets, sashes and plumes. Who made that calf? And hence, after one hundred and sixty years of His favor, from the settlement of the colonies until the birth of our nation, this people adopted a national constitution which ignored the authority and law of the King of Kings, and set up, "We, the people," as the political idol. Like Israel in her subsequent history, we have multiplied our idols.

1. There is the idol of Public Opinion. It is asserted that the voice of the people is the voice of God. That is utterly untrue. One day the people at Sinai said: "All that the Lord hath said will we do and be obedient." Another day

they worship the golden image. When Jesus rode into Jerusalem on the ass' colt the people shouted, "Hozannah! Blessed is He that cometh in the name of the Lord." But soon after the same voices cried: "Away with Him! Crucify Him!" In 1859 this nation shouted: "John Brown is guilty! Let him be executed!" And the Virginia hangmen carried out the verdict. But within two years the "boys in blue" were marching through the Southern States, singing: "John Brown's body lies moldering in the tomb, but his soul goes marching on." Two or three years after the war the fourteenth and fifteenth amendments were adopted, and bonfires, illuminations, processions and firing of cannons expressed the nation's joy. But soon the Gulf States resisted the rights of the black citizens. They shot, they hung, they burned the blacks. This mob spirit advanced northward at the rate of a tier of States a year, until all but four States have had lynchings, the last in Springfield, Ohio, and it seems probable that such beastly crimes may be enacted on Boston Common and under Bunker Hill monument. Public opinion! Who can tell what the ignorant, volatile, exasperated mob will say?

2. Here is the idol of party spirit. The Republicans would fain read a man out of their party who would not respond to the party whip. The Democrats are not less imperious. The labor unions would not allow any to have work who would not join their lodges. "Scabs" are pests to them. The trusts would crush all small competitions and take the field for themselves. Many an Ahab has taken possession of Naboth's vineyard in these days.

3. There is the idol gold. We are substituting the reign of gold for the golden rule. Our millionaire gold kings have more power than our President. Our billionaire gold kings have more power than King Edward VII. or the Kaiser of Germany or the Czar of Russia. Money talks. Money is power. Our financiers could stop the Russo-Japanese war by refusing to float their loans.

4. There is the idol of fashion. President Eliot complains that in the past twenty-five years twenty-eight per cent

of Harvard graduates did not marry, and of the rest they only averaged two children in each family. Often wives of rich merchants will not assume the sacred office of motherhood. They prefer dogs to children in their homes. This is the fashion of the day. We are following France in the decay of the family in America.

5. There is the idol of drink. A young man goes into a saloon with money, an educated brain and a skillful hand. He comes out with an empty purse, a thick tongue, a foul mouth, garments polluted with his vomit—a reeling, staggering drunkard. Who made that calf? The saloon was near by the voting. Laboring men are demanding an increase in their wages. But an increase of wages always means an increase in the saloon business.

6. There is the idol of the lodge. It is announced that ex-President Cleveland, after sixty-seven years of freedom, is to become a Mason. (The report was not true.—Ed.) Think of such a man as Cleveland, a man of such independence, being initiated! Neither naked nor clothed, neither barefoot nor shod, blindfolded and led about a lodge room! Think of him taking the oath of the Entered Apprentice, swearing to keep the lodge secrets, on the Bible, in the name of God, on the penalty of having his throat cut, his tongue torn out by the roots, and his body buried on the rough sands of the sea at low-water mark. Think of him taking the fellowcraft oath, which, besides secrecy, adds a promise to abide by all lodge rules, obey signs and summonses, assist poor fellowcrafts, etc., under penalty of having his breast torn open and his heart plucked out and exposed, to be devoured by the vultures of the air, etc. Think of him taking the Master Mason's oath, which adds the keeping of brother Master Masons' secrets, murder and treason excepted, and they left to his own discretion, binding him under no less a penalty than that of having his body severed in twain, his bowels taken out and burned to ashes, and the ashes scattered on the rough sands of the sea, where the tide ebbs and flows twice every twenty-four hours. Think of his taking the Royal Arch oath,

which amends the above thus: "Murder and treason not excepted." Think of his taking the following oath, after the Jubula, Jubulo, Jubulum scenes in which the candidate for the third degree has been struck in the throat by the first ruffian, Jubula, and on the left breast by the second ruffian, Jubulo, and in the bowels by Jubulum, the third ruffian, who kills him outright, and, at the end of fourteen days, he is raised from the grave:

"I do promise and swear that I will not have carnal or illicit intercourse with the wife, mother, daughter or sister of a brother, of this degree, knowing her to be such, nor will I permit another brother of this degree to do so, if in my power to prevent it."

#### The Second Stage Is Licentiousness.

"The people sat down to eat and drink, and rose up to play." This is a description of the wild and foul scenes enacted in Egypt in connection with the feasts of their gods. These Israel had seen and now imitated. Why does idolatry lead to pollution and degradation of society? It may seem at first that the connection between intellectual error and national degeneracy is far-fetched. But a little reflection will make it apparent that the order is natural. Idolatry is accentuating some force in nature or some attribution, and becomes the destruction of the divine order. Love without purity is animal lust; wisdom without truth is the serpent's cunning; courage without kindness is the ferocity of the beast; power without goodness is oppression, and justice without mercy is wanton cruelty. Emulation is a noble sentiment. It is the desire to become one's best self, to rise to the greatest possible attainments in the use of honorable means. All cannot stand at the head of the class, but everyone can stand at the head of himself, to realize the highest possibilities of himself. But when the honorable principle is accentuated and promoted with undue and unworthy effort, it becomes envy, and that is reprehensible. It disregards the rights of others in seeking to promote its own advantage. It exploits its own interest at the expense of others. Emulation is seeking to rise by the best use of all our powers. Envy is seeking to rise above others by bringing them

down below us. It is right and our duty to seek the possession of earthly goods and property in the use of legitimate means. But when there is an undue haste to become rich and a heartless disregard for the rights of others in the process of accumulating a fortune, as in stock gambling and concerning the market, it becomes covetousness, and covetousness is idolatry.

There is a privacy that belongs of right to the home life. It is prudent to keep family affairs within the home. There is a privacy in business affairs which is safe and honorable. No wise man of affairs will go publishing his business concerns on the streets unless he courts defeat. Our civil courts sometimes exclude the public from a trial. Legislatures and Congress hold executive sessions behind closed doors. But see, this is very different from secrecy. In fact, there is nothing secret about it. The public is taken into their confidence in every case at least. But in the secret lodge system the members are "sworn to ever conceal and never reveal;" that is the perversion of privacy and an evil duction, to secure better outputs, and to lower prices for consumers. But that right overdone makes the gigantic robber, the coal trust, which held back coal during the winter famine, while many perished in the cold. And the coal miners' union and coal operators' trusts are arrayed against each other, each glaring at the other with drawn swords and whetting them for slaughter. The Governor of New Jersey said in a public meeting that our country is on the eve of a great industrial war that will be more bloody and general than any in our history. The conditions that produced the French Revolution exist here. The torch may be applied to the powder magazine at any moment. The foundations of God's moral order are out of their course and are being destroyed. If there is no God and no hereafter, and life is only a feast, and every man is like a bird coming out of the darkness into the lighted banquet hall, swinging around the walls and out again into the darkness, the poor say: "Let us eat, drink and be merry, for to-morrow we die." But the rich say: "There is not room for all

at this feast, and we are already seated at the table." "Well," the poor say, "you must rise and give place to us and not stand on the order of your going." When that word is spoken, the deluge of blood begins.

"If the foundations be destroyed, what can the righteous do? God in His holy temple is, in heaven is His throne; His eyes do see, his eyelids try men's sons; the just He proves, but His soul hates the wicked man and him that violence loves. Snares, fire and brimstone, furious storms on sinners He shall reign, this as the portion of their cup doth unto them pertain."

Family ties are regarded less seriously than a business contract. It took Rome eight centuries to descend from family purity to family leprosy in Oeliogabulus. How far have we descended in less than ten! Rome fell because of licentiousness. She was honeycombed with corruption. The same corruption is creeping over us. The word corruption means to flow together. An orange is divided into cells or sacks, each filled with juice. While these walls are solid the fruit is sound. But when the cell wall breaks the juices pour together and corruption or decay begins. The family is the cell of the social body. Let these cells be kept firm and the social body is healthy. But let these be broken by divorce, by the social evil, and by adulterous marriages, and the corruption of society follows. Drunkenness, suicide and murder follow this as pestilence follows war. And the fact that 6,000,000 men in this land are in the lodge, where they pretend to worship Deity while they sacrifice to devils, who exclude the Lord Jesus Christ and practice a religion of good works, who divorce character from salvation and send all their crew to the Grand Lodge above, who rob the family and the church of the time and service and financial aid which God has appointed them to pay lodge dues and perquisites, who submit the righteous cause in our courts of justice, as in the Jackson case in Hartford, Conn., and who too often connect the lodge room with the saloon and the house of ill-fame by a subterranean passage, is one of the most ruinous signs of our times.

**The Third Stage Is Patricidal Strife, Misery and Ruin.**

The sons of Levi were the divinely appointed agency to inflict the divine judgment at Sinai. In Ezekiel's vision he saw six men, each man with his weapon girded upon him, and another wearing a white robe, and a writer's inkhorn by his side. This priestly officer was directed to go through the city of Jerusalem and place a mark on all that sighed and that cried for the abominations done in the land. And the others were bidden to follow him and to slay all, both men and women, who had not the mark upon their forehead. In the fifth chapter of Micah we have a prophecy of the birth of our Lord in Bethlehem and of His enthronement. Then God appointed "seven priests and eight principal men" to carry on His work in Syria and Chaldea and elsewhere. Only a few men are necessary. In the Revelation there are two witnesses to lift up a testimony against the dragon. To them God gave power and "they overcame by the blood of the Lamb and by the word of their testimony." Savonarola, Huss and Jerome of Prague sealed their testimony with their blood. More than five hundred years ago John Wickliff translated the Bible into English. Rome tried to punish him, but the people delivered him. Forty years after his death Rome exhumed his body, burned it to ashes, cast the ashes on the Severn, the Severn carried them to the Avon, the Avon to the channel and the channel to the great ocean, emblem of the world-wide mission of his English translation. Only a few abolitionists testified against slavery, but they were enough. When their testimony was finished, God's clock struck twelve, the "iron rod" fell in the terrible courage of the Civil War, and the slave system went down, and great was the fall thereof.

Thirty-five years ago a few earnest men lifted up a testimony against the secret lodge systems. The foe was in walled cities and had chariots of iron, and they were the sons of Anak. The National Christian Association was a grasshopper in their sight, and so was it in its own sight. But God was with these faithful and true witnesses. And just as certainly as the Canaanites were driven out by the hornets, so surely will every

lodge be driven from our land in God's good time and way.

The Amazon river is one hundred and fifty miles wide at its mouth. Its current is so strong that it flows two hundred miles out into the sea. The incoming tide meets this current, the collision of forces, produces what is called the "Bore." The waves rise twenty feet, and sometimes twenty-five feet high, and light vessels that are caught are often overturned and their occupants lost. This current of evil in our land has acquired wonderful force. It is now met by the incoming tide of God's just judgments. The result will be a disturbing of the elements. Many will be engulfed. But believers are in the lighthouse built upon the rock. "How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, our enemies themselves being judges."

**The Separation of the Witnesses from the Guilty Idols Is the Divinely Appointed Remedy.**

Moses removed the tabernacle from the camp and pitched it in the wilderness. And the cloud descended upon it. And Moses inquired of God in the tabernacle, and Aaron and the priests ministered in it, and Joshua, the captain of the army, remained in it. It was not enough that Moses had broken the tables of the laws, that the sons of Levi had separated themselves and slain the idolaters with the sword, but Moses and the faithful must separate from the idolatrous church in order to hold communion with God, and from the idolatrous state, that they may keep this government pure.

Now the parallel is complete. The reformed churches largely apostatized in and through the lodge. The lodge members are admitted into full communion in the majority of them. This is idolatry of a worse type than Israel's at Sinai.

There were two altars, the altar of the golden calf and the altar at the strong door of the tabernacle, as Cain's altar represented false worship and Abel's altar the true, before, and Baal's altar stood for devil worship and God's altar stood for divine worship, afterward, and the lodge altar is Satan's altar to-day and the Lord Jesus Christ is the true wor-



shiper's altar. "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils."

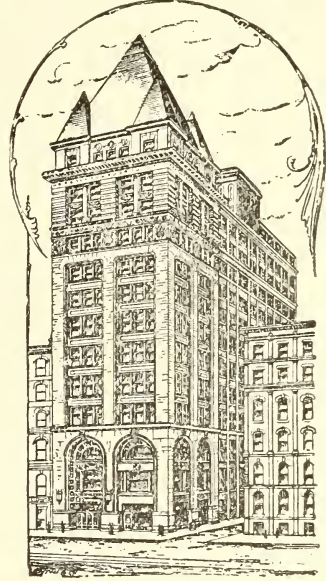
The fact is patent that Satan has a larger share of the control of our politics through the secret empire than Christ has through His church. And if the friends of Christ would please Him; if they would be His honored instruments in bringing about a reformation; if they would have His blessing, they must separate from the political body as political dissenters. This frees them from responsibility for the iniquity.

In Ezek., fourteenth chapter, we have an account of Israel's apostacy, and God says: "Though these three men, Noah, Daniel and Job, were in it, they should deliver but their own souls by their righteousness." A reference to the history of these men indicates that they overcame by separation from the evil. This makes the evil odious and creates public sentiment against it. The Apostles and early Christians made idolatry odious by separation from it. The reformers of the sixteenth century made Roman Catholicism odious by separation, and the hierarchy was checked in its mad career. The Conventions of Scotland made the Prelatic establishment odious by separation and secured the Revolution Settlement of 1688. Wendell Phillips and the Garrisonians and the Covenanters made slavery odious by separation from the government that supported that sum of all villainies. And to-day I say the Covenanters are making political atheism odious by separation from the political body that has accepted authority under our national charter which is silent as the grave as to God and His law.

Now let the anti-secret society people make the secret empire odious by refusing to have political fellowship in the political body that receives the members of the lodge, and there will be trembling in this camp of Satan. The government that gives charters to the lodge and allows the members of the lodge to vote and hold office is a party to the idolatry

of the lodge system, just as our government is guilty of the saloon crime by licensing the saloon and granting political fellowship to saloon keepers. And Christian citizens must wash their hands from complicity in these governmental sins before they can be efficient witnesses against them.

## News of Our Work.



Y. M. C. A. BUILDING.

153 La Salle Street, Chicago.

It is in the Lecture Room of this building that the National Christian Association will elect its officers for the coming year and transact other important business. The place is centrally located on what is called the "South Side," and less than a block from Madison street.

### PRESIDENT'S LETTER.

Dear Fellow Workers:

I have recently attended conferences in Allentown, Pa., and Boston, Mass., and given addresses in Willimantic, Conn. The Allentown meeting was arranged by Rev. W. B. Stoddard, our representative in the Middle States; the Boston meeting by Rev. J. P. Stoddard, who cares for the work in New England, and the meeting in Willimantic by our Broth-

er John A. Conant, who cares for our cause everywhere.

Pennsylvania is a great State in extent, in resources and in the character of its people. Allentown is about fifty miles from Philadelphia and is a town of about forty thousand inhabitants. The region is rich agriculturally, and manufactories of various sorts are springing up in all the cities and towns. In the little town Barto Station, where I went at the invitation of Rev. Shelby, one of our true and faithful helpers, I found a flour mill which buys wheat in Minnesota to grind for the Atlantic border.

The churches here are of all sorts, but those which are specially helpful to our cause are the Mennonite, the German Baptist, the Reformed and United Presbyterian and the Free and Wesleyan Methodist. The larger churches which take no position on the lodge question were busy celebrating holy week during our conference at Allentown, and one of the Mennonite churches and the Free Methodist were holding protracted meetings. These things combined to lessen interest in our meeting, but it was still an inspiring and helpful meeting.

The addresses were excellent and were listened to with close attention, but I think all would agree that Bro. White, of Steeeton, gave us the most remarkable one of the meeting. He is a wage-worker in a steel mill, but reads, meditates and testifies and God is wonderfully leading him. He read and commented upon one hundred and twenty-five passages of Scripture in the course of his argument, and was instructive, inspiring and helpful throughout. This should be an example to many who have not felt themselves able to do public work for God's cause; feeding upon God's word, praying in the Holy Spirit, bearing testimony as opportunity offers, these will make anyone powerful for good. "Let

the weak say, I am strong," and he will be strong; but if he says, "I am weak," he will be and remain so.

It would be a delight to name all the brothers and sisters whom we met at Allentown and to speak of their kindness. Bro. Rev. A. Strawn was our host and made us very happy in his home. Rev. A. S. Shelly took me to his home at Bally and introduced me to a choice lot of young people at a meeting in his church. Rev. A. M. Fretz was chairman of the convention and was in every way a helpful Christian brother. Dr. Backenstoe, of Emans, is a physician of wide practice, but got in to the meeting Sabbath evening. He became a helper in the college. So also did Bros. Amos O. Krasley, who entertained us very generously the last day of the conference. These are a few of the kind friends whom we met at the Pennsylvania meeting.

The audiences during the day were small but representative; in the evening the house was well filled and the people seemed glad to hear the word. God-fearing men are everywhere leaving the lodges. One of the first men we met had abandoned four secret societies, another had left three, a young man whom we met at Bro. Strawn's said he joined one lodge, but when they took the bandage off from his eyes and he saw the men sitting about smoking through the initiation and saw the chaplain, who, a godless, base man, he left and never went back. One of the results of our work is to make it safe and easy for thousands of these sick and disgusted members to leave the lodges every year.

In Philadelphia I had a very pleasant time with old friends and new. Drs. Stevenson, McFeeters and Metheny were kind and helpful as ever. We had a small but helpful meeting in the Second Reformed Presbyterian Church, Rev. Dr. McFeeters. From Allentown to

Philadelphia we had the company of Friend E. P. Sellew, whom we met many years ago in New York. He is now in the publication office of the Friends in Philadelphia.

In Brooklyn I spent a Sabbath with our dear and faithful friend John W. Pritchard, Esq., of the Christian Nation, preaching in the morning in the First Reformed Church, of which our old friend of olden days, Rev. E. D. Bailey, is pastor. For years we were associated as fellow teachers and workers against secret societies, but it was about twenty years since we had been on the platform together, so that it was a great pleasure to us both. Bro. Bailey is a born evangelist, and even before he entered the ministry was a soul winner. He is now superintendent of Missions in Brooklyn, as well as a pastor, and is greatly beloved for his work's sake.

Here we had also a brief visit with Bro. Rev. Charles Herald, pastor of the Bethesda Congregational Church. He was with me as leader of the choir in Chicago Avenue Church twenty years ago. Fifteen years he has put in at Bethesda. There are now seven hundred members in the church and over a thousand in the Sabbath school. Bro. Herald has never been closely identified with our anti-lodge work, but he is in hearty accord with us and pushes the construction side of it with all his might. This is the most important part of our movement. It is of no use to have the lodge demons cast out if the Holy Spirit does not enter. Let us not forget this.

The Boston meeting was memorable as the first meeting held since the purchase of the New England headquarters at the corner of Columbus avenue and West Springfield street. It was a crowning time for the faithful work which Bro. Stoddard has done during the last fifteen years. You have already seen a picture

of the building, so that I need only say that it is a substantial as well as a beautiful building, in excellent repair and admirably located for our work. I shall be greatly surprised if it is not used by our Heavenly Father for large things.

The audiences in Lorimer hall were not large but were interested, and the addresses were of the best sort. Clear, kindly and strong throughout. Those which interested me most were by Bros. J. P. Stoddard, A. B. Earle, A. C. Dixon and Mother Rockwell. Dr. Dixon's was one of the strongest, if not the strongest, indictment of the lodge system which I have ever heard. Bro. Earle and Mother Rockwell spoke beautifully and each of them gave an earnest tribute to Bro. Stoddard, speaking especially of his earnestness, kindness, patience and success.

I think I did not, in noticing the Pennsylvania conference, give Bro. W. B. Stoddard the credit due for the arrangement of that meeting. God is giving him great wisdom and success in gathering the friends of our cause in different States, and this last one was not an exception to the rule. It was a good meeting, and the result was attained under God by his labors.

In Willimantic, Conn., Bro. John A. Conant arranged for me to address the First Methodist Church, the Young Men's Christian Association, the Woman's Christian Temperance Union, and a general meeting on secret societies. Bro. Conant has been for many years a true friend and is still full of faith and fire. At seventy-four he is young in heart and pushing on the battle on all lines for God and church and home and native land. He still brings forth fruit. The meetings were very pleasant—that is to say, the first three have been—and we are expecting all blessings in the fourth, which is to be held in the Methodist Church to-night.

In this connection I ought to mention the brave, cheery pastor of that church, Rev. Newlands. I have never been more heartily welcomed by pastor and people than by the dear friends in the First Methodist Church of Willimantic. I am thankful that there are no sects in heaven, for I want sometime, somewhere, to labor with such people all the time.

But I must close. I bring a good report of the land. There are giants there, but compared with our God they are like grasshoppers. So let us push on the battle. In sermons, lectures, articles in local papers, parlor meetings and conferences, let us give out the truth. God will care for it and in due season we shall reap if we faint not. Fraternally yours,

Charles A. Blanchard.

#### DISCUSSION LIGHTS MISSOURI.

Osgood, Mo., March 29, 1904.  
Wm. I. Phillips, Chicago, Ill.:

Dear Sir—A few weeks ago a brother minister requested my assistance in a discussion of secret orders. Not being well informed on the matter, I secured President Blanchard's excellent work, "Modern Secret Societies," and was soon in possession of the necessary material for the debate. We completely demolished our opponents.

I have never been involved in these snares. I intuitively felt that lodges were not the places for preachers, but I had no conception of the real nature of secretism until I was led to study by the discussion that arose with my friend.

Now, these things have never been discussed in this part of the country, lodgism is strong, and debates or lectures on the subject raise considerable excitement. As soon as my eyes were opened I issued a challenge to a neighboring preacher, an Odd Fellow, to meet me in debate on the proposition: "Resolved, That Secret Orders are Detrimental to the Cause of Christ." This, however, he has refused to do, and instead is lecturing on "The Beauty of Odd Fellowship." I have therefore decided to prepare a lecture likewise, to be delivered in the near future.

(Rev.) O. J. Bulfin.

#### NEW ENGLAND CONVENTION.

Boston, April 11, 1904.

Others will report the N. E. C. A. convention of April 5 and 6, but a brief note from me may be acceptable. Summarized, it was all that could have been reasonably anticipated. The weak point, if any, was in the attendance, which on the whole was not discouraging. There was but a single exception in the appearance of each prominent speaker announced on the program. President J. M. Foster opened the first session with a brief statement of the work, and conditions which make its vigorous prosecution imperatively necessary. Dr. J. L. Withrow led in devout and earnest prayer, in which all joined most heartily. Amos R. Wells, editor of the C. E. World, spoke in an eloquent and convincing manner, exalting Christ and His church, while claiming that in methods the church may learn lessons of value from the lodge. Bro. Wells' address will appear in full in his own paper and also in the "Ram's Horn." It will be widely read and with great profit to the cause.

President Blanchard followed, captivating the audience by his clear, concise and logical presentation of reason for urging the discussion and the best methods to be employed.

Rev. Samuel McNaugher conducted devotional services and presided at the morning session on the 6th. After reports of committees and business, Rev. W. Stanley Post, of Northampton, Mass., addressed the audience. It was a carefully prepared and very able presentation of the deceitful and treacherous ways by which those who manage and control the secret system accomplish their work. I hope to see this in print and given a wide circulation.

Rev. A. K. MacLannan told of his conversion and growing interest as he became better informed. James H. Earle, who conducted services at the noon hour, was very happy in his remarks, giving his most hearty commendation to the movement. Rev. J. A. Alexander read a letter from Dr. Alex. McKenzie, of Cambridge, Mass., and a brief note from ex-President Grover Cleveland. The remaining half hour was occupied in a

"chart talk" by the N. E. secretary and remarks by President Blanchard.

Mrs. Susan S. Fessenden, late State President W. C. T. U., took the chair and opened the services at 2:30 p. m. People who know Mrs. Fessenden always expect something worth hearing when she takes the platform, and, what is better, they always get a full quota of what they anticipate. The subject was one, the details of which she was not familiar with, but she showed a clear insight into the application of the principle of foresworn secrecy in family and church life. She expressed her purpose to farther investigate and know more of our movement.

Dr. A. C. Dixon spoke in fullness of the Spirit, giving no quarter to "the unfruitful works of darkness" in places high or low. The Free Parliament conducted by Rev. W. B. Stoddard gave an opportunity for several who wished to participate and for whom the time was too brief for set speeches.

Rev. J. Fred Winchel is a young man of fine address who enforces his principles when dealing with the members of the Lutheran Church, of which he is pastor. His address showed thorough preparation, and was listened to with attention. I have no notes of this address, but hope its author will either print it in some paper or furnish at least a synopsis for publication.

The closing service by President Blanchard was sweet, temperate and strong. It was characteristic of the champion advocate of this reform, who is too well and highly esteemed to need a word of commendation from me.

In closing I wish to express my appreciation of the kindness and courtesy shown me by the management at Leimer Hall, and to all who aided in making this convention a success.

God's gracious Spirit was manifest from the first to the closing session, and to Him be all glory. Amen!

James P. Stoddard.

Tacoma, Wash., Dec. 23, 1903.

My Dear Bro. Phillips:

Praise the Lord, I am still battling for God and His truth. I am still struggling and fighting against that Dragon of Unrighteousness, the secret lodge.

There are not very many colored people here, and with few exceptions they are either secretists or strongly in sympathy with secretism. I have fifteen of my people from New Orleans with me who are as loyal herè as they were in New Orleans: Praise God for that!

I have very great opposition here from my own race. I thank God who has wonderfully blessed me. Tell all the faithful readers of the Cynosure to pray for me.

God bless and keep you.

(Rev.) Francis J. Davidson.

#### A FACULTY OF BACKBONE.

##### A Safe College for Parents to Patronize.

Grove City, Pa., March 26, 1904.

The cause of anti-secrecy has received considerable discussion here lately, owing to the opposition of the college faculty to secret fraternities within its borders. This is a stronghold of secretism. "The Odd Fellows' Home" is located here.

The position of President I. C. Ketler and the college faculty has been difficult to maintain, but they have bravely stood out against any secret fraternities being organized. A small one was, however, launched secretly, and after long and difficult search the membership was discovered and thirteen students were expelled. Several were students of the senior class who would have graduated in one more term, among them being the son of a leading member of the faculty. The expulsion of so many students created a great deal of discussion in the town.

Dr. Ketler certainly deserves commendation for his courage in following out his convictions in the matter, and he is emphatic in his denunciation of the whole college fraternity business.

I report this matter to your convention with his cheerful and hearty approval. The Lord prosper your convention and the cause of truth. Yours sincerely,

Mary J. Elliott,  
Evangelist.

The Christianity that will not stretch from the pew to the plow or from the prayer circle to the political caucus needs readjustment.

## PENNSYLVANIA STATE CONVENTION.

### Report of the Secretary.

Allentown, Pa., March 28, 1904.

A convention of the National Christian Association for the State of Pennsylvania met in the First German Baptist Church. Convention opened by singing hymn, "How Firm a Foundation." Rev. W. B. Stoddard read a Scripture lesson from the second chapter of Revelations from the eighteenth verse to the end of the chapter. After a brief and instructive address Rev. J. Cavanaugh led in prayer. The address of welcome was given by Rev. A. W. Myers, of Allentown, Pa. He gave eight reasons why the Christian should not fellowship the secret lodge, basing his reasons on the Bible: First, it kills spirituality; second, Thou shalt not foreswear thyself; third, Swear not at all; fourth, Be not unequally yoked together with unbelievers; fifth, Have no fellowship with the unfruitful works of darkness; sixth, Friendship of the world is enemy of God; seventh, Neither be partaker of other men's sins; eighth, Come out from among them and be ye separate.

The responsive address was given by Rev. Allen M. Fretz, president of the convention. Subject: Searching for Light. The address was descriptive of what the convention may expect of the speakers and their respective subjects. He also related some incidents of lodge life as seen by himself on a railroad train.

Address by Rev. M. D. Landis. Subject: The Lodge Spirit. There are but two spirits—the Spirit of God and the spirit of the devil. Man needs light. We must get light from God. The lodge spirit is deceptive. The lodge pretends to honor God and disobeys His commandments. The solicitation of the lodge is a respecter of persons. The church of Christ invites all. The initiation of the lodge frightens people. The church of Christ comforts the saints. The lodge makes its members to lie. Lodge charity is not charity at all, because of its dues. The charity of the church is free.

On motion the following committees were appointed: Committee on Resolution, Revs. W. S. Gottshall, Chas. A. Blanchard, J. Cavanaugh; Committee on

Finance, Revs. A. S. Shelly, A. W. Myers, M. D. Landis; Committee on State Organization, Rev. W. B. Stoddard, Bros. John S. White, L. Taylor.

Afternoon session closed with prayer by Rev. W. S. Gottshall.

Monday evening session, opening services:

Singing hymn, "Simply Trusting Every Day." Scripture reading by Rev. M. D. Landis from the 103d Psalm. Prayer, C. F. Kreider. Singing hymn, "Take the Name of Jesus with You." Address by Bro. John S. White, of Steelton, Pa. Subject: The Bible and the Lodge.

Secret society men say we know nothing of their orders. We need not steal to know it is a sin, neither do we need to go into the lodge to find out that it is wrong. The Christian should not only renounce sin, but also denounce it. The lodge minister preaches a fractional Gospel and shuns to declare the whole counsel of God. If we do not testify against sin we cannot overcome. If I yet please men I am not the servant of Christ. The lodge system is a man-made system and like a broken cistern that holds no water. The wicked go from one degree of wickedness to another. The friendship of the world is spiritual adultery. The lodge destroys the spiritual eyesight of men. The highest rebel is one who rebels against God. Rev. Chas. A. Blanchard sang a beautiful and encouraging hymn. Closing prayer was offered by Rev. Seyfried.

### Tuesday, March 29, 1904.

Forenoon session: Devotional services were conducted by Rev. C. A. Blanchard. After a season of song and prayer he read from the seventeenth chapter of II. Chronicles. His remarks were clear and impressive. He said Christians should not only oppose false worship, but should be engaged in building up the true worship of God. The minutes of the two previous sessions were read and corrections made. On motion they were approved. After the reading of convention letters Bro. J. S. Yawkey sang a hymn, "By the Sea."

The Committee on State Organization presented their report:

President—Rev. D. C. Martin, Pittsburg, Pa.

Vice President—Rev. W. S. Gottshall, Schwencsville, Pa.

Secretary—Rev. C. F. Kreider, Cleona, Pa.

Treasurer—J. C. Berg, Scottdale, Pa.

On motion the report was received and the officers elected.

A discussion of question relative to the secret lodge was conducted by Rev. A. S. Shelly.

Forenoon session closed with song.

#### Tuesday Afternoon Session.

Devotional exercises opened by singing hymn, "Jesus Saves." Scripture reading by Rev. A. M. Fretz from the fourth chapter of I. Peter. Prayer by Bro. J. S. Yawkey. A paper was read by Rev. W. B. Stoddard from Bro. Jacob Snyder, of Altoona, Pa. Subject: Whited Sepulchres. Singing hymns, "There Shall Be Showers of Blessings," and "Blessed Assurance." The Committee on Resolutions presented their report. On motion the resolutions were accepted. After some discussions and corrections the resolutions were on motion adopted. Rev. W. B. Stoddard gave an instructive and impressive Masonic chart lecture. The convention was dismissed by the president.

Evening Session: Devotional exercises opened with singing. Scripture reading by Rev. W. B. Stoddard, II. Cor., sixth chapter. Prayer, Rev. A. M. Fretz. Minutes of the forenoon and afternoon sessions were read and approved. Address by Rev. C. A. Blanchard. Subject: Walking in the Light. The man for self-respect for his family and his home and his regard for civil government should not join a secret lodge. Walking in the light means obedience; in darkness, disobedience. Man must have light before he can live; must be born before he can grow, and has a work to do for God. Closing remarks were made by Rev. W. B. Stoddard.

C. F. Kreider, Secretary.

#### Resolutions.

Whereas, God is light and the author of light and commands His children to come out of darkness and walk in the

light and avoid those associations which love and seek darkness rather than light; and,

Whereas, There are in our midst organizations known as secret societies, whose spirit and teachings are contrary to God's Word and antagonistic to the church of Christ. Therefore,

I. Resolved, That we oppose them for the reason that they are dangerous to the soul's highest good and that the lodge spirit is contrary to the spirit of Christ, and rejects Him in whose name alone salvation is promised.

II. Resolved, That the religious rites and ceremonies, such as Christless prayers, Scripture misquoted and misapplied, merit and demand the condemnation of the true followers of Christ.

III. Resolved, That while there are things in the secret orders that in themselves are good, yet in connection with the practices of the lodge they become deceptive and therefore evil.

IV. Resolved, That it is the tendency of the lodge to belittle the church and make claims of bestowing charity on its members which is not charity at all. Offering salvation to members without repentance of sin, or faith in Jesus Christ.

V. Resolved, That the sacred relations of the family are ruptured by the lodge, as it leads men to spend their evenings away from home and deny their wives and children that companionship to which they are justly entitled.

VI. Resolved, That the oaths and obligations taken by lodge members are in conflict with the duties of good citizenship and tend to lower the tone of respect due to civil authority, and one of the chief obstacles in bringing the guilty to justice.

VII. Resolved, That it is the plain duty of all Christians (especially ministers) to investigate this anti-Christian lodgism and point out to all around them its injurious character.

VIII. Resolved, That we recommend the work of the National Christian Association and ask all Christians and churches to aid in furthering its objects and subscribe for its organ, "The Christian Cynosure," and help to distribute its literature.

IX. Resolved, That we extend a hearty vote of thanks to the pastors and

people of this city for their valuable aid and their generous entertainment.  
Revs. W. S. Gottshall, J. Cavanaugh,  
Chas. A. Blanchard, Committee.

Letters were received encouraging to the workers and the Pennsylvania convention from J. C. Berg, J. C. McFeeters, A. S. Aiken, Jacob Snyder, C. F. Kreider, A. M. Fretz, J. A. Dempwolf, J. R. Latimer, John S. White, S. J. Dornbach, Josiah W. Leeds, J. S. Martin and J. C. Young.

Braddock, Pa., April 18, 1904.

Dear Cynosure—The past has been a month of convention work. The Pennsylvania gathering at Allentown was an inspiration and help.

During my preparation for this meeting I was permitted to hold meetings in several of the Mennonite churches. At Schwenksville and in the country near I spoke to those interested. At Greatersford the church was full and the enthusiasm considerable. Rev. W. S. Gottshall, pastor at Schwenksville, has during the year delivered a very able address to his people, in which he pointed out the lodge evil. At my meeting in the Mennonite Brethren church, Bethlehem, there was an unusually large turnout. Bro. Wm. Gehman is the wide awake pastor there. Under his leadership the church has been moving on nicely. There have been many additions since my last visit.

En-route to the Boston convention I visited friends in New Jersey and New York city. In Boston I aided what I could in holding the Tremont Temple convention. The New England work has evidently made steady progress. The new headquarters is helping to bring the work to the attention of the thoughtful.

I am now traveling West that I may attend the Annual Meeting. I am hoping to help in Ohio and Indiana meetings en-route.

Yesterday I spoke morning and evening to the faithful few who met in the Free Methodist church here. Bro. Lenkard, the pastor, is a supporter of our work, and glad to help what he can in "driving the battle on." Yours for Christ and reform.  
W. B. Stoddard.

## Newspapers and Reform.

### CLEVELAND DENIES IT.

In the last issue of The Standard, it was noted that the daily press reported that Grover Cleveland was to be initiated into the Masonic order. We are glad to say the report turns out to be a newspaper fabrication. The Ex-President denies the report in the following words: "The nearest that the report comes to any truth whatever is that a long time ago I was delicately approached on the subject, but I have never formed the intention of applying for membership." This denial will certainly add to the chagrin of the Masonic fraternity, one of whose grand masters early hastened to explain the Ex-President's refusal to be inveigled into Masonry thus: "It is all off. Had it not been for the sudden death of his daughter Ruth, Mr. Cleveland would have been made a Mason." Never mind, Grand Master Apger, Mr. Cleveland is not yet ready to swear away his manhood by putting his conscience and judgment into the hands of his fellowmen. We had thought better things of him and are glad we are not to be disappointed.

—Reformed Presbyterian Standard, April 1, 1904.

### HO-SHO LODGE OF KOREA.

#### Famous Buddhist Secret Society in the Pay of Russia.

Special Correspondence of the Chicago Daily News

Seoul, March 22.—Since the arrival of the Japanese forces in Korea the Peddlers' guild has come into prominence. The arrival of Japanese troops at the capital and the arrest and banishment of Yi-Yong-Ik, the very active superintendent of police, who was well known to have been in the pay of the Russians, aroused the ire of this ancient secret society, which manifested its displeasure by blowing up the residence of the Korean secretary of foreign affairs and further signified its displeasure at the trend of Korean politics by threatening various members of the government and minor officials known to be favorable to Japanese views.



#### Connected with Royal Family.

The "Ho-Sho," or Peddlers' guild, which has thus been making its power disagreeably felt, is a society of venerable origin. "Ho-Sho" means literally "Rag Merchants," and the society is known by that name throughout Korea, China and Japan. The "Ho-Sho" are descendants of a former Korean empress.

They became a powerful Buddhist order and when Buddhism was the great force in Korea they established themselves in what has ever since been their work—the propagation and extension of the Buddhist religion. At the same time they acted as spies for the government, which was under the domination of the Buddhist priesthood. In the early days of the order one of the Korean emperors gave the Ho-Sho, whom he recognized as part of his royal kin, a commission to travel about the country gathering information for the use of the central government. In order to do this effectively they disguised themselves as rag merchants and thus were able to enter without suspicion almost every household, hear important news and, gaining the confidence of the people, report to the government the trend of popular thought. In this way the government was able on different occasions to nip in the bud popular movements dangerous to its existence.

#### Guild Is Buddhistic.

To this day the religious nature of the guild is recognized. By many pious Buddhists it is considered to be bound up with the welfare of Buddhism and the empire. Indeed, were it not for the contributions of these people it would have a hard time keeping up its traditions and even maintaining its existence. The Buddhists, however, contribute largely to its funds and the Ho-Sho is a power in the land.

It is essentially a power linked to the past. Its methods of violence and terrorism are retrogressive. It stands for old superstitions, old ways and effete customs that have prevented the development of the Korean national life and left the nation itself to become a bone of contention for the Japanese and the Russians.

#### Japan Appears on Scene.

When the war broke out between China and Japan in 1894 a large section of the nation favored Japan. Japanese ways and methods were adopted by many and for a time it seemed as though the nation was to waken into new life. Japanese influence warred with Russian influence in the imperial palace and the Japanese for a time seemed to be gaining the upper hand.

The defeat of China had greatly increased Japanese prestige everywhere in Korea and had the Japanese only been a little less eager to civilize the Koreans or willing to wait a little longer until their plans were fully ripe Korean history might have been different.

#### Murder of Korean Empress.

Japan, however, was incensed at Russian intrigue in the palace, which continually thwarted the reform movement. This influence it attributed, rightly or wrongly, to the late empress and the Ho-Sho. The Japanese allied themselves with the advanced Koreans in a plot to kill the obnoxious queen.

The plot succeeded. The queen was murdered; but this crime only succeeded in driving the Korean emperor into the arms of the Russians and Japanese influence in Korea waned from that day until re-established by the recent Japanese victories over the Russian fleet and by the advance of Japanese troops into Korea.

#### Peddlers in Russian Pay.

The Ho-Sho still adheres to its conservative creed and to its Russophil tendencies. Russian diplomacy has always a friend at court in the emissaries of this still powerful society. The head of the Ho-Sho, who is called the "Chi-eh-kun," is known to receive a very substantial subsidy from his Russian friends. This money is spent in propagating the doctrines of the society and in keeping alive opposition to the Japanese.

It is likely, however, that as the Japanese tighten their grip on the country the leaders of the society will experience the fate of the head of the Korean police and be gradually eliminated from the country by deportation to Japan or by a quick dispatch to that land where intrigue is at rest. Min-Kon-Ha.

## SECRET SOCIETY DOCTORS.

BY C. E. BOYNTON, M. D., LOS BANOS, CAL.

I would like to be allowed to speak my mind on this lodge question regarding secret orders, etc. I never belonged to any because I scorned to bolster my success with the "influence" such orders give physicians or any of their members in professional or trade capacity. Secondly, I know of physicians of very ordinary ability by belonging to all the fraternal orders existing in the town can get anything they ask for. A certain doctor, occupying the position named above, wanted a public appointment; he got it, notwithstanding his opponent had a much larger petition, i. e., many more signers. But secret society pull did the work! He hired a sub. and that little appointment brings him in one hundred dollars per month, without the least effort, except to wear the title current with the appointment.

Another doctor I knew joined all the lodges in the town, then went to the adjoining town and joined other lodges there; people of that town accused him of doing that solely for a "pull." That is another reason why I never joined them, because if I did so with the clearest motives, they would be mistaken, and I, too, would be joining for a "pull." I have been asked to call at night, so their "brother" physician would not see me calling and think they were disloyal to lodge obligations.

Of course, a secret order is some notches above a mob, but the final outcome to aliens is much the same, for they boycott a physician not belonging to them. I have been invited, nay, even urged to join them, but I have ever been firm.

Secret orders remind me somewhat of the cowardice of wolves (looking at them from a physician's standpoint) going into packs; they seem to wish to attain success without giving for it an equivalent of genius or work. When moving into a town a physician is often accosted by some prominent citizen, asking, "Doctor, do you belong to such an order? No? Well, you must join if you expect success here. All our prominent business

men belong and will lend you prestige, influence, etc." No doubt, this gentleman meant well, so I tried not to hurt his feelings; but he soon learned my ideas of such "prestige, influence," etc. It was remarked once, "Well, we feel obligated to call Dr. Blank for small matters in our family, because he belongs to the same lodge; but you bet when anything serious occurs we call Dr. So and So."

I find attending my practice, reading my journals, studying considerable, occasionally writing an article, a little sleep about as occasionally, fills and rounds out twenty-four hours per day for me; can't see how I could manage to spare two to five evenings a week in lodge rooms.

I was once called to attend some duty in lieu of the physician health officer; he was busy at a lodge meeting framing some resolutions to a departed member. His action may have been pure enough, but people remarked that he was trying to do that up nice and square himself with that family (it was his patient who died) and the public.

Doctors, we have calumny and false accusations enough to contend with. Let us live as nearly above the appearance of dual motives as possible. They will misjudge us plenty, without wire pulling in every lodge in the country.

I have written in this strain for another journal, and received commendatory letters by it; so I know while these are my ideas I am not alone in denouncing the unfair elevation of physicians in their practice through lodges; who, if compelled to stand on their work's merit, would not be so great; others, good physicians, who are misjudged regarding motives, etc., in belonging to secret organizations.

For the elevation of our profession, for the skill in it, let "each tub stand on its own bottom."

—The Medical Brief.

It is not so hard to understand the love of God when we meet someone who has lived next door to him.

It is private prayer that gives potency to public performance.

# Modern Secret Societies

BY

CHARLES A. BLANCHARD, D. D.

President Wheaton College, President National Christian Association, ex-President Sabbath Association of Illinois, etc.

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Part I.—Clearing Away the Brush. Part II.—Freemasonry, Next to the Jesuits, the Most Powerful of Secret Orders. Part III.—Related and Subsidiary Lodges. Part IV.—Concluding Chapters.

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Rev. Sherlock Bristol now lives in Los Angeles, Cal. The Editor of the Cynosure began the perusal of "The Pioneer Preacher" as a duty, which soon changed into keenest pleasure. The price is \$1. postpaid. And anyone dissatisfied after reading will have the dollar refunded upon the return of the book. The late President Fairchild, of Oberlin, from whom we quote above, picked up this book for a half hour's scanning, but did not lay it down until he had read it through. Address

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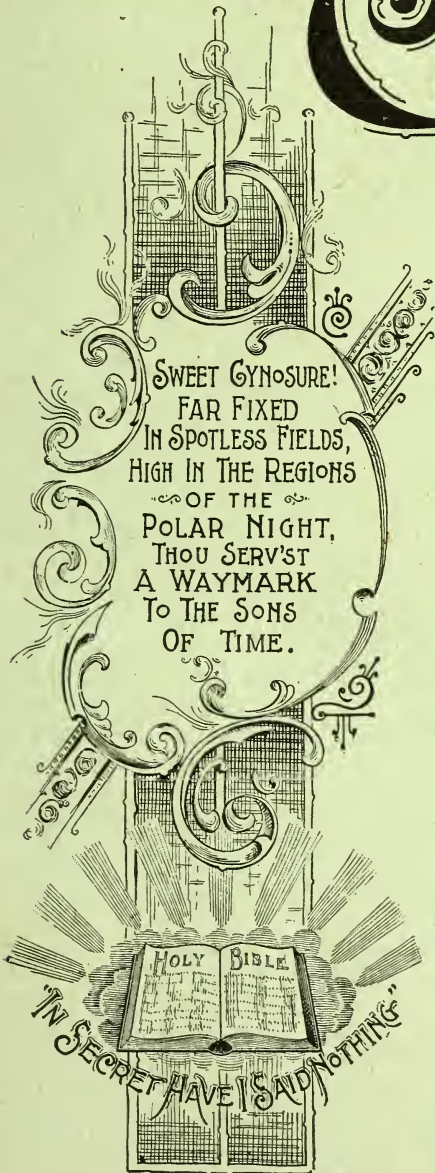
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An address by Rev. B. Carradine, D. D., pastor of the Centenary M. E. church, St. Louis, Mo. Jan. 4, 1891. W. McCoy writes: "That sermon ought to be in the hands of every preacher in this land, and every citizen's, too."

★

# Christian Cynosure.

CHICAGO, JUNE, 1904.



REV. J. GROEN  
 Pastor Christian Reform Church, Grand  
 Rapids, Mich., and Vice Pres. National  
 Christian Association.

# CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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OF

## Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

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

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ADDRESS

NATIONAL CHRISTIAN ASSOCIATION

221 West Madison St., Chicago, Ill.

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POSTPAID, 10 CENTS.

This is the Ritual of the Ancient Order of United Workmen as published in The Christian Cynosure recently.

Its substantial accuracy is vouched for by a former member, Mr. S. A. Scarvie, of Hamlin, Minn.

Address—

National Christian Association,

221 W. Madison St., Chicago, Ill.

# Christian Cynosure.

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

VOLUME XXXVII.

CHICAGO, JUNE 1904.

NUMBER 2.

## THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE  
NATIONAL CHRISTIAN ASSOCIATION.

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

Entered at the Post Office, Chicago, Ill., as second-class matter.

The annual meeting, held on the 12th of May, had representatives present from the following churches: Presbyterian, Seventh Day Baptist, Methodist Episcopal, Christian Reformed Church, Free Methodist, United Brethren, Congregational, Reformed Church of America, Evangelical Association, Independent, Lutheran, Swedish Covenant Mission and United Presbyterian.

It is the editor's purpose to give to the readers of the Cynosure a short sketch during the year of the members of the Board of Directors. These are the men who are responsible to the National Christian Association for all the work and all the expenditures made during the interim between annual meetings. We believe all will be interested to see their portraits if they cannot see the men themselves. And if the members of the board shall be better known, friends will be better able to pray for them, that they may have divine wisdom given them as well as great success during the year 1904-5.

Do not the readers of The Cynosure know godly men and women who would be glad of the privilege of giving a certain portion of their time (if they could not give all) to house-to-house visitation, explaining the work of the Association and leaving literature that, with

God's blessing, shall save many this coming year. Can we not secure the funds for the publication of the tracts, and men and women for their distribution? We ought to have ten such agents in each of the States of Illinois, Iowa, Wisconsin and, indeed, in all other States. It can be done. Shall it be done? What do you say?

Some Grand Masonic bodies, such as the Grand Commandery of the Knights Templar and the Grand Chapter of Royal Arch Masons, are passing resolutions forbidding the use of intoxicants at banquets, which shows one of the effects of the temperance cause, since lodges begin to feel public pressure and forbid the use of that which Christian conscience objects to. Many of the Masonic lodges in Chicago, as well as in other cities, meet over saloons. There is a saloon in the great Masonic Temple of Chicago. And the Masonic building on the corner of Halsted and Randolph streets has a saloon in the basement, and I believe always has had since the building was erected by the Masons of the West Side. Its corner stone is inscribed, "West Side Masonic Benevolent Association." It was in this building that General Logan took the higher degrees when he was an aspirant for the nomination by the Republican party for President.

Brother Shepard preached in the evening, and noticing the badges, buttons and insignia of the various members of the church, stated that he believed if the Lord had seen a square and compass on Matthew's coat, a Grand Army button on Luke's vest and three links somewhere on Saint Mark, He would never have said, "They are not of the world, even as I am not of the world."  
—The Burning Bush.

not be out of place to quote from a few of the letters recently received from pastors of Methodist Episcopal Churches. A pastor in Oklahoma writes: "I have just received a copy of The Christian Cynosure. I have read it with profit and pleasure and think I will have to add it to my list of papers." Another pastor of the same church in Oregon writes: "God bless you in your anti-lodge work! The lodge is one of the curses of our country. The church and it cannot always live together." Another pastor of Oklahoma writes that he received the sample copy of the Cynosure at a time when he was being strongly urged by a brother minister to enter the lodge, but now he is confirmed in his opposition against it. He says: "I have read The Cynosure with great pleasure, and believe it a God-send to me in my time of temptation."

It is a matter of special rejoicing that the young men of the colleges in the South are awakening to the evil character of college fraternities. Those who recall the non-fraternity association of Mercer University, Macon, Ga., and its work for students, as related in The Cynosure the past year, will have an illustration and reason for thanksgiving. Something is due to this Association also for help given the native Christians in Brazil who were refused the privilege of discussing the lodge question by the synod controlled by the Masonic missionaries sent from this country, notwithstanding the fact that these native Christians believed that Masonry was disintegrating their churches. This action on the part of the synod resulted in the organization of six anti-secrecy Presbyterian churches. We should not only be interested, but we should also pray for the young men of the colleges and for our brethren in Brazil.

It has been many years since Professor H. A. Fischer met with us. We were also glad to greet again Rev. Dr. Fifield, of Kansas City, as also Rev. Dr. W. L. Ferris, so well known throughout Iowa and Illinois. It would have been a great disappointment if we had not had with us our faithful helper and friend, Rev.

Samuel H. Swartz, pastor of the Methodist Church in Yorkville, Ill.; and also Rev. Jesse W. Brooks, superintendent of the Chicago Tract Society, and Rev. W. B. Olmsted, editor of the Sunday school literature of the Free Methodist Church.

It was very pleasant to greet again Rev. H. H. Hinman, of Oberlin, Ohio, and Rev. Geo. M. Elliott, of St. Augustine, Fla. The prayers and remarks of each were good to hear. Two new members were added to the Board of Directors—Rev. E. Breen, of the Christian Reformed Church, and Rev. W. R. Miller, of the German Baptist Church. No one added more to the interest of the gathering than our vice president, Rev. J. Groen, of Grand Rapids, Mich. He has a church comprised of working people and some of them aged, sick and poor. We were specially interested in two things which he mentioned. First, that his church takes up a collection every Sunday for the poor, and they raise during the year something like fifteen hundred dollars. For some of whom homes are rented and they receive a regular weekly stipend; some have been sent to distant places where the climate would be more conducive to their recovery from sickness and the church has supported them during these costly efforts for the recovery of their health. How little we really know about the great amount of charity that is performed by the church of Christ. The second matter of special interest was his narration of the results to the church of faithful teaching of the gospel and warning against the secret lodge system. In his church of four hundred families and in thirteen years' pastorate it was only necessary for the church to deal with two members for joining the lodge, both of whom finally abandoned the lodge and returned to the church.

Every one present at the evening session must have enjoyed the sweet and whole-hearted service of song rendered by the choir of Rev. Dr. Nystrom's church, as well as the pastor's kindly welcome. At the close of the session there must have been at least two hundred who rose to pledge themselves to



pray for this reform and be Christ's witnesses this coming year that men might be saved from this enemy of their souls and of the church.

#### N. C. A. CORPORATE MEETING.

The annual business meeting of the Association was called to order by Rev. C. A. Blanchard, D. D., president of the Association, at 10:30 a. m., in the Lecture Room of the "Association Building," 153 La Salle street, Chicago. Prayer was offered by Rev. W. L. Ferris, D. D., after which President Blanchard gave a short exhortative address in which he spoke of the need of emphasizing the positive as well as the negative elements in this reform and appealed to his hearers to make much during the coming year of both these elements.

Rev. W. B. Stoddard and Miss M. Helen Kennedy were appointed on the Enrollment Committee.

The Secretary of the Board of Directors read the report of the Board for the past year and indulged in some historical reminiscences of the Association.

Prayer was then offered by Rev. W. B. Rose, assistant publisher of the Free Methodist, and Rev. Jesse W. Brooks, superintendent of the Chicago Tract Society, in which they invoked the presence and the benediction of God upon the business of the day. Rev. H. H. Hinman, of Oberlin, Ohio, formerly agent of the Association, now in his eighty-second year, and Rev. S. F. Porter, of Cleveland, Ohio, also a former agent of the Association, now in his ninety-first year, then addressed the assembly in a reminiscent way and expressed their pleasure at the privilege of being present.

The Treasurer's report was next given and numerous questions were asked, evincing deep interest in the financial condition of the Association. The auditors reported as follows:

To the National Christian Association:

The undersigned members of the Auditing Committee have examined the books of your Treasurer, W. I. Phillips, up to April 30th, 1904, inclusive, and find that they are correctly kept, and that there are no vouchers for all expenditures, according to the statement of J. M.

Hitchcock, who examined the vouchers for the Finance Committee; we also find that securities are on hand as stated in the annual report.

We have also examined the report of Wm. H. Fischer, Trustee of Annuity Funds, and find the same to be correct and in accordance with the books of the Treasurer.

Ezra A. Cook, Auditor,  
George Bent, Auditor,  
H. A. Fischer, Auditor.

It was voted that the Board of Directors be hereby instructed to secure, if the matter seemed feasible, a secretary in each demonination, opposed to secret orders, through whom the Association might communicate and increase the efficiency of the general work.

Committees were appointed as follows:

On Resolutions—Rev. H. H. Hinman, Rev. Geo. M. Elliott, Rev. W. B. Stoddard; on Enrollment—Mr. H. F. Kletzing, Rev. E. Breen, Rev. W. B. Rose, Mrs. C. B. Kennedy, Rev. J. P. Barrett; on New Members—Rev. Samuel H. Swartz, Rev. J. Groen, Mr. J. M. Hitchcock; on Plan Work—Mrs. N. E. Kellogg, Rev. L. N. Stratton, Rev. J. A. Mack. After prayer the session adjourned to meet at two o'clock.

President Blanchard called the Association order at two o'clock and prayer was offered by Rev. Geo. M. Elliott, of St. Augustine, Florida, and Rev. J. W. Fifield, of Kansas City, Mo.

Mr. J. L. Webster, a seceding Mason, from Rossville, Ill., was then asked by the chairman to speak to the Association upon his experience as a Mason and how he came to leave the order. His experiences were not different from those of a great many others. At the close of the lodge he was prevailed upon to accompany those members of the lodge who were in favor of drinking and carousing, and this step was followed by others until his former lodge friends had no further use for him, and no effort was made to recover him from his fall, notwithstanding two or three ministers were members of the lodge during his connection with it. The Lord Jesus delivered him from the lodge and his appetite for strong drink, and he is now re-

joining in his freedom in Christ and is giving his time, so far as possible, to warning others of the dangers that lurk in lodge membership. After the singing of a hymn, Rev. Dr. Fifield spoke of his visit here in Chicago, and of his interest in the work, and gave some encouraging instances of the progress of the reform and of the impossibility of stopping the agitation when Christians were faithful in testimony.

The Committee on Nominations made the following report, which was accepted and adopted:

President—Rev. Charles A. Blanchard, D. D., Wheaton, Ill.

Vice-President—Rev. J. Groen, Grand Rapids, Mich.

Recording Secretary—J. M. Hitchcock.

General Secretary, Treasurer, Editor—W. I. Phillips.

Directors—S. H. Swartz, W. R. Miller, E. Breen, W. B. Rose, E. Whipple, L. N. Stratton, J. M. Hitchcock, E. A. Cook, J. A. Mack, C. A. Blanchard, J. F. Kletzing.

#### Resolutions.

Whereas we find in the Secret Lodge System a great power for evil as is constantly demonstrated in social, political and church life, and,

Whereas, We believe there is need for an active, aggressive association, that shall do the work the N. C. A. is now doing. Resolved,

I. That we have great reason to thank God for the growing opposition to the secret lodge system which is the natural outcome of public enlightenment.

II. We are thoroughly convinced that no good cause need resort to a system of lodgery for its advancement.

III. We note with pleasure the opposition now being given the lodges by the great freedom in the publications of their follies and vices in many of the popular secular and religious papers.

IV. We believe the number of Gospel Ministers who lift voice and pen in opposition to this evil is increasing and shall expect to hear from many more as the years go by.

V. We are thankful so many of the

churches testifying against the lodges recognize in our Association a helpful agency and are securing the information and support we are always glad to give.

VI. We invite all Christians, but especially Gospel Ministers and Christian workers, to send us any information they have showing the effect of the lodges on church, family or State.

VII. That the work of the coming year be so arranged as to accomplish the largest possible good, we invite all friends who can aid in holding State conventions, the giving of lectures, or the circulation of literature to write of their intentions to Secretary Wm. I. Phillips at once.

VIII. We note that the refusal of witnesses before the Senate Committee to reveal the obligations they had taken in the Mormon Endowment house illustrates the danger of secret societies to our republic, and makes apparent our duty to insist that all oaths and covenants of secrecy shall be held subordinate.

IX. As God has called to himself some of our most efficient helpers during the year past, we bow in recognition to his sovereign will, while we sorrow in our great loss.

#### Plan of Work.

The report of the Committee on Plan of Work was adopted, and is as follows:

The Committee on Plans for Future Work respectfully report that we rejoice in what has been accomplished during the past year and suggest that so far as possible the plans of last year be continued. Your Committee thinks the plan suggested this morning by President Blanchard, and adopted by the convention, is wise. We believe individual churches which bear testimony against secret societies should be encouraged in the Cynosure and by our lecturers to be faithful to their testimonies against the evil of secrecy and "having done all to stand," whether the enemy come in like a flood or seek to insinuate itself in a harmless (?) insurance or industrial way.

The Association, by unanimous vote, elected the following named as corporate members of the Association:

Rev. W. B. Olmstead, Chicago, Ill.; Ira Green, Rossville, Ill.; C. D. Trumbull, Morning Sun, Iowa; Rev. M. E. Remmele, Clarksville, Mich.; Mrs. A. B.

Browne, Cummington, Mass.; J. C. Berg, Scottdale, Pa.; Wm. Houston, Brimfield; Rev. W. R. Miller, 466 Jackson boulevard, Chicago; Rev. C. B. Ebey, Chicago, Ill.; Rev. J. T. Logan and wife, Chicago, Ill.; Rev. W. T. Hogue, Greenville, Ill.; Mrs. A. K. Richey, Macedonia, Ohio; Mrs. H. W. Bourne, Cedar Rapids, Iowa; Mrs. Caroline Coe Shaw, Tiffin, Ohio; N. Martin, Martinstown, Wis.; Rev. D. S. Faris, Sparta, Ill.; H. Louis Kellogg, Vera Cruz, Mexico; Rufus L. Park, Muskegon, Mich.; Robert Jones, Eglington, Ontario, Canada; Wm. Kately, Sharon, Wis.; Rev. S. F. Sprunger, Berne, Ind.; Mrs. Julia A. Reed, Onsted, Mich.; Mrs. M. E. McKee, Clarinda, Iowa; J. B. Barnes, Forest City, Ill.; John Morison, Chicago, Ill.; W. B. Guild, Wheaton, Ill.; Elder A. B. Lipp, Sidney, Mo.; Rev. E. Breen, Chicago, Ill.; Mr. O. M. Temple, Chicago, Ill.

After the reports named above had been read, the General Secretary gave a number of interesting incidents of the work of the Association during the past year and of its organ, the Christian Cynosure. Letters were also read from absent members, containing greetings of encouragement and sympathy. A few of these letters only can be published because of lack of space. Letters were received from members as noted below:

#### Letters from Members.

Julia A. Reed, Onsted, Mich.; A. J. Millard, Little Rock, Ark.; Wm. Wishart, Allegheny City, Pa.; D. H. Harrington, Raymond, Ohio; J. W. Suidter, Sharon, Wis.; Joel H. Austin, Goshen, Ind.; J. A. Richards, Ft. Scott, Kansas; Mrs. Ann Richards, Hebron, Ind.; E. Llewellyn Davies, D. D., Lake Forest, Ill.; W. R. Sterrett, Cedarville, Ohio; Milton Wright, Dayton, Ohio; J. B. Barnes, Forest City, Ill.; E. D. Bailey, Brooklyn, N. Y.; J. A. Conant, Williamantic, Conn.; Mrs. M. C. Baker, Whittle Springs, Tenn.; Mrs. J. R. Johnson, Morning Sun, Iowa, and Mrs. Lydia C. Andrews, Waupun, Wis.; Rev. S. P. Long, Mansfield, O.

**James P. Stoddard.**

Boston, May 9, 1904.

This is to assure you of my personal

interest in your gathering and in the work you have so long and ably carried forward, and also of the loyalty of the New England Christian Association to the parent society to which we acknowledge our debt of gratitude for sympathy, encouragement and help in time of need. Those who were once young and efficient have either passed on or become old and inefficient in the active duties of the work. But it is a great satisfaction to see so many young and strong supporters rallying to the standard set up by hands that have "forgotten their cunning," or become nerveless and feeble by the greatness of the way. God's hand never tires and His purposes never fail. The whole lodge system is His enemy and the enemy of His church, and He will not fail nor be discouraged until He has swept the whole Kingdom of darkness from the face of the earth, and established His own Kingdom of Righteousness and peace in the islands of the seas and the uttermost parts of the earth.

Praying that you may be wise in counsel, faithful in administration, efficient in action, devout in spirit and of one mind and heart, sitting at the feet of the Master and learning of Him, I am,

Your Brother and Co-Worker in this holy war,

James P. Stoddard.

**C. D. Trumbull.**

Morning Sun, Iowa, May, 10, 1904.

I would be pleased to meet with the brethren at the several meetings, but circumstances over which I have no control forbid me.

I follow the work of the N. C. A. as set forth in the Cynosure with unabated interest. This thought has come to my mind: "Might it not be that the work would be more effective, might it not enjoy more fully the favor of God if all members of the Association would withdraw from ecclesiastical fellowship with all members of secret orders?" Is there not warrant for such a procedure? In 2 Thes. 3:6. we read: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tra-

dition that he received from us." In I Cor. 5:11, the apostle mentions certain classes with whom Christians must not eat. The specifications are not exhaustive. May not members of secret orders be put in the same category? How can one who believes that secret orders belong to the kingdom of darkness receive the Lord's Supper from the hands of a Masonic minister, or even sit at the Lord's table with members of secret orders, knowing that they are such, and not nullify his testimony? Very few would sit at the Lord's table with saloonkeepers and open drunkards, why sit with officers and members of secret lodges?

The N. C. A. is, comparatively speaking, a small body; to take the position I advocate might make it numerically, a Gideon band, but might it not be that it would have some favor with God if every member would refuse ecclesiastical fellowship with those who deny Christ in the Lodge?

That your meeting may be blessed of God to His glory and the good of men is the prayer of

Your fellow servant,  
(Rev.) C. D. Trumbull.

---

**Sarah E. Morrow.**

Iola, Kas., April 30, 1904.

Convey my greetings to our N. C. A. at the Annual Meeting, and my regrets that I cannot be with you on that occasion. Allow me to recommend the securing of signatures of all the members of the various churches, in line with us in our work, to our Constitution.

Could this not be accomplished by "monster" petitions circulated amongst them by pastors or friends of the movement?

It seems to me this might be productive of the happiest results as an educator of the general public also in every such community. Show our reserve strength.

May the Holy Spirit direct all meetings.

Yours fraternally,  
Sarah E. Morrow.

---

**A. G. Mansfield.**

Albion, Neb., April 23, 1904.

I am trying to follow my Master,

Jesus Christ, and have left the church of which I was a member and have no Christian home at all. I will not hear a Masonic minister preach if I know it, nor receive the emblems of Christ's broken body and shed blood from a masonic deacon's hand. I read in 2d. Corinthians, 14 to 18 verse, "To come out from amongst them."

Hoping God's blessing to be with you and His wisdom to guide you.

A. G. Mansfield.

---

**D. M. Sleeth.**

Lyndon, Kansas, May 6, 1904.

I would much like to attend, but the distance and the press of work at home forbids. As the years pass I am more and more impressed with the righteousness of the cause the Association represents. The liberty of true manhood is the goal before us. No man is quite a free man after he has exchanged secrets with another. It seems to me there are some symptoms that the public are beginning to recognize the danger of secrecy more fully. Trusts and combinations of capital are met with the demand that the evidence of their business transactions shall be open to public inspection. The high handed action of many of the organizations that array themselves against these forces, in the shape of secret unions, is losing for them the sympathy they could once command from the public. The right of organization on both sides is freely conceded but the danger of secret organization is becoming apparent.

If I were to offer any suggestion as to the work of the Association for the future it would be that a greater stress be laid upon that line of thought. For many years past there has been a disposition on the part of the secret orders to affect business by means of combinations, as in courts, and conventions, and elections, etc. More recently the organization of secret lodges for business purposes has been greatly developed. Agricultural enterprises, insurance, both life and property, and various other forms of activity, physical, mechanical and commercial, have been proposed and carried on under the cover of secrecy. So general have these things become that the whole world seems in danger of being

brought under the sway of the grip, sign, or pass word.

I believe it is a menace to a commonwealth to have any doors that will not open to the knock of the honest citizen, or admit without question the representatives of the government. I believe the guarded door of social or business organization should be regarded as prima facie evidence of something questionable, and subject the affair to a rigid examination. We need to learn to deal with men as men, not as suspects, and trust to the operation of social and civil law for protection against any who may assail the rights of others. All forms of secrecy in social and business life should be opposed as dangerous to the welfare of the individual and the commonwealth.

(Rev.) D. M. Sleeth.

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George W. Shealey.

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Whittier, Cal., May 5, 1904.

Glad I am able to send you a soldier's greeting this morning. I read what Paul has to say about it, this morning. "Endure hardness as a good soldier of the Lord Jesus Christ."

The last days. These are the times the old soldier saw when he thus wrote to Timothy, without doubt. And if men will do and die for a transient home in this world as they are even doing to-day, how much more glorious to fight the good fight of faith for a home in heaven, where the wicked cease from troubling and the weary are forever at rest. Hallelujah!

We praise the Lord for the noble battle you have fought the past year. The mighty anti-Christ is growing in members and power and might, but the children of the King should ever remember that He who is for them is stronger than all who can come against them. We are not responsible for victory sooner or later, but we are responsible for our own testimony and that must ALWAYS be against the whole lodge system.

We thank you very much for the interesting papers you are giving, and pray the dear Savior to bless and guide you in this great work.

Yours for the Glory of the King.

Geo. W. Shealey.

L. B. Lathrop.

Capitola, Cal., May 1, 1904.

I received your circular letter and report myself as still alive, and my zeal for our cause unabated though my strength, physically and financially, is well nigh exhausted. I rejoice that the work is going on.

I this day enter upon my ninetieth year and my work is nearly done, but, like John Brown, I expect to be more active and useful on the other side.

I do not feel competent to say anything in the way of teaching, but by the way of encouragement I will say that though the work moves slowly and looks discouraging, still it is no more so than other great reforms.

Large bodies move slowly and reforms deal with public sentiment, a mighty force to handle, which is next to God in the field of reform. Nothing can be done without it nor against it to change that is to move the world and that is what we are doing. With God's help it can be done, as has been done in freeing the slaves in America and Russia. I remember well that long and arduous struggle against the current of public sentiment.

We hoped and prayed that God would bring it about in some way and at some time, though we did not expect to see it in our day. Now it is a thing of the past, we still live and many of the makers of public sentiment then, are now working in this field of greater enterprise, and the work moves faster than it seems from external appearance.

Were all the Christian churches to move against secrecy as they did in Morgan's time they would kill it in one year. There are now thousands of ministers so filled with anti-secret sentiment, that they can hardly refrain from acting. Still they see the mighty power of public sentiment arrayed against them and they deem it imprudent for one alone to face an organized thousand. But let them once see that public sentiment leads, and they will spring into the work with a vim, as others did in Morgan's time, and the work will be done with a rush.

I am in a community where secrecy rules seemingly without opposition. However, the anti-secret sentiment is be-

ing stored up to burst like stored electricity when the current changes.

I am acquainted with two prominent ministers here who acknowledge to me that they are full of anti-secrecy, but they say to me that they know if they speak out on that subject they would get their walking papers.

So let us be encouraged. God is leading in this reform and we are working under Him and victory is sure in His time.

I bid you God speed, trust in Christ, your leader, and victory is sure.

L. B. Lathrop.

#### Agent Stoddard's Annual Report.

The following report by Rev. W. B. Stoddard was listened to with marked interest:

Dear Friends of the Anti-Secrecy Cause, Greeting—In most respects the past year has been like former years of our work. The proper sowing and cultivation always brings the harvest. The soil, the climate and general environments have much to do with the result; never is there failure unless we are unfaithful. God's truth shall not return void. I have found opportunity to deliver one hundred and sixty-five lectures and addresses. The number of calls made in presentation of our work is estimated 2,415; the number of Cynosure subscriptions taken, 765, amounting to \$813.16; collections aggregate \$228.05; traveling expenses, \$429.49. While my financial showing is not quite up to the year previous, it is an improvement over many recent years.

The territory over which I have traveled has been greater and opportunities for the presentation of my message better than in former years. Indeed, so many are the open doors and calls for help that at times I scarcely know which way I should turn. In this work there must be constant seed-sowing and reaping. They go together. Never was it more true than now that the harvest is great and laborers few.

While there are likely more going into all manner of lodges to-day than ever before. I do not believe lodges are as popular as five years ago. The National Christian Association is helping many to see the light, but beyond its reach are millions who, sickened and tired with lodge folly and sinfulness, have found joy in Christ only as they have been willing to forsake the fellowship of his enemies. Scarcely do I labor in a town but I find those who have come out of the lodge to be in Christ.

Our conventions held in Michigan, Iowa, New Jersey and Pennsylvania have had the desired effect of stirring up the friends to a greater realization of the needs and adding to our number those who will help us in the years to come.

Cynosures are going into hundreds of new homes because of this year's efforts. Pastors have been made to rejoice through my presentations at conferences and associations. Many students have received their first knowledge of N. C. A. work through my visits and addresses in college and seminary. And by lectures, sermons, Cynosure or tract, in season, and perhaps as many would think out of season, I have sought to shed light upon the lodge darkness. As I review the past year I rejoice in the knowledge of good accomplished.

I am frequently asked, "Are you gaining ground?" To this I may always reply, Yes. Not as much as I would like, not as much as we should or as we will. Never was I surer than now that God called to this work and that he sustains in it. Our relative gains and losses we may not know, as statistics do not always represent facts, for facts cannot always be formed into statistics. Without the expenditure of a vast sum it would be impossible to even estimate the numerical strength of the lodges, while the number of those opposed can never be known. I believe that there is a growing freedom in the discussion of lodge matters. Only among the few ignorant and benighted do I now hear the statement, "You don't know anything about it." Intelligence is recognizing that the facts must be met and that more and more the hidden things of dishonesty are being proclaimed from the very housetops.

Rejoicing in past blessings, shall we not move on to greater victories

W. B. Stoddard.

The remarks of Prof. H. A. Fischer, of Wheaton College, and Principal Geo. M. Elliott, of the Industrial Institute, of St. Augustine, Fla., and of Vice-President Groen, of Grand Rapids, Mich., were listened to with much interest, especially is this true of the remarks of Rev. J. Groen because of his long and varied experience as a pastor in dealing with the subjects of this reform.

The closing session of the Swedish Covenant Mission Church, said the pastor, was one which he was sure would be of lasting benefit to his own people, and there is no doubt that his verdict is true of all who were privileged to be present.

It is no mark of a man to minimize another's misfortunes.

A man is known by his manners, a gentleman by his acts.

A cheerful disposition never needs to advertise for friends.



REV. E. BREEN.

Rev. E. Breen, one of the newly elected directors of the National Christian Association, received his college and theological education in the Christian Reformed educational institutions of Grand Rapids, Mich. Graduating from this theological seminary in 1889, he was at once appointed Home Missionary Superintendent for the Christian Reformed Church. His field included New York, Ohio, Indiana, Minnesota, Kansas, Nebraska and the Dakotas, so that he is widely known throughout his denomination. He spent three years as pastor of the congregation at Firth, Neb. Following this pastorate he had the church at Orange City, Iowa, the capital of Sioux County. This was a large and flourishing congregation of some two hundred families, with whom he remained for nine years. In January, 1903, he became pastor of the First Christian Reformed Church of Chicago. His election to the Board of Directors is not the beginning of his acquaintance with the National Christian Association. He has been a writer for his church papers on lodge themes and has found the

literature of our Association specially helpful to him in this service. After securing a copy of *Modern Woodmen of America*, translating a portion of it and writing upon it for his church paper, he was visited by a *Modern Woodman*, who asked him who it was that had told him of these facts about this particular lodge. The young man did not realize that he was breaking his obligations by confirming the expose that had been so faithfully rendered by Brother Breen.



W. B. ROSE.

At the recent annual meeting the corporate body chose for the third time Rev. W. B. Rose as a member of its Board of Directors. Mr. Rose is a native of Brookhaven, N. Y., where he was born in 1849. His early life was spent upon a farm, but from 1866 to 1878 he was engaged in business in New York City; he was also for a time with the well known firm of Funk & Wagnalls. In 1878 he entered the ministry of the Free Methodist Church and filled various appointments, among which were Wilkesbarre, Allentown and Scranton, in Pennsylvania; Newark and Dover in New Jersey; Elk-

ton, Md., and Windsor and New York City, in New York. Mr. Rose was for ten years secretary of his conference. For the past seven years he has been connected with the publishing interests of the Free Methodist denomination, and the appreciation of his services was shown at the last General Conference by an almost unanimous vote for his re-election to the important position which he has so long and ably filled. Brother Rose is active in religious and civil matters in this city, and among other duties has the superintendency of the Sunday School of his local church and is a member of the Law and Order League of Chicago.

#### CATHOLICS WILL CONTROL.

This is the prediction of Daniel Colwell, who spoke before the Catholic Order Knights of Columbus, April 14, 1904.

##### The Richest Order.

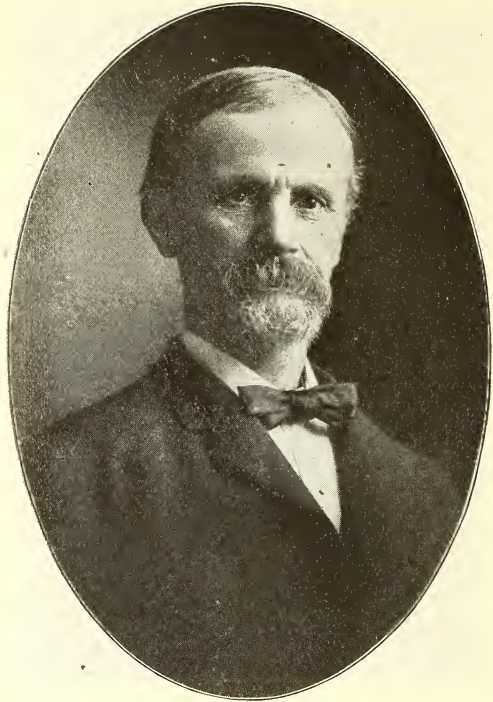
"Ours is the richest order in the world to-day," said he, "and our membership of 110,191 is a cause for pride. There are more than a million dollars in cash in our treasury, and we don't owe anybody a cent. We have just cause for congratulation also in the fact that we have so large a representation of our order in the halls of Congress, and I predict and pray that the time will come when the orders of the Catholic Church can muster a quorum in the House of Representatives. (Applause.)

"We have energy and tenacity of purpose, and when that institution on the hill has given history as it ought to be written, Catholics will be given the place which has been denied to them, sometimes maliciously, for twenty-five years. In our order of the Knights of Columbus our motto has been quality first and then quantity. We are doing a great work. In New Haven we have the finest piece of land in the very heart of Puritanism, and we are going to erect there a building which shall be a landmark."

—Washington Times.

The theater is a poor gateway to the chambers of the blessed. It does not open that way.

Every man should live a crescendo life.



EZRA A. COOK.

Mr. Ezra A. Cook has been a member of the Board of Directors of the National Christian Association, we believe, for the past thirty years. Most of the anti-secrecy books that have been issued from the press during the last third of a century have been published by Mr. Cook. More or less of our readers know him personally. He was the first publisher of *The Christian Cynosure*. The actual fires and floods which he has been called upon to pass through since he began his active opposition to secrecy would have effectually daunted a less determined and courageous man. Mr. Cook lives in the ward from which the notorious Brennan was lately sent to jail for bribing and purchasing votes at the polls. It is one of the strongest saloon wards in the city, yet at the recent election in this ward Mr. Cook received fourteen hundred votes for Alderman. When the character of the ward is considered, so large a vote is a very high compliment to Mr. Cook, especially if it is taken in connection with the strong indorsement given him by some of the best known business men in the city.



## Editorial.

### SUN WORSHIPPERS.

Chicago has added to its list another pagan worship. It is closely allied to the Masonic. This new cult seeks to worship the sun directly, while Masonry would worship the sun through symbols. The grave and insane asylum has already claimed its quota from the new cult, through the direct effort to carry out the teachings of its leader, Rev. Dr. Ottoman Zar-Adusht Hanish, Manthra-Magi of the El Rhaman Temple, Dastur, who insists on long fasts and the mutilation of the body. An instrument, consisting of needles, is thrust into the flesh of the back and pressed so as to lacerate and tear it. Some kind of oil or brine is then poured upon the sufferer to increase the torment and drive the devil out of the flesh, as it is claimed. On the whole the initiation into this body of sun-worshippers is fully as humiliating and possibly more painful than into Masonry, where knocking one into a blanket and burial under the rubbish of the room and subsequent resurrection is supposed to free one from the power of evil and to fit him as a living stone "in the temple not made with hands." "Dr." Hanish claims 9,000 worshippers in Chicago and 45,000 in the United States. Many of the Chicago adherents are said to be from the intellectual and wealthy classes. It would be interesting to know whether "Dr." Hanish is a Free Mason or not; the probabilities are that he is. There is a great outcry at present in Chicago against modern sun-worship because of the physical results to some of its followers, though they have been no worse than those that have followed some initiations into Masonry. Let us contrast some of the claims of Masonry and of the new cult.

#### Masonry's Queer Doctrine.

In Mackey's Manual of the Lodge, he says of the officers of a Masonic Lodge: "The master and wardens are symbols of the sun." In Pearson's Traditions of Masonry he says: "It is evident then that the sun either as an object of wor-

ship or a symbolization has always formed an important part of both the 'mysteries' and the system of Freemasonry."

In every regular and well governed lodge there is a certain point within a circle and Past Grand Master Mackey says of it: "The point within a circle is derived from the ancient sun-worship and is in reality of Phallic origin. The Phallus "is supposed by some commentators," says Mackey, "to be the god mentioned under the name of Baal-Peor in the book of Numbers."

According to his statements his teachings embody only the doctrine and philosophy of optimism. The year 1960, he says, will introduce an era of universal peace. All political strife and struggle will cease. His teachings will by that time be universally accepted and all wars will be at an end. Insane asylums, hospitals, jails and gallows, he asserts, will be forever abolished.

#### "Dr." Hanish's Queer Doctrine.

According to his explanation his philosophy teaches the only rational methods of rhythmic breathing, body culture and proper diet to individuals, as well as to those who desire to retain their health and take to a natural mode of living.

By the strict adherence to his teachings he says a person may live to be 150 years old, and he expects to attain that age.

Briefly stated, the Hanish system of philosophy is founded upon the following teachings:

The vibrations from all the planets have the Sun as a focal point and are then reflected to us. The sun is also the inner thought. Perfect breathing means perfect life; perfect condition of the brain, perfect thinking and absence of fatigue or tissue degeneration.

In the theological division of his doctrines he teaches that all is God and God is all and that the Holy Family of Father, Mother and Child expresses the principle of unity through the divine trinity.

The daily rites necessary to membership in the Hanish society consist of a system of wild gesticulations before the sun, accompanied by incantations. Light diet at all times and prolonged fasts at intervals are also included.

"Dr." Hanish asserts that he subsists on a daily diet of three handfuls of popcorn, with an occasional swallow of olive oil.

O, that all these men and women, our friends and neighbors, could understand the love of God in Jesus Christ and the exceeding reward of worship in Him. The heart is not satisfied and it only can be satisfied when it rests in Jesus Christ. Let us be more earnest and positive and faithful in preaching Him in season and out of season during the coming months that we may save some.

#### MASONS WHO WERE PRESIDENTS.

"To the Editor of the Watchman:

"My communication in the Easter number, relating to a fictitious report concerning ex-President Cleveland, together with an erroneous statement of the number of presidents who had been Masons, called out a suggestions to which I now attempt to respond. It may be uncertain whether any one knows the exact number of Masons who have filled the presidential office, at all events, Masons do not agree.

"James Buchanan, James A. Garfield and James K. Polk, Andrew Jackson and Andrew Johnson are said to have been initiated, and there is no question about William McKinley or Theodore Roosevelt, who is a recent initiate. Millard Fillmore, like thousands of other Masons, renounced the order soon after Captain William Morgan of Batavia, N. Y., was abducted. Washington, who took his first degree at the age of twenty and became a Mason at twenty-one, did not, like Fillmore, formally renounce the order, but ceased to attend lodge meetings several years before the Revolution, and continued inactive during the remaining thirty years of his life. Much of what is said about him in connection with Masonry is nearly as unfounded as what was said about Cleveland.

"Presidents not Masonically claimed are: John Adams, John Quincy Adams, an active opponent, and John Tyler; James Madison and James Monroe, William Henry Harrison and Benjamin Harrison, Thomas Jefferson, Zachary Taylor, Rutherford B. Hayes, Chester A. Arthur, Grover Cleveland, Ulysses S. Grant and Abraham Lincoln. To these must perhaps be added Franklin Pierce and Martin Van Buren, though concerning these Masons disagree. G."

While the concluding sentence of the foregoing communication to a leading religious journal is true, it is also true, that, in his gubernatorial message to the New York Legislature in January, 1829, Van Buren re-

ferred to the anti-Masonic movement then active in New York, following the Morgan crime, in terms of commendation. This does not prove conclusively that he had not been a Mason; yet it does not favor the opinion that he had. The list printed in the Iowa Masonic Library Quarterly Bulletin for November, 1893, excludes Van Buren.

#### WHAT TO DO.

No doubt many who believe secret orders a menace to all that is worth guarding in church and state, are at a loss when they look for a place where they can directly protect the interests threatened. It is not necessary to dwell here on reasons why those who might naturally be expected to speak on moral, religious and governmental questions, steadily neglect one interwoven with them all. Whether those reasons justify silence, is another question that can be passed over for the time being, in order to reach at once the further question; what, after all, can he do who would work quietly yet effectually? A few newly interested may welcome timely suggestions reaching them before they settle into hopeless inaction.

Every post office opens into quiet avenues of work, greatly extending range of territory. For example, from a hundred miles away, a graduate or friend of an academy, college or professional school can mail to every new class appearing in the catalogue, at least a tract; which will not only do its own work, but will also show where further information is attainable. The latter effect may prove the more important.

Minutes of conventions and various religious gatherings, contain names of Christian workers to whom literature can be sent. Denominational papers and year books furnish names of pastors. Attention should be given particularly to those newly ordained, and not solicited by orders. A dime will pay postage on tracts reaching ten persons who ought to know that facts can be known. The sender remains quietly unknown and lets truth do its work.

Judiciously managed, work of this sort would, in a few years, make some selected

town unusually intelligent on this subject. Thus a faithful, persistent worker could virtually make himself a useful member of a township so far from his home that its people would not even know their benefactor's name. Similar work can be done indirectly through the office of the Cynosure. On receipt of ten cents or any multiple, a corresponding number of sample copies will be mailed from the office to addresses named. Or twenty-five cents will keep the influence of the Cynosure three months at one point. Still another method would be to send a book of permanent value and solid character. Just now the N. C. A. is issuing large numbers of a new one, and there are older ones which never lose interest or value;—for example, Finney on Masonry, which one of the most experienced and prominent anti-secret workers in America once mentioned as perhaps the best book with which to begin. After this, might follow Ex-President John Quincy Adams's Letters on Freemasonry, the Carpenter prize essay volume on Secrecy and Citizenship, by Benj. F. Trueblood, LL. D., and others, and exposures of rituals advertised in each issue of the Cynosure. Attention would be called to books commonly found in the larger public libraries, by means of a typewritten list of titles and shelf numbers circulated through the mail. Not all anti-secret literature is of equal value and the first task is judicious selection. There is also possible choice for the sake of adaptation to readers. Some who would neglect Finney or Adams, might read with interest Green's Broken Seal, with its true story of riot, abduction and murder.

There is enough to be done, much of which can be reached with little time or money expended. More money could easily disseminate information concerning orders and the way to know about them, through any selected village or cluster of towns; through any group of pastors associated in one ministers' meeting; through a church or group of churches; or through the successive classes of any educational institution. Taking these suggestions as initial, each one could use his own method in approaching the work to which he had

been unable to see any public avenue. He need not be a speaker, writer or giver of endowments; he need not issue loud challenges or push into debate for which he felt imperfectly prepared; yet he could reach a large audience, making available the wisdom and power of other men, thus opening a wider range to other workers. Some of the things suggested have actually been done, and the mails are still open to the quiet co-operation of unknown allies.

#### CONTEMPT OF COURT.

President Eugene Ashley's contempt case deserves continued attention, and may well be kept in mind when the relation of Masonic oaths to loyal citizenship is considered. Whether this will become a standard typical case like that of the Hartford arson, remains to be seen, but it ought not to be allowed to pass merely as a current news item. As an item of interesting news, it appeared in the Post-Standard from which it was copied into the April Cynosure under the heading "Civil vs. Masonic Oath."

Mr. Ashley paid a fine of \$100, and if he persisted three days in failing to answer certain questions was to be imprisoned. He urged the privilege of refusing because his knowledge of answers was confidentially communicated to him as an attorney. He said that if the Appellate Division sustained the surrogate he would cheerfully furnish the executive the information he had refused in court.

Yet, having refused to answer the question of counsel, he added, as the Post-Standard says, "With considerable feeling,—'And I state further, that I have taken my oath as a Mason not to reveal it.'" He thus make his Masonic oath a further objection to testifying according to his court oath. It hardly nullifies this striking act, to consent nevertheless to the authority of the Appellate Division. The Masonic oath has yet been offered by a Mason as a hindrance to freely carrying out the obligation of the court oath.

To throw away our Sabbaths is like a lame man throwing away his crutch, or a blind man his guide.

### EXPPELLING PURITANS.

Joseph Scott, a lawyer in Los Angeles, California, is State Deputy of the Knights of Columbus. The Columbiad of February, 1904, says, in an editorial note, that "He is in close touch with the clergy, and numbers among his many personal friends Archbishop Montgomery of San Francisco and Bishop Conatz of Los Angeles." "At Ushaw College, England, he was a pupil under the present Secretary of State, Cardinal Merry de Val, with whom he now corresponds on terms of affectionate intimacy."

The February Columbiad published an article by Mr. Scott on "The Mission of the Order in the Land of Missions." The first part of his article is devoted largely to setting forth the ignorance and arrogance of Yankees and Puritans, who are concededly unaware that they are not descended from the real civilizers of the western world. To the Catholics is due the credit of beginning to civilize the Aborigines almost a century before "Plymouth Rock was first struck." Even yet, "there are no Yankee Indians, there are no Puritan Indians."

"Nevertheless, the Puritan is being driven westward by the development of the same old church on the Atlantic Seaboard, and Boston and all New England is being overrun by the Catholic 'foreigners.' As they come in, the Puritan starts West, and gradually he comes into the land of the old Catholic missionaries."

"He finds the old Indian missions \* \* \* deprived of their rightful appropriations by the United States government."

Here is betrayed the hostility of a lawyer practicing in American courts, to the spirit and letter of the first amendment to the American Constitution, and to religious liberty. He would have Protestants taxed for the promotion of Catholic missions,—a procedure intolerable if undertaken for the support of Protestant missions, and contrary to the principles of religious freedom.

The old Catholic missions being ruined, "the Puritan 'Gringo' finds at last a congenial field." "Who are responsible for the influx of the Puritans into the land of missions?" Who have driven the "Methodists and other Puritan denomina-

tions" from the East and forced them westward? "Undoubtedly the healthy, progressive and fearless Catholics of the East;—and, primarily responsible, this great Catholic organization of the "Knights of Columbus."

It was then the bounden duty of "men responsible for expelling the Puritans from their native heath into this land of the Mission Fathers," to send also an "antidote against the poison of Puritan doctrine. Hence, the Knights of Columbus did well to send on after the retiring Puritans the degree teams of our noble Order." Protestants in Los Angeles, "most of whom are from Puritan stock in the East, or a second crop Yankee via Kansas and the Middle West, pry into the little adobe houses of the Mexicans" \* \* \* "and are planning a crusade to evangelize the poor children, and to teach them the Bible from the "English" version; and, generally, they are doing the work which they did 'way back East," until it was cut short by the "foreign element."

"To cope with the steadily increasing, bigoted, and prejudiced Easterners, the Knights of Columbus have an enormous work to do. \* \* \* The Knights of Columbus have attained a standing which bids fair to make our Eastern visitors tremble." \* \* \* "Let us hope the day will come when the vigorous East, with its teeming Catholic population, will so sustain the West, and converge their lines until their hands meet in a clasp that will signalize the control of this country for the faith of Columbus and for the faith of the Mission Fathers."

It would be a sad day when this land of freedom came under the "control" of narrow bigots like him. He may thank the freedom and tolerance of the East which he hates, that a lawyer so hotly anti-American is allowed to practice in American courts. He is an anachronism, who, while, by the almanac he is misplaced in an advanced civilization, by all logical and natural relations belongs in the times and the empire of Philip Second. Let us be thankful that, as yet, he and his Knights of Mediaeval darkness, have not succeeded in setting back ten centuries the clock of time.

The recent campaign of the Presbyterian Evangelistic Committee in this city is said to have resulted in many conversions. Is this revival to be followed by a Masonic revival? The Humboldt Park Presbyterian Church, after the close of the gospel services, had a public meeting in which music was a prominent part. The speaker was advertised to give an address on the "Traditions of Masonry." Little, however, was said upon that subject; most of his address consisting of pleasing platitudes on the benefits of Masonry. Austin, a suburb of Chicago, was greatly stirred by the union meetings held under the auspices of two Methodist evangelists from Canada, who, it is said, took occasion to exalt the lodge. The letter of President Blanchard, in this number, contains another such incident in a Congregational Church. What is true of Chicago, however, is more or less true of every city. We believe that a portion of everyone's contribution to the Home Missionary field should be expended in every community of our country. The Presbyterian Church referred to above is in the neighborhood of the home of our director, W. B. Rose, and we wish to commend his course of addressing a letter to the pastor of the church and a list of quotations from Masonic authorities. We believe you will be pleased to read his letter and the extracts used, and hence have obtained permission to publish them.

AN OPEN LETTER.

43 Nebraska Avenue.

Chicago, Ill., May 16, 1904.

Rev. C. A. Wilson, Humboldt Park Presbyterian Church, Chicago, Ill.:

Dear Brother—Having received a circular announcing an address on "The Traditions of Masonry," to be given at your church this evening, I beg to submit for your consideration a few extracts from Masonic authorities, which show something of the character of Masonry as a religious institution.

A thoughtful perusal of these extracts by one acquainted with Christian doctrine, as I know you to be, cannot fail to

disclose the fact that the teachings of this much lauded institution are wholly unchristian and subversive of the purpose of God in the atonement made through his Son for the salvation of a lost race. Yours fraternally, W. B. Rose.

EXTRACTS FROM MASONIC AUTHORITIES

To Show the Incompatibility of Masonry with Christianity.

Masonry claims to be:

1. A RELIGIOUS INSTITUTION.

Webb's Monitor, page 286: "The meeting of a Masonic lodge is strictly a religious ceremony."

Same, page 233: "The master of the lodge is its priest and the director of its religious ceremonies. A meeting of a Masonic lodge is a religious ceremony; . . . and Masonry is, in many features, a religious, as well as a moral, institution."

Mackey's Lexicon of Freemasonry, page 67, says: "Free Masons are brethren, not only by common participation of the human nature, but as professing the same faith."

Same, page 369: "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution."

It claims to be:

2. A COMPLETE RELIGION,

meeting all the wants of the soul.

Drew's Monitor, page 127: "We now (as a Master Mason) find man complete in morality and intelligence, with the stay of religion added, to insure him protection of Deity and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole. Nor can we conceive that anything can be suggested more, which the soul of man requires."

3. SAVING FROM SIN IN THIS WORLD.

Mackey's Lexicon of Freemasonry, page 205: "The Master Mason represents a man saved from the grave of iniquity, and raised to the faith of salvation." Same, page 16: "Acacian—a term derived from akakia ("innocence"), and signifying a Mason, who, by living

in strict obedience to the obligations and precepts of the fraternity, is free from sin."

4. SAVING THE SOUL IN THE WORLD TO COME. Salem Town, page 79: "In the fifth degree he discovers his election to, and glorified station in, the kingdom of his Father." Same, page 81: "Then he beholds, in the eighth degree, that all the heavenly sojourners will be admitted within the veil of God's presence, where they will become kings and priests before the throne of his glory forever and ever."

The same, in speaking of the inducements to practice Freemasonry, says, on page 188: "They are found in that eternal weight of glory, that crown of joy and rejoicing laid up for the faithful in a future world."

5. REJECTS THE BIBLE. Chase's Digest of Masonic Law, page 206: "To require that a candidate profess a belief in the Divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the very body of Masonry."

Webb's Monitor, page 16: "A few private lodges append to the application a pledge to the effect that the applicant believes the Holy Scriptures to be of Divine import, etc. All this is irregular and unmasonic."

Chase's Digest of Masonic Law, page 208: "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else."

Solomon, to whom it was traced, never heard of the New Testament. He was not a Christian. We must, therefore, either blot out the memory of Solomon, and of the other Grand Masters, or we must not insist upon a belief in the authenticity of either the Old or New Testaments."

6. REJECTS JESUS CHRIST. The Grand Lodge of Illinois says: "A Mason must believe in God; but in what form he shall believe, Masonry has nothing to do."

Judicial decision, Grand Lodge, 1869: "Disbelief in the Divinity of Jesus Christ does not in any sense affect Masonic standing."

7. PERVERTS THE SCRIPTURES

by omitting the name of Jesus when it occurs in passages which it quotes.

1 Peter II, 5.

WEBB'S MONITOR,

Page 75.

"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God."

BIBLE.

"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

Matthew XXI, 42.

WEBB, Page 77.

"Did you never read in the Scriptures. The stone which the builders rejected is become the head of the corner?"

BIBLE.

"Jesus saith unto them, Did ye never read in the Scriptures. The stone which the builders rejected is become," etc.

2 Thessalonians III, 6.

WEBB, Page 122.

"Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition ye have received from us."

BIBLE.

"Now we command you, brethren, in he name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly," etc.

2 Thessalonians III, 12.

WEBB, Page 122.

"Now them that are such we command and exhort, that with quietness they work," etc.

BIBLE.

"We command and exhort by our Lord Jesus Christ, that with quietness they work," etc.

\* \* \*

The name of Jesus is not found in Masonic Rituals.

8. OMITTS JESUS' NAME from all prayers. Webb, page 287: "Prayer in a Masonic lodge should be of a general character, containing nothing offensive to any class of conscientious hearers."

Judicial decision, Grand Lodge of Pennsylvania: "To offer prayer in the name of Christ, is contrary to the universality of Masonry."

If these quotations are correct, can one conceive it possible for an intelligent person to be a Christian and an adhering Mason at the same time? It should be kept in mind that Jesus said: "He that is not with me is against me."

If no stream of blessing has gone forth from your life, look into your heart. Possibly the fountain is dry:

### BLACKBALLED.

In the address of Rev. W. S. Post printed in the April Cynosure, is a quotation from a personal letter of a lodge member who says: "It is well known many if not all of the writers (of Cynosure and Boston literature) are blackballed men,—that is, men who have tried to get in and could not, or, if once members were expelled."

By whom is this well known? It ought to be by the writers themselves and possibly by their publishers. We are surprised by such a statement,—or at least about as near to being surprised as we can be where lodge statements are concerned. To begin at the nearest point, the writer of the Cynosure who is writing at this moment, has had a good deal to do with the written matter in question without having been blackballed. Seceders' testimonies would be impossible to blackballed candidates, for such cannot secede. President Blanchard writes for the Cynosure, but the idea of his having been in range of a blackball is laughable. Secretary Stoddard and W. B. Stoddard are both among the writers, and it would be easy to go on with names which would make the statement of the letter look—if not absurd, at least improbable. But very likely the writer of the letter thought it was true,—at least he may have thought so. What conceivable absurdity is there that some Mason has not believed. A student of secret orders is liable to encounter queer problems in psychology. Let this informant of Mr. Post be brought to book, and asked for the names of writers of anti-secret literature who have been blackballed. It is true that some have seceded.

### MRS. EDDY IS OPPOSED To One Sex Organizations.

The news that Mrs. Eddy is opposed to the Scientists joining organizations where one sex alone may be eligible to membership, has caused a stir in the societies of that character.

What effect this will have on women's clubs in this state, on the suffrage associations and similar bodies is problematical.

Miss Alice Blackwell said, in answer to an inquiry: "I have not yet read the message from Concord, and in lack of such

authority I should hesitate very much to believe that Mrs. Eddy was so much lacking in tact as to order the women of her church to leave such organizations as the women's clubs of this state, the W. C. T. U., the King's Daughters, or similar societies. And I should very much doubt, if such an order were issued, it were obeyed."

Mrs. Mary Ward said: "I do not believe that such an order would be construed as applying to women's clubs. Many of the clubs have men on the membership rolls. A great many have gentlemen's nights, when men are guests."

The members of the secret orders in which membership is confined to men seemed to believe that they would feel few effects of Mrs. Eddy's order.

H. E. Hagan, S. T., Knights of Columbus, said: "Mrs. Eddy does not weigh much. She can run her little flock to suit herself and we will not interfere. I can't think of anything she could do to cause us any uneasiness. We pay no more attention to her than if she never happened."

H. A. Boynton, G. S., Royal Arcanum, said: "It is an abominable ruling. It may affect some of the fraternal societies, but probably not to any great extent, that is in numbers. We have an official high in our order who leans strongly to Mrs. Eddy's teaching, and if her order is imperative it might come to pass that this man would have to leave our organization. I suppose she has a right to her ideas, however, and if she rules one way her flock will have to submit in order to be in her good graces."

W. M. Clarke, grand commander, Knights of Malta, said: "I dispute Mrs. Eddy's authority to attempt to regulate the fraternal societies, but not her own sect. To my mind her view is very foolish, but I do not say that because I have no respect for Christian Science. I do approve of the co-operation of women in all good work, but I cannot say that I would approve of taking women into our organization and giving them the rights and ceremonies."

F. H. Wyman, Gt. Jr. Sag., Independent Order of Red Men, said: "I do not believe in a combination such as Mrs. Eddy suggests. There are a number of reasons which appeal to every lodge man why such a thing would be impracticable. I am always in favor of ladies' auxiliaries to any organization, but that is all."

### The New By-Laws.

Concord, N. H., May 13.—The current issue of the Christian Science Journal contains the following item under the heading, "New By-Laws":

Art. XXVI. (Church organizations ample) sec. 14. Members of the mother church shall not be made members of clubs or organizations, the Free Masons excepted, which exclude either sex or are not named in the manual of the mother church. God

separates the tares and wheat to garner the latter in his storehouse.

It is understood that the change in the by-laws is prompted by a desire to prevent as far as possible the threatened encroachment of club and lodge popularity upon the home life of the people.

—Boston Advertiser, May 14.

Making an exception of the Masonic Order is the more striking because the moral objection and religious dissatisfaction within that order is so frequent and intense. It is an ordinary thing for the best element in its membership to quietly withdraw, while some renounce and repudiate membership. To select this as especially favored by what calls itself a church, is therefore more striking.

#### NOBLE AND BEAUTIFUL

Portland, Me., March, 1902.

"I am a member of several secret orders. They are each doing a great and good work, but there is none that can fill the bill of the Golden Cross. It is a sweepstake, so to speak, because it has so many noble and beautiful features. It has been near my heart ever since I joined, twelve years ago. I have filled out forty-six applications for my own com'ry, Phillips, No. 402, and worked up and instituted fourteen com'ries, and in the last two months filled out sixty applications, and Dr. A. A. Downs, of Fairfield, examined fifty-six, the most of which were approved, and landed into the anchor of the Golden Cross. The secret of my success in a great measure is due to the help of the Golden Cross Journal. Every member should take the paper. The secret of success in my business is advertising and work. I enclose two dollars, for the Journal. Why do not the new com'ries appear in the directory.

"Geo. L. Lakin, D. G. C.

"P. S.—Wife and I celebrate our tenth anniversary of marriage at the hall, March 19."

—Golden Cross Journal.

We hope that none whom he has "landed into the anchor" will be dumped overboard like our unfortunate acquaintance, once pastor in one of the best known cities in the country, whose story we told on page 179, in the October number, under the heading "Late Disappointment." Please note that our story relates to an occurrence in 1903, while the above letter appeared in 1902.

#### Late Disappointment.

An acquaintance of ours who now understands insurance well, at some earlier

time became connected with the United Order of the Golden Cross. His age beginning to count by larger figures, he has been inclined to hold on to his certificate for what it might happen to prove worth. He lately received notice that after the August payment at the usual rate of three dollars and thirty-three cents, the monthly rate would be twelve dollars. This would make \$144 a year, which expense dues of \$4 would bring up to \$148.

At first he thought he would keep the insurance through August, but afterward changed his mind and let it all go.

Ordinary insurance is easier to carry, costing less as time goes on, but this fraternal golden fallacy suddenly rises 370 per cent when its patron reaches three score and ten. Such a method of weeding out older patrons before they draw on the United Order of the Golden Cross by death claims, calls to mind Bryan's oratorical declaration, "You shall not crucify mankind upon a cross of gold."

—Christian Cynosure, Oct., 1903.

#### NEWS OF SECRET EMPIRE

##### Union Sued for \$15,000.

Alleging he was attacked by a business agent of the International Brotherhood of Electrical Workers, Lewis Jones, a member of the union yesterday filed suit for \$15,000 in the Circuit Court against the organization. He declares he was working in the postoffice building when the assault was made. The business agent of the union, whose name the plaintiff says he does not know, demanded to see his working card.

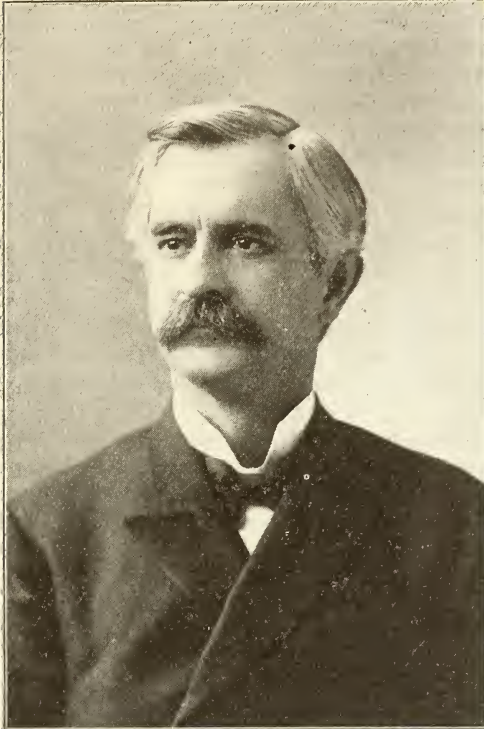
"I have forgotten it," Jones says he replied, "but I am a member of the union."

"You're nothing of the kind and you cannot work here," the agent is said to have answered. "The only thing for you is to get out, and you cannot come back until you have joined."

The union representative insisted, Jones alleges, that he prove his membership or leave the work. On the plaintiff failing to do this he says he was assaulted and, in the fight, one ear was nearly severed from his head, permanently impairing his hearing.

—Chicago Tribune, May 14.





**THE ETHICS OF SECRETISM.**  
By Rev. A. C. Dixon, D. D., Boston.

"A tale-bearer revealeth secrets, but he that is of a faithful spirit concealeth the matter."—Proverbs xi:13.

"Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Thus let your light shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matthew v:15-16.

Our first text gives the basis for a secret society, the purpose of which would be to suppress scandal-mongering and gossiping. Some young women in Brooklyn organized such a society. It did not last long, but it did some good while it lasted. There are other kinds of secrecy which the Bible commands: "When thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father, which seeth in secret himself, shall reward thee openly." Sounding the trumpet in praise of one's own gifts is not Christian.

We are also commanded to pray in secret, and the Father, who heareth in secret, will reward us openly. We may also fast in secret. Jesus declared that our fasting should not be for men, but

for God. We are not to disfigure our faces, as the hypocrites do, that they may be seen of men, but we are to deny ourselves of those things which God disapproves.

The Psalmist tells us that the secret of the Lord is with them that fear Him. Christians have secrets which they could not tell to others if they would, for only those with spiritual discernment can understand them. There is a "secret place of the Most High" in which we are invited to dwell. And yet if we should try to organize a society for secret giving, praying or fasting, we would make these things public by the very act of organization. The word "secret" here is used in the sense of private. The giving, praying and fasting is to be a transaction between the individual and God, but he is not commanded to deny the fact that he gives, prays or fasts.

The home is a private place, but not secret in the sense that what goes on in the home must be of such a nature that you feel constrained to deny its existence. A home may have great privacy without secrecy. Neither husband, wife or child is sworn not to divulge what is said or done within the sacred home circle.

A secret society is an organization that not only holds private meetings, but swears its members not to divulge anything that is revealed to them. And without designating any special society, I am constrained to say:

(1) Any society which keeps from the world that which would bless mankind if it were revealed is not a good institution. Christ said, "Ye are the light of the world," and it is the nature of light to reveal. Every Christian is a lamp on the lamp-stand, giving out light into his sphere of influence. He must not put his lamp under a bushel of secrecy. If he knows truth which has done him good, he is under pressing obligation to pass that truth on to others. He has no right to place it under lock and key or to sell it to the highest bidder. If he knows things which the world would be holier and happier for knowing, he must, if he would do his duty, proclaim it so far as possible to all mankind.

(2) The society that displaces and op-

poses the church of Jesus Christ is not to be commended. A gentleman some time ago asked me to preach a sermon under the auspices of a secret society which he represented. I learned from him that twenty-five years ago he was a member of a Christian church, but now he had nothing but criticism for the church. He insisted that secret societies were doing the work of the church, and doing it better. I attempted to impress upon him the fact that he was trying to use the Ruggles Street Church as an advertising pole for the society, which, according to his own claim, displaced and opposed the church. He was asking for the privilege of stabbing us in our own home. Jesus Christ said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." And the church of Christ is the most important organization in this world. Jesus built it himself, and He means that it shall stand. The individual or the society that opposes and would displace the church of Jesus is doing the work of the devil.

Another friend in Boston informed me that she belonged to seven secret societies, while her husband was a member of nine. They were not wealthy, though helping to support, between them, sixteen secret societies. She would not even admit that the church occupied a place of equal importance with these secret societies. She quoted from an orator who said that the church was not needed because the society was doing its work. Now, I am sure that there are members of secret societies who believe in the church of Christ, but they need to watch the trend of things and protest against any sentiment which would displace the church of the Living God.

The society that places itself before the church is an evil. I have known church members who, when there was a conflict between the meeting of the lodge and of the church, always went to the lodge. They believed in the church, but they gave the society the preference. This sort of thing is honeycombing the church of Jesus.

(3) The society that administers murderous or disloyal oaths is an evil institution. I have read that certain secret so-

cieties swear their members to stand by each other in everything, "murder and treason excepted," and in one degree they are sworn to protect each other, "murder and treason not excepted." If that is true, such a society is a menace to government and to the community. Its oath conflicts with the oath of the court, and makes it impossible to administer justice. I have also read the oath of a secret society which swears its members not to divulge its secrets on pain of having the offender's tongue torn out by the roots and his body buried in the sands of the sea at low-water mark. Another society makes its members swear that, if they divulge its secrets, they will submit to the penalty of having their breasts torn open, their hearts plucked out and exposed to be devoured by vultures of the air. Now, if these oaths are serious things, some one must execute the penalty. Some one must cut the heart out and expose the body, as the oath requires, and that is a savage proceeding which the civilization, much less the Christianity, of this day will not tolerate. If, as some claim, the oaths are meaningless and the penalties are never to be executed, then the taking of such an oath is a blasphemous proceeding. Whether the oaths are to be executed or not, such swearing is anti-Christian and immoral.

(4) The society that sends men to heaven just because they are members of it, regardless of character, is a power for evil in this world. I learn that some secret societies teach that every one of their members will go to heaven. Their funeral services certainly assert this. I remember that, when a boy, a secret society, including about one-half the men in my native village, was presided over by the most notorious drunkard in the community; and when a funeral occurred he read the prayers and went through the ceremonies in a most pious sort of way. My boyish impression was that such a society must be evil in its influence, and for it to make the impression that bad men who died in its membership would go straight to the heavenly lodge could do only harm.

(5) The society that claims to be a philanthropic institution, when it really receives more from dues than it expends

on charity, deceives the public. So far as I have been able to gather statistics, all secret societies receive more from initiation fees and regular dues than they expend in philanthropic work. It is all right for them to do this as a matter of insurance, but it should not be claimed as charity. The church of Jesus Christ helps its members, whether they are able to contribute or not, but the secret society expects that its members pay into its treasury all that is to be expended upon them. We have no objection to this as a business arrangement, but we do contend that a society of this kind has no right to label itself charitable.

(6) The society that has coarse and brutal methods of initiation should not be encouraged. More than one man has been killed while being initiated into a secret order, and, if half that we hear is true, men submit to shameful indignities while being initiated into certain secret societies. Such coarseness and brutality do not tend to elevate the moral tone of a community. Indeed, I can see nothing but debasement as the result,

(7) The society that gives limitations to the Ten Commandments is not of God. Is it true that certain secret orders swear their members not to steal from or commit adultery with the members of their order or those related to them? This implies that such sins may be committed outside the circle of the secret society; such an implication does not tend to good morals.

(8) That society is bad which indulges in things under cover of secrecy which the members are ashamed to bring into the light. While in Brooklyn I joined a mutual insurance society which I did not know was a secret order, and after an initiation which was more elaborate and nonsensical than instructive, I learned that entertainments were being held which a Christian man could not conscientiously attend. Among the first things I received was an invitation to a progressive euchre party which was held for the benefit of the order. Then came an invitation to what they were pleased to call a "stag party," and I learned that it was nothing more or less than a vaudeville entertainment. Women in undress danced and sang for the delectation of

husbands who had left their wives at home. I felt compelled to withdraw, that I might not be associated with such abominations.

(9) The society, secret or public, which expels Jesus Christ, no Christian can afford to join. I learn that in some secret orders Christ is excluded from certain degrees in order that Jews and infidels may become members. "Be not unequally yoked together with unbelievers." It seems to me that this is a flat denial of our Lord. "We would see Jesus" is the desire of every Christian, and we should keep out of any organization that refuses to entertain him in all of its departments.

Every secret society that has a worthy purpose would be more useful without the feature of secrecy. Truth and virtue need no secrecy, while the evils which secrecy engenders are numerous. Let the members of every secret society resolve to begin an agitation for the elimination of the feature of secrecy, make it private but not secret. Begin with the secret oaths. If the society is worthy it will live on its own merits and be more useful through the publicity of its good features. And if it is so worthless or evil that it can be sustained only by the bond of horrible secret oaths, for the sake of its members and the world about them let it be dissolved. Jesus said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds be may manifest that they are wrought in God."

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#### THOUSANDS SUSPENDED.

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Since the Order of Knights of Pythias was first established in Ohio in 1869 the suspensions of members, principally for non-payment of dues, aggregates somewhere in the neighborhood of 50,000. This is a matter of serious import. Of course, a large number of these were afterwards reinstated, which would reduce the number of members lost considerably. And yet the loss from this cause will probably reach 30,000.

—The Knight.

This appears to indicate either that the dues cannot well be kept up or else that to many inside paying the dues ceases to seem worth while.

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With all thy getting get character.

## News of Our Work.

Brownlee, Neb., April 13, 1904.

Dear Cynosure:

During the past year I have labored in Michigan, Ohio, Pennsylvania, Indiana, Iowa, Kansas and Nebraska, and also in Ontario, Canada. Everywhere I have upheld the testimony against the lodge and its twin brother, the saloon, and also against the parents of both—a Christless state and an apostate church. I have everywhere been received kindly, heard patiently, and nowhere has opposition been raised, even when my audiences were largely lodge and saloon men.

Yours sincerely,

(Rev.) J. R. Wylie.

### LETTER OF W. B. STODDARD.

**What for Ohio? Berne and Huntington, Ind**  
**—The Annual Meeting, Chicago—Labors in**  
**Wisconsin—Shall a Convention Be Held at**  
**Saginaw, Michigan?**

Milwaukee, Wis., May 18, 1904.

Dear Cynosure:—Coming through Ohio and Indiana I visited many friends and gave some lectures. Stopping at Zanesville, White Cottage, Glenford, Columbus, Cedarville, Xenia, Dayton and Cincinnati, Ohio, I met some with whom I have labored in other years, and found several new friends. It seems too bad that Ohio missed having a convention last year. Shall we not hold a rousing meeting at some desirable point this year? There are many calls for lectures in Ohio. Friends in Indiana are moving. I had splendid meetings at Berne and Huntington; at the former place I spoke three times in the large Mennonite Church. It was estimated that one thousand were present at each of the Sabbath services. It seemed as if the people here did not know any better than to be good, and attend church. There are no theaters, and the saloons have been recently closed. So where could the people go but to church? What a grand thing it would be if all the towns were like this! One would look long and far to find a more thrifty, happy, progressive people than are found at Berne.

That they know a good thing when they see it was evident from the way they subscribed for the Cynosure. In the little time I was permitted to stop, forty-seven new subscriptions were obtained. I rejoiced to note that the faithful seed-sowing of Bro. Sprunger and his associates has been very fruitful. Under the guidance of their new pastor, J. W. Kliever, much will be expected. I believe Bro. K. is an humble, efficient worker whose life will count for much. Bro. Allebach, editor of "The Mennonite," and many others, helped me much on my way. God bless them all.

At Huntington Bro. C. A. Mummert, pastor of the Radical United Brethren Church, met me at the train. He had meetings arranged and I was permitted to address the students and others at Central College in a lecture, and at morning chapel. Here I found a growing institution having over one hundred bright, consecrated, young ladies and gentlemen preparing for the great work of life. I always delight to speak to such. Friends may be sure in sending their children to this college they will be under the best of influences and have no temptations to unite with any secret society.

Our annual meeting was as ever a source of blessing. I am here cheered and stirred to press on in the conflict. I was glad to participate in the services as arranged by the General Secretary.

For a little I have been at work in Wisconsin. Two addresses were given in the United Presbyterian Church near Sussex. The pastor, Rev. J. E. Heeter, gave a most cordial welcome and as cordial an invitation to return. Cynosure subscriptions were given, and a collection indicative of the appreciation of our effort. The seed sowing of other years was very manifest in the fruit at this place. Yesterday I was with the students of the Wisconsin German Lutheran Synod at Wauwatosa for two hours. The Seminary here gives such instruction to its ministry that pastors are prepared to maintain their testimony against this evil. Following my address several questions were asked. The pastors here are renewing as we expected for the Cynosure. One prominent German pastor whom I urged much last year before he would

subscribe for our Magazine said, when I inquired if he found time to look over the Cynosure: "Oh, yes, I read it all through, and keep it in my parlor so others can see and read it." I have noticed many times that those, who consider carefully before acting, continue the best. We hope to visit friends in Racine to-day and then cross the lake into Michigan.

Shall we have a mid-summer convention in Michigan as last year? Shall it be at Saginaw or where? Let us keep moving for our enemy is always aggressive.

W. B. Stoddard.

#### PRESIDENT'S LETTER.

Dear Friends—It is a pleasure to once more address you. Since my last letter our annual meeting has been held in Chicago. It seemed good to the friends there assembled to request me once more to serve as your leader for the year, and I have consented to do so. Let me remind you, however, that a leader is of value in proportion as men follow. A captain is of service only as he can bring his company into action. Generals do not fight battles alone. They plan them and if they are confident and devoted are factors in victories which are gained, but beside them there must be all other parts of the army, and each part is of importance in its place. Privates, non-commissioned officers, commissioned officers, scouts and spies; all are necessary if campaigns are to be prosecuted, battles are to be fought. I hope during the year to hear much more frequently from you than during the past. I want to know how things are going in your towns; how the Association can help you to make them go as you see they ought, so I invite the kindly co-operation of every person to whom this writing shall come. "All at it and always at it" was the Wesleyan motto, and no better one has been devised for the human side of any movement whatsoever.

This is not saying we are independent of God. "Except the Lord keep the city the watchman waketh in vain. Except the Lord build the city they labor in vain that build it." But God has never promised to do our work. He never will. Let it be reverently said, he cannot. Our work is ours: If God do it, it would be His doing and our task would still be neglected. It would stand against us in the judgment. If you have read my letters during the past year, you have had some proofs that God is ready to work with us. In your own experiences, I feel sure you must have had many more. So be brave and strong and active. Remember how Jesus said, "My Father worketh hitherto and I work." We call ourselves by His name, let us follow Him.

We were very sad in our national meeting to learn that one of our ministers in Chicago had recently bowed the knee to Baal in a very sad and shameful fashion. He procured, or permitted, a celebration of the Knights Templar in a church set apart to the worship of Almighty God. The people were crowded out of their places that a large company of men with cocked hats and feathers, uniforms and swords, who occupied the central portion of the house. Professing to be a Christian minister, he glorified the secret society which, once or twice a year, likes to take possession of Christian churches and have Christian ministers advertise and recommend it to the young men of their congregations. What this order desired he did. He told the people that he was a Knight Templar, and it is even reported that he said that Jesus Christ was a chief member of the order. These blasphemies were uttered in Chicago, in a Christian church, in our time. Of course the members of the commanderies were highly pleased. When they next get together in their

secret rooms and give young men wine to drink out of human skulls and swear them to fidelity to the order under penalty of having their heads cut off, they will feel kindly to this preacher, but he has a terrible account to give when he stands before the Savior whose name and church and Word he profaned.

It is not a pleasant thing to write this of any brother. I do not write it in anger but in sorrow. I write it for the warning of others. We are on the way to judgment and a curse is pronounced upon men who "call evil good." In the very first degree of Free Masonry, this brother was sworn under the penalty of having his throat cut across, and his tongue torn out. In the second degree, he was sworn under penalty of having his heart and vitals taken out. In the third degree, he was sworn under penalty of having his body severed in two and his bowels burned to ashes in the center. In the seventh degree, he was sworn under penalty of having the top of his skull smitten off and his brains exposed to the scorching rays of the noonday sun.

In the Knights Templar degree which he was glorifying, he drank wine from a human skull and invoked a double damnation on his soul if he did not prove true to that Lodge. When he glorified Free Masonry to that congregation, he invited every young man present to take those same penalties upon his soul. If men are of this world children of Satan, children of wrath, we cannot criticise them so sharply for going into such organizations, but Christian men and above all Christian ministers have no right, for the sake of popularity, or money, or anything else, thus to dishonor themselves and the church of Jesus Christ. We are glad to say that the church where this insult to Christian faith was enacted was not pleased and we trust that such an

offence against the consciences of God's people will never again be committed in our city. Lodgism is a rival and enemy of the Christian church. It is so in theory, it is so in practice. There is no excuse for making the church a bulletin board for an organization which is seeking to destroy it. The servant of Christ must not strive but be gentle. At the same time he must contend earnestly for the faith once delivered to the saints. It is not Christian nor just that a handful of secret society men in a church should control for lodge purposes, property which is bought and paid for not by lodge men, but by Christians. We are very glad that a protest has been registered against the profanation of this particular church. We hope that it will be effective and that the good men and women who are in this organization may not again be hustled out of their seats on the Lord's day in order that profane and godless men may pretend to worship. The Knights Templar conclaves in Chicago and other cities show what sort of an organization the Knights Templars is. Wagon loads of wine and whisky bottles and herds of men in the uniforms of Knight Templarism rushing into disreputable resorts! This we have seen with our own eyes. Such organizations are not properly honored in the church of Christ.

I have often spoken of the possibilities which lie within the reach of all to share in God's work. An illustration of this has just come under my observation. A lady of whom I do not remember to have heard until now was stirred up to do something against the idolatries of our day.

She gathered papers which she had read and had them printed under the title, "A Conspiracy Against God." In the booklet there is an open letter from Bro. Husted giving his reasons for leav-

ing the Masonic Lodge. Next is printed the remarkable experience of Bro. Stephen Merritt, of New York.

Then are found a number of testimonies and after that a paper from Mrs. Rull, of Wisconsin, on her reasons for leaving the Rebekah Lodge. Bro. George R. Clarke's renunciation comes next. Then is found information about the National Christian Association and one of my addresses.

She wishes to have these booklets widely used and will send them to friends and will do so at a small price. Her address is: Mrs. A. D. Floyd, Holland, Mich.

We are now entering on the summer season of another year. Like other parts of the year, the summer has its peculiar opportunities for doing good. One of the great advantages which it affords us is the open air meetings. In 1870, about three o'clock in the afternoon of the day following my graduation from college I was standing on a dry goods box on a street corner in the city of Belvidere, testifying against Freemasonry. A whole generation has passed since that time. Yet I found within a year or so a gentleman prominent in public affairs in our State, who stood on the street and listened to those addresses more than thirty years ago. He has never been connected with a secret society. He is not now, though his position would make it extremely probable that he would be connected with a number of them. We have letters at times from friends who wish to know what to do in their vicinity. Why not begin in these warm, pleasant days which are coming? Meetings can be gathered almost anywhere. They will number from a few tens or scores to hundreds and the Word of God may be given out, testimony against evil may be borne, and God will bless it. Tracts may be distributed in such gatherings with-

out great expense to any one, and the lesser will lead on to the greater. Let us not be slothful, but diligent in business, fervent in serving the Lord.

In the work of Jesus.

Fraternally yours.

Charles A. Blanchard.

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## Obituary.

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JOHN PALMER.

The venerable John Palmer died suddenly Thursday, April 14, 1904. He had been a familiar figure here in Washington, Iowa, since 1856, when he came from Ohio. He was born March 22, 1815, in County Armaugh, Ireland, but landed on our shores in 1824, and grew up in Washington County, Pennsylvania, moving thence to Carroll County, Ohio, and marrying Rachel Rankin Latta Aug. 28, 1844. They came to Washington in 1856, and soon went on the 80 east of town. His wife died in 1899. She had borne him eight children and all but one is living. The old man was strung with heroic moral fiber, and would have gone resolutely to the stake for his convictions. He was a stalwart abolitionist, and helped slaves escape, helped organize the Free Soil party, was a teetotaler and signed the pledge at his majority, and stuck to it ever since. He took great interest in the development of western agriculture, was a promoter of fairs, always exhibiting stock, and he had a passion for the improvement of live stock. He was a tower of strength in the church, and in all moral and social reforms. He had such a fear and horror of intemperance that he leaped into the prohibition movement, and once allowed that party to nominate him for State Senator, though he knew he was leading a forlorn hope. He was a long-time subscriber of *The Christian Cynosure*, and staunch friend of the anti-secrecy cause. A rugged moral nature, as of granite, but any wand of sympathy might smite it, and soft, sweet waters would gush forth—a rock full of lovely springs.

## From Our Mail.

Mr. George E. Bockoven, of Louisiana, writes: "If I was able would pay for and distribute one hundred copies of Modern Secret Societies." Notwithstanding this brother's many duties and large burdens, he succeeds in doing much in the way of distributing our literature among his friends and neighbors.

Millville, Kings County, N. S., Canada.  
January 25, 1904.

I prize the Cynosure very highly, and that God may bless the reformers, and add to their numbers speedily, is my prayer. My heart is pained for the good Christians in the so-called secret lodge, for everyone who understands its principles, hates it, but there are many who do not understand. Dear Brother, may you and all the reformers have a double portion of the spirit of Jesus. The "father of lies" thinks he is doing well when he gets a minister of the Gospel into the lodge, but God will upset all his plans in His own time and way. Praise his Holy Name!

A Friend.

### TWO LITTLE PIECES OF POETRY.

(One of the ministers of the Gospel who recently started for Jerusalem, before leaving, published a poem, from which I quote the first eight stanzas.—John T. Michael.)

"How often I have wished to go  
Across the ocean wide,  
To Palestine, dear Holy Land,  
Where Jesus lived and died.

"I long to visit Bethlehem,  
The place that gave Him birth;  
And stand in old Jerusalem—  
Proud city of the earth.

"I long to visit Nazareth,  
Among the northern hills,  
Where Jesus spent His boyhood days,  
'Mid rocks and flowing rills.

"I long to sail upon the lake,  
On grand old Galilee,  
Where Jesus called the fisherman,  
'Leave all and follow Me.'

"I long to see Gethsemane,  
Where Christ in anguish knelt,

And prayed for strength to bear the load  
Which He so keenly felt.

"I long to stand on Calvary,  
Where Jesus bled and died,  
And know that I am saved by grace,  
Through Christ the crucified.

"I long to stand at Joseph's tomb,  
And see the empty grave,  
And feel that now the risen Christ  
Has power to heal and save.

"I long to stand on Olivet,  
Where Christ went back to Heaven,  
And think how soon He'll come again,  
His promise He has given."

To this minister I sent the following letter:

Vineland, N. J., March 7, 1904.

My Dear Brother:

I enjoyed your poem in Saturday's paper. The reading of it and the remembrance that I have seen your name mentioned in connection with Masonic gatherings and in a list of members of a Masonic lodge brought to my mind the following lines. I would spare you at this time, but I dare not; for it may be that in these verses the Holy Spirit would speak to you. How far they may apply to you I do not say. The Lord is your judge.

To the Masonic Minister About to Sail for Palestine.

I long to go to lodge once more  
Before I cross the sea,  
To stand upon the square and say,  
'Farewell; 'so mote it be.'

I'll enter that unholy place  
Where Jesus is not known,  
And where they have an antichrist  
As God upon the throne.

I'll leave my Savior at the door—  
He cannot enter there;  
I must not speak His name aloud  
When called to offer prayer.

I'll take my part in secret arts  
That cannot stand the light;  
Without I'll praise them in my jests—  
Within they're black as night.

I'll teach a way of saving souls  
The Bible never knew;  
I'll urge the hoodwinked candidate  
To press his passage through.

And while I act this pagan farce



To me the Lord will say:  
 "No man can come to God except  
 By Me. I am the way."

Though conscience tells me 'tis a fraud—  
 A wretched, Christless scene,  
 I'll leave my name upon the roll,  
 And start for Palestine.

May the Lord give you a prosperous  
 journey, and bring you back filled with  
 the truth which lived and wrought eight-  
 teen hundred years ago in the Holy Land.

Very truly yours,

John T. Michael.

## From Our Exchanges.

### LODGE CEREMONIES AT FUNERALS.

#### A Lesson for Catholics Who Join Non-Catholic Societies.

About a month ago I had to officiate at the funeral of a faithful Catholic, who was a member of the Woodmen of the World, says Father Von der Donckt in the Catholic Sentinel. On the previous day one of my parishioners, also a Woodman, came to inquire what official part the aforesaid lodge would be permitted to take at the burial. I said: "None, except assisting in a body at the church service and marching to the grave." "All right, Father," quoth my friend, as he took his leave.

To my astonishment, and, I confess, somewhat to my vexation, at nine o'clock p. m. of the same day, two delegates of said society presented themselves to me with the same query I had answered that morning.

Still, I reiterated my statement, setting forth the grounds which constrained me as the official representative of the church to exclude from my service all outside intervention.

\* \* \*

The next day as the long procession was moving toward the cemetery, I readily perceived upon seeing my obstinate caller of the past night carrying a book, apparently a ritual, what the Woodmen seemed determined to do. My forebodings were confirmed by the question which the undertaker, a nominal Catholic, sprang upon me as he en-

tered the buggy in which I had overtaken the head of the cortege.

"Which service," he interrogated, "will be held first at the grave?"

"There's to be but one service," I replied. "I forbid any rites besides my own. Should they attempt to defy me, I will protest!"

\* \* \*

Fifteen minutes later we stood in the middle of God's acre. The Woodmen circled the tomb, the leader with book in hand, and a number of others—a prominent lawyer among them—holding hymn-cards.

Before blessing the grave and saying the last prayers, I walked over to the head of the lodge, and said quietly: "When I am through, it must be all over."

"'Twill be, as far as you are concerned," replied the stubborn officer, whose acquaintance I had made the night before.

I resumed calmly, deprecating a conflict. "So far," I said, "there never was any trouble between this society and the church. If you defy me, Catholics may be prohibited to join your ranks."

"Go on," said some member.

"I cannot until I am assured that you will desist."

"Let them have it this time, Father," interposed the Catholic assistant undertaker.

"I cannot," was my answer.

At last the Woodmen officers gave me their word that they would forego their ceremonies.

When I was through with the prayers of the ritual, the members all waited in suspense, till the chaplain cried out: "Neighbors, there will be no Woodmen funeral."

Turning pale with anger, some lodge men declared in a low voice that they would never attend a Catholic funeral again.

\* \* \*

It appears that the widow, on being interviewed by representatives of this society, had expressed the desire of having their ceremonies at her husband's grave.

\* \* \*

Set up by God Himself for the pur-

for office defeated General Andrew Jackson, a Free Mason, in his controversy with Secretary Stone, a Free Mason, connected Free Masonry with nine of the highest crimes known to the civil law, beginning with the abduction and ending with the murder of William Morgan, of Batavia, Western New York. The murder of Morgan created the greatest political excitement that ever occurred in the United States up to that early period.

"Over 50,000 Free Masons abandoned their lodges and disbanded, the most of the State Legislatures passing laws forbidding the forming of oath-bound secret orders, some of which have never been repealed and are on the Statute books to-day.

"The late Thomas Moore, the Westmoreland County distiller, who adhered to the lodge in 1873, boasted to the writer that he had belonged to the lodge when they did not dare to make public their meeting places. He said Morgan incurred the penalty of violating his Masonic oath. The late Col. Elder, of Brinton Station, said to the writer that he belonged when their meeting places were a secret. He also said that Morgan had incurred the penalty of violating his Masonic obligations.

\* \* \* \* \*

"And yet in view of these well authenticated facts of history, President Roosevelt is either ignorant of the facts or in utter disregard of the truth of history commends a system of this kind to the young men of the United States. The American people have the right to expect a higher order of intelligence and more sacred regard for the truth of history in the President than that."

—Christian Instructor.

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#### A FAR-SEEING MAN.

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When he reached home he drew a roll of bills from his pocket and tossed it over to his wife.

"Better go shopping," he said. "Get some of those things that we thought we couldn't afford."

"Where did you get the money?" she asked.

"I drew it from the savings bank," he

replied. "There's no use trying to save anything now."

"Why not?" she inquired.

"I've joined the union," he explained.

"Joined the union!" she cried.

"Yes; had to do it, so we'll have to spend this money in a hurry, if we don't want to get the worst of it."

"Why?" she persisted.

"Oh, I'll be on strikes of one kind or another most of the time now," he said, "and when I'm not striking I'll be paying strike benefits. The money is bound to go, and I want to be in a position to get as much out of the union as anyone. If I have money in the bank there will be no strike benefit for me when I'm ordered to quit work. 'You don't need it,' they'll say, 'for you've got money. We can only afford to make payments to those who haven't any.' You see, there's a penalty put on thrift and a premium on shiftlessness. The man who saves has to pay himself for time lost at the order of the union, and the man who doesn't save gets the help. In a year from now our money will be gone anyhow, so we might as well spend it while we can get some personal advantage out of it, and then come in on even terms with the others for the strike benefits. It's the fellow who hasn't anything and never expects to have anything who gets the advantage. Take the money, Maggie, before it gets beyond reach. You helped save it, and the union will only help us spend it, if you don't do it first."

—Chicago Evening Post.

---

Question—Does the Free Methodist Discipline forbid joining "The Grange?"

Ans.—If the Grange requires an oath of secrecy, it does. We recently heard the devoted wife of a farmer say, "But for the fact that the Granges so often conclude their sessions with a dance, I should like to belong." We need to carefully examine these various institutions and as a rule we will find them to be out of harmony with the teachings of the word of God, and hence a good place to remain away from.

—The Free Methodist.

---

The call of the century is for consecrated consciences and Christianized cash.

# Modern Secret Societies

BY

CHARLES A. BLANCHARD, D. D.

President Wheaton College, President National Christian Association, ex-President Sabbath Association of Illinois, etc.

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Part I.—Clearing Away the Brush. Part II.—Freemasonry, Next to the Jesuits, the Most Powerful of Secret Orders. Part III.—Related and Subsidiary Lodges. Part IV.—Concluding Chapters.

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The sudden death of the author placed new and heavy burdens upon the widow, who has the sympathy of the readers of the Cynosure, and we trust will have a large patronage for this book.

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# Christian Gynosure.

CHICAGO, JULY, 1904.

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## NEED OF THE TIMES.

By

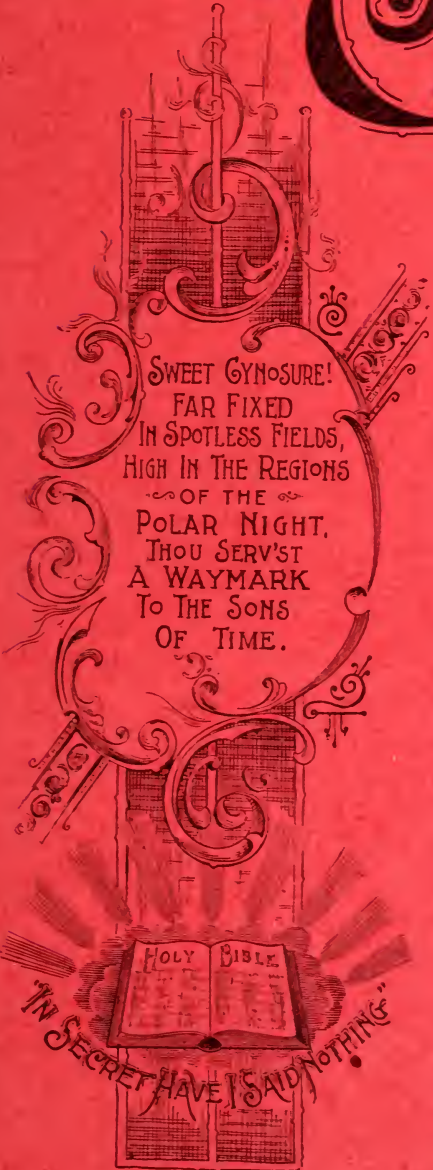
JOSIAH GILBERT HOLLAND.

God give us men! A time like this  
demands  
Strong minds, great hearts, true faith  
and ready hands.

Men whom the lust of office does not  
kill;  
Men whom the spoils of office cannot  
buy;  
Men who possess opinions and a will;  
Men who have honor and who will  
not lie;  
Men who can stand before a dema-  
gogue  
And scorn his treacherous flatteries  
without winking.  
Tall men, sun-crowned, who live above  
the fog  
In public duty and in private thinking!

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

HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"

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WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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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.

VOLUME XXXVII.

CHICAGO, JULY 1904.

NUMBER 3.

## THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE  
NATIONAL CHRISTIAN ASSOCIATION.

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

Entered at the Post Office, Chicago, Ill., as second-class matter.

Rev. J. P. Stoddard and wife can be addressed for some weeks to come at "Cottage Wheaton," East Northfield, Mass.

The many friends of Mr. J. M. Hitchcock, long and favorably known as director of this Association, will sympathize deeply with him in the affliction that has come to him in the serious illness of his only son.

Secretary W. B. Stoddard met with a painful accident while working up the convention in Michigan. He fell, striking upon the edge of some hard substance with such force that he was rendered unconscious. Happily no bones were broken, and he will probably be fully recovered by the time this reaches our readers.

Rev. Samuel H. Swartz attended the Synod of the Christian Reformed Church in Holland, Mich., on June 21st. We hope to have a report from Brother Swartz in the following number. There are no people more heartily in accord with the work of the National Christian Association than are members of this Synod. Our readers will recall the short sketch of one of our directors, Rev. E. Breen, as given in the last Cynosure. He has since been elected president of this Synod, to which Brother Swartz goes as a fraternal delegate.

Charles A. Lagville, of New York City, is doing important work in the distribution of literature at missions and among Christian people, after his hours of labor for the day are over. Could we not have volunteer agents like Brother Lagville all over this land? How many will join him? Let us have a published list. All can pray for such, and some can assist by contributions to the tract fund.

The last number of the Cynosure was a specially valuable one to hand to Baptist readers. Rev. A. C. Dixon, whose sermon was given in that number, is known wherever the Baptist denomination is known. The thought in the mind of the editor is How many subscribers to the Cynosure took advantage of this opportunity? "He that watches for providences will find providences to watch."

### REFORMED PRESBYTERIAN REPORT.

(From the Christian Nation.)

The seventy-fifth annual session of the Synod of the Reformed Presbyterian church in North America convened in the Reformed Presbyterian Church, Sparta, Ill., Rev. D. S. Faris, pastor, Wednesday, May 25th, 1904.

The first business of the afternoon was the Report on Secret Societies by the Rev. A. J. McFarland, Jr., and is as follows:

Your Committee on Secret Societies would respectfully report. Two elements in the very nature of sinful man—selfishness and false worship—account in large measure for the many and mighty associations of men and women which come under the head of secret societies. The right and duty of the church to contend against either or both of these evils in the individual is unquestioned. She is morally bound to wage unceasing, unrelenting, uncompromising war against these and any other of the elements which are found in the depraved nature of man. It would be strange reasoning, then, which

would deny to the church the right to carry this war against the strongholds in which these evils are entrenched by means of organization and secrecy. Ordinarily, little heed would be given to those who would counsel vigilance in prosecuting individual offenses, but laxity in dealing with the same offenses when committed by a powerful organization. Only a moral coward would either give or take such counsel. If the church has a right to fight sin at all, she has the special right to fight sin in its strongest positions. The secret society is one of the strongest positions of sin in the two forms mentioned, selfishness and false worship. Selfishness is a fundamental feature of all secret societies. The desire to gain an advantage over their fellows which they do not deserve and which they cannot hope to gain in a legitimate way invariably enters strongly into the motives which prompt men to unite in such organizations. Some seek only social advancement, regarding the secret order as a door into exclusive social circles for which there is no other door of entrance for them. Others are moved by the desire for political preferment. Many seek in the lodge advantages over competitors in business, the aid of the society's influence in getting employment and holding the position, or in getting and holding patronage when in business for themselves. But these are fast becoming advantages of doubtful worth. The increasing number and membership of such societies reduces the value of the advantages to be gained by connection with them, since favors which must be divided among a rapidly increasing number must experience a corresponding rapid contraction in the share which will fall to each. So this promise of the secret society is becoming more and more like all the devil's promises, an empty one, and were it not that men so delight to believe a lie this grip of secrecy upon men would soon weaken.

This is true also of the false worship found in many secret societies as one of their chief attractions. It attracts only because men so generally prefer to believe a lie, prefer the false to the true. The desire to worship is implanted in man by the Creator, and is well-nigh irresistible. But in the carnal mind there has been implanted by the devil such an aversion to true worship as no mere man can overcome. This accounts in great measure for the popularity of false religions. And this explains in part the popularity of many of the secret orders. They furnish a kind of gratification to the universal desire to worship, and yet do not possess that which is objectionable to the carnal mind, with its aversion to the true and pure, but despised and rejected worship of God in Christ Jesus.

With such organizations the church of Christ has nothing in common, or ought to have nothing in common. The principle of toleration has no application here. The church is bound by her very constitution to

be as intolerant of the lodge, with its selfishness and false worship, as of these same evils in the false religion of a heathen land. The principle that applies here is the principle of separation—"Come out from them and be ye separate."

There are some associations which are not distinctively secret which closely resemble the secret society in other respects and come under the same condemnation. Some labor unions and some employers' associations which have been multiplying so rapidly recently are in this class. A Christian would be as much out of place in some of these as in some of the secret orders. It ought to be understood that our condemnation of the sins of the secret order does not imply any indifference to the same sins in associations not secret.

In our antagonism to certain forms of the labor union we need to be careful to make it plain that we are not antagonizing workmen as a class, not taking part with the employers who oppose the unions on purely selfish grounds, nor taking the side of the capitalist in the great conflict that is on between capital and labor. Laboring men as a class are estranged from the church to-day, and in many instances because they believe in favor of the employer. It might be well to have a standing committee on capital and labor which would deal impartially with the sins of both and indicate each year the position the church should take in reference to each.

We recommend:

1. That the position of the church requiring separation from all oath and pledge-bound secret associations be reaffirmed.

2. That the work of the National Christian Association be approved and encouraged.

3. That our members be warned against entangling affiliations with all organizations having the evils of the secret society, but without its badge of secrecy.

A. J. McFarland,

G. A. Edgar,

W. J. Sanderson,

J. E. Carithers,

J. R. Dill,

Committee.

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#### ROYAL TEMPLARS MUST PAY.

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A jury in Judge Wolcott's court has brought in a verdict of \$961.62 in favor of Florence Benedict, in her suit against the Supreme Council of the Royal Templars. The suit was instituted for the purpose of collecting insurance upon the life of Mrs. Benedict's deceased husband. The defense claimed that Benedict made an incorrect statement of his health, and that he was really sick when he secured the insurance.



### MUST PAY THEIR ASSESSMENTS.

#### More Troubles for Members of Defunct Life Association.

Lansing, June 10.—Twenty-three local members of the defunct Masonic Mutual Life Association of Grand Rapids have been sued in the justice court by Receiver Taft for assessments averaging about \$50 each.

Soon after the failure of the association, several years ago, many of the members settled with the receiver, but some of them clubbed together and took the case through the courts. The Supreme Court sustained the validity of the assessment, and it is probable that most of the present defendants will pay without further litigation.

—Saginaw (Mich.) Evening News.

### SUES INSURANCE COMPANY.

Mrs. Ellen J. Littlewood, who lives at 16 Prince street, Muskegon, Mich., has filed a bill of complaint against the Grand Lodge of the Ancient Order United Workmen. The suit is brought in the Circuit Court at Grand Haven, where the record keeper of the Lodge resides. She sues to recover \$2,000 of insurance the amount her husband, Benjamin Littlewood, carried in the order at the time of his death.

Littlewood drowned August 28, 1901, in Muskegon Lake. He fell off the schooner Indian Bill, which was lying at a wharf near what is now the Racine Boat Company's plant.

It is contended by the Lodge that the June assessment on the policy had not been paid and the record keeper's books do not show that it had been paid. Mrs. Littlewood asserts that the assessment was paid and that a signed receipt is in the possession of her attorneys. When this evidence was introduced the record keeper denounced it as a forgery. Several experts, Mrs. Littlewood says, examined the writing and pronounced it that of the record keeper, but the Lodge accepted the word of its officer.

—Muskegon Chronicle, May 19.

### MARCH OR PAY.

The Worcester Daily Telegram of June 10 said: "If the plans of some of the members of St. Jean Baptiste Society do not go astray, there will be a warm contest at the semi-annual meeting in St.

Mary's Hall, Maple street, Tuesday night, July 5, at 8 o'clock. Many matters relating to the future success of the society are to be brought up for action. The question of attendance at the funeral service of a dead brother is considered among the most important. According to the constitution fifty members of the society must escort the body of one who dies from the church, after the funeral, to the open grave. All of these members must also march after the funeral procession leaves the church, or they are fined, according to the constitution of the lodge. Each member who refuses to march when ordered to do so by the officials of the society is fined at least 75 cents, and in many cases \$1.

Many members of the society say that the past year it has cost them a large sum of money, and taken many hours of their time from their work. Whenever a member was asked to march at a funeral and was unable to do so, he was obliged to pay for a substitute. Whenever members have performed their duty they say they have lost from three to four hours from their work, and as a result lost considerable money, which otherwise would have been earned."

The Telegram further states that the members are divided over the question whether to change the constitution or not so as to reduce the number from 50 to 6, and that before action there would be thorough discussion, in which the change would be strongly opposed.

### NOT REALLY INTENDED.

The Knights of Pythias began the present year with a membership of 600,000. Their organ, The Knight, complains that "Many,—and their name is legion,—soon forget promises made and obligations assumed." The paper italicises the phrase borrowed from the gospel, yet we hardly think it meant to be understood as implying that recreant Knights were demons. A quotation so tinged with implication might have been blue penciled. The possible implication aside, this explication of practical fraternalism is probably applicable to the case of many another order.

## Contributions.

### HIGH SCHOOL LODGES

#### What Is the Best Remedy?

BY PRESIDENT CHARLES A. BLANCHARD.

I have observed in the Chicago Tribune, as well as in other city papers, quite a full discussion of the secret society question as related to high schools. The report of the action of the board in asking for the investigation, the opinions of principals regarding the secret societies in high schools, and the rule passed by the school management committee, intended to destroy these organizations are all before me. I am glad to see that the principals of the high schools are practically a unit in the position taken and that the board, in its attempt to legislate out of existence these organizations, seems to have been not at all divided. I observe also that the high school boys take the position of defiance, declaring that they will not give up the organizations objected to, but make them more secret than they have been hitherto, thus, of course, intensifying the evils complained of.

It is somewhat of a surprise to me, however, that mention in any discussion of this subject that I have seen is not made of the fact that the evils which result from secret societies in high schools are not, in every respect, the same as those which result from secret organizations in colleges or secret societies among men in business life. Every thoughtful student of the secret society question, I think, finds that the evil results complained of in high schools are not at all peculiar to them; that the same results follow secret society organization everywhere. It is true that high school students, being younger, the poison may develop more rapidly, but its effect upon one rational being is like its effect upon another, and there is no logical ground on which the father who belongs to a secret society may stand, while he condemns his son, who also feels vain and proud of his little fraternity. In other words, the difficulty is not a matter of

age, but it is that secret societies are essentially evil, and while they ought to be prohibited in high schools, they should also be put aside everywhere else.

There lies before me a report from Baltimore, made by the Associated Press, last November. It tells of the case of one Martin Löew, a student in a dental department in a university of Maryland. He was twenty-four years of age, was being initiated into the Phi Psi Chi Fraternity. He was beaten, sandbagged and tossed in blankets. The sandbag used was three feet in length, but the men who sandbagged him said that he was not struck in a way to injure him. They say that he was greatly frightened, which is not strange under the circumstances, since in all these fraternities one of the principal things which the lodges try to do is to scare the persons who are being initiated. Finally he died.

Mr. Lawrence was initiated into the Delta Kappa Epsilon in Chicago University. Two days afterward he died. President Harper said that his initiation was not the cause of his death; I do not see how President Harper was to know this, but the facts remain that, being initiated; two days after he died. Three men have been killed by one fraternity in Cornell University. Young Rustin of Omaha was killed at Yale. Young Garrison at Harvard was burned six times between elbow and shoulder with lighted cigars, so that great wounds were made, and he went near to death through blood poisoning. Broken arms and legs and sicknesses which do not produce death are not considered worth mentioning.

In the organizations for men outside of schools the same sort of thing is going on. A little while ago the Elks of Des Moines, Iowa, burned an initiate so that he died a short time after. In West Virginia the Royal Arch Masons killed a man in their initiation. The tackle broke as he was being lowered into the pit to bring up the Ark. At Geneva, N. Y., a man was killed while being initiated into the third degree in Masonry. Two men have been killed with the "spanker" in Woodmen's lodges. A little while ago an Orange lodge in Massachusetts was sued for damages by a man who was brutally whipped in initiation.

All these facts are of public knowledge. They are reported in the daily press, and yet certain persons say that secret societies in high schools are especially objectionable. They are objectionable, but I very much doubt whether they have at present any such evil record as the secret societies in colleges and in general society. If they are continued they will no doubt be doing the same things, perhaps more of them, and worse, for youth is hasty and reckless, but it does not seem at present that one has much ground for intimating the superiority of secret societies out of high schools to those in them. All that is said respecting the tendency to break down school spirit, forming the members of fraternities into little cliques, is, of course, necessarily true both in college and in society. All that is true respecting the fraternity houses as centers of demoralization, for smoking, drinking and other vices, is quite as true of the organizations composed of older men as of those formed by the younger. Admitting everything that is said against the high school fraternities to be true, and no person who is acquainted with the facts, and honest, is likely to dispute them, we think it beyond question that like objections in every particular may be made to the other secret organizations.

We are, at this moment, having another illustration of the tendency of secret societies. Colorado has been in a state of semi-revolution for a year or so. Certain secret organizations told free American citizens that they must not go into that region to work. When their orders were not obeyed, they attempted in various ways to make it unsafe for them to do so. At last, wholesale murders were committed until the members of society who were not connected with the secret organizations simply rose in their might and ordered the secret society men out of the country, threatening them with death if they remained. This is not a pleasant remedy for even a dire disease, but it seemed to be the one possible way of securing peace and order in society.

The same state of things to a greater or less extent has been observed in Chi-

cago during the past year. Gangs of secret society men have been threatening with death or destruction of property persons who would not obey the commands which they issued to them. The police force of the city was taxed for months to protect law-abiding citizens in the use of their own property.

John Marshall, Chief Justice of the United States; Daniel Webster, the great constitutional lawyer, and Wendell Phillips, the most distinguished orator America has yet produced, unite in the opinion that secret societies ought to be forbidden by law. Not because they are composed of men, young or old, not because they have one sort of initiation ceremony or another, not because their obligations are couched in certain phrases, but because they are secret, and because a secret society is naturally a corrupting thing.

It would be truly impossible to convince an intelligent person that a secret society is an excellent thing for a man, but a very evil thing for a boy. Unless the Shriners and the Elks are willing to give up their night meetings with their ballet dances and their drunken orgies, they need not either expect or ask boys in high schools, their sons, to give up their fraternities, which are no more objectionable, perhaps not so much so. Unless the business men are willing to give up their Masonic, Odd Fellow, Knights of Pythias and other secret organizations, they need not expect wage workers to give up theirs, and as sure as wage workers have secret societies, the same sort of thing which is now going forward will continue. As sure as the older secret organizations continue to exist, every now and again some men will be slaughtered by them.

I have often spoken of the influence of these organizations on the homes. Every one knows that if husbands are to have any responsibility for the training of their children, to share with their wives the care of the home, it must, as a rule, be in the evening. During the day the average man is at work. Unless he is an invalid he ought to be. If he spends his nights in clubs and lodges, his wife and children must get on without him. If his boys turn out lawless predators he

may thank only himself. Do not all the signs of the times, Mr. Editor, call for a radical movement on the part of secret society men? Multitudes of them are worthy citizens, many of them united with secret societies with no other motive than that of securing a little assistance, securing an office and the like. Now that such evils result from them, ought not worthy men abandon secret societies? They have been coming out by thousands every year, but quietly and chiefly by allowing their memberships to lapse for non-payment of dues. Is it not time for them to openly, with a clear statement of reasons for so doing, abandon all secrecy? They could then exhort their boys, with some sort of self-respect, to do the same, and the result would be in one respect certainly a great social advance.

Not long since a lawyer in Nebraska said to a friend of mine, "You are from Wheaton, where they are opposed to secret societies, are you not?" He replied, "Yes, we do not think very much of secret societies there." The lawyer replied, "I have belonged to three, but a number of years ago I found that they were costing a good deal of money, a good deal of time and making no healthful returns. I squared up my dues in all of them and left, and have had nothing to do with them since. My business has multiplied several times since I quit them, and recently, there being a question about a hall in which some dozen or so lodges were interested, they passed by all the lawyers connected with the lodges and asked me to attend to the business for them."

I am satisfied that every man who belongs to a secret society and who reads these words and follows the example of this Nebraska attorney will have occasion to feel as he does concerning the matter. Still further, he will aid in removing one of the great causes of ruin and wreck among men.

Wheaton College, June 16, 1904.

Some one has described a friend as "the first person who comes in when the whole world has gone out."

No man has truly conquered where he has not sincerely prayed.

## SOME PERSONAL EXPERIENCES.

BY REV. SAMUEL H. SWARTZ.

(Extracts from an address given at Wheaton, Ill.)

I am not here to-night to seek popularity, because in the theme that I have chosen to present to you to-night and the way in which I shall do it I shall not gain any popularity, except from some of you people here who think like I do, led of the Holy Spirit to see things plainly—but I am here in the face of conscious duty.

For the last twenty years I have very definitely heard the command of God to go everywhere in this work, and I have not dared for a single moment to shirk my responsibility, nor fail to do my duty. I know very little, if anything, about the inside of the Lodge, but I know enough to know that it is rotten fruit.

I had an experience myself when I was about twenty-one years of age, I was elected superintendent of our Sunday School, in New York City, one of the largest Methodist Sabbath schools in the city at that time, and was associated with a gentleman, a personal friend, who was my secretary and treasurer of the school, and a very cheerful fellow. It was after my mother's death, and I was making my home with him, and he was an Odd Fellow, and he began to talk to me about joining the Odd Fellows, and I said I did not think I would have anything to do with it. I want to say I had no opposition against it, I had no conviction against it, I had lots of friends who were Masons and Odd Fellows, and Knights of Pythias, and I do not know that I had any convictions or any opposition to it, and yet I said, I do not think I care to go into it. I was pretty well occupied, I was superintendent of the Sabbath school and was chorister and I was president of the Young Men's Christian Association of the church, and I was pretty fully occupied, and pretty full of work. I said my hands were about as full as they ought to be with my work. I was teaching school. I said when I get out of school it keeps me busy getting ready for the various things I have to do, and I think I have about all I can load myself with.

But he kept at me. I said to my father, who had been an Odd Fellow in his early manhood, he is now in heaven, there is no question about that. I said to him, "Fred wants me to join the Odd Fellows, what do you think about it?" and in his peculiar, off-hand manner, he said, "I think you are about as well off out of it as in it, I would stay where I was if I were you." So I said to my friend, I did not care to go in. But he kept up his fire until I finally consented to go in, and I went into the Lodge.

The personnel of the Lodge was, from its exterior, as you say, unexceptional. They were lawyers, bankers and merchants, very high toned fellows. They claimed it was THE LODGE of the New York jurisdiction. Some of them were very talented men, so far as intellectuality was concerned, and they were held up as an inducement, as the kind of men I ought to associate with, and get help. After I got into the Lodge they fell in love with me. I don't know why—I was always pretty good looking, perhaps that is the reason. They piled their honors on me as fast as they could consistently, but as I got a little further I began to feel I am in the wrong pew. Why? Because I would hear things here and there in a manner that I did not want to remember, for if there is anything I hate as I do the devil it is an unclean tongue and a vile story, and I do not want to remember them, and when they would collar me and say, "I have got a good thing to tell you," I would say, "Excuse me, I must go yonder." But all the time the feeling kept growing on me, you are in the wrong pew.

I had no convictions about the right and the wrong. I had been in the Lodge perhaps three months, when one of the oldest men in it, whose beard was as white as Brother Whipple's, and a man who stood away up socially, came to me and said, at the close of the Lodge, "Where are you going?" I said, "I am going home, where every Christian ought to be at this time of night." It was ten o'clock, and he said, "Come with me," and I said, "That depends on where you are going," and he told me, and I said, "No, thank you, I am a little particular about the people I visit." His invitation

was to a brothel. A week after we were going to have an oyster supper at such a place, and the place was a place I would not have been seen coming out of.

There were three or four young men introduced into the Lodge as clean young men as I was, as religious, as good before that, but before they had been in that Lodge six months they were on the highway to wrong by way of the brothel and the dramshop, through the social influence of that Lodge. I said in my soul, God forgive me for having any connection with such a thing.

My friend would come to my room door and say, "Sam, it is Lodge-night." I said, "Lodge-night! I am not going any more." And I said, "Fred, when I put my hand into the hand of the Lord Jesus at twelve years of age, I promised I would not walk with the children of hell, and when you introduced me into that Lodge you introduced me into a bunch of hell's children. They are rotten and corrupt, and I shall stay away. They were going to win me back, they paid my dues and sent me notice that out of compliment to me they had paid my dues, and I told them that I very much regretted their compliments and their wilful waste of money, for I never had any use of it."

I came to Chicago. I had been out of the Lodge for two years, but I had not been in Chicago three months before a lot of the big Odd Fellows of Chicago were on my track, and they were going to get me back into the Lodge. They visited me, they beseeched me to go in, but I said, "Gentlemen I have washed my hands of the whole business, and I have made up my mind, God's grace helping me, to never wear any man's collar, nor anybody's badge, nor will I be branded by any organization. I belong to the Lord Jesus Christ, body, soul and spirit, and whether that means sink or swim I am going that way." That settled that. They let me alone.

I knew it was no place, for a man who was working out his salvation with fear and trembling, and so I just kept myself out of it and away from it.

Then I came to Naperville as pastor, twenty-six years ago, and then I got acquainted with dear old Jonathan Blan-

chard, and he commenced to rub it in and he rubbed it in with and against the grain. It was line upon line and precept upon precept, until he got within me a hatred of the whole thing, and then got me under conviction for service, and he said: "It is your business to open your mouth and speak out," and I have been opening my mouth and speaking out and I will never close it until my father takes me to heaven. I believe from the bottom of my heart that next to the dramshop the Secret Lodge is doing the most awful ruin among men and women. It is corrupting them morally, robbing them of spiritual life, and it is putting the devil where God ought to be, and turning men away from righteousness unto unrighteousness and leading them blindfolded, for they are hoodwinked from the time they go into the antechamber, until they renounce the whole thing.

So I am here to-night in the sense of an imperative duty and they want me to talk to you about the Secret Lodge and its relation to the Church and the home.

It has no relation either to the church or the home, only a destructive relation, that is all. It is iconoclastic both to the church and the home. They talk to me sometimes very suavely, very beautifully about Freemasonry and the secret empire being twin sister to the church. It is not more than forty-eight hours since a gentleman in the town where I live and preach told me that the Masonic Order and the church ought to draw into a closer alliance, and they were twin sisters in the fighting of evil. They were twin sisters in the building up of a clean, ennobling manhood, these are the very words I am quoting to you, and when he got all done I said to him: "Brother, where do you think I was born, in the woods among the owls? Do you think I have lived in a cave all the time with my eyes shut and my ears plugged?" "Why, I said, "my dear fellow there are not two opposites on the face of God's earth that are so diametrically opposed one to the other, so absolutely opposite, in character and spirit, as the Masonic Lodge and the Church of the living God." "Why a whole lot of you ministers are Masons." So much the worse for the ministers, I said, that is all, for every

minister that is a Mason is just that much less than a minister ought to be. Every man who pretends to be a Christian that is a Mason, shows himself just that much less a Christian than he ought to be. I said there is only one way I can think of them, and I want to be charitable, and that is that they are absolutely ignorant of the spirit of the thing, they have taken the whole thing like I used to take a dose of castor oil when I was a boy. Mother would fix it up and she would take hold of my nose and say open your mouth, Sam; I would open my mouth and shut my eyes and down would go the oil. They have swallowed the whole dose without stopping for one minute, either to smell or taste it.

As between the Church and any Secret Lodge on the face of God's earth there is no such thing as affiliation, and I am offended to the very heart's core when I read in the paper, church papers as well as secular papers, of ministers of the gospel who invite from time to time to the services of God these orders on their anniversary occasions to preach to them. They do not want the gospel; it is a perfect farce this preaching to those fellows.

When I went to Austin, Ill., my presiding elder, who was a Mason and a Knight Templar and I don't know what all, sent me away out to the Mississippi river and drove me in almost to my neck. He would have broken it off if he could, and I was there in my little 2x4 opening, rejoicing that there were some sinners I could do good among. But my friends said, it is an outrage. They said, Swartz has got to go to Austin, Ill., to fill that pulpit. One of them wrote and said, don't you want to come to Austin? And I wrote and said, no, I am going to stay here where I am in the mud, and by the help of God I will save souls. It is just as short a road from here to heaven as anywhere, but before I knew where I was, I received word from the Bishop that I had been transferred to Austin, and like a good obedient servant of the church I packed up and went to Austin. The first Sunday I was in Austin I was approached by a brother and told that the brothers who preceded me had accepted an invitation to preach

to the Knights Templar on Easter morning, and said, How do you feel about preaching to them? I said I will preach the gospel to any lot of fellows that you bring here, I don't care who comes. He said, "You do not object to preaching to them?" I said no, so they came in regalia and livery, and the fellows marched in and took possession of the body of the church, and I preached a sermon on the doctrine of the resurrection. My good wife said, "Now be careful what you do this morning, don't let that National Christian Association come in at all. You are a new man here." I said all right, I will tell you what you do, you pray for me. Just pray for me, and we went to church, and I preached a sermon on the doctrine of the resurrection. That is what they said they wanted, and I gave them a purely doctrinal sermon, and it went along smoothly, but when I came to the end I thought it ought to be applied. I would not give a cent for a sermon that did not have an index finger in it, that didn't stick into somebody and say you are the fellow; so at the end of the sermon I said, Now as to the application of this thing, how about it? It is one of the most blessed doctrines that the Christian Church holds, and teaches. I never contemplate it that it does not fill my own soul with gladness, for somehow I look up and see my precious, honored father and my lovely mother, and my precious first born boy, and I see all the heroes of truth, whom God has given me to love here and the friends who have preached and labored with me in the Christian fellowship, among the redeemed, and look for the time when I shall be immortalized and stand with them. But let us not be too wholesale in taking comfort out of this doctrine. No man has any right to expect immortality beyond the grave who has not a touch of immortality here. I said, the Lord Jesus Christ said, Whosoever believeth hath life. I said, that is the present tense, hath eternal life; those who are going to enter in through the gates into the golden heaven enter into eternal life here. He who doth believe hath entered into rest, and that rest is real rest—the fruits of eternal life in its bud; not its full blossom; here we have the bud, yonder we

shall have the blossom in its full bloom of immortality, glory and life eternal. But I said, he who lives not following the teachings of this Book, and walks not in the footsteps of the Lord Jesus Christ, he shall have a resurrection, but it shall be the resurrection to eternal damnation.

That is all I said, was that not true? I said, let us be careful, brethren, whose name is on the church book, for that does not give a passport to heaven. Your membership in the M. E. Church or any other church militant does not give you an assurance of eternal life. It is saving faith in the Lord Jesus Christ that produces obedience in your life that gives the passport to the eternal life. And, I said, you brethren tied together in this fraternity, you may be resting in your fraternity for eternal life, but listen to me: If you have not saving faith in the Lord Jesus Christ and walk not according to his commands, you shall never have eternal life.

The next morning the Inter Ocean and the Times and other Chicago papers roasted Swartz for all they were worth; he had invited the Knight Templars to come to his church and preach to them, (he had not done any such thing) and had absolutely insulted them, gone out of his way to insult them.

Even before that, the man who so pompously invited me to preach to them, came at the evening service and said, most of these flowers were to be sent to your house (they were very beautiful and very expensive) most of these flowers were to be sent to your house, but the order has been countermanded. I said I did not care. He said, I want to say to you, Brother Swartz, I never listened to a better sermon on the doctrine of the resurrection in my life, but, he said, if you think Masons haven't faith in the Lord Jesus Christ as well as you have, you make a great blunder. I said a whole lot of them haven't. Have you? Before I was through with him, I was pastor there three years, I came to the conclusion that he had not.

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A spiritual athlete will count for more in the race of life than the hero of the gymnasium.

## THE ALPHA UPSILON SOCIETY.

"Is this your first teaching?" asked the regents' inspector, after school had been dismissed.

"Yes. It seemed impudent for a man just out of college to take charge of a school of twelve teachers, but Mr. Appleton thought I was his most available candidate. You know Mr. Hutchinson was drowned the very night he was to have started back here to open school, and the place had to be filled at once from such material as could be had. So I slipped in."

"Things seem to be going well."

"Oh, yes; why, I don't believe you will find another school like this in the State. Mr. Hutchinson was really a great teacher, an unusual man every way, and I found a spirit of work and of co-operation of pupils with the teachers I never expected to see in a public school."

"I should think he would be hard to follow."

"He would be if you expected to be compared with him, but of course in my case that was out of the question. He was a mature, cultured, broad-minded man. I am only a boy just out of school, willing to do my best, but aware that only an unusual combination of circumstances could have given me a chance as a substitute. I told the school so the first morning, not that the scholars did not know it, but that we might start out with a frank understanding."

"Have you had any trouble with discipline?"

"Not to speak of. That has been my great surprise. In college, as I looked forward to teaching, discipline was what seemed most formidable. My scholarship is fairly accurate and I am used to hard work and fond of getting results, so I felt I should get on with my teaching. But whether I had the power of control I could not tell, and to take charge of this great building looked a giant undertaking. For three or four weeks I dreaded to approach it, for fear some emergency would arise with which I could not cope."

"How did you keep your courage up?"

"By saying to myself, 'I don't know

whether I shall succeed, but I am bound to deserve to succeed.'"

"'Tis not in mortals to command success,

But we'll do more, Sempronius, we'll deserve it.'"

"Exactly; I had Addison's lines in mind, and really they do sustain one in a place like this."

"You say you have had no trouble?"

"Nothing has come to an issue. Some little signs of friction arose, the first two or three weeks, but I was watchful and got the machinery oiled before the grating was noticeable. For the last month things have run like clockwork."

"I noticed as school opened this afternoon one of the girls came in with her hat on. You glanced at her with just a hint of a quizzical smile, she knew something was wrong, found out what it was, took off her hat and blushed to the roots of her hair as she smiled back at you. I thought that was perfect discipline."

"Oh, well, take the scholars in my room, anybody could get on with them. Why, the boys in my senior class are my comrades rather than my pupils. I started out unluckily, too."

"How was that?"

"I made a mistake in my very first Latin recitation. At my preparatory school the principal was magnificent in Greek, but weak in Latin and useless in mathematics. The mathematics came easy to me, but the Latin grammar I could never quite recover; it was my weakest subject in college; I could get up what was needed for the day's lesson, but always there would be coming some revelation of fundamental weakness in the niceties. Still I supposed it was strong enough for a preparatory class, and I was teaching confidently. One of the boys was scanning, and I corrected him.

"'The penult should be long,' I said.

"'I think it is short in this word, sir; we have been taught so,' he replied, respectfully, but evidently sure of his ground.

"Then I remembered that it was one of the exceptions, and could see that the line scanned quite as smoothly with the penult long.

"'You are right,' I said; 'I congratu-



late you upon having had so accurate a teacher as Mr. Hutchinson, and him upon having such good material to work upon. I wish I had had as good a Latin teacher when I fitted for college."

"The boys looked at one another in manifest surprise, but I took care they shouldn't catch me again, and in Greek I got a great hold on them; more than once they have said to me they were sorry to have the bell strike. So I soon re-established my reputation for scholarship, and we have got on famously."

"A bright-looking lot of boys."

"Very unusual boys, some of them. There are six who enter college in the fall, three to Yale, two to Harvard, one to Princeton, all sons of graduates of these colleges. One of them, Arthur Hope, is the son of a justice of the Supreme Court, and of his two grandfathers one was United States senator and the other a bishop."

"I wonder he was not sent to a private school. Such boys can usually fit for college more directly at St. Paul's or Groton or Lakeside."

"I think his parents originally intended to send him to a private school, and they at first had a private tutor for him. But his father thought he was growing snobbish, and sent him to the high school to take that out of him."

"Was it taken out?"

"Like a charm; he told me about it himself, laughing as freely as though it were about some other fellow."

"When I came to school," he said, "I thought because I lived in the best house in town I deserved consideration. So after school was out the first day I sailed about the school yard with my chin in the air, and when a boy jostled against me I said, 'I am Arthur Hope.'" Oh, are you?" he replied. "Well, here is one for Arthur and one for Hope," and with that he hit me two blows that between them knocked me down. I up and lit into him, but he knocked me down again, and I could see that the boys who had gathered in a ring were laughing at me. I was furious and tried to fight the whole lot of them at once. Naturally I went home pretty well pummelled and complained to my father. I thought he would take me out of school, but instead he

told me that was just what he sent me to school for: that I should find all through life, as I found there, that I must be judged by what I was, not by who I was; by what I did myself, not by what my father and grandfather had done; that if I got consideration it would be because I earned it, not because I claimed it. I saw the point and went to school the next day a different boy. The nonsense wasn't all knocked out of me the first day; I don't suppose it is all out yet; but the boys have done their best for me, and it was just what I needed."

"The boy certainly has sense. Is he the leader of the six?"

"I shouldn't say so; I am not sure they have a leader. Arthur is the most impulsive and probably makes the most frequent propositions, many of which are carried out. But I should say that Ernest Lane had the most weight in final decisions. He listens more than he talks, but when he does talk the others listen."

"Do you get at them much outside of school?"

"Oh, yes; I am fond of games, and am usually with them Saturday afternoons. I keep a base ball in my desk and at recess we throw to one another in the yard. While recess lasts I am a boy with the rest, but the moment the bell rings up goes my hand, the ball flies into it, and back we go into school, teacher and pupils."

"You have certainly been fortunate so far."

"Oh, everything is all right now. I feel in this school as the engineer does upon the locomotive. I know the levers and the valves and how to manipulate them. It is a real joy to be master of a great human machine like this."

"You must remember that you have passed only twelve weeks of your forty. There are many contingencies that may arise in such a school. Don't be lulled into a security that will prevent your keeping a watchful eye."

"Oh, I shall keep my eyes open, of course, but the fight is won; the scholars are my friends."

As the grizzled inspector walked slowly down the street he sighed to remem-

ber that he was once as young, as enthusiastic, as optimistic as this new principal. "What a lot he has to learn," he murmured to himself; "and yet with his frankness, his directness, his force, he will probably come out all right in the end. I wish I had his courage and his chances—and his youth."

The young principal stood at his window and watched the inspector walking away. "I suppose I shall some time be as old and cautious and pessimistic as that man," he mused. "Well, I hope I shall have done lots of good work and had lots of good times before that day comes. Ten weeks ago he might have warned me to look out for trouble in this school, but to-day he ought to have seen how completely I have it under control. Probably he gives every young principal the same advice, and usually, no doubt, it is needed."

## II.

"May we see you in your office a little while?" asked Arthur Hope, after dismissal the next day, approaching the principal at the head of the larger boys of the school.

"Certainly," said Mr. Sears, cordially. "What is it, boys?" And as he leaned back he looked at them confidentially. "What a joy it was to be in such delightful relation to such a lot of fine fellows—companion, friend, leader, master, all in one.

"We are thinking of forming a secret society," said Arthur Hope.

"A secret society?" The teacher's voice expressed disapproval as well as surprise.

"Yes, Mr. Sears. The boys at Hatfield and Primrose and Ashby have societies, and at Pepperell there are two."

"You are making a great mistake, boys," said Mr. Sears, as though he were correcting an error in addition. "Secret societies are probably a bad thing in college; they are altogether harmful in secondary schools."

"My father was an Alpha Delt," said Arthur Hope.

"Mine was a Deke," said Ernest Lane.

"Mine was a Psi U," said Harry Long, "and he talks more about his society than he does about the college."

"That's just the trouble," said Mr.

Sears. "Boys, let me tell you my experience. At the prep school one of my teachers was a Nu Gamma. He hadn't any right to do it, but he pledged me to that society. He took me to Hobbleton one Saturday, got me invited to dinner at the Nu Gamma house, introduced me to the fellows, and made me feel that it would be a distinction to be admitted to that chapter. On the quiet, as I say, he pledged me to it, and I was made a member before I knew much about the men in college or in my class.

"I found I had made a great mistake. As I became acquainted with them I found that the Nu Gamma men in my class were not the men I should naturally have associated with, and yet for four years I was practically confined to their companionship. A boy can't tell before he goes to college or even in freshman year what men in his class he wants for permanent friends, and yet this society system forces him to make his choice."

"But don't the societies stand for something?" urged Arthur. "Aren't the Dekes and the Psi U's and the Alpha Delt always looking for certain kinds of men, and isn't the fact that you are elected evidence that you are that kind of a man?"

"Theoretically, yes. Practically, the expenses of the chapter houses are so great that the fraternity has to be filled up with such men as they can get. So there is a good deal of mismating. That was why I was smuggled into Nu Gamma. I am not at all of the Nu Gamma type, but Nu Gamma needed members to share expenses, so my teacher entrapped me."

"But because you were unfortunate in your fraternity relations is hardly a reason why we should not have a high school society," suggested Ernest Lane.

"Oh, no; there are a good many more serious reasons than that. In the first place, you don't need it. You six boys would practically be the society, and you are bound together as closely now as you would be with gold pins on your coat lapels."

"That's just it, Mr. Sears," said Arthur. "We have, so to speak, an ideal relation to each other and to the school. You have said that we are a great help

to you in discipline, because we trust you, we mean right by you and the school, and to a degree we carry the school with us. But we are going away. Why is it not well to organize the best juniors into a society that can continue our help to you next year?"

"Well argued, Arthur," said Mr. Sears, clapping his hands; "you are your father's son and your grandfather's grandson. But, my dear boys, you don't need an organization to perpetuate your influence. It is already exerted upon the juniors; the best boys in that class are already emulating your loyalty and your high ideals. Now it is a general influence, exerted more or less over every member of the class. Pick out six or eight of them for a society, and the rest will feel that they are discriminated against. They will lose more loyalty than your selected few will gain. New elements of jealousy will be introduced, and the class, instead of pulling together as you seniors are doing, will begin to pull apart and make trouble for us all.

"Besides," and Mr. Sears' voice grew grave, "there are serious objections to secret meetings of companies of boys united by a pledge to stand by one another. Boys are impetuous, and might easily be led to take action that would be disastrous.

"No, boys," he concluded, rising to terminate the interview, as he saw that they were not convinced, "I am sorry to take issue with you; it is the first time. But I cannot consent to a secret society in this high school. That is final."

The boys looked at one another, bowed respectfully, and withdrew. At a meeting of the board of education that night permission was given to the six boys to form a chapter of the Alpha Upsilon. The next morning they appeared in school with slips of narrow red ribbon in their button-holes, which a week later were replaced by gold pins.

### III.

"Well, how does it go?" asked Mr. Appleton, as Mr. Sears entered the office.

"Not at all; I am going to resign."

"Impossible. What is the trouble?"

"The influential boys are all down on me."

"That is bad; how did it happen?"

"They wanted to form a secret society; I forbade it; the board permitted it." And he told the circumstances in detail.

"Hm-m-m-m. That is bad. Did you know they were going to appeal from you to the board?"

"I never dreamed of it."

"Did the board know it was against your wish?"

"Yes; the boys were frank about it. They told the board I was unfortunate in my own fraternity relations and opposed to all secret societies. Most of the board are Masons or Odd Fellows, and thought they were as well qualified to judge as I."

"Are the boys rebellious, now that they have got the best of you?"

"On the contrary, they are painfully obedient and respectful. But all the old sympathy is gone. I am a stranger to them and to the school in everything outside my classes."

"Bad, but not as bad as it might be. Now in the first place, there must be no thought of resigning; that is absolutely out of the question."

"Why?"

"Because if you give up your work in the middle of the year you will always have to explain it. You may have the best reason in the world, but let me warn you always to keep your record so that it requires no explanations."

"But it is impossible to work in an atmosphere of icy dislike."

"It is impossible to do your best work in such an atmosphere, but it is better to do such work as you can than to give up beaten. It is your fault that you are in this predicament. You meant well; it was an error of judgment, not of the heart; but it was an error and you have got to pay for it, as we all have to pay for errors. It is better for you to pay for it where it was committed, and get straight again, than to pay for it all your life by an acknowledged defeat there."

"How can I help an acknowledged defeat?"

"By living down your error right where it occurred."

"Was it altogether my error?"

"Mainly. You were too cock-sure of

yourself. Things had gone smoothly and you thought the battle was won when it was only begun. The man who does not find out before his first term is over that there are one or two boys in school who have more influence over the school than he has or ever can have, will never be a teacher. You seem to have found this out, but when you knew your boys and had them on your side, and failed to convince them by argument, you deliberately set yourself in antagonism to them on what was a comparatively unimportant outside issue."

"But I believe a high school secret society is harmful."

"Very likely it is, but you didn't prevent it, did you? Those six boys came to you with a plan deliberately thought out and approved by their parents. At sight and without a moment's reflection and exercising an authority that belonged not to you, but to the board of education, you forbade it. The boys are not to be blamed; I think they have acted forbearingly toward you."

"What should I have done?"

"Primarily and above all, taken time. If you had heard what they had to say and promised to consider it and give them an answer later, you could have found out how much strength there was to the movement, and whether the board would sustain you if you decided against it. It was disrespectful to the boys to give them so summary an answer. A judge on the bench usually reserves his decision, even if he has really made it, so that he may seem to give both sides fair consideration. You are teaching your first year of school and these problems are all new to you. If you had taught twenty years and if these problems were all familiar, it would still have been wise for you to take time to decide."

"I see; you are quite right; how often I have done just that thing—supposed I had achieved before I had ever learned the difficulties to be overcome. Well, the error was mine; wholly mine; it was unpardonable to court the antagonism of six such fine fellows. You think I can live it down?"

"Unquestionably. You are a fine fellow yourself. I sent you to Lewisboro

relying less upon your scholarship than upon your character. You are all right; you have blundered, but we all do that. You haven't been crooked or mean or conceited or lazy; those are the unpardonable faults in a teacher. You are impetuous, but you are not pig-headed. You will make mistakes, but you will not very often make the same mistake twice. Now go back to Lewisboro, and do your work as if nothing had happened. Before the year is out you will be on top again."

"Do you think I ought to apologize to the boys?"

"No, because you made an issue and were beaten. Consider it a closed incident and go on as if nothing had happened. Don't dwell on what the boys think of you. Deserve to have them think the very best, and trust to time to justify you. It comes hard just now, but I can tell you, you are better off in the middle of the year to have them think worse of you than you deserve than to have them think better of you than you deserve."

"I have no doubt that is true," said Mr. Sears, thoughtfully. "Mr. Appleton, you have been a good friend to me when I needed a friend. I will go back to Lewisboro and try to justify the trouble you have taken to set me right."

#### IV.

It was Washington's birthday and a holiday. As Mr. Sears dressed he looked at the thermometer outside his window. "Good!" he exclaimed, "only 4 degrees above; we shall have skating after all. And I need it."

He did need it. The term had been a hard one. The boys had not relaxed their icy politeness. They had been studious and dutiful, but, oh, how distant. There was more than the relation of teacher involved. He really loved those boys; loved them more every day as they grew more manly, more nobly ambitious. The horizon is never again so broad to a boy as when he is about to enter college. The four years will discover limitations, but as he enters all the world is his. These six clean-hearted, straight-thinking, high-minded boys were even now a delight to him, but he yearned for a return of the affection he had so inconsiderately lost.

They would all be on the river to-day, and they were all fine skaters, but none of them would skate with him, though he was the best skater in town. Even the little children hesitated to be made his companions. The spirit of isolation surrounded him.

As he reflected, another thought came to him, and it disturbed him. Those who have learned to skate on a pond or lake know little of the excitements of skating on a swift stream. In the early winter there forms a thin black ice, remarkably elastic and tough, over which a skillful and watchful skater may glide when it yields beneath him, billowing up and down in what the boys of my time used to call "bank-a-lullahs," not seldom carrying a swift skater across even when his runners have cut through the ice.

A similar ice, but not nearly so tough, sometimes forms in the spring after a sudden cold snap, and it was of this Mr. Sears was thinking. Half a mile above the dam, the pond behind which was the main skating rink, a small, rapid stream flowed into the main river, and except in the coldest weather usually kept the river open on the north side. Mr. Sears reflected that 4 degrees would cover that open current with a black ice just about firm enough to be dangerous. The temptation was always great; there was thick ice above and below, and a swift skater needed little support beneath his feet to glide across the two or three rods. The boys had done it in December without serious mishap, but in February it was quite a different matter.

His apprehensions grew so serious that before breakfast he slipped down to the river and skated to this point. The black ice was there, thin, but tempting. He experimented a little with it, and finally skated above it on the white ice on the south side of the river. After testing it once or twice by cutting across the corners he came down like a whirlwind and sailed across the entire width of black ice. Concerned as he was for his boys, he could not help yielding to the old boyhood fascination as the ice billowed beneath him yet carried him over. But in three places his runners had cut through, and already the warm sun was weakening the ice.

He skated back thoughtfully and hardly spoke at breakfast. Going to his room, he changed his shirt for a sweater, and then he went to a hardware store.

"I want the lightest strong cord you have," he said, "say fifty yards."

Then he went over to the office of a young physician whom he knew and liked.

"Doctor," he said, "you used to skate?"

"Yes."

"Come and skate this morning."

"Can't do it; too busy."

"But let me tell you," and he put the whole case before him. The doctor was convinced, hunted up his skates, and went with him to the pond.

The boys were already there, happy in the unusual combination of hard ice and spring sun. Mr. Sears kept near the dam, hoping the boys would stay below, but when they skated above the black ice he and the doctor followed them.

As he anticipated, the boys began to dare one another and to skate across the corners. Some got across; some broke through, but the distances were so short that they reached the white ice with only a wet foot or two.

Finally Arthur Hope dared Ernest Lane to get a long start and slide clear across.

"I wish you wouldn't try that, boys," said Mr. Sears. "The spring ice is not strong, and the sun has already weakened it."

"But some one seems to have got safely across, Mr. Sears," said Arthur with cold politeness. "In fact, I shouldn't be a bit surprised if they were your skates that made that even double track," he added.

"That is true," said Mr. Sears. "I came here before breakfast, before the sun was up, to see if it was safe. Even then my runners cut through, as you see, and every minute of this sun makes it more dangerous."

"Thank you very much," said Arthur, icily, "but I think where you have got across I can safely follow. Come on, Ernest."

The crowd gathered on the upper side to see the boys skim across. All six tried it, and all six got safely over, time and time again, not without side glances of

exultation directed toward Mr. Sears.

But the ice showed more and more signs of weakness, and Mr. Sears said to the doctor, "It can't last much longer. Be sure to hang on to the rope, and don't let it be sawed through against the edge of the ice."

"Are you sure you ought to take the chances?" asked the doctor.

"Those boys are worth any chances," said Mr. Sears.

The catastrophe came suddenly. Just as Arthur sailed down at the top of his speed an emulous little boy unexpectedly to everybody attempted to cross the black ice upstream. The two met ten feet from the upper white ice and both went through. The little boy caught the ice with his arms and broke his way along until he was pulled out, but Arthur went under the ice and was carried down stream by the swift current.

This was just what Mr. Sears had anticipated. Throwing off his coat and putting the coil of rope under it into the doctor's hands he gave two or three powerful strokes and plunged under the black ice after Arthur. The doctor carefully plied out the rope till it tightened, and then drew it carefully in. One end was fastened securely to Mr. Sears' waist, and it soon drew back to the surface both the unconscious bodies clasped in each other's arms. They were lifted to the firm white edge, and instantly were under the doctor's care.

It was thirty-six hours before Mr. Sears finally recovered consciousness. As he pulled himself together and recalled where he was and why he was there, he exclaimed:

"Was he saved?"

"He was, indeed," said Arthur's mother, who had insisted on being Mr. Sears' nurse. "He was out again in the afternoon, no worse for the ducking. Better for it, Mr. Sears; he has an apology to make to you, as well as gratitude to express. There are six boys in this school who are very anxious to see you."

"I am anxious to see them," said the principal, tears in his eyes. "Those boys have never known how fond I am of them."

When they were admitted that even-

ing Mr. Sears noticed there were no pins on their coats.

"Where are your Alpha Upsilon Society pins, boys?" he asked, ready in the exuberance of restored good feeling to talk as freely on that subject as any other.

"There is no Alpha Upsilon Society," said Ernest Lane.

—The School Bulletin.

### TO ABOLISH FRATERNITIES.

#### Mississippi Legislature Objects to Greek Letter Societies in the State University.

(Dispatch Special Telegram.)

Jackson, Miss., Feb. 5.—A bill seeking to abolish the Greek letter fraternities at the University of Mississippi is to be introduced in the legislature. On its recent visit to the University of Mississippi the house committee on universities and colleges made a searching investigation of the Greek letter societies. The committee also went into the affairs of the various clubs and societies, and found some surprising conditions. The legislators were shocked at the disregard for the properties which prevailed, and particularly at the language used in the oath of the organizations.

Why should not our public schools teach the nature of an oath? In our courts the oath is administered daily. All civil officers are under oath. The crier, on opening the courts of our State, says, "God save the commonwealth of Massachusetts." Why should not the children be taught the sacredness of an oath? It is a solemn appeal to God. It is an act of worship. It is administered by civil and ecclesiastical officers. Why should not our schools teach that for private citizens the law is, "Let your yea be yea and your nay, nay"? Associations have no more right to administer the oath than to try to punish one of their members for crime. An old law in New Hampshire, Vermont and Massachusetts made it a crime, punishable by \$200 fine and six months' imprisonment, either to administer or allow the oath to be administered to us. Why should not our public schools teach that lodge oaths are more dangerous to the souls of citizens than alcohol to their bodies?

—Extract from an address by Rev. J. M. Foster.

### IN A COFFIN.

#### Schoolboy Was Driven Around All Night by Students.

(Special Dispatch to the Enquirer, Cincinnati, O.)

Evansville, Ind., April 27.—Richard Scott, high school student, spent the greater part of last night in a coffin. That might not have been so bad had he been allowed to lie quietly in his narrow bed, but instead of that the box in which he was confined was placed on a springless wagon and dragged over the streets by his unrelentless classmates from early in the evening until the dawn began to break in the East. The coffin containing Scott was escorted by ten members of the Kappa Alpha fraternity.

### FEARS FOR DEMOCRACY.

The preamble to Trustee Stolz's resolution sets forth that secret societies in the schools were subversive of the spirit of democracy, that prominent educators were opposed to them and that some of the foremost secondary schools have excluded such societies.

With reference to the action of the board Superintendent Cooley said:

"The secret societies in the Chicago high schools are a nuisance. Cliques are formed and racial lines are drawn by youngsters who ought to be at their books. Jews and in many cases Roman Catholics are barred from the societies and the color line is drawn. All this is wrong. I shall investigate conditions in the high schools thoroughly and make my report as soon as possible."

—Chicago Record-Herald, May 26, 1904.

### FRATERNAL SOCIETIES IN HIGH SCHOOLS.

Doubtless the resolutions adopted by the board of education concerning secret fraternities and sororities in the public high schools meet with the cordial approval of most parents.

The immediate effect of the organization of these societies is the introduction into school life of arbitrary class distinctions. In the school all students presumably meet on a plane of equal rights and equal privileges, social as well as educational. The secret society removes

this element of equality. Some of the students "belong" and some do not. Some could not obtain admission if they tried and others, conscious of a lack of "qualifications" or of an inability to meet some of the small expenses involved, do not try. Thus, while eligibility for admission to a society is a privilege conditioned upon membership in the school, it is not a privilege open to all members.

The effect of such societies in creating an artificial social status for youths in the formative period of life is not wholesome. At high-school age a boy or girl should still be amenable to parental authority and allegiance to a secret society disputes that authority. The young student assuming prerogatives of his older brothers in college becomes prematurely independent and parents reluctantly assent to the proceeding lest he misunderstand their reasons for depriving him of a fancied right.

It is time enough for a boy or girl to join a secret society upon entering college. Even then the Greek letter fraternity not infrequently is a nuisance and an injury. The high school assuredly is no place for such organizations.

—Editorial Chicago Daily News.

### END HIGH SCHOOL "FRATS."

#### Trustees Take Radical Action Against Secret Societies.

The doom of the high school fraternities of Chicago was sealed yesterday by action taken by the school management committee of the board of education denying all members of secret societies the privileges usually accorded to students other than the mere right to attend classes. No secret society member henceforward may represent a school in any athletic or intellectual contest, his society may not meet in the school building and it may not use the school name in connection with its own.

The action was taken upon recommendation of Superintendent Cooley, who, before he decided on the matter, asked the advice of all the high school principals and most of the teachers in the city. The principals and teachers were almost a unit in their condemnation of the school societies, declaring that they

disrupted the schools, created "cliques" and destroyed all fellow feeling. A long communication from the teachers and principals was presented to the committee by the superintendent with his own report.

#### Condemnation Is Severe.

The following recommendations of Superintendent Cooley were adopted:

"That the principals and teachers of the high schools be instructed to deny to any secret societies which may exist in their school all public recognition, including the privilege of meeting in the school buildings.

"That such organizations be forbidden to use the school name.

"That no student who is known to be a member of a fraternity or sorority or other so-called 'secret' society be permitted to represent the school in any literary or athletic contest or in any public capacity.

"That the attention of parents of pupils who are to attend the public high schools be called to the fact that the board of education, the superintendent of schools and the principals and teachers of the high schools unanimously condemn all such secret societies."

No discussion followed the report and it was passed unanimously by the members present. Trustee Stolz declared that he had received many letters from parents and teachers commenting favorably on the resolution.

—Chicago Chronicle, June 7, 1904.

#### MAN OF NERVE AND SENSE.

(Dr. J. M. W. Cannon, of Kidder, Mo., contributes the following from the Kansas City Times of May 17. Dr. Cannon styles Prof. Cammack "a man of nerve and sense," and we indorse his language.—Ed.)

That the board of education has not relented in its fight on high school fraternities was demonstrated yesterday afternoon, when Prof. Ira I. Cammack, principal of Central High School, requested Mrs. Carrie Farwell Voorhees, director of the Glee Club of the high school, to expel four boys because they had joined fraternities despite the board's order.

Mrs. Voorhees called the club together

and notified the members of Prof. Cammack's order. The club appointed a committee, of which Howard Hudson was chairman, to confer with Prof. Cammack. The committee asked the principal to suspend the order until after the commencement exercises. The manager pointed out to Prof. Cammack that it had made several engagements to appear at entertainments not strictly scholastic and that the club was billed to take a leading part in the numerous exercises pertaining to the annual commencement.

Prof. Cammack, however, declined to modify his order. He said he had just discovered that five members of the Glee Club had violated the expressed will and order of the Board of Education by joining fraternities and under no circumstances could he permit the club to take any part in school exercises or to carry the name of Central High School Glee Club while the offending members remained on its roster. The committee reported the result of the conference to the club at once and the club thereupon disbanded.

The four offenders who violated the Board of Education order and caused the disruption of the Glee Club are Roger Davis, Kenneth Dyrne, Pryor Combs and Richard Wiles. They do not deny that they have been elected to fraternities since June 22, 1903. The Board of Education made a ruling last year that no pupil elected into a "frat" after June 22 should be allowed to participate in any event pertaining to the school. The boys kept the fact of their membership to a fraternity secret, and its discovery was not made by Prof. Cammack until yesterday. His action was prompt and decisive. What effect this will have on later events is not yet known.

The Glee Club will be compelled to cancel several engagements. It was to take a leading part in the commencement day exercises and was also to appear before the Blind Institute in Kansas City, Kan., soon.

"It is probably true that the compromising minister may reach and influence more people than the radical preacher, but when he has reached them what good has he done?"



## Editorial.

"I sympathize with your work in this field. Many very earnest men are in the lodges, and, in the matter of aid in sickness or disability, there is, of course, some good done, but in the whole make-up of character and those things which make for salvation and a Godly life, there is great injury. The church needs all that consecrated intellect and the good fellowship of which the lodges boast. In all of our great cities there are many. I am persuaded, who are ruined by those things which go with the lodge. Lodge men are always hard to reach. Very truly yours,

"Pastor M. E. Church."

The pastor who writes the above is located in one of the better known cities of the Northern States. He appears to write from practical observation, and his statements are of serious import. For more definite representation of Lodge benefits, we refer him to an editorial in the March number entitled, "Do Benefits Justify." He will then find reports of their actual amount.

### TWO KINDS OF TEACHERS

Rev. Bruce Brown is a prominent pastor in this city of the Disciples of Christ, popularly known as the Christian or Campbellite Church. On a recent Sabbath he read the following from a correspondent:

"I have but little time for anything outside my business and my home. That little time I give to my lodge, and consider that I am making the best use of it."

To which he replied as reported in the daily press:

"The member of the secret order should not forget that his order was born in the church and fostered at her bosom, and that all teachings of fraternity and equality find their highest exemplification in the life of the man of Nazareth."

Attention is called to the above in order to show what a departure from the truth has taken place since the godly Alexander Campbell founded this church. Contrast the above with the following from Dr. Campbell:

"A king might more honorably seek admission to the humblest caste of a village sporting club, than a Christian knock at the door of a Masonic or Odd-Fellowship hall for the sake of admission into the secrets of

their dark assemblies." "But what have the sons of God to do with the sons of men in such associations—bow the knee together—carry a Bible in concert—celebrate a 'Saint John's day—join in the chorus of a merry night—and shed a Masonic or Odd Fellow's tear over a brother Mason who died a Turk, a Jew, an infidel, or an apostate Christian of the mystic tie! Tell it not in Siam! Publish it not in Memphis, lest the pagans rejoice and the idolaters triumph!"

—Harbinger, 1845, p. 317.

"But 'the man of sin' and the spirit that inspires him, have always plead for a church and state amalgamation, and for bringing the whole unregenerate world into the forms and under the name of a Christian people. Hence the middle wall of partition being broken down, not between Jew and Gentile, but between Christ's church and the world, Christian people are prepared to intermarry, if not prepared to commit adultery, with any institution that may be gotten up under the show of some public good that may do honor to them before the world. One would think the world had ceased to be, as in old times, under Satan. John spoke in a very impolite, unsocial, uncharitable style, when he said, 'We are of God, little children, and the whole world lieth under the devil.' All mixed communion in religion with the world, under any pretense whatever, is spiritual adultery or fornication, according to my Bible."

—Harbinger, 1848, p. 409.

There is no greater contrast between Rev. Bruce Brown's words and those of Rev. Alexander Campbell than there is between the example and precepts of such Masonic Christian ministers and the example and precepts of the Lord Jesus Christ. Who can imagine our Lord being initiated into a secret order? who declared that in secret had he said nothing, and who told his disciples to proclaim on the house-tops whatever he had said to them in private.

### A PATRIOTIC DECISION.

#### A Blow at Labor Unions.

A recent decision of the Supreme Court of Kansas is a decisive blow against the labor unions of that State. At the dictation of the labor unions the last session of the Kansas State legisla-

ture passed a law forbidding a company or an employer to discharge an employe for belonging to a union, and the law gave the employer no recourse. If he discharged a union man his fellow unionists would strike, and he was also liable to a heavy fine. The law the Supreme Court has declared unconstitutional. The court says:

"Any act of the legislature that would undertake to impose on an employer the obligation of keeping one in his service whom for any reason he does not desire would be a denial of his constitutional right to make and terminate contracts and to acquire and hold property."



REV. W. R. MILLER.

At the last annual meeting Rev. W. R. Miller was elected a member of our Board of Directors. His denominational connection is the German Baptist Brethren. This large and influential body of Christians is in hearty sympathy with the National Christian Association. The religious and business affairs of this denomination are remarkably well managed, as any will say who will visit their headquarters at Elgin, Ill. The Association is to be congratulated in having the serv-

ices of Brother Miller, who has had a business, as well as Biblical training. He was born near Hagerstown, Washington County, Maryland, in 1849, and lived on a farm until the age of twenty. Polo, Illinois, then became his home and he engaged in merchandising.

Was married in Polo in the year 1875 to Hattie J. Hills; three children were born to them, two of these dying at the age of five and seven, the youngest of the three, Ralph W., now a young man of twenty-two, is a prominent accountant of the London Guarantee and Accident Company. The mother followed her boys to the spirit world last October.

In 1888 he located in Chicago when, besides engaging in business, he had charge of the First Brethren Church of this city. This church has since grown into a prosperous society, having three Sunday Schools, with some four hundred children enrolled in the Industrial and Sunday School work.

Brother Miller is the author of a book entitled "Chicago Sunday School Extension," setting forth the great need of Sunday School work in this city.

Owing to impaired health he will spend the fall and winter in Egypt and Palestine.

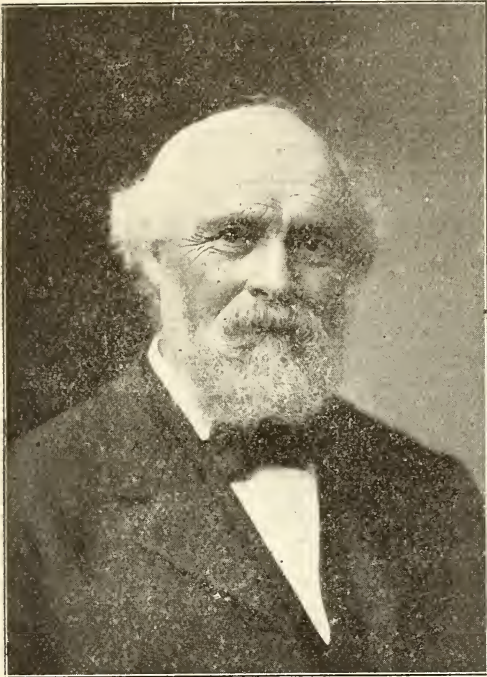
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#### SECRET SOCIETIES NOT ALLOWED.

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A wise Christian parent will select a college where there are no secret fraternities. I will mention two objections to college fraternities which have especially impressed me. (1) They tend to degrade the standard of scholarship by emphasizing the social rather than the literary. Where fraternities predominate the literary or debating club languishes or disappears. (2) The social life fostered by the fraternity is not of a desirable type. It tends to frivolity and extravagance, if not to dissipation. Cards, the dancing party, if nothing worse, absorb time and effort, and a style of dress and living prevails which the poorer students cannot honestly maintain, and which is not profitable for any. The "panhellenic dance," instead of the contest in debate or oratory, becomes the supreme event of the college year.

—Rev. Edwin S. Carr, D. D.



**GEORGE BENT.**

Mr. Bent was elected a member of the Board of Directors of the National Christian Association for the fourth time at the last annual meeting. He is a man of wide and varied experience in business and Christian work. He has large farming interests in the West, and is actively interested in business here in Chicago.

Reverend George Bent, sixth child of Samuel Browning Bent and Catherine Avery Bent, was born March 29th, 1827, in Middlebury, Vermont. After preparing for college in Cincinnati, Ohio, he accompanied his brother-in-law, Rev. Jonathan Blanchard to Knox College (of which Mr. Blanchard was President), Galesburg, Ill. After graduating in 1849, he taught school at Brookville, Ind., and Richmond, Ky., for two years, and then prepared for the ministry at Andover, Mass. (1851-1852), and at Yale University for one year. He was ordained as an orthodox clergyman, Oct. 20, 1856. He preached in Dundee, Ill., Anoka, Minn., Lansing and Burr Oak, Iowa., Seneca, Kan., Red Cloud, Loup City, and Hazard, Neb.

In January, 1892, he was elected Judge of Sherman County, Neb. Since 1896 he has retired from active labors in that line.

He married, in September, 1853, Mary Pricilla Payne. Since her death in 1898, he has been living with his sons in Chicago, Ill.

**WHEN HIS WIFE STRUCK.**

The walking delegate never tired of talking about the strike. He held that it was justified, if ever a strike was, and he was prepared to demonstrate that it was perfectly proper to strike to secure a desired result. He told his wife so, and she appeared to agree with him. She said it seemed the easiest way.

That night when he came home he found the table was not set.

"I want a new dress," she said, when he asked what the trouble was.

"I know. You've been bothering me for that dress for a month," he said, "but how about supper?"

"There isn't any," she replied; "this is a strike."

"A strike!"

"Yes. I have been trying to secure a peaceable settlement of this trouble for some time, now I've struck."

"Do you dare——"

"Oh, don't talk to me that way! If I can't get you to arbitrate, why I've got to strike."

"But, Mary, you don't understand."

"Oh, yes I do. I've made my demands, and they've been refused. I've asked for arbitration with a view to compromise, and that also has been refused. A strike is all there is left, and I've struck."

"But your demands are unreasonable."

"I don't think they are."

"You're no judge."

"You're the judge of your own demands when you strike, and now I want something. It's no use of talking. The strike's on."

"Well, what are you going to do about it?"

"Nothing," she replied. "The strike is still on."

"Aren't you hungry?"

"No, I saw that there was something in the treasury before the strike was ordered."

"Meaning the pantry?" he remarked.

"Meaning the pantry," she repeated.

"I believe I'll get a bite," he said.

"It's locked," she replied. "The reserve is to be used to keep the strike going. You can't touch the striker's resources."

"Be careful, Mary," he said, warningly. "If I shut off the cash——" She nodded toward the locked pantry.

"I can stick it out a week," she replied.

Five or ten minutes later he proposed that they compromise on the basis of ten dollars.

"Twenty," she said firmly.

"But I can't afford it," he protested.

"That's your business," she answered. "I offered to arbitrate once."

It was 10 o'clock that night when he finally gave in, and somehow he felt he had experienced a new phase of the strike business. It looked different, from the other side of the fence.—Selected.

#### GRAND ARMY VICTORY.

The Boston Herald of June 10th said:

"The Great and General Court was prorogued at 9:50 last night, after scenes of unrestrained enthusiasm attending the passage of a bill in both branches over a veto of the Governor, such as have probably never before been enacted in the State House. The measure vetoed was the soldiers' bounty bill, so-called, which carries an appropriation of \$350,000, to be taken from the \$1,610,000 award of Congress in payment of civil war claims against the federal government; it provides for giving to every Massachusetts veteran of the rebellion who has never received a bounty the sum of \$125.

Gov. Bates returned this bill with his objections thereto to the House late yesterday afternoon, and the House, after a debate which plainly showed that an overwhelming majority of its members were still in favor of the proposition, notwithstanding the Governor's contentions against it, voted for the bill, 151 to 47, giving 19 more votes than were necessary, on the basis of the number voting, to pass it. The Senate then followed the lead of the House and also passed the bill by more than a two-thirds vote, twenty-five Senators voting for the bill and only eight against it."

\* \* \*

"Representative George A. Schofield, of Ipswich, a Democrat, who has been elected from a nominally Republican district for several terms, is the author of the soldiers' bounty bill. He has made a long and hard contest for it, and although he had back of him the support of Grand Army influence, and it has been a popular measure from the first with a majority of the House, its success in the Senate was not a foregone con-

clusion, and it was vigorously fought by the House ways and means committee, whose position it was expected the Governor would sustain. In view of the readiness of the Legislature to recede from its position on measures in the face of executive disapproval, as demonstrated already this year on fourteen separate occasions, it could not be predicted with certainty that both branches would unite in making an exception of the fifteenth veto, and by more than a two-thirds vote in each house refuse to sustain his excellency."

\* \* \*

"When the bill had passed the House the members flocked over to the Senate chamber, Mr. Schofield among them, to watch the proceedings in the upper branch. When the Senate roll had been called, and it was seen that the bill had passed both branches, its advocates could not restrain their joy over their victory over his excellency. Not content with decorous applause, they crowded out into the Senate lobbies and sent up cheer after cheer. The House members returned to their chamber shouting and hurrahing, and when near the threshold of the Representatives' hall a group of the most ardent ones picked up Mr. Schofield and carried him on their shoulders into the House."

\* \* \*

In his veto, the governor had expressed the opinion that the veterans did not desire the bounty, and that in excluding from its provisions those who had already received any bounty whatever, less in some cases than thirty dollars—the bill was unfair. It also neglected the estates of all who were dead. He thought setting the price of \$125 on a soldier's risks less respectful to him than enlarging the State provision for such care as he might need, under which provision about a million dollars is now expended every year.

#### VALUE OF HOME INSTRUCTION.

Dear Bro. Phillips—A sample copy of the "Christian Cynosure" came to me yesterday, and I have been much interested in reading it. Years ago my parents used to take that paper, and they taught me to hate the lodge and to keep clear from it. They remember the Masonry troubles in Iowa.

Since I became a minister I have been much tempted to "be a joiner." Those who are ministers can testify to the continued influence held out to us to become members of these secret societies. I have steadfastly refused to join them, and just recently, through a brother minister, had my soul tried, but I refused. Now I am glad that I did, for I can see that the most pernicious and baleful enemy of the "Real Church" is this lodge spirit. For if our

members would give the time and attention to the work of the Lord that they do to the lodge, how much more would that work prosper, and, if we had the money thus spent, we could do as a church the very work the lodge is doing, and do it so it would glorify Christ, and not man. Yet after they spend their money in the lodge, they have none for the church.

Beside this, there is that worldly and devilish influence in the lodge room that would destroy all spirituality in any soul, no matter how conscientious they were. Then, when I have to preside at funerals (and the more ungodly the man is, it seems the greater show they make), it makes my heart sick to hear the name of God and Christ used in a manner bordering on blasphemy. But I am glad to know that there is a band of men who are against the whole institution, and who believe in being the Lord's only. God bless them and grant us the victory in Jesus' name.

Inclosed find draft for \$2.25, for which send the Christian Cynosure for one year, and the following books:

"Freemasonry Illustrated," 640 pages, paper binding, at 75 cents.

"Knights Templarism Illustrated," at 50 cents.

I'll get the other books on Masonry and the other lodges just as I can afford it. I want to know how to meet these men who are just being "hoodwinked" into the idol worship. I have read the Cynosure with great pleasure, and believe it a godsend to me in my time of temptation. May God's richest blessings be yours for your great work. I am yours, in Christ's fellowship.

This letter seems to show how early home influence operated in the case of one tempted to join. We could tell of a similar case where one went even farther, yet returned to the position, which parental influence had favored, coming back with greatly increased antagonism. Let such instances be an encouragement to parents to make the home an intrenchment. The other to which we refer was that of a Baptist minister: the writer of the foregoing letter is a Methodist.

#### THE CHAMPION "JINER"

If there's any real "jiners" in the North let them take a day off and count up. Virginia claims the belt.

Hon. J. Vincent Perley, a member of Charlottesville Tent, K. O. T. M., is a member of 48 orders and is an officer in 15. He'd like to know the fellow who can go him one better. Speak up.—The Bee Hive.

He must know his alphabet pretty well.

#### MORE DISAPPOINTMENT.

"The Odd Fellows' Mutual Aid Association of Connecticut, have had a receiver appointed to wind up the business. They owe about \$60,000 and have about \$3,000 assets. The association has been in existence since 1867, and in that period has paid insurance amounting to \$1,909,000. One by one these societies die at the age of thirty to thirty-five years, and then the order is brought into disrepute." — An Odd Fellow organ.

What it cost in dues to get about two million dollars for part of those insured is not told; or how many paid more or received less than they expected to when insured.

To many patrons, from one or both of these two causes, the rate may not improbably have proved high. If \$60,000 are owed and assets are only \$3,000, then \$57,000 are to be accounted as extra reduction from amounts expected. This raises the pro rata cost of the aggregate insurance.

It is almost a matter of course that some of those deprived of insurance, have while they supposed themselves insured here, become disqualified by age, or health history of themselves or relatives, from newly insuring elsewhere. How many who would not take passage in a ship carrying only coal enough for the first half of her voyage across the Atlantic, will yet embark in such financial schemes, requiring the service of a lifetime, but designed and equipped for becoming derelict in mid-voyage.

#### INCONGRUITIES.

Bethel Senate No. 377 is making great preparations for its sixth annual grand concert and ball to be held in City Hall East on Monday evening. The members of the senate are working hard for the success of this event, and will spare no efforts to make it the social function of the season. In addition to the concert and dancing, there will be a drill by the degree team, consisting of twenty-one men in full robes, and will consume about twenty-five minutes in performing the floor work. This has always been a big drawing card, many attending just to see the drill and march.—Correspondence of Essenic Knights' Review.

Bethel means House of God, and East-er derives its interest from the Resurrection!

## News of Our Work.

### MICHIGAN STATE CONVENTION.

This State Conference was finishing its session as the Cynosure was being mailed, and hence it will be too late to give a record of its proceedings. It met in the Free Methodist Church, Saginaw, on June 29th and 30th. Among those expected to speak were the following: Rev. Samuel H. Swartz, Chicago; Rev. T. C. Sproul, Fair Grove, Mich.; Rev. W. B. Stoddard, Washington, D. C.; Rev. S. W. Stone, Yale, Mich.; Rev. W. H. Haight, Saginaw, Mich.; Rev. J. H. McMillan, Bay City, Mich.; Rev. E. D. Root, North Star, Mich.; Rev. S. H. Porterfield, West Bay City, Mich., and Rev. A. W. Martin, Fair Grove, Mich.

Winthrop, Ark., May 1, 1904.

I want to know more about the National Christian Association. From the day I became a Christian I have renounced all secret orders. I was a member of "The Coming Men of America" at the time. I am so thankful that the Spirit of the Lord has raised up a standard against the king of the "Secret Empire." Secret societies are a great masterpiece of Satan. A false religion, a counterfeit of the true. I believe it is the bestial power revealed by John the Revelator. I am a holiness preacher of the Holiness Association of Texas. I never heard of the N. C. A. until about one month ago. It seems strange, too, for I am a great lover of truth, and have been praying for light on "secrecy" for some time. Can I become a member of your association? Please let me know. God bless you in your noble work. The Lord will bless you. Yours for the Kingdom of God,  
Frank Hopkins.

Hon. J. A. Conant, of Willimantic, Conn., writes: "President Blanchard gave an address here on April 11 and thus saved one young man from joining the lodge, as he was intending to do. As to how many more were similarly affected I do not know." We were sorry that Brother Conant was not able to call at the office when he passed through Chicago

on his way West. We enjoyed a pleasant call recently from Rev. C. Bender, of the United Brethren (Radical Church), and one of our corporate members, whose interest in our work has never been known to flag.

### PRESIDENT'S LETTER.

Dear Friends: God is working with us in a marvelous fashion. I presume you have all or most of you, seen the articles in the Chicago papers respecting the high school fraternities. These fraternities in Chicago schools have been doing for the boys the same sort of work that other fraternities have been doing for the boys' fathers for years. They are doing for the high schools just what they have been doing for the colleges. Parents are startled, as they well may be at the revelations which are made. The members of the fraternities are defiant and lawless, as usual. They are receiving education at the public expense, honest men and women being taxed to train them and they declare plainly that they will do as they please regarding the wishes and requirements of the school board.

None of these things are surprising to those who have become acquainted with the spirit and work of secret societies. It is, however, a great advantage and a very blessed one to have these facts, all of them, spread before the people in metropolitan papers, which come into hundreds of thousands of homes. No work that we could have done, no money that we could pay, could have procured such an exhibit of the natural and legitimate workings of secret societies. This ought to encourage us to believe and press forward, for while God works over and beyond us, he also desires to work with us. "When there is a sound of a going in the top of the mulberry trees, the hosts of God should bestir themselves."

You have no doubt also read the story

of the disturbances in Colorado, which culminated recently in the dynamite explosion which sent into eternity without a moment's warning, nearly twenty human souls. You may know the action which has been taken by the governor and the efforts which are being made to drive one set of secret society men out of the country. It is not our province to undertake to decide as to the merits of the case between capital and labor. There has, no doubt, been wrong upon both sides. It is not probable that any human being knows precisely where the greater sin lies; nor is it needful to say that we should, all of us, condemn injustice and wrong wherever found. The brutal act is not improved in character because performed by a certain individual. Selfishness and oppressions of capital, the selfishness and violence of the unions are neither of them to be approved, but we are all of us interested in this fact: that those who have been creating these disturbances which have finally ended in the loss of so many lives and a general upheaval of society, are operating as secret societies. The mere fact that men meet openly, with doors and windows unguarded, with the gathering free to all honest, well meaning people, is a great security against outrage and wrong of every kind. This is the way meetings ought to be conducted on the part of persons who take action which affects society at large. One of the most cruel wrongs inflicted on the common people in the middle ages was the secret trial which enabled the powerful to oppress and slaughter the weak with no opportunity for protest or defence. In the long war for liberty which the Anglo-Saxon race has waged, one of the constant demands has been for an open trial, accuser and accused face to face, with opportunity for answer. This principle of popular action, like so many others, is struck down by the secret so-

ciety system. We ought never to rejoice in evil, but always in the truth. We should, however, be glad when evils manifest themselves in their true character, when they so exhibit themselves that people who have not been informed secure light and know the truth.

Another interesting item has recently come to hand in a letter from one of our brethren living now at Englewood, and as his example, I think, ought to be imitated, allow me to quote quite generously from the communication he has written. He says, "I think the National Christian Association is doing a greater work than any missionary board of this land. It is one thing to bring the blind heathen to the knowledge of Jesus Christ, but a greater work to keep the children of the covenant, born under the light of gospel training, from becoming children of darkness and Satan. In the Providence of the good and Heavenly Father, I became a poor man. At more than one time I have been well off. Why God's ways are such with me, I do not know, but his ways are wise and all goodness and mercy. If I was a man of means, I would spend a good deal in trying to keep young men out of Satan's paw. I have for two years, bought a large number of tracts and distributed them on the following plan.

"I do not think we can do very much toward bringing men out of the Lodge. We can pray for them and at a suitable time hand them tracts. I have been accustomed to put two or three leaflets into an envelope and hand them to young men in the Christian Endeavor Society, or the Young Men's Christian Association, or the Epworth League. I have also handed them to boys from eighteen to twenty-five, and young ladies of the same age. If they are true Christians, it will keep them out; at least, we have done our part. We can find in any church devoted men

and women ready to do this, if we look after them. I do not think general distribution of tracts a good way, there is too much waste."

"Then we should keep the parents of young men who are opposed to secret societies well supplied with tracts on the subject, and thus we will gain strength. The great danger for young men now is found in the insurance orders. Men who are opposed to Masons and Odd Fellows, will join the Maccabees, and all kinds of 'bees,' not knowing the danger for the new generation of the same family. I think on the whole, the best church people are awakening on the subject a good deal and in some lines, Christians are doing much good even outside from their own churches by the use of printed matter.

"I am a Hollander, but by circumstances have been a member of the — Church, of Englewood. This connection has made me more opposed to secret societies than ever before. Poor churches, poor churches owned and controlled by Satan!

Your brother in the work,

This letter is valuable for two reasons: first, it shows us how, if we be filled with the spirit, we will feel respecting these enemies of Jesus and the Church, and second, it shows us how simple a matter it is to be doing something. God wants us, too, to be of service in some line, and we sin unless we are at work. We ought always to be loving and gentle, but also brave and true, and if we are, God will give us success in the end.

I feel like asking you all to remember in prayer the Christian Workers' Conference, which is to be held at Wheaton, from June 27th to July 6th. You can secure accommodations for the gathering, by writing to Professor D. A. Straw, at a cost of one dollar per day. We are

hoping that a large number of God's saints will gather for prayer and conference on this occasion. Former meetings have been greatly blessed. We expect more of the divine presence on this occasion than hitherto.

God is with us, and is able to do for us exceeding abundantly, above all that we ask or think. Every plant which he has not planted is to be rooted up. All his enemies who will not repent and believe the Gospel will be cast into the lake of fire. How we ought to love him! How we ought to seek to save them! God make us more faithful than we have been.

Yours by grace,

Charles A. Blanchard.

#### STODDARD IN MICHIGAN.

Fair Grove, Mich., June 18, 1904.

Dear Cynosure: I met the Grand Secretary of the Grand Lodge of Elks the other day and received from him some information, which I hope soon to send you.

A Maccabee, partially intoxicated, was cursing this order because they had not helped him as promised in time of sickness. He said he was going to get a lawyer and sue the Lodge, etc. I inquired if he had ever tried the Bumble-bees, possibly they would prove more satisfactory. Puck truly says, "What fools these mortals be."

During the past month I have pushed the work along the usual lines. It has been my privilege to address two Conferences of pastors, teachers and delegates of the Missouri Lutheran Synod. The first met in Chicago, Ill. The second in Saginaw, Mich. As usual these friends manifested their interest in the work of the National Christian Association by subscribing for its literature. Tracts were distributed, books purchased and over one hundred names added to the Cynosure subscription list. The large attendance at my lectures gave evidence of an appreciation of what I had to bring. The N. C. A. is proving a much appreciated arsenal to which these friends resort for ammunition for the Anti-Secrecy



contest ever on hand. I wish many might write of their experiences for the Cynosure.

In my last report I failed to refer to the pleasure of the Sabbath spent at Cedarville, Ohio. I was invited, as heretofore, to speak in the Reformed and United Presbyterian churches of this place. My home was with our staunch friend, D. S. Ervin. Cedarville has an especial charm, for here I found and married a wife, who for over sixteen years has stood by me in the battle of life.

I found opportunity, as expected, for much work in Western Michigan. Everywhere a growing interest was manifest. A Sabbath with Brother Remmeles at Clarksville was very much enjoyed. Brother R. is pastor of the Wesleyan Methodist Church. It was time for the quarterly meeting. The elder could not be present to assist and Brother R. felt the Lord had directed me there at that time. My meetings were largely attended and I believe lasting good was accomplished. Several Cynosure subscriptions were obtained. All seemed pleased with the new wife Brother R. had taken and were expecting good work in the future. I shall hope to hear that he has accomplished much N. C. A. work.

I have been working this part of the State with a view to the State Convention. I assisted in the Free Methodist quarterly meeting, held in West Saginaw last Sabbath, preaching twice, and have accepted the invitation so cordially given by this pastor and people to hold the State Convention in this church. As this convention will be closing about the time the next Cynosure reaches the friends I need not write of details. Several pastors promise aid and we are expecting an uplifting time.

Owing to an accident I have not been able to push the work as usual for a few days, but am hoping to fill my appointments to preach here to-morrow and give lectures in the Free Methodist and Lutheran Churches in Bay City next week. "If God be for us, who can be against us?" W. B. Stoddard.

An upright life is the product of a pure heart.

## Seceders' Testimonies.

### FREEMASONRY.

Hendersonville, N. C., May 14, 1904.

I have been a Free Mason until a few months ago. I gave my heart to Jesus, and have withdrawn myself from Masonry, and I would be glad to receive any further information. Yours in Jesus' name,  
Will J. Case.

### A LABOR LODGE.

The Lord Jesus, while here on earth, said that the lives of some men reminded Him of the "whited sepulchers" near Jerusalem. They were beautiful to look upon, but contained dead men's bones. How truly we can liken the works of Christian lodges in this our day to "whited sepulchers," by looking upon their outward manifestations, their regalia, banquets, parades and funeral services, by their endeavoring to stand upon the plain which alone can be occupied by the church of Christ. Having a form of Godliness, but denying the power thereof, they deny the Son Himself.

Experience is our best teacher, therefore those who have come from darkness to the marvelous light of the gospel are qualified to give some of the mysteries and corruption of the lodge rooms.

Well do I remember when I sought protection in one of these Christian institutions which was represented to me as founded upon the word of God, I found after initiation fees and dues were paid that it was a Christless, oath-bound institution. A part of the oath was as follows: "So long as life shall last shall the ties of brotherhood bind us to assist and care for one another, nor shall death sever this vow so long as there shall live a deceased brother's widow or orphan to care for." A few days later it was my privilege to meet the secretary of the lodge, who told me that a resolution had been passed that no benefits should be paid for one year. Upon asking him why this was done, he said a number of the brethren had drawn from the treasury for almost one year, and if we wished to go on to prosperity as other

it comes directly from China. The leaders of the society teach, as the Boxers used to, that certain incantations make them invulnerable. There is an old Korean prophecy that in the present year the Korean dynasty will be overthrown and foreigners will be driven out.

Just before the arrival of the Japanese in Korea the movements of this secret society had reached the point of a concerted outbreak against all foreigners. Their underlying idea is to overthrow the present emperor of Korea and put in his place one of the collateral branches of the royal family. This society claims that it is managed from some foreign country and that the head of the society is not a Korean. As I was saying, just before the Japanese forces landed in Korea an outbreak was imminent. All outbreaks in the East, no matter what their avowed aim may be, have taken the form of an outbreak against foreigners. The arrival of the Japanese troops averted the threatened disorder and turned the leaders of this somewhat anarchistic movement, who had previously shown a leaning toward Japan, against the Japanese.

The interesting thing about this society is that no one ever knows anything about its organization. The French missionary inquired in vain of his Korean friends who were men in the community who belonged to this society. They did not know.

"But members of the society are working in the community?" I asked.

"Oh, yes, a great many of them."

—Chicago Daily News.

## ROMANISM AND DEMOCRACY.

BY D. W. WOODS, JR.

It has been said of Leo XIII. that "his name as a leader of Democracy deserves to take place with those of Cavour, in Italy, Gambetta in France, and Gladstone in England." Any one familiar with the careers of these three men, with whom Democracy was both a passion and a lifelong work, wonders what there is in the career of the late Pope which entitles him to be classed with the other three.

Will future historians tell their readers that the Protestant Reformation was an attempt to crush the Republic of God? And will Rome be able to claim as her own the

successes of those who struggled for liberty? Has the papacy become converted, being ready now to condemn the attempts of Philip II., of Spain, to subdue the patriots of the Low countries, and to canonize that peerless statesman and soldier, William of Orange? With the latter one is ready to class Cavour, Gambetta and Gladstone. Does Leo XIII. deserve a place among these? What has he done for Democracy to justify such praise?

Democracy is based on the sovereignty of the people, who decide their own form of government and elect those officers who shall administer its affairs. The papacy is based on the sovereignty of the Pope, and the people have absolutely no voice in the administration of church affairs, temporal or spiritual.

Democracy educates the citizen for freedom, trusting his judgment, confiding in his ability. Rome educates her members for submission, refusing the right of private opinion in religious matters, distrusting the ability of the people to manage their church affairs.

When a Pope shall publicly advocate and practically strive for the application of democratic principles in his own affairs—laying aside, for instance, his claim of temporal sovereignty and endeavoring to establish a free Democracy in his territory—then one may believe that such a Pope is an inspiring rather than a restraining leader of Democracy.—New York Observer.

## "CLERGY CONFER DEGREES."

"There Shall Be False Teachers Among You . . . and Many Shall Follow Their Pernicious Ways." 2 Peter, Chap. 2.

(From The Burning Bush.)

Members of St. Paul's Lodge, No. 124, F. and A. M., are holding a function this afternoon, which will be continued to-night. A special communication is being held this afternoon, at which the first section of the third degree is being conferred on four candidates. One of these is the Rev. Amos Naylor, and a unique feature is that all of the official stations are occupied by ministers, with the exception of that of worshipful master, which is filled by F. F. Irish, of Auburn Lodge. It had been expected that Rev. Horace W. Smith, of Jordan, would preside in the East, but illness at the last moment prevented. The other officers are: Rev. C. H. Beebe, Port Byron, S. W.; Rev. L. J. Christler, Auburn, J. W.; Rev. A. Barry, Holland Patent, Treasurer; Rev. W. P. Garrett, Fleming, Secretary; Rev. G. A. Campbell, Auburn; Rev. H. W. Sanford, Seneca Castle, Chaplains; Rev. P. J. Reigal, Weedsport, Marshal; Rev. Cordello Herriek, Auburn, S.

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This evening the second section will be conferred by the degree team of St. Paul's Lodge, and Rt. Worshipful Charles M. Adams, Weedsport, District Deputy Grand Master of the Thirtieth Masonic District of New York, will pay the lodge an official visit and will be tendered a reception. A banquet will complete the evening's program.

All the stations in the lodge filled by ministers except one, and he was sick! Ministers indeed! Ministers of what? Ministers seeking light in the East instead of from above! Ministers of Free Masonry instead of the Gospel! Ministers of death instead of life! Woe to the false shepherds!

Among the accursed, who sought a hiding place  
In vain from fierceness of Jehovah's rage,  
And from the hot displeasure of the Lamb,  
Most wretched, most contemptible, most vile  
Stood the false priest, and in his conscience  
felt

The fellest gnaw of the undying Worm.  
And so he might, for he had on his hands  
The blood of souls that would not wipe  
away.

Hear what he was, He swore in sight of  
God,

And man, to preach his master, Jesus Christ;  
Yet preach'd himself; he swore that love of  
souls

Alone had drawn him to church; yet strew'd  
The path that led to Hell with tempting  
flowers,

And in the ear of sinners, as they took  
The way of death, he whisper'd peace; he  
swore

Away all love of lucre, all desire  
Of earthly pomp, and yet a princely seat  
He liked, and to the clink of Mammon's box  
Gave most rapacious ear; his prophecies,  
He swore, were from the Lord; and yet  
taught lies

For gain; with quackish ointment heal'd the  
wounds

And bruises of the soul outside, but left  
Within the pestilent matter, unobserved,  
To sap the moral constitution quite,  
And soon to burst again, incurable.

He with untemper'd mortar daub'd the walls  
Of Zion, saying, Peace, when there was  
none.

The man who came with thirsty soul to  
hear

Of Jesus went away unsatisfied;  
For he another gospel preached than Paul,  
And one that had no Savior in't. And yet  
His life was worse. Faith, charity, and love,  
Humility, forgiveness, holiness,

Were the words well letter'd in his Sabbath  
creed;

But with his life he wrote as plain—re-  
venge.

Pride, tyranny, and lust of wealth and  
power

Inordinate, lewdness unashamed.

He was a wolf in clothing of the lamb,  
That stole into the fold of God, and on  
The blood of souls which he did sell to death,  
Grew fat; and yet when any would have  
turn'd

Him out, he cried:—Touch not the priest of  
God.

And that he was anointed, fools believed;  
But knew that day he was the devil's priest:  
Anointed by the hands of Sin and Death,  
And set peculiarly apart to ill.—

While on him smoked the vials of perdition  
Pour'd measureless. Ah me! what cursing  
then

Was heap'd upon his head by ruin'd souls,  
That charged him with their murder as he  
stood

With eye of all the unredeem'd most sad,  
Waiting the coming of the Son of Man!  
But let me pause, for thou hast seen his  
place.

And punishment, beyond the sphere of love.

—From Pollok's Course of Time.

#### SHRINERS GATHER PILGRIMS.

"From every sand hill of the desert of Massachusetts, and from the arid wastes of some of the deserts beyond, the Ancient Arabic Nobles of the Mystic Shrine gathered in the oasis of Boston last night at the regular session of Aleppo Temple. The session began at 6:30 in the evening, and by the time the last of the shriners had mounted his camel and started back to his tenting place, all had greeted with characteristic fervor the many nobles of their order.

"There were about 2,000 or more of the shriners in Mechanics' Hall, where the session was held. Much business was transacted before the tents were folded. The degrees of the order were worked on a class of 18 with full ceremony. A banquet was served after the degree work.

"Announcement was made that there has been a large sale of tickets for the theater party of Aleppo Temple at the Globe Theater, Friday, May 13. The Temple has the whole theater for that night and the profits will go to defray the expenses for the Arab patrol of Aleppo Temple, Atlantic City, to take part in the prize drill at the annual session of the imperial council. Arrangements are being made for a moonlight excursion down the harbor some time during the summer."

This report taken from the Boston Herald of May 6, is incomplete inasmuch as it neglects to mention the flowing zem zem and the tents of Boston houris. How impressive must have been that eighteenfold grand salaam.

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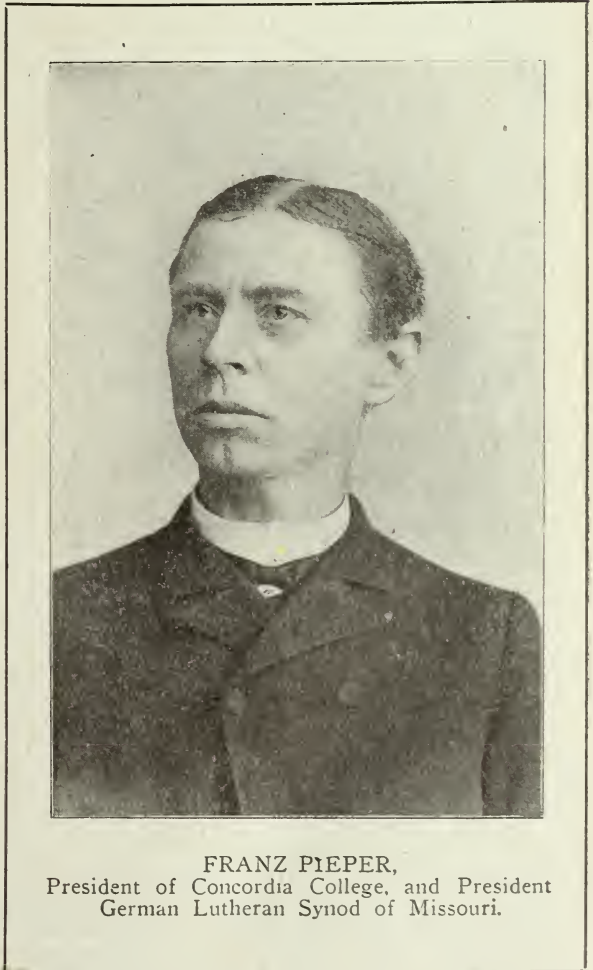
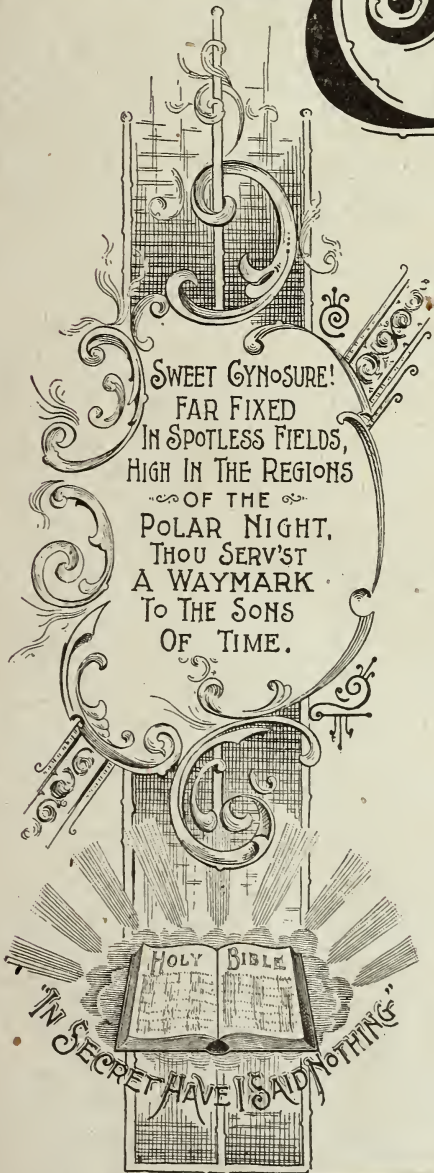
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In the Chamber of Deputies M. Prache asks why the Masonic societies were not compelled, like other societies, to pay their taxes and observe the law of 1901 regarding the religious orders.

During the discussion the ritual and ceremony of the Masonic order were

compared with those of the Catholic Church. M. Prache declared that the government was dealing with the Masonic order much more gently than with the religious societies. It is said that he touched the government in a tender spot, it being well known that the recent rigorous persecution of the religious orders was inspired by the Freemasons.

We again print an extract on the effect of secrecy on mind. This is taken from a standard educational work by James McCosh, D. D., LL. D., one of the most distinguished teachers that this country has ever known. This extract should be thoroughly memorized because it answers the question how it is possible for otherwise good and peaceful neighbors and citizens to maltreat and murder their friends and fellow-workmen.

"I have noticed that those who have been trained in secret societies, collegiate or political, and in trades unions, like priests, Jesuits, thugs and Molly McGuires, have their sense of right and wrong so perverted that in the interests of the body with which they have identified themselves they will commit the most atrocious crimes, not only without compunction, but with an approving heart and with the plaudits of their associates."

—"Psychology: the Motive Powers," page 214.

The secular press of the day contain many illustrations of the truth of the above quotation.

### The Slugging of Girls.

"When the livery drivers were picketing the homes of the bereaved, mobbing funerals and throwing corpses into the street, people, says the Chicago Chronicle, wondered if it was possible even for labor strikers to do anything else as brutal as

that. Some, however, will consider the outrages of the Franklin Union strikers just as bad. Within a few days these alleged "men" have followed poor girls who had taken their places as pressfeeders to their homes and slugged them into insensibility in front of their own doors."

—American Industries.

#### The Murder of Miners.

The following from the "American Federalist," the organ of the American Federation of Labor, is another striking illustration:

"I was intimately acquainted with John Sharkey, the man who murdered the mine boss Williams, and no man in the range of my knowledge had more of my esteem up to that time than John Sharkey. His home was respectable and his wife an estimable, intelligent, worthy woman. But Sharkey was the man on whom the lot fell to kill the mine boss, and the fearful oath of the order bound every man to do the stern duty devolving upon him as the order might command. More than one hundred and fifty murders in three years in the Lackawanna, Schuylkill and Wyoming coal fields, and a strike that paralyzed the coal and iron business of the whole State of Pennsylvania for one entire summer was a part of the mission of the dreaded order of the Molly Maguires."

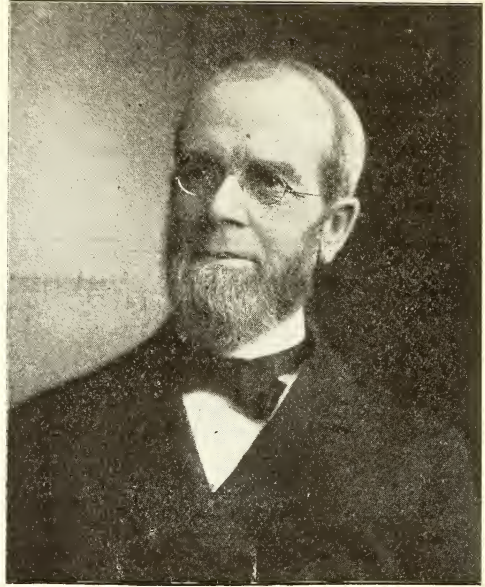
As we write these words another strike with its attendant crimes against the persons and property of other working men is in full blast here in this city.

Men and women enter these secret fraternities without the least suspicion of the effect that such fellowship will have upon their own mind. Hence the great responsibility that rests upon the readers of the Cynosure to do all in their power to make known the important truths which the Cynosure is placing in their hands.

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"Consult the record column; see for yourselves how 'loyally' the Sir Knights of New Jersey support the official paper of the order, then thank your lucky stars you are not an editor of a society journal. Think, then, of the first and last words in our motto, and at the next Castle session let there be a boom started for the Crusader."

The "motto" consists of the words "Fidelity, Valor, Honor." Good words often get into bad company.



REV. JOSIAH AUGUSTUS MACK.

Rev. J. A. Mack has been a member of the Board of Directors of the National Christian Association since 1902. He has been actively engaged in Christian work for many years and is even now a busy man, but very gladly gives his services as needed to the work of our Association. He is and has been for twenty-one years General Secretary and Manager of the Chicago Bible Society. This society is more than sixty years old and has had at times as many as twenty workers in its Bible work department. Under his management the receipts of the society have increased from two thousand dollars to fourteen thousand dollars per annum. When the civil war broke out Brother Mack was an active agent of the Christian Commission, being stationed for a time at Helena, Ark. For the last ten years Mr. Mack has been actively interested in the Chinese of Chicago. There are several thousands of them, and here is an open door for educational and Christian work. They are falsely accused and sent to prison and Mr. Mack bails them out; they seek advice in business and have learned where to go, and they are eager to learn and soon yield to kindly influence. Mr. Mack has for ten years conducted a Chinese

Sunday school at the First Congregational Church. He is also president of the "Chinese Christian Union of Chicago," that has headquarters at 265 South Clark street. From fifty to a hundred Chinamen meet there on Sunday nights for Chinese Christian Endeavor meeting, and for instruction; there are also classes through the week. Mr. Mack's present wife is a physician and she treats the sick Chinese. Mr. and Mrs. Mack are one in this work, and with a band of noble Christian brethren and sisters as helpers are improving a God-given opportunity for good Samaritan and missionary service.

(Editor's Note. In giving a sketch of the members of the Board of Directors it is believed that your prayers for them will be stimulated. Their responsibilities in caring for the work of the Association are great, and they give of their valuable time without remuneration to the interests of the cause. Pray for them. These sketches began in the June, 1904, number of the Cynosure.)

### STRIKES.

Strikes are quite proper, only strike right;  
Strike to some purpose, but not for a fight;  
Strike for your manhood, for honor and fame;  
Strike right and left till you win a good name;  
Strike for your freedom from all that is vile;  
Strike off companions who often beguile;  
Strike with the hammer, the sledge and the ax;  
Strike off bad habits with troublesome tax;  
Strike out unaided, depend on no lodge;  
Strike without gloves, and with never a dodge;  
Strike off the fetters of fashion and pride;  
Strike where 'tis best, but let wisdom decide;  
Strike a good blow while the iron is hot;  
Strike, and keep striking, till you hit the right spot.  
—Selected.

### MASONIC ORDER THE PROGENITOR OF MOST OF THE FRATERNITIES OF TO-DAY.

#### Sprung from the Guilds of England—Greek-Letter Societies and Other Organizations.

Out of nearly 300 existing secret societies in the United States there are hardly any which, in one way or another, may not be described as having descended from the Masonic fraternity, either by imitation, adaptation, by borrowing this or that feature or by paralleling it in one or more ways with respect to ritual or practice, says the New York Herald.

The story of how this has come about

would form an interesting sociological chapter. No other feature of it falls more heavily on the attention than the fact that in the United States, the most democratic nation in the world, secret societies flourish more freely than anywhere else. No better evidence of it exists than that one-half of the Free Masons on the face of the globe are to be found in the United States, while 90 per cent of the Order of Odd Fellows are in America.

In no other land than this are there hosts of secret orders whose members may be found everywhere, wearing buttons or jewels bearing their insignia. We, as Americans—that is, some 6,000,000 of us—seem to have fairly run secret society mad.

#### Some Ramifications.

And, as it was started out to explain, it is merely a species of "Freemasonry," all the way down through the Odd Fellows, the Knights of Pythias, the Grand Army, the Red Men, yes, the Society of Tammany, the "A. P. A.," the college Greek-letter fraternities, the Royal Arcanum, the Woodmen, the Maccabees, the Foresters of several varieties, many of the labor organizations, even the Roman Catholic Knights of Columbus, as much if not more than the others, all the way through the 300.

Freemasonry itself, as it is known to-day, does not go back of the period 1717-1725. The remains of the Masonic (operative) guilds in England in the seventeenth century, just as are some labor unions here to-day, were secret organizations.

They have no "degree" beyond that which was imparted to the candidates for membership, who received what was called the "mason's word," a grip and some rigmarole formulae. In time, however, these societies became sociological classics, and men of rank were glad to receive an honorary membership, partly in response to the interest taken in investigating their antiquity, which was great, and because of their interest in the origin of a few alleged mysteries the guilds were said to contain.

#### Joined the Craft.

This was in the day when many British and other European savants, antiquarians and others were delving into Rosicrucianism, Gnosticism, cabalism,

alchemy and the like, and when the philosopher's stone was an object of academic research, much as the lost fleece was alleged to be at an earlier date.

Among the well-known Englishmen who were prominent late in the seventeenth century as antiquarians was Elias Ashmole. He was made a member of one of the operative "lodges" of "Freemasons" and induced some of his friends to take an interest in what appeared to be one of the fads of that day. It soon became the popular thing for an English gentleman, and it was not many years before some of the effects of this exalted membership began to show themselves upon the ancient guild craft.

In 1717 there were remaining only four lodges in London, the rituals of which had been embroidered with the fancifulness of the antiquarian cult which had patronized the earlier operative "Freemasons," and it was from them, with the additional turrets and pinnacles placed upon that rudimentary Masonic edifice, as Ashmole and others found it, that Freemasonry comes down to us—that it went from England to the continent of Europe, to Scotland, Ireland, America and throughout the world.

#### Order Reaches America.

But it was when the three degrees, two of them superimposed with the host of so-called Scottish—but really French—adornments, reached the British colonies in America late in the eighteenth century that the work of propagation began which has expanded until there are here to-day more than 300 systems of little Freemasonry, each with its signs, grips, passwords, its rituals, its legends, its lessons of virtue and morality and charity, its obligations, its symbols, insignia and all the rest.

Ashmole and his confreres and followers were not slow to superimpose upon the simple Masonic initiatory ceremonies much that was appealing to the mystics among the upper classes of their time, and to that fact was due, no doubt, the vogue that was secured to Freemasonry between 1660 and 1725 among the titled classes in the united kingdom. From that it was only a step in forming Masonic lodges by British diplomatic attaches and by officers of the British army and navy

at metropolitan centers throughout the world.

#### Ritual of Masonry.

In the various Masonic lectures to this day the student may discover appropriations of not only Old Testament history and ethics, but of Pythagorism, gnosticism and modern philosophies. The rituals of the primitive three degrees have retained touches from the mediaeval workingmen's guilds and the Roman builders, the third degree being unique by embodying an epitome of what are classed as the ancient mysteries, the Royal Arch degree—originally a part of the third degree—exhibiting much of cabalism, and the Scottish Rite, so-called, of Rosicrucianism, Templary, Maltaism and the Christian ritual. No especial reference to Knight Templary or to the Knights of Malta, as such, is needed, as those branches of the American Masonic rite are palpably borrowed from the alleged Scottish degrees or grades.

So much for where Freemasonry comes from.

#### Modern Freemasonry.

Just as the aristocratic Society of the Cincinnati, when formed by Washington and his generals at the close of the revolution, was followed and rivaled by a democratic patriotic organization, the various societies of Tamina, or Tammany, of which we have a relic in New York, and, unknown to many of its members, a progeny in the Improved Order of Red Men, so the spread of modern Freemasonry in England after 1725 was followed by the rise and growth of the more democratic Odd Fellows, the Druids, the Foresters and other "friendly" societies, all of which imitated the fraternal and charitable features of the Freemasons, the King Solomon legend of the latter giving way to that of David and Jonathan for the Odd Fellows, to the traditions of the Druids and to the romance woven about Robin Hood and Friar Tuck for the Foresters.

So it has been in nine out of ten of the secret society parallels all along down the line.

The leaders among the 300 or more living secret orders lend themselves as descendants of Freemasonry to a classification into three groups.

1. Occult and philosophical, the latter including the fraternal Greek letter or college societies.

2. The "friendly," and, drawn from them, the mutual benefit assessment orders which are so popular as furnishing a cheaper form of life insurance or "protection."

3. Specialized secret societies, some of them utilitarian; organizations seeking specific objects other than devotion to charity and fraternity, as such, by means of the machinery of the average secret society.

#### Occult Fraternities.

In the fraternities grouped under the head of occult the purposes in the main are the study of the mystical; they suggest a Swedenborg as founder; their membership is not large and little of their doings is ever made public.

Their significance in this connection comes home quickest to the Freemason who has attained the higher degrees. In their rituals, degrees and lectures he finds them magnifying and emphasizing one or another of the features of some of the Masonic high degrees.

Weishaupt's Illuminati, a secret sect formed in Germany about the time of the close of the war of the revolution in this country, was a schismatic, philosophical Masonic cult, and from it, as it is believed, was taken much that characterized earlier Phi Beta Kappa, the prototype of the long string of college Greek letter fraternities, of which Alpha Delta Phi, Psi Upsilon, Delta Kappa Epsilon, Kappa Alpha, Sigma Phi, Beta Theta Pi, Chi Psi and Zeta Psi are among the earlier and more prominent followers. In nearly all of them the thumb-marks of Freemasonry are plainly discerned.

Reference has been made to the earlier "friendly" societies, the Odd Fellows, Foresters and Druids. Patterned after them and their Masonic decorations, with subsequent additions, are the Red Men, the American Order of Hibernians, the Knights of Pythias, with its legend of Damon and Pythias; the so-called Ancient and Illustrious Order of the Knights of Malta, which is not ancient, however illustrious it may be, and which, either known or unknown to all but its founders, is merely the offspring of Templar,

Malta and other Freemasonry; the Elks, modeled on the Shrine attachment to Freemasonry, and others which it is not necessary to enumerate.

#### Fraternal Insurance.

The American utilitarian, not to say commercial, spirit was not slow to evolve the modified form of a mutual assessment insurance society from the "friendly" organizations which came to us from England, through the Odd Fellows, Foresters and Druids, the earliest having been founded back in the '60s by a Freemason, the Ancient Order of United Workmen, so "Masonic" without being Freemasonry as to amaze if not repel the Freemason who is received into it.

Following in its train there have been formed nearly 200 similar insurance secret orders, one-half of which have withered financially, or are withering, and more than 100 of which are actively alive, some of them very much so. Among the better known and more prosperous are the Royal Arcanum, the Knights of Honor, the Woodmen, the Knights of the Maccabees, the Independent Order of Foresters, various Hebrew secret fraternal assessment orders, several negro fraternities of like character and the short-term assessment societies.

The earlier Sons of Liberty and Sons of Tamina or Tammany of revolutionary days were Freemasons. The "Indians" who threw the tea overboard in Boston harbor were members of a Masonic lodge which had just closed to make the raid.

—Chicago Daily News, July 11, 1904.



Minister Duly and Truly Prepared to Take Master Mason's Degree.

## PRESIDENT'S LETTER.

**Evil Abounds, Let Praise Abound.**

Dear Friends: "But when these things begin to come to pass, lift up your heads because your redemption draweth nigh." These words are found in the twenty-first chapter of Luke, the 28th verse. Our Lord had been telling his disciples of the woes which were coming on the world. It would be quite natural that such information should produce in their minds, agitation and distress. Of course he knew that this would be the effect, and so he charges them to lift up their heads and rejoice, finding in the wars and rumors of wars, captivities, signs in the Heaven and signs in the earth, distress of nations and perplexity, the sinking of men's hearts and the coming of the Lord, the assurance of their glorious and final triumph.

**Rejoice, the "Last Times" Are Now.**

There are two extremes concerning prophecy. Some persons dwell upon it so largely and dogmatize respecting its interpretation so that they bring it into disrepute. Another, and a much larger class, neglect it entirely and thus fail both of its warnings and encouragements. I think all Bible students agree that we are now, and have been for years, in that period called the "Last Times." Some students have thought that this expression signifies the period between the first and the second coming of our Lord. Whether this be true or not, it is certain that John, by the Holy Spirit, taught that the church in his day was living in "Last Times," and there is no reason, of which I know, for supposing that that period is yet closed. It is certain that signs of the "Last Times" abound, and this fact should lead us to a lowly walk with God and a great and joyful confidence as to the triumph of truth.

**When Evil Culminates Righteousness Enters.**

I do not know why, but it seems to be a fixed principle in the Divine adminis-

tration that evil must culminate in order that a new age of righteousness may come in. When Pharaoh becomes an unendurable oppressor, Moses appears. When Belshazzar rises to the summit of blasphemy, the Medes are at the gates. When Napoleon imagines himself the maker and unmaker of kings and princes, Wellington and Waterloo are at the door. When American slavery, in its cruelty and pride, claims the continent, it loses the portion of it which it had possessed.

All of these illustrations should encourage us in this day and lead us to redouble our efforts. While Freemasonry, which is the mother of modern secret societies, is so discredited that no one will attempt a justification of its ceremonies and oaths, will scarcely even apologize for them, and while spiritually-minded Christians are coming out from the organization by scores and hundreds every year, the tireless, sleepless demons are planting other secret societies, differing a little in name, in ritual, in regalia, but identical in spirit and purpose. Into these so-called "lesser" secret organizations, hundreds of thousands of men are being drawn, thousands of women, bewitched by the love of display and authority, are following in their footsteps, and most marvelous of all, numbers of ministers are giving public addresses which, while they do not attempt to justify the lodges in their essential characteristics, speak in an apologetic way concerning them. The churches are robbed of their young men, prayer meetings are empty, cold, and dead, the political influence of the churches in the towns where they exist is so small that oftentimes men of the basest type occupy the highest positions, and yet religious leaders do not seem able to understand what the forces are which are producing these evil results.

**Rejoicing Without Works Is Dead.**

There are days when we should lift up

our heads and rejoice, because the time of our redemption draws nigh. That is, we should utter the truth by day and night, in season and out of season, by all means rescuing some. Schools, churches, newspapers, social gatherings, all should be used to disseminate the truth. "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression and the house of Jacob their sin." Instead of being discouraged by the prevalence of evil that very fact is an occasion of hope. God will never be defeated and when the enemy comes in like a flood His spirit will lift up a standard against him.

**"So Far as I Have Gone It Is Consistently Christian."**

The first time a man enters the Masonic Lodge, he swears under penalty of having his throat cut across; the second time, he swears under penalty of having his heart and vitals taken out; the third time he swears under penalty of having his body cut in two, his bowels burned to ashes in the center, and these ashes scattered on the four winds of Heaven. In these organizations good men and bad men are yoked in unequal fellowship. The name of Jesus Christ is excluded from the prayers and scripture readings of the orders, yet men who belong to the church look us in the face and tell us that "So far as they have gone they have not found anything whatever in them which is inconsistent with the Christian religion."

Knights Templars drink wine out of a human skull and invoke a double damnation on their souls as a pledge of fidelity to the order, and ministers tell us that Knight Templarism is "Christian" Masonry. These horrible blasphemies will produce their legitimate results. Those who are willing to be deceived and destroyed will be deceived and destroyed, but those who are led by the Holy Spirit will go out from among them and be separate. They will touch not the un-

clean thing. God will receive them and be a father to them, and they will be his people.

I had recently a letter from a dear friend, a minister, who has been entrapped by Masonry. He recently made an address at the opening of a Masonic temple about which I had remonstrated with him. He tells me that the members of this lodge had been by him led into the church and, though he does not say so, I infer that he thinks his lodge relations enabled him to influence them toward the Savior. Yet after his address that same night in the same hall or temple, the lodge had a dance. How long it lasted, what its moral and religious effects were, men who know what dances are can tell, "they sat down to eat and drink and rose up to play." This as the order of exercises when Aaron established his calf-idolatry at Horeb, and it is the order of idolatrous festivals ever since.

With Christian love let us witness against all the anti-Christian festivals. Whether men will hear or forbear our duty is plain. God will care for our testimony. Men will be saved by it constantly—some will be kept from ever entering lodges and others who have assumed their obligations will be delivered—so let us press on. Fraternally yours,

Charles A. Blanchard.

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He who is not willing to do is not worthy to win; for winning comes by doing and willingness to do shows worthiness to win.

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Vision is not always dependent upon altitude. We can see farther from our knees with our eyes shut than from our steeples with our eyes open.

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Childhood is the time of danger as well as the time of hope. The corn that is frost-bitten in the spring bears no golden ears to the day of the ingathering.

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**"COME OUT."**


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BY ALBERT SMITH, GWENDOLEN RD., LEICESTER, ENGLAND.

Come out from clubs, societies,

Political or what?

Associations—unions,

Wherever God is not.

Where Jesus is not "Master." Lord,

Or where His name's disowned.

Where "science," vain philosophy,

Or "reason" (?) sits enthroned.

Come out from secret lodges, with

Their "obligations," "oaths,"

To unknown chiefs, conspirators

For aught the sweaver knows.

Allegiance from the Christian

Is due to God as King.

To Christ, the Church, the family;

"Touch not the unclean thing!"

Come out from every business which

May do thy neighbor wrong.

The noxious weed, the mingled cup.

The gamblers' den and throng.

From those who scoff at things divine

And heed not sound reproof;

Let those that name the name of Christ

From all such stand aloof.

Of "universal brotherhood"—

The tempter's subtle snare;

A brotherhood with Satan's brood—

Let sons of God beware!

How can there be communion

To one in Christ baptized

With unbelievers, infidels.

With Belial and Christ?

"Come out and be ye separate

And touch no unclean thing";

Stand forth for truth and righteousness,

Which life eternal brings;

And God, who made the universe,

Can help and will receive

And be a Father unto all

Who on His Word believe.

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**NEW LEASE OF LIFE.**


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**Maccabees Accept New Rates.**

Toronto, Ont., June 30.—(Special.)—A mass meeting of Knights of the Maccabees agreed to a proposition on the new rates made by Supreme Commander Markey of Port Huron, Mich. The rating will be accepted as "of the age entry," not "of attained age." A special levy of 14 cents a month will be made on each member to make up arrears.

What Jesus did his people may safely attempt.

**FOES OF THE CHRISTIAN SABBATH.**


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**The Secret Foe.**


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BY NORA E. KELLOGG.

All forms of Sabbath breaking are reprehensible, and those indulged in by professing Christians are especially to be deplored; but an army is more to be dreaded than a single enemy, and in secret societies we find an organized army composed of Christians (professed) and with them men and women profane and wicked, some rich and respectable (?) and others barely able to pay dues, an army, working sometimes openly, often covertly, but constantly ignoring and profaning the holy rest day.

Sunday funerals, with a parade in regalia, frequently with a band accompanying, is one way lodges have of advertising themselves at the expense of public order and Sabbath quiet.

Then the custom has prevailed, especially in cities, of lodges choosing some man-appointed festival—Masons choose Easter, the G. A. R. the last Sabbath in May, the Modern Woodmen of America the first Sabbath in June; and they march with more or less parade to some church whose pastor and officers are willing to prostitute God's house and day to lodge aggrandizement. They profess to go to worship. "The Lord looketh on the heart." A few clippings from papers of recent date will reveal the real animus of their meetings.

"Next Sunday morning the Odd Fellow fraternity, including the Rebekahs of Viroqua and vicinity, will worship as a body at the Congregational Church. The pastor will speak on the subject 'Our Flesh and Blood Neighbor.' In the evening the second address on historic Johns will be given—John Knox—the savior of Scotland."

**"ELKS' MEMORIAL SERVICES.**

Will be Held in Tacoma Theater on Sunday Evening Next.

"The Tacoma Elks have arranged to hold memorial services in the Tacoma Theater on Sunday evening next. Judge Chapman will deliver the eulogy and Dr. A. L. Hutchinson will deliver the memorial address. A fine musical program has been prepared for the occasion.

"The membership of the Elks in Tacoma is now about 500 and the seating capacity of the theater is 1,200. Each member of the Elks will be furnished with three tickets, which may be given to any persons that the member should like to have attend. On Friday and Saturday these tickets may be



presented at the box office at the theater and reserved seat checks will be issued."—Tacoma Daily.

"Rev. \_\_\_\_\_ in his efforts to reach the men folks of the town some time since preached a sermon on Fellowship to the Odd Fellows in Neligh, Neb., who attended the church in a body. The sermon so pleased the members of the order that the next morning in Mr. \_\_\_\_\_'s absence they filled his house, and on his return presented him with a beautiful silver service of eleven pieces, gold-lined, on one of which was inscribed the emblem of the order with the word 'Fellowship.'"—Advance.

"Some time since a bill was presented in the New Hampshire legislature forbidding secret societies from holding their meetings on the Sabbath, but it failed to pass."—Home Light.

And the Voice of Masonry puts on an innocent expression, and says:

"And why not allow lodge meetings on the Christian Sabbath? Masonic lodges are dedicated to God and opened in His holy name. The accepted definition of Freemasonry is: 'A beautiful system of morals, veiled in allegory.' There is nothing in our rituals, known to this committee, that is improper to be used on the Lord's Day; if there was, we would advocate its elimination. Now, why is it improper to open a lodge in the name of God upon His own day, and impart to a seeker after light our instructions in friendship, morality and brotherly love? Can it be a desecration of the Sabbath to teach temperance, brotherly love, relief and truth, while lifting our heart in supplicating prayer to God and reading His holy Book? If the churches of certain denominations may hold business meetings on the Sabbath, and not be charged with irreverence, why may not Masonic lodges meet on the same day for the purpose of education in morality and brotherly love?"

It is only a step, of course, from regular meetings to receptions, and we are not surprised to read that:

"Tacoma Aerie, No. 3, F. O. E., on tomorrow evening, Sunday, April 6, 1902, will tender a reception and give a social in honor of our worthy Grand Secretary and other Grand Aerie officers who will be present, at its hall at 7:30 in the evening. All Eagles are invited."

Or this, also from Tacoma:

"LADY MACCABEES, ATTENTION!—There will be a call meeting of Hive No. 1 at 3 p. m. Sunday, in Maccabees' Hall. Rhodes Bros. has been selected as headquarters for our committee, where they will disperse tickets and collect money for the military burlesque to be given in Lyceum Theater March 5th.

"Cora L. Jolly, Commander."

Or the following from a Chicago daily:

"A meeting for reorganization of the local and outside lodges of the Home Forum Benefit Order has been called for Sunday at the Sherman House."

The road from a mongrel worship to debauchery and dissipation is sometimes shorter, sometimes longer, but it is always straight.

Aaron proclaimed "a feast to the Lord" and "the people sat down" to observe a religious man-appointed festival; but "rose up to play" and there followed music and dancing and revelry; "and there fell of the people that day about three thousand men" as a result of their sin.

The Masons and Grand Army of the Republic, the two secret orders which set the fashion of parading one day annually in the church, are accustomed to arrange their triennial conclaves and grand encampments so that the traveling may be done as much as possible on Sunday. A few years ago when the G. A. R. met at Pittsburg the secular papers stated that "there were more arrivals (of delegates) on the Sabbath than on any other day." Later a G. A. R. encampment was held in Washington, D. C., and "from early morning until late at night on Sabbath train loads were arriving, bands playing and banners flying." The Los Angeles Herald, about a year ago, gave a long account of how 250 "Mystic Shriners with their ladies" made a Sabbath tour of the San Gabriel valley with nine big tally-hoes. The Herald said:

"The royal caravan of Imperial Potentate Winsor has come and gone, and that Allah may attend and look after them on their pilgrimage through the San Joaquin valley is the prayer of every true believer in the local Moslemite push!"

During the Knights Templars' conclave in Chicago some years ago, the dens of infamy were taxed to their utmost to accommodate these "defenders of the Christian faith," (?) and Milwaukee brewers were barely able to supply enough beer to satisfy their demands.

Later Washington, Boston, Denver and other cities have in turn been demoralized by the dissipation which is always in evidence while the conclaves last.

Nevertheless, 'let the earth rejoice. "Satan knoweth that he hath but a short time, and the time draws near when He who in secret said nothing," the "Lord of the Sabbath day" shall return and reign on the earth.

Wheaton, Ill.

## SECRET SOCIETIES IN OUR SCHOOLS

For months the secular papers of Chicago and elsewhere have abounded in unfavorable comment upon secret societies and their disastrous effects in high schools. Like scarlet fever, smallpox and the rashes, the phobia for school fraternities seems to have become epidemic.

With surprising unanimity the Boards of Education, the school superintendents, principals and teachers have set their seals of disapproval upon these secret organizations.

That the Greek-letter fraternities and other secret orders should meet with popular approval in our universities and colleges and receive the indorsement of many distinguished educators, and at the same time be condemned in our high schools seems at least a bit incongruous.

There is but one year's difference between a senior in the high school and a freshman in college, and it will be difficult for the ordinary reader of the Cynosure to see that a secret society is an unmixed evil for the one and a good to be commended in the other.

Of course, the National Christian Association wisely maintains that both are alike evil.

While we congratulate our educators for having discovered the demoralizing effects of secret orders in our high schools, we trust they may pursue their process of investigation until they become convinced that the objectionable features of secrecy in our high schools apply with even greater force to schools of a higher grade.

These instructors, who are a great moral force in our land, have come to recognize, in part, the truth of the principles for which the National Christian Association stands, and it should be our aim to present them with facts for their consideration that will convince them of the further truths we advocate.

To accomplish this we need a carefully prepared booklet to place in the hands of our leading educators. We always look to our President in such an emergency, and seldom if ever look in vain.

The President will undertake the preparation of such a volume as soon as the

Publication Committee of the Association is able to defray the expense. It will require \$1,000 to issue the first edition.

For the many years with which I have been identified with the National Christian Association there has never been such a strategic opportunity for advancing the cause of anti-secrecy as the present affords. The Association is handicapped and powerless to take advantage of this opportunity for the lack of money.

How can this \$1,000 be raised? Among the readers of the Cynosure there are men and women likewise who have means at their disposal and are waiting only to know just where it will do the greatest possible amount of good. There should be at least four who will give to this cause \$100 each, making \$400; as many more \$50 each, making \$200; there should be at least eight who will contribute \$25 each, making \$200; most certainly ten will volunteer to give \$10 each, making \$100; another ten will give \$5 each, making \$50; and fifty will be more than glad to give \$1 each, making \$50, thus ensuring a total of \$1,000.

Let these pledges be sent in promptly to Editor W. I. Phillips, 221 West Madison street, Chicago, payable only on condition the volume is issued, and the Publication Committee will place a copy of this convincing booklet in the hands of many prominent educators within the next ninety days.

J. M. Hitchcock, Sec'y,  
Board of Directors National Christian Association.

## A GOOD ASSOCIATION TO AVOID.

The so-called Religious Education Association, of which President William Rainey Harper is the father and controller, has held another convention, this time in Philadelphia. Among the visiting delegates were quite a number of men and women, prominent in educational work, and a few editors, publishers and pastors. Three-fourths, if not nine-tenths, of these persons are rationalists. They do not believe the Bible is the Word of God, and consequently deny its authority. Under the plea for religious education they are seeking to propagate their rationalistic and infidel

views of the Bible. They have succeeded in large measure in capturing most of the colleges and universities of the land, and some of the theological seminaries. Also some Sabbath schools and a few Young Men's Christian Associations. Their chief aim, at the present, is to gain control of the Sabbath schools of the country. They discredit the work of the International Sabbath School Convention and Lesson Committee, and charge the church boards with commercialism, because they refuse to turn over to them their publishing interests. They cast contempt upon the intelligence of the great army of cultured and devoted Sabbath school workers of the past, and boldly assume intellectual and religious superiority. No greater calamity could befall the church than to allow this self-constituted and irresponsible organization to give direction to the teaching in our Sabbath schools. Paid teachers, educated in their schools, teaching rationalistic and infidel views of the Bible, must inevitably result in secularizing the Sabbath schools of the church. The University of Chicago, where this business has had full swing for years, is a conspicuous example. The religious atmosphere in Harvard University, a Unitarian school, is every whit as good, if not better, than in Dr. Harper's own school, which has progressed so far, under the advanced learning and methods of the Religious Education Association, as to have gotten entirely out of sight of the Baptist Church, which it repudiates, in its arrogant claims to have outgrown all churches. There were a few men in the convention who were not in sympathy with the object and claims of the association. Ex-President Moss (Baptist), among other things, expressed himself thus:

"I am not prepossessed in favor of this movement. I don't take much stock in this talk of the twentieth century being ahead of other centuries in the Christian education of the young. I think the church was just as much interested in young people fifty years ago as it is today.

"Now, if the leaders of this movement undertake to prove that this training of children in the Sabbath school is a mat-

ter of mathematics and physiology, they've undertaken to prove too much."

There's poison in the pot.  
—The Word and the Work.

### THE REFORMED PRESBYTERIAN CHURCH.

#### Its Position on Secret Societies and Why It Is Maintained.

The denomination to which I belong, the Reformed Presbyterian Church, U. S. A., assumes and maintains a simple and easily understood position—namely, of pronounced disfavor toward secret societies.

In our Declaration and Testimony, p. 213, we find: "Christians should walk in the light. Their doctrines, their purposes and manner of life, their rules of action and conduct, should not be concealed. The formation of secret associations for the prosecution of ends, however good professedly, is inconsistent with the requirements of Christian principle."

1 Thess. 5:5: "Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness." Math. 5:14: "Ye are the light of the world." (Acts 26:4; John 3:20, 21.)

Our church is often designated as the Covenanter Church, because we believe in public covenanting, and we practice it. Our church in 1871 swore to and subscribed a covenant at the meeting of our Synod at Pittsburg, Pa. This service was engaged in under very solemn circumstances. Bearing upon the matter before us the following language is used:

"We reject all systems of false religion and will-worship, and with these all forms of secret oath-bound societies and orders, as ensnaring in their nature, pernicious in their tendency and perilous to the liberties of both Church and State; and pledge ourselves to pray and labor according to our power, that whatever is contrary to godliness may be removed, and the Church beautified with universal conformity to the law and will of her divine Head and Lord."

In following out these declarations of principle our church has maintained a constant practice of lifting up her testimony against the societies and excluding from her membership all members of secret societies.

We believe that every Christian denomination should take this same position and follow this same practice, for by so doing they would be kept from partaking of other men's sins (1 Tim. 5:22). We partake of other men's sins by silence when we ought to speak, by inaction when we ought to act.

We hold this position because (1) the spirit and principles of secretism are contrary to the spirit of Christ and the principles of His holy religion. Jesus on His trial declared that He ever spoke openly to the world and in secret said nothing (John 18:20). He declared Himself to be the light of the world. In Him is no darkness at all. We are exhorted to walk in the light. Christians are announced by Jesus to be the light of the world. Now all this is contrary to the methods and spirit of secrecy.

It is contrary to the spirit of Christ in that the spirit of secretism is a spirit of selfishness. A prominent Freemason in an article in the North American Review says: "The broad, rich acres of man's selfishness are nowhere more carefully fertilized, tended, tilled and reaped than in the lodge room." Why should we argue a matter which is thus conceded? Now unselfishness is a fundamental element of the religion of Jesus Christ, grandly illustrated by our Divine Master. He who thought it not robbery to be equal with God made himself of no reputation and took upon him the form of a servant.

The general position can be maintained that secretism rejects Jesus Christ Himself. In all their religious doings and professions they leave out Jesus Christ and His atoning work. This can be shown in detail.

(2) We hold this position because secretism is contrary to the interests of the souls of men. This naturally follows. Members of these societies are often heard to say, "My society is religion enough for me." The answer made by advocates of secret societies is that that man speaks ignorantly. But I reply that many of these secret societies teach him this very thing and most others leave it as a clear implication that if he is faithful to the principles of his order he is a saved man. This can be verified by abun-

dant quotations from the manuals and handbooks and other writings of the secret societies.

(3) We hold this position because the demands of secret societies upon men is an affront to their manhood. This comes to view in this constant circumstance in secret society methods. A man to become a member must before initiation give promise to conceal that of which he knows nothing. This is enough to stamp it as a dishonoring society. This is vacating the right of private judgment. He must enter this position on the assurance and judgment of somebody else. This is always confusing and lowers the manhood and corrupts the morals at the fountain head. Many are thus slaves and know it not. But one says, the secret societies could not exist if they did not do that! That may be true; but it is also true that it is not necessary for secret societies to exist; but it is necessary for men to retain their manhood, their integrity, their responsibility.

(4) We hold this position because the presence of secret societies is a menace to good government.

In a republic especially are secret societies out of place. They are a menace to good government because their methods at once throw them open to suspicion. Many occurrences in our land give proof that this suspicion is not unfounded. It has been truly said that in our country, and it is worthy of frequent repetition, "A good cause can be served as well by open as by secret methods; an evil purpose can be served better by secret methods." Therefore, why employ secret methods?

Further, good government is menaced by these associations because they interfere with the securing of justice in our courts. The court is a vital element in our civil fabric. Corruption here is more damaging to the State than in any other sphere. Anything which interferes with just findings here is dangerous to the State and to the citizens. The obligations members of these societies take upon themselves for one another open the way for this perversion of justice. The practical result has been in accordance with these obligations. Hence we find this influence in every sphere.

(5) We hold this position because these societies are expensive. This same Masonic writer in the North American Review says: "For mere personal gratification, aside from any real or imaginary benefits, the members of the various secret organizations in the United States spend annually in costly banquets, elaborate uniforms and other wholly unnecessary expenses connected with the fraternities, not less than \$250,000,000." After spending all this with no adequate return, where are those large sums to be expended in charity for the widows and orphans? Who has the lion's share? "It is paying too dear for the whistle."

(6) For these and many other reasons we hold this position and testify constantly against these societies. It is a matter of gratification that so many other denominations and individual congregations and ministers and people hold with us practically the same position. It is a matter of grief to us that so many denominations take no positive position in this important matter, that so many ministers and other leaders of thought fail to apply Bible truth to this evident menace to society, church and State, that so many members of Christian churches join these societies, and that so many ministers lead in this dangerous direction. But we see no reason for abating our testimony or for laying aside the barrier which excludes from our communion members of these societies. We hold that the call of God to His people still is "Come ye out from among them." "Taste not of their vanities." "Be not partakers of other men's sins."

We invite all others who have named the name of Christ to stand with us. This is now the church militant. Let us war a good warfare, fight a good fight, lay hold on eternal life. "Let no man take thy crown." (Rev.) Wm. C. Paden.

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If God puts us to sleep in the shadow of the juniper tree He will awake us with the touch of an angel.

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Elsewhere may be found, under the head of "Secret Societies in Our Schools," an appeal by Secretary Hitchcock, which we commend to our readers.

## HOW MAY THE PULPIT BE FREE TO DISCUSS THE NATURE OF SECRET SOCIETIES?

Most pulpits in this country are not free on this question. If a minister of well-known ability, spiritual mind and unflinching courtesy were to seek opportunity to question the goodness and desirability of secret societies, what proportion of the pulpits of this free land would be open to him? Would one-half of them admit him? Would one-quarter? Would one-tenth? Of the seventy thousand pulpits in the United States, would he be welcome on such an errand in more than seven thousand? Think of how few in our own neighborhood who would give him a hearing.

Why is this? Why is it that a speaker who will show that the kingdom of darkness is contrary to the kingdom of light, that an organization which says "Ever conceal" must be opposed to one which says, "Go preach to every creature," would be barred out of so great a proportion of pulpits in the Protestant Church?

It is surely not because the subject is of little importance. No one thinks that. Organizations which bind men in social and often in business and political bonds, which number their adherents by millions and in the cities generally outnumber the churches, organizations which gather and spend large amounts of money and have prominent buildings for their meetings, organizations which initiate and train men to a habit of concealment, bound by the strongest oaths that human invention can devise, organizations that in many cases have religious rites and claim to confer eternal salvation on their obedient members, are important enough to be discussed, questioned and, if sinful, denounced in every Christian church. Then why is such a discussion barred out of most churches?

Just one reason tells the whole story. The churches which refuse to have this question discussed have in them members of secret societies who would be offended if the example of Christ, the law of God or the spirit of the Gospel were brought to bear on the principles and system of organized secrecy.

If the order may attend church in regalia, have special seats reserved and be praised by the preacher, they will patronize the church; but if the moral character of secret societies, of the habit of concealment and of the principles involved be laid bare, they are angry and the preacher who does it will suffer.

The only way to be free to discuss societies in the light of God's Word is to keep all members of secret societies out of the church.

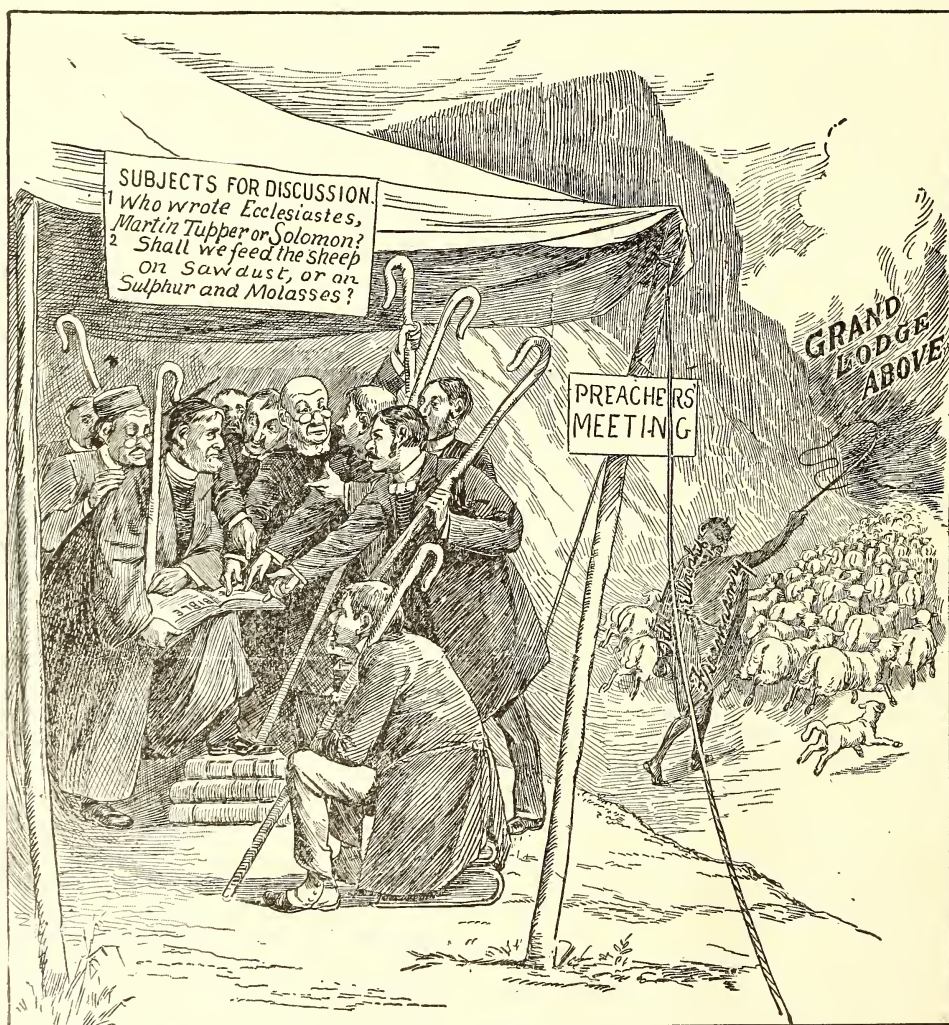
It is not her outside foes that the church needs to fear; it is those who have gained an entrance. Very few

preachers will expose and denounce an evil when they know well that their friends and members just before them have a share in it. No one but a moral hero will do this, and it is too much to expect that all preachers will be moral heroes.

The only way to keep the pulpit free is to keep the pew free. This is the lesson of experience and of observation, and it has few exceptions.

—The Christian Nation.

Teachableness is a rose without a thorn. Egotism is a thorn without a rose.



ALAS FOR THE SHEEP.

Adapted from the Ram's Horn.

### WHAT NEXT ?

BY REV. W. B. STODDARD.

Will the people of this country ever become wise enough to stop humbugging and being humbugged? This question is yet to be answered.

It is certain that greater follies are manifesting themselves as the years pass. To call men Oddfellows and Pythians used to provoke a smile and fill the bill for those who desired to be singular or ridiculous. Later the "Red Men" came forward with their war whoops to satisfy the ignorant and superstitious white man, whose taste naturally ran to the base and grotesque. But now this is not enough to satisfy the downward trend and men call themselves Buffaloes, Elks, Badgers and Beavers.

#### Noble Order of Dogs.

It seems that even these do not now satisfy the taste of some, and "the Dogs" are organized. We quote from the Chicago Record-Herald of July 5: "Dallas, Texas, has a Dog Club composed of prominent business men. Its proper title is 'The Noble Order of Dogs' and a charter will soon be asked from the State. Hugh Harry is president, but his official title is 'Great Mastiff.' Dan Morgan, who might be called vice president, is 'Great Dane.' Oscar Strange keeps the records and is known as 'the Shepherd.' Major Carnes is 'Bull Dog,' and guards the inner door. An applicant for admission into this order is a 'cur' until he goes through the training process and comes out a pedigreed canine."

The sensible Christian in reading this will say, "Is it possible!" Surely a thing like this will not succeed in the United States. In the light of eternity he is right. The whole brood of darkness-born is to be banished in the brightness of "His appearing," but judging by what has been and is, we may expect this order to secure quite a membership.

The Grand Secretary of the Grand Lodge of Elks told the writer the other day that they reported 153,000 members last year, and they were now getting statistics for this. He felt confident that these would show a growth of at least 30,000 during the year.

#### Elks.

What are the Elks? A man by the name of Vivian, an English actor, met fourteen kindred spirits in a boarding house in New York, where they assembled on Sunday afternoons to hear "Johnny Riddle play the fiddle," and seek such enjoyment as theater actors would desire. They called themselves the "Jolly Corks," but later taking the name of Elks, claiming that the Elks' special concern for the females was to be commended and imitated by them.

In reading their history, secured from the Grand Secretary, these were all the "noble principles" that I could discover. If it is noble to get together to drink, dance and fiddle with the female actors on Sunday afternoon, then this may justly be called a "noble order." That men like to fool and be fooled is everywhere manifest. The more ridiculous the performance the more it attracts some. Were it only foolery it would not be so bad, but look at this. A Detroit (Mich.) paper says: "Rev. Edward Collins, chaplain of the Detroit Lodge of Elks, recently wrote the following little tribute to a brother Elk: 'May the dark day be far distant when the herd shall be bereft of his loving counsel and lay the ivy and amaranth on his silent breast.'" And this was from a professed minister of the Christian religion! God pity him and his congregation. "Herds" of the Elk kind have no promise of pleasures hereafter and so they may well seek them with the "Johnny Riddle" and his famous fiddle.

We are told that the "prominent business" men of Dallas, Texas, are seeking to become "dogs." What will be next? Will there be a female department of the "dogs," and will there be a large influx of those desiring "wonderful secrets"? What will the female department be called? How about the "pups"? Will they also follow the example of these "prominent business men"?

The whole movement is suggestive of that verse in Revelation 22:15: "For without are dogs, and sorcerers, and whoremongers, and idolators, and whosoever loveth and maketh a lie."

He whose life is a sunbeam will find a rainbow in his tears.

## TWENTIETH CENTURY MANIA.

There is a mania for secret organizations. All classes of men enter them, and women are found in some; all objects are sought by meetings under cover. The aim may be good, the object one that commends itself to the better judgment of men, but instead of organization in the open, on the broad principles of right and candor, signs, passwords, mystic symbols, and even oaths, are made to hedge men about. To make the organization more imposing, and to give it greater power over its members something of a religious character is often introduced, and within the bolted door, "chaplains" minister and religious forms seem to give sanctity to the surroundings.

We hold that such organizations spring from a wrong source, are degrading to mankind, injurious to society, and a hindrance to the coming of the day of universal right and brotherhood. The followers of Christ, the believers in the kingdom of God, the workers of the world's redemption, have no right place in them. The Church of Christ is on a higher plane, and should lift men up to the level of the life of Jesus.

There is a surrender of independence when a man enters an organization in which his personality is largely submerged, in which, for example, he is bound both as to his working and wages by the order of one or a few. Association is legitimate and useful, results not otherwise attainable may be accomplished by union with others, and in such union there is of necessity some surrender of personal freedom, but this does not require secrecy, or membership in an order that commands the individual. When a man goes into an organization, in which he must give up his independence, and it may be his conscience too, to a door-keeper, he reduces himself to a low plane.

Such organizations are against public policy. They are a combination of the few against the many. They are working for certain ends, but their methods and doings are not known. If the ends themselves be good, the secrecy is not the least degree necessary to these ends, and introduces an element that may work

great injury. The members of a secret organization may plot against institutions and form conspiracies against the State, but they are under cover. They may paralyze industries, but they cannot be arranged. They may commit crimes, but the perpetrators are surrounded by a strong body-guard bound to secrecy.

Aside from this, secret orders are against the public good in that they separate those who should be most closely united, raising impassable barriers where there should be only bonds of love and confidence. Citizens are locked out of the confidence of each other by pledges of secret oaths. Husbands cannot tell their wives of what they are doing. Brethren in the church must seal their lips at a certain point. The church is shut out from inquiry concerning the doings of its members when they meet in the oath-guarded room.

Can we imagine the Lord Jesus entering a secret order, however seemingly good the avowed object? He spoke openly. We are called to be his disciples and followers, his witnesses to the ends of the earth. Do we ever think of these seeking to initiate converts into secret associations? Why not?

—Selected.

## AD ABSURDUM.

As the Grand Lodge of North Dakota has approved of the formation of a juvenile branch of Masonry, composed of the minor sons of Freemasons, adopting the ritual prepared by the Grand Secretary, Bro. Frank J. Thompson, it may be proper to herald baby Masonry as the apex of the Masonic structure to old reliable "Ancient and Honorable Society of Freemasons," and Order of the Eastern Star, thereby comprehending the entire human family within its protecting folds.—Texas Freemason.

While one regrets the stumbling block thus thrown in the way of some at life's beginning, he cannot but hope that the evil is in a measure offset by a tendency, thus promoted, to minify the impressiveness of Masonry. Once the order stood in mysterious loneliness; now it is half lost in a swarm of grand, golden, royal and trivial fake insurance concerns, and orders laborious, feminine or juvenile.



## NATIONAL REFORM CONVENTION.

A national reform convention for the discussion of the Christian principles of civil government and the dangers and duty of the nation will be held on Winona Assembly Grounds at Winona Lake, Indiana, Aug. 5 and 6, 1904.

The program is rich in important themes to be handled by able men. We hope as many as possible will attend. The President of the National Christian Association is one of the speakers. It may be an added incentive to some of our readers to be able to meet President Blanchard at this time.

**Programme.**

"Our Cause," Rev. S. F. Scovel, D. D., Wooster, O., President National Reform Association. "Perils of Mormonism," Rev. R. C. Wylie, D. D., Pittsburg, Pa. "The Iniquity of the Licensed Saloon," Rev. J. T. McCrory, D. D., Pittsburg, Pa. "The Oath the Bond of Civil Society," Rev. W. J. Coleman, D. D., Allegheny, Pa. "Christian Education in Our Public Schools, Rev. C. A. Blanchard, D. D., Wheaton, Ill. "Christian Patriotism," Rev. C. M. Smith, Ray, Indiana. "Application of Christianity to Government," Rev. C. D. Trumbull, D. D., Morning Sun, Iowa. "Why Should Christ Be Acknowledged the King of Nations?" Rev. H. H. George, D. D., Beaver Falls, Pa. "The Christian Citizenship Pledge," Rev. F. M. Wilson, Parnassus, Pa. "Our Sabbath Laws," Rev. R. C. Wylie, D. D., Wilkesburg, Pa. "Our National Christianity and Fundamental Law," Rev. John A. Henderson, Allegheny, Pa.

The National Reform Association stands for the defense of our imperiled Sabbath; the Bible in our common schools; uniform marriage and divorce laws in accordance with the law of Christ; the honor and authority of law, as against the spirit of mob violence; political and religious liberty, as against the aggression of Mormonism; a complete severance of the connection between our government and the saloon; and suitable Christian acknowledgment in State and National constitutions.

## NATIONAL COUNCIL.

The site recently purchased by the National Council for a home office at New Haven is one of the most desirable in the city. It is situated at 856-858 Chapel street, overlooking the New Haven Green, and adjoining the property once the house of Commodore Foot of the United States navy. It commands a fine view of Yale College, being within two hundred feet of that ancient and famous seat of learning. The committee that had this matter in charge are deserving of the highest praise for the good judgment displayed and for the grand property secured. Through their recommendation the famous Degree Team of New Jersey paid a visit to New Haven, at the invitation of the New Haven Council, on Sunday, Jan. 17, and conferred the Major Degree upon thirty-six (36) candidates. A very large gathering greeted the team and the large hall in which the ceremonies were held was packed with members, who desired to witness the work as rendered by the visitors, whose great ability is conceded by all who have had the pleasure of seeing and hearing them. The party arrived in New Haven on Sunday evening and were met by a delegation of local Knights, and after a dinner at the Oneco, the guests were shown the sights of the University City.

The above copied from the Columbiad, the organ of the Knights of Columbus, reads unpleasantly to one who has any interest in Yale College or New Haven, for it relates to one of the most un-American, anti-American, and unpatriotic, as well as one of the most belated and anachronistic of all secret orders. Side by side are the Home Office and Yale College, representing respectively the tenth and twentieth centuries.

**C M B. A.**

The C. M. B. A. Advocate for March shows that Catholics find it as hard as the rest to run fraternal insurance on a fallacious plan. It copies an article from the Michigan Catholic, ending as follows:

"One suggestion has been advanced that would better matters undoubtedly, but it would be more expensive. It is to adopt the plan of the old line insurance companies and have but one or two examiners in each city and let them be paid for all examinations, whether the applicants pass or not. In this way the applicants would not fear the forfeiture of the examination fee, while the doctor would be more likely to do his full duty, as he would receive his fee in any event, and there would be no incentive to go to another physician.

"Would such a plan not work better all

around" And would it not cost the order less in the long run?"

It copies also an extended article from the Indiana Union and Times explaining the recent necessary raising of rates in the C. M. B. A., and confessing the error of its originators. We take out from this article—disregarding connection—a few selected sentences. Many fraternal organizations were "launched not in a legitimate manner, but simply to line the pockets of heartless promoters. Low rates was the tempting bait and many there were eager to accept the result money gone and nothing to show for it."

"Insurance, no matter of what kind is a strategic business proposition. To dispose of it at less than cost must of necessity eventually end in disaster."

"They had failed to take into consideration the fact that there was a cost even to insurance."

It must be conceded, however that with all its drawbacks, the C. M. B. A. from its inception has been the soundest of all the mutual organizations. It means mutuals of the fraternal or assessment type not regular mutuals like several regular companies.

They had the courage to meet the situation fairly, squarely and manfully. It was not a pleasant duty, but duty they considered it in order that the Association might be rescued from inevitable ruin. The two pain of the Association "met their wreck and that very soon." What a shortage of \$100,000 when the Supreme Council met, no reasonable man will contend that the rates should remain as they are.

#### MEANING OF FRATERNITY

A great many people who will speak loudly of loving fraternity don't know so much about the real article as they do about the word. Fraternity comprehends many things—generosity, intelligence, sympathy, sharing in speech, courtesy, fair dealing, kindness, a gentle way for all creatures, from the lowly insect winged down to the noblest species of the entire creation. Good qualities, however, a desire to always think good rather than evil of your fellows, a spirit of helpfulness, a disposition to get yourself out in commending a favor granted—and a thousand other fine things which go to make up the right way of men and women-kind. Don't mistake the word fraternity, but

live it all hours of the day and all the days of the year, and all the years of your life.

X.

—In the Druid.

But don't you also have to wear a white apron to really know what it means?

#### A CHANGE OF VIEWS.

As a member of the last biennial Supreme Tent review, I voted against the "increase of rates." My reason for so doing was "the enormous reserve fund." On my way home I met an old time insurance agent, a particular friend of mine. He asked me what we did at Fort Huron. I said, "We raised the Supreme Commander's and Supreme Record Keepers' salaries." "That's good," he says "a salary should never be limited. Salary's no object if the man's worth it."

"Well," I said, "we also raised the rates." "Well, that's the best of all," he says, "Only one thing you haven't raised them yet within 40 per cent of where they should be."

Well, I doubted his remarks and have since been looking the matter up. I find that our enormous reserve amounts to \$200 per capita. There is not an "old line" doing business to-day with less than \$250 reserve on each \$1,000 of insurance in force. I concluded the article in the December Bee Hive—"The Goal and the Road to it"—should set every member who values his certificate to thinking how much he has got for nothing and to educate himself to want to pay for what he gets. If my memory serves me right there were only nine votes against the raise in rates and five of these votes were from Pennsylvania. This is, perhaps, the reason we weren't up-to-date. The members must commence to educate now. It is a duty we owe ourselves, as well as the order to become educated along this line as individuals and not let the officers "know it all." The aim of the Supreme and Great officers, as I read it in the Bee Hive, is for each member to become enlightened and enlightened for himself.

Fraternally,

A. M. VAN ZILE.

Note.—The writer was a Supreme representative and mailed this note against returning. The above is a letter I received from him December 21, 1903 and which we have his permission to publish. We live and learn.

W. B. BLANEY.

The above is taken from the Bee Hive, organ of the Maccabees.

Is it the best time to "commence to educate" an stumbling stable door after the horse is already stoned? Any one who cares to have his insurance really insure had better postpone all joking schemes and first "educate himself to want to pay for what he gets." It is not

wise to want to get what is not paid for; it will prove to be what men do not get.

### PARAPHERNALIA AND RITUALISTIC WORK.

"One of the most hopeful signs that the membership of the F. M. C. are wide awake to the best interests of the order is the fact that there has been during the past year or two such a general movement among the Rulings to carry out the ritualistic work more fully, and the adoption of paraphernalia or its use by some of the Rulings which formerly overlooked this important requisite in true fraternalism.

#### Ritual and Creed.

Ritualism is to fraternalism what the creed is to the church. It cannot be ignored without serious detriment to its members. Carlyle, in his "Sartor Resartus," speaks very interestingly about the significance of raiment of various kinds. He shows how the prisoner at the bar trembles before the judge largely because the latter is arrayed in a somber and impressive gown; how the ordinary citizen quails when the hand of the law is laid upon him by a policeman gorgeously clothed in a blue uniform with brass buttons; how the fireman is the envy of every normal boy and girl, and how the Easter bonnet is necessary to the happiness of most women! Undoubtedly the difference between barbarism and civilization is largely a matter of clothes.

"Everybody likes to look at a parade. Why? Because those who are doing the parading are usually arrayed more gorgeously than is the average individual who is a mere onlooker. Who can forget the lasting impression made upon his mind the first time he was initiated into a fraternal order? How the deep voice of admonition lingers in one's mind through all future years, and how the mental picture painted by the gorgeous costumes worn by the Degree Team comes up and gives one a better opinion of the work of fraternalism in general, and the Ruling where the initiation took place particularly. If you have paraphernalia, by all means use it. Pass a vote at your very next meeting that your officials at least

shall not occupy their respective stations without first having been properly clothed in their regalia. There may not be many persons at the Ruling meeting, but that is the more reason why the paraphernalia should be worn, even though the chairs only are filled, you will be surprised how much more impressive the meeting is under such circumstances than where there is a lack of paraphernalia.

#### Must Impress New Candidate.

'Of course, every Ruling should have a Degree Team, but where this is not possible the proper use of paraphernalia will go far toward filling what otherwise is a serious defect in the lodge room ethics. No Ruling can afford to fail to properly impress the newly initiated candidate, and sometimes the older members need a lesson in true fraternalism quite as much as do the young recruits. Look to your ritualistic work and your paraphernalia.'

The foregoing editorial from the organ of the Fraternal Mystic Circle shows knowledge of human nature, and particularly of joiner material. "True fraternalism" consists largely of ceremonial, aprons and ribbons.

As the man on the watch-tower has the widest horizon, so he who is nearest God has the fullest vision.



"Who Can Forget the Impression."

### REV. CHARLES FISHER,

Pastor of U. B. Church, and His Eulogy of Oddfellowship.

Wolfsville, Md., April 26, 1904.

South Mountain Lodge, No. 125, I. O. O. F., celebrated the eighty-fifth anniversary of the founding of that order with divine services in the U. B. Church of this place. The speaker of the day was Rev. Charles Fisher, pastor of the U. B. Church. The church was filled with an attentive audience. The eulogy or address was an eloquent plea for, and defense of, secret orders in general and Odd Fellowship in particular. Unless your correspondent misunderstood the speaker, he claimed that they originated in the rites and ceremonies of the Grecian temples of Eleusis and Celsus, and that after the church had torn out the 120 planks inserted in its platform by Jesus Christ, the mystics or secret orders restored them and gave to the world primeval Christianity once more. He eulogized the Greek philosophers and claimed that Martin Luther was also a mystic, like them. He denounced the opponents of secret societies as liars and dough-heads, whose skulls were filled with camel or some other kind of hair. Instances of noble deeds of the secret orders and the ignoble deeds of the church were recited by him, as he claimed that the orders had taken up the good work neglected by the church. These are but a few of the surprising statements made during the lengthy address of the speaker. And while we recognize the fact that every man has a right to his belief and opinion, we cannot see the propriety of any minister of the gospel making statements that leave at least a portion of his hearers under the impression that he considers the work of the secret societies of more benefit to mankind than that of the church, nor where the advantages to the orders themselves are derived from such criticisms of Christianity and its adherents.

ERIKSEN.

#### Rev. Mr. Fisher Makes a Positive Denial of a Statement Made by a Correspondent.

Mr. Editor—I ask you for a small space in the best country paper in the State, the Valley Register, to correct some false statements that appeared in last week's issue over the name of "Eriksen."

"Erickson" starts out with the old cowardly dodge. He says: "If your correspondent did not misunderstand, they originated in the Grecian temples of Elusius and Celsus," etc.

I will give the gist of what was said, and the many readers of the Register can form their own opinion. Secrecy is a Greek term; as a root word it originated in the mysticism of the fifth century, B. C., in the temples of the Goddess, Elusius and Cera. That the Greeks were familiar with it, is proven by the Rhodian inscriptions. Mysticism means the highest knowledge of the God worshiped. That Christ inserted in his platform 120

planks, enough to meet every necessary demand and want of the human family; but in the second century there was a falling away of the visible organization of the church, as different organizations were formed. Under the influence of agnosticism, of which Celsus was the founder, one organization and then another eliminated one plank after another, until the whole was eliminated from the visible church organizations and the world dropped into the dark ages.

In the twelfth century, under Eckhart (the father of modern mysticism), mysticism was revived. Every true seeker after the knowledge of God is a mystic. Out of mysticism, first sprang Masonry, and, second, Odd Fellowship. Luther himself was a mystic.

\* \* \*

The speaker positively did not say that Luther was like the heathen philosophers or the secret order man. But he was a mystic the same as any other great student and seeker after God. There were no denunciations passed on the opponents of secret orders. Another false statement. Here is what was said: "There is a bogus book in circulation claiming to expose Odd Fellowship, etc., and anyone whose head is not filled with camel-hair or batter dough knows when they read it they are reading a liar's production, for he is trying to expose that which he pledged himself to keep inviolate."

He is false in stating that I claimed the church had neglected, or is neglecting, her noble deeds. He says he "cannot see the propriety in a minister making such statements." No, and no rational or sane man would. No monomania would be a correspondent to a newspaper under the assumed name of "Erickson."

Now, Mr. "Erickson," if you had been paying attention to what was said, instead of talking and trying to interrupt the speaker, as you did, for which conduct, if this false writing doesn't stop, you will answer at the court of your county, for there are more than one or two who noted your interruption. I was truly surprised to see such a mass of conglomerated, false, nothingness from you in such an intelligent and highly appreciated paper as is the Register. I will also state that the I. O. O. F. of Wolfsville held an indignation meeting on their last meeting night, denouncing the false statements of "Eriksen" and asking the publication of this letter. CHAS. FISHER.

—The Valley Register, May 6.

Mr. Fischer's reply reminds us of the saying that there is only one person who can write down an author, and that is himself. We incline to think that his situation was as good when his critic ended as when he closed his own reply. If the letter is a fair index of the quality of the lecture, no one can be surprised at the critical element in the report.

What he means by calling secrecy a Greek term or a root word seems hardly clear; neither his use of such words as mystic and mysticism. His definition of mysticism as "the highest knowledge of the god worshiped" may help one to understand what he himself means, though there is a fresh puzzle when reconciliation between this and ordinary definition and usage is attempted. Almost as startling is the representation of agnosticism as "founded by Celsus"; but possibly he calls all unbelief agnosticism; just as, in one place, he makes a mystic of "every true seeker after the knowledge of God," a definition probably never given before.

Again, it is not clear what he means when he speaks of the "temples of the Goddess, Eleusis and Cera." The goddess appears to be unnamed. If, however, the plural was intended, and the goddesses are Eleusis and Cera, nothing is yet clear, for the Greeks had no goddesses so named. Eleusis was the name of a Greek city in which was a temple of Ceres, a goddess worshipped in the Eleusinian Mysteries. The sentence in which he talks of 120 planks, begins with the word "that," the relation of which is not obvious, while the sentence is not complete.

It may be that in the twelfth century there was a mystic named Eckhart, but the great mystic Eckart, who has also been called the "father of modern pantheism," died about A. D. 1328. Hugo de St. Victor was the mystic who died a little before the middle of the twelfth century.

Another startling and novel idea is that Luther was a mystic. Probably he was never classed among mystics before; but mention of him adds an item to the definition of mystic, which now is made to mean a "student and seeker after God." Novelty of definition appears coupled with striking novelty of classification.

What does he mean in saying, "No mono-mania would be a correspondent to," etc.? If the correspondent's report was a "mass of conglomerated, false nothingness," what is his reply?

Many a smile is but the mask of a broken heart.

## K. OF P. DEMONSTRATION.

### A Sabbath Evening Service.

Decoration and parade marked the evening service at Piedmont Congregational Church, Main street, Worcester, Mass., where a sermon or address was delivered by the pastor, Rev. Willard Scott, D. D., who is reported to have said, alluding to the origin of the Pythian order, "There is no more significant result of the civil war than this order of brethren of the great republic." He said that there were two orders which outnumbered the Pythian, but none contained more native Americans. He rejoiced at the opportunity of welcoming the Knights to his church.

They came to the church marching to the sound of a drum; and, arriving in front of the building, the forty members of uniformed companies stood with swords at present, while members of five subordinate lodges marched past them into the church. There were also present in the church representatives of Pythian Sisterhood and Rathbone Sister lodges.

Dr. Scott read, "Put on the whole armor of God," with the context; the quartet sang "God save the Knights," and the choir joined the quartet in singing "Onward, Christian Soldiers." One can hardly help being reminded of Artemus Ward the Showman's allusion to meeting in a Western trip some "noble red men of the forest"; to which he immediately added the note: "This is writ sarkastikul; injuns bein' pizen wherever met."

### DECIDED SUCCESS.

Who decided it we do not know, but the Fraternal Union Advocate of Omaha, assures its readers in the report of Omaha Lodge No. 311, that "our open meeting, entertainment and dance was a decided success. The hall was filled with an enthusiastic audience, that fully appreciated the evening's program. It was the largest gathering in the history of Omaha lodge, and although we may still be the "baby lodge," we have, nevertheless grown quite stalwart and frisky. We are continually adding to our membership

a very desirable class of people, and we believe that many who had the pleasure of listening to the very able, clear and logical address of our supreme president and supreme secretary, on the benefits of fraternal insurance and particularly as to the plans of the Fraternal Union of America, will in the near future provide themselves with a certificate and membership in our order. The editor of this column wishes on behalf of Omaha lodge to express our thanks and gratification to all participants on the program. To Frater Mrs. Gore, for the very excellent dance music; to Misses Bessie and Gladys Davis for vocal and instrumental solos; to Master Blair, for his splendid rendition of "When Father Rode the Goat," to Master Fay Felker and his small brother, for their very excellent solos and duet, to Mrs. Evans for her splendid "make-up" and readings, and also to our Supreme President F. F. Roose and our Supreme Secretary Col. J. L. Handley for their visit and splendid addresses. The committee may well feel proud of its work, but its modesty refrains it from further comment."

The needlessness of it is what "refrains" us from further comment.

#### TALK OF THE LODGE.

**It Made Such an Impression that the Member Repeated It Partly in His Sleep.**

Out in Kansas there are a good many Swedes, and very exemplary citizens they make. One of these representatives of this State's foreign population stayed out late one night and at breakfast the next morning his good wife Huldah demanded an explanation.

"Where were you last night?" she asked, in a before-breakfast tone of voice.

"Ve haf a special meetin' of te lodge, Huldah, an efer'ying for te gute of te order."

"Last night you were talking in your sleep and you said something about two-cent limit. What did you mean?"

"Oh, das var nodder faller's fault. Hae var talkin' 'bout raisin' te assessment an' das mak me hot."

"And you said you 'was in.' What did that mean?"

"Vell, et meant dot Aye var member an' haf youst so motch to say as anybody."

"When you said: 'I'll open it,' what did you mean?"

"Some feller could not get onto the door, Aye tank. You see, dear wife, et is lock all tem."

"Once or twice I heard you say: 'It's a showdown.' What does that man?"

"Huldah, Aye haf no right to tal yo tengs outside of te lodge."

—The Druid.

Not a lodge? Why not?

#### OLD FRIENDS.

The following paragraph from the diary of Dr. Arnold has a secondary lesson concerning a better early selection than the inadequate and artificial one liable to be found in a lodge.

"These are times when I am least of all inclined to lessen the links which bind me to my oldest and dearest friends, for I imagine we shall all want the union of all the good men we can get together, and the want of sympathy, which I cannot but feel towards many of those whom I meet with, makes me think how delightful it would be to have daily intercourse with those with whom I ever feel it thoroughly. What people do in middle life, without a wife and children to turn to, I cannot imagine, for I think the affections must be sadly checked and chilled, even in the best men, by their intercourse with people such as one usually finds them in the world. I do not mean that one does not meet with good and sensible people, but then their minds are set, and our minds are set, and they will not in mature age grow into each other. But with a home filled with those whom we entirely love and sympathize with, and with some old friends to whom one can open one's heart fully from time to time, the world's society has rather a bracing influence to make one shake off mere dreams of delight."

The man who will not follow the mind of the Master in earning his money is not likely to seek divine guidance in its distribution.

## FOREIGN SOCIETIES.

Love for the fatherland is commendable in an immigrant who is loyal to the land of his adoption, but when new citizens form into mere colonies and clans, refusing to become assimilated, they constitute a social or political peril. The dangerous quality is intensified by almost any form of clannish organization, and a secret order is powerful in proportion as it is an organized clan. Orders of this kind are numerous enough in this country to constitute an important objection to unrestricted immigration. The Highbinder and Mafia societies are typical, but while such as the Molly Maguire may differ in not being exotic, they are, probably, in many cases, almost as foreign as those imported. Thus an imperium in imperio, hostile to the government within whose limits it operates, antagonizes the welfare and progress of the very people who introduce it here; while it also menaces the institutions under which they have taken shelter with those to the manor born. The entire secret system harks back to alien countries and different times. Masonry and Jesuitism lead and they came across the sea. Neither is consonant with the tone of American institutions; in fact, the affairs of a republic must be public in order to survive, while secret orders are of the very type and color to harmonize with the intrigues of courts and the proceedings of star chamber administrations, and are, in essence, virtually foreign.

## SECRET SOCIETIES WIPED OUT.

**Graduation of Members Forbidden at Seattle**  
(Special Dispatch to The Ledger, Tacoma, Wash.)

Seattle, June 17.—Beginning with the new school year, students at the Seattle (Wash.) High School will be compelled to choose between membership in their secret societies and the privileges of the school. An order has been issued by City Superintendent Cooper which denies to any fraternity student the right of participating in any high school privilege save that of the classroom, and forbids graduation.

This drastic order was issued in response to a series of resolutions just

transmitted by the high school faculty to the school board, asking for more stringent regulations or an abandonment of the fight against secret societies in the schools.

The fight of school authorities is directed toward the extinction of the following fraternities: Lambda, of the Phi Sigma, and Rho Gamma of the Gamma Eta Kappa. Sororities under the ban are Epsilon, of the Omega Nu; Iota, of the Delta Iota Chi, and the Dekka. The Dekka has no charter.

High school authorities and the board of education agree that the presence of secret societies in the high school is detrimental to the work of the school, creating factions and resulting in poorer discipline.

The letter of Superintendent Cooper mailed to Principal Edwin Twitmyer, in answer to his communication of yesterday, reads:

\* \* \*

"You are directed to announce further that any student of the high school who, after this date, becomes a member of a secret society shall be denied the privilege of graduation."

## CHAPLAIN FOR NO. 101.

"H. A. N." writes the following to the "Trades Unionist" of recent date. It is of such vital importance that it should receive the highest compliment and become one of the respected offices of this body. We hope the union will carry out the suggestion of the writer:

"The invocation by a chaplain of divine blessing and guidance in the proceedings of typographical unions could not be objectional. State and national legislative bodies have their chaplains. A nation is great only in so far as it is a God-fearing and worshiping nation. The same is so of organizations. Secret societies have their chaplains. Almost any assembly gives thanks to the Creator of all things and implores his blessing on their acts. The International Typographical Union convention asks the Lord's blessing on their deliberations. Local unions, as a rule, seem to neglect this observance in their order of business. Such a practice would make men more sincere and

thoughtful and broader minded. It would be most appropriate for the printers' union—the most intelligent and conservative—to inaugurate this ceremony. Let No. 101 take the initiative and create a chaplain."

—The Evangelist, Washington, D. C.

## News of Our Work.

### GOOD NEWS FROM IDAHO.

Boise, Idaho, June 6, 1904.

Dear Brother Phillips—I meet with some good people in different denominations who deplore the lodge evil, but don't know what to do about it.

The "Friends" held a successful revival a few miles out of town lately and took in quite a number of new members, several were rejected who would not leave their lodge affiliations, but a number took Christ and the church in preference to the godless lodge and renounced the works of darkness and are now well satisfied.

At a large Sabbath school conference for the southern district, when the question, "How to retain the young men in the Sabbath school and the church," had been talked over in a desultory way without coming to the point, the suggestion was made that the lodges were largely responsible for conditions as we saw them—women in the great majority in the churches and Sunday schools and the men in the lodges; churches received the dimes and the lodges the dollars, and the ministry dare not rebuke the lodge for fear of being unpopular, all of which was amended. Afterwards, privately, some thanked the speaker for presenting this phase of the subject. However, later one M. E. minister made himself conspicuous by stating he belonged to two lodges and was not ashamed of it.

I have refrained from indicating that it was myself who sprung the question in the conference, but I will say I was surprised how many were interested in the subject. I expect to improve every opportunity to speak on the lodge. May the Lord bless you in all the good work that He has given you to do. Truly,

John F. Hanson.

### REV. SAMUEL H. SWARTZ IN MICHIGAN.

#### Holland.

On June 21 I went to Holland, Mich., as a fraternal delegate of the National Christian Association to the synod of the Reformed Christian Church that was sitting there. I was more than cordially received. I represented our Association in its various lines of work, giving them somewhat of a history of the organization and the methods of its work, and appealing to their sympathy and co-operation. Knowing them to be in harmony with the teachings and principles of our Association, I made an appeal to them for co-operation and financial help. My address was greeted with enthusiasm, and their president, Rev. E. Breen, made a reply in which they assured me of their hearty sympathy and ready willingness to labor with us in our work. The president expressed himself and the synod as gratified at my presence there and assured me of their hearty Christian welcome and fellowship. After which Rev. J. Groen, vice-president of the synod, made a report to the synod of our work and our principles in their own language, the Holland, which was received with enthusiasm, and in closing he offered a resolution that the synod recommend to the various congregations of the Christian Reformed Church that they take an annual collection for the benefit of our Association, which was unanimously adopted. While I was a foreigner, so far as language was concerned, among foreigners, and could understand but very few words, yet I was impressed with the Christian spirit and gentlemanly character of the body. And though not comprehending the addresses uttered within my hearing, I somehow had a consciousness that they were working for the glory of God and the extension of His kingdom.

#### Zeeland.

On the 28th of June I made a visit to Zeeland, Mich., where I addressed the Christian Reformed Church in the interest of the National Christian Association. I was received with great cordiality by the Rev. John Yonkman, pastor of the church in which I spoke, and Rev. Garret J. Haan, who is also pastor of a Chris-



tian Reformed Church at Zeeland. The house was about half filled, but proved to be a very appreciative and attentive audience to speak to, and at the close of my address they received it with enthusiastic applause, and from them I received many, many personal expressions of indorsement of the Association in whose interest I spoke, and of its work. A collection was taken for the work, which amounted to five dollars. My visit in Zeeland was in every respect enjoyable and I shall always feel that I have friends waiting my return.

#### Saginaw Convention.

On the morning of the 29th of June I left Zeeland for Saginaw, arriving there at noon. There were five sessions of the convention, all of which were interesting and instructive. Several of those who had been programed for addresses, because of duties that held them elsewhere, did not appear. We were most cordially entertained by the people of the Free Methodist Church, and while the attendance was not large during the sessions of the convention, yet there was ever present with us a good spiritual influence, and from start to finish the convention was religiously helpful. I spoke to them the last evening of the convention, the night of the 30th; on the "Influence of the Lodge upon the Home," taking also a general view of the demoralizing influence of lodgeism. My address was received with enthusiasm. I had to leave immediately at its close, in order to make my train. I look back upon that convention with the feeling that seed has been sown from which there must come a harvest of good results.

#### SECRETARY STODDARD'S LETTER.

Washington, D. C., July 18, 1904.

Dear Cynosure: Here I am in my Southern home. When reporting one month ago I was way up in the Saginaw, Michigan, country. Twenty-six hours with a fast iron horse carries us a long ways. Move we must, as move we can. Time hurries. What we do in this life must be now.

The Michigan convention was all I expected. It was not largely attended, but there was an earnestness and a fervor

born from above. The Free Methodist friends with whom we met gladly opened their hearts and their homes, and we believe a good impression was made on the community. Saginaw is a center for all manner of lodges and clubs, but there are still a goodly number who do not bow the knee to Baal.

As the minutes will give details it only remains for me to write in a general way. The vote of thanks to pastor and people was heartily given and I am sure friends from a distance returned to their homes with the feeling "it was good to be there."

Tributary to the State Convention, I held several small meetings. Pastors of the United and Reform Presbyterian Churches at Fair Grove were very helpful both in the preparation and in the holding of the Convention. I was the honored guest for more than a week at the home of Rev. T. C. Sproul, pastor of the Covenanter Church near Fair Grove. I was privileged as in other years to speak to this people of the things pertaining to the kingdom. Some of the people showed their interest by coming with their pastor to the Convention. There was much to hinder the people from attending the lectures given in West Bay City, but an interest was awakened, Cynosures planted, and seed sown that God willing I may be able to follow up in other years. The lectures were in the Free Methodist Church and school connected with the Evangelical Lutheran (Missouri Synod) Church. I shall carry pleasant memories in connection with all these meetings.

Following the Convention my center of operations for a few days was at North Star, Mich. I found Brother E. D. Root, of the Radical United Brethren Church, as wide awake as ever to the needs of the hour along reform lines. I filled the appointments made as best I could, and felt that the time was well spent. Running into Grand Rapids, Mich., on the 4th of July I found a delightful retreat at the home of Brother Day. The fireworks and general racket showed the Young America of that section awake to opportunity and as full of enthusiasm as those of older years used to be. Whether the gain in patriotism will equal the loss in life and property is a question about

which men differ. It seems to many that there are better ways of showing our loyalty to country.

As a committee of one I notified Prof. R. L. Park, of Muskegon, of his election to the office of State Secretary, and incidentally had an old-time visit. Prof. Park is a graduate of Wheaton College. We find we can always count on the Wheaton boys. A night on Lake Michigan and a trolley ride of an hour brought me to the home of L. H. Park, another Wheaton man, now very successful in business. This was at Racine, Wis. Here I found some three hundred pastors and teachers of the Wisconsin division of the Missouri Synod Lutherans. My request to address the Synod was granted and an evening appointed. The School Hall was to be the place of my lecture, but this proving much too small to accommodate the large number wishing to attend, the doors of the large church were opened and I was given a splendid hearing. Over sixty responded to my request that all take the Cynosure that they might thus help the cause as well as themselves. Many praise the Cynosure and its present management.

Since my return to Washington I have spoken in the People's Mission and at other meetings as there was opportunity. Yesterday I had a good time preaching for our Free Methodist friends at Alexandria, Va. The present pastor, Rev. C. A. Kress, is a graduate of North Chili, N. Y., Seminary, and a very promising young man. He takes the Cynosure and some of our literature that he may be better fitted for this battle with the powers of darkness that every pastor must meet in some form. The Free Methodist churches in this section are increasing.

All Christians must rejoice in the success of those who strive for a clean life, and a separation from all forms of iniquity. It is my intention to leave for Boston and Northfield, Mass., via Eastern Pennsylvania, to-morrow morning.

Should friends in Ohio get things in line so I could come and help them hold a State Convention the last of August at Thornville, Glenford or some convenient point in that section, I should be glad. Shall we hear from Bro. Quincy Leckrone, Rev. Parks and the rest interested

in that section. A rousing Convention can be held just as well as not, if some of you brethren will move out in the preparation. Let us "work while it is day."

W. B. Stoddard.

#### MINUTES MICHIGAN CONVENTION.

West Saginaw, June 29, 1904.

A convention for the discussion of secret societies met under the auspices of the National Christian Association in the Free Methodist Chapel, corner of Clinton and Harrison streets.

Hearty words of welcome were spoken by Rev. W. H. Haight, to which W. B. Stoddard happily replied. A chart talk on the subject, "Things Done of Them in Secret," was conducted by the Eastern Secretary of the Association, according to the program. Remarks were then made by Dr. Samuel H. Swartz and a song was rendered by Rev. and Mrs. Haight.

The following committees were appointed:

Resolutions—Rev. A. W. Martin, S. H. Porterfield, W. B. Stoddard. Finance—Rev. W. H. Haight, Mrs. W. H. Haight, J. H. McMillan. Nomination of officers and on state work—T. C. Sproul, Mr. Jno. R. Burnham, Rev. M. E. Remmele.

The convention adjourned until evening after benediction by Rev. T. C. Sproul.

#### Evening Session.

Rev. Dr. Swartz presided, and after singing and prayer Rev. T. C. Sproul read a paper on the subject, "Secret Societies a Menace to the Spiritual Life."

This was followed by remarks upon lodge benevolence. An address was delivered by W. B. Stoddard on "Why I Oppose Secret Orders."

A goodly audience was present and gave close attention to the speakers. A collection to defray the expenses of the convention was taken, amounting to \$2.87. The convention adjourned to meet at 9 a. m.

#### Morning Session.

The convention met and was opened with devotional exercises by Rev. J. T. Bullock. Letters from absent friends were read and referred to the Christian

Cynosure. The committee on state work reported as follows:

For President, Rev. J. Groen, Grand Rapids; Vice President, Rev. W. H. Haight, West Saginaw; Secretary, Prof. R. L. Park, Muskegon; Treasurer, Rev. H. A. Day, Grand Rapids. The committee recommended that Rev. J. Groen and Rev. H. A. Day be authorized to secure funds and use any funds in the hands of the treasurer in the furtherance of the work during the year, as may to them seem-wise, reporting all work done to the Christian Cynosure. The report was adopted.

The minutes of the preceding sessions were read and adopted. Rev. S. W. Stone of Zale, Mich., not being able to be present, sent a paper on the subject, "Why Oppose the Lodge?" extracts from which were read.

The finance committee reported. Report was adopted and is as follows:

**Report of the Treasurer of the Michigan Anti-Secret Association.**

"Rives Junction, Mich., June 28, 1904.

"Received from the former Treasurer, June 23, 1903, \$6.00. Collection at the convention in Holland, \$1.58. Receipts during the year, none. Disbursements, none. Total amount on hand June 28, 1904, \$7.58. Respectfully submitted,

"S. A. Manwell, Treasurer."

The question box was opened and answers given by various members of the convention, bringing out many ideas profitable to the convention. Convention took a recess till 2 o'clock in the afternoon. Benediction was pronounced by Rev. W. H. Haight.

**Afternoon Session.**

Convention was opened with devotional exercises.

The minutes of the forenoon session were read and approved.

A paper, "The United Brethren Church and Secret Societies," sent by Rev. E. D. Root of North Star, Mich., was read by Rev. S. H. Porterfield, and referred to the editor of the Christian Cynosure.

A paper, "Wherein Lies the Power of the Lodge, and How May it be Overcome," was read by the Rev. W. B. Stoddard.

The committee on resolutions reported.

The resolutions were discussed, amended and adopted. Convention adjourned to meet at 7:30 p. m.

The last session of the convention was most pleasantly occupied by Dr. Swartz in one of his masterly and telling addresses on the secret empire as a "menace to the State, the church and the home." The evil influence of secrecy in each of these departments of human life was laid bare with no sparing hand, and the audience departed more deeply impressed with the evil and baneful influence of the dark empire than ever before. Upon the whole, the conference was very helpful. Although the audiences were at no time large, all were full of an earnest purpose to oppose the dark kingdom and do all in their power to warn their fellow-men against being entangled within its toils.

The good people of the Free Methodist community did everything in their power to make the stay of the stranger delegates in their midst pleasant and comfortable, and they abundantly succeeded. May the Lord's blessing follow the work of the convention. T. C. Sproul, Secretary.

**MICHIGAN CONVENTION RESOLUTIONS.**

Whereas, There is in our country an ever-increasing number of secret societies and associations which are calculated to destroy true piety, subvert justice and blight otherwise happy homes;

Resolved, first, That we, associated together as those who love Christ and seek to obey His commands, do declare our opposition to the whole secret society system, because we find it opposed to Christ and antagonistic to the furtherance of His kingdom on the earth.

Resolved, second, It is our duty, in view of the evil being done by these organizations, to instruct, in all meekness, those who oppose their own highest good by affiliation with them, to earnestly pray that the Word of God prevail against them and to adopt the most effective means at our disposal to deliver men from their snare.

Resolved, third, We declare it to be our belief that men and women in joining associations where a Christless religion is taught, often do so to the destruction of their own souls;

Resolved, fourth, We find that the lodges teach selfishness. Their much-vaunted charity is not that divine sort which aids "all" that are in want, and which gives to those who cannot recompense again. The advancement of men to good positions through their influence is a menace to our free institutions that would justly advance the individual according to merit. We declare that labor unions are often anti-Christian in their spirit. To demand certain advantages for themselves while denying the free right of every man to work when and where he pleases is tyranny and oppression worse than that against which our forefathers arose in 1776. While undoubtedly there are men of good character in the unions, it is none the less true that they have too largely fallen into the hands of a lawless element and many of their actions have been characterized by lawlessness, riot and violence. We believe that they constitute to-day one of the greatest dangers to our country's safety and prosperity.

Resolved, fifth, In seeking the ends of justice the court has a great enemy in lodges sworn to favor those of their number.

Resolved, sixth, The secret lodge system is a foe to the home.

Resolved, seventh, We declare it as our belief that no follower of Christ, and especially no Christian minister, should join or uphold these organizations.

Resolved, eighth, We condemn as unsound the business principles on which a large number of the fraternal insurance societies are conducted, and we believe a wrong is thereby done to many persons who lose much of their hard-earned money in such schemes.

Resolved, ninth, We rejoice in the recent investigations into Mormonism and into the oaths that bind that secret society together and express our belief that if the oaths of Masonry and other secret societies were brought clearly before the public these organizations would sink into disrepute in the eyes of honest men.

Resolved, tenth, While condemning the Christless character, the unholy oaths, the assumption of grandiloquent titles and gaudy displays of these institutions, it becomes us as followers of the meek and

lowly Jesus, not alone to condemn, but to show a more excellent way.

Resolved, eleventh, We rejoice in the work now being done by the National Christian Association and pledge to it our support in the dissemination of Gospel light.

Resolved, twelfth, That a vote of thanks is due and is hereby given to the pastor and people of this church for their hospitality so generously extended to this convention. We desire also to express our appreciation of the kindly notice given our convention in the local papers.

A. W. Martin,  
W. B. Stoddard,  
S. H. Porterfield.

## Seceders' Testimonies.

### GRAND ARMY.

Morrison, Va., June 19, 1904.

Dear Cynosure—I feel it my duty to express my appreciation of your noble efforts to enlighten the people, especially Christians, on the subject of secrecy. I thank God and feel encouraged that the Lord has a people yet who have not bowed their knee to baal and who believe in an undefiled religion. I for one can testify to the efficacy of redeeming grace of our blessed Lord and Savior Jesus Christ; and I know there is no other name under heaven whereby men shall be saved, only the blessed name of Jesus. My prayer is for your magazine and may the Lord bless all your efforts in upbuilding the kingdom of God.

I never personally joined any secret order except the Grand Army of the Republic, and that was enough for me. I left them long ago, for I found out that as a Christian I could not fellowship with wicked men. When I was initiated I noticed that the Chaplain, a man that I knew well, was an enemy to God, and I abhorred his prayers, for he was a wicked man.

This country, especially the city of Newport News, is cursed with secrecy. Everybody that does not belong to the lodge is not popular. But I worship no lord save the Lord Jesus Christ, for He is the true God.

Theodore Graef.

### A CHRISTIAN WORKER.

**Converted to Christ, Separates from the Lodge, His Testimony Bears Fruit.**

Long Island City, N. Y., July 11, 1904.

Brethren of the National Christian Association—I received a large package of tracts by express from you, and all I can say is God bless you, and with God's help I will distribute them where they will do the most good.

A friend of mine persuaded me to go to a Methodist church and hear a policeman preach. While he was preaching the spirit of God came over me in mighty power, and that night I asked God to forgive my sins and receive me into His kingdom, and He did, and has kept me ever since. Before I was converted I was Senior Warden of Island City Lodge, No. 586, F. and A. M., and if I had remained in the lodge two weeks longer I would have been elected Worshipful Master of the lodge. But the next night after I was converted I went to lodge as usual, but everything seemed so strange to me. I now felt that I could not take such an active interest in the work of the lodge. This led me to inquire if I could be a Christian and a Freemason. I asked a man whom I knew to be a Christian if I could be a Christian and a Freemason at the same time. He gave me a book on Masonry by Charles G. Finney, published by the National Christian Association of Chicago, and when I had read the book my eyes were opened to see that I could not be a Christian and a Mason at the same time. I then and there renounced the lodge and came out from among them. That was three years ago last November. Since that time I have been active in distributing anti-secret tracts and literature which I have received from time to time from the National Christian Association.

After my testimony a young man arose and said he thanked me for that testimony, as he was going to join the Freemasons, but now he would not join them. After the meeting I distributed anti-secret tracts.

Not long ago I was in Florence Mission, 23 Bleecker street, New York City, and I gave my testimony.

Another evening a few weeks ago I went to Jerry McAuley's Mission, 316

Water street, New York City, a man, who opened the services by prayer, had a ring on his finger with a Masonic emblem on it. I have both handed and mailed him anti-secret tracts and was surprised to see him still in the order. When I gave my testimony I explained how I was converted and taken out of the lodge. I also told them that Jesus says: "And this is the condemnation that light is come into the world, and men love darkness rather than light, because their deeds were evil, for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved; but he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God."

I also told them that the light broke those death penalty obligations that bound me so that I am not compelled any longer to sit and listen to Christless prayers and Christless hymns, and I am not compelled to worship idolatrously any longer; that where I could not take Christ with me I would not go. Whom Christ sets free is free indeed.

After the meeting I distributed anti-secret tracts. I ask you to pray to God to guide and direct me in this work.

Charles A. Lagville.

## From Our Exchanges.

### INQUIRY.

**Ought One to Co-operate with an Oddfellow Minister?**

Question. Is it right to preach in a man's pulpit or help in his meeting, or attend, work and pray for souls who are seeking to get saved, when the preacher is an Odd Fellow? Would you advise Wesleyans to help such a church when they are urged to do so?

Answer. We have often thought we would go as near to the gates of hell as one can go and not fall in if by so doing we could win a soul for the Lord. We would work anywhere with any one who would permit us to do so if by so doing we could win some one to the Lord. We believe this can be done without any compromise of our principles. It is not

often the case that we are asked to help win souls by men who are members of secret societies, but we would press into every opening, and where there are no openings, if it is possible to make one we would do that. We would not permit any man to stand between us and the souls to be won, nor any organization. Of course, in this answer we are proceeding upon the supposition that God wants us where we are asked to go. If we did not believe the Lord wanted us to go we would not go, even if the man nearest our own faith in the world invited us to do so. We have never known any harm to come from accepting an invitation which had the approval of the Lord upon it. We have seen great harm result from refusing the right kind of invitations. We were once invited to preach at a summer resort. The invitation came from two most estimable women, who were strangers in the place and who wanted to do good. We much wanted to help them do good, but every other attraction that money could procure was employed to induce the people to break the Sabbath and spend their time at this resort, and the managers thought if they could provide religious services they could induce even the most conscientious church people to go along with the others. We were to be the tool for such an effort, and being helped of the Lord to see through the scheme, although the good women who invited us had no part in that scheme, we declined to go. We would not accept an invitation to help any one if by so doing the devil could use the effort to advance his cause, but if the invitation were an honest one and really meant saving souls, we would go at it with all of our might.

—Wesleyan Methodist.

## METHODIST EPISCOPAL CONFERENCE

### An Appeal.

(As showing the existence of some men in the Methodist Episcopal Church who dare to speak upon an important question, and as containing very valuable historical data, we give place to this "Appeal."—Editor.)—Wesleyan Methodist.

To the Bishops and Delegates of the Methodist Episcopal Church in General, Assembled in Los Angeles, Cal., May, 1904, Greeting:—

Dear Beloved; "called to be saints,"

Rom. 1:7. Allow your attention at this assemblage to be cited to a matter of vital interest to Church and State which may not be passed by with impunity. Need we make an apology for this seeming presumptuous suggestion? It is well understood that flagrant violation of one of our church rules obtains boldly and extensively among us. We refer now to rule 25 in the Discipline as follows:

#### Of a Christian Man's Oath.

As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James His apostle; so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment and truth, as for example:

The oath or oaths administered by independent bodies of men who without the authority or permission of officers of the government or civil law, assuming such a right, swear candidates to perform acts not done 'according to the prophets teaching in justice, judgment and truth,' and such as are "forbidden Christian men by our Lord Jesus Christ and James His apostle."

Of some such forbidden oaths we find are as follows:

First—We promise and agree to keep the secrets of a brother, murder and treason (only) excepted.

And we promise and swear not to seduce the female relatives of our brother.

Then advancing in degrees we promise and swear to conceal the crimes of a brother, murder and treason not excepted.

Enough is mentioned without proceeding farther to show an aggravated violation—extremely sinful, of course, of the disciplinary rule of a Christian man's oath.

The order of Freemasons abounds in such oaths, increasing in number and, of course, in criminality as higher degrees are introduced, with penalties that need not be mentioned here, read and known of all men who are willing to be informed. The testimony against this order is known by many who have heretofore belonged thereto in our own society

who now declare with one voice against it.

#### Methodist History.

It is also a matter of history that "103 seceders in A. D. 1828 in convention declared Masonry to be exceedingly dangerous, blasphemous, murderous, unfit to exist among a free people." S. B., p. 23.

So offensive to this rule was a member of Genesee conference, New York, for connection with Freemasonry that it was resolved in 1811, after considerable debate, that S. R. be reproved by the chair for having joined the Freemason society. Connable's History of Genesee Conference, p. 41.

Again in A. D. 1814 Reuben Farley was found to have belonged to a Masonic lodge and his ordination was withheld. Con. His., p. 84.

And again in A. D. 1818 it was resolved that it is contrary to the feelings of this conference for any of its members to join the Freemasons. C. H., p. 142.

Again in A. D. 1829 it was resolved that we will admit no person on trial, continue none on trial, nor admit any into full connection in the conference, neither elect any to deacons' or elders' orders, whether traveling or local, who shall have ever belonged to the Masonic fraternity, who will not renounce all connections with Masons as such by withdrawing from the institution and promising to have no farther connection with Masons. This motion was submitted by James Hemingway and seconded by Philo Woodworth, which prevailed. C. H., p. 302.

Why was all this? If not because Freemasonry was contrary to God's law and our disciplinary law? Why all this ado if it is not an evil, as the Rev. Dr. Buckley denominates it?

We should be as God designed, "a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish," as saith the inspired penman.—Eph. 5:27.

That too many in our midst are manifest violators of this rule need not now be discussed. They have taken the oaths and obligations diametrically opposed to its principles. All who take the oaths of the Masonic institution who swear to keep the secrets of a brother Mason even

irrespective of moral principles, are transgressors, as all Methodist Masons well know. Not only so, but are seriously injured thereby, if not ruined.

Need we say more other than, in the name of the Holy Trinity, Father, Son and Holy Ghost, appeal to this general conference, convened to devise liberal things and not allow the deep stain—this Jezebel of darkness—longer to abide, as an incubus to curse our church! This maelstrom of destruction, into which many young ministers are drawn, lose their spirituality and are often ruined?

Rev. Dr. D. W. C. Huntington of Nebraska wrote recently: "My Dear Brother: I have had the conviction from a religious point of view it (Freemasonry) is injurious to those who are in it, and I have never known a Methodist minister whose spirituality or usefulness has been improved by it. I have known several who were evidently injured by it. Yours sincerely,

"D. W. C. Huntington.

"(Chancellor of Nebraska University.)

"March 28, 1904."

And Rev. Dr. Daniel Steele, pastor, author and theological teacher, wrote: "Milton, Feb. 8, 1904. Dear Brother Post: I hope your tract (Optical Views) will do good service in keeping our young men free from entanglement of Freemasonry. When I was a member of Genesee conference in 1871 I related my experience of perfect love at the session in Buffalo. As I went out a man in tears said to me: 'I once experienced this grace and know just when I lost it. It was when I was being initiated into the Masonic lodge. Save the young preachers.'"

Such cases are constantly being multiplied among us.

Was not John Wesley "thrust out" to raise up a holy people? Therefore, in the name of God, let us put away this evil from our midst and fulfill the design of our Heavenly Father in the case, and let us be a clean people.

Therefore, "Come out from among them, saith the Lord, the Holy One of Israel, and have no fellowship with unfruitful works of darkness, but rather reprove them." Eph. 5:11, 12.

Most respectfully and sincerely as in the sight of God this appeal is proffered. By all that is sacred and holy do not let the subject under review escape due notice and your godly attention!

We appeal to this General Conference to put away the evil of secret societies from among us. Should not a full dis-

cussion of the question be considered or allowed? It should. "All important questions, no matter what the result may be, the more the discussion the better it is for the peace of the church." Surely then, a question of such importance and magnitude as the secret society question should be considered by this General Conference.

Rev. C. G. Finney, Bernard, Colver, Gates, Ronayne, Phillips, West, Seward, Webster, President Adams, Sumner and Green, and the multitude that disbanded after the Morgan abduction, and hosts of others of our own church, all of whom declare with one voice substantially that secret societies are a great evil and "should not exist among a free people."

Sincerely and anxiously, most respectfully submitted,

Woodruff Post, and Others.

Olean, N. Y., 1904.

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#### WHY ALWAYS THE MASONS ?

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It is a question that puzzles the uninitiated—that is, it puzzles many of them—how it is that the Masonic Order seems to have a monopoly of the function of laying the corner-stones of public buildings. By what right, or by what logical sequence, does a secret, exclusive society come in almost invariably as the representative of the people in such matters. The anomaly is emphasized by the following paragraph in a Baltimore paper concerning the commencement of a government building in that city:

The corner stone of the new United States Custom House was laid on last Saturday afternoon, and from the reports published in the daily press of this city we learn that the ceremony was performed by the Grand Lodge of Masons of Maryland. The Masonic ritual was in evidence from start to finish. A parade of the Masons preceded the ceremony of the placing of the stone, in which, by the way, beside the customary articles of deposit, were inserted reports and medals of the Masonic Order, all placed in a box inscribed: This box and its contents are the property of the Most Worshipful Grand Lodge of Free and Accepted Masons of Maryland, and is to be returned to them on the demolition of this building."

In answer to the query, Why is it so? that is often asked, we submit that the

men who have the oversight of such structures are, with rare exception, members of secret organizations. Of these Masonry is the head, and gives character to all the others. Membership in those of less magnitude inculcates a taste for Masonry and an ambition to attain to it. Therefore the Masonic Order is looked up to by the others as an institution entitled to especial honor, and people who do not belong to any order, and the number is growing less, concede the honor without practical protest.

The influence of secret societyism in politics, and therefore in all public affairs, may be illustrated by an instance known to the writer. A young man, well qualified for the position, applied for a place in the railway mail service. The application had to go through the local postmaster and the Congressman representing that district, both of whom were prominent in a certain order. The young man waited and waited, and was put off with various excuses for about two years, while later applicants were getting places. At last his claim was pressed to the point where he was plainly told that he would have to join a certain secret order. He did so, and soon had his position in the service. That was thirty years ago, and he is now a veteran, with a good general position.

Why, then, is the Masonic Order so prominent in these public functions?—Because of the secret society influence in procuring public positions, and because Masonry is the recognized head and front of all secret societyism. IT DEMANDS THIS PUBLIC RECOGNITION, and has such a foothold in public affairs that men in high official circles dare not ignore its demands. G.

—The Signs of the Times.

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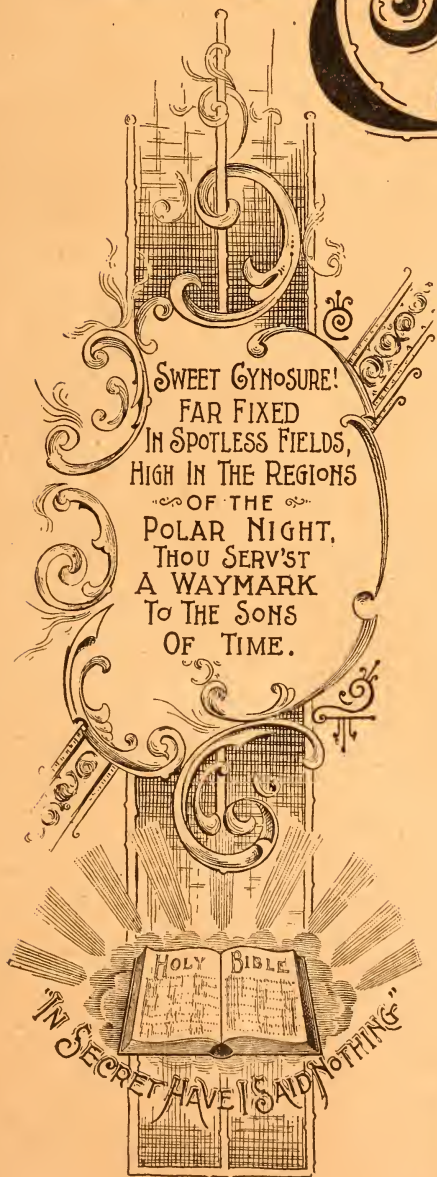
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CHICAGO, SEPTEMBER, 1904.



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

## FEAR NOT, LITTLE FLOCK.

(Luther's Battle Hymn.)

A mighty Fortress is our God,  
 A trusty Shield and Weapon;  
 He does His gracious help accord  
 His troubled congregation.  
 The old evil Foe  
 Now means deadly woe;  
 Deep guile and dread might  
 Are his fell arms in fight,  
 On earth is not his equal.

With might of ours can naught be done,  
 Our loss is soon effected;  
 For us does the Valiant One,  
 Whom God Himself elected,  
 Of Whom angels tell,  
 Great Immanuel,  
 Lord of Sabaoth,  
 Jehovah, Christ our God,  
 He must obtain the victory.

Though devils all the world should fill,  
 All eager to devour us,  
 We tremble not, and fear no ill,  
 They shall not overpower us,  
 The prince of this world,  
 Though fiercely he scowls,  
 Can yet harm us none.  
 He's judged; his power is gone.  
 One little word\* can fell him.

The Word they shall allow to stand,  
 Though they disdain to hear it;  
 It is a power in the land  
 With its rich gifts and spirit,  
 Though they take our life,  
 Goods, fame, child and wife,  
 Let all pass away;  
 They have not won the day,  
 For ours remains the Kingdom.

\*The word Jesus.

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### Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

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

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

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**Freemasonry Symbolized in Revelation.** By Rev. Jas. P. Stoddard. 30c. each.

This is an attempt to answer the question whether there is "a prodigious system (drawing into itself

**Church and Lodge.** 2c. each.

Address delivered at Northfield, Mass., August 7th, 1895, by Pres. C. A. Blanchard, Wheaton College, Ill., before some 1,500 Christian workers gathered from all parts of the United States, to Mr. Moody's "Conference for Christian Workers," as reported in the November number of Northfield Echoes. This is a most excellent address for free distribution.

## THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE  
NATIONAL CHRISTIAN ASSOCIATION.

PUBLISHED MONTHLY BY THE  
NATIONAL CHRISTIAN ASSOCIATION

221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

Have you read on page 139 "Employers' and Employes' Net Proceeds"? It is important and valuable.

A new lodge device for the initiation of a candidate is a patent gallows, with noose, trap-door and all the apparent machinery for an actual hanging. A further description will be given in a future number of the Cynosure.

The A. O. U. W. Bulletin for July has this note: "The Ritual Committee failed to secure a suitable ritual and another excellent committee was appointed. It is hoped that before the next Supreme Lodge meets a satisfactory ritual may be found." From this it is understood that the Workmen are trying to improve upon their ritual. The order had a net loss of 5,712 members for July. It seems that the new blood theory is not working well in the A. O. U. W.

### THE UNIONS OR THE PEOPLE?

The United States census is said by Secretary Cortelyou to report about 18,500,000 people in the United States who labor with their hands. Of these 4,000,000 are women. This reckoning leaves 14,500,000 men laborers.

Out of these Gompers claims approximately 2,000,000, or less than one-seventh of the men laborers, as trades union mem-

bers. Less than 15 per cent of American laborers are led by the union halter, more than 85 per cent are free. It is said that while Gompers makes the above claim, the Federation of Labor actually shows only 1,230,618 members in good standing.

Should Congress be persistently besought to enact dangerous, or selfish, class legislation, for the benefit of less than 15 per cent of the laboring people, and against the interest of over 85 per cent? Should it give powers to a little over one million, denied to 75,000,000 or more, and justly denied for the sake of the welfare of all? Shall a minority so small trample on the interests of a majority so large? Shall this country be managed for the good of the people, or for the satisfaction of a few comparatively insignificant clans, while they assume attitudes hostile to the people?

Bishop Potter, of the Episcopal Church, has recently helped in the opening of a saloon, the only difference between it and other saloons being that women are permitted in the front instead of the rear room. Bishop Potter, it is said, takes a drink himself, and does not favor the work of the W. C. T. U. or Prohibition party. But think of a Bishop taking part in the opening of a saloon and singing, "Praise God, From Whom All Blessings Flow!" No wonder that some have exclaimed, God save the Bishop. And God save the church that permits such a bishop. Not long since he advocated the organization of boys' secret lodges by the Masons, that should prepare them for graduation into the Masonic lodge when they became of age. His suggestion, according to the public press, has been adopted in some places. When Rev. Dr. Briggs was excluded from the Presbyterian Church for denial of fundamental truth, he was received into the

Episcopal Church, and this same Dr. Potter scored the Presbyterian Assembly as "ignorant of the progress of sound learning" and "malignant and unscrupulous in its mutilations and perversions" of what Dr. Briggs had said. As a high Mason and high church official and patron of New York saloons and boys' Masonic lodges, he has a reputation that possesses little in common with the true Christian ministry.

When a Christian woman marries a drunkard for the sake of reforming him, she makes a very dangerous and usually fatal experiment.

A man, who will not give up his evil habits for the sake of the woman he desires to marry, will be very unlikely to do so after marriage.

The church that receives into its fellowship a secretist with the expectation of reforming him has also made a dangerous experiment.

The candidate for church fellowship, who will not cease from those lodge relations, that are offensive to the moral sense of the church, before his formal reception as a member, is far less likely to do so afterward. He may even plead the fact of his reception as sufficient proof that he needed no repentance—the church itself being the judge.

The safe rule is for churches and individuals to "have no fellowship with the unfruitful works of darkness, but rather reprove them."

#### THE DAILY PAPERS.

##### Are They Being Converted?

The Chicago Record-Herald last month contained an interesting anti-secrecy article, and we publish the following from the Pittsburg Times, and hope that these papers are an earnest of the opening of the columns of the secular press throughout the country to the much-needed discussion of the lodge question.

To the Editor of The Times—Sir: It is amusing, or rather it is pitiful, to see the criticisms of the daily press upon the "unreasonable" demands and the sometime outrages of the labor unions. These unreasonable demands and outrages are simply the legitimate outcome of the se-

cret lodge system. The whole lodge system is organized selfishness. It begins in selfishness and ends in cruelty.

The "secret empire" is a monstrous despotism. Freemasonry is the mother of the whole iniquitous brood of secret lodges which constitute that dangerous empire. The ax should be laid at the root of the tree bearing such fruit as the "unreasonable" demands; etc. Until the daily press gets grace enough to attack the system, such editorials as those we are accustomed to see remind one of "the mother whipping her boy—the hard stroke is up." The press must get out of the glass house and then throw stones.

Is this a country of freedom and of free men? Certainly no lodge man is a free man—nor will he allow others to be free if he can prevent it. Revelation 13: 16, 17. Think on these things. Very cordially,

J. R. Millin.

Allegheny, Pa.

#### FROM ALBERT BARNES.

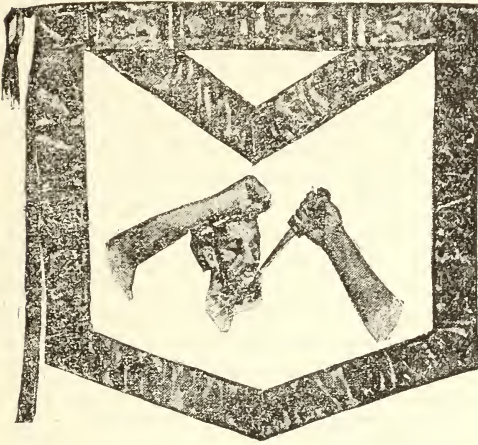
In commenting on Eph. 5:11 he says that during the Roman persecutions all that was asked of Christians was that they cast a little incense on the altar of a heathen god. They suffered death rather than take part in heathen worship. Dr. Barnes says: "The radical idea is that Christians were to abstain from all connection with unbelievers—with infidels and heathens."

—Barnes' Notes, p. 152.

"Have no fellowship" means have no religious connection with heathens or their worship. The "unfruitful works of darkness" probably alludes, he says, to the mysteries among the heathens, and the differing lustrations (symbols) and rites through which the initiated went in the caves and dark recesses where these mysteries were celebrated; all of which he (the apostle) denominates works of darkness, because they were destitute of true wisdom; and unfruitful works because they were of no use to mankind; the initiated being obliged, on pain of death, to keep secret what they had seen, and heard, and done. How then could they keep up the profession of Christianity or pretend to be under its influence while they had communion

with darkness, concord with Belial, and partook with infidels?

—Com. on Eph. v., 11.



THE BLACK HAND.

The Italian secret lodge called the "Black Hand" has been frequently in evidence during the past month. It is charged with the kidnapping of a child and holding it for ransom, the injury of a score or more of persons by the throwing of a bomb into their midst, and, more recently, with the murder of a boy for giving warning to the police. Other lodges in the United States with the death penalty are the Freemasons, Clan-na-Gael, High Binders and the Mafia.

#### RUSSIAN SECRECY.

The day after his assassination an American daily said: "Von Plehve was for years the head of the Russian secret police, and he brought the force to the highest possible point of discipline. He was able through it to keep the people in constant terror and to strike any real or supposed enemy of the empire. He never showed mercy, and on many occasions mercy would have saved much to Russia. He was at the last himself the victim of another secret organization that struck as certainly and as much under cover as the force of which he was for years the supreme director and the brains."

Race prejudice and class hatred are fruits of secretism. It is, as far as possible, producing Asiatic conditions of caste in the United States. Many lodges draw the color line and others the "scab" line, and yet they have the effrontery to claim that they are par excellence the exposition of the great doctrine of the Fatherhood of God and Brotherhood of Men.

#### WANT NO NEGRO ORDER.

Red Men of Virginia Will Try to Revoke Charter.

Norfolk, Va., July 14.—The members of the Order of Red Men in Virginia are going to make a stiff fight against the charter granted to a negro lodge which was organized in this city.

When the white members learned of the charter there was much indignation and all of the lodges in the State were notified. The result was that Thomas H. Wilcox, of Norfolk, has been employed as counsel to bring action against the negro order in the courts, and an effort will be made to have the charter revoked. The grounds have not been stated. The name of the negro lodge is the "Afro-American Order of Red Men."

#### TRADE UNIONIST DETESTS CHURCHES.

On a Sunday afternoon when a preacher belonging to the Presbyterian Board of Missions had spoken in Bricklayers' Hall, Chicago, a trades unionist or socialist said:

"I want you to understand that trades unionism is tired of the church and its religious twaddle. It is tired of your doctrine of brotherly love. It is time that the workmen of this country realized that the church has nothing for them and that they repudiated it as a menace to their welfare."

Is the trade union sometimes a menace to the church also, to its members, and to their fellow citizens, including trades unionists themselves?

The gospel of Jesus Christ is revealed at the well of Sychar as truly as in the sermon on the mount. Precept has its truest corollary in service.

## Contributions.

### THE BOSTON G. A. R. ENCAMPMENT.

REV. J. M. FOSTER, BOSTON.

To-day, the 16th day of August, the Grand Parade of the G. A. R. took place in this city. There were 25,000 in line. Among these were Posts of colored veterans. And several Posts of white soldiers had colored soldiers in their ranks. The faded and tattered banners of the Civil War were borne by many Posts. The route covered some five miles. It took five hours for them to pass the stand of Governor Bates in front of the State House and Mayor Collins' before the City Building. Mattresses were provided for 10,000 in the Mechanics' Building. The rest were accommodated in hotels and lodging houses. A representation of Confederate troops in gray was in line. A new generation has arisen since these men were mustered out. Their ranks are being depleted. Many in line fourteen years ago when their encampment was in this city are not here to-day. And fourteen years hence few will be left of the men in line to-day. When Xerxes reviewed his army of 5,000,000 he wept. When asked why, he replied, "Because I know that fifty years from now these men will all be in their graves."

#### No Need of Being Secret.

There is no need for the G. A. R. being a secret lodge. The men who faced death at the cannon's mouth should be the last to stoop to secret methods. The men who endured the hardships of the campaign, the battle-field, of the unsanitary prison-pens, should be willing to endure hardness as good soldiers of the cross of Jesus Christ, as witnesses "for the cause that needs assistance, 'gainst the wrongs that need resistance." They would be stronger and more effective in everything that makes for righteousness in following the footsteps of Him who said, "I ever spake openly, and in secret have I said nothing." Secret methods belong to the works of darkness that will not bear the light. Open and public methods belong to the children of the light and of the day.

#### Contrast Our Country with Others.

The G. A. R. veterans fought for the unity and integrity of our nation. On board the ship from Liverpool was an Indian prince, who boasted that the Hindoo religion was older than Christianity, and therefore better. But Hindoo faith did not produce a public school system nor a free government like the United States. There was an educated Chinaman, a Mandarin, who boasted of the wonderful teachings of Confucius. But China is a sufficient answer to Confucianism. There was also a Frenchman. But the Reign of Terror is the proof that French infidelity cannot produce a free government. There was also a Roman Catholic priest who praised the Papacy for its unity and catholicity. But Spain, Italy, Mexico and South America are the undeniable evidence that Rome makes a wilderness, not a garden. There was also a colored Presbyterian minister, President of Biddle University of North Carolina. He told of what Christianity had done for his people in the South. There are 10,000,000 of them. Forty years ago they came out of slavery. Now there are 130,000 farms owned by colored people, valued at \$350,000,000. In addition to these farms they have 150,000 homes, valued at \$265,000,000. And in addition to these farms and homes they own personal property valued at \$165,000,000. So that while they began without anything forty years ago, now they have nearly \$800,000,000 worth of property. There are 800 physicians from the colored people, 300 colored lawyers and 30,000 colored teachers. Forty per cent of the colored people can read and write, and fifty per cent are in school. They have 300,000 volumes in their homes, and 450 newspapers and magazines are owned and published by colored editors. He said the Fourteenth and Fifteenth Amendments were providentially placed in the Constitution in 1868. "They would not be voted in now. And no political party would assume the responsibility of taking them out. They are there and there to stay. They are the breakwater, and our rights are secure. All we need is time and patience to fit ourselves for our high calling." And straightening himself up, he said with wonderful satisfaction, "I am an American citizen and no one can



say more than that." This is what Christianity has done for the colored people. And there was a Scotch Covenanter there who contended that God had brought to America a little Italy, a little Germany, a little Poland, a little France and a little Ireland. And these were placed in the alambic of our public schools and there prepared and formed into one composite nationality.

**The Soldiers of the Civil War Fought for Christian Civilization.**

They fought four years for peace, and then they returned to the occupations of a peaceful people. There is no sublimer scene than the United States Army mustered out in 1865 and returning home to resume their work. God called them to war and they responded: then he called them to peace and they obeyed.

**MORAL OBTUSENESS.**

REV. H. H. HINMAN.

It would be marvelous, if it were not so common, that people fail to see things in their true moral relations, and are continually calling evil good and good evil. The past is full of illustrations; but the most marked example at present is in the toleration and tacit approval of the secret lodge system, by men had in reputation for character and piety. The absurd and blasphemous titles, the puerile ceremonies, the profane and unauthorized oaths (especially of Freemasonry), the unlawful penalties, the immoral covenants, and the Christless religion, fail to make any just impression on the minds of men of otherwise acute understanding.

**Almost Color-Blind.**

The reasons for this moral obscurity are many. I will point to a few. I notice first, an obtuseness in men's moral perceptions. God has not given to all people equal capacities. Some persons are nearly color-blind; others have little capacity to appreciate musical sounds, and the most artistic efforts of the musician fall on inattentive ears. So, too, many persons are unable to make nice moral distinctions. Their ideas of right and wrong are almost wholly conventional; and though well-meaning in a general sense, they are almost wholly governed by their environment. Such persons are less wick-

ed than unfortunate. Some of them may be Christians, but they are in great need of moral education, and are unfit to be spiritual teachers.

**The Voice of the People as the Voice of God.**

Second. The power of public opinion. The vox populi may be generally right, but it is often wrong. Right or wrong, however, it has a tremendous power over the average mind. Truth does not change, but the ability to see the truth varies greatly. Polygamy and the use of intoxicating drinks have had their apologists and defenders among Christians. The trial by battle, in which both parties ventured their lives in the settlement of questions which are now determined only by evidence in courts of justice, was once sanctioned and provided for by the church. Both slavery and the slave-trade were once regarded with indifference, if not approval, by the large majority of American citizens. The slave-trade was protected for twenty years by the Constitution of the United States, and lynching and dueling still have their apologists among those who are called Christians.

**Will Not Read.**

A third cause of this moral apathy is a refusal to investigate. This is altogether inexcusable on the part of the Christian ministry, for it is their special mission to inquire into, and decide upon, all ethical questions. But the great mass of the people are so intensely busy with matters that seem to be of pressing importance, that they think they have no time to inquire into things that are not thrust upon them and admit of no delay. That our nation has lived and grown in spite of many sore and perplexing evils, makes them optimistic, if not indifferent.

**The Hopeful Outlook.**

Still, there is much in the outlook that is hopeful. The moral development of the church has been slow and not always uniform, but it has been continuous. There is no question that some things that found toleration in the primitive church would not be "so much as named" by the Christians of to-day. There has been great progress in the sentiment against slavery, intemperance, and gambling; and even dueling and war are coming to be regarded as relics of barbarism.

How soon the entire lodge system will come to be classed with the condemned and discarded customs, remains to be seen. The secret labor unions are compelling attention to the crimes that they tolerate. Not only the labor question, but the whole secrecy system, must have an investigation. Meanwhile, we work on and hope on.

#### REFORM SPREADS IN BRAZIL.

**It Supports a Weekly Newspaper—There Are Fifty-two Congregations and 2,600 Members.**

Mr. William I. Phillips:

My Dear Brother in Christ: Only now, after such a long lapse of time, I have the opportunity to answer your precious letters of January 8th and 13th, as well as that of Mr. Hitchcock of January 18th.

First of all I must thank you for the very excellent book, "Modern Secret Societies," which you sent me. We liked it very much. It is a clear and concise summary of all that has been and can be said about secret societies, and has already assisted our friend, Rev. Eduardo C. Pereira, in some of his last writings against the enemies of the true Christian light. I also thank you for the interest you show in our movement against Masonry, in our desire to bring about an era of true reformation in the church, as well as your words of comfort and encouragement. Such loving words do a great deal of good to our hearts.

Answering now your question, I have to say that we have now a weekly anti-Masonic paper at St. Paul, Brazil, which is the organ of the Independent Presbyterian Church. I send you herewith all the numbers of this first five months, and henceforth the paper will be mailed to you regularly. Through our paper you will be able to follow our independent movement, our struggle for the purity of the faith and of the church, as well as the war made against us. You will also learn of our victories.

I will give you a few items of news. The Presbytery of the Independent Presbyterian Church met, for the first time, in the city of Campinas from January 13th to 21st. There were present at this meeting nine ministers, eight ruling elders and two delegates. It was brought to the

knowledge of this meeting that, as to financial resources, the church was able to gather in cash, from July 31st, 1903, to January, 1904, the amount of four thousand four hundred dollars (\$4,400). Such a sum, keeping in mind that we are few and not rich, represents a considerable effort from the brethren. It shows that our church has a great love, an inestimable self-denial. One minister was accepted as a member, in addition to the aforesaid number. It was reported that there had taken place during this semester one hundred new professions of faith in the Lord Jesus Christ. Numbering all the new adherents, the Independent Presbyterian Church must have, on January, 1904, at least 2,600 believers in full communion.

There are in our church fifty-two congregations, spread all over the country. An evangelist was sent by the Presbytery to the northern part of Brazil, as far as Manans. The object of this preacher is to encourage the churches which have cast their lot with us and give them a due organization.

The war made against our church on account of its anti-Masonic testimony, has been awful, mainly from the brethren of the old Presbyterian denomination. They are always striving to ridicule us and to demoralize our movement by ascribing strange and unworthy motives to the chiefs of the propaganda. We thank God, however, that, in spite of such a fearful war and without the agency of proselyting, the current of newcomers is being kept up, and so the churches are always growing in number.

By the close of next July we intend to celebrate our first anniversary, and then I will be very glad to send the statistics of our young church during its first year of existence.

Asking the prayers and sympathy of our brethren over there, I remain, yours fraternally,

N. S. Couto.

Sao Paulo, June 30, 1904.

"Women are certainly worse than men," insisted the man. "We do not read in the Scripture that seven devils were ever cast out of any man." "No," promptly retorted the woman, "They've got 'em yet!"

The trouble in those testifying churches where the law has been loosely administered is chiefly with the pastors. A man comes into the community who is a member of some secret society, and the pastor, instead of honoring the church by showing why it has such a testimony and instructing him, immediately begins to see if the church law can not be waived and the lodge man admitted. The result is a new member uninstructed and one semi-hostile to the church testimony.

### A FULL SALVATION.

(From the German.)

A full salvation God has wrought  
From grace and pure compassion;  
Good works can never help us aught,  
They cannot give protection:  
Our faith on Jesus Christ must look.  
Who on Him all transgression took;  
He is the Mediator.

Good works, by love of God inspired,  
In fact, a godlike nature  
And holy powers, the Law required  
Of me, the fallen creature,  
And caused my wrath and sore distress.  
Ah! spirit is not born of flesh!—  
I was a poor, lost sinner.

Thereby the thought did me delude,  
That by the Law—the letter,  
In stone engraved—we sinners should,  
From choice of will, grow better.  
A mirror 'tis that does reflect  
Our inborn sin, that sad defect  
Within our nature hidden.

Who by his strength would change his  
cast  
And sinful disposition,  
And serve his Maker, was at last  
A worse child of perdition.  
From pride and secret hate of God;—  
'Twas blows he feared or gain he sought;  
His was the bondman's service.

But yet the Law had to be done,  
Or lost was he who's human;  
So God did send His only Son,  
Born of a maiden woman.  
This Righteous Servant kept the Law,  
Sprang into death's wide-open jaw,  
And gained us life eternal.

And as the Law received its due  
By Christ, our Mediator,  
Learn, Christian, now to rightly view  
Faith's real form and nature.  
No more than: "Gracious Lord divine,  
Thou diedst for me; Thy life is mine;  
I live, an heir of heaven."

This faith within my heart I bear  
On Christ's own Word relying;  
Our Lord exclaims: "None shall despair."  
This He is never lying.

"Who does believe and is baptized,"  
He has indeed been canonized,  
And shall pass into glory.

Ah! righteous is in God's own sight  
Who trusts in Christ, the Savior;  
Thereafter faith shines as a light  
In a godlike behavior.  
Our faith alone with God must deal:  
Our love will seek our neighbor's weal,  
When we believe in Jesus.

The Law our sin and sentence shows,  
So that we stand confounded:  
The Gospel righteousness bestows,  
Works faith and joy unbounded:  
So to the Cross, poor sinner, creep,  
But anguish from the Law you reap;  
By it but lives who keeps it.

True faith by works grows manifest;  
Draw therefore this conclusion:  
A faith which you of works divest  
Is only a delusion.  
Yet mark! as it on Christ relies  
In so far faith but justifies:  
So don't forget the covenant.

### SHALL CHURCH RULES BE RELAXED?

What Rule Is Best for Securing Young Men  
for Christ?

BY CHARLES A. BLANCHARD, D. D.

The question submitted to me is this, "Would it be better for churches which are opposed to secret societies to refuse admission to young men who are connected with various beneficiary organizations, or to receive them to membership in the church and seek to wean them from the lodge afterwards?" This question is suggested by the fact that the young men of our generation are so largely hostile or indifferent to the church. In our cities, and in country places as well, a large per cent of the young men are connected with various beneficiary organizations. Some of them are opposed to the older orders such as the Jesuits, Freemasonry, Oddfellowship, and the like. They have united with these fraternal organizations for the purpose of insurance. Many of them attend the meetings seldom or not at all. Ministers are raising the question whether or not the rules which forbid membership in the church to such persons should not be relaxed, the thought being that some of them might be drawn to the church and ultimately from the lodge.

**Not Condemned for Poor Business Judgment.**

The answer to this question depends upon the character of these organizations.

That they are financially unsound seems clear from the very principles upon which they are constructed. As temporary expedients, while the greater part of the membership is young, they may do, but when the membership grows older, death assessments become so frequent or so large as to cripple or destroy them. It is stated that over 1,800 fraternal insurance companies, each of them involving the lodge principle, have perished within the last twenty years. Almost every week some new name is added to this long death roll; but the church, which should care for the material interests of its members, is not chiefly concerned with them. It should antagonize these lodges because they are financially injurious, but this alone would not furnish a good reason for excluding their members from church membership. No man should be denied the privileges of the church because his business judgment is poor. The exclusion must be justified, if at all, on the ground that these lesser orders are one in principle with the greater.

**Membership in Pagan Religious Organizations Ought to Debar from Church Fellowship.**

Freemasonry, Oddfellowship and all similar organizations are pagan religions. The god whom they worship is the god of this world. He is not God the Father of our Lord Jesus Christ. Their prayers are not offered in the name of Jesus, their creed is deistic, their ceremonies are degrading to manhood and even dangerous to life and limb, their obligations are anti-Christian. If the beneficiary orders are of the same sort, of course the church should require persons who are members of them to cease from that membership before they seek to identify themselves with it.

**Minor and Major Orders the Same in Nature and Tendency.**

I am satisfied that the lesser orders, as they are called, are the same in nature and tendency with those that are called greater. The Modern Woodmen of America, when organized, attempted to omit everything of a religious character. No prayers were provided, no Scriptures were to be read. The organization was declared by its founder to be purely secular and to have no purpose except the re-

lief of suffering and need. Yet the Woodmen have already a burial service. They are now asking ministers to preach sermons to them once a year and are going on the Sabbath days to the graveyards for memorial services there. The fact is men need some religion. They wish it, and when they are not willing to be Christians they make a religion for themselves. If this be the case, I am decidedly of the opinion that churches should instruct young men regarding them before and not after they become members.

If we allow that these beneficiary orders are evil in essential respects, and if we hold that young men should antagonize them, the duty of the church is then to be determined, first, as respects her children and, second, as regards those who are not connected with it.

**How to Treat Young Men Reared in Christian Homes.**

As to its children, the clear and obvious work of the church is education and when this duty is done the church may reasonably expect to hold the young people who grow up in its homes. The churches which perform this duty have to a great extent preserved their young people for themselves. Sons and daughters in Christian homes should be devoted to the churches in which they are raised, while they are children. Christianity is not a mystery to be understood and accepted by philosophers. It is a practical scheme and so plain that a wayfaring man need not make serious mistakes regarding it. It is true of the church on earth as of the church in heaven that men cannot sincerely enter it until they become as little children. If you examine the religious organizations which exclude secret societies you find them composed very largely of men. If you examine churches which are not opposed to secret societies, you will find them largely composed of women and girls.

The attempt to draw men into the church by leaving them in ignorance of the true character of the adversaries of the church has been a disastrous failure. There is no reason to suppose that it will be more successful in the future than it has been in the past. If the church will teach our young men what they ought to know, and live before them as it should.

they will unite with the church and will not have to be coaxed to leave lodges.

**What Rule for Other Young Men?**

Respecting the work for young men who are not reared in Christian homes, the idea of the church is still to educate. At the present time we hear much said about attracting people to the churches. Various devices are used for this purpose, and they have a greater or less degree of success, but it is evident to any one who has studied the question that attracting people to the church for an occasion and attracting them to an intelligent and constant membership in it are widely different things. The only churches which have succeeded in doing the latter are those which have preached the gospel, and thus met the deeper needs of the human heart. Hired singers, entertainments, popular addresses and the like may draw a large number of persons to the church but unfortunately they will soon fall away and will do very little good while they are present.

**God's Standard Ought Not to Be Relaxed.**

What is needed for the church is a company of men and women truly converted and fully consecrated to the work of saving others from the death of sin. These cannot be secured by any hocus pocus, but only by the power of God. This power is not granted to tricks and devices, but to penitence, faith and prayer. Churches and persons who desire God may be assured of His presence and blessing and when they have Him they will secure all the favor with men that will be good for them. What our churches should do is not to lower the standard which the word of God sets up, but to abide by it and bring the people up to it. This is the path of duty and of victory.

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FROM JOHN WESLEY.

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And have no fellowship with the unfruitful works of darkness. Ephesians, 5:11.

Whatever it costs, flee spiritual adultery! Have no friendships with the world. Thy life is at stake; eternal life or eternal death! Oh, come out from among them, from all unholy men, however harmless they may appear, and be ye separate.

—Wesley's Sermons, Vol. 2, p. 204.

**A YOUTHFUL BANDIT'S ADVENTURES.**

BY SUSAN FIDELITE HINMAN.

It was a gloomy and forbidding night. The darkness and silence were sepulchral. Moreover, it was very late—quite ten o'clock. Never before in the eight long years of his eventful life had that hour found Rex astir. But this was a night momentous and unique, the occasion of his initiation into the Brotherhood of Bold Banditti. You may consider this an early age for such social advancement, and in this you agree with the captain of the Banditti, Mel Knox by name.

Now, it is one of the disadvantages which the public school system shares with life in general, that it leads to the forming of undesirable acquaintances. Rex Merriman's mother would have held up her jeweled hands in horror at Mel Knox. He was a child of the tenements. He had the reddest hair and the largest aggregation of freckles conceivable in mortal boy. He had read a quantity of cheap fiction. His gifts were those of a leader; his tastes, for the time, were those of a pirate. He had profoundly fascinated Rex Merriman, who dogged his footsteps in season and out of season. It was on one of the latter occasions that Mel, conferring with one of his cronies on matters of mysterious import, turned with a "Hist!" and beheld the round, astonished eyes of little Rex.

"What, sirrah! hast thou heard the password?"

"What is it, anyway?—'Blood'?" whispered, in loud staccato, Mel's partner in deeds of slaughter.

"'Gore,'" corrected Rex.

"Ha! eavesdropping villain, thou shalt die!"

The little lad, with his big, blue eyes, curly hair, and befrilled white blouse, looked so innocent and harmless that Captain Mel, himself, had not the heart to execute this stern order. Instead, he proposed for once to set aside the age limit and initiate into the Brotherhood the unwitting violator of secrets deep as the grave.

"Sometimes," Mel reflected aloud, "extreme youth"—Mel himself had attained the extreme age of thirteen years—"combined with agility"—here he gazed thoughtfully at the short, chubby figure

of Rex—"are of great advantage in expeditions such as ours. Stranger, you will receive the rites of initiation at low twelve to-night."

"Where?"

"In the bandit's cave, at the end of the West Side trolley line. Mind, though, you mustn't on any account take the trolley; you must walk. Your strength, courage and fidelity must be tried to the uttermost. Au revoir!"

The clanging school bell had closed this momentous interview.

It required no skill to elude the vigilance of servants that night, since they, like their employers, had chosen that occasion to bestow their patronage upon the drama. The small figure had made its way out of the house and through the silent squares of the West Side absolutely unchallenged. Rex was reaching the open country.

What a terrifying object is a tall tree by night! What weird possibilities in combinations of tree-forms! What bloody suggestions come from frog-ponds! The whizzing trolley-cars of the suburban route, flashing by at intervals of a millenium or so, merely heightened the gloom they broke. The houses had practically ceased. Satan, floundering in the abysses of chaos, was not more unhappy—nor more resolute—than little Rex.

The most painful feature of this gloomy expedition—though this fact was unknown to Rex—was that Mel's appointment of this dark rendezvous was not made in good faith. The "bandit's cave" at the end of the trolley-line was, like the advantages of the "magnificent building sites" located in the same quarter, merely prospective and hypothetical. Accordingly, when Rex reached the end of the line, he found nothing but a marshy meadow such as he had been traversing for two weary hours. He staggered, his short, fat legs doubled under him, and he sank, despairing, into a grassy fence-corner.

Out of a strange confusion of faculties, Rex was roused by the sound of voices. It seemed that he had been listening for hours before the sounds formed themselves into words. They were mostly oaths, but Rex caught the mention of a street and number which he recog-

nized with a start as his own. He inferred from the conversation, whose drift he could not easily follow, that the speakers intended to call at his home sometime during the night. He was about to ask the pleasure and protection of their company thither, but an oath of unusually formidable proportions held him shivering in his dark corner.

At this moment, the heavily clouded sky emitted a dazzling flash, followed by an alarming peal of thunder. Rex staggered to his feet. Better death at the hands of man than from the pitiless elements. He sprang toward the voices, wailing: "Take me home!"

Another flash disclosed the child to the two men. Had they known him as a fellow aspirant to the honors of the profession in which they were about to enter upon their novitiate, they could not have received him more warmly.

"Looky yere, Bill! Blamed if it aint the boss's kid!"

"Sure!"

"This is what you might call a providence. Let's run off with him. There's more money in it than the other scheme."

"Fraid we can't work it right. We ain't fixed for this kind o' thing."

"Pshaw! that's easy done!"

"Don't you think it. That takes an artist, that does."

Another lightning flash had revealed to the child the identity of his companions. He cried confidently: "Why, you're Mr. Dougherty and Mr. Jackson! I remember extinctly—that day, you know, down at the works! Say, I'll give you all the money in my bank if you'll take me home. Hurry, or we'll all get wet."

The rain was already beginning to pour with that fatal facility common to showers in the vicinity of the Great Lakes.

"Looky yere, kid," began Jackson, mechanically, clutching the child's hand as they scurried for shelter, "your pa done me dirt, and he needn't think I'll stand it without kicking. I ain't no Moses, I ain't."

"Me neither," added Dougherty.

"Oh! that's all right!" began the child cheerfully, though vaguely. "You're a good man, Mr. Jackson, I know, 'cause I saw you with your little lame boy. And papa is very reasonable. He always says

so when he whips me—"You'll find, my son, that I am ve-ry rea-son-able."

Even Rex, however, had to admit the inconsistency of a reasonable man's discharging two of his best workmen (as the pair modestly claimed to be) for the trifling offense of inebriety. Rex made a sleepy pledge to use his good offices as counsel for the defendants on condition of his restoration to his parents, and then, somehow, somewhere, to the lessening sound of dashing rain, he plunged into an abyss of slumber.

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A few hours later, Reginald Merriman, Senior, haggard from a sleepless and anxious night, admitted at the front door of his mansion on the boulevard, a small boy in a bedraggled blouse, once white, and a misshapen straw hat, attended by two burly workmen.

"Papa," piped the lad, "these are my good friends, Mr. Jackson and Mr. Dougherty. They found me out in the country in the rain and brought me home. They say that they have had a misunderstanding with you, Papa, but I think I can trust you to make it all right. I told them they would find you a ve-ry rea-son-able man."

#### THE SECEDERS' DEFENSE.

"Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them."  
—Jer. 1:17.

"And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee."  
—Jer. 1:19.

"Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord."  
—Jer. 1:8.

"Are you a self-made man?" asked little Bobbie of the visitor.

"I am, my boy," replied the visitor, much pleased.

"An' ain't you sorry you didn't let somebuddy else help you?" persisted Bobbie.

## Editorial.

### EMPLOYERS' AND EMPLOYEES' NET PROCEEDS.

The ease with which specious arguments can be made, and the safety with which fallacies and errors can be offered to half-trained and prejudiced hearers and readers, is illustrated by matter copied to be refuted in a recent labor bulletin.

In quotations taken from labor publications the claim is made that four-fifths of the average laboring man's product is absorbed by his employer, while the toiler himself is allowed but one-fifth of his actual earnings.

The plea for the laboring man is urged on the basis of disproportion. But the fallacy lies in matching the employes' personal proceeds against something besides the employers' proceeds. Between what each gets out of the business both are doing together, lies the business itself, a yawning machine, into which goes what cannot be put on the personal account of either party.

The average cost of materials in industries of all kinds is much more than one-half the amount which the mistaken matter copied in the bulletin calls the employers' share of the laborers' wages. The following are accounted average statistics of the cost of business itself: Material, 53.39 per cent; office rent, insurance, etc., 4.54 per cent; salaries, 4.19 per cent; taxes, .59 per cent; rent, .77 per cent. Wages, being part of cost, must be added to these, and, after deducting for them 22.05 per cent, there is left for an excess of price over cost of 14.47 per cent. But, after taking from this, which is already 7.58 per cent less than laborers' wages, 1.95 per cent for depreciation and waste of machinery, tools, etc., together with cost of making sales and shrinkage by bad debts, of 5 per cent, we reach at length what the employer gets after the laborer has first had his wages and the business has had its claims.

Against 22.05 per cent for laborers' wages, appears now 7.52 per cent for employers' proceeds. Thus, wage proceeds, instead of being 60 per cent smaller, are evidently 14.53 per cent larger than share

proceeds. If a laborer, then, is also the owner of a few shares, he gets his portion of a 22.05 per cent product as a laborer, and his portion of a 7.52 product as an investor. It is hard to see how as an investor he oppresses himself very much as a laborer.

The claim is made that American laborers receive annually an average, in wages, of \$437; while it is also claimed that the average product has a value of \$2,450. Thus the capitalist is made to appear to get a profit of \$2,013 on each laborer's work. In reality, employers of help probably realize an average of a fraction of a cent over \$1.18 a week, or \$61.40 a year, on the labor of each employe; whose wages meanwhile average \$437 a year. The business itself absorbs the rest. This subtraction, much of which is virtual waste, and most of which is real disappearance, seems to be overlooked by some labor partizans; but such a factor cannot be neglected in working out the actual problem. The real contention is over the question whether the employer gets too much of the proceeds when he receives an average of \$1.18 from the proceeds of the work of the man he hires to do the work for an average receipt of \$8.40. Or, to state it another way: should part of the capitalist's 7.52 per cent net proceeds be taken away and added to the laborer's 22.05 per cent net proceeds? This is the genuine question between capital and labor, and is, perhaps, more easily asked than answered.

#### AMERICAN INDUSTRIES FEDERATED.

There is no question that well regulated federation of labor or any common interest, tends to the futherance of civilization, and the support and advancement of those institutions and interests to protect, preserve and promote which civil governments were instituted. It is only when combinations are distorted in form or perverted in use, that, like all other things ill advised, they produce evil. A trades union ought to be a benefit to its members and to all concerned. We would not dare say that this ideal is never approximately realized. Nor does it seem necessary to maintain that

any trade union wholly fails to promote any real good.

Accepting, thus, the better side; and recognizing all that can be accounted hopeful, we reckon in the same category with the Federation of Labor, the Federation of Industries. Both aim at the promotion of the interests of the same kinds of business. Both are liable to benefit business more, working toward the same end, than either could alone. Such are the conditions necessary in the business of every corporation; to some extent and in some manner, the operative force is organized into coherence and interaction, which is conditional to productiveness. Belts, gearing and shafting, working in continuous combination from motive power to finishing touch, only illustrate the combined human machine which works as its parallel. Interlocking switches make visible the universal combination between yard men and train men.

The legitimate function of trade unions is to make more visible and available the distinctively human element, and add the conscious, more adaptable and more variable manual touch, reaching even to financial and social detail. They will not accomplish this in the best way while working alone, and lacking the balance of the rest of the business. Actual experience has demonstrated the need of something more.

The Federation of Industries represented by its well conducted organ "American Industries" seems to promise a supply for the obvious need. Dealing broadly with business as a whole, while the trade union concentrates on detail; dealing with the side of employing, while the trade union deals with that of being employed; it is probably to be welcomed as an additional union, with which those already existing can join hands. It will trim the business craft that careens with operative weight; it will pull the oar on the other side that rights all up for better headway. Under the influence of the new federation, the older one will probably come nearer its own ideal condition, attain better relations with the employing element of business, and do more on the whole to improve the condition of laboring men. Too often the unbalanced trade



union works injury to its members; balanced by the industrial union it will favor their protection.

The natural cautiousness and conservatism of capital, its tendency to deliberate action, and preference for safe methods, is liable to become more available in safeguarding the interests of working men, under the secondary federation of the federation of labor and federation of industries. The half of anything, accomplishes less for any included part than the natural whole.

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#### UNION THAT IS DISUNION.

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A personal letter to one of the Cynosure staff, contains some incidents so interesting that they are passed along to Cynosure readers. The writer had been speaking of the newspaper called "American Industries" and referring to the rise of the National Association of Manufacturers. He then said:

"When I think of the effect of these unions upon the character of the working class and the injustice to many, if nothing worse, I am specially encouraged in seeing this power rise that I trust will be adequate to deal with the question in a manner to finally deliver the many men and women that are now in bondage to the unions.

"A helper in my family told me this week that her father and uncle were compelled to join the union in order to work at all. Her father was ordered to strike and was out of work for two months, and uncle was not only ordered to strike, but ordered to do picket duty, and had to obey. The fact that he was a picket has, since the strike was declared off, prevented him from getting his old job back, or securing one elsewhere.

"Another uncle who refused to join the union was attacked because he was working, and stoned until nearly killed and would have been murdered had he not crawled under a car seat. This happened in the presence of the police, who were, however, unable to help the poor man. He has never recovered from his injuries.

"A former helper in my office was an orphan. Her father joined the union because he could not get work. A strike

was ordered; he told them that his family was suffering so for the necessities of life that he could not strike. He was called to his door in the morning by three workmen and murdered."

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#### EXTORTION CHARGED ON UNION ORGANIZER.

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In the midst of the strike which has reduced nearly 25,000 workmen to idleness, the president and organizer of the Building Trades Alliance has been arrested. He was arraigned in a New York court, August 17, on the charge of extorting \$1,000 from a plumber, who alleges, that, the third day of last December, he paid Organizer Weinseimer for allowing work to be resumed on a Riverside Drive apartment house.

The specific charge is extorting \$1,000, but Essig, the plumber, alleges that after he had the contract Weinseimer called a strike, and two days after this said he would put the plumbers to work for \$2,700. Essig claims to have paid \$1,000, and given a series of notes for \$250 each to fill out the balance. He said he had taken up all these notes but one due August 17, which, by advice of the District Attorney, he paid with marked bills. At the time of Weinseimer's arrest, Essig had just signalled the detectives that the labor champion had the marked bills. The detectives did not find them. When the examination began, District Attorney Jerome pushed excitedly to the front and peremptorily called to the witness stand one of the lawyers who had started to leave the court room. The District Attorney asked Lawyer Bell if he had received money from any person in the court room. Bell said he had received one dollar bill, but denied seeing any other money pass in the court room. He offered to show all the money he had, but the other lawyers objected. Jerome said he was informed by a lawyer in good standing at the New York bar, that bills were passed by Weinseimer to Bell. At a meeting of the Building Trades Association a vote of confidence was extended to the organizer.

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Put your confidence in God, trust him, trust thyself, and go forward.



REV. SAMUEL H. SWARTZ.

Many will recognize the above portrait of Samuel Henry Swartz, but many more will be pleased to see it, as the portrait of a friend whose name is a household word in the homes of the Cynosure family. Brother Swartz has been a member of our Board of Directors for many terms, and has had the honor of being elected President of the National Christian Association for five successive years. He was born May 4th, 1842, in New York City. He was converted when eleven years of age, and joined the Methodist Episcopal Church; in its fellowship and service he has spent his life. He served in the Civil War; enlisted May 29, 1862, in Company B, Eighth Regiment, Infantry, of New York. The fall following his enlistment he was to have entered the New York University, having completed his preparatory work. But because of his father's failure in business at the breaking out of the war he never went to school as a student, but faced the world for himself, toiling with hand and brain for the bread that sustains life and burning the midnight oil to obtain the preparation for life's work.

He joined the Rock River Conference of Illinois in 1877, and under its commands has been sowing the precious seed of the gospel of our Lord Jesus Christ ever since. His appointments have been as follows: Naperville, Barrington, Harvard, Belvidere, Leaf River, Austin, Chi-

cago "Saint Paul's," Chicago "Kenwood," Morris, Aurora "Galena Street," Plainfield, and Yorkville.

His testimony is:

"I am opposed to secret societies because I believe that no man has a moral or civic right to bind himself with an oath to forever conceal what is yet unknown to him, or to do that which is yet concealed from him. Jephtha did it; what a price he paid for his folly! Herod tried it, and it made him a murderer. No man can be bound by an oath to secrecy and be loyal to his marital vow and true to the best interests of his home.

"I believe the secret lodge to be the rival of the home and church, and the enemy of the state.

"Freemasonry (the mother and model of the whole tribe), judged by its fruits and its professions, as well as by the confessions of its seceding members, is a wicked imposture, a refuge of lies, a despicable substitute for the gospel of Jesus Christ, and is contrary to the laws of God and of the state, and in the estimation of its devotees superior to either. I look upon it as the devil's most successful contrivance for the destruction of the souls of men."

(Editor's Note. In giving a sketch of the members of the Board of Directors it is believed that your prayers for them will be stimulated. Their responsibilities in caring for the work of the Association are great, and they give of their valuable time without remuneration to the interests of the cause. Pray for them. These sketches began in the June, 1904, number of the Cynosure.)

#### LEGION OF HONOR IN TROUBLE.

**Fraternal Order Said to Have Assets of \$456,000—Liabilities, \$466,000.**

Boston, Mass., Aug. 13.—Judge Morton of the Supreme Court has appointed Henry A. Wyman receiver of the American Legion of Honor, a fraternal order with a large membership and headquarters in this city. The last statement, June 23, showed assets of \$456,754 and liabilities of \$466,805. Of the assets \$301,000 is in cash deposited in the State treasury. The order was founded in 1879 to pay death benefits of \$5,000. This later was cut to \$3,000 and still later to \$2,000. The failure is said to be due to the inherent weakness of its system.

If you would see a queen look into the face of your mother.

We are glad to publish in this number an article from our old friend, Rev. H. H. Hinman, of Oberlin, Ohio. Few, if any, in all the years of the Cynosure's existence, have written more, and none more acceptably. We have just learned that a legacy of \$3,000 has unexpectedly fallen to him, which will make him comfortable in his old age. We rejoice with him in this token of God's loving care.

The article herein on "Obtuseness of Moral Vision" is well illustrated by the proposition of Rev. Thos. Munnell in the *New Christian Quarterly*, that all Protestant churches ought to unite, as really having less differences than there were between the Jewish and Gentile Christians of the apostolic age, and also that they ought to advance a plan for the co-operation of these churches with the Masonic and other secret fraternities and with the W. C. T. U. and Y. M. C. A. against the evils of the day. This is the trend of the churches. It is also the revival of Satan's proposition to Christ, to worship him and have the world.

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#### COME OUT FIRST.

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If a Freemason cannot see the sinfulness of keeping such obligations as:

3. That I will keep a brother's secrets as my own, when committed to me in charge as such, murder and treason excepted.

7. That I will not violate the chastity of a Master Mason's wife, daughter, sister or mother, knowing them to be such.

So help me God, etc.

before uniting with the church he is not likely to see it afterwards. And the idolatry of the Masonic religion makes it seem to us more inconsistent for one to unite with a Christian Church before renouncing Freemasonry than it would be for a member of an M. E. Church to unite with a U. P. Church and thus hold membership in both at the same time.

#### Children Resemble Their Mother.

It is just as clear to us that the testimony of the church should not be nullified but maintained when the minor orders are the ones in controversy. The Modern Woodmen of America is a fair specimen of these lodges. It sought to remove all objections on religious

grounds. It succeeded about as well as worldly and ungodly men could be expected to succeed. The Official History states:

It is a "purely secret society," and its ritual is modeled in part after Masonry, in part after Oddfellowship, and in other parts after the "treasure house of ancient mystery—the Grand Elusinian rites."

It is organized to include the "Jew and Gentile, the Catholic and the Protestant, the Agnostic and the Atheist."

This M. W. of A. that would avoid all objections that a Christian might raise seems never to have thought of the Christian as one commanded to be separate and not to be unequally yoked with the Jew, Agnostic and Atheist.

Recently they have adopted the first Sunday in June as their day for memorial services, and worldly ministers and churches will be bidding for their attendance and the consequent collection as they now do for the Knights Templar Easter service.

We do not think that a Christian has a right to imprecate death or the destruction of his business if he fails to keep the secrets of a lodge. The M. W. of A. candidate says: "May I be dashed to pieces as I now dash this fragile vessel into fragments, if I promise not the truth." And there are other phases of the initiation that would lead a Christian to abandon the order if instructed by his pastor as he ought to be.

He ought to abandon the order on account of its funeral and burial services, which are the same for Agnostic, Jew or Christian. At the Cemetery the Consul says of the dead Woodman, "But the spirit has gone to him who gave it." "Mourn not his departure. He shall live in the eternal glories of his Maker." "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

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"If pastors will preach on the subject and develop a wholesome sentiment in the church, dispelling the ignorance on this subject, the church will soon be purged from the influence of secretism."

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"Sessions should labor kindly and patiently with those lodgemen that are in the church and endeavor to show them their error. They

should not be in such haste to get men into the church, until they are led to see the error of secretism and abandon it."

"As to the so-called minor orders, a permanent committee of experts is needed to pass upon them as they arise, and report how far they conflict with our law."

"The theological seminaries can change the whole situation in a few years by hearty counsel, stiffening the moral backbone of the future ministry."

"Let us give ourselves to prayer for such a genuine revival of religion, by the outpouring of the Spirit, that we will be cleansed from all complicity with the secret empire and our reproach be taken away. 'When the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him.'"

#### SPURGEON ON UNEQUAL YOKING.

"Even thou wast as one of them."—Obadiah 1, 11.

Brotherly kindness was due from Edom in the time of need, but instead thereof, the men of Esau made common cause with Israel's foes. Special stress in the sentence before us is laid upon the word "thou"; as when Caesar cried to Brutus, "And thou Brutus"; a bad action may be all the worse because of the person who has committed it. When we sin who are the chosen favorites of heaven, we sin with an emphasis; ours is a crying offense, because we are so peculiarly indulged. If an angel should lay his hand upon us when we are doing evil, he need not use any other rebuke than the question, "What, thou? What doest thou here?" Much forgiven, much delivered, much instructed, much enriched, much blessed, shall we dare to put forth our hand unto evil? God forbid!

A few minutes of confession may be beneficial to thee, gentle reader, this morning. Hast thou never been as the wicked? At an evening party certain men laughed at uncleanness, and the joke was not altogether offensive to thine ear, even thou wast as one of them.

When hard things were spoken concerning the ways of God, thou wast bashfully silent; and so, to onlookers, thou wast as one of them. When worldlings were bartering in the market and driving hard bargains, wast thou not as one of

them? When they were pursuing vanity with a hunter's foot, wast thou not as greedy for gain as they were? Could any difference be discerned between thee and them? Is there any difference? Here we come to close quarters. Be honest with thine own soul, and make sure that thou art a new creature in Christ Jesus; but when this is sure, walk jealously lest any one should again be able to say, "Even thou wast as one of them." Thou wouldst not desire to share their eternal doom, why then be like them here? Come not thou into their secret, lest thou come into their ruin. Side with the afflicted people of God, and not with the world.—From Spurgeon's "Morning by Morning;" daily reading for July 23.

#### GENERAL GRANT.

Grant was a truth-teller. As a boy he hated fibs, and learned to be exact in his statements. His father once sent him to buy a horse, authorizing him to offer \$50, and if that should be refused, \$60. He told the owner what his father said. Of course the owner expected \$60 for his horse, but the boy refused to give more than \$50, and obtained the horse.

He tenderly cherished the associations of home. His father and mother he never ceased to reverence and love. When President, he valued their regard and approval. As children came along he took them to his heart. His sons were his companions and his daughter the idol of the house. For the wife of his youth and manhood he cherished a pure, tender affection. When he was in Pompeii, the guide offered to admit him to a building without the ladies. "I am much obliged to you," he said, "but I never go where I cannot take my wife."

Such was America's citizen and soldier, who, on the banks of the Hudson, waits the hour when, with loving hands, this cherished wife shall be laid by his side.—David Sherman, in *Zion's Herald*.

He would have been disqualified to make that remark if he had been a lodge man. He is a conspicuous disproof of the fiction that the attainment of the highest positions requires the clannish aid of the Masonic tribe. So was Lincoln and so is Senator Hoar.

If God leads us into the night we may be sure that he has turned our faces toward the morning.

The friendships which never fail are rooted within the veil.

### COURT DECISION FOR OPEN 'SHOP.

Chief Justice Holmes alone dissented from a decision handed down by the Supreme Court of the State of Massachusetts, September 5, 1900, on the ground that the acts of the first trade union involved were lawful. The case was that of *Plant vs. Wood*, reported in vol. 176, p. 492, with the following reporter's head note:

"If the members of one labor union conspire to compel the members of another union of the same craft to join the former union, from which they have withdrawn, and, to carry out their purpose, threaten strikes and boycotts to induce the employers of the members of the latter union either to get them to ask for reinstatement in the former union, or, failing so to do, then to discharge them, although no acts of personal violence or of physical injury to property are committed, such conspiracy and the acts in pursuance of it are unlawful, and having caused and being likely still further to cause injury, equity will restrain the actors by injunction."

Among things said by Judge Hammond in delivering the court opinion are these words, partly quoted, partly original, and wholly worthy of consideration:

"It is to be observed that this is not a case between the employer and the employed, or, to use a hackneyed phrase, between capital and labor, but between laborers all of the same craft and each having the same right as any one of the others to pursue his calling. In this as in every other case of equal rights, the right of each individual is to be exercised with due regard to the similar right of all others. The right involved is the right to dispose of one's labor with full freedom. This is a legal right and it is entitled to legal protection. As stated by Lord Bramwell, 'No right of property or capital was so sacred or so carefully guarded by the law as that of personal liberty. That liberty was not liberty of the body only. It was also a liberty of the mind and will; and the liberty of a man's mind and will, to say how he should bestow himself and his means, his talents, and his industry, was as much a subject of the law's protection as was that of his body.' \* \* \* The acts alleged and proved in this case are peculiarly offensive to the free principles which prevail in this country; and if such practices could enjoy impunity, they would tend to establish a tyranny of irresponsible persons over labor and mechanical business which would be extremely injurious to both."

A strong muscle and a weak moral grasp is like rowing over the course with one oar.

In the August Cynosure, page 109, a good point is made in the article "How May the Pulpit Be Free to Discuss the Nature of Secret Societies?" in which appears the fact that responsibility for a closed church and a silent pulpit is due to the officers and members of the church rather than to the pastor. We have much sympathy for such pastors, though we believe that he that seeks to save his life by silence will lose it; but we have no sympathy for the pastor who refuses to enlighten lodge men while they are outside of the church on the ground that he wishes to do so after he has received them into the church membership.

Do our readers remember the item in Rev. S. H. Swartz's report from Holland, Mich., of the act of the Synod of the Christian Reformed Church, viz., advising every church of that denomination to take up a collection this year for the work of the National Christian Association? It is the first and only time that a denomination has taken such action. The sympathy of that church for our work is very much appreciated, and we trust that the collections which they take will result in great blessing to themselves and others.

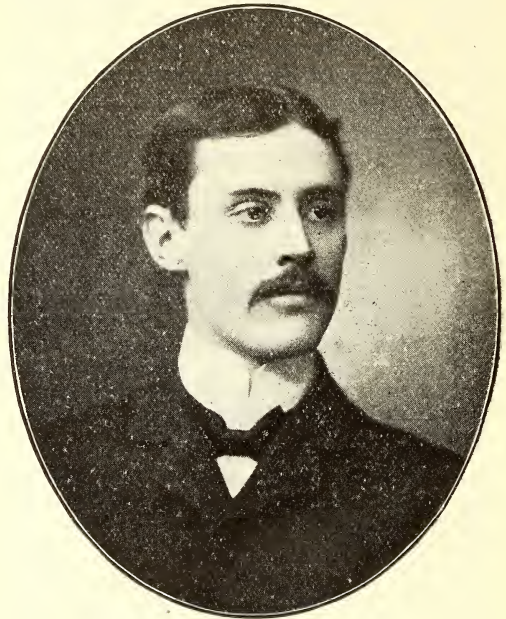
One of the best little tracts that has been issued is by the Christian Reformed Church, giving their reasons "Why We Oppose Secret Societies." The author is Rev. Henry Beets, and the leaflet can be procured at the rate of one hundred copies for \$1.25, or twenty-five copies for 50 cents, of Rev. S. Vander Heide, Grand Haven, Mich. We hope that many of these leaflets will be ordered.

In the August number a short sketch was given of Rev. J. A. Mack, one of our directors; but the most interesting and important facts of his life were omitted, namely, that he was a successful pastor for twenty-five years. It was a slip, indeed, to have left out of such a sketch of one's life-work a period almost equal to a generation. It was, indeed, playing Hamlet with Hamlet left out. To what was said as to his work as general secretary and manager of the Chicago Bible Society, we want to add a few interesting statistics of the Bible work in general, taken from a sermon preached on the

centennial of the British and Foreign Bible Society:

"One hundred years ago the 'British and Foreign Bible Society' was organized. In 1816 the 'American Bible Society' was founded. These two organizations have sent out 250,000,000 copies of God's word. A century ago the Bible was not translated into more than fifty languages. Now it is translated into more than three hundred languages; parts of it into six hundred languages. And the three hundred languages are the great trunk languages of the world, spoken by 1,200,000,000 of the world's population, while the remaining 1,200 languages are not used by more than 300,000,000 people. 'And I saw another mighty angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every kindred and tongue and people.' As the preaching of Ezekiel in the valley of vision caused the dry bones to move, become living men, 'and stand upon their feet, an exceeding great army,' so the proclamation of this almighty word destroys polytheism, idolatry, exalts manhood, elevates womanhood, and moulds human society. The Bible is God's transforming message to the nations. One of the most conspicuous evidences that the Bible societies are doing God's work is the fact that four popes in turn, Pope Pius VII. in 1816, Pope Leo XII. in 1824, Pope Pius VIII. in 1829, and Pope Gregory XVI. in 1844, pronounced the publication, reading, distribution or possession of the books of the scriptures, translated into the vulgar tongues by these Bible societies, 'a pestilence that must be abolished,' and Pope Pius IX., in 1864, in an encyclical, used this language, 'We have been truly shocked at this most crafty device (Bible societies), by which the very foundations of religion are undermined.' That the Bible is God's message to the nations appears, first, from its adaptation to the wants of the human soul; second, from the effects it has produced. Queen Victoria, asked by an Indian prince, 'What is the secret of England's greatness?' handed her distinguished visitor a Bible and said, 'That book.' That book is the secret of our nation's greatness."

## Obituary.



F. C. HITCHCOCK.

Mr. Fred Crane Hitchcock, whose faithful picture is here given, was the only son, and the last of the original family of our long time director, Mr. J. M. Hitchcock.

Fred was born at 165 Howe street, Chicago, December 13th, 1876, and died in the same house in which he was born, August 13th, 1904, being twenty-seven years and eight months of age. He was educated in the schools of Chicago and at Mount Hermon, Massachusetts.

Medicine was his chosen profession, but, after a study of three years, it became so distasteful to him that he abandoned the calling for the railroad service. For two years he was conductor for the Pullman company, covering the territory from Chicago to the Pacific coast, and as far south as Mexico. As a reward for meritorious service, he was, twelve months ago, placed in charge of the ticket office at Kansas City, Mo., which position he held at the time of his much-lamented and untimely death.

The immediate cause of death was tumor of the bowels. His ambition to retain his position and to show himself

worthy the confidence reposed in him, doubtless betrayed him into remaining at his desk long weeks after he should have been in bed. When informed by his physician, at Kansas City, that a surgical operation was imminent he hastened to his home in Chicago.

Although his surgeon, Dr. Haiselden, never offered encouragement of ultimate recovery, Fred continued to hope almost to the last, that he should be able to return to his office to resume his labors. While his medical attendants were correct in saying he could not possibly live, they were mistaken in thinking he could not die without lingering weeks of intense suffering. God graciously spared him and his friends such an ordeal. He spent the last five weeks of his life in the unpretentious home of his childhood. These have proven to be most precious weeks to the household. As it gently dawned upon him that he could not live and the ties to earth weakened, so his faith seemed to anchor to things unseen. Many of his utterances during these weeks, though possibly not so significant to others, will be treasured by his friends as classic mementoes.

The funeral was held at the Presbyterian Church in the immediate neighborhood, and was largely attended. The services, because beautifully simple, were impressive. The floral offerings were abundant. The tokens of affection and esteem from those who had known the departed from his childhood were many. Testimonials from the officials to his sterling integrity and their appreciation of his services were not wanting. Expressions of personal sorrow came from fellow employes, and those associated with him in office. Letters of sympathy and condolence from many sources have been most touching. Director Hitchcock with his sorrowing household, in this sore affliction, scarce needs to be assured of the profound sympathy of every reader of the Cynosure.

The child of God cannot lose his inheritance because the title is vested in his Elder Brother.

When hope unfolds its petals, happiness springs into full bloom.

REV. P. S. HENSON, D. D.,

Pastor Baptist Church, Boston.

"We are often told in vaunting speech of the illustrious names that have given their sanction to secret societies. No matter for that—the name of Jesus is above every name, and his name is recorded in reprobation of them. Let us follow in his footsteps and emulate his spirit, and so shall we deserve the designation which he himself has given us, 'The children of light.'"

REV. W. S. JACOBY,

Pastor's Assistant of the Chicago Avenue (Moody) Church.

"I suppose I ought to know something about Masonry, as I have taken some twelve or fifteen degrees in it and have been an officer of my lodge at Guthrie Center, Iowa. Until I was converted to Christ I was a notoriously wicked man, a gambler, a drinker, and dissipated in other ways known to evil men.

"I spent a small fortune in years of dissipation while a member of my lodge, and yet no minister in the lodge ever exhorted me to desist from my reckless course or offered to direct me to the Lamb of God, which taketh away the sin of the world. Christian men tell me now that they join secret societies that they may influence men for good. They will very soon lose their own spirituality inside the average lodge-room. Of course the lodge is invested with enough formal religiousness to make the ordinary preacher feel at ease while he works the members, hoping to increase the attendance at his church, or multiply the shekels in the contribution box. Special inducements are offered to the clergy to join, and then their names are heralded for advertising purposes. After my conversion to Christ the lodge lost its charm to me, and many lodge scenes seemed a mockery. So long as a man is in the broad road that leads to death, it may be the lodge is just as good a place as any, but I pity the poor starved child of God who seeks comfort and strength from a society so largely of the godless."

Heaven has a smile for the young man who looks up.

**PROF. ELLIOT WHIPPLE,**

**Professor of Political and Social Science in  
Wheaton College.**

"I have observed the workings of secret societies from New England to New Mexico, and from Canada to the middle of Alabama, and the following are some of the conclusions I have reached:

"1. The interest of church members in church work is usually inversely proportioned to their interest in the work of secret societies.

"2. Non-Christians who are members of secret societies, often, if not generally, consider such relationship as a good substitute for church membership, and I have frequently heard such persons say that living up to their lodge obligations would be a better preparation for the future life than that attained to by the average church member.

"3. Numerous cases in which Freemasons, guilty of murder or other crimes, escape the due penalty of the law, convince me that in many instances judges, jurors, sheriffs, and other officials regard as binding their oaths to assist brother Masons in distress, and give such oaths the preference whenever they conflict with their official oaths and duties to society.

"4. The facility with which multitudes of unworthy and unfit men, who are members of secret societies, get into official positions, from the lowest even to the highest, forces me to the belief that their claims in regard to the 'advantages' of such alliances are not unfounded.

"5. I have not witnessed the effect of secret societies on home life, but from the nature of the case I judge that when a husband or wife becomes closely associated with any organization from which his or her life companion is excluded, there must result to a greater or less extent a weakening of the home ties and a consequent injury to home life.

"6. Confidence is the cement of society, and when some members of society combine for mutual advantage and keep their doings secret from all the rest they are justly suspected of seeking to benefit themselves at the expense of outsiders, and so the harmonious co-operation of society as a whole is greatly hindered.

"Furthermore, selfishness is a great quality of human nature that needs no cultivation, but the fundamental principle of secret societies is combined selfishness, their benefits and favors are for members only, and their tendency is to develop selfishness and even to make their members regard it as a virtue.

"I find no suitable place or function for secret societies in a free and enlightened country."

**WILLIAM R. NEWELL,**

**Assistant Superintendent of the Moody Bible  
Institute.**

"It seems to me that the duty of followers of the Lord Jesus Christ is very plain as to this matter of secret societies. In the first place our Lord's example is against the whole principle. He said, 'I have spoken openly to the world. In secret spake I nothing.' (John 18: 20.) And the spirit of Christianity, which is universal, worldwide and unselfish in its evangelistic and benevolent character, cannot be reconciled for a moment with the spirit of societies whose avowed aim is to benefit their own circle, their 'initiates.' But the final word to the obedient Christian is found in II. Corinthians, sixth chapter, where God says to His children, 'Come ye out from among them, and be ye separate; be not unequally yoked with unbelievers; what portion hath a believer with an unbeliever?' This is not, as at first it might seem, a denial of the principle first stated. Christians are to go gladly out to the world in blessing and unselfish charity. But they are called to a holy walk of separation from fellowship with the world that has crucified its Lord. Now every one knows that all secret societies are composed of unbelievers and professing Christians indiscriminately. No enlightened Christian can remain in such connections and obey God."

**REV. JAMES ROWE,**

**Pastor M. E. Church.**

"I believe their influence bad, destructive of church and home. Men become satisfied with the religion of the lodge and have no relish for the church; you need not go outside of my own parish to verify this statement."



PROF. R. F. WEIDNER, D. D., LL. D.,

President of the Chicago Lutheran Theological Seminary.

"Secret societies are anti-Christian in their character, a dangerous foe to the family, the state, and the church, and I cannot see how any true Christian can either join them, or, if he has been beguiled into entering them, how it is possible for him, with a clean heart, to remain in them." (II. Cor. 6: 14, 15.)

REV. FRANK G. TYRELL,

Pastor Christian Church.

"These societies seem to me to be neither an unmixed good, or an unmixed evil, though their tendency is to self-righteousness. They consume time, strength and money. Their lessons of fraternity seem commendable. Their insurance and relief features are good, but all this could be better done through the church. The lodge is organized selfishness, while the church is organized benevolence. I think a better use of time and money can be made than to give them to the secret lodge."

REV. C. G. KINDRED,

Pastor Christian Church.

"Although I belong myself to some of the older secret orders, I must say that I think they detract from religious services; because many of these societies make much of the Bible, the average man seems to look upon his lodge as having a saving religion. They require money and time which might be better devoted to the church. I have never known a man to be converted in the lodge or through the lodge instrumentality."

REV. L. SCHMIDT,

Pastor Evangelical Association Church.

"Secret societies are detrimental in that they cause their members to look to some other source than Jesus Christ for salvation. We could not knowingly admit an adhering member of any oath-bound society to our church fellowship. We offer our church members something better than the lodges do and never have any trouble or fault-finding."

PRESIDENT D. IRIQN,

Of the German Evangelical Synod of North America, Elmhurst, Ill.

"We discourage all features of secrecy as injurious to the morals of our students. We could have no fellowship with a society composed of moral and immoral, religious and irreligious. It would be unscriptural."

REV. P. M. ALFVIN,

Pastor Swedish M. E. Church.

"My observation is that secret orders are a hindrance to church work. They are occupied with a false religion and led to trust in it for salvation. Some secret orders bar out Christ from their lodges."

REV. W. H. WALKER,

Pastor Congregational Church.

"My verdict is that secrecy is not helpful but harmful to the church. If these societies made no pretension to religion at all, I think they would be less dangerous and objectionable."

REV. ED. REINKE,

Pastor Lutheran Church.

"Secret societies are a great detriment to our churches. Our foundation is the Bible. Their foundation is a ritual with a religion of a cosmopolitan nature, as suitable to the Parsee and the Mohammedan as to the Christian, and no true child of God can go into such an alliance."

REV. L. A. LARSON,

Pastor Norwegian M. E. Church.

"I do not know of a Norwegian or Swedish clergyman in our denomination who belongs to an oath-bound society. The Bible teaches that we should do all in the name of Jesus, and nowhere are we taught to do good in the name of the lodge."

REV. WM. KELSEY,

Pastor Free Methodist Church.

"Secrecy cannot bear the light and is based upon the principles of moral darkness."

"The lodge interferes with a man's obligations to his family, is contrary to the marriage covenant, also to the words of Jesus, who said, 'And they twain shall be one flesh.' Secrecy is opposed to good government, both in church and state. It is anti-Christian because it professes a religion without a Christ. It is unscriptural and its tendency is to corrupt the church, state and national government.

"Secrecy is not the charitable organization it professes to be or its doors would be thrown wide open to the needy everywhere. We consider its influence seductive and dangerous to society, its ceremonies diabolical and degrading in their nature.

"The laws of secret societies are, as a rule, opposed to and held paramount to the laws of a free government, and are considered more binding than the obligations and duties they owe to their country. They are opposed to equality and justice and I believe had their origin in heathenish countries."

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REV. G. A. HOLSTROM,

Pastor Swedish Baptist Church.

"Secret societies are in the main a menace to the church of God, in that they take men and women away from the home and its influences. They occupy the time which might otherwise be devoted to the service of God and fellowmen. They use any and all means to win and hold the interest of their members, irrespective of its influence upon the work and progress of the church of God. They endeavor to get men to believe that any other religion than the society is unnecessary and superfluous. They exact a pledge and promise from their members which they, as church members, would not think of living up to with brethren and fellow-members of the church of God. For these and many other reasons I see in the organized system of secretism of to-day a hindrance to the mission and work of the church."

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REV. KARL SCHMIDT.

"I belong to the the Missouri Synod, which is equivalent to saying I am opposed to all secret societies. I believe

them thoroughly unscriptural and that they are misleading and harmful in their religious teaching."

"Would you make no exception to this partial and apparently severe arraignment?"

"I think they all spring from the same root," the pastor replied.

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REV. L. N. STRATTON, D. D.

"I am not a member of any secret society. Of course those who are members of secret orders would nullify or minimize my testimony, claiming that it is impossible for one outside to be an intelligent judge, or be able to render an impartial verdict.

"There are three ways by which we may fairly and intelligently judge secret societies:

"First, by their own literature. The Masons publish books, magazines and newspapers; our public libraries contain this literature.

"Second, by public demonstrations, as installation of officers, funerals and the laying of corner-stones.

"Third, by renunciations and expositions by good men for conscience's sake. Masons dispute the correctness of these expositions and seek to belittle them. Many deny having taken the oaths to which their seceders testify. Fortunately, it is an easy task for any one to satisfy himself upon this point. Go to the public law library of Chicago; ask for Wendell's Supreme Court Decisions of the State of New York, Vol. 13, and turn to pages 9 to 26 and find the case of Purple vs. Horton, in which is the Master Mason's oath. Another revelation of the oath is found in the trial of Gardener in the Chenango County Court of the State of New York. It was a case in which it was alleged that certain persons could not sit as jurors on account of their being full Masons. 'Triers' were appointed as the law provided, to see whether they should be disfranchised or disqualified to act in the premises. It was proven by unwilling witnesses that the Masonic oath had in it the most severe death penalties, and the jurors were rejected. From these facts, which have become a portion of the public documents, and a part of the nation's

history, and from the facts that some of my good friends of the Masonic lodge have told me, I come to these conclusions:

"First, that the allegations against the Masonic oaths are true.

"Second, that good men who have been taken into the lodges have a greater respect for their civil oaths than for their Masonic oaths, and when on juries will not be swayed by their Masonic obligation to Masonic parties in the suit.

"Third, that to men who are less conscientious, the Masonic oath would be a great temptation in favor of their Masonic friend on trial, and to whom they have sworn to be true under the most terrible penalties. This would be likely to prevent the ends of justice, and to wrong the innocent.

"Fourth, that it would be better to keep aloof from lodge and accept the advice of George Washington's strong appeal in his farewell address, to 'Beware of all entangling alliances.'"

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REV. GEORGE TAYLOR RYGHE,

Pastor Lutheran Church.

"The Scriptures expressly forbid Christians having a brotherhood with the world. The best known secret orders pride themselves in a universal brotherhood. They must have and do have a mongrel religion, while the Scriptures teach that there is no salvation save in Jesus Christ. Their boasted charity is simply a business transaction.

"We do not admit members of oath-bound societies to our fellowship."

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REV. J. C. SCHAFER,

Pastor English Evangelical Church.

"Secret societies are detrimental to church work. The church would be a greater power to-day without secrecy. They were bad enough when these societies drew only the men from our churches, but now the women have the craze, and are leaving the church for their lodge societies. The Bible says, 'Seek first the kingdom of God,' but our people seem to interpret it, 'Seek first the lodge and its false altars.'"

## News of Our Work.

FROM SECRETARY STODDARD.

Cleona, Pa., Aug. 18, 1904.

Dear Cynosure: In the East this has been a delightful summer, both for vegetation and general comfort. Many take advantage of the opportunities afforded to get together. The ever-enlarging transportation facilities invite, while increased resources enable, assemblages of various kinds. Excursions to places of profit, or dissipation, are ever increasing.

The past month has largely been given to meeting and acquiring friends at Christian gatherings. My first visit to Northfield, Mass., will not be forgotten. Scarcely could a more restful, spiritually helpful place be found. Here the soul is brought near to God in beholding the wonders He hath wrought, while the heart is constantly fed with that which strengthens the higher life. At "The Wheaton," on Rustic Ridge, I found a cordial welcome and delightful resting place with the New England agent. Thousands of leaflets are there being placed in the hands of the ever-changing throng, to be carried to the ends of the earth. Many missionaries are among those who come here for preparation, rest and inspiration. Eternity alone can reveal the results of this seed-sowing.

Visits to Boston and north of Philadelphia in Pennsylvania were encouraged by friends along the way.

I was glad Providence so favored that I could enjoy the Radical United Brethren Campmeeting at Kauffman Station, in the Cumberland Valley. I tented with our good brother, G. S. Seiple. While not the elder, he had things generally in charge. His oversight doubtless had much to do with the increased attendance and uplifting spirit of the camp. While here I much enjoyed the company of Dr. H. J. Becker. His genial spirit and helpful discourses were much appreciated. His interest in N. C. A. work is not lessened with years of observation and experience. He is one of the ablest anti-secrecy lecturers in the field. Friends near his home (Dayton, Ohio) will do

well to write and get him to give lectures in their neighborhoods.

I spoke at the camp on various subjects, but did not neglect to bear testimony along the line of N. C. A. specialty. Our standbys renewed for the Cynosure, and new names were added to our list. There was every indication that our presence and work were most welcome among the reformers found here.

I am writing at the home of our State Secretary, Brother C. F. Kreider. He is among the favored who have secured farms in this fertile country. In his grove the camp meeting for the Union Christian Church for this section gathers. I expect to attend for a few days. The services are divided as to language. Part of the preaching is in German and part in English. These people do not fellowship "the unfruitful works of (lodge) darkness, but rather reprove them."

As I do not hear from the friends whom it was hoped would lead in the preparation for the Ohio convention, I cannot help them this month, as I had expected. If you think best, friends, make the convention the last week of September, and I will try to help in the preparation.

"In due time we shall reap, if we faint not." Victory is sure. Let us move on.

W. B. Stoddard.

There was an interesting meeting in Newman Grove, Nebraska, at the recent assemblage of the Norwegian Lutheran Synod. Rev. O. T. Lee delivered a lecture to a large audience on secret societies. Such an address was new to the people of that place. The lodges had had it their own way. Everybody, including lodge members, turned out. They were challenged to deny the ritual of the Modern Woodmen of America, but no one said anything. Rev. S. A. Scarvie was also present, and testified as to what he had seen and heard as a member of the Ancient Order of United Workmen and of the Modern Woodmen of America lodges. The lecture excited a great commotion among the lodge members. Some, true to the principles of the lodge, denied the truth of what had been said. Others admitted that the truth had been presented. Some of the members of the church

where the lecture was delivered were bitterly attacked for allowing Rev. O. T. Lee to use the house of God for such "base purposes." They said that there was not the beginning of truth in the speaker. When the report was brought to Rev. Lee, he sent a challenge for a public discussion of secret societies to all the lodges in Newman Grove. Upon receipt of the challenge, there followed upon the part of the lodges hesitation, deliberation, then silence. There was no discussion. It seems that the lodge members at that place knew their business.

#### FROM OUR NEW YORK AGENT.

Long Island City, N. Y., Aug. 17, 1904.

Brethren of the National Christian Association:

I received circulars of the book, "Modern Secret Societies," for which accept my heartfelt thanks. I place one circular in each N. C. A. tract before I distribute them.

A few weeks ago Advance Lodge, No. 635, F. & A. M., of Astoria, attended divine services in the Astoria Presbyterian Church in a body. A week or so later funeral services were held over a prominent Mason and a Grand Lodge Odd Fellow in the same church. One Sunday evening I attended there, and after services, as the people were passing out, I handed to every man and woman anti-secrecy tracts and the circular of "Modern Secret Societies," in the hope that they may be the means of opening their eyes to the idolatrous worship in these lodges.

Sunday, July 31st, I went to the East Avenue Baptist Church, where the Masonic Lodge of which I used to be a member attends church in a body once every year, especially on Washington's birthday. There are some members of the lodge that are leading members of these churches. After the services I distributed anti-secret tracts to every one.

Last Sunday my wife passed a group of men standing on the street corner, and she heard them say that there is going to be a stop to that man giving out tracts, and they were giving me a terrible setting out. But that does not discourage me in the least. "Must I be carried to the skies on flowery beds of ease, while

others fought to win the prize and sailed through bloody seas?"

I am no eloquent talker and I never had much of an education; but Jesus Christ says, "Let your light shine," and I don't know of a better way to let your light shine than to give these tracts to people. Last Sunday night I went to Jerry McAuley's Cremorne Mission in New York City, and there testified how God took me out of the secret lodge, and also distributed some anti-secret tracts. Yours in Christ,

Charles A. Lagville.

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## Seceders' Testimonies.

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J. H. BULLOCH, ESQ., COLUMBUS, OHIO.

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I want to give you a short sketch of my life. I am an Englishman by birth and was born and raised on a farm. The first fifteen years of my life were spent—the first eight years as a child at home, the next seven at school. At 15 I left school ready to start in life. My parents were members of the Episcopal Church, or the Church of England, and I was raised a Christian, and at 15 I was confirmed by the laying on of the hands of the Bishop, and received as a member of the church, but not converted.

\* \* \*

Now as you may naturally expect after all this wild life, I had very little religion left. I attended the Episcopal Church a few times, but soon got tired of it, and during the next seventeen years I led the life of a heathen. I never entered a church, except by accident. I spent my Sundays in the parks or at home. But the Lord did not forsake me, and at last, on Sunday, I attended the M. E. Church, and the preached word went home to my soul, and I determined to lead a better life, but found every time I failed. It was not till I went to the Lord and told Him what a wicked, sinful life I had been leading, told Him that I had tried again and again to lead a better life, and had failed every time, and now, dear Lord, I have done all I can, you help me. In an instant came the blessed assurance that I

had been heard and my sins had been washed away in the Blood of the Lamb. Oh, what joy, what peace, was mine. The next I became a member of the Mt. Vernon M. E. Church. Now I thought my troubles were all over. But I was mistaken.

I belonged to two lodges and one Encampment, and as one lodge and prayer meeting were on the same night, I, burning in my new love, attended the prayer meeting. This did not suit the members of the lodge, and they were after me all the time to attend the lodge, as I was trustee and treasurer. After several weeks I listened to them and went one week to prayer meeting and one week to lodge. Then the brothers of the church got after me and wanted to know where I was every other Thursday, so that I could not get peace anywhere. After several months of this kind of life I felt myself growing cold, so I resigned my offices in the lodge and attended prayer meeting every Thursday, when again the warmth returned to my soul.

In a few months the Lord asked me if I loved my lodges better than I did Him. I said, "No, Lord." Then he said, "Give them up. I will take care of you." I said, "All right, Lord, I will." I gave them up that very day, and such joy came to my soul that I could scarcely bear it.

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### BANQUET COSTS \$132 PER PLATE.

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#### Elks Find Fault with Exalted Rulers.

At the business session of the Grand Lodge of Elks in Cincinnati, Ohio, July 19, 1904, the Grand Treasurer criticized the financial system of the order. He referred to a banquet tendered the Grand Exalted Ruler by New York Lodge No. 1, on February 6th. On that occasion fourteen members of the grand lodge attended the meeting and turned in bills amounting to \$1,860. He also criticized the statement of individual expenses of those who attended the Baltimore reunion. He thought the grand lodge should get down to a business basis.

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Sympathy toward the heart-sore, is a fountain in the desert, the shadow of a great rock in a weary land.

## From Our Mail.

### MYSTERIES, SECRETS AND EMBLEMS.

The days of witchcraft are over and gone, yet the thought of human mysteries still torments the credulous brain. Fools continue to purchase mysteries for cash down, and to swear not to reveal secrets that do not exist. The mysteries of the great Creator, such as the mystery of life and death, we shall "never surely know" until we shall have laid down our burden, and crossed to the other shore. All so-called human mysteries are easily unraveled by science, despite the efforts of ignorance to clothe them in the garb of the supernatural, but still we behold the emblems of secrecy and mystery on every side. The square and compass, the three links, the black hand and many other emblems yet adorn the coats or the consciences of men. When we see a man wearing an emblem, it seems to say to us, "Come, brother, and help me to gain an unfair advantage over my fellow men; and protect me from my crimes."

#### The Black Hand.

Just now, when the whole country is aroused over the kidnaping of little Antonio Mannino, it may be well to note that the awful crime which is distracting his fond parents, has been laid by the police at the door of a secret society, viz.: the Black Hand. If the police be correct in their charge, then you will say that we have a band of oath-bound conspirators, whose attempts to govern by brutal force has no parallel in the history of crime. Yet we have other societies, some of which bind their members to cut throats, tear out tongues, pluck out hearts and transact other plesantries, almost as bad as kidnaping, and for ought we know the parson, the judge, the State's attorney and the jury may all belong to them.

Should the law uphold or destroy them? Or should we select the good cut-throat ones for preservation and destroy the rest? Upon the whole we have concluded that whether a man wears the square and compass, the three links, the skull and crossbones, the elk's head, or the black hand, he should be made to feel that he is disgracing himself among all

decent, honest, liberty-loving Christian men and women. Yours, etc.,

John Smith.

The only true specific for the woes of the world is the Gospel of Jesus Christ.

### MORGAN'S EXPOSURE OF FREEMASONRY.

Pres. Finney says: About forty years ago, an estimable man by the name of William Morgan, then residing in Batavia, New York, being a Freemason, after much reflection, made up his mind that it was his duty to publish Freemasonry to the world.

He regarded it as highly injurious to the cause of Christ and as eminently dangerous to the government of our country.

Miller also residing in Batavia, agreed to publish what Mr. Morgan would write. This coming to be known to Freemasons, led them to conspire for his destruction.

This, as we shall see, was in accordance with their oaths. By their oaths they were bound to seek his destruction and to execute upon him the penalty of their oaths.

They wrested Morgan from his home, and cast him into prison, and from prison to judgment and he was seen no more, and Seward says, "The ministers of the law were partakers of the crime."—Finney.

#### Capt. Morgan Tho' Dead Still Speaketh.

Hail Masoury divine (?) of Christless God,  
Thou in the path of Cain hath trod;  
The blood of souls lie at thy door,  
Thou art condemned forevermore!

Niagara's depths was sought to end  
A true man, and a faithful friend;  
Dense dark the night, yet darker still  
The hearts of men when sworn to kill!

Morgan did plead—his life at stake!  
And plead again, for his wife's sake!  
Masonic law demanded no!  
Thou to a traitor's death must go!

Led from the "fort." they tied a weight  
To sink their "foe" with maddened hate,  
They rowed to mid-stream from the shore,  
Raised up the weight, then pushed him o'er.

In their cool wrath sank Morgan where  
Foul water-ghouls oft-times repair,  
That not a vestige of the case  
Could once be known as taken place.

Soon hempen bands divide in twain,  
 And Morgan's body floats again,  
 And drifting out into the lake,  
 Proved all their scheming quite a fake!

At Orchard Beach a corpse is found,  
 Like ghostly spectre floating round,  
 What! What is this! a boatswain cries,  
 And gazing stands with open eyes;

The people come! He shouts amain!  
 This looks like one remotely slain.  
 Sir Knights approaching—Morgan's foe,  
 Declare it is but "Tim Monroe."

Now in Batavia, 'neath a mound  
 A voice is heard of woeful sound:  
 Through wrath of Masons here I lie,  
 Read on my tomb the reason why.

**A Secret Triad, Chosen, True to Cursed Vows.**

They did the deed. They met their Master's stern behest and plunged beneath Niagara's rolling flood a good man and a true; true to truth and true to man! There Morgan met his fate, and sealed the truth with his own blood. So swore Vallance, one of that death-triad. He says, "My comrades took the oars and the boat was rapidly forced out into the river. The night was pitch dark, adapted to our hellish purpose. I bade the unhappy man stand up. I approached him and gave him a strong push with both my hands. He fell and the waters closed over the mass."

Pres. C. Finney refers in his book to no less than six other murders under Masonic law, and states that other cases are constantly coming to light in which persons have been murdered for disclosing Masonic secrets. (Finney, p. 21.)

One hundred and three secederes in convention in session 1828 declared Masonry to be exceedingly dangerous, blasphemous, murderous, and unfit to exist among a free people, S. B., p. 23.

What a lovely community for us Methodists who profess to be a holy people.

What a communion for fellowship of Methodist Bishops and Ministers of our Methodist Episcopal Church is Freemasonry? Does God mock his people when he says "Come out from among them and be ye separate." Did God Mock the Church of Thyatira who suffered Jezebel to seduce his servants to commit adultery and eat things sacrificed to idols saying that unless they repented he would

kill her children with death, cast them into great tribulation and give unto every one according to their works; Rev. 2:20th What a man soweth that shall he reap; Gal. 6:7. Consider a moment its oaths, I promise and swear I will not violate the Chastity of the Master Mason's wife, mother, sister, or daughter, (Oh what foulness! and keep a Master Mason's Secrets—murder and treason excepted; If a Royal Arch murder and treason not excepted.

**"Hail Masonry Divine!"**

What a grand institution to exalt our Methodist Church into popularity and to lay the corner stones of our religious and secular edifices?

Faithfully, and sincerely submitted.

A lover of righteousness and of all men.

A hater of all iniquity.

Woodruff Post.

Olean, N. Y., May, 1904, A. D.

**TREASON AND FREE SPEECH.**

**"Out of Thine Own Mouth Will I Judge Thee,"**

On page 112 of Craftsman and Freemason's Guide by Cornelieus Moore, Past Master of Lafayette Lodge, 79, Cincinnati, O., under the head of "Ancient Constitutions" of Masonry, we read "These are obligatory as fundamental regulations in all parts of the world."

Now on page 264, of the same Constitutions, we learn some things that are fundamental and obligatory" in Masonry. Namely, that treason committed by a Mason does not work a forfeiture of his Masonic rights. The pith of the statement is contained in these words: "If a brother should be a rebel against the State, we ought to disown his rebellion, but if convicted of no other crime, they cannot expel him from the lodge, his relation to it remains indefeasible." Now the word "indefeasible" at the time Past Master Moore used it, had sixty-two synonyms, and each one filled with the idea of unchangeable immutability. Here it is admitted that treason is a crime, and though by the law of all nations, its penalty is death, yet in the estimation of Masonic morality it becomes a mere peccadillo which does not

in any degree interfere with one's Masonic rights and relations to the order. But suppose the brother had been convicted of giving outsiders some of the secrets of Masonry? Something of the results following may be learned by reading page 216 of Constitutions, which says, "The virtue indispensable in a Mason, is secrecy, and is to be enforced under the strongest penalties."

Put this and page 264 together, and we have the revelation of Masonic secrets a crime punishable with the "strongest penalties," while treason is only a petty fault. These quotations are not from a "cowan" but from high and standard authority. When 2 and 3 make 7, then Masons can dodge the conclusion logically deduced from these quotations as premise, and not before.

Just what those "strongest penalties" to be "enforced" against the recreant, who has lapsed in the Masonic "indispensible virtue of secrecy," are well known to all who read these lines. Nothing less than death is the strong penalty threatened to be visited upon the man who backslides from the virtue of Masonic silence into free speech. If these penalties are not intended for enforcement, then are they lies of devilish intent, but if their enforcement is intended, then is murder premeditated.

Not long ago a noted Mason, and also a noted preacher of the gospel said, "there is nothing in Masonry contrary to the dictates of an enlightened Christian conscience." When I confronted him with some of the profane and blasphemous requirements of Masonry, his reply was, "You entirely misunderstand Freemasonry," which utterance he knew to be a lie. E. Brakeman.

#### WHAT SHE LACKED.

A superintendent of a Sunday School relates the following true incident.

The title of the lesson was "The rich young man" and the golden text, "One thing thou lackest." A lady teacher in the primary class asked a little tot to repeat the two, and, looking earnestly in the teacher's face, the child unblushingly told her, "One thing thou lackest—a rich young man."

## From Our Exchanges.

### MASONIC SIGN WON FREEDOM.

**Captured by Bandits, Cushing Made Himself Known as a Mason and Was Released—Was to Have Been Held for \$10,000 Ransom.**

Dan Cushing is still suffering from his experience with border bandits, by whom he was kidnapped at Devil's River and held for a ransom, which was to have been left on the steps of the Mexican school house at Del Rio on March 8, says a Houston (Tex.) letter to the New York "Herald."

The reason the ransom was not exacted, and a circumstance to which Cushing probably owes his life, was the fact that he succeeded in the darkness of the night in communicating the distress signal of Masonry to a member of the band.

Cushing's first belief was that the men were bent on robbery. Instantly he tossed his watch and Masonic pin to one side, where they were found the next day by a searching party. The discarded Masonic pin was a key to the situation, which was not suspected until after Cushing was released.

Mr. Cushing came to Del Rio early in January with his wife, whose health is poor. For about two months he remained in Western Texas with nothing to do. Time dragged heavily on his hands and he took charge of the pumping plant at Devil's River. Sunday, March 7, was the first day of work. That night he lay in his cabin upon a pallet spread before the open door.

After several hours he was awakened by a sensation of coldness. Attempting to shut the door he discovered an obstacle. Looking up from his bed he stared into the muzzle of a revolver in the hands of a tall man wearing a black mask.

\* \* \*

"What's your name?" inquired the bandit.

Mr. Cushing disclosed his identity and was ordered to rise. At the point of a revolver he dressed himself and was forced to get pen, ink and paper. Out in the moonlight upon a smooth rock a note was written as dictated by the bandit. A ransom of \$10,000 was demanded. This



money was to be placed on the steps of the Mexican school house at Del Rio on the night of March 8. After the note was written, the paper was caught in the jamb of the door and the ink was set back in the window.

Cushing was led down to the river by his captor. There two other white men and a Mexican were in waiting with horses. The leader, who captured Cushing, was tall and of military bearing. He was addressed as "Captin Bob." Another of the whites was called "Mike."

Cushing was forced to mount a horse. "Mike" took a place behind and the Mexican acted as a guide. The party rode in the river part of the way, but emerged and proceeded in what appeared to be a northeasterly direction.

\* \* \*

Few words were spoken, except by the leader, who seemed anxious to reach a certain place by daylight. "Mike" acted as interpreter between the leader and the guide. On several occasions Cushing attempted to gain permission to raise the sack over his head to free his breathing, but was always silenced with an oath. Questions as to what was to be done with him were answered in a similar manner.

Near morning Cushing was addressed by "Mike." In answer he gave the sign of a Mason in distress. The outlaw at once dismounted and conferred with "Capt. Bob." Soon they returned and Cushing was ordered to dismount. He was told that he could go free, but was enjoined, upon penalty of his life, not to look back. The way was described to him and the sack was lifted from his head.

Without parley, Cushing started. He was stiff and chafed from his long ride. Nevertheless, he moved ahead vigorously, never looking back until close to noon.

\* \* \*

He finally saw a light a long way off. He gained the section house, from the window of which the light streamed, and found himself two miles from the water station at which he had been kidnapped 48 hours before. After receiving attention the suffering man was conveyed to Del Rio, 14 miles away.

The absence of Cushing had been discovered by the conductor of a train passing the water tank the morning after the kidnaping. The note demanded a ransom of \$10,000. The authorities had been notified and the governor made conversant with conditions. The entire country was aroused. Bands of mounted men rode into the hills and galloped over the region. They were still out when Cushing returned.

When the rescue party from Houston reached the scene further depredations by bandits were reported. A ranchman had been taken from his house in the dead of night and a fence rider named Billings had been carried away in a manner calculated to add to the excitement. Billings returned Friday. He is said to have tracked the brigands past four camping places and to have seen five men riding through the country.

To-day there is warfare in West Texas. Cattle owners and cowboys are out in force, searching for the brigands, who have been terrorizing the country.

It is believed that the brigands are commanded by a renegade former army officer, who collected the desperadoes of the border and engaged in a raid such as has never before been attempted in a country supposed to be civilized.

—The Pittsburg Times, Friday, April 1, 1904.

#### HOW TO STOP HAZING.

Almost all colleges have had trouble along this line; the hazing in many instances being cruel and barbarous. An effort has been made to stop it, but seemingly without success. The proper method has been made use of by the father of a boy who was subjected to brutal hazing by the students at an Episcopal school in New York. The father demanded that the young men make an apology before the faculty; but that body with the trustees did not think this necessary, so the father brought suit for damages against the college, and procured warrants for the arrest of the hazers. The Independent gives a part of the father's letter to the secretary of the Board of Regents. It is language that every college professor might read with profit: "Our anxiety is not so much for my son's col-

lege career as for the effect that the outcome of this will have upon his character. He has always been brought up to honor the church and to respect the clergy. How can he do so when he sees candidates for the ministry boasting of becoming intoxicated, openly breaking a pledge which they signed without reserve (not to be guilty of hazing), to hold good as long as they remain at St. Stephen's; committing a criminal offense, from the punishment of which they seem to think they are shielded because it was committed within the college limit, and all this without one word of rebuke from the college authorities? A church college ought to take a very high stand upon these matters."—Christian World.

#### RULERS WHO ARE MASONS.

##### Growing Reluctance of Monarchs to Remain Connected with the Craft.

Three monarchs—namely, Edward VII., the Kaiser and King Oscar—belong to-day to the craft, and in each instance they have, since their accession to the throne, ceased to be active members and have severed their connection with the lodges to which they belonged, finding the obligations of sovereignty incompatible with those of the brotherhood. Thus, during the last year of Queen Victoria's reign, the discovery that an atheistic Masonic lodge, known as the Hiram Lodge, had been constituted in London under a charter from the Grand Orient of France compelled the then Prince of Wales, in his capacity as Grand Master of the English Rite, to issue a somewhat violently worded decree directed against French Masons, denouncing them as beyond the Masonic pale, and prohibiting British members of the order from holding any Masonic intercourse with them. True, it was in keeping with the attitude assumed by the Grand Lodge of England in 1877, when the Grand Orient of France banished, so to speak, the Almighty from its lodges, excluding in the most rigorous fashion from its ceremonies all acknowledgement of or reference to the Grand Architect of the Universe. But in view of the role played by Masonry in the political life of France, where most of the leading statesmen, from the President of the republic and the Premier down-

ward, are members of the craft, it was, to say the least, awkward, and it is easy to see that if circumstances were to arise necessitating the issue of another such attack upon French Masons by the English Grand Lodge, the connection of King Edward with the latter would not merely endow the manifesto with an official and international character, but would be calculated to impair the friendly relations between the two governments.

This danger was brought home to the king within a few weeks after his accession, for among the earliest petitions which he received after becoming king was an appeal signed, not only by a large number of Turkish Free Masons, but likewise by thousands of other members of the craft, calling upon him to use his influence to secure the freedom of a brother Mason, ex-Sultan Murad, who "for the last quarter of a century has been imprisoned at Constantinople on the pretext of a mental malady" by his younger brother, the present ruler of the Ottoman Empire. It was, perhaps, fortunate that a few days before this petition reached its destination Edward had surrendered the Grand Mastership of the order in England to his brother, the Duke of Connaught, since otherwise his Masonic obligations would have forced him to take some steps in behalf of Murad which might have clashed with the political interest of his kingdom.

Emperor William, on succeeding to the throne, with the object of avoiding just such quandaries as these, hastened to sever his connection with the craft, nominating his cousin and brother-in-law, Prince Frederick Leopold, to the Grand Mastership, while King Oscar of Sweden showed similar prudence. Napoleon III, however, neglected to take this precaution when he became Emperor of the French, and it was owing to his Masonic obligations that he gave such powerful support to the United Italy party south of the Alps, in defiance of French interests. For it is hardly necessary to point out that it was to the advantage of France that Italy should remain divided up into a number of petty sovereignties, instead of constituting one united kingdom that would necessarily become a menace and a danger to France. Napoleon was a

Mason of the Italian Rite, and he had joined the order in his youth, while living in Italy, and at a moment when the Italian lodges were the life and soul of the movement in favor of the unification of Italy, with Rome as its capital. When he ascended the throne of France he found it convenient to forget his obligations. But Mazzini, who was one of the principal dignitaries of the Grand Orient of Italy, and other influential Italian Masons lost no time in reminding him of his solemn pledges, giving him to understand that the enmity of the craft, and even punishment in the shape of death, would inevitably overtake him unless he lived up to his promises. Not merely threats, but bona fide attempts upon his life, began to follow one upon another with startling rapidity, until in 1859 he, to the dismay of all his most sensible counsellors and friends, embarked France in a costly and wholly unnecessary war with Austria, for the purpose of driving her out of Lombardy and of uniting the latter, as well as the Grand Duchy of Tuscany, the Duchy of Parma and a number of other petty sovereignties of the Peninsula, to what was then known as the Kingdom of Sardinia. He likewise gave very material support to the movement which resulted in the overthrow of the Kingdom of Naples and its absorption by what is now the Kingdom of Italy. Napoleon's Masonic friends demanded that he should help them to secure possession of Rome. But he realized that his subjects would not tolerate his taking part as sovereign of France in any movement that had for its object the overthrow of the temporal sovereignty of the Pope, and that he would risk revolution and the loss of his throne if he continued any longer to yield to the demands of his Italian fellow Masons. It was then that he caused his cousin, Prince Murat, to become Grand Master of the French Free Masons, and proclaimed his intention of protecting the craft in France in order thoroughly to make it clear, both in his own dominions and in Italy, that he had ceased to be a Mason or to be bound by his obligations as such, although he would remain a friend of the craft. And in order to give a token of his good will to the latter he issued a decree, bearing the date

of 1862, legally recognizing and authorizing the existence of the Order of Free Masons in France. It is an irony of fate that this very fraternity should have become one of the chief factors in bringing about his downfall, and have constituted one of the chief obstacles to any non-archival restoration in France.

To what extent the Masons on the Continent of Europe interfere in politics may be gathered from the fact that after the collapse of the Boulanger bubble those of his adherents who belonged to the order were subjected to severe disciplinary measures by their lodges, not because they had taken part in a political movement, but because they had happened to be on the losing side. In order to appreciate this, let any American Mason consider how he would feel if called to account and punished by his lodge for having voted with the foes of the political party to which the majority of the members of his lodge belonged. In Italy, after Crispi's first visit to the late Prince Bismarck at Friedrichsruhe, he invoked the support of the Grand Orient at Rome for the Triple Alliance, which was very unpopular among the people. As a reward for his services in the matter the late Signor Lemni, the Grand Master of the craft, was granted by the Cabinet of the day the monopoly of purchasing the foreign tobacco needed by the Italian government, the sale of tobacco in King Victor Emmanuel's dominions being a state monopoly. This enabled Lemni and his Masonic confreres to realize enormous fortunes within the space of a few years.

It was in the third and fourth decades of the nineteenth century that the Masons of Italy, Austria, France, Spain and Portugal first commenced to devote their attention to politics. This was due to the severity of the various monarchical governments in dealing with persons professing liberalism and radicalism. The men found that it was only behind the closed doors of Masonic lodges, duly tiled, that they could make their voices heard and give free expression to their political opinions without peril of imprisonment, and even worse. But, while this association between politics and Masonry has served the personal ends and ambitions of many of the statesmen who

were members of the craft, it cannot be said to have furthered the real interests and aims of the fraternity; which has for its primary object universal brotherhood. and I recall the bitter resentment excited in France by two speeches of Adriano Lemmi, the Grand Master of the Orient of Italy, delivered at Naples and at Rome, in which he proclaimed his ardent hope of seeing ere long the flag of his country floating over Corsica.

It was different during the eighteenth and the early portion of the nineteenth centuries. Thus we find King Louis XVI, who met with his death on the scaffold, and his two younger brothers, who reigned over France as Louis XVIII and Charles X, respectively, figuring as Masons and belonging to a lodge known as "The Three Brothers." King Charles' son, the Duc de Berri, was likewise a prominent Mason. So, too, was King Louis Philippe, and also his eldest son, the Duke of Orleans, father of the late Comte de Paris. King Frederick the Great was initiated while still heir apparent at Brunswick in 1738, and subsequently founded a lodge of his own at his chateau of Rheinsberg. His connection with the order remained very close and intimate throughout his reign, among the proofs thereof being a notable letter addressed by him the year before his death to the lodge in Berlin known as the "Royal York of Friendship." Both of Frederick the Great's successors were Grand Masters of the Grand Orient of Prussia, an office which the late Emperor Frederick was the last Prussian monarch to hold. But it is extremely doubtful if, in view of the political role of Masonry on the Continent of Europe, we shall ever see again sovereigns acting as grand masters of the craft.—Ex-Attache.

—New York Tri-Weekly Tribune.

Withstood Temptation. Willy—I met our new minister on the way to Sunday School, mama, and he asked me if I ever played marbles on Sunday.

Mother—H'm. And what did you say to that?

Willy—I said, "Get thee behind me, Satan," and walked right on and left him.

#### MASONIC CHARITY IN NORWAY.

Some years ago a Masonic Orphan Home in Norway was dedicated by the King, Oscar II. A recent investigation into the Masonic Home serves as an illustration of Masonic charity. A maltreated child caused the institution to be examined, and, as Masonry in Norway is not always strong enough to pervert justice, the facts were brought to light, and the finding was that cruelty was not the exception, but the rule.

#### "THE PHYSICAL QUESTION."

Brother Robert M. Carothers presented the Grand Lodge report on correspondence.

He devoted considerable space to the physical question. He admits that moral worth is an indispensable foundation for any man's Masonic edifice, but says physical perfection is a fitting companion thereto. To his mind fewer complications will arise from closely following the precedents hoary with age than will be met with under the so-called "more liberal and enlightened" rule. He says North Dakota holds that "any physical defect 'which prevents the candidate from communicating, receiving or performing all the requirements of the several obligations and lectures, or of passing through the various ceremonies, unaided by artificial means,' is sufficient to disqualify a man to be made a Mason." The Ancient Charge covers the whole subject and should rule in all cases.—Masonic Voice-Review, Nov., 1903.

#### BAYONNE WOMEN STRIKE BACK.

Form Antilodge Clubs as Retaliation on Husbands.

(By The Associated Press.)

New York, May 9.—As an offset to the recently formed Married Men's Anti-Euchre and Home-Preservation Society of Bayonne, N. J., the wives of some of the organizers have announced plans for the formation of an anti-lodge club. They assert that numerous husbands who object to the euchre craze among the women of Bayonne are members of six or seven organizations and pass much of their leisure time in the lodge room. Therefore, the devotees of euchre purpose, through their new club, to fight the men with their own weapons.

The hands that are trained to service and the lips to kindness of speech are well pleasing to God.

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★  
**Christian  
Gynosure.**

CHICAGO, OCTOBER 1904

*A Plea for the  
High Schools*



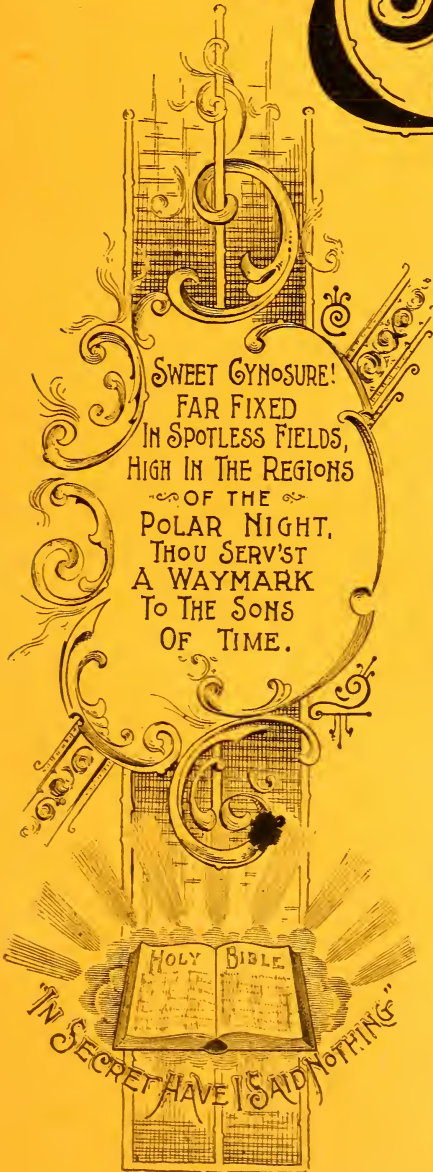
*A Parent's Right*



*Bishop Potter's  
Masonic Juniors*



*Emancipation of  
Laborers*



# CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS

Managing Editor

221 West Madison Street, Chicago

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## Folly, Expense and Danger

OF

### Secret Societies.

By CHARLES A. BLANCHARD, President of Wheaton College.

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

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ADDRESS

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221 West Madison St., Chicago, Ill.

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## Freemasonry Symbolized in Revelation. By Rev. Jas. P. Stoddard. 30c. each.

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

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



# Christian Cynosure.

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

VOLUME XXXVII.

CHICAGO, OCTOBER, 1904.

NUMBER 6.

## THE CHRISTIAN CYNOSURE

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NATIONAL CHRISTIAN ASSOCIATION  
221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

### "INTERFERING WITH MEN EMPLOYED."

"As a result of the troubles at the East St. Louis packing houses, the issuance of citations began on a wholesale plan at Belleville, Ill., yesterday. They ordered the appearance of the strikers in the circuit court to show cause why they should not be punished for contempt in violating the injunction issued by Judge Holder restraining strikers from interfering in any way with men employed to take their places."

It is officers of the government who interfere with burglars, gamblers, and other criminals employed in unlawful work and obtaining money in disreputable ways. Interference with men lawfully employed, and laborers earning an honorable living, comes, not from appointed officers, but from criminal strikers.

### "BOW WONG WOY."

A Washington branch of the Chinese Empire Reform Association, known in the celestial tongue as the "Bow Wong Woy," was organized by Chinese laundrymen and merchants, it is said, yesterday at 318 Pennsylvania avenue northwest. The principal purpose of this society, is stated to be the retirement from power of the dowager empress, Tsi An, in order that the Emperor of China may become ruler in fact instead of being a mere figurehead, as they claim he is now.

The oath of the society was administered to about one hundred and fifty local Chinamen, who promised to use every means to retire the hated Tsi An from power and the public eye.

Telegrams of congratulation were received from about thirty chapters of the order in this country, and addresses were made by prominent Chinamen from New York.

### COLLEGE SOCIETY LIFE.

#### Greek Letter Training.

Greek is a means of culture affecting literary preparation, Greek letter society training tends to secret society life beyond. It is an initiation into the habit of initiation, and too often it is a drill in vices natural to secret orders.

The Greek letter society is likely to be a school of dissipation to whose influence no young man ought to be exposed. It seems hardly too much to say, that what is viciously and lawlessly rough in college life concentrates in the frat houses, and manifests itself in few other places, and in no other on college premises, more than where some society is in charge.

Much of what is carried on under cover of college orders, would, in the outside world, be regarded as bad training for citizenship. Its aspect is not hopeful; it looks not toward life's upper but lower levels; it does not promise, it threatens. When a New Haven pastor's wife said she would rather send a son to hell than to Yale, she spoke from knowledge, but her remark fell like a bombshell into a nest of secret societies.

A young man active in the Y. M. C. A. of Worcester (Mass.) Academy, disappeared into the silence of a college lodge at Brown. Alas for the training that cripples—the leading through dark ways toward darkness still beyond.

It is said of Rev. George C. Lorimer, D. D., who died in France last month, that he was a man whom "no church, no country, and no denomination could claim." Dr. Lorimer was a great man intellectually, and had great influence throughout the country. The statement that he was one whom "no church could claim" reminds us of his declaration from his pulpit in Boston, when, according to newspaper report, he declared that if the time ever came when he had to choose between Masonry and the church, he would leave the church for the lodge. Amongst those who knew him as a brother Knight Templar with the great rum manufacturer, Lawrence, of New England, whom he had with him on the platform of his church as an honored Masonic brother, no wonder is felt at the high panegyrics which have been universally given him by the secular and religious press of the country. As a youth he ran away to sea, and later became connected with the theater. At the time of his death he was probably the most noted and popular Baptist pastor in the United States.

The press reports that the Masonic fraternity are about to try to expel Rev. J. F. Cordova, the South River, N. J., minister who left his wife and children and eloped with Miss Julia Bowne.

Wonder whether Miss Bowne was sister or daughter of a Mason?

"Furthermore, that I will not have illicit carnal intercourse with a brother Master Mason's wife, his mother, sister or daughter. I knowing them to be such, nor suffer it to be done by others, if in my power to prevent."

Cordova, it is said, used his membership in the lodge to explain to his wife his frequent absences in New Brunswick, where he went to meet Miss Bowne.

He may say to his lodge, as did Senator Breckenridge, of Kentucky, in a similar case, that he did not know that she was a Mason's relative! The senator went free. Many Masonic ministers have gone free. There are exceptions to all rules, and Cordova may be one.

The young man who mortgages his future for wild oats will find no market for his crop.

## DENOUNCE MASTER MASON.

Masonic officials are vehemently denouncing the methods of a former Master Mason in organizing rival lodges. They assert that many men are initiated into this organization, named "The Independent Ancient Order of Free and Accepted Masons," in the belief that they are genuine blue lodge Masons. The head of the rival society is Kortright Cruger, a clerk. He is said to be an expelled Mason.

—Chicago Record-Herald.

Why denounce Clerk Cruger? Masonic initiations are not patented. If anything is to be done, why not prosecute him for perjury? Other Masonic officials are asking \$50 for the blue lodge degrees in Chicago and Cruger comes forward as a friend of the poor and offers a bargain lot for less than half price. "What's the matter with Cruger?" "He's all right!"

## KNIGHTS OF FRIENDSHIP.

(Special Dispatch to The North American, Philadelphia.)

Reading, Pa., August 16.—Sessions of the Grand Chamber of the Knights of Friendship began here to-day, with about 200 delegates and visitors in attendance. Mayor Yeager delivered the address of welcome to the knights in behalf of the city, and Grand Sir Knight Marshal O. B. Howard of Reading responded.

The present membership of the order is 7,165. During the year four new subordinate lodges were instituted. It was decided to raise the per capita tax and place organizers in the field to spread the order.

Only those men who believe in a Supreme Being, "whose humanity prompts them to alleviate the suffering, to cheer the weary and heavy laden, and to perform deeds of justice, friendship and benevolence," are invited to membership. The ritualistic work of the Knights of Friendship includes three degrees, the first, or Knight Junior; the second, or Knight Bachelor, and the third, or Knight Errant degree. \* \* \* The emblems of the Knights of Friendship include the triangle inscribed in a circle, a pot, the bow and arrows, and the crossed words.

—Cyclopaedia of Fraternities.

With the promise of the Holy Spirit to lead us into all truth, there is little excuse for ignorance, and far less for error.

"I seriously doubt whether the luxurious style of life in some of the highly endowed and fashionable present-day universities turns out as stalwart a type of intellectual manhood as was produced in the plain, uncarpeted rooms of the old-fashioned, primitive-looking colleges. Silver spoons and soft raiment are not the regimen for heroes. Smooth seas and gentle breezes never make a sailor."

—Rev. Theodore L. Cuyler, D. D.

### SCHOOL SECRET SOCIETIES.

Secret societies in or out of school should not exist in this our free America. They are selfish, slavish and unpatriotic. A secret organization in school must strain all proper relations there. It will be difficult for Superintendent Cooley to eradicate them when it is remembered that so many of the elders belong to such societies and when the students know that the school authorities invited the Freemasons to dedicate the normal school.

Englewoodian.

Chicago, Sept. 6.

—Chicago Daily News.

### THE MYSTIC CIRCLE.

#### "Rulings."

It is noticeable that the Mystic Circle calls its lodges "Rulings." Thus, the Recorder, its newspaper organ, gets reports for a number before us, from Butler Ruling, No. 729, Wilkinsburg Ruling, No. 766, and others. Sister A. B., captain of the degree team, "certainly knows her business, for the degrees are given in splendid style" in Friedens Ruling 684. Star of the Forest Ruling, No. 522—is it a shooting star, that dropped in the woods?—had a Worthy Ruler installed and one Vice Worthy, and a lot more, all worthy, until there were eleven worthies in all who underwent installation.

In the secret society family there are, or were, not only the "Mystic Circle," but the "Mystic Brotherhood," "Mystic Chain," "Mystic Brothers," "Mystic Workers," "Mystic Shrine," "Mystic Star," and "Mystical Seven." Some of these probably were not long separated from death, but doubtless others have been born since the last report.

### THE ELKS AND BEER.

A few weeks ago the secret order of Elks held a reunion in Cincinnati and the Cincinnati Post of July 30th makes the following statement in reference to the amount of beer consumed by them while in the city:

Official figures were made up Friday by Secretary Miller, of the Brewers' Exchange, of the beer that was consumed in Cincinnati during the week of the Elks' reunion, over and above the normal quantity.

The extra amount consumed was 1,620 barrels. There are 32 gallons to the barrel and 16 glasses to the gallon, making 829,470 extra glasses drunk, for which was paid to the retailers \$41,472. The profit of the retailers on this beer was easily 100 per cent. Based on these official figures, it is estimated that over \$100,000 was expended in the saloons. The brewers, taking this as a basis, estimate that the visiting Elks expended \$1,250,000 in Cincinnati, and claim that their official figures are a good basis of calculation.

### THE LION'S GRIP.

#### Lion Gives Member of Eagles the Grip.

Shamokin, Pa., August 29.—William Semmons, of this town, met a number of members of the Brotherhood of Eagles connected with a circus, and they gave him a view of the menagerie.

Semmons reached into a cage and attempted to pet a lion. The beast, with lightning rapidity, reached out one of its paws and mangled his hand.

It is said, upon the highest authority, that a man cannot travel with safety and success except as a fraternity man. The experience of the brother Eagle throws doubt upon the claim.

### SUNDAY ADVERTISING.

#### Service for Eastern Star.

Olive Chapter of the Eastern Star will attend services at St. Peter's Church, Indiana avenue and Thirty-seventh street, to-morrow evening. A special program of music will be given. Rev. Dr. F. P. Duffy will preach on "The Star of Bethlehem—What Was It?"

## Contributions.

"COMMIT TO THE LORD THY WAY  
AND HOPE IN HIM; HE SHALL  
BRING IT TO PASS."

(Translated from the German by Rev. Theodore Heine.)

COMMIT thy tribulations  
To the all-faithful care  
Of Him who rules creation—  
The mountains, sea and air;  
Who in their paths has ever  
The winds and billows led.  
Should He not find a pathway  
Whereon thy foot can tread?

TO THE LORD alone for succor  
And comfort thou must flee;  
If thy work is to prosper,  
On His work thou must see;  
Thy sorrow and distraction,  
Thy anguish and despair.  
Receives no benefaction;  
Which must be sought in prayer.

THY Grace and Faith eternal,  
O Father, comprehends  
What benefits the mortal  
Or to his ruin tends;  
What thou hast then elected  
Thou carriest on with might,  
And safely is effected  
Thy counsel's glad delight.

WAYS Thou hast in all places,  
Thou hast the means in sight;  
Thy acts are faultless blessings,  
Thy path is radiant light;  
Thy work no one can hinder,  
Thy labor cannot rest,  
When doing for Thy children  
What Thou regardest best.

AND though the very devil  
Displays his strength and skill,  
And with the powers of evil  
Resists Jehovah's will;  
Yet He shall never waver,  
Or from His plans recede;  
What He does will and favor  
Must yet at last succeed.

HOPE, O dejected sufferer!  
Hope, and be of good cheer.  
Out of the smelting-furnace,  
Where thou dost pine in fear,  
Thy God shall thee deliver;  
Abide thou but His hour.  
And on thee shall the Giver  
Of gifts His blessings shower.

INflame in holy ardor,  
And cast thy cares away!  
To God on high give honor,  
And banish thy dismay!  
Why, thou art not the ruler  
Of heaven, and earth, and hell;  
The Lord does sit in glory  
And governs all things well.

HIM, Him let rule and labor;  
He is a gracious Prince;  
And as a mighty Savior  
He shall Himself evince,  
When He with might and wisdom  
Brings to a blessed goal  
The trials and afflictions  
That now depress thy soul.

HE does now for a season  
Conceal His face, indeed,  
And acts, as thou would'st reason,  
As though He does not heed  
Thy prayers and thy anguish;  
As though thou on and on  
In fear and pain must languish;  
As though His love were gone.

SHALL it appear, however,  
That thou hast kept the faith,  
Thy bonds He shall dis sever,  
When thou expectest least,  
And from the heavy burden  
He shall thy heart release,  
That now, to no misfortune,  
Disturbs thy rest and peace.

BRING to thy virtue patience—  
IT is faith's choicest fruit—  
And wait for thy redemption  
From all distress and need,  
Then God shall crown with glory  
The vessel of His Grace,  
And thou shalt sing the story  
Of Love before His face.

TO PASS away, in Mercy,  
Good Lord, our ills command!  
Do strengthen in Thy service,  
Great Savior, foot and hand!  
Sustain against defection  
Thy children by Thy Breath,  
And grant by Thy Election  
Us faith and hope in death.

O God, Who art Peace everlasting,  
Whose chosen reward is the gift of Peace,  
and Who hast taught us that the peace-  
makers are Thy children, pour Thy sweet  
Peace into our souls, that everything dis-  
cordant may utterly vanish, and all that  
makes for Peace be sweet to us forever.  
Amen.—Gelasian.



**"TWO HEROES OF CATHAY."**  
(Mr. Kung Is the One on the Left.)

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**A KNIGHT OF THE ORIENT.**

---

BY SUSAN FIDELITE HINMAN.

---

(The subject of this sketch is Mr. Kung, a descendant of Confucius now studying in Oberlin College. His story is told more fully in Miss Miner's "Two Heroes of Cathay.")

He is no sham Oriental, masquerading in grandiose title and gay regalia, but a true son of the East. Few traces of his origin, however, are visible in his appearance. The badge of his nationality was cut from his head two years ago. He is arrayed in faultless American dress. His dark eyes look with pathetic languor through gold-rimmed glasses, instead of the huge, round spectacles, with wide tortoise-shell rims, worn by the scholars of his native land. His slender and shapely hand, laid wearily upon his knee, is adorned, not with finger nails of sickening length, but with a modest gold ring. His small feet, trimly shod in enameled leather, might be the envy of an American girl. Yet in his veins flows

the best blood of the Celestial Empire, and, despite his conventional twentieth-century attire, he is bound on holy pilgrimage. No fiery steed bears him on his way, but the vehicle known in his native tongue as the "fire-wheeled carriage."

As the train leaves Chicago in the heat and dust of an August noon, he lays his head wearily against the crimson cushions and surveys his past. Seldom have twenty-three years united experiences so unique and so momentous. Deprived of his mother in early childhood, he found through misfortune the greatest blessing of his life. The home of wealth that sheltered his next of kin had no love and care for the motherless boy. To escape what his childish soul resented as injustice, he ran away to his father, whose business as collector for a mercantile establishment forbade him a settled home. The father wished to send the boy back to his aunt. She sent word to the former:

"If you will give him a severe beating, and if he will promise never to run away again, he may return."

The conditions were too hard, and the child remained for a time with his father. But the boy must have a home and must go to school. No combination of home and school exists in China, except under the auspices of foreign missionaries. To such an institution was the father recommended, and there, merely because he had no other place, he entered his son.

With the memories of his school life, the dark eyes behind the gold-rimmed glasses brighten, and the sensitive lips part in a smile which reveals teeth of dazzling whiteness. He recalls his introduction to Western civilization through the medium of the Saturday night bath, administered by the missionary mother. He recalls his first glimpse of the teacher whose advent changed his life, who became to his reverent love all that the Madonna is to the devout Catholic, but whose life touched his through a hundred daily ministrations of tenderness. He recalls her tears when, at the age of fifteen, he tells her that his father has found him a place in a jewelry and curio shop, and that he must now leave the school. He recalls her joy

when, on learning that the first requirement in the shop will be an act of heathen worship, he refuses to go. What unflinching thoughtfulness and forbearance were hers! How divinely patient she was with his petulant outbursts! How she watched over his health with more than maternal tenderness, showing her care in little, homely ways—a chest-protector made with her own hands when he was troubled with a cough, an iron tonic in the summer's languor.

His mind falters before the memories of four years ago, that awful summer when China went mad and defied the world. Madness! What else could have changed the gentle, tractable people of the interior to fiends? Two months he, with his Western friends, saw the walls of their prison contract about them. Two months they walked through the darkness of the Valley of the Shadow of Death.

His dear saint said to him one day: "If there is peace, we wish you to stay with us, for you are a comfort to us all; but when danger draws near, I beg you to escape. Your life is worth more than any one of ours. You are 'our joy and crown,' and you can do for your countrymen what we of alien race can never do."

He listened in respectful silence, but his heart said, "Where thou diest, I will die."

It was not so to be. When the last hour came, and fire and sword did their fatal work, he was a prisoner in his own home. His kindred turned deaf ears to his entreaties to be allowed to share the fate of those who were dearer to him than life. Then and long afterward he was tormented with the thought that with greater effort he might have saved them. Unhappy boy! Would the Almighty have placed the burden of six lives on the shoulders of a frail lad not twenty years of age? And yet, after three years, he lies awake in a college dormitory ten thousand miles away from the scene of that massacre, revolving plans by which he might have averted it.

"This way lies madness." He must not think of these things, nor of the time, five months after the massacre, when he saw those beloved forms taken from their dishonored resting place, and when he

longed to throw himself into that loathsome pit and perish in the flames that burned there.

He gazes from the window to distract his anguished mind, for he has no companion in his journey. The landscape has changed. The train is approaching a large city. He is nearing the goal toward which he has been yearning for three unhappy years, and toward which he has struggled through incredible difficulties and hardships. For this he has exiled himself for a season from his native land, for this he has traveled ten thousand miles and endured countless rebuffs—that he may bring to the kindred of his dear dead the homage of a broken heart and the last messages and mementoes of a love that outlives death. What knight of chivalry had holier mission?

The car grows dark. They are entering the great city station. The conductor passes down the aisle, mechanically calling, "M——!" The young knight rises to his feet, each slender hand grasping a suit-case. His long pilgrimage is at an end.

Oberlin, Ohio, Aug. 27, 1904.

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#### WORLD'S FAIR ACCOMMODATIONS.

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The St. Louis Young Men's Christian Association has organized a World's Fair Bureau, through which it is prepared to furnish reliable accommodations at reasonable rates in hotels, boarding houses and splendid private homes. This is really an extension of the boarding house register, which such associations have always maintained for the benefit of strangers. The St. Louis Association makes no charge to its patrons, either directly or indirectly, for the service, and the benefits of the bureau are extended not only to young men, but the Christian public generally. Those interested are invited to correspond with E. P. Shepard, Secretary Y. M. C. A. World's Fair Bureau, Grand and Franklin avenues, St. Louis.

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If we will only faithfully work the oars God will steer the boat to the better shore.

### A NEW EXCUSE.

#### The Man Who Was "Put to the Ministry."

BY REV. W. B. STODDARD.

I asked a friend to subscribe for the Cynosure, and he replied that he "lowed" he could not, as he had "just been put to the ministry." His reasoning, if such it could be called, seemed indeed strange. His idea seems to have been that as his brethren had asked him to preach to them he should remain as ignorant as possible, which was evidently very possible in his case. He would never join a lodge, nor would the members of his church, as the church did not allow it. Why, then, should he seek information, or help an organization not controlled by his church? If ignorance be bliss, is it not folly to be wise?

While we may be glad that such a man is wise enough to keep out of secret societies, I do not believe he is doing his whole duty. We are not alone to refuse to fellowship the "unfruitful works of darkness," but "rather reprove them." No man can serve the "God and Father of our Lord Jesus Christ" in the United States and fail to bare testimony against this giant system of false worship and folly. Can one look on and see three times as many altars erected to a false god as to the true and be silent regarding the false? Will God excuse us because we are ignorant of facts which we might know? If a man has been "put to the ministry" by his brethren, can he be justified before God and his congregation if he fails to inform himself and those who look to him for spiritual guidance?

While we recognize there is danger, yes, a great danger, as is pointed out by some, of educated men relying more on their education than on the spirit of God to help them in bringing the divine message, there is also a great danger that the man from the plow who knows little of God, His word or His ways, will give little to those who listen to his preaching. How often have we been pained to hear the ignorant sing-song of a man who is no more fitted to instruct than a frog to run a mill.

What we need is faith, yes, grace, yes,

the Holy Spirit, yes, but, oh, how much we need wisdom divine! Ignorance should not commend itself to saint or sinner. How many more would be helped if there was more knowledge regarding the evils that abound!

A father complained to the writer that his son took no interest in church matters. The father was a farmer and a preacher; the son was a school teacher. The father was ignorant; the son was educated. The son saw ignorance manifest not alone in his father's preaching, but in matters generally pertaining to his church. Is it any wonder he was not attracted?

Here is a minister who either never says anything about the great evils of the day or expresses himself in such a way as to show a lack of information; what effect will his preaching have on those who are considering what is presented? Will they think that ignorance and preaching go together and that dislike for the lodge comes from a failure to understand it? Is there not danger that the intelligent man, disgusted with such preaching, will turn from the church to the lodge?

God wants his children to be intelligent. What better source of information regarding the lodge system than the Christian Cynosure? Let us pray for it, look to it, and support it with our means.

#### JOHN QUINCY DAMS A MAN OF VARIED TALENT.

I have been studying John Quincy Adams.

He was a poet, a splendid literary man, and a splendid ambassador.

He was the son of President John Adams.

He was a patriot, a magnificent speaker, and a thinker; but because he was opposed to Freemasonry and slavery, they snubbed him and tried to keep the people from knowing anything about him.

When the names of many of the Presidents are forgotten, the name of John Quincy Adams will shine.

Abraham Lincoln acknowledged that he received his best inspiration in politics from John Quincy Adams.

—Leaves of Healing.

## TESTIFYING CHURCHES.

—————  
 Their Motto Should Be "Thorough."  
 —————

BY REV. H. H. HINMAN.

Lord Macaulay tells us that the Earl of Stafford gave the name of "thorough" to the scheme by which he proposed to make Charles the First of England as absolute as any of the sovereigns of Europe. He devoted his life to this end, which proved a most dreadful failure, both to himself and his kingly master. There is but one sovereign who is absolute, because infinitely wise and beneficent. To him the most perfect submission is the supremest wisdom. There can be no question as to whether our conformity to Divine will ought to be "thorough." The mistake of the ages has been half-heartedness, a lack of thoroughness in methods of reform. This mistake was manifest in the reformation of the sixteenth century. Neither Luther nor his colaborers saw all the truth, nor were they prepared to give it its fullest application. The temperance reform has shown a similar need of thoroughness. The earlier temperance reformers saw that the evil of the drink habit resulted mainly from the use of distilled spirits, and hence they thought it only needful that people should be pledged against their use as a beverage. They failed to see that alcohol in the form of wine, beer, and cider, was just as truly a poison as in the form of whisky and rum; and that it was the alcohol habit, however acquired, that constituted the curse of intemperance. Until a more thorough plan was adopted, the reform made little progress. The effective war is against the use of alcohol in any form whatever.

**The Fatal Broken Link.**

The same mistake is being made in the anti-secrecy reform. Because there is a marked distinction between the different secret orders, and because some of them have been organized for laudable objects, many good people have thought that it would be wise to discriminate, and while it would be right to discountenance or prohibit the more obnoxious, we might approve of, or at least be silent in reference to, others. The result has been,

that wherever such discrimination has been made, the testimony against the major secret orders, such as Freemasonry and Odd Fellowship, has ere long been broken down, and the entire lodge-system, like an overwhelming flood, has come to have unlimited sway. I do not know of a single exception.

**"The End Justifies the Means" a Wrong Principle.**

The reason is obvious. All secret societies profess to be benevolent. They adopt the system of secrecy as a convenient method of securing their ends. They appeal to the love of the ritualistic and the desire for gain; and to those who see nothing wrong in their methods, the plea is often irresistible.

The mistake is the common one, and not at all confined to the Jesuits, that the end justifies the means. If it be conceded that secrecy, as a basis of organization, is a legitimate method of procedure, then it follows that any organization, if not professedly fraudulent, should have right of way, not only in civil society, but also in the church. The truth is, that organized secrecy is the baneful method which gives character to all these organizations. It is exclusive, selfish, and gives opportunity for wrong-doing. It is the alcohol in the wine. It is the vicious principle, and cannot be tampered with in safety. Take as an example the Grange, one of the least harmful of the secret orders. Its exclusiveness is manifested in shutting out the large majority of society—people who have as real an interest in the cultivation of the soil as the farmer. But it arrays his interest against theirs, and separates those whom God has joined together in Christian fellowship, by conflicting interests.

If selfishness, which is the essence of all sin, is wrong, then secrecy as a basis of organization is wrong. Let all the anti-secrecy churches adopt "Thorough" as their motto.

—————  
 The joy over the fatted calf did not restore to the fast young man his wasted inheritance, and it never will.

—————  
 Because the prodigal received a glad welcome is no reason why others should live among swine.



## Editorial.

### "A PLEA FOR THE HIGH SCHOOL."

#### A Tremendous Movement.

The education of twenty millions of children is a subject of such transcendent importance that no human mind can adequately conceive it. When one thinks of the effect upon the individuals, their homes, the local communities, the nation at large or the nations without, the subject is of incalculable moment. The issues are for eternity. One has only to reflect on the vast gulf which separates the savage from the civilized man, and to think of what the world would be without Christian education, to appreciate in some measure the fact of which we speak. We cannot comprehend the situation, but we can apprehend it, and we ought to do so.

No man should consider himself a patriot who is indifferent to the education of his little countrymen.

The high school is that part of the American educational system which is now most rapidly evolving. For many years it was a question whether taxation for the high school was not class legislation. To tax the entire community for the secondary education of a small minority of the people, and those the ones who could best afford to pay for their education, was at least questionable. But the people for the present have decided to tax themselves for the school, and are putting millions of money into buildings, equipment and salaries.

The teachers were at the beginning, and are very largely still, college men and women. The ideals of the high school were all of them drawn from the college. The subjects studied, the order in which they were taken up, and the methods of instruction, all were decided by college men. It has resulted that sermons are preached before high school

classes as before colleges. Annual commencements are held, and the names of the classes in college are borrowed for the classes in high school. There are certain advantages in this arrangement and certain disadvantages. The annual sermon, if it be a suitable one, affords an opportunity such as any Christian minister should be grateful for. The commencement exercises also are a fitting celebration to mark the change from the closer supervision of the public school to the comparative freedom of the college.

The borrowing of the names of classes is probably an evil. For a child of from fourteen to fifteen, beginning Latin grammar and algebra, to be told that he is a freshman is a misfortune, and for a person who has just finished four years secondary work to be called a senior is in many instances an intellectual wet blanket stimulating self-conceit and putting an end to study. But the high school, like all other parts of the public school system, is born of the Christian faith and foresight which has guided our national life, and no intelligent citizen, no Christian, can be indifferent to it. It wields a vast power and this power belongs to God and His church.

#### Social Defects Copied and Intensified.

Along with other evils which threaten this great institution is the disposition to copy the social life of the college. High school pupils are younger than college students and their social life should be different. High school pupils usually reside at home; college students are usually away from the parental roof and therefore the needs are not the same. It is one of the sad facts respecting our human nature that copyists are more apt to picture the defects than the excellencies.

The college prayer-meeting has never, so far as we know, been adopted by any high school, but the dances which some



## WHY THIS DISCRIMINATION?

They Are Both Noxious Weeds—Why Root Out One and Cultivate the Other ?

colleges have established are becoming, in our city schools at least, almost universal. Hundreds of colleges have Young Men's Christian Associations and Young Women's Christian Associations. I do not know of one high school which has such an organization, but the secret societies which are the curse of college life are springing up on every side. The public

press states that in Chicago alone there are forty secret societies connected with the high schools; and while secret societies are always needless and always injurious, they are specially harmful to the immature persons who make up the high school population of our country. All the injury which they do to older persons is in fact more permanent and more

certain in the case of young men and women who are at this stage of their educational career. The tendency to lawlessness, the destruction of the community spirit, the temptation to all forms of immorality—all these are intensified in the case of the young.

Although the secret society movement in the high school is in its infancy, the evil results already evident have caused widespread alarm, and efforts to abolish the evil have already begun. In Chicago, in Kansas City and in Tacoma steps have been taken to wipe out the secret orders and the evils which they produce.

#### Chicago Action High School Principals.

The most thorough examination into this subject which has been made, so far as we have knowledge, took place in Chicago. The principals of fifteen High Schools and three hundred and forty-eight High School teachers attached their names to the report addressed to Mr. Cooley, Superintendent of Schools, which was as follows:

"Dear Sir: We, the principals and teachers of the Chicago High Schools, desire to express to you, and through you to the patrons of the schools, our disapproval of High School Fraternities and Sororities. We believe these organizations are undemocratic in their nature, demoralizing in their tendencies and subversive of good citizenship; that they tend to divert their members from scholarly pursuits and to put the so-called interests of the organization above those of the school.

"The effect of secret societies is to divide the school into cliques, to destroy unity and harmony of action and sentiment, and to render it more difficult to sustain the helpful relations which should exist between pupils and teachers.

"Since the public school is an institution supported by public tax, all classes, without distinction of wealth or social standing, are entitled to an equal share in its benefits. Anything that divides the school community into exclusive groups, as these societies do, militates against this liberalizing influence that has made one people out of a multitude.

"These organizations multiply the social functions which demand too large a share of time and attention from school work. They offer temptations to imitate the

amusements and relaxations of adult life, while their members have not acquired the power of guiding their actions by mature judgment. During the impressionable years of youth, school and home should unite their powerful influences to prevent the formation of habits that retard healthy moral, intellectual and physical growth. It is unquestionably true that the full co-operation of these agencies is hindered by the influence of these societies.

"In addition to this, our experience shows that the scholarly attainments of the majority of students belonging to these secret societies are far below the average, and we have reason to believe that this is due to the influence of such organizations.

"In view of these facts we feel that secret societies ought to be discouraged by all reasonable means."

In pursuance of this report the Board of Education undertook to stamp out the secret society movement in the public schools. They forbade the use of school buildings to the secret societies, and forbade them to call themselves by the name of the high schools. They ordered that persons belonging to such societies should not represent the schools in athletic or other contests. In a word—as the secret society isolates itself from the school body, the Board of Education undertook to extend that isolation to its logical results.

Another fact, not mentioned by the more than three hundred high school teachers in their objections to the fraternity, is the actual danger to life and limb involved in the initiations. For example, a high school student in Evansville, Ind., was recently put in a coffin and, attended by some of his comrades, was dragged in a springless wagon through the streets of the city until early dawn. This shows that the high school will initiate just as the colleges do; that foolish and dangerous initiations there will result in insanity, idiocy, physical injury or death precisely as they have in the college initiations and in the initiations of the Masons, Woodmen, Elks, etc.

The widespread agitation of this sub-

ject, the publicity given it through the press, are hopeful signs of the times, and we may trust that the high school, which was established for the benefit of the nation, shall not be drawn into the hot-beds of vice and crime by the secret society system.

#### But Why Stop Here?

This question will, I think, instantly arise in the mind of every intelligent man who has studied this question. Men who have been familiar with secret societies in colleges know that every evil result attributed to fraternities in the high school has always marked the presence of fraternities in college. The dividing the college into cliques, the destruction of the school spirit, the tendency to snobishness, the temptation to drinking, dancing, and related vices, the consequent injuries to the bodies and minds of young men and women, the lowering of the standard of scholarship, the cowardly initiations in which a company—it is hard not to say a "gang"—of young people put in peril the reason, the lives and limbs of candidates who are being initiated—all this has been for years familiar to those who understand the fraternity system in our colleges.

The murder of Rustin at Yale, of Leggett and others at Cornell, of Lawrence in Chicago, are simply the ripened fruit of the fraternity movement. They are not abnormal but natural results of the system.

Men who apologize for the fraternity justify these crimes, which are the earlier fruits from the tree which has produced the slayers of Morgan, Miller and other men who in initiations or for violation of their lodge oaths have been sent to untimely graves.

We believe that the thanks of all parents, all Christians, all friends of public education, all lovers of liberty, are due to the high school principals and teach-

ers who have warned the public of this danger and have undertaken to remove it.

We also consider it a token of good that so far as we have yet heard no Board of Education to which the subject has been referred has failed to acknowledge the danger and to seek to suppress its cause. The teachers who have courageously done their duty have been sustained by the authorities. This is well.

We appeal still further to all high school men to whom this writing may come. As the fraternities are injurious to the young men under your care, so they are detrimental to the older men in college and public life. As high school men are seeking to protect their work against fraternities, ought they not to add to their protest the force of personal example? Should they not also aid those who struggle to free the colleges, the universities, and the great outer world from the same evils?

We trust that there may be a great awakening on this subject and that there may come to the help of those who are laboring against the secret society movement a great host of high school men who are seeing the evil arise and who will be led to study it in its wide applications and to become educators indeed on this most important subject.

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#### PARENTS' RIGHTS.

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Every institution proposing to take care of a child, in the same act pledges itself to consider the dearest interests of his parents. The state does this in maintaining public schools and requiring attendance. Private educational institutions likewise recognize parental claim, or, if, at any point, they ignore it, they perpetrate a serious wrong. The spirit of this principle extends into the range of higher educational institutions, and a parent supporting a son in college has indefeasible rights not justly ignored. The contract of higher institutions of learning may appear to be with the

student alone, but it keenly affects others beyond him.

Few would deny that poor teaching was a fraud, of which not only the student but his father also had a right to complain. Positively erroneous teaching of history, language or science, would be something against which a parent would protest with little peril of being thought out of place. Not less clear is the parents' right to insist, that, whether his son has moral protection or not, he shall at least not be misled by influences set in motion by the institution of learning, or conducted on its premises with its approval. A college could not incorporate or tolerate a bar room.

Public schools cannot take on objectionable moral features without perverting civil government. A mother who knows that her daughter cannot safely attend public dances, has a right to keep her from them; and the state has no right so to conduct affairs connected with its public school system, as to force upon the pupil what the parent opposes with positive moral objection. A girl whose mother has kept her from dances, and thus preserved her from dissipation which would have made her scholarship less a credit to the school, should not be cornered at graduation, and practically forced into a ball room out of which she will not come the same as when she entered. If, for the sake of being true to the idea that the school is public, pupils are kept from reading the Bible, on the same principle the parent can demand exemption from dancing.

Every father whose son attends a high school, academy or institution of collegiate grade, has a right to complain if that school prints in its catalogue an account of secret societies as among its own institutions, or maintains chapter houses on its own grounds. When it is reported that, after the annual class sifting, hardly more of the members of a certain Greek letter society are left than are necessary to initiate a new set of pupils, whose scholarship it will reduce so that they in turn cannot pass examination for class promotion, it is evident, that, not students alone, but parents also are disappointed and wronged. Not only the secret society but the institution that harbors it is to blame.

It is a hard thing for a father to refuse permission to his son to accept an invitation to join what the school maintains. No father ought to be driven into such a position. The institution has just claims on a parent, but this is not one of them. The situation is not imagined, it has been actual and painful, and the educational institution, as well as the society it tolerated, has been to blame. Temptations gather around students, but schools and colleges should not create but morally antagonize them. Schools are theoretically constructive, they should not become practically destructive. They cannot without violating the parents' rightful claim.

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#### FORESTERS' CONVENTION.

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"Catholics Will Control," was the heading of an article copied in the June Cynosure from the Washington Times, consisting mainly of an extract from an address given last April by a Roman Catholic before the Catholic Order of Knights of Columbus. He declared it to be "the richest order in the world." He also said: "We have just cause for congratulation in the fact that we have so large a representation of our order in the halls of Congress, and I predict and pray that the time will come when the orders of the Catholic church can muster a quorum in the House of Representatives." (Applause.)

On page 48 of the same number, in the article entitled "Expelling Puritans," a Roman Catholic lawyer betrays his antipathy to separation of church and state, which cost so great a struggle in America, and which broke the arm of persecution and cut off state taxation for sectarian support. He there speaks of Roman Catholic "Indian missions deprived of their rightful appropriations by the United States government." It is an unalterable principle of that sect that it must, wherever possible, rule the state. Hence everything relating to its secret orders should be of interest to patriotic Protestants, and the relation of the recent Foresters' convention at Worcester to American religious liberty is one of the chief features that give it importance. It began Sept. 6, as a council convention of

Irish National Foresters. A resolution was presented which urged all the branches in the order to adopt the Gaelic tongue, and try to advance it. One naturally asks whether the purpose of this is to furnish the order a cipher and means of secret oral communication. It might be used like the Masonic cipher, with the additional advantage of spoken language. Eugene E. Sullivan, Thomas F. Carrigan and Miss Elizabeth Flannagan, of Worcester, and Martin J. O'Brien, of Boston, were appointed a press committee, directed to prepare a report of the convention for the newspapers.

The Foresters' committee were "more than pleased with the treatment accorded them by the newspapers of Worcester, and said that there would be no fear of the order suffering through any lack of support by these papers."

The convention referred to the incoming council two specimen buttons of gold, from which to choose the one that will be emblematic of the order.

A new ritual was introduced, and was referred to the new council for adoption. It would without doubt have been adopted at this convention, but the one who proposed it did not have it quite finished. While it was being read the delegates showed their appreciation of it by frequent applause.

The high chief ranger, James H. McGlynn, of Central Falls, R. I., delivered an address in the nature of a report of the general condition of the order, in the course of which he said:

"I bring you nothing but good tidings of our order. The sun of prosperity has shone kindly upon us, and has been our constant companion. The movement in our order has been a steadily forward movement. Our membership during the last two years has more than doubled. Our finances have kept pace with our membership, and show a corresponding increase, which fact alone thoroughly demonstrates the flourishing conditions of the Irish National Foresters in America.

"Most of the branches have increased their membership, and at the same time their treasurers report a condition satisfactory. This is particularly true of the women's branches, and I must congratulate them on their very marked success.

We have accomplished much for our organization, and still it is but a drop in the bucket to what can be accomplished in the United States in Irish National Forestry."

Notice the phrase, "Irish national." The American nation is Protestant, and for some time has adopted the principle of separation of church and state. The Irish nation is Roman Catholic, and would have a Catholic in place of a Protestant state church if it could. The state church idea is ingrained. Where there is a state church there is sure to be some lack of religious freedom, and often an exactly opposite condition. In the very city in which the convention was held, and that very week, about half a thousand children were placed in Roman Catholic parochial schools instead of American public schools. In the light of this single fact, the following additional utterance taken from this address has intensified significance:

"The additions to its ranks are constant and reliable, and notwithstanding the many organizations to which Irishmen and their descendants belong, our order is making rapid progress, and is grasping every opportunity to advance the Irish cause."

The high secretary, John A. Rose, of Pawtucket, read his report, which showed that there were 150 branches of the order in the council, which includes Massachusetts and Rhode Island. There are 98 composed of men and 52 of women. The total number of members in the council is 10,620, of which 8,100 are men and 2,520 women.

The high treasurer, Frank R. Carroll, reported that the receipts from February, 1902, to Sept. 1, 1904, were \$31,250. The expenses were \$18,781, which left a balance in the treasury of \$12,469.

The enlistment of so many Irish women is a threatening feature of this movement. No possible question that this order will be at once intensely Romanist and vigorously political can be entertained. If what we say seems to any reader prejudiced and unwarranted, we ask him to turn to the two articles we have cited in the June number and read there what Romanist politicians themselves are saying.

### ONE CITY'S TRADE UNIONS.

An eastern newspaper published lately an account of local trade unions, which were supposed to number at least half a hundred orders in a population perhaps below 120,000. C. L. W. hall is in a building in which no person is allowed who is not a member of a labor union. Another hall is used by representatives of unions connected with building construction, and no others need apply. Bartenders' union leases a hall getting a few organizations. There is also another building where labor men largely meet. Some unions do not send delegates to the C. L. W. and among these are carpenters' unions which are about the strongest in the city.

Some of the lodges do not hold regular meetings but assemble on call; grocery and provision clerks have not lately been meeting; clothing clerks cannot rally a quorum; cracker packers and biscuit workers raised well but fell, until now they are pretty flat; icemen are cool, or, for some reason, meet infrequently.

#### Sunday Meetings.

Unions that meet regularly are at least the following: Barbers, journeymen horse shoers, electrical workers, typographical, boot and shoe, steamfitters, steamfitters' helpers, lathers, team drivers, stonecutters, piano and organ workers, hackmen, laundry workers, printing pressmen, patternmakers and cabinet makers, street railway employes, coal drivers and helpers. The last named lodge meets two Sundays in each month. There are also the hoisting engineers, ironmolders, core makers, dieworkers, painters and decorators, building laborers, iron bridge and structural iron, bottlers and drivers, stonemasons and city laborers. During the summer city laborers meet one Sunday of each month.

Carriage and wagon makers, confectioners and bakers, cigarmakers, stationary firemen (half the meetings Sunday), mattress makers, coopers, brewery workers, granite cutters, English-speaking carpenters, French-speaking carpenters, bricklayers and plasterers, metal polishers, paper hangers, shop carpenters, machinists and machinists' equality union, every second and fourth Sunday in win-

ter, and every second Sunday of the month, Bartenders' League. First and third Sundays, cooks and waiters; stationary engineers, the first Sunday.

All week day meetings are in the evening; cooks and waiters hold half their meetings Sunday evening, half Sunday afternoon. All other Sunday meetings are held Sunday afternoon.

### EMANCIPATION OF LABORERS.

Slavery, white or black, is bad for both master and slave, and has received, in this country and others of similar character, conclusive condemnation. Yet freedom is often restricted by some means, and the spirit and principles of slavery persist even where liberty is an acknowledged right. It is beyond question that multitudes of female and male slaves, too, are under bondage in this country to-day.

It would, however, be construed as a figure of speech if others besides these should be called by that name, though their freedom is abridged. Some would regard a portion of the employed class as virtually the slaves of their employers, and would consider a strike as a servile insurrection. Many holding this view would probably be unable to see just as clearly that the employed are often the slaves of others similarly employed.

Keeping up the figure or notion of slavery—the most, perhaps, that would be charged against employers would be inadequate provision for needs and excessive demands of labor. The factory is ill-ventilated, the hours in it too long, the wages from which food and fuel must come too small. This corresponds to excessively long hours in a hot field, with food and rest in a small and scantily provided cabin.

But that which corresponds to the whip is the tyranny of another employe, or of a labor boss answering to the field driver. The brutal lash belongs to the boycott. The epithet "scab" and the blow are to be credited, not to the plantation or plant owner, but to other representatives of tyranny: the labor official and the walking delegate, the boycottter and the picket.

Whom does the striker hate worst? A fellow laborer who chooses not to be a fellow slave. Who drives free men into

slavery? who hinders him from the privileges of a freeman? who abuses him like a Legree? It is not the representative of capital, but of the trade union. It is the union minion who lashes him into its prison and shackles him while behind oath-locked doors and bars. It is he who names him by an epithet; starves him or freezes him, or others, at will; or, after other foul and violent abuse, flogs or murders him. From such a tyrant, free-born American laborers should revolt, combining in one determined effort for emancipation.

#### CHICAGO MEAT STRIKE.

Sept. 2 President Donnelly said:

"A meat famine will be forced at all costs. It is the best weapon with which to fight the trust packers, although it may not be welcomed by the independents."

Famine used to be something dreaded by the common people, and, if possible, to be avoided, when coming in spite of those who suffered helplessly; but now it is announced as to be forced.

Donnelly's announcement was made at the conclusion of a meeting of the allied trades conference board. The executive board of the Retail Meat Dealers' Association of Chicago had just been in conference with Mr. Donnelly and his associates, having come to ask certain concessions for the independent packers and to seek authority to attempt to bring about a meeting between the packers and representatives of the strikers. Yet in spite of their effort, Donnelly declared a boycott against all meat and announced that union men would quit in all packing establishments.

The following statement was given out by President Donnelly: "The conference board, representing all organizations involved in the present packing house strike, has taken action to place all meats upon the unfair list. This order will be sent to every packing house in the country, and no member of the Meat Cutters' and Butcher Workmen's Union will be allowed to dress any animal until the strike is settled. The packers have resorted to extortion as the result of the strike, buying live stock on the hoof for almost nothing, and charging almost any price for

the dressed product. The public will now be given an opportunity to retaliate by refusing to eat meat until such time as they can procure the same at fair market price."

When a besieged city endured forced famine, the organized forces outside the walls were recognized as belonging to an enemy.

#### NON-UNION BUTCHER ATTACKED.

This item of news was published Sept. 2, and ends with a sentence which starts the question: Why should members of "our noble order," in the exercise of their natural duties, flee upon the approach of other citizens?

"Edward Armes, a non-union butcher, was the victim of a savage attack by three striking union men at New York yesterday, and is now in the hospital with two deep wounds, inflicted with a butcher knife in his leg, and with his body covered with bruises. While his wounds are serious, he will recover. His assailants escaped, but with the description given by the victim the police expect to capture them. Armes was waiting for a car, when three men, with cries of "scab," leaped upon him, knocked him down, and one of them stabbed him with a large knife. Leaving him bleeding and almost senseless, they fled upon the approach of other citizens and disappeared."

#### BOYCOTTS WORK BOTH WAYS.

A manufacturer who has been persecuted six or seven years by a certain trade union says that, on the whole, his concern does not consider itself injured by the boycott. It does not value customers who allow themselves to be coerced. He says that the cause of the boycott is, that the concern would not submit to the unjust dictation of a certain union. Its employes are content, and do not wish their labor restricted by the union system of production. The same help are with the concern as before; there has been no strike or trouble; but the union is determined to have the shop run in a different way, against the wish of the owners and of the men who work for them. The effort to tyrannize has, however, proved futile.



**BISHOP POTTER'S MASONIC JUNIORS.**

In our September number we called attention to "Bishop Potter's holy gin-mill" and to his advocacy of secret societies for boys. The following letter of Bishop Potter's is taken from the "American Tyler," a Masonic publication:

**Training Our Reinforcements.**

(From The American Tyler, Oct. 1, 1901.)

In response to a recent request for information regarding his plan for training young men for Masonry, Brother the Right Reverend Henry C. Potter, bishop of New York, writes us as follows:

My Dear Sir and Brother: The answer to your question as to an order of Masonic juniors depends, really, upon another question: "How far do Masons themselves propose to take Masonry seriously?" In one sense, as a mutual benefit association, I suppose all of them do. But if Masonry was no more than that, there are other and more modern orders that can do that work nearly, if not quite, so well.

Masonry, however, is, in my view of it, a great deal more than a mutual benefit association. In one sense, wild and extravagant as the words may sound, it is the most remarkable and altogether unique institution on earth. Will you tell me of any other that girdles the world with its fellowship and gathers all races and the most ancient religions, as well as our own, into its brotherhood? Will you tell me of any other that is as old or older; more brilliant in its history; more honored in its constituency; more picturesque in its traditions? To-day it lies in the hand of the modern man, largely an unused tool, capable of great achievements for God, for country, for mankind, but doing very little. For one, I believe that circumstances may easily arise, when, the highest and most sacred of all freedoms being threatened in this land, Masonry may be its most powerful defender, unifying all minds and commanding our best citizenship.

Under such circumstances, fellowship in it should be regarded, more and more, as a sacred privilege, for which our best youth should be trained, and to which they should be advanced step by step, through preparatory forms and degrees.

These need invade, in no wise, the inner sanctity of Masonry. They could easily be adapted from ancient customs of knighthood and chivalry, analogous to those of Masonry, but quite distinct from it; and progress in them could be continued upon intelligence, character, high purpose—the things, in one word, that make our best manhood.

This is, briefly, what I had in mind. I have articulated no detailed mechanism: and have neither prepared, nor indeed contemplated, any special scheme. In an address at Concord, N. H., not long ago, I made some reference to the value of such a plan, and that was all. If it were to find any sympathy in the minds of others, I must, pressed as I am by many burdens, leave it to them to mature. But one thing is certain. Great orders, like great armies, must bethink themselves of the training of their reinforcements. I am, dear sir, fraternally yours.

H. C. Potter.

The Masonic Tyler for June says: "We are not a benefit society: there are no endowment policies in Masonry."

If not a benefit society, what is it? Certainly a hindrance society, to mar and injure human character.

It further says: "Masonry at the bottom is immutable as truth itself, and must remain so."

It is therefore incapable of being reformed or improved, and, having been bad once, it will be bad forever.

**ROYAL ARCANUM POLITICS.**

The Royal Arcanum Journal of Worcester, Mass., says in its August number:

"If any further proof of the physical, moral, and able standing of the membership of the order is required, it is to be had in the recognized fact that in many localities of our country membership in the Royal Arcanum is an indorsement which is requisite for those who would hold public office."

Now, what is the real interpretation of this "recognized fact," and by whom is the fact recognized? How many of our readers, and of their voting acquaintances, have been known to pay any attention either way to the Royal Arcanum

when voting? How often does an ordinary voter know whether a candidate belongs to it or not? Yet the Journal calls it a "recognized fact," and we cannot but suspect that it is within the membership that it gets recognition. The "many localities" would therefore seem to be localities where the cabal itself is strong enough, and politically active enough, to conspire to elect its own candidates. Will it do any log-rolling with the Knights of Columbus?

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#### PYTHIANS WILL ENTERTAIN

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"Henry S. Lee Lodge, Knights of Pythias, will entertain its friends this evening at its council hall, 90 Eastern avenue. Music, cards, dancing and refreshments are to be included in the fare. The lodge holds one of these 'open meetings' on the fourth Wednesday of each month—and the occasions have become popular among the friends of the members."

The above is from the Springfield Republican of Aug. 31, and it seems a strange inconsistency when a paper which, more than almost any other of the really leading newspapers of the country, stands for those principles which are distinctively American, gives so much space in so frequent issues to anti-American institutions. What we quote here is a trifle, compared with some of its more extended notices of secret orders. Its course may promote certain interests of the office, but we cannot believe that it promotes the welfare of its readers, or the success of those national principles for which the Republican pre-eminently stands. Besides, the Republican is one of the last papers one would expect to find opening its reading columns to assessment life insurance; it would rather be expected, on the contrary, to close its advertising columns.

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The question whether to join, does not turn on the other question of financial aid. Granted that the lodge does provide a kind of health insurance or old age pension, there is still the question of possibly paying too dear for the whistle. It is better to die neglected by men, than to live neglecting Christ. Self-denial is better than denying Jesus. It is better to trust the Lord than to trust his enemies.

#### NEGROES STRIKE.

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In old times the negro was helpless when struck; now he can strike back. Let us hope he will not be burned alive, as when he imitates the "usual crime" of white masters against black women; a crime which he inherits through being its offspring.

Sept. 1 a strike of the negro teamsters who haul cotton had gone into effect at New Orleans, La. Not a bale of cotton was moved in the city, and the efforts to bring about a compromise of the differences between the draymen and the teamsters had failed. The teamsters presented a new schedule for 1904-1905 in August, coupling it with conditions objectionable to the draymen. The teamsters declared they would not handle the team of any drayman who did not submit to the schedule.

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#### HONORABLE TOWARD TENANT.

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A Western publisher had a strike in 1900, which was not called because he was dishonorable in his dealings with his men, but because he was not dishonorable toward other men. The house leased to tenants in the building the use of its linotype machines during the day, its own business requiring them only in the night. The Typographical Union notified the firm that their men would not be allowed to work at machines used at any time by non-union men. The tenant must then, it appeared, be compelled by them to employ union labor only, a course of action with which the firm would have nothing to do. Their own men, being members of the union, left work. Since then non-union men have had their places, and peace and quiet have pervaded the composing room. By the terms of the lease, the firm was bound to furnish linotype machines to its tenants, and those terms it honorably fulfilled.

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The truth is that in Colorado the unions went too far. They defied the law and proceeded to run the community with shotgun, dynamite and the torch. And they met the fate in Colorado which, under like conditions, they will find, thank God, awaiting them in every State in the Union.

### LOCOMOTIVE ENGINEERS.

The Baltimore Sun says:

"At a meeting of delegates of the brotherhood of locomotive engineers on the 28th of this month the stand was taken that non-union men have a right to work and to work with union men, provided they get union wages. 'Our forefathers,' said a leading man of the brotherhood, 'gave us all equal rights. We have no right to decide that we will not work with non-union men. The brotherhood of locomotive engineers, or its members as a body, never said that they should work with none but members of the brotherhood. We hold that a non-union man has as good a right to work as a union man if he gets the same wages.' As the brotherhood of locomotive engineers is one of the most intelligent and influential unions in the country, its declaration cannot but have weight with those who think a non-union worker has no right to support himself and family."

This approximates American principles, though the clause, "provided they get union wages," betrays, after all, a principle which is foreign and opposed to liberty. If one trade union can take this more honorable stand—which is said to be consistent with its actual record—it is for every other to show just cause for departing from its side. In the union race the locomotive is ahead.

### CLASSIFIED LODGES.

A lodge is dangerous to something almost invariably, but its peculiar tendency to evil accords with that of the class to which it belongs.

The Jesuit order leads those affecting religious and moral ideas and tendencies. To its class belongs Freemasonry with its imitators like Odd Fellowship and the Knights of Pythias order.

Some are political like the Knight of the Golden Circle, the Know Nothings or the Union League; while several whose members would sometimes declaim against the idea of political coloring, are actually found efficient in politics. Among those practically political, while not so in name or profession, are Odd Fellowship and the Grand Army.

Temperance orders profess a moral aim, with an outcome largely social, if not matrimonial. They dishonor a noble

cause, and this result is well recognized without reference to their slight secrecy.

Weak insurance is the foundation of some orders, while insurance societies are also accredited to such as Masonry and Odd Fellowship, because only Odd Fellows or Masons are qualified to join. Such insurance is almost always unsatisfactory, and usually encounters difficulty somewhere in its career, and, not uncommonly, actual disaster.

The lodges may be classified as dangerous, respectively, to religion or morals, to good government and to property. Most of them affect unfavorably the personal value of some members. Hardly any fail to bring members into company that is not really good, not to say into association with people who are really bad. Masonry, which, outside Roman Catholic circles, accounts itself leader, contains elements notoriously profligate and profane.

Some of the lodges are openly, others covertly, meddlesome in government, either through local or general politics, or, again, through executive or legal agencies.

Financial waste, loss and disappointment through lodges is frightful, dishonour to religion and morals deplorable. Outside these classes it is hard to find any and all can be reduced together to one great, comprehensive class fulfilling in darkness its mission of harm.

### ELK VS. HOG.

Charles W. Kaufmann, of Hoboken, who holds the exalted office of Grand Esteemed Lecturing Knight of the Elks, called a man "a hog" on Wednesday night for jostling him while he was crossing the Barclay street ferry on the ferry-boat Bremen. Ames Rankin, superintendent of the American Lead Company, who did the jostling, resented the imputation that he wasn't a gentleman and, according to Kaufmann, threatened to knock him down if he repeated the assertion.

Kaufmann asked him what he was going to do about it, when the boat reached Hoboken. Rankin wasn't disposed to do anything unless Kaufman called him more names, and the Grand Knight again accused him of being a porker. Rankin

promptly punched Kaufmann in the left eye, and a cop arrested Rankin.

When the case came up in the Recorder's Court to-day Rankin apologized, and the complaint was dismissed.

#### LOWELL (MASS.) JOINERS

"This is a great joining town," said a Lowell man, and the remark seems to get new verification—unless Worcester has peculiar conditions—when the organ of one insurance order, and one of the most successful of its kind, shows that, while less than one per cent of Worcester voters are members, Lowell can report more than 12 per cent. Worcester County figures report less than three and one-half per cent of the voters in places where the order has lodges.

Does the fact that the white marble building of one of the best insurance companies in the country is the most prominent business building in the city, and the most frequented for business errands with lawyers and others, tend to preserve sanity on the subject of insurance in its citizens?

False Doctrines and Ideas Exposed. By E. E. Shelhamer, author and publisher of clean cut salvation literature; 96 pages. Price 10 cents, postpaid. Address The Repairer office, 101 Marietta street, Atlanta, Ga.

#### A VOICE OF WOE.

Up in the morning and work all day,  
Just for the grub of to-morrow to pay;  
Work to-morrow for meat to carve—  
Got to keep working or else I'll starve;  
Work next day for a chance to sup—  
Just earn money to eat it up!  
Next day after it's root or die—  
Habit of eating comes mighty high.

Next week, too, it is just the same—  
Never can beat the eating game.  
Working on Monday for Tuesday's bread;  
Working on Tuesday to keep me fed;  
Thursday, Friday, Saturday, too,  
Same old game, and it's never new.  
Don't want to kick or to make a fuss,  
But blowed if it isn't monotonous!

—A. J. Waterhouse in *Sunset Magazine* for September.

## News of Our Work.

### N. C. A. WORK IN THE WEST.

W. B. Stoddard Visits Illinois and Indiana.

Indianapolis, Ind., Sept. 20, 1904.

Dear Cynosure: Another month crowded with labor has passed. The camp meeting in Kreider's Grove, near Cleona, Pa., proved to be, as expected, a season of blessing. Many of the great truths of the gospel came to receptive ears. Owing to the necessary division in language I could not speak as much as I might otherwise. I was told that the elder's sermon, delivered in German, contained a condemnation of the lodge, and I was, of course, glad to endorse it in English.

At Lancaster, Pa., in the large German Baptist Church, I had two very helpful meetings. The attendance exceeded the expectation of some of the leaders. The elder, pastor, and friends too many to mention, showed me favor and helped make the meetings the grand success that they were. The audience was by no means united in my favor. Some felt it necessary to leave before I concluded, but waited at the door until I came out. The man who took the lead in questioning came toward me and in a tone not very pleasant said, "Who incurs your expenses?" He gave no contribution to the work, but read from the constitution of his lodge. The man must be a freeborn white male, over 18 years of age, and believe in a Supreme Being in order to join. This, to his mind, seemed to be a great recommendation. Of course all the intelligent listeners pitied his ignorance. A goodly number subscribed for the Cynosure. Some desired more lectures.

The meeting at Elizabethtown was as pleasant as any. The message given in the Brethren Church was well received. I am invited to address the students at the College as soon as convenient.

My stay in Pennsylvania and at home was cut short by the need in the West. Twenty-two hours from Washington found me in Chicago. The marriage of a cousin, the loving expressions of relatives, were happy incidents on the way.

I was introduced to the Illinois conference of our Free Methodist friends, meeting in Evanston, Ill., and given what time I asked to present the N. C. A. work. The response in subscriptions and general expressions was glad and generous. I rejoice to feel that I am shoulder to shoulder with these friends in life's great battles.

A Sabbath at Batavia, Ill., gave opportunity for the sowing of some seed. Addresses were given in the Congregational and German Baptist Brethren Churches and Cynosure subscriptions secured.

The express train soon brought me far on toward the Mississippi. Kewanee, Ill., was selected as the place for the conference of pastors of the Swedish Mission Church. As the leaders had previously met strangers who did not turn out to be what they professed, they looked rather sharply at me, but concluded they would risk hearing what I might say. I spoke for fifteen minutes longer than the hour promised. Cynosure subscriptions and many invitations to lecture in churches were the result.

As my father's father was a member of Friends meeting, I naturally found myself quite at home among Friends at Western Yearly Meeting at Plainfield, Indiana. Had he not married a Free-will Baptist girl, I might have been included in the Quaker flock. I found the leaders here friendly indeed. My entertainment was kindly provided and an hour given before the ministers and elders to speak of N. C. A. work. The vote of thanks extended at the close was not quite unanimous. Of the large audience it was thought only about forty kept their seats when the others arose. As these get more of the Christ life we shall hope they will see as some of the rest of us do now. One friend remarked that he was a "Modern Woodman." He did not say he was a wooden man, and so I will not. I noted that he was much more anxious to tell me of the wealth of certain of the Friends than of their spiritual condition. Two fathers said their sons had united with "Red Men." I thought it must be humiliating to parents, thinking they were to raise white men to have them turn out "Red Men" with all the attendant war whoops and

folly. A dove would doubtless be surprised to find a black bird hatched in its nest!

The six pounds of tracts which I had for these friends melted as the snow flakes in the river. Many said, "We need lectures;" "We need information in our town, can't you come and help us?" Thirty-four new names were enrolled as subscribers to the Cynosure. When I think how the Social Purity, the Temperance, the Peace and many other questions were pressing for a voice before this meeting I have reason to rejoice that the N. C. A. was given such a hearing. There are 15,000 Friends in the bounds of this yearly meeting.

I am told that the Indiana Yearly Meeting, gathering at Richmond, Ind., Sept. 28th, has 20,000 souls in its care. The program committee promise to try to get me a hearing if I can get there. Ohio now needs work. Iowa is calling for help. Oh, so much to be done and so few to do! Shall we not "pray the Lord of the harvest that He will send forth laborers into his harvest"?

#### Poor Lotta.

"Lotta wants to see you at the Carnival." A card with these words is displayed in the windows of stores, hotels, saloons, etc., on this the 20th of September, 1904, in the city of Richmond, Ind. As I came from the train to the business part of the city yesterday I saw young women with paint on their faces and a handkerchief in hand. They evidently were seeking to attract the notice of those coming from the train. Whether one of these was "Lotta" and she was afraid I would not see her "at the Carnival" unless she made herself conspicuous I cannot say, as I did not stop to ask any names.

To-day strange-looking flags are seen all along the telegraph poles in the principal business parts. These flags are to call attention to the secret order of Druids and to let the people of Richmond know that they are holding high carnival in their midst with "Lotta" as "the drawing card" as it is sometimes termed. Poor Lotta, probably one of many who are going to the carnival and finding the secret of the Druids. I am told that Mrs. Charlton Edholm, whose business is to

help in the rescue of fallen women, is to be here next week. Should she follow the carnivals of the Knights Templars and of the various lodges fostering men's appetites and passions, she might rescue some, but, oh, that we might destroy the serpent that is stinging to death many of our choicest young men and women!

W. B. Stoddard.

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#### A SUGGESTION.

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One of the leading W. C. T. U. workers of Kansas, ordered seven copies of "Modern Secret Societies" and, acknowledging their receipt, writes: "I have loaned most of them in our W. C. T. U., as that seemed the most hopeful starting point. I will keep them moving, as fast as they are read, praying that God may send home the truth to Christian hearts."

S. E. W.

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#### THROWN INTO AN "AWKWARD AT TITUDE."

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Dermott, Ark., Aug. 30, 1904.

National Christian Association:

Dear Co-workers in Christ—The tracts I bought of you in the winter are doing good. One preacher has come out from the lodge and is now standing for Christ. The Baptist women had a meeting at Baxter, Ark., at which I distributed about 300 anti-secrecy tracts. Some grew angry, but others praised God for the light given them by the little tracts.

I sent a few in a letter to one of the leading preachers, and when he saw me he said that the tracts were all right, but that he could not afford to distribute them; that it would throw him in an awkward attitude. But since then God has fired up his soul, and he came a few days ago and said that he realized that the lodge was sapping the life out of the church and he was willing to distribute tracts. He wished a handful of "Why I Left the Rebekah Lodge." Thank God for your association and the great work that you are doing. Yours in Christ's service,

Mrs. S. E. B.

#### MY SUMMER'S WORK.

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##### How I Carry on the Anti-Secrecy Campaign.

At the request of Bro. Phillips I give the readers a little account of my doings this summer.

I left my wife and baby the 15th of May and returned the 4th of September. I held meetings in Oklahoma, Texas and Arkansas. I visited Austin and Galveston and returned by way of St. Louis. I held many successful meetings and taught many people the danger of secret societies.

I have long since learned that it is not wise to speak too strong in meetings against secret orders. The people are very sensitive in regard to these things and are very prejudiced, and will not stand the fire if it is too hot. And you have got to get the confidence of people before you can get their presence, and you have got to get their presence before you can teach them.

I was holding a meeting at a Kansas town once, and had been coming down with both fists on the secret orders, when the lodgeites became very angry and challenged my knowledge of the orders. They denied repeatedly that I knew anything about the lodges. Well, I told them I could "show them." So I announced that on a certain night I would lecture on the secret order question, and would give my reasons for not belonging to them, and would also give the initiatory ceremonies into the Woodmen, Odd Fellow and Masonic lodges. This announcement excited great interest. The lodgeites sent to Kansas City for a man to reply to my speech, and he replied that the best thing they could do was to let me alone. But on the appointed night the turnout was immense. As I went down to the hall, the city marshal beckoned me across the street and took me into a hardware store and secured a revolver and loaded it and handed it to me, with the injunction: "Put that under your vest." I remonstrated, but he said: "You are worth twenty of them fellows, and they are making great threats; you will not need to hurt anybody, but you may need to protect your body; you have been in the West enough to know how to handle this (the revolver), and if they make a break

you can scare them away and not hurt anyone."

"Well, I consented to his request, and, thus armed, I went to my task. I had an audience of 800, and spoke for two hours and fifteen minutes. The audience was spellbound, and no demonstrations were made until I was getting into the depths and mysteries of Masonry. Then one bunch of Masons went over to the other aisle and tried to persuade some others to assist them in taking me out, but they refused, so they returned to their seats. I succeeded in getting two or three to quit the lodges, but the majority became so very angry that they have never returned to that hall since when I speak there. It did not work to suit me, so I adopted different tactics.

When I go to a place to hold a meeting, I pick out those I want to work on and I make special friendship with them. Then, later on, I give them the grip or sign, and thus give them to understand that I know something of the secrets of the order; of course they think I am a member of the lodge, and become very friendly towards me. Then when I commence to oppose the orders they know that I know whereof I speak. This takes the conceit out of them. A man is naturally very proud to think that he knows something that no one else but he and his kind know anything about, and when he finds that others that have never belonged know as much as he does it takes the conceit out of him and makes him ashamed of himself. I then hand him one of my anti-secrecy tracts, and he gets off by himself and reads it, and that is the last of him as a lodgeite.

I was preaching at a place this summer, and at the close of the discourse a man came up and shook hands, and gave me the Masonic grip, but I was busy packing up my books, and did not recognize it till it was too late to answer it. Then he said: "Do you ever get after the Masons?" I said: "Oh, a little," and reached back my hand and gave him the grip, and then we both passed a few more signs, and he was convinced that I was a Masonic brother, and said: "Well, something just told me while you were preaching that you was a Mason." I said: "I am not a Mason." "Yes, you are," he replied. "No," said I,

"I beg your pardon, but I am not." "Well," said he, "how do you know so much about it, then?" I got out of it the best way I could, and handed him one of my tracts and left it with him. He became disgusted to think I knew something that he did, without belonging to the institution, and he quit it.

I walked into a brother's store once and we exchanged grips, and I left without telling him the difference between us. Two nights after that his daughter stayed at home from meeting to be initiated into the Rebekahs. I learned afterwards that her father used me as an example and thus encouraged her to join the lodge. So my course was seemingly a detriment to the end I was working for that time, but when I turned on them, they looked as if they had had a joke played on them, and so expressed themselves, and I told them they surely had. I had their confidence, and was not long in convincing them of their error.

I frequently hold a meeting at a place and pass myself as a member of the lodges with those who belong, and then the day I leave hand them tracts requesting them to read them and then write me what they think. These letters would be interesting, but I will not ask for any space for any of them now. But the effects are invariably good.

One place where I had circulated some tracts, the Masons got hold of one and took it to their lodge meeting and passed resolutions, and so forth, and then announced to the public that they had bought the right to the tract and were going to destroy it.

The main thing is to get the confidence and friendship of the people; and the best way to do it is to be a Christian gentleman in every respect.

Thanking the readers of the Cynosure for this little hearing, and hoping that truth will triumph over error, I am yours,

O. M. Thomason, Evangelist.

Goldthwaite, Tex.

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There is one way of saving the young men that we can always rely on, and that is to save the boys.

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Many a noble manhood has been wrecked in the maelstrom of youthful folly and indiscretion.

## Obituary.

REV. JOHN T. MICHAEL.

On the 18th of August, from the Pennsylvania Hospital in Philadelphia, there passed from earth one whose life of devotion has counted in the upbuilding of Christ's kingdom. Rev. John T. Michael was ordained to the gospel ministry in the M. E. church, but later united with the Free Methodist church. He represented this body as pastor and district elder.

For several years he represented the National Christian Association as an honored lecturer in opposition to the lodge system. Many were led into the light through his presentation of the truth. His latest contribution to our work will be found in the June number of the Cynosure, entitled "Two Little Pieces of Poetry." We indorse the following statements made by Rev. George Eakins in the Free Methodist of Sept. 7: "He was no ordinary man. Physically he was not an imposing figure; yet the close and discriminating observer could not fail to discover in his face evidences of thoughtfulness and unusual intelligence." Again: "On great occasions, as at our camp meetings and other great gatherings, the multitudes would hang breathlessly on his lips." He departed in peace to be with the Jesus he loved and preached.

ANDREW ALEXANDER.

In the recent death of Elder Andrew Alexander, of New York, the church and many reforms have lost a staunch supporter and able helper.

God gave to him largely in intellect and means. He rejoiced in the privilege of giving. There was not a plan of his church (the Reformed Presbyterian) but received his support. It was stated at his funeral that he paid one-twentieth of the entire sum asked for by the synod of all the congregations in the denomination. His special delight was in aiding missions and struggling congregations. For years he has contributed annually to aid in furnishing the Cynosure for Y. M. C. A. reading rooms. Though crowded with the cares of an immense business, he al-

ways found time for a brief visit with the representative of our association, and gladly expressed his approval by word and deed. Few men will be more missed than Andrew Alexander.

EDWARD J. CHALFANT.

Edward J. Chalfant, of York, Pa., was a humble Christian and an earnest reformer. He was a birthright member of the Friends' church. He advocated peace while battling for the truth. For more than twenty years he subscribed for the Cynosure and persuaded some of his neighbors to help the cause. Several were led to a better understanding of the truth through his efforts. He was in his seventieth year when called suddenly to the life beyond.

## Seceders' Testimonies.

UNITED MINE WORKERS OF AMERICA.

BY REV. FRANK HOPKINS.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6, 16.

Unionism is a proposed remedy of Satan to cure the evils of the present industrial system. It has no scripture in its favor, does not recognize God as its head, tramples on religion, is in the world and of the world and for the world. As Satan is the "God of the world," then he is the leader of the secret union. The Devil is also its Father and Freemasonry is its mother. It seeks to lay up treasures upon the earth, and pretends to better men's condition in this life.

All the unions of the different trades and occupations are alike in nature. A union man is recognized by all of them, regardless of the labor he may be doing, or the organized movement to which he belongs. They all co-operate with each other. The committees from the Farmers' Co-operative Union, are given seats in the lodges during the secret business meetings or any other union, such as: "The United Mine Workers of America," "The Garment Workers," "The Bar Tenders Union," "The Firemen's Union," "The Engineers' Union."



The unions are one great combined secret society. They are brothers and sisters, the children of one parentage, and of the family of the Secret Empire.

It is truthfully stated that the same spirit rules them all. They are separated in name only. The pass words of the different unions are different, but a union man will be admitted, and can hear the proceedings of an entire meeting if sent from any other organization. The present pass words of the Farmers' Educational and Co-operative Union of America, are as follows, given June 6, 1904, by the Grand Secretary of the State of Arkansas, at the door: "Educate"; in the room, "Co-operate." Admittance is gained by wrapping four times on the door with the knuckle the two middle raps to be quick, and the first and last to be rather slow.

I labored in the coal mines at Bonanza, Arkansas, for the Central Coal and Coke Company a few months during the years 1902-1903. During that time I became a member of the United Mine Workers of America. I was a coal miner at the time, and joined the union because pressed to do so. I was assured by the members that it was not a secret society but a business organization.

I had been led into the light that secret societies were of the Devil at my conversion in the year 1902. At that time, I was a member of the "Coming Men of America," in good standing, and was a member of the Grand Lodge at Oak Park, Illinois, and my photograph appeared in "The Star," the official organ of the order, in the year 1897, among the twelve bright and active members of the United States. My dues were paid in advance to Jan. 1st, 1903. But when I was converted to God in 1902, I gave up the lodge, right then and there. I never paid another cent of dues, nor read another copy of the organ of the order. I did not know then that Bible teaching was against organized secrecy, but from the moment of my conversion I lost all interest in the lodge. I considered it useless, worthless, and a humbug, and gave it up along with my other sins.

Notwithstanding this I was persuaded that the United Mine Workers of America was a business organization, and not a secret society. I wanted to dig coal

a few months, as it was a paying occupation, and I had some demands to meet and some debts to pay and I had no other way to pay them except by labor, so I decided to unite with them, promising myself and God, that I would not stay in the union under any consideration, unless God was in it. Ah, how quickly did I find out that I had bound myself under a galling yoke so inconsistent with the liberty which Christ gives. There were several hundred miners belonging to local union No. 1199, and I soon became well known to all of them, and the local was proud of me. I was elected "Pit Committee" at once, and would have been elected to a higher office had I permitted it. I refused to serve. I initiated several members into the order, appointed by the president to do so. The union says it is not a secret society, but it is in every respect. The oath is secret, the business of the meetings are secret, and there is not a thing done inside the lodge room but what is as dark and mysterious, to the outside world, as is the movement of Freemasonry.

The meetings of the United Mine Workers on the inside are intended to be businesslike, but they are carried on in a way that would not be best for the coal operators to know. They seek to undermine and force their employers to do their biddings. They are very cautious about what they do, and always strike at the weakest point and watch for the best chance to get the drop on their employer. People ask the question, why do they not hold open meetings to transact their business? They could not well afford to under their present system. They choose darkness rather than light, because their deeds are evil. It is natural for men to want their good deeds to be known, but they will seek the secret chamber and cover of darkness to do mischief. Why men should congregate themselves under cover of darkness in this age when "knowledge has increased" is mysterious to people who do not belong to these societies. But the answer is well known to men of these societies. They have mischief in view which they dare not let the public know, more especially their employers.

Let us notice the condition and character of the lodge room of Local No.

1199, United Mine Workers of America. As they do in this lodge, so they practically do in all other lodges of the same order. The lodge is called to order by the president, when enough have assembled to constitute a quorum. There must be present at least five. A president, a vice president, a secretary, treasurer and a financial secretary, a door keeper, and one to keep order. The president declares after loud rapping with hammer: "Local Union, No. 1199, United Mine Workers of America, is now open to transact all business to be brought before the house on this occasion. (Raps one time with hammer.) The officers all take their places as follows: The president, with hammer, at the far end of the hall, vice president at other end of hall, opposite president, and near the door; the recording secretary, the financial secretary, and the treasurer at desk near the president; the sentinel at the door, just inside the room. The other officers have no certain places, except certain committees who sometimes occupy a desk or a private room for consultation. The other officers are namely: Pit committee, sick committee, financial and correspondence committees. Anyone wishing admittance to the lodge room must knock on the door. The sentinel places his ear to a crack or hole in the door, which is kept closed until someone knocks, the one wanting admission will speak the pass word. If he speaks the pass word correctly the sentinel will open the door and let him in. Each one coming in repeats the pass word. The pass word is always spoken in a whisper. The pass word was "West Virginia," when I left the lodge in July, 1903. I have a transfer card, signed by the officers of Local Union, No. 1199, United Mine Workers of America, at Bonanza, Ark. I left the order in good standing.

After all the officers have taken their places, the usual program for a regular meeting is taken up as follows: 1. Roll call of officers. 2. Reading of minutes of last meeting by recording secretary. 3. Unfinished business taken up. 4. Reading of correspondence under head of new business. 5. Action taken on correspondence. 6. Committees, (a) sick committee, (b) pit committee, (c) executive committee, (d) grievance committee, (e)

extra committees. The initiation of new members is brought up near the beginning of the meeting. If accepted, they will take the oath together. If only one is to be initiated he takes the oath alone. If there are candidates to be admitted for initiation they must remain on the outside until ordered in by the president. They take the oath or obligation with uplifted hand. They swear to give the lodge their unqualified allegiance and protection, and promise to go on a strike or quit work when so ordered by the union, to work for the price set by the union and for no other, that they will quit work before they will work for any less. They promise not to take a brother's job in his absence or sickness. But they may take, and are often instructed to take a miner's job, if he does not belong to the union. A union man may take a "scab's" job when he pleases. It is a part of the union's plan to wage a bitter warfare against "scabs."

They swear to take care of brother miners in case of sickness, or the sickness of their families. But this does not mean "scabs." Scabs are not brother miners. A cur dog is treated with more respect than a "scab" by some union miners.

They promise to keep secret and inviolate all the pass words, business, and everything done inside the lodge room while the meeting is called in order.

They promise not to wrong a brother workman nor see him wronged if in their power to prevent it. But "scabs" are not included in this promise. Miners who do not belong to the union are often insulted, persecuted and treated very bad by union men. They have been driven from their jobs and compelled to move away with their families, because they would not join the union.

They swear never to forsake the union in time of trouble, but that they will protect the interests of the union as long as life remains, or until they are expelled from the order. That they will protect brother miners, regardless of race, or color. But bear in mind, "brother miners" does not include "scabs." Only union men are brothers, only those who have received the "mark of the beast and the number of his name." Rev. 13: 16, 17. A non-union man is not a brother. The Golden Rule is often referred to in

the lodge room: "Whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12) but the Golden Rule is not practiced by the union. They trample the word of God and Christianity under foot.

They bind themselves to keep the oath and obligations under no less a penalty than that of sacrificing their character, reputation, and honor as a man. They obligate themselves to cease to be recognized as a gentleman, or even a law abiding citizen, but promise to brand themselves traitors, tyrants, rebels, perjurers, without reputation, character, or honor. They take this oath, bear in mind, before they know the pass word or anything that is done, or to be done in the lodge room. The Masons swear to have their throat cut across, their heart taken out, and their bowels burned to ashes and scattered to the four winds of heaven, but which is worse, the Freemason's obligation or the Mine Workers'? Which is worse, to be put to death, as per the Freemason's penalty, or robbed of "character, reputation and honor, as a man," no longer classed as a man, but as a branded "outlaw, reprobate, traitor, tyrant, rebel and perjurer." It is easy to see that the same spirit which leads Masonry also animates the United Mine Workers of America.

The United Mine Workers of America is a strong organization. The national headquarters are now at Indianapolis, Ind. It is controlled by national officers. When John Mitchell, the National President, came to Arkansas in 1903, I heard a United States Senator in a speech, in the presence of John Mitchell, say to the multitude, that John Mitchell was the greatest labor speaker of the present day.

This article is not written because I have anything against the members of the union. Many of them are my warm friends. When I left Local Union, No. 1199, I left many friends behind in the lodge. Among them was a brother Woodson who had labored with me in the Master's cause. I write this to warn the hungry hearted, those who are seeking light, but have been hindered by the Secret Empire from obtaining it.

We notice that James, after telling the perplexing conditions of the last days,

does not leave us in doubt as to what course to take, or what remedy to use, but says: (Jas. 5:7) "Be patient, therefore, unto the coming of the Lord." And he assures that generation that the coming of the Lord draweth nigh. (Verse 8.) The cries of the oppressed laborer of the present day are to reach the ears of the Lord of Hosts, but the Union is not the instrument to make things right. The coming of the Lord spoken of will do it and it is the promised remedy. Verse nine of the same chapter pictures the difference between the union and non-union man, also the envy and hatred existing between laborer and capitalist, while verse ten tells us to wait patiently for the coming of the Lord, giving the prophets as examples, with the assurance that our redemption draweth nigh. Verse eleven speaks of the happiness of those who endure.

We have no objection to organized labor on a straight, open, businesslike plan, but we must object to oath bound secret societies, which "yoke" Christians with unbelievers. "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6, 14, 15, 16, 17, 18.

Winthrop, Ark.

Prayer is like the exhalations of the morning, which, sun-kissed, rise toward heaven and pass into infinity.

The more we see of the compassion of God the more tender, gentle and reliant our faith will be in Him.

Angels pity the man whose faith rests on a fallacy. There is more hope of an unbeliever than of him.

## From Our Mail.

Osseo, Wis., Aug. 6, 1904.

Enclosed find money order for \$1 in payment of year's subscription to the Cynosure. It's a good investment. Yours respectfully, (Rev.) M. H. Hemann.

Detroit, Mich., Aug. 10, 1904.

Enclosed please find one dollar in payment of my subscription to Cynosure. I have read the three numbers received so far with great interest. Yours very truly, (Rev.) L. List.

Sheridan, Ind., June 8, 1904.

W. I. Phillips: I am getting quite forgetful as the evening shadows of life lengthen, but until the evening sun sets I want the Cynosure to come to my home. O. C. Lindley.

### THE WORLD'S FAIR.

#### The Secret Religious Orders.

St. Louis, Sept. 19.—The secret religious orders are improving every opportunity to parade themselves, especially their uniforms and the high times that they have, which they can secure from the World's Fair authorities. They have erected a fraternal house for headquarters, the Woodmen have a booth in one of the exhibition palaces, and parades, social events, etc., are of frequent mention in the papers. One thing is encouraging, however, and that is a lack of enthusiasm, and signs are not wanting of actual indifference, which the high priests and officials of extravagant titles, and incidentally of comfortable salaries, try to overcome by events, etc., as afore mentioned.

#### Union Labor in St. Louis.

Upon Labor Day there was a noticeable lack of interest on the part of the workmen to participate in parades, and the general disposition of the unions is more of toleration, especially in cases where non-union men receive same wages as union workers for the same work; and it seems safe to say that if employers would give that and not take advantage of men's actual needs or unfortunate circumstances to get work done at less than living wage, that even among the un-

skilled workers of rash judgment that there would be practically no dissatisfaction and discords with strike breakers or with employers. The practical failure of the packing house unions in their late strike and consequent great losses has a tendency upon both employers and employes to be more just on the one hand and more cautious on the other—for a strike, though a failure to win its objects, is an expensive affair for employers as well as for their men. Therefore the prospects in this great labor market for peaceful conditions are good, though many men must remain idle and loose much time for the simple reason that there are more men to produce than there is capital being used in production.

Unionism in this city has become a recognized institution to which the building interests and business of the community adapt themselves as they do to corporations and business organizations of all kinds. This state has been brought about very largely by the recognition of union labor by the Exposition authorities, with whom the unions secured an agreement that all employed skilled labor be done by union men, but this agreement does not affect contractors; for example, any man can, if he has skill or capital necessary, contract to do any work and do it himself though not a union man, and if he wishes he can employ others, but they must be union. This insured a fixed price for labor and worked to the satisfaction of all concerned. Non-union men, in the meantime, have been busy at better wages on non-union work, of which there has been a good amount. Temperance and wisdom in management of personal affairs give here as elsewhere any laboring man who wants to work as good an opportunity as conditions of supply and demand warrant. H. L. F. G.

### BE A BIT OF SUNSHINE.

Work a little, sing a little,  
Whistle and be gay;  
Read a little, play a little,  
Busy every day;  
Talk a little, laugh a little,  
Don't forget to pray;  
Be a bit of merry sunshine  
All the blessed way.

—M. C. B. Woodward in *Sunset Magazine* for September.

Rives Junction, Mich.

Dear Brother—The good causes are numerous and none of them need the support of God's children more than the anti-secret cause. But the multiplied duties of a man who travels and engages in the kind of work I am doing prevent him from doing many things to his liking. I trust that the good Lord will bless you in all your efforts to advance his cause.

The kingdom of darkness is helped in no better way than by the secret lodges of the day. They are so manifestly anti-Christ that it seems strange that any professed child of God would affiliate with them or make excuses for their existence. To put them down seems like a hopeless task. But it is our duty to oppose this form of evil the same as all others whether we succeed or not. We can save a few here and there and hold up the banner. A thing to be desired above all others in this fight is for the church of Christ to free herself from all connection with this form of sin. The enemy is entrenched in the Church. This makes the fight doubly hard. A few churches exclude them all. All of them ought to do so. Yours very truly,

(Rev.) S. A. Manwell,

President Michigan Wesleyan Methodist Conference.

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#### TURN ON THE LIGHT.

Jersey City, N. J., Aug. 6, 1904.

Editor of Christian Cynosure:

Dear Sir—Having read with deep interest many articles in the Cynosure on Freemasonry, in recent numbers of the Cynosure, I should like the privilege to suggest that Freemasonry is nothing more than a universal boycott, by its members, against all other members of society, and nothing less than self-licensed anarchy. When people generally learn that Masonry has no secrets nor mysteries, that it is extremely foolish and oppressive, and that its members are merely banded together for the purpose of favoring one another, and protecting one another from just punishment for crimes they or any of them may commit against the State or Government, it seems to me that no honorable man will dare to admit his membership. He will

be ashamed to have the public know it. Trusting that you may prosper in your good and brave efforts, I am, Yours truly,

Thomas Smith.

Pontiac, Ill.

Wm. I. Phillips—I have seen more people go to hell (if I may put it that plainly) through the lodge than through drink; not meaning there are more ruined by the lodge, but that I have seen more. Men dying with a curse on their lips, but exalted to heaven by the lodge ceremonies at their funerals; which leads others to go and do likewise—'tis dreadful. No spiritual interest in the churches, which makes me hunger and thirst to hear the gospel preached once more with power. Too much of lodge and memorial Sunday services—crowding out the face of the Savior of men.

May the Lord abundantly bless your work. I should very much enjoy attending your conventions sometime, if I can do so. I shall always be a subscriber to the Cynosure as long as it stands for truth and righteousness. There are six pastors of churches here, and they all either belong to or are in favor of the lodges. Yours in the Master's work.

Mrs. E. W.

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#### AN INTERESTING DIALOGUE.

Steelton, Pa., July 19, 1904.

Dear Brother in Christ:

I am still contending earnestly for the faith once delivered unto the saints. I find some beasts to fight at Ephesus, some Sennacheribs threatening Jerusalem, and some Balaams who love the wages of unrighteousness.

Not long since I went to a Bible study meeting of a popular church. The minister asked: "What will bring persecution?" I said: "Let the minister or teacher specify sin, and show how God hates all kinds of evil, such as pride, covetousness, idolatry, foolishness, love of pleasure, tobacco and secret societies, and persecution will necessarily follow."

One lady grabbed her shawl, saying some bitter words, and left. She was a member of a women's lodge—a Rebekah, a Daughter of Liberty, or Cain, or of Po-

cahontas, I have forgotten which. The minister began with the tobacco question, and asked what authority I had for teaching against tobacco. I quoted II. Cor. 7:1, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The minister declared that the use of tobacco was not a filthy habit, but is what is called an acquired habit. I told him drinking whisky was an acquired habit, and the flesh almost always resents it in the beginning. He replied: "Strong drink is mentioned in the Bible; tobacco is not." I asked him whether he did not think it was spending money for that which it not bread (Is. 55:2). "Oh, no," he said.

Then he changed the subject, and wanted to know—what he really wanted to learn in the beginning, for he confessed to belonging to three lodges—what authority I had for testifying against the lodge. I quoted II. Cor. 6:14, "Be ye not unequally yoked together with unbelievers." "The Bible," he declared, "says plainly and definitely there that it means the marriage relation." I said: "It does mean marriage, and also business, and especially the unequal yoke of the lodge. As for saying definitely the marriage relation, such a word is not found in that chapter." He said: "It is." I said: "I know the whole chapter, and can repeat it." He said: "Repeat it." So I had the pleasure of reciting the whole chapter.

He said: "Nobody knows whether secret societies are wrong unless he belongs." I said: "I need not steal to know that stealing is wrong. I get my knowledge of right and wrong from the word of God." He said: "You mean to say that all lodge men steal?" I told him that I said nothing that could be so construed.

He said I had no business to speak against anything that was not mentioned in the Bible. I told him the minor sins which sprang from the major ones are legion, and the spirit of God discerns them for us; also the fruit declares to which tree they belong. I told him of a lodge whose members send doves off at the grave to represent how beautifully the soul of a brother member goes to heaven, regardless of his life or actions while here below. I told him of a saloon

keeper who belonged to that lodge, and that they said they would "have to get a bald eagle to take him up, as a dove would be entirely too light."

One man came earnestly to his pastor's assistance and began to eulogize the religion of his lodge in fine oratorical terms, making it equal to any church and far above many. I said: "Is not one of the prominent features of your order to try to get and keep the Bible in the public schools?" He said: "Yes, sir." I said: "May I ask you the question, why this order, composed mostly of unsaved men, is so anxious about getting the Bible in the public schools, and at the same time its members are making determined efforts to keep Jesus Christ out of their hearts and lives?" He suddenly lost his reasoning powers. He reminded me of the man who said: "I am open to conviction, but I defy any man to convince me." The sly minister came to the rescue, saying that they were not trying to get the Bible into the public schools as the word of God, but simply as a textbook. I asked him whether a foreigner could join his lodge. He said: "No." I told him that if Jesus were here now in the flesh, He could not join, having been born away over in Bethlehem of Judea; and I certainly would do some serious reflecting before joining an order that rejected my Master. For "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

The Lord kept me sweet, so that my words were with grace, seasoned with salt. I shall remember with regret and sorrow the bitterness shown on their part. "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy" (II. Chron. 36:16).

Your brother in Christ,

John S. White.

Grand Rapids, Mich.

I desire to reaffirm all my former positions and sentiments regarding secret societies, and to pledge my co-operation with you on all lines which shall tend toward the hindrance or overthrow of this monstrous wrong. The entire system of organized secretism is evil, only

evil, and that continually. The wrongs being immediately perpetuated by this mystic brotherhood are beyond our reckoning. Many of the gigantic operations along harmful lines, such as war, excessive taxation, unionism, perversion of justice in courts, etc., are almost directly traceable to the influence of secret societies, encouraged and fostered in this so-called free government. We shall find, not long hence, that we have nourished a viper. Keep up your courage, for:

"The strife will not be long;  
This day the noise of battle,  
The next the victor's song."

I am yours in the strife for clean work.  
(Rev.) H. A. Day.

## From Our Exchanges.

We have already given some reasons why Christians should join the United Presbyterian Church, such as her purity of worship, her testimony against secret societies, and her exclusive use of the Psalms. But there are other reasons. Among them is the fact that she contends for an unmutated Bible.

—The Christian Instructor.

### "THE CHURCH AND THE LODGE."

BY J. HYGEMA.

At the convention of the National Christian Association, opposed to secret societies, President Blanchard, of Wheaton, Illinois, gave an excellent address, in which he compared the Church and the Lodge. For the benefit of our readers we give a few points and thoughts presented at this time.

I. The charities of the church are more extensive than the lodge. The lodge limits its charities to their own number, while the church extends theirs to all. The lodge seeks to exclude those who are in need of help and receive the strong and able bodied into the lodge. The church and lodge are constructed on different principles, one is concealment, the other openness and frankness. Of the 100,000 churches in the United States, none are required to conceal from

the world their proceedings, but invite all into their assemblies. The lodges are based upon the principle of secrecy.

II. The church is planted on the principle of character, the lodge on payment. In all churches the person seeking admittance professes to be a penitent man. If he is not, he is a hypocrite or liar. The lodge does not profess to demand repentance. It is no discredit to a Mason to be a Sabbath-breaker. It is for a member of the church.

III. The lodge is founded on partial benevolence, the church on universal benevolence. During the great Chicago fire secret societies solicited between \$60,000 or \$70,000, to be applied to the lodge sufferers. A. T. Stewart, of New York, sent \$50,000 to be applied to the needy women and suffering children. The lodge says, "I will help you if you will help me."

IV. The lodge is founded on the principle of partial honesty, the church on universal honesty. The Masons say, "Don't cheat the Mason;" the church, "Don't cheat anyone." The former is a Jewish idea. Be as dishonest as you will with anyone but your brother in the lodge. The obligation in the Master Mason degree reads as follows: "Furthermore, that I will not cheat, wrong nor defraud a Master Mason's lodge, nor a brother of this degree knowingly," etc.

V. The lodge is founded upon the principle of partial purity, the church on universal purity. Devils like such a law of virtue. Masons have a right to insult any woman, providing it be no near relative of the lodge brother, especially the Masons. The obligation taken in the Master Mason's degree being, Furthermore, that I will not have illicit, carnal intercourse with a Master Mason's wife, his mother, sister or daughter, nor suffer the same to be done by others, if in my power to prevent."

VI. The lodge is a school for murder, the church for mercy. When one severs his connection and reveals their proceedings they execute the oath taken. "Binding myself under no less penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven," etc., or "Binding myself under no less penalty than of having

my breast torn open, my heart plucked out and placed on the highest pinnacle of the temple to be devoured by the vultures of the air."

The church is God-devised, the lodge man-devised. Both profess the same object: the one is man's care, the other is God's care. Heathenism separates man and wife; so does the lodge.

—The Seminary Evangelist.

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### CHRISTIAN REFORMED CHURCH.

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#### Report Read on Labor Unions.

The Christian Reformed (Holland) Church finds the labor union question a difficult one to settle. Two years ago it was before their Synod, but no action was taken. At their last meeting a long report on the subject was read, but action was deferred to some future meeting. In this report workingmen were urged not to remain in or connect themselves with unions in case they:

1. Are required to promise, with or without oath, unconditional obedience to the unions, with exclusion of their duties toward God, state, church or family.

2. In case a union desecrates the Sabbath by its business meetings, or sanctions such desecration in any way, such as by excursions under its auspices, etc.

3. In case a union directly or indirectly occasions the use of violence by establishing pickets and ordering boycotts and strikes.

4. In case a union prohibits or renders impossible to a Christian to do what he ought to do as such, or requires anything of him which he may not do as a consistent Christian.

5. In case a union collects funds by means contrary to the Word of God, such as dancing, card-parties, gambling, Sabbath excursions, etc.

6. In case the ritual of a union contains anything it conceals from non-members.

7. In case a union is essentially a secret oath-bound society.

If a member of the Christian Reformed Church discovers that a union he desires to join has any or all of the features enumerated above, he is not to become a member of it until such union has abolished these objectionable matters. If

such objectionable features are not found in any local union, but only imperfections, he may be suffered to join it if he uses every opportunity to reform such an organization. But the great ideal of Christian workingmen should be the formation of labor organizations of a decidedly Christian character.

In case a member of the Christian Reformed Church has already joined a union having the objectionable features mentioned, and persists in remaining in it, he is not to be tolerated as a church member, but must be instructed and labored with by his consistory and in case of necessity, disciplined.

Finally Synod appointed a committee to make a special study of unionism and to investigate and state the principles and doings of Christian labor organizations. The committee is to report to the next Synod. The committee was charged to correspond and co-operate as much as possible with churches and associations who have also taken up the matter of unionism, and sympathize with us, that we may come, if possible, to united action. And besides this the committee was to act also as a committee of "propaganda," to arouse interest in this matter for the furtherance of a Christian labor movement.

—Editorial in Associate Presbyterian Magazine.

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Vol. II comprises the degrees from 19th to 33rd inclusive, with the signs, grips, tokens and passwords from 1st to 33rd degree inclusive.

**EXPLANATORY:** Freemasonry Illustrated and Knight Templarism Illustrated give the 13 degrees of the York Rite, and there are 33 degrees in the Scotch Rite. But the first three degrees as given in Freemasonry Illustrated belong to both Rites. So these books give 43 different degrees (no duplicates).

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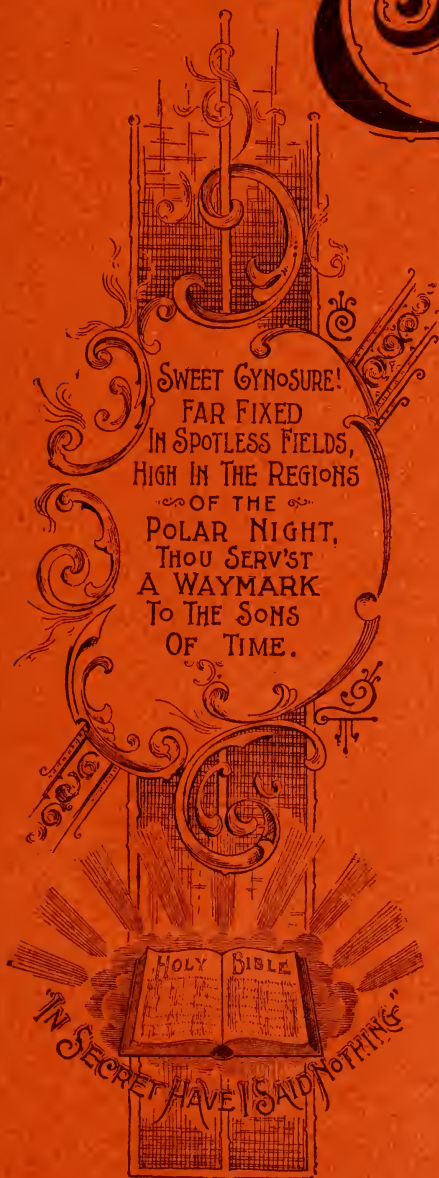
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★

# Christian Cynosure.

CHICAGO, NOVEMBER 1904



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

## GERMAN NATIONAL HYMN OF THANKS- GIVING.

This Hymn Was Composed During the Ter-  
rors of Thirty Years' War.

(Translated from the German by Rev. Theodore  
Heine.)

Now thank we all our God  
With heart and voice and actions,  
Who mighty things has done  
For us, and in all sections;  
Who from our mother's arms,  
And from the days of youth  
Up to the present hour,  
Has done us countless good.

Grant, O Thou bounteous God,  
To us, while we are living,  
An ever-joyful heart  
And temporal peace's sweet blessing.  
Preserve us in Thy grace  
In future mightily,  
And free us from all ill,  
Now and eternally.

All praise and thanks to God  
The Father now be given,  
The Son, and Him who reigns  
With them in highest heaven;  
The triune, only God,  
Whom heaven and earth adore;  
For so it was, is now,  
And shall be evermore.

# CHRISTIAN CYNOSURE

WILLIAM IRVING PHILLIPS  
Managing Editor  
221 West Madison Street, Chicago

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ADDRESS

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

**Freemasonry Symbolized in Revelation.** By Rev. Jas. P. Stoddard. 30c. each.

This is an attempt to answer the question whether there is "a prodigious system (drawing into itself

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

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

# Christian

# Cynosure.

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

VOLUME XXXVII.

CHICAGO, NOVEMBER, 1904.

NUMBER 7.

## THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE  
NATIONAL CHRISTIAN ASSOCIATION.

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

Entered at the Post Office, Chicago, Ill., as second-class matter.

Both candidates for President are Masons. Mr. Roosevelt is a member of Matinicock Lodge, in Oyster Bay, having been admitted about four years ago. Past Master Judge Parker has represented a Dutchess county lodge in the Grand Lodge of the State.

Some of our readers desire to know the position of the Prohibition nominee for President, Mr. Silas C. Swallow, of Harrisburg, Pa. He joined the Masons in 1863, forty-one years ago, but has not been in a Masonic lodge since 1864, forty years ago; and those who heard his address at our convention in Pennsylvania will remember that he gave satisfactory reasons for having abandoned the lodge. He is not a member of any other secret society.

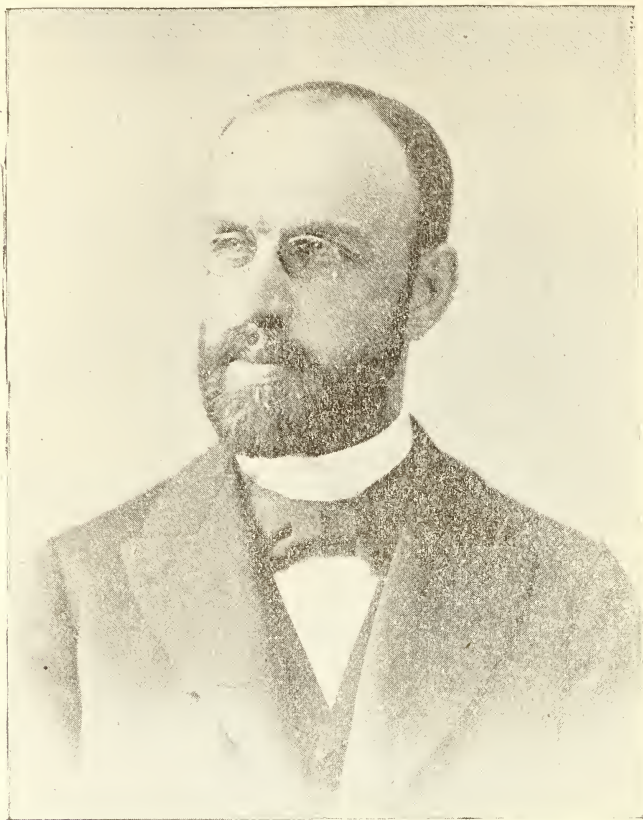
Attention has been called to the federation of the Catholic secret societies of this country, through which that church is destined to greatly increase her political influence. The new Postmaster-General, R. J. Wynne, is the second Catholic to become a member of the cabinet. The attitude of Rome toward republics is changing, but it is still true that "Rome never changes" in her dominant principle, to control earthly governments.

The Boston Pilot and some other Catholic papers of less prominence are out for the President's re-election; and a Catho-

lic contributor to the Hartford Courant says:

"There are evidences throughout the country of an influx into the Republican party from the ranks of Catholic Democrats. During the past half century, Catholics have been solidly allied to democracy. Fifty years ago, at the birth of the Republican party, Catholics were forced into the Democratic ranks by the attitude and doctrines of republicanism. Times have changed, and so has the Republican party. Catholics have interests which affect the welfare of our republic. When these interests are maintained according to the dictates of strict justice, Catholics appreciate the fairness and impartiality which recognizes their claims and grants them. They ask no favors, but demand their rights. The spirit which has actuated the executive of our government, in conditions which affected the interests of millions of Catholics, has been fair and just. The justice dealt out by the Republican Government is appreciated, and will turn the tide next November. The next election will mark an era in American politics. The old boundaries will be swept away and a marked division will obtain in the Democratic ranks, which our fathers never foresaw. Republics may be ungrateful, but the Catholic body is not."

We ask united prayers for our reporters, colporteurs and lecturers, and for an increase in their number. Why may not each reader of this paragraph, if not already acting in one of these capacities, enlist for the coming campaign? Why not interview your pastor and leading church officers, and get an expression of their views, and send to the editor? The work is important for your community, and you can do it. Let us hear from many.



REV JAMES M. GRAY, D. D.

Dean of the Moody Bible Institute of Chicago, for City, Home and Foreign Missions.

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#### MOODY BIBLE INSTITUTE OF CHICAGO

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Everyone who reveres the memory of D. L. Moody will be pleased to learn of the brighter and broader prospects opening out before the Bible Institute which he founded in Chicago in 1889. The last annual report indicates that the student roll was never larger, the curriculum never more thorough and systematic, or the spiritual tide never higher and stronger.

Mr. Torrey, though absent in England throughout the winter engaged in large evangelistic missions, still retains his connection with the Institute.

Arrangements have also been perfected looking to the permanent connection with the Institute of Rev. James M. Gray, D. D., of Boston, eminent on both sides of the ocean as a Bible expositor and teach-

er, and with a large and varied experience on the lines of training and education for which the Institute stands. Indeed, Dr. Gray has been a central figure in the Institute work for ten years, through the popular special summer courses he has conducted, and which have attracted pastors, evangelists and teachers from all parts of the country in large numbers. He will now become a member of the board of trustees; and assume an active part in the direction of affairs.

It is not generally known that this home plant represents an asset of \$350,000 (free from incumbrance), and an annual expense account of over \$40,000; and that it trains annually over 1,100 students of both sexes. A large proportion of these are college-bred men and women, and many of the remainder receive in the Institute a stimulus for further college or

seminary work. There are also in the popular evening classes conducted in Chicago (taking the last two or three years as a criterion) over three thousand members.

### THE LODGE A SPIRITUAL COUNTERFEIT.

BY REV. JAMES M. GRAY, D. D.

"Thou shalt have no other gods before me."—Gen. 2:3.

"Satan is a counterfeiter. He schemes not so much to deny God as to substitute a false god in the place of the true one. We see this in his earliest attempts with the human race. God was acknowledged in the temptation of our first parents, but a false character was sought to be imposed upon Him. And so it has been ever since. The whole system of paganism, of which Satan is the author, was and is a vast counterfeit. So near is it in certain features to the religion of the Bible, that even 'advanced scholarship' in the nineteenth century supposes it to have the same root, or to be even the parent of Christianity. When Moses stood before Pharaoh in the name of Jehovah, the emissaries of Satan were there also, to resist him with counterfeit performances. When Jesus came into the world to seek and to save the lost, Satan came also with him and succeeded so well in counterfeiting His marvelous work, that they who should have been the judges were unable to discriminate against him, and attributed the power of the Holy Spirit to Beelzebub. For more than 1,200 years Satan has had a counterfeit church in the earth, and it is only a discerning few who are able even yet to distinguish the features of the harlot from those of the Holy Bride. Spiritualism, with its doctrines of devils, its temples, and the oracles and mysterious phenomena; rationalism, with its deification of human powers and its substitution of the intellectual for the spiritual life; Romanism, with its invocation of saints, its worship of relics, its altars and auguries, its penance and purgatory, its priest-craft and traditions—all these are so many counterfeit religions, which the prince of darkness causes to pass current in the world for the pure coin.

"If objection be taken to the classification of the lodge system in this category, let it be said that we make a due discrimination. We note the benevolent features of the system, the morality of its teachings, and the exalted character of a portion of its membership. Without these things, indeed, it could not have standing as a counterfeit. They are the necessary conditions to its currency, and the arch-counterfeiter is too expert to neglect them. But, at the same time, the lodge system traces its origin, in Freemasonry at least, to a heathen source. It has the same rules, symbols and rites as the ancient mysteries of paganism. It worships not the God of the Scriptures, but an 'ideal' of its own conceit. It has its baptisms and its new birth, its prayers and ceremonies, its penalties and rewards. Men proclaim it 'a good-enough church' for them. Christians prefer its assemblies to the prayer-meeting. Its claims are preposterous, if not blasphemous, its methods in certain cases are deceitful, and its teachings heretical. Essential features of all the other counterfeits are found in the lodge system, and, while this is not to say that it is the consummation of them all, yet nevertheless it is as dangerous as any in its tendency to rob men of a clear and satisfying hope in Christ, their only Savior.

"Limitation of space alone prevents the substantiation of these assertions; but they find substantiation, at least so far as Freemasonry (the highest type of the secret lodge) is concerned, in the standard writers of that craft—such as Oliver, Rebold, Cunningham, Mackey, Arnold and others, whose works are accessible in public libraries, and need only to be read to satisfy an enlightened, teachable Christian mind that the system that they expound bears the marks of the serpent, and is a counterfeit on the religion of the Old and New Testaments.

"This paper is not written as a remedy, but a preventative. The hope is

that it may open the eyes of some young Christian, and lead him to investigate the lodge system from a Biblical and spiritual point of view before he becomes corrupted and handicapped by its association. Jesus Christ said: 'If any man serve Me, him will the Father honor.' It is difficult to serve Christ in a system which excludes the utterance of His name in prayer. As, therefore, we esteem 'the honor that cometh from God only,' let us separate ourselves from everything that hinders the pure and acceptable service of Jesus Christ."

"The reformer is one of unbounded faith and has the courage of his convictions, and lives to be hated as fanatical, but is the salt of the earth."

"The greatest clog to the anti-secrecy movement is a sleepy church, whose members lay their dues and assessments on Baalish altars."

"So long as the American church nobility continues to burn incense on the lodge altars to Baal, secret societies will be in the saddle."

"We confidently expect the time is near when the partnership of church members with lodge managers will be dissolved."

#### THE FRIENDS ON SECRETISM.

##### Section 3—Secret Societies.

The rights of individuals to freedom of action, within proper bounds, must be maintained, but it is the duty of the church to warn its members against whatever may, in any way, interfere with the best development of Christian character. The so-called "secret societies" may often have benevolent and useful provisions for their members, while, at the same time, there may be influences in their association that lower the moral standards, or lead away from religious interests, or undermine the grounds of faith. The mere pledge to secrecy is a surrender of manly independence that tends to moral deca-

dence. Members of the church should be very circumspect in these important matters, and they will find safety in the complete avoidance of such relations.

—From Rules of Disciplines for the American Yearly Meeting of Friends.

In the Christian Advocate was the following:

"During the comparatively brief period in which the Christian Advocate has been edited by the present management it has been our duty to record the assassination of Alexander the II., Czar of Russia, who, after six previous attempts, was killed by the explosion of a bomb March 13, 1881. Then comes James A. Garfield, President of the United States, July 2, 1881. Then Carter H. Harrison, mayor of Chicago, Oct. 28, 1893; Marie Francois Carnot, President of France, June 24, 1894; Nasar-ed-Din, Shah of Persia, May 1, 1896; Stanislaus Stamboul-off, Premier of Bulgaria, July 25, 1895; Canova del Castillo, Prime Minister of Spain, Aug. 8, 1897; Juan Idarte Borda, President of Uruguay, Aug. 25, 1897; Jose Maria Beyna Barrios, President of Guatemala, Feb. 16, 1898; Empress Elizabeth of Austria, Sept. 10, 1898; Humbert, King of Italy, July 29, 1900; M. Bogoleipoff, former Russian Minister of Public Instruction, Feb. 27, 1901; Wm. McKinley, Sept. 6, 1901; M. Sipiaguine, Russian Minister of the Interior, April 16, 1902; M. Bogdonovitch, former Governor-General of Ufa, European Russia, May 19, 1903; Alexander, King of Servia, June 11, 1903; Draga, Queen of Servia, June 11, 1903; Governor-General Bobrikoff of Finland, June 16, 1904; M. Andreiff, Vice-Governor of Elizabethpol, July 17, 1904; M. Plehve, July 28, 1904. He who supposes that this is the last is equally ignorant of the history and possibilities of human nature.

"Of the above not one was assassinated by a Protestant and to the list could be added Lincoln and many others. Ten of the assassins were Greek Catholics; one was a Mohammedan, and eight (the murderers of Carter Harrison, Carnot, Castillo, Borda, Barrios, Elizabeth, Humbert and McKinley) were Romanists. The assassin of Garfield was of French Romanist descent, but professed no religion."



## THIRTY DIFFERENCES BETWEEN THE LODGE AND THE CHURCH.

BY REV. B. E. BERGESEN, BOSTON.

The Lodge.	The Church.
Accepts only those who have money.	Accepts the poorest.
Receives neither women nor children.	Receives every believer.
Helps only those who have paid.	Helps the poor as far as possible.
Tempts to vain oaths.	Warns against vain oaths.
Doubts a man's word until he swears.	Believes every man until he deceives.
Has degrees which form society into castes.	Putts all on a level.
Holds secret meetings.	Holds open meetings.
Forbids a man to take his wife to the lodge meetings.	Asks a man to take his wife to meeting.
Requires a man to hide something from his wife.	Advises married people to hide nothing.
Makes a man leave his family alone on lodge meeting nights.	Asks a man to take his family with him.
Persecutes and sometimes kills those who tell of its ritual and secrets.	Sends out witnesses to proclaim its faith and ceremonies.
Hides its "light."	Reveals its light.
Demands approval before telling what is to be approved.	Demands knowledge before approval.
Draws good men into bad company.	Draws bad men into good company.
Calls the Bible "furniture."	Calls the Bible "the living word of God."
Calls conscience the highest rule.	Calls the Bible the highest rule.
Putts the Koran and other books on a level of comparison with the Bible, and declares such to be of equal authority.	Putts the Bible above all other books.
Prays without the name of Christ.	Prays in the name of Christ.
Avoids the confession of Christ, so as not to offend unbelievers.	Confesses Christ though they die for it.
Considers all religions of equal value.	Calls Christianity the only true religion.
Fosters pride by high-sounding titles.	Fosters humility by convincing of sin.
Sends the grossest sinners to "the Grand Lodge above."	Avoids a worldly life.
Says: Every kind of faith is saving.	Says: "Blessed are the pure in heart."
Way of salvation: Good works.	Says: None cometh to the Father except through the Son.
Makes up new names for God, like "architect," etc.	Way of salvation: Faith, bearing fruit in virtue.
Denies the Trinity, atonement and Christ's divinity.	Uses Bible names for God—Father, Son and Holy Spirit.
Advises to go in yoke with unbelievers.	Confesses all these truths.
Often chooses scoffers to lead devotion.	Warns against going in yoke with unbelievers.
Sits at every meeting in "the seat of the scornful."	Chooses believers to lead devotion.
	Says: Blessed is he that "sitteth not in the seat of the scornful."

### BLESSED SOLDIERS.

BY MRS. LYDIA C. ANDREWS.

Oh, the names of those dear ones  
Who have gone up to heaven  
Are engraved in our hearts,  
For the help they have given.

We long to be with them;  
And this is our prayer,  
That we meet them in heaven,  
To praise God "over there."

Blessed soldiers for heaven  
Are still pressing on,  
Lifting high the right banner  
Of Jesus, God's Son.

Serving faithfully, cheerfully,  
True soldiers are they;  
They look up to heaven  
And their Captain obey.

Though trials and dangers  
May come anywhere,  
They feel there is safety  
When they look up in prayer.

Waupun, Wis., Sept 29, 1904.

### THE TRUE FOUNDATION.

BY REV. H. H. HINMAN, OBERLIN, OHIO.

Our Savior tells of two men, one of whom built his house on the rock, the other on the sand; the first with success, the other with fearful failure. It costs much effort to dig deep, and there is much surplus material to be thrown away, but such material is poor stuff, and the only successful building is on the rock.

There is a church in Northern Ohio, with a membership of over a thousand, and a record of great success in evangelical and reformatory work, but which has sadly declined in spiritual life and aggressive activity in radical reforms. A species of dry rot seems to have pervaded the spiritual building, and certain fungous growths, such as dancing and card parties and secret societies, in their various forms, are strongly in evidence. As there were a few names in Sardis that had not defiled their gar-

ments, so there are here some who have not forsaken the old ways and who are grieved over the desolations of Zion. They, with their pastor, are earnestly considering how they may "strengthen the things that remain and are ready to perish." Indeed, the pastor has been calling special attention to the work of Zerubbabel in building up the walls of Jerusalem, and to the people who "had a mind to work." Of what has been said in the able discourses on this theme, there is much to commend.

But it seems to me that there is lamentable deficiency in what has not been said. The treacherous sand should be cleared away; the axe laid at the root of the trees should be used to hew down those that bear no fruit. When the Lord called the prophet Jeremiah to his work, he said: "I have this day set thee over the nations and over the kingdoms, to root out, to pull down and destroy, to throw down, to build and to plant." (Jer. 1:10.) This is a type of all true spiritual building. If men build on the sand, the floods of worldliness will tear down faster than they can build up.

When our Lord Jesus began the work of building the church, his first condition was that of separation from the world. His disciples were the ecclesia, the "called out." He gave them distinctly to understand that though they were "the salt of the earth," and though their mission was to bless and save mankind, they would never be popular. "If ye were of the world, the world would love its own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

St. Paul wrote: "I beseech you, therefore, brethren, by the mercies of God, that ye be not conformed to this world, but be ye transformed by the renewing of your minds." (Rom. 12:1, 2.) Writing to the Corinthians, he says: "Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness, and what part hath he that believeth with an unbeliever? Wherefore, come out from among them and be separate, and touch not the unclean thing, and I will be a Father to you and ye shall be my sons

and daughters." (II. Cor. 6:14, 15, 17, 18.)

St. John writes: "Love not the world nor the things of the world. If any man love the world, the love of the Father is not in him." (I. John 2:15.) St. James says: "Know ye not that the friendship of the world is enmity to God? If any man will be a friend of the world, he is an enemy of God." (Jas. 4:4.) Speaking of the last days, Paul says men "shall be lovers of pleasure more than lovers of God, having the form of godliness but denying the power thereof."

Now, so long as officers of the church have dancing and card parties, and belong to the lodge, the world, at least, will believe that they are "lovers of pleasure more than lovers of God." They are conformed to the world. There can be little hope of a genuine religious awakening, so long as there is a silent consent to this condition of things, and no specific attention is called to this misrepresentation of the Gospel of Christ.

It is said that a real religious awakening would break down all barriers and work a reformation in the hearts of the people. This is our hope; but a genuine work of grace is always preceded by repentance and humiliation, and this is especially true when the sins are against great light. It was a far greater sin in ancient Israel to relapse into Baal-worship than it would have been had not Jehovah been specially manifested in all their history. It is a far greater sin in a church that has had the teachings of Finney and other eminent saints, to consent to the dance, the card party, the theater, and the lodge, than for others not so enlightened.

So long as the calves of Jeroboam were at Bethel and Dan, though there might be a nominal recognition of Jehovah, there was little hope of the salvation of the nation. Alas! is there no Amos to go to Bethel and prophesy? Oh! for a Jeremiah that has the courage to "root up and pull down," as well as "to build and to plant"!

If the eyes are the windows of the soul, the soul will be brightest to him who sees most and darkest to him who will not raise the blinds.

## THE NATIONAL CHRISTIAN ASSOCIATION.

### Its Origin, Objects and Its Needs.

BY J. M. HITCHCOCK.

The National Christian Association has an exalted origin. It was begotten of an intelligent and an enlightened conscience. Like other true reforms, it originated from a dire necessity.

The exposure of Masonry by William Morgan in 1826, verified by reputable contemporaries, struck terror to the hearts of its adherents, and, panic-stricken, lodges vied with each other in the surrender of their charters, until their remnant was as scarce as radium.

The foes of secrecy had not yet fully comprehended its diabolical spirit; hence they were not careful to follow up their victory to completion. The lodges, which were given time to bury their dead and wash themselves from their defilement, took advantage of their leniency. The reformers who had devoted their energies to the destruction of the lodge saw other evils that needed redress. Human slavery in our own fair land, like the deadly upas, was exhaling its poisonous doctrines, and benumbing the conscience of the nation. Of course the foes of secrecy stood ready to antagonize any and all evils. They had sown the seeds of truth which, as they supposed, had been the destruction of Masonry, root and branch. While these reformers, during the forties and fifties, were resisting the encroachments of slavery, which culminated in the Civil War, the live tail wriggled the putrid body of Masonry into its hole, where it has since entrenched itself.

Thus it was that while men slept an enemy sowed tares, making it necessary to re-do work which had already once been done.

Then, as now, the results of a depraved nature were everywhere manifest. There were profligacy and overreaching in commercial transactions; dishonesty and shameless chicanery practiced by politicians; there was the curse of the saloon and the brothel; there was the same disregard then as now for the sanctity of the Sabbath; the married relation was trifled with; the poor were oppressed by the

rich; courts and juries were purchasable; there were combinations for controlling the markets; churches stood appalled at the wickedness within their own precincts; there was corruption in municipal, State and Federal governments: in fine, his Satanic majesty everywhere held undisputed high carnival, and yet the founders of the National Christian Association chose to leave to others the reformation of these crying evils and once more addressed themselves to opposing the giant iniquity of sworn secrecy.

The condition of Masonry, resurrected from what was supposed to be as good as dead, is most fittingly described by the Master in Matt. II. 43, 44 and 45:

When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first.

Even so was it with Masonry. During the two decades from 1830 to 1850, few had the effrontery to deny the truthfulness of the expositions, then extant. Now, after the lapse of thirty years, with the death of many witnesses, Masonry seemed tenfold more the child of hell than before. It virulently denied the truth of Morgan's revelations, and so specious were their arguments as to raise doubts once more in the minds of Christian people.

Such an exigency re-aroused radical antisecretists. Men familiar with the Morgan tragedy stripped for the fray, and addressed themselves to staying the further encroachments of Masonry.

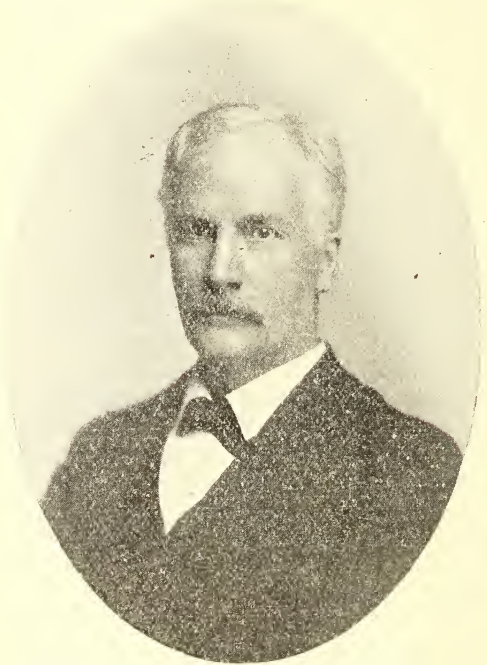
For years their labors were less effective for lack of systematic concentration. Weeks and months, that lengthened into years, of prayerful deliberation eventuated in the formation of the National Christian Association in Pittsburg, Pa., in 1868. Veterans, grizzled by time and service, were its founders.

#### Object.

Its object, though set forth in fuller and more specific declaration, could be epitomized in one brief sentence—"DEATH TO SWORN SECRECY." It, with its New England ally, is the only

organization on either continent wholly devoted to antagonizing illicit secret orders. Its methods of warfare are chiefly the press and the platform. Alas! that it must be confessed that the religious and secular press are so largely terrified or subsidized in the interests of the enemy, and that the voice from the pulpit is too often muzzled.

To successfully wage war against Masonry and its hybrid offspring requires conviction, courage, confidence, caution and common sense. These characteristics are not selected simply to complete an alliteration—they are indispensable to success. Without strong conviction of the righteousness of antisecrecy, with the courage to back these convictions, all our efforts will be in vain. If



CHARLES A. BLANCHARD, D. D.,  
PRESIDENT NATIONAL CHRISTIAN ASSOCIATION.

our cause be so just that we dare invoke the aid of the Almighty, we shall be invincible, and dare not doubt the ultimate outcome.

There is scarce a reform to-day but that is water-logged and dead-weighted to the gunwales by certain overzealous, unwise adherents. A rash, precipitant statement with reference to prohibition or antisecrecy, that cannot be abundantly

verified, is but a formidable weapon placed in the hand of the enemy. It is not a matter of controversy that some reforms have been killed outright, and that others have been crippled and retarded, by the unwisdom of their best friends.

There are more than a score of religious denominations who refuse to fellowship secrecy and bar their members from uniting with oath-bound orders. These denominations have their own literature, their own publishing houses and printing presses. Many of them, we are glad to say, are courageously outspoken in their denunciation of the evils of secrecy; and yet all look to the National Christian Association, at 221 West Madison street, Chicago, to supply the world with its antiseoret literature. Here may be found the standard works on secret societies, numerous rituals, expositions, addresses, sermons, tracts, and, in fine, everything known to throw the X-ray of truth upon a subject sought to be kept in darkness.

#### **The Christian Cynosure.**

To keep abreast of current events, the fathers early discovered the necessity of some periodical through which to convey to the public truth and light respecting sworn secrecy. In 1868 a publication called "Christian Cynosure" was started; first a fortnightly, then a weekly, and now a monthly magazine of goodly proportions. This publication continues to be the mouthpiece of the Association. It is the trumpet which everywhere heralds our undying opposition to unhallowed, oath-bound alliances. It is a publication which endeavors conscientiously and intelligently to show its readers the true character of oath-bound organizations, with their immoral, unchristian and unpatriotic tendencies, and to raise a warning voice against them. It is upon the pages of this periodical that the Association registers its protests against an insidious system which substitutes a mongrel of religions for Christianity, which offers dubious teachings for morality, and whose fealty to civil government may be fairly questioned. About sixty different writers, in our own and foreign lands, are now annual contributors to this magazine.

#### **The Platform.**

The rostrum has ever been regarded the co-ordinate factor with the press in

conveying truth to the masses. Many a young man to-day owes his civil and industrial freedom to truthful warnings uttered from the lecture platform.

The crying need of the Association is ability to multiply our field men. We require both men and money. We want young men who are looking for a noble future; men who will make opposition to secret societies their life work. Men who are superannuated, or who have failed in other undertakings, are not likely to succeed in efforts to oppose secrecy. There is no heroism or nobility like that of espousing an unpopular truth. We need the brightest, the best, and the most promising young men who graduate from our colleges—graduates who have stood first in their classes and who would likely achieve success in any profession. For such young men the National Christian Association is always on the alert. Give to us a score of these young men, and new life and hope would be injected into the antiseoret cause which would carry consternation and dismay into the ranks of our foes.

The value of the National Christian Association's work may be best measured, not by the present number and condition of the societies it opposes, but by considering what would be the condition of these organizations were all opposition withdrawn. If, with all the opposition of this Association, seconded by its many allies, lodges have multiplied on hilltop and in valley, what, we ask, would be their condition were these forces withheld for four months? Remove the candlestick of this Association, as represented through its printed literature and field workers, and the first effect will be to dispirit and paralyze the efforts of these testifying organizations which look to the National Christian Association to blaze the way and set the gage of battle. Withdraw our lecturers—call in our literature—cease the publication of lodge rituals, with their unhallowed mockeries—no longer expose cruel and murderous initiations—by our silence endorse sacrilegious use of parts of it—refuse to bear faithful testimony, in season and out of season, by pen, press and pulpit, against the sin of secrecy—let the church and lodge have unrebuked bed fellowship;—all this

for five years, and secret orders and labor unions would become so reckless and defiant that the churches, now so indifferent, would humbly petition the National Christian Association to renew their labors, with the assurance of both sympathetic and material support.

This Association asks for a score of the nation's choicest young men, and ample means for their sustenance in the field.

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**"ESCAPED THE EDGE OF THE SWORD."**

**The Story of Fay Ch'i Hao.**

BY MISS S. F. HINMAN.

It was a glorious morning in mid-August of 1900. Before the gray walls surrounding the missionary dwellings in Fen Chou Fu, stood four carts—huge, ark-like vehicles, covered, like the old-time "prairie schooners" of our own land, but with matting instead of canvas, springless, with flat beds where the occupant sits Turkish fashion above the axle, belabored by the sides of the cart at each clumsy movement of its progress. On this occasion, however, the travelers took little thought of the discomforts of the journey, for they were fleeing for their lives.

All summer, they had been in a state of siege, threatened daily and hourly with death, and cut off from all the world outside their own blood-stained province of Shansi. At first, burying their weapons, they had calmly awaited death. Later, the men of the company said:

"If we make no resistance, our enemies will kill us first and reserve the women for a worse fate; but, if we fight, it may provoke them to kill us all quickly." So nightly, weapon in hand, they patrolled their grounds in expectation of attack.

Now, however, the official order had come, bidding them leave the city and go to Tientsin, five hundred miles distant, and promising them protection on the way. The extortion of a good part of the small sum raised for traveling expenses by the sale of some property, and the theft of a horse belonging to one of the party, just as they were starting,

were ill omens for the success of the journey; but as they passed the city walls and felt the fresh country air blowing on their cheeks, their spirits rose. In the party were ten foreigners—three men, four women and three little children—besides three faithful Chinese, among them a lad of twenty, Fay Ch'i Hao.

Bertha and Celia Atwater, the two little ones in the first cart, called to their friend Mr. Fay (Chinese usage, you know, places the surname first), "Please, won't you play with us?" and soon the three were absorbed in a diverting finger-play.

Their elders were not less happy. "We are traveling like grandees," said one, "with our military escort." "Yes," said another, "and how gay the children look in their bright new uniforms."

One of the ladies offered her umbrella to the captain of the band, to shield him from the sun. A little treat of foreign candy was passed around, and a roadside melon-seller gave opportunity to obtain still more enjoyable refreshment. The haunting terror of two months was forgotten.

The children's play was interrupted by sleep, and the Chinese lad took his seat on the front of the cart. He saw that one of the soldiers kept his eyes on him with a peculiar expression. Once the soldier addressed him with a pitying exclamation: "Alas for you—so very young!" Then the lad caught a fragment of conversation between this soldier and another. Said the former, as if remonstrating, "But he is our own countryman."

The lad's suspicions were aroused. He slipped down from his seat and fell behind the cart. "Tell me," he said to the friendly soldier, "what your words mean."

Reluctantly came the answer: "In the village just ahead, the foreigners are to be killed. Give us all your valuables, and we will let you go."

One by one the lad parted with his watch, boots, whip, and hat, casting, meantime, a last, despairing glance at his unconscious friends. They had often urged him to escape, and he knew that his presence could do no more for them.

He was turning away, when the soldier said, "Wait awhile in the sorghum field here, and you will hear the pistol shot which will prove my words true."

Ch'i Hao fled towards the field, but heard pursuing footsteps. He turned in terror lest his enemies had repented their kindness.

"We have done much for you in sparing your life," they said; "you must give us all the money you have."

"But my home is five hundred miles away; how can I travel without money?"

"If we killed you, would not all you have be ours? Surely it is right for you to give something in return for your life."

The lad begged hard to retain a little money for the journey, and at last a tiny bit of silver was returned to him.

As he turned again to flee, he heard not far off the pistol shot which was the signal for slaughter. The supposed friendly guard were treacherous assassins!

Ch'i Hao fled blindly at first, but presently he was recalled to duty. "I must make my way to the coast," he thought, "and send to the native land of my dear dead friends the news of their fate." Yet all the time, he hoped against hope that they might still be safe. At last, he resolved to return to Fen Chou Fu and learn the whole truth.

On the way back, he stopped at an inn, where, as he waited for his dinner, he heard mirthful conversation. "Yes, all killed," said one; "three men, four women, and three little devils." Then followed, in laughing voices, the ghastly and sickening details of the massacre.

At that moment, Ch'i Hao's dinner was set before him. "Had the Emperor placed before me the choicest viands from his own table," says the lad in telling his story, "I could not have eaten. I paced the court, trying to suppress all signs of my grief."

An old waiter passed and said, "Young guest, why do you not eat?"

"I have a bad headache," was the answer. This was doubtless true; but far more painful was the hopeless heartache, of which he dared not speak.

Returning to Fen Chou Fu, he was hailed by his few surviving friends as

one raised from the dead. He learned from them fuller particulars of the martyrs' death, and obtained from them some trifling assistance for his long journey. Hoping to get more, he visited the wealthy home of his college friend, Mr. K'ung, in T'ai Ku. His friend was in hiding with his father; and the uncle who received Ch'i Hao, coldly advised him to abandon the delusions of the foreigners and return to the ways of his fathers. In response to the lad's earnest appeal for assistance, he was given a few bits of silver and a much worn garment.

The events of his two-weeks' journey on foot to the coast are told in his own graphic language in Miss Miner's "Two Heroes of Cathay." His feet became blistered and sore. Often he traveled all day without food, because he had not a cash to spare; and at night he would lay his aching body down on the hard brick sleeping-platform of some inn, reeking with opium fumes and swarming with vermin. Once, early in the journey, he approached a man whose tight-fitting garments seemed to indicate a connection with foreigners. The stranger proved to be a Shanghai man, in charge of the telegraph. In vehement language, he denounced the native Christians, declaring that they deserved all they had suffered, for their obdurate folly in going after the false and mischievous teachings of the foreigners. When Ch'i Hao, who had been careful not to betray himself, screwed up courage to ask a little aid for his journey, he was repulsed with bitter scorn. "It was my first experience as a beggar," says the lad, "and very hard indeed I found it."

Once, as he lay sleeping, a thief tried to rob him of his little string of cash—worth only a few cents of our money. Ch'i Hao thought, somewhat bitterly, how often he had traveled before, well clad, well fed, and with plenty of money, and no one had attempted to molest him; while now that he was friendless, ragged, and half starved, every man's hand seemed against him. One bit of cheer, however, came to him on his way. Reaching Cheng Ting Fu, he found two escaped Protestant missionaries, who had found refuge in the Catholic cathedral. Strangers till that moment, they never-

theless welcomed and cheered him in his sore distress, and begged from the kind bishop twenty-five cents to help him on his way. Later he learned that each day thereafter they followed him with their prayers; and to these prayers he attributes his safe arrival at his journey's end.

When he reached Tientsin, he was in even greater danger from the foreign soldiers, who were in possession of the city, than he had before been from the Boxers. Two things saved him; his slight knowledge of English, and a tiny strip of blue cloth, on which one of his martyred friends had written, only a few hours before his death, "This man is trustworthy. He will tell you of our fate. C. W. Price." This bit of cloth Ch'i Hao had concealed upon his person, when a letter would have been sure of discovery, and discovery meant death—as his loved missionary friend, thoughtful of him to the last, well knew.

In Tientsin Ch'i Hao met friends, but learned no news of his home and family. Accordingly, he pushed unwearingly on. In the service of a brutal English major—for the lad dared not travel alone through that lawless region—he set out for his old home, still eighty miles distant in the direction of Peking. All through his painful and dangerous journey, through nights when he had been shelterless and sleepless from cold, he had been buoyed up by the hope of seeing his parents, whose Benjamin he was, and between whom and himself there was a depth of mutual love inconceivable by those who believe the Chinese hard and unfeeling. When he reached his native village, he found his father's house in ashes, and learned from his older brother how their parents had been sent to their death by Boxer persecution. Throwing himself down among the ashes of his ruined home, the lad prayed that he, too, might die. Besides his parents, he had lost a sister with her husband and infant child, slain by the Boxers in the province from which he had just escaped.

Even when he reached Peking, where he was welcomed with words of love and comfort by his teachers and friends who had been so wonderfully delivered from the siege, his grief was so great that for

days he was blind because of the many tears he shed. No word of consolation seemed to reach his broken heart. At last, some one repeated to him the words of David over his dead child: "I shall go to him, but he shall not return to me." The thought of the coming reunion brought a faint ray of hope; but daily he rose with the thought, "How can I bear another day? when will it all be over?" and nightly, as he lay down to rest, he sighed, "Oh, if this night might be my last!"

In the following spring, he went with friends to Japan; and a few months later accompanied his college mate, Mr. K'ung, to America. After more than a year of waiting, due to our cruel and unjust laws, they were permitted to come to Oberlin, the goal of their hopes, where with strength and courage renewed, they are now studying. Wrestling with their hard studies in a language still only partly learned, they are sustained by the purpose of returning some day to serve their beloved native land, and the Master who wrought their wonderful deliverance.

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#### HAZED LAD THROWN INTO WELL.

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##### Narrow Escape from Death of a Schoolboy of 11 Years.

(By the Associated Press.)

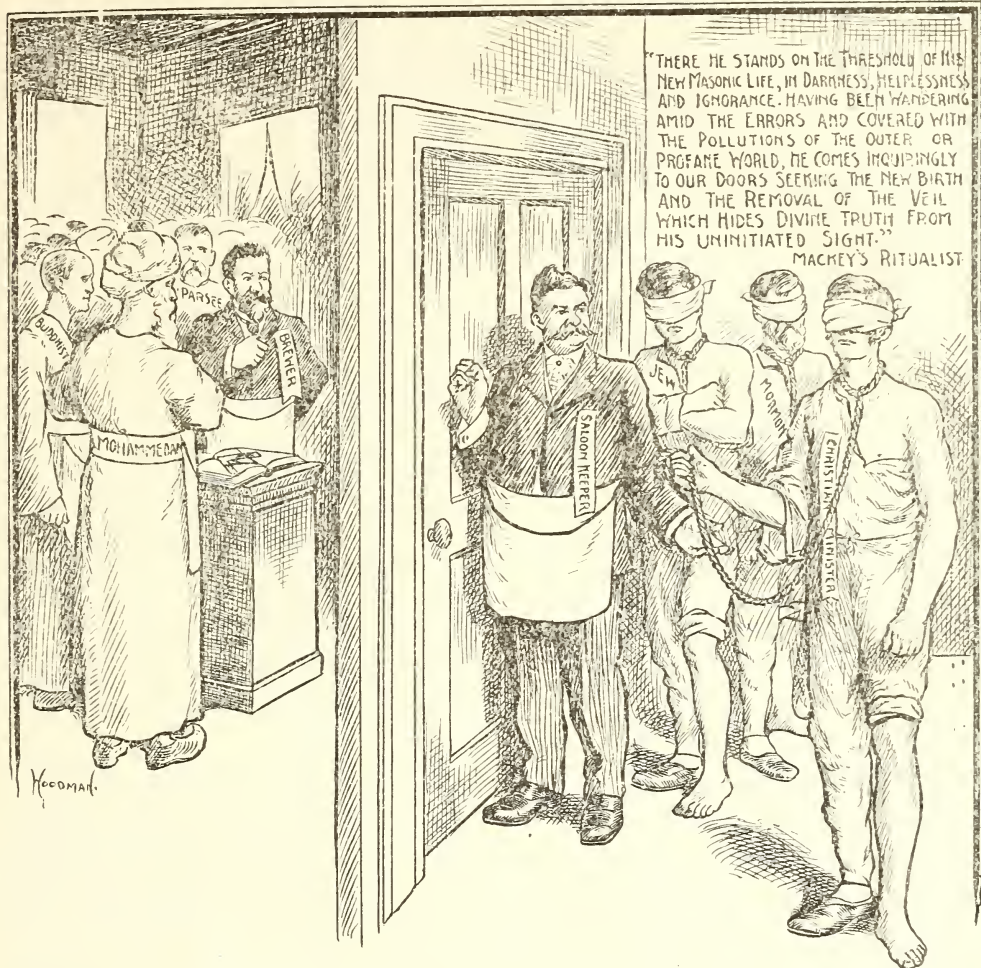
New York, Sept. 29.—Young boys attending the public schools at Flushing, L. I., have taken part in a hazing which narrowly missed causing the death of Herbert Howe, 11 years old. The lad was captured on his way to school by a band of larger schoolmates. They bound him with ropes, bandaged his eyes and mouth, marched him half a mile and threw him into an abandoned well.

When Howe failed to come home his mother notified the police. Search was at once instituted. The missing lad's seven-year-old brother furnished a clew and the detectives finally located the boy in an old well, distant from any house and concealed by underbrush. He had been in the same position ten hours, but was not seriously injured.—The Daily News, Sept. 29.

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Many a parent has entered the gates of pearl because the hand of a little child was on the latch.





“Masonry does not deal with the perversion of things, but is only illustrative of the regenerate man.” “A lodge in general signifies heaven, or the dwelling place of the Lord, and includes all on earth who are being truly prepared for heaven.” “Each man who is about to be regenerated is led by his guardian angel to the door of the lodge, of which it is said, ‘Seek and ye shall find, knock and it shall be opened.’” “Regeneration, or Masonry, proceeds in progressive order, states or degrees.” “Man cannot work or correct the irregularities of life until he is clothed with innocence, or the badge of a Mason.” “He then becomes a divine spiritual man or Mason.”

—“Masonic Trowel,” by L. E. Reynolds, P. M. and P. H. P., Chicago, 1870. Pages 101, 131, 188, 214, 219, 237.

“By and through this (Masonic love) can the citizen acquire true patriotism,

and the pious man true religion. Masonry can and will educate her children to that higher morality of citizens of the world, which indeed includes within itself the lower morality of citizens of States, but in its perfected and ennobled form, freed from all the prejudices, the disadvantages to which we have referred. She can and will educate the pious man to that higher religion—that religion in which all men can agree—which indeed embraces the lower religion of creeds and sects.”

—See “The Origin and Early History of Masonry,” by G. W. Steinbrenner, Past Master.

“The lodge is, then, at the time of the reception of an Entered Apprentice, a symbol of the world, and the initiation is a type of the new life upon which the candidate is about to enter.”

—Mackey's Ritualist, page 22.

## A KING SELECTING SUBJECTS.

BY HON. J. J. BRUCE, ROLFE, IOWA.

The human method is for a number of men to unite in the selection of some man for King, or chief presiding officer; but the Divine method is for the King to select his subjects.

Christ tells Pilate about his kingdom and kingship in the following interview: Then Pilate entered into the judgment hall again, and called Jesus, and said unto him: Art thou the King of the Jews?

Jesus: Sayest thou this thing of thyself, or did others tell it thee of me?

Pilate: Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what has thou done?

Jesus: My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.

Pilate: Art thou a king then?

Jesus: Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate: What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all." John 18:33-38.

The King in waiting began to upbraid the cities of Chorazin, Bethsaida and Capernaum by comparing the two former to Tyre and Sidon, and Capernaum to Sodom and then said it would be more tolerable for these latter cities in the day of judgment than for the cities he had first mentioned, and those of Judea.

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so Father; for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Matt. 11:25-27.

"All that the Father giveth me shall

come to me: and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. The Jews murmured at him because he said, I am the bread that came down from heaven. Jesus said, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." John 6:37-44.

In the prayer which Jesus taught his disciples he says: "Thy Kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. This shows the kind of kingdom God will set up on this earth. And then he says, For thine is the kingdom, and the power, and the glory, forever. Amen.

When will this kingdom be set up? "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." Matt. 25:31-33.

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead: for as in Adam all die, even so in Christ shall all be made alive; but every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming: then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." I. Cor. 15:19-26. "The Lord said unto my Lord, Sit thou

at my right hand, until I make thine enemies thy footstool." Ps. 110:1. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." 1. Peter 3:21, 22.

Reader, has God selected you for his subject?

#### AN INTERESTING LETTER

From One Who Helped Organize the N. C. A., at Aurora, Ill. and Pittsburg, Pa., in 1868. Meriden, New Hampshire, Oct. 4, 1904.

My Dear Mr. Phillips—Your suggestion of a letter from me for the Cynosure is too cordial, and offers too good an opportunity, to be treated lightly. But I feel a good deal of embarrassment in coming before your readers, because for so long time I have been such a stranger to those who are responsible for maintaining the N. C. A. movement. This fact, in the face of your suggestion, has caused me to review my connection with this movement—and my many failures to connect with it during these years. I have also submitted to a somewhat careful self-examination, that I may know, whether others know or not, where I am on the vital truths for which the N. C. A. stands. I do not confess to any backsliding, but I cannot say that I have been equal to my opportunities in forwarding the movement as such. Perhaps this information concerning myself may be a suggestion to others whose experiences have been similar to my own.

My work has led me to emphasize the constructive side of Christian movements. I was once a candidate for the Legislature of Illinois on the Prohibition ticket. But receiving a call to do home missionary work in Utah I resigned before election. The work in Utah was directly to rid our country of the curses of an effete religion which by some satanic influence had been brought from the decaying ruins of an arrested semi-civilization of the old world and planted in the fertile soil of this land of religious liberty. Our part of the work

was to be done by means of Christian churches and schools which should give to the people the light of heaven and the life of God. There were those in Utah whose motto seemed to be "anything to down the Mormons." In a movement to "down the Mormons" in a political campaign the leaders resorted to certain measures which they had reason to believe would not meet the approval of the Christian ministers whose help in voting was very much needed at the election. A meeting of the ministers of the town was called and was addressed by a man sent for the purpose of making sure of the votes of the ministers at the coming election. When it became necessary for this man to meet the suggestions of "crooked" methods on the part of the party which he represented, he did not deny that such measures might be adopted, but defended the course of his party by saying "we must fight the devil with fire." When it was suggested that water might be a better weapon considering the abundance of fire and the lack of water supposed to be at the disposal of his satanic majesty the remark passed for a joke, and the informal discussion went on.

There came a time when I saw quite clearly that what was needed in Utah was conservative opposition to sin. I did not see then as clearly as I see now how to organize such a movement. I was not a commissioned leader but a commissioned subordinate. And I have a profound and reverent conviction that in the army of the Lord as in any other army, our responsibilities are according to our rank. What is said in the scriptures about those who are called being servants will bear very careful study as well as courageous application. In the severest of the struggle in Utah I felt that what we needed was courageous backing by the home churches, and by the outside States and the nation in the matter of secular government.

#### Two Dangers.

In any movement for the betterment of any class of people or the world in any way two dangers are to be avoided. Some in their zeal against the evil to be eradicated are satisfied with vigorous opposition to it, and, forgetting to build,

give themselves only to the work of tearing down. Others with a different turn give themselves to only a work of construction and attempt to build the new house where the old one stood without removing the old one. Either error is fatal. Neither is ever necessary. In Utah the particular form of evil which aroused the nation and the churches of the country to attempt to provide a remedy was Mormonism. The churches began well in sending missionaries for the purpose of establishing Christian institutions. They were not equal to the necessities of the case on the side of opposition, for they did not oppose, as they ought, many other forms of evil which crowded into that territory, and which became a help to Mormonism by dividing the forces which had gone there to oppose it. The same thing was true of the nation. Had the nation done its duty there would be now no contest over a Mormon senator.

The N. C. A. as an organization, is well adapted to any movement of constructive opposition. It is "anti" everything that is wrong, it is "pro" everything that is good and helpful. It is just such an organization as is needed at the front now. The problems in the South call for constructive opposition, something that will do along political and industrial lines what the A. M. A. and other similar organizations are doing along religious lines, establish Christian institutions opposed to any limitation of them by caste prejudices. The industrial situation is ripe for a similar movement, something that will give to the country constructive organizations opposed to destructive methods.

I have put my thoughts in this personal way because it suits best the present purpose. But they are not criticisms. They are hardly suggestions; for I am not the one to suggest to those of whose movements I am but partially informed. I am writing out of my own heart, from my own experiences, and from convictions which I am trying to make efficient for the good of those for whom I may have some responsibility or opportunities. Those who serve and help the weak must oppose the strong who neglect the weak. To do any construc-

tive work for the weak of earth we must oppose spiritual wickedness in high places.

This is a bright October day, and our New Hampshire hills are a blaze of glory reminding one of the Burning Bush which Moses saw. If we, like him, are led to where we may hear the voice of God, and receive a divine commission, may we also like him be filled and crowned with that Spirit which shall make us equal to our opportunities and responsibilities.

How little our lives are what at their beginnings we plan for them. Once I made a timid application for the position of editor of the Cynosure, but it was put into better hands, and has been in better hands from the beginning, and I am glad of it. But the inspiration and the convictions which I received at those first meetings in Aurora, Ill., and in Pittsburgh, Pa., have made me a better and a stronger man than I could have been except for those experiences. I am glad to stop in the pressure of my work long enough to make my bow to the readers of the Cynosure, and to enjoy the fragrance of memory and the pleasure of your present kindness. Faithfully yours,  
Amos Judson Bailey.

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#### "THE TERRIBLE NINE."

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#### School Committee at Fall River to Hear About Its Depredations, Which Caused Janitor's Suicide.

(Special Dispatch to the Boston Herald.)

Fall River, Aug. 30, 1904.—At a meeting of the school committee to-night the matter of "The Terrible Nine" came up and it was decided that the members should be given a hearing on Friday night before the full board and Principal George F. Pope, of the B. M. C. Durfee high school. "The Terrible Nine" was a secret society at the school, the members of which committed various depredations there. Their actions culminated in the profuse decoration of the building with green paint. The members of the society were soon located, but action on the matter was postponed owing to arrangements made by Principal Pope for a European trip.

The head janitor of the school, the venerable Peleg Borden, who had been in charge of the building, was much worried over the actions of the gang, and a few weeks ago committed suicide in the basement of the school by shooting.

These boys have good reason forever

to detest the secret system into which they were early drawn, and lurking within which they have found a bitter memory to haunt their lifetime.

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## Editorial.

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The strikes in our primary and grammar schools and the fraternities in our high schools are simply attempts of children to ape the faults of their elders.

We desire to call attention to "A Plea for the High School" in the October issue and "Employers' and Employes' Net Proceeds" found on page 139 in the September number. They are worth re-reading.

Before our Boards of Education have gone far in their efforts to suppress clandestine associations in our high schools they will discover that the offspring are only following in the footsteps of their parents. This is a case where we believe the boys should be deprived of the privilege of doing as their fathers do.

When Bishop Potter was consecrated to the office which he now holds he was asked, "Will you show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?" He answered, "I will so do, the Lord being my helper." This oath has rested very lightly on him.

The Masons of the United States are fond of treating the public to pictures of Washington, rigged out in Masonic regalia, standing upon a mosaic or tessellated pavement, amidst Masonic symbols; though it is evident from Washington's own testimony that he cared but little for the Masonic organization and never presided over any Masonic lodge. As every truth is consistent with every other truth, so a falsehood is liable to be inconsistent with every other falsehood. Attention is called to our editorial, "Washington an Honorary Member," as an illustration of the difficulties which Masons encounter in making history "out of their own heads."

Our German readers will be interested in a recent publication under the auspices of the Buffalo (N. Y.) Lutheran Synod. "The Modern Lodge" is printed in German, and is 5x6½ inches, and contains sixty-eight pages, with cover. It lays the foundation by a treatment of Freemasonry, as to what it is and what its religion is, but deals also with other orders, the Oddfellows, United Workmen, Foresters, Modern Woodmen, etc. It has a very pleasing notice of the work of the National Christian Association. We hope the booklet may have a wide circulation. Price, postpaid, 20 cents. Address, T. H. Paasch, 184 Goodell street, Buffalo, N. Y.

We wish to thank our readers who have been supplying us with means to send the Cynosure and tracts for free distribution. Over two thousand Cynosures are sent out in this way every month in the year. Some one may be willing to aid a pastor in Alabama, who writes: "I have received a copy of the Christian Cynosure, and am well pleased with it. I would be very glad to become a regular reader, and also wish I was able to get 'Freemasonry Illustrated,' but I am too poor to take them. I am a Baptist minister, and my preaching must go free, and I must work hard for my bread and meat." Two dollars would supply this brother with the literature which he needs

In the October Cynosure appeared a free advertisement of the St. Louis Young Men's Christian Association World's Fair Bureau. We found the accommodations very unsatisfactory; and we insert this note that no one may be farther deceived by the October notice.

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### CLUBBING OFFERS.

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We invite any subscriber to the Cynosure who wishes to secure special rates on other magazines in connection with his subscription to the Cynosure, to write us for terms. We will secure the best possible terms for any of our subscribers.

Faith and hope are fagots which the Holy Spirit uses to kindle Christian enthusiasm.

At the last meeting of the Board of Directors of the National Christian Association, Rev. C. B. Ward, of Secunderabad, India, was recommended for membership in the corporate body of the association. Below we republish an item from Brother Ward's magazine, "The Pauline Mission Message," of last August, on Dr. Blanchard and his recent work, "Modern Secret Societies." He calls the book "the sweetest spirited, yet the most scathing, arraignment of oath-bound secrecy yet published."

The sympathy of our readers will go out to Brother and Sister Ward in the sudden and sad bereavement which came to them in the death of their daughter Ruth from cholera. She was away from home, doing missionary work, when the sudden and unexpected summons came. We print the following, in hope that it may comfort and cheer our friends:

"Unforeseen, as a bolt falls from the blue sky, the evil was upon thee. We were vanquished. To feel that thou art in God's hands, as the living are, too, this is our final refuge in our grief. God guard us in it, increase our trust for the days to come, and preserve it to the last hour. Dear one, gone before thy time from our arms, where thou wast and art so beloved, thy empty place will cause us many tears. But how sweet the memory! Thou hast sown with rays of white light the pathway to the grave, and left at the gates of death a gleam as of the dawn. God give us to remember thee when we must suffer and pass on! Thou hast not lived for nothing. Thou wilt remain living and active among us till the day when we find one another again in the invisible world of which all visible form is but the far-off symbol."

The "New York Weekly Witness" had a correspondent who asked: "Are the Mormon oaths exacted in the Endowment House any more fearful than those exacted in any Masonic Lodge that may be found in almost any village of our land? Why do the "Witness" and many other good papers decry the oaths of Mormonism so severely, and scarcely, or never, have a word to say against lodgism with its home- and soul-destroying influences?" To this the editor the "Weekly Witness" replies:

"How can we know the nature of the oaths taken by Masons or by the members of other secret societies without joining the society in question to find out? and how can we pass judgment on the nature

of these oaths without knowing what they are?"

We are quite sure that if the late John Dougall, founder of the "Weekly Witness," had still been at the editorial helm of that paper, a very different answer would have been given.

It hardly seems possible that a New York City editor can be ignorant of the fact that Masonic oaths have been proven in court and are published in the laws of New York State. We wish to refer the editor of the "Witness" to the thirteenth volume, pages 9 to 26, of Wendell's Report of New York State for the printed oaths and obligations of Freemasonry. It is noted of the editor that he does not say he does not know what these oaths are, but it is to be so inferred. We also wish to refer him to "Hon. John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties," which can be found in many public libraries. A well-known evangelist and business man of New York City, Stephen Merritt, will undoubtedly be pleased to give the editor further information, if he desires it, as he was once Master of the largest Masonic lodge in New York City, but is now numbered with scores of others who have for Christ's sake renounced Masonry and are not afraid to declare what those oaths and obligations are.

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#### THE NATIONAL CHRISTIAN ASSOCIATION.

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Its business and objects shall be to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion and our republican government from corruption. —From Certificate of Incorporation, 1874.

The man who will go through a forest without observing the trees will go through life without finding an opportunity.

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Human nature is like water, once started on the downward way it will, if unrestrained, seek the lowest level before it stops.

### WASHINGTON AS AN HONORARY MEMBER.

The Watchman, a leading Baptist organ, unquestionably relied in good faith on trusted information, when, a few months ago, it published an article ending with this paragraph:

"Washington was born February 22, 1732, initiated an Entered Apprentice Mason in Fredricksburg Lodge, No. 4, Virginia, November 4, 1752. March 3, 1753, passed to the degree of Fellowship and on August 4, 1753, was raised to the sublime degree of Master Mason in due and ancient form. On the 28th of April, 1781, he was appointed Master of Alexandria Lodge, No. 39, by the Grand Master, Edmund Randolph, Governor of Virginia, and remained an active member of that Lodge until his death, which occurred December 14, 1799."

It is true that Washington was initiated at twenty years of age, but the last sentence contains statements which Masonic authorities might not concur in verifying.

Edmund Randolph was Grand Master of Virginia jurisdiction;—but Alexandria subordinate lodge was No. 39, *Pennsylvania*.

Washington is here said to have been an active member of "that lodge" from April 28, 1781, to Dec. 14, 1799:—but Alexandria, No. 39, Pennsylvania, ceased to exist Jan. 20, 1789, almost eleven years before Washington died.

He is said to have remained an "active" member from April 28, 1781,—but a lodge entry dated June 24, 1784, more than three years later, records his being admitted as "honorary" member.

He is here alleged to have been a member of Alexandria, No. 39, Pennsylvania, nearly a score of years:—but when he died, aged 67, it was Fredricksburg, No. 4, Virginia, that reported his death to the Grand Lodge, as if his membership had never been transferred from where he went through what he called "child's play," when hardly more than a boy.

Finally, in 1798 he denied presiding over any lodge, though reputed Grand Master of America; and denied having been in a lodge more than once or twice, later than 1768.

Some men are like clothes pins, they perform their best service when their mouths are shut.

### JOHN MORISON.

Modesty seems to be a characteristic of all our directors. They furnish with reluctance a photograph from which is made a half-tone, and seem to think it a violation of the rules of propriety to give the facts for their life sketch. For a more complete and extended history of Mr. Morison the reader is referred to



the Rev. W. H. Daniels' *Life of D. L. Moody*, page 214.

It is known that he was born in the Highlands of Scotland in the year 1844.

His knowledge of catechism and his Scotch orthodoxy will scarce be questioned when he says, "The devil was in me from the beginning." He ran away from home in his early boyhood, and went to sea. The sea has always been the devil's stronghold for the ruination of young men and boys. It would be difficult to tell where this lad did not go during his sailor period.

On hearing of the great Chicago fire, and being desirous of seeing the ruins, he set sail for American shores; and arrived in devastated Chicago in the early seventies. As is customary, he made saloon boarding-houses his home and their inmates his companions. Drinking, smoking and profanity were not the only vices to which he was addicted.

It was while Mr. Moody was preaching in that hastily improvised tabernacle at the corner of Ontario and Wells streets that Captain Morison and the evangelist first met. It was through the truth presented by Mr. Moody that Morison was converted, from the crown of his head to the soles of his feet. Were he himself preparing this sketch, he would give the time, even to the very hour, when old Morison died and new Morison commenced living. So thorough has been the conversion that in all these thirty subsequent years there have been no backslidings. For thirty years he has been a consistent member of Chicago Avenue (Moody's) Church, and most of this time one of its official members.

There are a few cardinal truths that Mr. Morison KNOWS. He KNOWS

that he was a poor, lost sinner, and that he is forever saved by the grace of God through His SON Jesus Christ. He KNOWS there is no other way under heaven given among men whereby any one can be saved except through Christ. He hates shams and hypocrisies. He KNOWS Christ is the only door, and that those who would climb up some other way into the fold are thieves and robbers. It is mainly for this reason that he is opposed to the whole brood of secret orders, who look to their good works for salvation. Mr. Morison is prominent in all the activities of Chicago Avenue Church, including its street preaching and yoke-fellow work; and, during the recent absence of Mr. Jacoby, he was called upon to do much of the pastor's work. The Moody Church is wealthy in young men, and Mr. Morison is counseling them to give all secret societies a wide berth.

#### SUNDAY EXCURSIONS TO BE ABOLISHED.

W. C. Brown, vice president of the Vanderbilt lines, confirmed the report that the running of Sunday excursions on the Lake Erie & Western has been discontinued.

He said: "I have always been opposed to running Sunday excursions, for several reasons. To begin with, they do not pay financially. I have always held that a railroad company has no right to take hundreds of the scum from a big city and dump them at the front door of residents in the small towns, spoiling the quiet environment which thousands have in the Sabbath day.

"Neither does a railroad have the right to take hundreds of young couples away from the influences of the home and send them where the influences are anything but good.

"I am also opposed to the greed displayed when a railroad takes scores of worn-out, weak, shell-like coaches and loads them from end to end, thereby subjecting many people to the dangers of a terrific wreck for the exceedingly small profit there is in it."

A canvass of the local railroads disclosed the fact that many managements

would like to follow the example of Mr. Brown.

It is said that a strong minority is in favor of the abolition of Sunday excursions on the N. Y. C. & H. R. system. Will secret orders still be able to obtain exceptions?

#### A STATESMAN'S SABBATH.

When John Quincy Adams was minister to the court of Holland, he joined a society of learned men, who met once a week for mutual improvement. Mr. Adams, though one of the youngest members, soon became a great favorite; his finely trained mind and delightful conversation won him many friends and, receiving as much as he gave, he was always punctually present.

On one occasion, however, as the story runs, the meeting was adjourned to Sunday evening. Mr. Adams was not there. His fellow-members noticed and regretted his absence. On the third Sunday evening it met. Mr. Adams' chair was still vacant. Many were surprised that he who formerly was so prompt and punctual should thus suddenly break off. How did it happen? The press of business, it was supposed, kept him away.

At last the meetings were returned to a week-day evening, and lo! there was Mr. Adams in his place, as brilliant and delightful as ever. The members welcomed him back and expressed their sorrow that press of business, or the duties of his office should so long have deprived them of his company. Did he let that go for the reason?

"No business engagements hindered me," replied he; "You met on the Lord's day; that is a day devoted to religious uses by me."

He told them that he had been brought up in a land where the Sabbath was strictly observed; and from all that he had felt and seen he was convinced of the unspeakable advantages arising from a faithful observance of it.

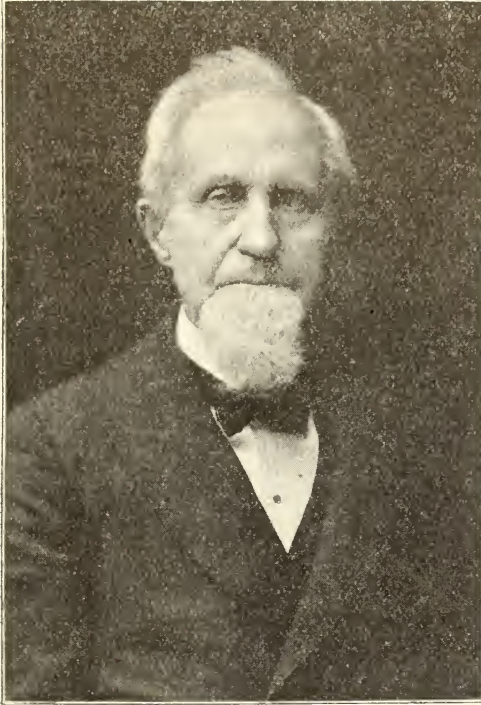
John Quincy Adams' example of moral courage is a safe one to follow. How many youths, going from pious homes to the cities, to the far west, on the sea and land, are thrown among Sabbath-breakers — reckless Sabbath-breakers



and respectable Sabbath-breakers—before whom they fail to stand up for their Sabbath education.

—Richmond Advocate.

This statesman was also one of the strongest opponents Freemasonry ever encountered.



REV. WILLIAM WISHART.

[Editor's Note: It will give our readers pleasure to see the face of one of the oldest friends and helpers of the Association who is still living and bearing testimony. We are glad to be able to present the following short sketch of a very busy and useful life.]

Rev. William Wishart is a minister of the United Presbyterian denomination. He spent his early years on his father's farm in Belmont County, Ohio, and was accustomed to hard work and plain living. Having a great desire for an education, he entered Madison College, in Guernsey County, Ohio, and was graduated in 1842. He studied theology in Canonsburg, Pa., in the Associate Seminary (now the U. P. Seminary in Xenia, Ohio), which was then located in that place. He completed his theological course in the spring of 1846, and after laboring as a missionary for a year in the

State of Michigan he accepted a call from the congregation of Unity, near New Athens, Harrison County, Ohio. He was ordained to the work of the ministry and installed as pastor of this congregation in the summer of 1847. His predecessor in this congregation was Rev. John Walker, who was well known and distinguished as a great reformer. He was one of those men who abhor a time-serving policy. He was never ashamed nor afraid to show his colors in any conflict between truth and error or right and wrong. He boldly preached against slavery, Freemasonry and intemperance while the other ministers remained silent. And Mr. Wishart was like-minded with his predecessor on these subjects; he held up the banner for the truth on these subjects in this congregation and community for a period of twenty-one years. During twelve years of this period he taught in Franklin College—chiefly in the department of languages.

In 1868 Mr. Wishart accepted a call from the congregations of Ontario and DeKalb (now Tiro), near Mansfield, Richland County, Ohio, and soon after his settlement in these congregations he formed an acquaintance with Rev. J. P. Stoddard, general agent of the National Christian Association, who was then laboring in the State of Ohio, and as far as he was able he co-operated with Mr. Stoddard in his great work. Mr. Stoddard delivered a course of lectures on the subject of Freemasonry in Mr. Wishart's church at Ontario, by which he poured forth a vast flood of light upon a community which had been sitting in darkness with respect to this subject. These lectures were delivered with great earnestness and power and were largely attended. And they brought forth good fruit, which to some extent continues to the present day.

In 1885 Mr. Wishart moved to Monmouth, Ill., in order that his family might enjoy the educational advantages of Monmouth College. Here he remained for a period of ten years, and was identified during this period with the anti-secret reform in the State of Illinois. He has now retired from the public duties of the ministry, and lives in Allegheny City, Pa., with his son, Rev. C. F. Wish-

art, who is pastor of the Eleventh U. P. Church in that city.

#### SINISTER OMENS TO TRADE UNIONS.

There comes a time when an evil, abusively overdone, breaks of its own weight; and something like this threatens to happen in the case of the trade unions. Going beyond the range of legitimate beneficence, and engaging in tasks that are unlawful, it has alienated the sympathy of the public and thrown away its possible prestige. Both capital and labor invite their own undoing when they try to do each other or the public injury or wrong. To the law that recoils on abusive capital, abusive labor has no patent of exemption. Professor Graham Taylor recently said virtually the same thing, when he asserted that "Trades unions have nothing to fear outside of their organization nearly so dangerous to it, or their cause, as the failure of their own members and officers to appreciate how responsible they are, and will sternly be held to be, for the use they make of the power they are conceded to have."

The meat packers' strike appeared aimed at the public, and to threaten the food supply, not of the rich alone but also of the poor. It thus wore something of the same aspect as a speculator's wheat corner. The coal strike bore heavily on the poor, and on those not poor yet ill able to have the necessities of life transmuted into luxuries. The meat packers' strike broke down, and the coal strike compelled conspicuous intervention by the chief executive of the will of the people.

A recent sign of a reaction appears, in the very region where strikes seemed almost to aim to leave the dead unburied and the living unfed. The International Harvester Company discharged its employes in Chicago not long ago, and, in reopening business, refuses to employ any former workmen recognized as labor agitators. The same course has lately been taken by the Pullman Car Company. Both concerns have filled all positions without any reference to unions or any conference with them. Neither has made any bargain with unions. One pays lower wages than before, the other makes its day contain more working hours. The

strike was from the other side and the union did not make the terms.

#### FARLEY DETECTIVE AGENCY.

To run car lines in spite of strikes is the principal business in view at a new office in the Holland Building, New York. Mr. James Farley is the manager, and he claims to have broken more than twenty strikes within three years preceding the opening of this office. He says that he studied many years before he entered upon the work and that it is now a question of system. He says:

"I have on my list of possibly available men for strike breaking the names of from 35,000 to 40,000 men in different parts of this country. Most of them are ex-union men. Many of them, of course, are not available at all times, as they have secured good positions in other walks of life, but there is still an army of them to be used when wanted.

"Among those on my list are a surprisingly large number of young men who are really wealthy—I mean men who have from \$10,000 to \$20,000, and who enter into the work as they would join the army—for the excitement of the thing. Many of them are college educated and students of political economy."

Mr. Farley says that the majority of them have once belonged to unions and have discovered that unions cannot save jobs for men who have struck.

They have learned the lesson that the unions are not as powerful as they thought, and not able to give them back the employment they sacrificed.

Besides, they learn that when out of the union they have more individuality and greater chance of promotion. In the unions promotion depends more on popularity than merit, and this the man thrown out of employment through a strike soon learns.

Mr. Farley is not wholly against labor unions and there are strikes against which he would not be engaged, but he thinks that unions sometimes go too far. He always uses men who have had previous railroad experience, and are known to be competent to do their part in running the road which strikers have left. When he was breaking the car strikes in Connecticut, the roads incurred fewer suits for accident damages than before. A special point in breaking strikes is to

fill vacancies with help that is sure to prove competent. He says that roads can be run with or without the consent of the unions. Many of his men have been retained by companies, and have had promotions which as union men they could not have gained. He himself has made money in the business, and owns a number of high priced trotters and pacers. He has arrangements for taking care of men who work for him, and part of his force, during strikes, consists of cooks and waiters.

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### SAINT LOUIS PASTORS.

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BY CYNOSURE SPECIAL REPORTER, H. L. F. GILLESPIE.

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Our St. Louis reporter has begun to interview the city pastors of St. Louis. We shall publish from time to time what these ministers are willing to have made public. The Association also takes pleasure in supplying them with literature, which it hopes will be educationally helpful and will, it trusts, lead some to take a position more in accord with the command to "come out from among them and be separate."

**Rev. J. Layton Mauze, Central Presbyterian Church.**

"I thought the principles of Masonry to be Christian but am not a member. The associations of the lodge have a tendency to draw away from the church. I have noticed that clubmen are not generally active churchmen.

"Greek letter fraternities depend upon the character of their respective members. My fraternity was all right but some were pretty bad indeed."

**Rev. N. Luccock, D. D., Union Methodist Church.**

"The church is most responsible for the growth of lodges in not being humanitarian enough. I am not a member of any lodge and am too busy to join. I would not go where conscience cannot go. I do not say that men may not conscientiously join. In cases of dispute and indecision always err on the right side.

"The Greek letter fraternity depends upon the character of the members before joining. There is apt to be jealousy

among them, and some have very low ideals."

**Rev. L. G. Landenberger, Custodian Swedenborg House, World's Fair.**

"I am not a member but I do not oppose secret societies unless I know them opposed to the Spirit of Christianity which I do not. I was a member of the Knights of Pythias but am not now. I have noticed a clannishness, an inclination to uphold each other in the wrong among Masons."

"Did you know that the reason was an oath to defend each other in case of being charged with any crime except murder or treason?"

"No."

"I regard regeneration essential to salvation."

"Do you know that Masonry does not?"

"Yes."

**Rev. John W. Day, Church of the Messiah, Unitarian.**

"I have not noticed any influence of lodges in church. I have noticed that to Masons the lodge took the place of the church. I would not become a member although it has been intimated that I would be welcome. I have theological objections to the Masonic orders though their moral aims seem noble and high. My inclinations are against any society that sets itself up for humanity and falls down in its declarations of human brotherhood by special and exclusive favors to its own members. The tinsel, ritual, etc., are like the play of boys.

"There are some good and some harmful Greek letter fraternities. Society is necessary to the young and the school fraternity fills that necessity. My observation has not been wide."

**Rev. John C. Cannon, D. D., 35-49 Pine Street, Pastor of Grand Avenue Presbyterian Church, South.**

"If any lodge assumes to fill the place of the church that lodge is against the church. I have no specific objection to lodges because they are secret nor purely as business or social organizations. I have always made it a rule not to join any secret society because I don't know the character before entering.

"The specific dangers of Greek letter fraternities are divisions of a school into

cliques and some introduce factions into literary societies."

J. E. How, Secretary Junior Co-operative Association, Northwest Corner 11th and Locust Streets, St. Louis, Mo. Independent,

"I think ALL organizations ought to be for Humanity and IF FOR ALL no use to keep them secret. The morally sick and the poor and the helpless are the ones that need our care and if for them why secret unless it be to avoid boasting."

Rev. H. C. St. Clair, Rector of Trinity Church, Advanced Episcopal.

"I joined the Masons when a youth at school, have not had time since to be an active member, though I have kept up dues. The Catholics regard Masonry as the greatest competitor of the church in that it satisfies many men religiously and fills a gap that human nature craves (ritualism) and that it is a sort of church itself.

"I would not say anything against Masonry though I believe its members, as also churchmen, confuse morality and religion in thinking that a moral life is all that is required for salvation. The morality of Masonry I regard as of a very high grade.

"My memories of Greek letter fraternities are very pleasant as I was a member while at school."

Rev. Frank L. Brock, Local Overseer of the Christian Catholic Church, Channing and Morgan Streets, St. Louis, Mo.

"There is no Christianity in Masonry. I have always been opposed to it, have noticed that those who were spiritually inclined as church members lost interest after becoming members of lodges, and that churches influenced by them became spiritually dead. I have noticed this in hundreds of individuals; I was formerly a member and Minister of the United Brethren Church which divided over the question in 1889. The majority of the ministers are handicapped and cannot or dare not speak what is in their hearts upon the subject. I am glad to know of the work of the Cynosure."

#### DECIDES AGAINST THE ELKS.

Madison, Wis., Sept. 27.—(A. P.)—The Supreme Court to-day rendered a decision holding that under Wisconsin laws

the Benevolent and Protective Order of Elks of America is not a benevolent organization and therefore any property it holds is not exempt from taxation under the statutory provision exempting benevolent associations.

—Indianapolis Star.

## News of Our Work.

### PRESIDENT'S LETTER.

Dear Friends and Brethren: After an interval of a month or two I again address you personally. Since my last letter I have visited several places in the interest of our work. Two very pleasant meetings were held in the cities of Newcastle and Parnassus, Pa. In each of these cities the meetings were arranged by pastors of the Reformed Presbyterian Church. The attendance in each city was good, and the spirit seemed strong and helpful.

I was again impressed, as I have many times been, with the thought of the unused powers which are in all our churches and communities. I think there are very few of the one hundred thousand ministers in the United States who could not arrange such meetings if they would. Some of these would be largely attended; in others perhaps the attendance would be small; but everywhere they would do good. There need be practically no expense whatever. Any pastor who has a Bible which contains the eighteenth of John and the sixth of second Corinthians has ample information for an effective address against secret societies.

If these meetings were held, some persons would be quite angry, and others would be indifferent, but men would be saved—and that is the office of the church and the ministry.

Are there not many who read these lines, in whose communities there have been no meetings held for a long time, who will bestir themselves? There is the "sound of a going in the tops of the mulberry trees."

Signs of the Times.

I had not been in the city of Newcastle forty-five minutes before a gen-

tleman told me that he had been an Odd-fellow and a Knight of Pythias, but had left them both. He stated that the obligations of such fraternities interfered with the administration of law. That same day in the afternoon a gentleman told me that, prosecuting a former official for receiving bribes, he secured two convictions, but that the convict did not go to prison because he was related to secret societies.

It seems strange that I should, immediately on coming into a city where I had not been for thirty years, or nearly that, have two such testimonies on this subject. It shows how wide-spread the knowledge concerning the real character of secret societies has become.

#### At Winona Lake Assembly.

While at Winona Lake this summer I listened to a very earnest address by Rev. M. B. Williams. He was speaking from his wide experience as an evangelist, as to the obstacles in the way of Christian progress, and the methods which might be used to overcome them. When he had completed his address he gave opportunity for questions, and I asked him what effect secret societies had on his work as an evangelist. He replied that he had learned it was extremely difficult to convert a Mason, and that those who professed to be converted were, so far as he knew, of little or no use in the churches. One widely known and effective evangelist sitting in front of him said, "They are destroying the churches." Others made similar remarks. A sensation as of relief seemed to go over the whole audience. Numbers applauded. I did not, during the entire day, see so much or so deep interest manifested in what was said. Yet there was no testimony on the question given by any speaker, while I was present.

Is it not a marvel that an institution which is so dreaded and feared by Christian workers generally, should have produced such a terror that wise men, brave men, and good men fear, or at least hesitate to speak against it, though in their hearts they look upon it as one of the greatest obstacles in the way of their work?

#### Mrs. John B. Gough's Testimony.

Many years ago I drove from Worcester, Mass., to Old Boylston. My errand was to interview John B. Gough, who had then passed the years of his greatest activity, though as all know he continued in labor to the last and died in harness. He was not at home when I called, and Mrs. Gough met me. I stated to her that I had called for the purpose of learning Mr. Gough's opinions respecting secret societies. She said, "Well, I don't speak for my husband. He speaks for himself, but if you care to know what I think of them, I would just as lief tell you as not." I said I should be very pleased to know Mrs. Gough's opinion, and she replied, "I think secret societies are sucking the life blood out of every decent thing there is in this country." I had often had the thought but had never expressed it so clearly, nor heard it expressed by others as she did.

Adding secrecy to popular virtues like temperance, patriotism, love of family, and desire for peace with God does not help the virtues, but the virtues help the secrecy. When all is done, they "suck the life blood" out of the virtue. That this statement is literally true I do not for a moment question.

#### Collapse of the American Legion of Honor.

I suppose our readers have noticed the collapse of the fraternal society orders from time to time. One of the most recent which has fallen under my own observation is the failure of the American Legion of Honor.

Henry A. Wyman is receiver (appointed, I suppose, by a court) and has issued a circular explaining the financial situation of the order. At one time there were about fifty thousand members, but at present those in good standing number only three thousand five hundred. The face value of their certificates is five million, five hundred thousand dollars. Receiver Wyman says, "If all the cases in litigation are finally decided against the order it will leave approximately one hundred thousand dollars to pay dividends on four or five million dollars of claims."

This is not at all a bad showing for a secret insurance company. The whole movement is fraudulent from its inception.

There is no reason whatever that an insurance company should be secret. There is no reason that it should have foolish initiations to degrade the candidates, from time to time, maim or kill them. There is above all no reason why an insurance company should have prayers adopted for its meetings, and there is every reason why an insurance company should not put sacred utterances into the mouths of men irrespective of their Christian character. It is a great pity that Christian men lend the influence of their names and characters to such an organization.

I recently preached the funeral sermon of a very dear friend who had joined one of these cheap religion insurance orders. He did so simply for the insurance. He told me himself that he never went near the meetings. He paid his assessments when they came due, and the morning after his funeral the officials of the lodge asked me to sign the papers for his family, which I did. He could have secured just as sound insurance, perhaps a much better insurance, from the German Mutual Benefit Association, and could have bought only the insurance from the company mentioned above, whose office is at 189 La Salle street, Chicago. Then he would have bought insurance—not prayers to be recited by godless men, not a burial service to teach that these godless men, dying, shall go straight to heaven. He was himself a believer in Christ, and I was sorry that his character in that community went to the support of this sort of an order.

One hundred thousand dollars to pay four or five millions of claims! This is an example of secret society, religious, insulating insurance!

#### High School Fraternities.

Our readers will remember the articles of last month on the subject of high school fraternities. As there shown, it becomes evident that the evil is widespread, and that boards of education are fairly alarmed, and determined.

At the University high school, recently, the authorities announced officially that any new student who joined himself to a fraternity would be expelled. The fraternity boys, of course, are irritated. They talk of appealing to the

courts, etc., etc. The courts, however, have decided uniformly in such cases that the control of the school rests with the stated authorities, and not with the students.

In the Chicago News, an interesting letter was recently published. One of the high school boys, saying he did not intend to defend the organizations, intimated that they would appeal to the courts to protect them from the tyranny of the School Board, and then went on to speak somewhat as follows:

The fraternities have been trying to gather in the brightest and most capable of the high school students. They have secured a good many of them, they will try to get as many as they can of this class, and if the social and athletic life of the high schools is to be deprived of the presence of the fraternity boys, he thinks it will probably break down—there not being enough independents.

This letter shows two or three things. First, that the natural effect of secret societies is to gather together those who are bright, and band them together for their own glorification, as against the outside world. This is characteristic of all the orders. The boys are simply doing what their elders do.

Then it shows also the self-conceit of the organizations. It is safe to say that the persons who join these orders are frequently selected because of their financial or social influence, rather than for manly or scholarly attainment. However, a secret society which does not profess to have all the capable persons in its region enlisted is the exception, not the rule.

Then this young man in a whining tone stated that it was bad to have the students separated, and the fraternity men shut out of social and athletic affairs. As though the fraternities had not themselves made the separation for their own selfish interests, and did not desire to maintain it! When their selfish self-seeking has brought down the criticism of the board of education, and shut them out instead of the others, then they want the students all to be one, and to have common interests.

I do not know how many of those who read this letter have sons or daughters

in schools which tolerate secret societies. I hope not many of them—and yet, I have known fathers who were opposed to lodges to send their sons and daughters to schools where no young person could be decently treated unless he belonged to some fraternity or sorority.

Should there be any of our readers in this category, let me ask whether Christian people ought not to take as much care of their sons and daughters as the boards of education find themselves compelled to take of their pupils?

I do not know precisely what the figures are now, but some years ago examination showed that one hundred colleges in the United States did not permit secret societies in their schools. Certainly parents who care for the soul life of their children can find places where they will be safe from the contaminating influence of lodges. Parents as well as children must reap what they sow.

We have every reason to be encouraged as we study the progress of our movement. It does not grow so rapidly as we could wish, but it grows. It partakes, in these days, of the general slackness which paralyzes all Christian endeavor. But it is not paralyzed or dead. Let us be more earnest, and more believing, and we shall be more successful.

In the work of Jesus, fraternally yours,

Charles A. Blanchard.

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#### AMID NATURE'S BEAUTIES.

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**Secretary Stoddard's Meetings and Work in Indiana, Ohio, Pennsylvania and New York.**

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Cooperstown, N. Y., Oct. 18, 1904.

Dear Cynosure:—There are many pretty towns among the hills of the Empire State. For beauty of situation, none perhaps excel Cooperstown. On all sides of the lovely "Glimmer Glass" and from the little Schuyler Lake, the hills rise in their stately majesty. The trees on their summits are now radiant with all the colors of the rainbow. Jack Frost, the king of artists, has transformed them into huge bouquets, that smile as the rising and setting sun reveals their beauties. It is in the midst of such loveli-

ness that I am now at work in the capital of Otsego County.

I wish I could say as much for the people as for their surroundings. Sin is here as it was in the garden of Eden, only more so.

If Eve did eat the forbidden fruit, she never went so far as to attend a lodge banquet, which often includes all the sins in the catalogue.

In this town of three thousand people there are few who lift their voices in protest against that which is destroying the souls and bodies of so many. The N. C. A., as ever calling attention to these evils, has placed eight pages of reading matter in every store and home in this town. If the people do not go right, it will not be for lack of knowledge of the right.

It was my privilege during the month of September to address nearly two thousand pastors and Christian workers. I judge that in no month have I given out so many tracts and circulars as during the past month. The Indiana Yearly Meeting of Friends, at Richmond, afforded a fine opportunity to shed light in that section. Notwithstanding the opposition of the chairman of the meeting I was given fifteen minutes, at the opening of a devotional service, to call attention to our mission. There were many inquiries, and much light was given to those who sought it.

I found more open doors than I could enter during my brief stay in Ohio. At Covington, Pleasant Hill, and Englewood, I spoke to attentive audiences. The meeting in the large new church of our German Baptist brethren at Pleasant Hill was especially well attended. Many lodge people were noted in the audience. There were some here who gladly received my message.

The meeting at Englewood was in the Church of "The Brethren in Christ," generally known as "River Brethren." The elder and ministers present endorsed what I said by their testimonies and subscriptions to the Cynosure. The Covenanters of Cincinnati are not numerous, but try to make up in quality what they lack in quantity.

At the lecture which I gave in their church there were present some of our

Holland friends of the Christian Reformed Church. Some lodge friends also favored us with a hearing.

A recent visitation of the "Elks" had been like a dire pestilence to the city. No entrance behind screened doors was necessary to learn their character. The city was given over to their debauchery, until those in authority were compelled to call a halt and announce in the newspaper that those engaging in criminal acts would be arrested. While parading through the streets, Elks were seen to rush from the procession, grab some young woman who chanced to be looking on, and kiss her, while other Elks applauded. These were among the milder departures from decency and decorum.

How soon will the people of this country learn that men who are playing wild animal in the lodges are not to be trusted on the streets, much less in the public offices? Had not Elks been in control of the city government in Cincinnati, no such shameless debauchery as was there permitted would have been witnessed.

Brief stops in Pittsburg, Pa.; Washington, D. C., and Philadelphia, Pa., showed the usual interest in our reform. A few names were added to the Cynosure list. In Philadelphia a sister told of a neighbor who united with the Red Men. His wife was sick, and on the night of his initiation stayed awake watching for his return. When he came in in the small hours of the morning, with lacerated face and torn, dirty clothing, the shock was so great that she died a few days later. We sometimes pity our ancestors as we read of their necessary contention with the Indians, yet how ready some are to play Red Men!

My first work in coming to New York State was in the Parlor City, Binghamton, N. Y. I addressed a District Conference of the Free Methodist friends, and spoke in the City Mission. After the addresses at both places, souls sought the Lord, and were made happy in His salvation. Opposition to the lodges did not throw any "coldness over the meeting" here, as it is understood that men must give up lodges with other sins when they "walk in newness of life." "His name shall be called Jesus, because

He shall save His people from their sins."

The Y. M. C. A. secretary at Onionta, N. Y., said he belonged to several lodges. When I inquired if they helped him to grow in grace, he laughed, as much as to say, Who ever heard of such a thing? and remarked that lodges were very strong in that town. Of course, intelligent men do not join lodges to aid growth in grace!

The grip of the devil is very firm in this section. The ministers deplore the condition as, half-starved, they minister to the little handful who listen; afraid often to speak their convictions, lest they lose the little they now have. Are they not proof of the truth of the Scripture, "He that saveth his life shall loose it?" Oh, that we could trust God to take care of our reputation while we rescue the perishing!

W. B. Stoddard.

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## From Our Exchanges.

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### "FRATS" IN DISFAVOR.

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Circular Issued by Minneapolis, Minn., School Board Officially Discountenances High School Secret Societies.

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"Frats," sororities, and secret societies will be tabooed by the pupils at the high schools, if the circular sent to the parents to-day by the principals, and Dr. C. M. Jordan, superintendent, has the desired effect. Co-operation with the parents is desired to arrange systematic hours for study at home and to regulate the students' amusements in the evening. It is stated that the church and the home should furnish social relaxation rather than midweek parties and affairs of that general nature.

The most interesting part of the circular, however, is the recommendation that the secret societies be done away with. This, it is stated, could be accomplished if the parents would refuse permission to their children to join. The opinion of the teachers is that the societies do no good to any one, that they form cliques in the school, which stir up jealousies and bitter rivalries, and



cause needless pain and heartaches to those who are considered undesirable. The circular concludes:

"We live in a democracy; our schools should be democratic; in our public schools every child is the peer of every other child. These organizations are undemocratic, and they have no place in the public schools of a democracy. They now exist only because parents permit their children to join them."—The Minneapolis Journal, Oct. 4.

#### A CROW THAT WEARS A FOOLSCAP.

##### The Crow Takes but One Degree in the Secret Society.

The following ingenious method of keeping crows away from a grain field is used by the farmer of Holland.

He makes some small cornucopias of stout paper and smears around the inner side of the mouth of each some birdlime or other adhesive. In these he puts some grains of corn and stands them about his fields, by pressing their points into the soft earth.

With the crow finds one of these cornucopias he thinks himself in great luck until he attempts to peck at the tempting grain, when, to his astonishment, he finds the cornucopia attached to his head—a veritable fool's cap—which will not even allow him to see what course to take if he flies up.

However, he succeeds in reaching some coarse grass or bushes, and after much bewildered scrambling and flopping about, gets his head out of this undesirable cap, and ever afterward avoids the field where there are more of them.

This method of keeping the crows away is much better than shooting them, as they are at all times very interesting birds, and the small damage they do to growing corn is insignificant compared to the great good they do all through the year by destroying millions of injurious insects.

—From Boys' Companion.

#### ELIJAH WOULD HAVE NO SECRECY.

Elijah was a fellow who used to get things done over and over again.

He wanted to be sure, and make every-

body else sure, that there was no trick about this altar.

In that time, the priests often concealed fire below the altars, and made pretense that the sacrifice was consumed from above.

Elijah made them build their altar in front of him that day, and there was no way by which they could sneak their fire in.

He built his altar in their presence, cut the bullock in pieces, and poured water into the trench.

And the water ran about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening oblation, that Elijah the prophet came near, and said, O Jehovah, the God of Abraham, of Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word.

—Leaves of Healing.

#### ENTANGLED.

Secret society entanglements. The arguments in favor of these institutions are strong and subtle to the unthinking and nominal Christians. The practical good that comes from them appears on the surface to be a sufficient warrant for their existence and for the confidence and co-operation of Christian people. But sober second thought will persuade the judgment of any enlightened Bible student that a Christian has no place in them. "Be ye not unequally yoked together with unbelievers," applies here and elsewhere; also the command "Swear not at all" (Matt. 5:34 and John 5:12) makes every member of every secret society directly disobedient to the word of God. For if there were no oath of admission there would be no secrecy.

We believe a Christian has no right to take an oath anywhere in any lodge or in any court of justice. The law does not compel a man to take an oath if he has religious scruples against it. He can simply affirm that he will speak the truth. Those who have unwillingly taken an oath upon entering any society must confess their sin and withdraw, after they have received light upon the subject,

or lose their fellowship and power with God.

Again, selfishness is usually at the root of all secret societies. Self-interest usually leads people into them and beguiles them into remaining in them. People expect to get assistance in securing and holding positions or to get financial aid in sickness or insurance in case of death or some other personal benefit is looked for. Is this becoming to a follower of Christ who considered not his own interest, but came into the world to serve and to save others?

The very genius of the religion of Christ is unselfishness. How does the selfish spirit of the lodges comport with these teachings of Paul? "Look not every man on his own things, but every man also on the things of others," or with this, "Let no man seek his own, but each his neighbor's good," or with Paul's own personal testimony, "Even as I pleased all men in all things, not seeking mine own profit, but the profit of many that they may be saved."

God certainly can prosper his own without the assistance of the ungodly. He who owns the cattle upon a thousand hills and the mines of the earth and in whose hand is the king's heart and the hearts of all men, can certainly control people and circumstances for the good of his children and supply all their needs according to his riches in glory by Christ Jesus. Shame unto the unbelieving heart which doubts him and resorts to questionable and sinful expedients and unholy alliances for mere temporal position and profit.

—Evangelical Visitor, Sept. 15, 1904.

#### FROM AN ODDFELLOW.

"Stand Pat," Be a Clam, or Get Out.

To the Editor of "The Bulletin," Binghamton, New York:

Sir: "J. Russell Conklin," in "The Bulletin" of the 22d inst., states that "there are secret societies, it is true, that a good citizen should shun, but there are other societies whose principles are the greatest and noblest that man can devise. To help our fellow-man, help the needy—these are the principles of a great many secret societies." And after asking "what

can be nobler," he tells us that he acts in defence of the Odd Fellows. In reply, I will tell him that actions are far better than assertions. Let these secret societies practice what they preach and we shall hear of fewer law suits to recover sick and death benefits and fewer members will be dropped annually from their membership rolls, etc.

#### Which to Avoid.

Since "Mr. Conklin" admits there are secret societies that should be avoided, and as we cannot tell what they are until we have been initiated into their mysteries, it plainly becomes the duty of this champion to inform us which to avoid. Of course, he may say, "Judge them by their members," but would he welcome every Odd Fellow into the home of his wife and daughters? I think not, and I know I would not do so.

#### The Skeleton.

In the Odd Fellows' initiation there is used an emblem of mortality, which in some lodges, because of sex, is often the butt of coarse jests and over which I have seen actions that were positively indecent. The Odd Fellows boast that no liquor is allowed in the lodge room and that no balls, dances, etc., can be given by a lodge of the order. Yet they "whip the devil around the stump," by having rum in the ante room, and balls and dances given through the degree staff of the lodge, which is a "side show" of the organization, gotten up to confer the "degrees" in open lodge, and to do the illegal work when the lodge is closed and the Grand Lodge makes no objection.

#### Charity.

The Odd Fellows point with pride to the story of David and Jonathan. They are forever harping on that of the Good Samaritan, and boasting of their attention to the sick and the needy. Yes, they do attend the sick, provided the sick has been "standing pat," but if the sick one happens to have opposed some of the hall building, money squandering "rake-off" schemes, he is sadly neglected, and often ostracized and literally "roasted" into the cold and cruel world, where the Good Samaritan (like the Levite) passes him by on the other side. "Mr. Conklin" boasts that he is proud of the Odd Fellows, etc. I would respectfully ask if

he is proud of the Temple, commonly known in the lodge room as the "white elephant," a building that has already been in the hands of the sheriff, is a disgrace to the order and never should have been built. I, too, have been an Odd Fellow; am also a past-grand. I agree with "Mr. Conklin" that the principles of the order are the grandest and noblest work of man. Further than that, they are more Godlike than manlike, but when that is said, all is said.

#### How Have the Mighty Fallen.

They are worse than dead, and it is useless to hold them up as models, when they are treated in the lodge room as graven images, relics, so to speak, of past ages. The trouble with secret societies, like our city, state and national affairs, is that members and citizens generally, remain at home and leave their affairs to be governed by those who have axes to grind and are thus allowed to chop and hew to suit themselves, while the indifferent pay the costs and the organizations, which could be a combination of joy, beauty and usefulness, are allowed to sink into the slough of despond. In joining a secret society of to-day, the new member has a choice of three lines of action: First, to "stand pat;" second, to be a clown, and third, to get out.

One That Got Out.

#### YOUTHS AND WOMEN BARRED.

**Sovereign Grand Lodge of Odd Fellows Votes Down Amendments for Their Admission to the Order.**

San Francisco, Cal., Sept. 22, 1904.—The Sovereign Grand Lodge of Odd Fellows tonight defeated the constitutional amendment proposing that young men of 18 years of age be eligible to membership in the order. The amendment providing for a number of changes in the official titles of the officers of the sovereign grand lodge was also voted down.

Amendments proposing that the barrier of sex be removed, so that the Rebekahs might become representatives to the grand lodge, and that the color line be extended, so as to permit the admission of men who were partly of Indian descent, were both defeated. Two measures tending to reduce the term of office enjoyed by representatives of the sovereign grand lodge from two years to one also met defeat.

The amendment providing that men who were only indirectly engaged in the liquor business might be admitted to the order

was laid on the table, because of a technical defect in its mode of presentation.  
—Boston Herald.

The brethren appear rather unsettled in mind.

It is easy to be good by proxy; but there are no proxies in the kingdom of heaven.

## Modern Secret Societies

BY

CHARLES A. BLANCHARD, D. D.

President Wheaton College, President National Christian Association, ex-President Sabbath Association of Illinois, etc.

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Part I.—Clearing Away the Brush. Part II.—Freemasonry, Next to the Jesuits, the Most Powerful of Secret Orders. Part III.—Related and Subsidiary Lodges. Part IV.—Concluding Chapters.

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## PATENT FOR GALLOWES.

Device Invented for Hanging Secret Society Initiates.

Trembling humanity about to be initiated into the mysteries of secret organizations has suffered much, but a device which has just been patented promises to make "burial" ceremonies, the "guillotine," or the blanket tossing fade into child's play in comparison.

It is a hanging device, and the candidate is subjected to an "execution" on a real gallows. That he will survive the ordeal can hardly seem possible to the victim as the black cap is pulled over his face and he feels the rope tighten about his neck.

The patent is unique and was made under the division which has charge of theatrical devices. The inventor and patentee is John J. Duffie, who proposes to have the machine put on the market. He lives in Los Angeles, Cal., and secured his patent July 19. Examiner Lane passed upon it, and it is pronounced to be a really new and original contrivance and calculated to give initiates an experience they will not soon forget.

### Burlesque Hanging Machine.

"My invention," says Mr. Duffie, "relates to a burlesque hanging machine, and is to be used in initiatory work in secret organizations, theaters and other places of public amusement, and is so constructed that the party supposed to be hanged and operated on by this piece of mechanism cannot be injured in the slightest degree.

"It is intended in secret organizations," further explains the inventor, "to test the bravery and fortitude of the applicant and to test his confidence in his friends, and in theaters and other places of amusement to represent a real hanging."

The initiate wears a jacket for the hanging ceremony. That may be put on while other tricks are being played, and the victim is hardly aware of its significance. This jacket has some weights and braces under the arms, pads on the hips, and a strap attached to the legs, all designed to distribute the weight of the body when in the air.

### Provision Against Accident.

Back of the neck is a hook from which a spiral spring runs to the dangling rope. The noose is not part of the rope, which is seen hanging from the gallows, but is merely tied to it by a piece of string, so that if the hook in the jacket should break the man would not be hanged by accident.

The victim is placed on a trap door, which, at the proper moment, is sprung by the executioner on a platform. The shock of the fall of a few feet is broken by a set of springs and weights concealed in the posts of the gallows. Of course, the victim does not know the mechanism of the machine, and in his sight is likely to take a mighty solemn view of the affair. The tying of the hands and feet, the shutting out of sight by the black cap, in themselves are likely to make him "grow cold at heart," see "images of the narrow house," and to feel cold chills creeping down his spine.

It is the first hanging device of the kind ever patented, officials at the patent office said yesterday. It takes its place among a large array of devices, more or less generally used in initiatory ceremonies. It lays claim to no utilitarian mission, but on other grounds seeks to take its place with the thousands of inventions, records of which are crowded in the patent office.

—The Post, Washington, D. C.

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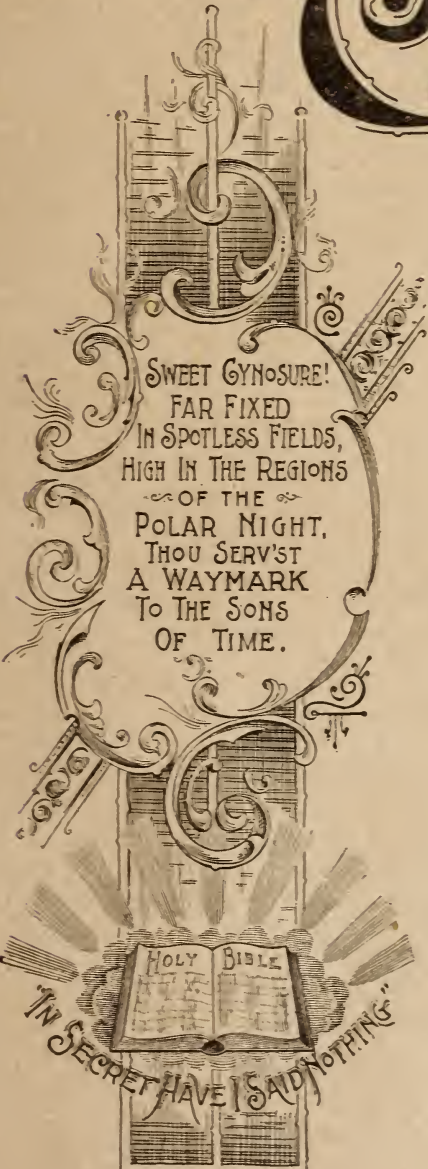
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CHICAGO, DECEMBER 1904



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Managing Editor

221 West Madison Street, Chicago

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VOLUME XXXVII.

CHICAGO, DECEMBER, 1904.

NUMBER 8.

## THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE  
NATIONAL CHRISTIAN ASSOCIATION.

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NATIONAL CHRISTIAN ASSOCIATION  
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Entered at the Post Office, Chicago, Ill., as second-class matter.

There is a Rock back of every man, if he will only lean on it.

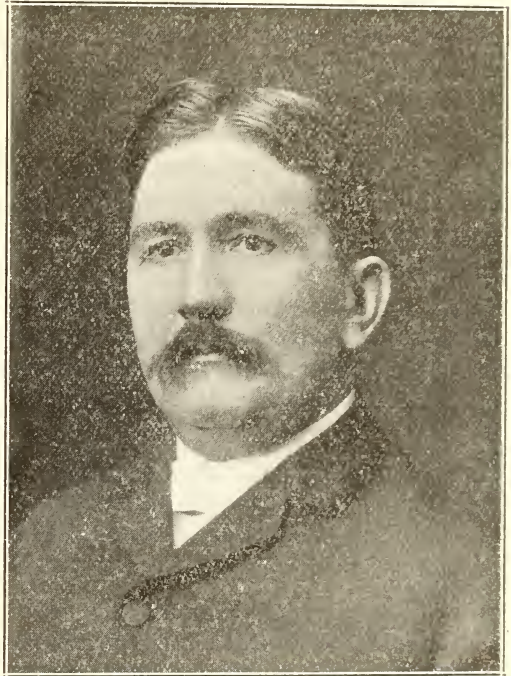
The Kaiser has conferred the Order of the Red Eagle on the President of Chicago University. Some Sunday Dr. Harper is going out to the "Zoo" to see what it is all about.

### LEWIS E. STOUT.

Plainfield, Ind., is the center for Western Indiana and Eastern Illinois of the Friends (Quaker) Church. The meeting gathering each year at this place has the oversight of more than 15,000 souls. There are about 4,000 members living within a few miles of this center. Here is located their publishing house, under the able management of Rev. P. W. Raidabaugh, who was at one time a member of the Board of Directors of the National Christian Association.

There is perhaps no more influential man in the denomination than the clerk of the Yearly Meeting. The present incumbent is Rev. Lewis E. Stout, who presides at the deliberations of the body and has general oversight of the affairs of this great meeting. He is not only at the head of the Yearly Meeting, but also pastor of the large church located in Plainfield. He has been a helpful friend indeed to Secretary Stoddard in his labors as representative of our association.

Brother Lewis E. Stout was born at New London, Ind., November 14, 1861. His parents were both school teachers, and had him educated at New London



and at the Friends' Academy at Spiceland, Ind. His post-graduate course, previous to entering the ministry, which he entered quite early in life, was taken in farming and school teaching. He has had pastorates at Sharpsville, Azalia and Plainfield, Indiana, and, as above noted, is clerk of the Western Yearly Meeting. His wife, formerly Miss Anna Kenworthy, is a daughter of a minister. Brother Stout has the reputation of being a good preacher and an excellent pastor, and of course stands high among the Friends. He is one whom the National Christian Association is glad to honor.

## A FIERCE EAGLE,

### And a Sunday Variety Theater Order.

Extracts from the Springfield Daily Republican of Aug. 17, are used in making up the following report. The first item appeared in the city local columns:

#### Wanton Assault on Small Boy.

A small boy carrying a sign advertising an eating-house was the victim of an assault by a member of one of the Connecticut Aeries of Eagles on Main street in front of the Haynes Hotel about 6:15 last evening. The man was a big red-headed individual, and was armed with a tricolored umbrella. As he approached the boy he brought the handle of the umbrella down over the boy's head with great force, breaking the umbrella handle off and cutting a long gash, from which the blood ran in streams. The man hustled along regardless of the cruel blow he had struck, and evidently would have been glad to hide himself in the crowd that was with him. A number of bystanders, however, saw the occurrence and the man's red hair being a conspicuous mark, he was easily located before he could get far and was told to come back and attend to the boy he had injured. He at first declined and denied he had hit the boy, but later when the crowd grew indignant and threatened to land him in the police station if he did not do the square thing he finally came back and paid for having the boy's head dressed.

#### A Small Army in the Parade.

Nearly 4,000 members of the Order of Eagles were in line yesterday morning in the parade of the first annual field day of the New England League of this organization. There were probably not less than 2,000 visitors on the curbstones, besides the residents of the city, to see the parade. Every train and trolley car from early morning until early evening from north, south, east and west brought more people to participate in the Eagles' day. It was inevitable that they should own the city down town with their mighty host ever growing larger; and even before the parade started the spirit of the celebrators, breaking forth in song and cry of "Yea, yea," had quite captured the place. Then came the long parade with its many interesting fea-

tures, followed a little after one by a dinner at Hampden Park, by sports, music, and then in the evening by fireworks and other forms of amusement.

#### Lively Afternoon Sports.

An endless performance had been planned for the whole day, and, in fact, there was no let-up. At the park immediately after the arrival of the Aeries a dinner was served in the restaurant beneath the grand stand and to the crowd by the lunch stands which had been set up on the grounds. From that time the big white tent on the green, which had been isolated during the morning, became surrounded by a restless mass of sight-seers. The sports did not begin until 2 in the afternoon. Meantime, the fakirs had full sway. They had been given places on both sides of a broad walk just above the grand stand. Nearly every man on this "midway" was in charge of some kind of a ball-throwing game. Another popular form of amusement was the dancing at the pavilion, scores of the young people taking part during the afternoon and evening. The sports, however, were the main attraction. The many-colored umbrellas, the countless white hats, the spotless, white dresses of the gay crowd about the lines furnished, an interesting frame in the center of which fought the serious athletes, with their faces centers of force, struggling to win.

Songs and yells filled Main street throughout the evening, as if some great college victory had been won on the athletic field. Heavily-laden coaches bore the visitors up and down the main thoroughfare of the city, adding to the confusion. Many attended the play at the Court Square Theater, and hundreds of others spent the evening at Hampden Park. The fireworks in the early evening, and later the dancing, proved strong attractions. There on the dimly-lighted platform, overshadowed by the trees, was an almost constant stream of dancers.

#### What the Order Really Is and How It Started

The Fraternal Order of Eagles presents one of the most remarkable examples of growth in the history of secret societies. It was formed in 1898 by an impromptu gathering of five men in Seattle, Wash., and is now said to number

300,000, with hopes of reaching 1,000,000 in a few years if the recent rate of growth continues. Five men connected with the management of variety theaters in Seattle met to talk business in February, 1898, and before separating organized in a spirit of humor as "The Seattle Order of Good Things," with the motto, "Skin 'em." This was on Sunday, and on succeeding Sabbaths they gathered, with headquarters in a theater, and initiated new members, the most serious business being the imposing of fines, with which refreshments were provided for members of the organization. The idea was so popular that on April 20 a meeting was held in Seattle, at which a regular organization, with the name of Eagles, was effected. The order first swept through the West, and then came into the East, where it has in the past year or two grown to great proportions.

The Springfield Aerie was organized in Turn Hall, April 17, 1901, and was the result of the attendance of A. L. Potter at the Republican national convention in Philadelphia in 1900. He secured an idea of the new order there from D. H. Fraser, a former Springfield man, and later started the local Aerie. This early became remarkable for the size of its membership, even in this order of large lodges. The total membership is now about 800, which is not so large as a year ago, when it reached about 900.

---

"The Modern Lodge, a Revival of Ancient Heathenism," a German pamphlet noticed in our November number, page 209, was written by Rev. H. Mackenson, Sanborn, N. Y. We regret that the fact of his authorship was omitted from the notice last month.

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He who withholds from God to honor himself has dishonored both himself and God.

---

He who has no reserve force to draw on will sooner or later have to sound a retreat in the face of the enemy.

---

Some one has said: "It sometimes hurts to live; it does not hurt to die." But, O, it hurts to see the living and the loving die!

## PRESIDENT'S LETTER.

### How May Christian Men Be Led to Abandon Lodges.

Dear Friends: There are several things in my mind, which I would like to speak to you about, but I think that possibly I shall be able to take up only one. If time and space permit, I may go beyond, but this is important, and requires a full treatment; and I shall possibly at this time confine myself to this single item.

Addressing an audience in a neighboring State recently, I met a minister in hearty sympathy with our work, and one who had recently publicly been bearing testimony against secret societies, before his people. In conversation with him he remarked that certain members of his church had united with lodges, and that he was very much tried about their position. I asked him if he had personally labored with them respecting the matter, and he said no, that he did not feel qualified to do so. He said to me, "What book should I get that would enable me intelligently, and conclusively to warn my members regarding this matter?" His statement and question surprised me, and led me to write this letter.

I remember how often I have labored with individuals in regard to membership in secret societies, and how, invariably, if the persons have been Christians, and if there was time to get the truth fairly lodged in their minds, they either publicly or silently abandoned their orders. Repeatedly when this subject has been discussed at large in the community, all thoughtful members of lodges have abandoned them,—and in some instances the lodges themselves have ceased to exist.

I remember just now a case in a college town, where the members of the college fraternity came to me and said, "We have gone into this fraternity business ignorantly, and want to get out of it. What shall we do?" I said, "Simply drop it

perplexed, but finally said that he liked me very well. I said, "I thought you did, because I love you. You would not wish to grieve me, would you?" And he said more promptly, "Why, to be sure I would not wish to grieve you." I said, "Well, it grieves me very much to see you, a dear Christian brother, wearing the badge of this secret order." He replied, "I put it on because I was urged to; but I never go to the meetings of the order. I take no pleasure in sitting around in smoke, and hearing a lot of bummers tell off-color stories." These were his words. What was the fact regarding him and the lodge? Simply that he was a Christian, and the members of the lodge in general were not Christians, and so he had no spiritual fellowship with them. They enjoyed smoke, off-color stories, and other things; he did not enjoy them. When you have said that you have covered the whole ground. There was no spiritual affinity between the man, and the man's external relations.

These three Scriptures, prayerfully used by any Christian worker, will in my judgment accomplish their purpose and bring the Christian men who are lodge men out from their secret organizations.

#### Fourth.

But supposing that they have been used, and that some brother who seems a Christian man, and who professes to be so, still insists that he is not neglecting the example of Jesus, or refusing to obey His commands, or disregarding the teachings of the Holy Spirit in his lodge relations. Supposing that he says his order does nothing wrong,—What then shall we do?

Sometimes, simply wait and pray. But in cases where the nature of the order has been revealed to the world, a discussion of its character may be of service. For example, allow that the person is a Freemason. Lay before him the penalties of the first three degrees.

"I promise and swear under no less penalty than that of having my throat cut across, my tongue torn out by the roots, and buried in the rough sands of the sea."

"I promise and swear, binding myself under no less penalty than that of having my left breast torn open, my heart and vitals taken thence, etc."

"I promise and swear, binding myself under no less penalty than that of having my body cut across, my bowels burned to ashes in the center, and these ashes scattered to the four winds of heaven."

No Freemason who is a Christian will deny that these are the penalties of the first three degrees in Masonry; at least he cannot do so without lying. In our day most men do not deny that these are the penalties of these degrees.

Ask, then, this brother, if he believes that a Christian man has a right to bind himself under such penalties. No one of them can be inflicted without murder. When a man swears under these penalties he consents that he may be murdered; he comes into fellowship with an institution which causes all who unite with it to consent to be murdered, if they violate their oath.

If an Entered Apprentice Freemason should go to his home after his initiation and tell his wife the ceremonies through which he had passed, under the laws of Freemasonry his throat should be cut across, his tongue torn out by the roots, etc. Will any Christian man say that such an organization has a right to exist; or has any Christian man a right to connect himself with it? Of course, men who belong to churches may say anything. Some of them are godless, wicked men; but no man who is occupied and controlled by the Holy Spirit will affirm that such penalties may properly be either imposed or received by any Christian man.

Some years ago I was talking with a

Christian minister. He had taken a number of degrees in Masonry,—I think seven. He said that so far as he had gone he had found nothing in the order which was wrong. I said to him, "Brother, when you took the first degree you swore to the penalty of having your throat cut across, and your tongue torn out by the roots. Do you mean to say that that was not wrong?" "No," he said, "I would not say that that was not wrong. It was wrong, and I told the boys that those penalties ought to be changed."

Some years ago, receiving into our church a man who had been a Mason, the committee put before him the three penalties mentioned above. They said to him, "Captain (he had been a captain on the sea), we are told that these are the penalties of the first three degrees in Freemasonry. Is that correct? Are these the penalties of those degrees?" He at once replied, "Yes, they are quite correct." The committee asked him, "Do you think that a Christian man has a right to pledge himself to any organization under such conditions?" He said, "No, I do not." He became an acceptable member of our church, lived a consistent Christian life with us for years, and dying, went, as we trust, into the presence of Jesus.

#### Fifth.

Another argument which will be equally weighty with all Spirit-taught men is an argument based on the character of the obligations.

Freemasonry exhorts all its members not to steal from Masons, not to slander Masons, not to strike Masons, not to commit adultery with the relatives of Masons, etc. Men who do not think closely will take these obligations without perceiving their real import. The law of God requires universal honesty, truthfulness, purity, and any organization which requires only a partial honest-

ty, truthfulness and purity, virtually consents that in other cases than those specified men may be dishonest, untruthful, impure.

Finding on a wall a notice reading, "No smoking in this room," every intelligent person understands that there is some other place where men may smoke. It is so regarding the obligations mentioned above. Instead of being a protection to the moral character of men, they are an inducement to sin. A person who has assumed them, naturally, and without any intention, feels—"Well, I must keep those obligations. The penalties are very serious if I break them. But outside the limits specified I may live and do as I please."

There is every reason to believe that a multitude of men have been ruined by this very fact. But whether this were true or not, any man who believes in the law of God,—any man who holds himself responsible to follow the example of Jesus Christ, knows that an organization imposing such obligations is radically wrong, in its character. The moral standards are different from those of the New Testament, and if the Christian church is right in its teachings, the lodge is fundamentally wrong in its obligations.

#### Sixth.

Another line of argument is this: Freemasonry, Oddfellowship, the Knights of Pythias, and almost all secret societies have an altar in their lodge room. Now an altar is an instrument of religious service. Throughout the whole world during all time this has been true, —wherever you find an altar, you find a religion; but there are two sorts of altars, two kinds of religion.

Abel had his altar, on which he offered up a lamb; Cain had his altar, on which he offered of the fruits of the earth. Abel's altar was a confession of sin, and a prayer for mercy,—it was an acknowl-

edgment that he needed a Saviour, and a prayer that a Saviour might appear for him. Cain's altar was an attempt to approach God with gifts, without confession of sin, or reconciliation. Cain's offering was not accepted, so he killed his brother;—fresh from the altar where he had professed to worship God he took the life of his brother.

From that day to this, two altars have been in the world. They are in every city, in every little town, in every country village, to-day,—the altar of Abel, and the altar of Cain.

The altar of Abel is contained in the Christian Church, the altar of Cain is contained in every religion which professes to worship God, and omits the mediation of Jesus Christ. All Christian men cannot see this at first,—it requires a moment's thought; but it is absolutely true, and when one will reflect, perfectly plain.

Thoughtless persons talk about the wars which religion has caused. Religion has caused wars, but what kind of religion caused them? Not the religion of Abel, but the religion of Cain,—the religion which rejects Jesus Christ, His sacrifice, His example, His mediation, His Word,—which set up instead some ceremonies which men have devised, some moral teachings which men have invented. These are the religions which have drowned the world in human blood.

#### Seventh.

I think that the space which it is proper for me to occupy is already full, though the method of argument here indicated is far from finished. No man, however, is dependent upon this article, or any other human aid for help in this duty which is under consideration. The Holy Spirit is given freely to all men, for teaching in all work which God has appointed. Any pastor, church officer, or church member who wishes to help

his brother into life and liberty has a direct promise of assistance from the living God. "He will guide you into all truth." He will bring to your minds the things that Christ has said. With absolute confidence, the humble believer may go into this struggle, resting on the promise of Jesus Christ, and the presence of the Holy Spirit. Many mistakes may be made if we are careless, or not prayerful, but if we are humble and teachable, we shall be guided, and God will make us useful in this and all other lines of service to which we are called.

In faith and hope and love, I am, fraternally yours,

Charles A. Blanchard.

## INDEPENDENT PRESBY- TERIAN

### CHURCH OF BRAZIL.

[EDITOR'S NOTE: The history of the formation of the Independent Presbyterian Church, in Brazil, will be found in the February, 1904, number of *The Cynosure*.]

Mr. Wm. I. Phillips:

Dear Brother—On July 31st, of the present year, the Independent Presbyterian Church celebrated its first anniversary. It was exactly on the same day, so that in all our churches and congregations a special religious service of thanksgiving was held, in remembrance of the important date of our declaration of Independence.

God has blessed us in a most extraordinary way.

The number of new adherents from the old church has been considerable, and also new conversions, so that the Independent Church has now all over Brazil more than 4,000 members and adherents. For such a big number of brethren we have very few preachers, only nine ministers and two licentiates. We have thirty-five organized churches.

We raised a special collection on that day for the Presbyterian Missions in all our congregations, which amounted to \$2,922.00. With this collection the total

of contributions in our first year of life amounts to \$12,000, or forty-eight coutos in Brazilian money.

Unfortunately however our work has been greatly persecuted by the Presbyterian brethren who remained with the Synod. At the beginning, when the separation took place, the majority (those which remained with the old Synod) did not pay much attention to our insignificant minority, supposing that the independent movement would disappear in a short time. The Synod itself carried a motion recommending that we should be dealt with as "brethren in Christ and beloved in the Lord." Some time after this, however, they began to notice the extraordinary development of our propaganda in behalf of the purity of faith and of the Presbyterian Church. Then the chief ministers who had voted and who had sent the recommendation to the churches, began to make a war of accusations and falsehoods against us. A fratricidal war has been kept up ever since and even increased. All means are employed in order to do us evil and injure us in our propaganda.

The chief aim, however, of such a war is the possession of the temples, school houses and rooms. In such a battle they do not hesitate to summon our brethren before the courts in their effort to take away our churches.

We had never thought before that Masonry was such an awful thing, being able to destroy the Christian character to such an extent, so that brethren, who had always heretofore behaved correctly should be changed in a short time into showing such incredible qualities.

The position of the Independent Presbyterian Church in Brazil will be always—war against Masonry and other secret societies within the church. That is, our church is, by principle, anti-secretist.

Everybody knows the principal reason of our separation was Masonry in the church. The Synod by a considerable majority decided that a believer could be a Freemason; decided moreover, that Masonry is a secondary thing, and not to be discussed, notwithstanding the fact that Masonry has been evidently proven to be anti-Christian and heretical. In spite of this fact our Masonic brethren

keep on saying, again and again, that Masonry has only been a pretext for our separation; that the real cause has been our jacobinism, our anti-Americanism, and so on.

Putting aside, however, such falsehoods, and without behaving in the same way towards them, we keep on working with our trust in the Lord, and this is why we have been so greatly blessed by Him.

Later on I shall send you more news on the same subject. Good-bye. Asking your prayers in behalf of our church in Brazil, I subscribe, yours truly,

N. S. Couto, M. D.

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### TRADE UNIONS.

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#### What They Are—What Ought to Be Done with Them.

Trade unions are bands of men, who inflict injury on those who fail to accede to their lawless demands. It is therefore the duty of the people to rid the country of trade unions.

Trade unionism is rarely discussed; if it were, trade unions would soon cease to exist. The trade unionists carefully avoid discussing trade unionism in their publications and in their public utterances.

The trade unionists assume that lawless deeds are right if done by themselves. The law that applies to others should apply to them also.

There was a man in New York City named Parks who extorted money by threatening injury; he was sent to prison for the crime. Other trade unionists are extorting millions of dollars annually by the same means that Parks used, yet these are let go at large. Parks took the money as an individual, these others as an organization. The law says that money got by injury to person or property inflicted, threatened or implied is stolen, and whether the money is taken by an individual or by men banded together does not change the crime.

An organization to be lawful must be composed of a voluntary membership. The great part of the men in unions are got there and kept there by force.

The means used to compel men to join the unions and to keep them there, are unfair lists and entertainment com-

mittees, labels and brass knuckles, cards and lead pipe, fines and sandbags, assessments and wrecking crews, shotguns, torch and dynamite.

The law says men must be free to buy, sell and use material that it is lawful to buy, sell or use; it also says a man must be free to pursue his chosen vocation. These laws are so just and so essential to the higher development of the individual and to the true growth of a nation that they are believed in by all right-minded men. For this reason only the low-minded can be got into the unions except by force.

The trade unionists demand that the man must give them money to pursue his vocation, that a boy must give them money to learn a trade, that a man must give them money who buys material the use of which they have forbidden, that a man must discharge a boy who is learning a trade under conditions different from those which they permit. For all this they have no authority in law, so in order to enforce these demands, they injure property, strike down men, or both.

There never came before a people a plainer proposition than that of trade unionism. It is simply the question as to whether the laws made by the regularly constituted law-making authorities are to prevail.

A. B. C.

Some men are like an alarm clock; they are the noisiest things about the house, and are most in their element when disturbing other people.

#### POLITICAL MASONRY IN FRANCE.

After an exceedingly stormy debate in the French Chamber of Deputies the government escaped defeat by four votes only. The Minister of War, General Andre, has been compelled to resign. The principal charges against him were favoring officers whose politics coincided with the government's, stopping the promotion of those suspected of clerical or conservative tendencies, organizing an elaborate system of spying upon the private lives of officers, and encouraging officers to act as informers.

##### Masonry's Hand.

These charges were made the subject

of an interpellation by Lieutenant Colonel Rousset, who read correspondence alleged to have passed between a confidential subordinate of the minister and the heads of Masonic lodges, on the subject of the promotion or disgrace of various officers.



EDMOND RONAYNE,

Past Master, Keystone Lodge, No. 639, Chicago.

#### MASONIC OATHS.

BY EDMOND RONAYNE.

The members of four societies that we know of—the Mafia or Black Hand, the Highbinders, the Orange and the Masonic Order—are sworn under death penalties. The Mafia and Highbinders, being criminal associations in character and purpose, might endeavor to excuse the fact of swearing their members under penalties of death in case any of them turned traitor. The Orange institution at its organization, about one hundred years ago, in the north of Ireland, might also be excused for the oath and death penalty of the Royal Arch Purple degree, its members being handed together for defense and self-protection against the attacks of their Roman Catholic neighbors in Ulster; but what excuse can a Freemason offer for the illegal and fearful oaths and death penalties under which



every candidate must be sworn when being initiated into its different degrees?

**Why Teach Piety Under Threat of Assassination.**

It is claimed by its Grand High Priests, Grand Masters and Grand Kings, that "Masonry is a system, teaching symbolically, piety, morality, science, charity and self-discipline" ("Webb's Monitor of Freemasonry" by Grand Master Morris, page 7.) Dr. Robert Morris was an elder in the Presbyterian church, an acknowledged and acceptable teacher of Masonic jurisprudence and hence no one can deny that he teaches what he pretends to believe is the truth as regards the Masonic system.

Admitting then that this averment is true, admitting that Masonry does teach its members piety, I ask in all sincerity that some member of the pious brotherhood stand up and explain the necessity of keeping its pious teachings a profound secret? and not alone that but swearing the candidate an inhuman death penalty of "having his throat cut across and his tongue torn out by its roots," should he ever reveal to any living soul—wife, son, daughter, church member or any other person—the peculiar methods adopted to make him a pious man. And so we might question our intelligent Masonic friend as regards the different other points of excellence—"morality, science, charity and self-discipline," and press for an explanation as to why the teaching that produces these grand results should be kept secret under penalty of assassination?

If what the highest Masonic authorities assert concerning the Masonic system be true, nay if even only the one-third of it be true, then it is a crime against society, a crime against public morals, to keep its teachings a secret under oath, and to threaten with a death penalty, of which a savage might be ashamed, any of its members who may repent of his rashness in taking the oath, and should reveal its un-Christian, anti-Christian and illegal character.

**A Supposed Case as an Illustration.**

But let us question one of our brethren in the ministry as regards this deeply solemn matter. Let us question Rev. Hunt:

Q. "Whence came you?"

Minister: "From a lodge of the Saints John of Jerusalem."

Q. "What came you here to do?"

Min.: "To learn to subdue my passions and to improve myself in Masonry."

Or, in other words, to learn "piety and morality."

"Then you're a Mason, I presume?"

Min.: "I am so taken and accepted among brothers and fellows," etc.

This is part of the teaching communicated orally to our Masonic preacher after he is initiated, and it will be noticed that a falsehood is the very first thing put into his mouth; he is made to say that he comes "from a lodge of the Saints John of Jerusalem." Now, there never was at any time, nor is there now, a Masonic lodge of any name or character in Jerusalem. The Saints John were never in a lodge of Masons; they knew nothing whatever of Freemasonry, and the minister who is taught to make the above reply is simple taught to utter a falsehood. But doubtless that is a Masonic mystery and its principal method of teaching piety. To be pious, a Mason must live a double life.

But let us investigate a little further the moral effect of the Masonic oath, and for this purpose we shall suppose that the minister's wife asks a few questions. Sitting together one evening, soon after the husband's initiation, we hear her say:

"Husband, dear, I was visiting over at Deacon Smith's yesterday, and the subject of Masonry being introduced, don't you know the deacon said some very disagreeable things about any Christian who should join that institution. He said that when a man is initiated they first of all divest him of his outer garments, merely leaving him only his inside shirt and drawers. They did not treat you so, did they, dear?"

Minister: "No, they did not; I'd like to see them attempting any such fool trick with me."

Wife: "He also said that the candidate has his left foot, left leg and knee made bare, the left breast and arm also being bare. Now, husband, dear, they did not rig you out like that, did they?"

Min.: "No, indeed, they did not."

There is no such thing in Masonry, so far as I have yet seen, I assure you."

Wife: "The deacon also declared that every candidate has a blue rope around his neck, that he is marched around the room to be gazed at by all present, that he is made to take a terrible oath in which he swears to conceal from every living person, even from his wife, what was done to him, and he further added with considerable warmth that every candidate is sworn under a most horrible death penalty should he ever violate his Masonic oath. Now, my dear husband, surely there must be some great mistake; surely you did not allow yourself to be brought down so low as Deacon Smith represents; did you, dear?"

Min.: "No, dear, I did not. There is not a word of truth in what the deacon says about Masonry, and neither is there anything in the initiatory ceremonies that I would not be willing to have exemplified here in our own parlor."

Wife: "Then a church meeting ought to be called at once and Deacon Smith severely dealt with for issuing such wicked slanders."

#### The Supposed Case Substantiated.

There is nothing improbable or far-fetched in the foregoing dialogue. Such denials were absolutely made by a presiding elder of the Methodist Episcopal church at Crystal Lake, Illinois, in 1875, and a few years ago a Boston preacher declared that he never saw anything in the Masonic ceremonies of initiation that he would not be willing to have performed before his family. Every Mason, whether minister or layman, is bound to make such denials as the foregoing, because at his initiation he was sworn to conceal, and he cannot conceal without deliberately denying the truth, or in other words, he cannot conceal without uttering a deliberate falsehood. That is the very first thing the Masonic oath imposes—every candidate is first of all sworn to lie, and should he at any time violate his obligation by telling the truth, the Masonic ritual by imposing a death penalty provides for his assassination.

The basis of Freemasonry is falsehood. No man can live up to his Masonic oath and at the same time tell the truth about Masonry—its ceremonies of initiation, its

oaths and barbarous penalties of death, and hence it can be no mis-application of scripture to declare concerning every adhering Mason, minister or otherwise, that he "loveth and maketh a lie" (Rev. 22:15), and is therefore "without," according to the declaration of our glorified Lord.

—Free Methodist, Nov. 15, 1904.

#### EAGLES AWARD FAIR PRIZES.

Chicopee Falls Aerie of Eagles celebrated the success of its carnival last week with a dance last night, when the prizes offered in the carnival were drawn. The winners were as follows: Ton of coal, Thomas Shea; single-barreled shotgun, Fred Nadeau; double-barreled shotgun, Miss Annie Sargent; vest, Peter Lavine; sofa pillow, Philip D. Zid, of Worthington street, Springfield; shoes, John J. Shea; cord of wood, M. P. Connolly, of Springfield; punching bag and gymnasium outfit, Adeland Duplus; Morris chair, Philip Bellisle; gold glove case, Benjamin Fitzpatrick; stove, Jean Blanchard; rocker, Joseph L. Rennings; barrel of flour, William H. Trumbull; couch, Samuel Ebert, of Holyoke. The \$5 goldpiece for the best woman canvasser was awarded to Miss Bessie Jerrold. The Arlington orchestra played for the dancing and Harrington prompted.

The foregoing from Chicopee was in the Springfield, Mass., Union, Nov. 17. A lodge or aerie of Eagles was organized the Lord's Day preceding, at another large manufacturing place on the Connecticut River.

Much interest is being exhibited in the concert and dance of Holyoke Lodge of Odd Fellows at the city hall this evening, especially as it is desired to make it an annual affair and one that will be looked forward to with much pleasure. There will be extra electric lighting and decorations. Odd Fellows from towns and cities near Holyoke are expected to attend. A brief concert will precede the dancing, which will begin about 9. Special cars will take care of the out-of-town guests after the ball, cars leaving for Willimansett and South Hadley Falls at 12:45 midnight and for Oakdale, Elmwood and the Highlands at 1:10 this morning. If there is enough to warrant it a special car will be run over to Chicopee Falls as well.

—Springfield Republican.

Does that help make it a "good enough religion for somebody in Holyoke?"

God does not need our help to do his work, but we need his help to do ours.

## Editorial.

### OUT OF HIS WAY.

The pastor went out of his way to attack what did not concern him, so the charge seems to have run.

Could that be true? A lodge is apt to make use of a church building; to bring in funereal display or anniversary show; to lay a corner stone, or even appropriate space for a lodge room. A pastor who objected to such intrusion would not go far out of his way. Standing where he belonged, he would face what was itself coming his way.

Lodges take hold of those who ought to be in Christian congregations and under Christian influence and carry them away to the lodge, where adverse influences antagonize the welfare of their souls, canceling the beneficent work of the church.

With these, they bring also members of his more immediate flock, bending their service to worldly or sinful uses and impairing their usefulness as fellow laborers for Christ. If the shepherd sees the wolf coming, and rises, staff in hand, for defense, is he going out of his way to attack what does not concern him?

But if, by plausible representation, the lodge has succeeded in soliciting the pastor to preach a sermon while it sat and exhibited itself in reserved pews; or arranged so that he participates in funeral services; or made every effort to draw him in as a member of an order that avoids his Master's name and teaches partnership in secrecy shielding crime; which is going out of the way to attack the other, the lodge aggressively seeking to capture him and spring upon him the oath of a bondman, or he who repels its various aggressions?

But even this retort is not needed. Until it can be shown that, in warning men of other evils that assail them, he takes up foreign tasks; until it is conceded that the temptations and dangers of his flock are not the pastor's concern; and until ministers cease to be reproached for not explaining more openly and condemning more boldly organized and intrenched evils like the saloon, it is needless to

prove initial attack from the other side. Enough to know that what he reprobates is hostile to the kingdom of his King; enough to find in the enemy he attacks a brigade of the hostile army. Where the soldier of a king finds a foe of his king to fight, only one way is anything but out of his way; that way is the way of the soldierly attack. He is an ignoble warrior who retreats at the first whimper of a wounded foe complaining that he has come out of his way.

### NEEDED INFORMATION.

There should be some means of making it known to those solicited to join, that they can learn and judge of what is proposed and base their decision upon knowledge. The case of an Eastern clergyman may have been typical. His tendency had been to avoid secret organizations, but in the course of time he had drawn nearer until he was considering the question of yielding to plausible solicitation and entering the lodge. Asking counsel of Masons and receiving advice both favorable and adverse, as he understood, he at length entered the lodge, from which he at once recoiled.

Then two tracts circulated at a meeting of the W. C. T. U. and written by Miss Flagg and Mrs. Stoddard made him aware that there was such a place as the office of the N. C. A., where the information he wanted could have been obtained. He also discovered that a city library which he frequented contained books fitted to answer his question.

Here was a seeker after light, accustomed to study and competent to avail himself of sources of information, who did not know how abundant and available such sources were. He could have consulted more than one public library within his reach, and could have corresponded with the N. C. A., but though earnestly seeking information, he passed by that which he desired, because he lacked the still earlier information that means of study were abundant.

Since then, a good deal appears to have been done to scatter information and make its sources known, yet it would be strange, if, at the very time this is written, more than one earnest man were

walking in darkness, seeking light and finding none,—really believing that, in order to know whether to join be wisdom or folly, one must venture into the very fountain of the darkness and take an irrevocable step in order to judge whether it ought to be taken.

“A Plea for High Schools” is reprinted in order to reach a still greater number of school principals. The first edition is exhausted and the commendations, which the article has received, assure us of the approval of our readers in the effort to give it wide circulation.

#### “A PLEA FOR THE HIGH SCHOOL.”

##### A Tremendous Movement.

The education of twenty millions of children is a subject of such transcendent importance that no human mind can adequately conceive it. When one thinks of the effect upon the individuals, their homes, the local communities, the nation at large or the nations without, the subject is of incalculable moment. The issues are for eternity. One has only to reflect on the vast gulf which separates the savage from the civilized man, and to think of what the world would be without Christian education, to appreciate in some measure the fact of which we speak. We cannot comprehend the situation, but we can apprehend it, and we ought to do so.

No man should consider himself a patriot who is indifferent to the education of his little countrymen.

The high school is that part of the American educational system which is now most rapidly evolving. For many years it was a question whether taxation for the high school was not class legislation. To tax the entire community for the secondary education of a small minority of the people, and those the ones who could best afford to pay for their education, was at least questionable. But the people for the present have decided to tax themselves for the school, and are

putting millions of money into buildings, equipment and salaries.

The teachers were at the beginning, and are very largely still, college men and women. The ideals of the high school were all of them drawn from the college. The subjects studied, the order in which they were taken up, and the methods of instruction, all were decided by college men. It has resulted that sermons are preached before high school classes as before colleges. Annual commencements are held, and the names of the classes in college are borrowed for the classes in high school. There are certain advantages in this arrangement and certain disadvantages. The annual sermon, if it be a suitable one, affords an opportunity such as any Christian minister should be grateful for. The commencement exercises also are a fitting celebration to mark the change from the closer supervision of the public school to the comparative freedom of the college.

The borrowing of the names of classes is probably an evil. For a child of from fourteen to fifteen, beginning Latin grammar and algebra, to be told that he is a freshman is a misfortune, and for a person who has just finished four years secondary work to be called a senior is in many instances an intellectual wet blanket stimulating self-conceit and putting an end to study. But the high school, like all other parts of the public school system, is born of the Christian faith and foresight which has guided our national life, and no intelligent citizen, no Christian, can be indifferent to it. It wields a vast power and this power belongs to God and His church.

##### Social Defects Copied and Intensified.

Along with other evils which threaten this great institution is the disposition to copy the social life of the college. High school pupils are younger than college students and their social life should be

different. High school pupils usually reside at home; college students are usually away from the parental roof and therefore the needs are not the same. It is one of the sad facts respecting our human nature that copyists are more apt to picture the defects than the excellencies.

The college prayer-meeting has never, so far as we know, been adopted by any high school, but the dances which some colleges have established are becoming, in our city schools at least, almost universal. Hundreds of colleges have Young Men's Christian Associations and Young Women's Christian Associations. I do not know of one high school which has such an organization, but the secret societies which are the curse of college life are springing up on every side. The public press states that in Chicago alone there are forty secret societies connected with the high schools; and while secret societies are always needless and always injurious, they are specially harmful to the immature persons who make up the high school population of our country. All the injury which they do to older persons is in fact more permanent and more certain in the case of young men and women who are at this stage of their educational career. The tendency to lawlessness, the destruction of the community spirit, the temptation to all forms of immortality—all these are intensified in the case of the young.

Although the secret society movement in the high school is in its infancy, the evil results already evident have caused widespread alarm, and efforts to abolish the evil have already begun. In Chicago, in Kansas City and in Tacoma steps have been taken to wipe out the secret orders and the evils which they produce.

#### Chicago Action High School Principals.

The most thorough examination into this subject which has been made, so far as we have knowledge, took place in Chicago. The principals of fifteen High

Schools and three hundred and forty-eight High School teachers attached their names to the report addressed to Mr. Cooley, Superintendent of Schools, which was as follows:

"Dear Sir: We, the principals and teachers of the Chicago High Schools, desire to express to you, and through you to the patrons of the schools, our disapproval of High School Fraternities and Sororities. We believe these organizations are undemocratic in their nature, demoralizing in their tendencies and subversive of good citizenship; that they tend to divert their members from scholarly pursuits and to put the so-called interests of the organization above those of the school.

"The effect of secret societies is to divide the school into cliques, to destroy unity and harmony of action and sentiment, and to render it more difficult to sustain the helpful relations which should exist between pupils and teachers.

"Since the public school is an institution supported by public tax, all classes, without distinction of wealth or social standing, are entitled to an equal share in its benefits. Anything that divides the school community into exclusive groups, as these societies do, militates against this liberalizing influence that has made one people out of a multitude.

"These organizations multiply the social functions which demand too large a share of time and attention from school work. They offer temptations to imitate the amusements and relaxations of adult life, while their members have not acquired the power of guiding their actions by mature judgment. During the impressionable years of youth, school and home should unite their powerful influences to prevent the formation of habits that retard healthy moral, intellectual and physical growth. It is unquestionably true that the full co-operation of these agencies is hindered by the influence of these societies.

"In addition to this, our experience shows that the scholarly attainments of the majority of students belonging to these secret societies are far below the average, and we have reason to believe that this is due to the influence of such organizations.

"In view of these facts we feel that secret societies ought to be discouraged by all reasonable means."

In pursuance of this report the Board of Education undertook to stamp out the secret society movement in the public schools. They forbade the use of school

buildings to the secret societies, and forbade them to call themselves by the name of the high schools. They ordered that persons belonging to such societies should not represent the schools in athletic or other contests. In a word—as the secret society isolates itself from the school body, the Board of Education undertook to extend that isolation to its logical results.

Another fact, not mentioned by the more than three hundred high school teachers in their objections to the fraternity, is the actual danger to life and limb involved in the initiations. For example, a high school student in Evansville, Ind., was recently put in a coffin and, attended by some of his comrades, was dragged in a springless wagon through the streets of the city until early dawn. This shows that the high school will initiate just as the colleges do; that foolish and dangerous initiations there will result in insanity, idiocy, physical injury or death precisely as they have in the college initiations and in the initiations of the Masons, Woodmen, Elks, etc.

The widespread agitation of this subject, the publicity given it through the press, are hopeful signs of the times, and we may trust that the high school, which was established for the benefit of the nation, shall not be drawn into the hot-beds of vice and crime by the secret society system.

#### But Why Stop Here?

This question will, I think, instantly arise in the mind of every intelligent man who has studied this question. Men who have been familiar with secret societies in colleges know that every evil result attributed to fraternities in the high school has always marked the presence of fraternities in college. The dividing the college into cliques, the destruction of the school spirit, the tendency to snobishness, the temptation to drinking, danc-

ing, and related vices, the consequent injuries to the bodies and minds of young men and women, the lowering of the standard of scholarship, the cowardly initiations in which a company—it is hard not to say a "gang"—of young people put in peril the reason, the lives and limbs of candidates who are being initiated—all this has been for years familiar to those who understand the fraternity system in our colleges.

The murder of Rustin at Yale, of Leggett and others at Cornell, of Lawrence in Chicago, are simply the ripened fruit of the fraternity movement. They are not abnormal but natural results of the system.

Men who apologize for the fraternity justify these crimes, which are the earlier fruits from the tree which has produced the slayers of Morgan, Miller and other men who in initiations or for violation of their lodge oaths have been sent to untimely graves.

We believe that the thanks of all parents, all Christians, all friends of public education, all lovers of liberty, are due to the high school principals and teachers who have warned the public of this danger and have undertaken to remove it.

We also consider it a token of good that so far as we have yet heard no Board of Education to which the subject has been referred has failed to acknowledge the danger and to seek to suppress its cause. The teachers who have courageously done their duty have been sustained by the authorities. This is well.

We appeal still further to all high school men to whom this writing may come. As the fraternities are injurious to the young men under your care, so they are detrimental to the older men in college and public life. As high school men are seeking to protect their work against fraternities, ought they not to add to their protest the force of personal example? Should they not also aid those

who struggle to free the colleges, the universities, and the great outer world from the same evils?

We trust that there may be a great awakening on this subject and that there may come to the help of those who are

laboring against the secret society movement a great host of high school men who are seeing the evil arise and who will be led to study it in its wide applications and to become educators indeed on this most important subject.



## WHY THIS DISCRIMINATION?

They Are Both Noxious Weeds—Why Root Out One and Cultivate the Other?

The following from the Christian Conservator gives us all the information that we have of the last illness of one who a few years ago, represented the National Christian Association upon the Pacific coast:

"Rev. P. B. Williams was born near Uniopolis, Auglaize County, Ohio, in 1847, and died in Van Wert County, Ohio, Sept. 17, 1904, aged 47 years, 8 months and 21 days. Funeral services conducted by J. Freeman, assisted by Rev. C. Meyers and E. O. Knepp, at Elida, Ohio."

Thanksgiving Day was a time of special thanksgiving on the part of the N. C. A. officers and workers, due to the kind co-operation and unsought-for commendation of our work. The Gospel Messenger, of Williamston, N. C., in a recent editorial, specially recommends the Christian Cynosure to its readers, and calls attention to our other publications. The Primitive Baptists are, almost without exception, uncompromisingly opposed to all secret societies. We note also in a recent booklet in German, issued in Buffalo, N. Y., "The Modern Lodge a Revival of Ancient Heathenism," that our Association is commended and postoffice address given in the body of the work. We also wish to thank those who have copied leading articles from the Cynosure and given credit.

What a contrast to the following bit of grandiloquence copied from the Odd Fellow's Companion, is the inside history of every local lodge:

The Hon. Morris Sheppard thus apostrophizes fraternalism: "When I contemplate this great fraternal crusade, when I think of this stream which pours its constant light into desolated hearts and homes, kissing the shadow from the brow of pain, illuminating the soul of despair, directing the aged, the helpless and the weak along the shining pathways of virtue, of industry and honor, guiding millions of young lives to usefulness and hope, it becomes a matter of wonder to me that every American citizen does not hasten to identify himself with such a movement. And I feel that the man who opposes or discourages it is profaning an instrument of Almighty God."

There is no time to make life-preservers in the day of disaster.

## ONE MASONIC REPRESENTATION OF JESUS.

There is a show of Christianity in the ritual of the Commandery, as there is in parading the cross in public processions, or in the Knights' fancy drill when they march so as to make the form of a cross on the pavement. But infidelity is about as compatible with membership in the commandery as it is with membership in the Blue Lodge. Every Knight is also a Master Mason, and in the blue lodge is as much inhibited as ever from even mentioning Jesus' name. The triennial conclave of Knights, with its carnival of drunkenness and debauchery, is open comment on hypocritical claims.

Personal piety is no essential qualification; even an opinion favorable to Christianity is unnecessary. The candidate can rehearse the words of the ritual, even where they come nearest to a Christian allusion, with as little interest in Christianity, and as little Christian impulse, as is felt by a girl singing in an evening meeting:

"My Jesus, I love thee; I know thou art mine,  
For thee all the follies of sin I resign,"

thinking all the while of the dance she will attend the next evening. It is in the ritual of the Knights that the candidate drinks wine from a human skull with an imprecation on his soul calling for the sins of the unknown man whose skull this once was to be heaped on his head in addition to his own if he violates his Masonic obligation. The roystering crew that dons solemnity and feathers for public parade literally tramples the cross under its feet on the march, and no less in its drunken, reckless life.

Its triennial conclave is a sirocco sweeping over the city it afflicts, and its welcome is largely in saloons and places more infamous than saloons and more wicked.

A fragment of what may have been a Masonic sermon, found on a leaf from the Voice of Masonry, claims Jesus as "Sovereign Commander" of this feathered tribe. "He the Sovereign Grand Master wrought in the quarries of truth." Again Jesus is called "our Supreme



Commander." "It was only after years of great suffering that our Sovereign Grand Master wrought to its completion that finished character in which Pilate could find no flaw."

A Masonic author of rank has dubbed the Knights "the clowns of Masonry," and the Commandery, whether perfectly accredited as Masonic or not, is at best a side show. The attempt through its parading of the cross and borrowing from the New Testament for the enrichment of its ritual, using what it borrows according to its own taste and discretion—the attempt through such means to assume relation to Jesus is one which we do not care to seek words to characterize.

## News of Our Work.

It seemed necessary to hold the New Jersey and Southern New York convention earlier this year. It has been customary to have this gathering in December, thus giving opportunity for announcement in the December number of our magazine.

The Eastern Secretary who has the arrangement of the convention reports that he has sought to give notice to friends likely to attend, and has found growing interest.

The convention gathered in the Third Reformed Presbyterian Church, New York, November 28. We go to press too early to give report. Friends may expect full account in our next issue. The program appears to be packed with good things.

Rev. Stephen Merritt, now near the border land, led in the testimony service. For years Bro. Merritt was Master of one of the largest Masonic lodges in New York City. His testimony is printed by the N. C. A. and circulated in tract form. If you have not read it, do so. His years of experience with men and things should give his testimony special weight.

As leaders of the devotional services we note the names of Brethren J. F. Van Houten, J. C. K. Milligan and John W. Prichard.

The president, Rev. James Parker, Ph. D., is always wide awake and inter-

esting along reform lines. Rev. M. Flipse, the secretary, is pastor of a large Reformed church in Passaic, a man of extended knowledge and experience. Dr. Foster, in whose church the convention is held, has for many years spoken and written along reform lines and needs no introduction to Cynosure readers.

A discussion of the manner in which pastors are to deal with lodges and lodge men is opened by Bro. W. R. Tamblin, pastor of the Free Methodist Church, Brooklyn. Bro. Tamblin is given one of the best appointments of his church in the East and is thought to be a very promising young man. We are especially glad to see young men taking hold of the work. Another very prominent young man is noted on the program, Rev. G. Westenberg, who has exchanged places with Dominie Kosten, of Paterson, N. J. The latter has taken charge of the Borculo, Mich., church.

Dominie Westenberg is of the Holland Christian Reformed Church. While using the Holland language in his church work, we are informed he uses the English equally well. His theme is "Fellowship. In what does it consist? How may it be brought about? Does it exist between the world and church? The lodge man and the Christ man?" We hope to publish this address, as we are confident it will be good and to the point.

Is not the crying need of the church today true separation to Christ? Our Christian Reformed friends are aiding us nobly. In accord with their vote at synod this year, some of the churches have sent us a collection; others have signified their intention to do so. Would not this be a good time for all to act? We are pushing into the winter campaign and have special needs.

Dr. Blanchard, our president, is going to attend this convention. Surely if it is not a glorious success it will not be for a lack of good speakers and interesting themes.

Let us all pray that the divine spirit may mightily rest upon these gatherings, that the rising tide may sweep on and on and on until not a heathen altar is left and Christ is all in all.

God will convert the world when we bring the world to a knowledge of Him.



## PREPARING FOR NEW YORK CONVENTION.

New York, Nov. 17, 1904.

Dear Cynosure—Another month passed, another report is expected, surely "we spend our years as a tale that is told."

One month ago I was up in Ostego County, this State. A very pleasant evening was spent at Hartwick Seminary. The students were called together by our good friend in charge, and an hour was given in warning them to avoid "the ways that are dark and tricks that are vain." A vote of thanks was extended to the speaker, and tracts sought that a greater knowledge might be obtained.

As we walked along the road we saw hundreds of bushels of the finest kinds of apples rotting. The farmers were offered but fifty cents per barrel for them. We pay thirty cents per peck for apples not as good, in Washington, D. C.

The N. C. A. literature was faithfully distributed according to direction. At Richfield Springs, Rome, Adams Center, Watertown, Philadelphia and New York. I am much indebted to the good friends who made my stay at Schuyler Lake very pleasant.

Among those who attended the unveiling of the Morgan monument in 1882 were our good friends J. C. Woodward and wife. Their home was ours while at Adams Center. Brother Woodward and wife are of the Morgan kind, sound to the core. They are feeling the infirmities of years, but deeply interested in the Cynosure and N. C. A. work. We spoke in the Seventh-day Baptist and what is known as the "regular Baptist" churches while at Adams Center. Both these churches are well furnished. The membership is composed of the New England puritanic stock. They are of the kind who think for themselves and make good reformers whenever they get started in that line.

Watertown, N. Y., is a beautiful place, when it don't rain. The waters of the Black River come tumbling through the town, turning the wheels of the mammoth paper and other mills there situated. There is plenty of sin and sinners, but prohibitionists are on the increase. As it rained most of the time I was there I thought surely the town was well named.

Leaving the snow clad hills of the north the iron horse soon brought us to the "Sunny South." At home and at Alexandria, Virginia, I found friends, who subscribed for the Cynosure and encouraged our work. As usual I spoke in the "Peoples Mission," Washington.

Baltimore, Maryland, shows rapid growth. From the ruins of the burnt district there are rapidly arising magnificent structures far better than those destroyed by fire. Most of our time has been spent in this great center and surrounding towns. Notwithstanding the driving storm of last Sabbath I spoke to good audiences in the Fair View United Presbyterian church, 172d street, this city. Rev. J. C. K. Milligan, D. D., the beloved pastor of this church, organized with a small company as a mission. A fine commodious church building has been erected at an expense of \$28,000. There has been a constant healthy growth through the years. Some of the friends subscribed for the Cynosure. To-night I am announced to speak in a Norwegian Lutheran church, 27th street, Brooklyn. Rev. J. Tanner, pastor.

In preparation for the convention to be held here Nov. 28th we are receiving much encouragement. Evidently conventions of former years have been fruitful and this year will not only sow new seed, but reap from that of other years, while the N. C. A., through its representative, must guide these conventions. I am glad to note that our friends of the sympathizing churches feel in a measure this is "our meeting." "It gives us an opportunity to unite in bearing testimony against this soul destroying evil." The reform forces never fully unite, but the larger the union the more strength.

I found Stephen Merritt in the mammoth undertaking establishment which bears his name. I remarked: "I judge you are busy as ever." "Yes," he replied. "we had six funerals yesterday. Three women committed suicide. Come with me." He led the way to the front of the spacious auditorium. There buried with floral emblems in a costly casket lay the remains of a man, perhaps forty-five years of age. "This man," said Brother Merritt, "is said to have belonged to fourteen secret societies; see the emblems. This room was crowded last night

with the representatives of these orders and there was a disgraceful row because the Masons were not given the prominent part they wanted." I turned away with the thought, poor man, the bushels of flowers are but coverings for the weights that dragged him down! Better to be thrown as a rat, or a Chinese infant on an ash heap than to be buried with the displays of such. They may please the eye and tickle the ear of the living, but they go no further.

After the New York convention it is my purpose to spend a few days in New England and then move toward the Pennsylvania convention. It should go to the western part of the State this year. Where?  
W. B. Stoddard.

#### DISQUIET IN OUR HIGH SCHOOLS.

My Dear Brother Phillips:

"Then they that feared the Lord spake often one to another \* \* \* and a book of remembrance was written" (Mal. 3:16).

Though I have quoted a text, I have no thought of haranguing you with a sermon of meaningless platitudes. The text is suggestive of the greatest intimacy of fellowship and reciprocity of thought. Those engaged in unpopular reforms need the inspiration which comes from frequent conferences between those of kindred spirits, and no one more than the editor. We all need the magnetic touch of elbows to keep us firm and steadfast in the faith. We shall inevitably see and hear enough discouragements; let us incite and stimulate each other's zeal by every encouraging omen.

The interest manifest in the "fraternities" in our high schools at the present time has certainly not escaped your observation. The spirit of disquiet and unrest in these schools approximates to consternation. From the boards of education to the veriest lad and lass who sports the frat insignia, the merits and demerits of school fraternities are being discussed. This is a most hopeful augury.

The prophet's tearful arraignment was, "My people doth not consider." After a patient seed-sowing for forty years, adding line upon line and pre-

cept upon precept, our Association is rewarded with a consciousness that some of our educational institutions are at least considering some of our primary teaching. The issue is forced, and is a distinct victory for the National Christian Association, for which it should be devoutly thankful.

Strange that it should require forty years for our educators to learn the alphabet in school morals—passing strange that these good men who discover the ill effects of fraternities in high schools should be still in doubt as to their effects in colleges and schools of higher grade. But the subject is being considered, and unless this inquiry is suppressed by the major secret orders the result is not in doubt.

The Chicago Board of Education, backed by a nearly unanimous sentiment of the principals and teachers of the schools, has set its official seal of condemnation to fraternities in the high schools as being pernicious. At a recent conference of educators on the South Side, at which Prof. Harper presided, a paper was read by Mr. Spencer R. Smith, principal of the 39th Street High School—an exhaustive treatise upon school fraternities, which is to be published in pamphlet. It is reported that Prof. Harper said he had tried to prohibit the fraternities from entering the university, but was overpowered.

This spirit of "considering" the effects of school fraternities is not confined to Chicago. The contagion has spread to Detroit, Minneapolis and many Eastern cities. At Oak Park the interest has been so general and the feeling so great between the ins and outs, that the subject has been publicly discussed for two consecutive Monday evenings, under the auspices of the 19th Century Club. On one of the occasions Prof. George H. Locke, of the Chicago University, read a lengthy paper, finding little to commend in high school fraternities.

Thus it is that a most encouraging interest has been awakened in a principle for which this Association has stood for many years.

My dear Phillips, be encouraged. Take up another notch in the belt that girds your loins, and go on, if necessary, for

another thirty or forty years for the achievement of another like victory. Hopefully yours,

J. M. Hitchcock.

Chicago, Nov. 23, 1904.

### FUNDAMENTAL UNMANLINESS OF MASONRY.

#### A Masonic Minister Replied To.

On the evening of Oct. 11 a minister of the Campbellite Church gave a lecture in his church in our town on "The Manhood of Masonry." This lecture had been previously announced in our town paper and also notices had been sent to the churches for announcement the Sabbath before. I announced it from my pulpit and advised my people to go and hear him. An interesting audience greeted the speaker. I took full and careful notes of the lecture. In general it was like the usual efforts of our Masonic lecturers.

He admitted that some who have written on Masonry have called it a religion and he further admitted that there is a true sense in which it is called "religion." He thought, however, that it ought not to be so considered. He did not say that in that he was differing from the great writers of Masonic Manuals and Rituals, etc. He listened to some remarkable Masonic lectures in his youth and was led into Masonry. He read a remarkable lecture on "Christianized Masonry."

"Manhood," said he, "is drawing nearer the types and symbols of Masonry." "Masonry belongs to men. Masonry and manhood are synonymous terms."

In making his announcement he intimated that he would tell why a woman could not be a Mason. Hence he remarked that women do not need Masonry as men do, as men are the providers. As a further reason he declared that woman is too dignified to take the degrees of Masonry. He made this refined remark before that mixed audience, "Woman could not ride the goat clothes-pin-fashion!"

Said he, "Men need the moral, religious and social features of Masonry. Masonry is not a reformatory institution; but is a formative institution. Its tenets

form a higher degree and type of manhood. Taking the obligations of Masonry no man could fail to obtain a higher idea of man and God. . But it does not regenerate a man."

Great writers in Masonry differ with him. What about the Grand Lodge above about which he was prating before he was through? I must say there was great confusion in his lecture, as he contradicted himself repeatedly. At one time he would say that Masonry had to do with the secular affairs of life, and then he would say: "It is a formation and development of man in all the relations of life. Christianity far eclipses Masonry; but Masonry comes the nearest Christianity in the secular affairs of life. Christianity has to do with man's spiritual nature: Masonry has not only this but all other things besides."

I cannot deliver that from contradiction. But a Masonic lecturer does not bother himself about a little thing of that kind.

"Masonry's greatest light, the Bible, is opened in every lodge." He ought to have read to us the 21st landmark of Masonry and also have told us that when they come to quote from that precious volume they extinguish the light; namely, in cutting out the name of Jesus and thus in their prayers. But like Mr. Mackey in his Ritualist, p. 242, that would be a "slight but necessary change!"

We were also treated with this startling piece of "news": "If you are not a Mason you do not know what you are talking about when you are talking about Masonry." However, when I began to think about it I remembered that I had heard that before.

This remark was also made: "There are elements in Freemasonry, that help a man to greater manhood, found no place else." He had already said that Christianity is superior to Masonry and hence other than Masonry. How does this last sentence comport with that. Something in Masonry in manhood-producing qualities that is found no place else. Hence it is not found in Christianity. And hence Masonry is superior to Christianity and everything else in manhood-producing qualities!

He denied that the Masons killed Morgan! But he did not say anything about the 45,000 Masons that left the lodges forever at that time, leaving but 5,000 in the lodges.

"Masonry is broader and more liberal in charity and forgiveness than any other class among men!"

"Every symbol in Masonry looks to the depths of his manhood. He did not say anything about the point within a circle.

Several times he paid his regards to the church people. At one time he said, "I am going to hit you church people to-night. You need it." It has always been a wonder to me why secret society lecturers feel called upon to hit the church in contrast with the lodge always to the disparagement of the church, though claiming to be loyal to the church. As a Christian and especially as a minister of Jesus Christ, I would not envy such a task nor assume such a responsibility. The church needs to be warned but not under such circumstances. That is a poor parent who does his family discipline in public.

The lecturer mentioned the objection to Masonry concerning the leaving out of the name of Jesus Christ. His reply was this—"The man who makes that objection does not know the philosophy of Masonry. The conception of God is the highest conception of Christ. We do not enter into the theology, etc." I take this to be a concession that Christ is left out of Masonry; else why not say that he who makes this objection is mistaken, for the name of Christ is not left out? I say deliver us from that philosophy of life from which Jesus Christ must be excluded. The philosophy of Masonry which calls for this exclusion is not such a recondite affair that even a cowan may not understand it.

"What about the secrets of Masonry? There are some secrets in Masonry. Some of the most important things in the world are secret. Thus there is the secret of the universe, the law of gravitation, the power of God, the standing secrets of the mountains, the secret providence of God, Jesus both God and man."

I presume these things were adduced to show that as God had secret things so may we. But that does not follow.

Deut. 29: 29 gives us the truth in this connection. "The secret things belong to the Lord; but those things which he has revealed belong to you and to your children forever." Our Masonic brethren will not try to make a corner on the great secret things of God! Will they seek to make a corner on those things which he has given to the children of men? By what name shall we denominate such a crime? Let us not be deceived. Even if the attempt were made yet Masonry has no secrets that belong to the whole human race. She has no secrets that you and I lacking are seriously handicapped for this life and for the life to come. Be not alarmed. Such a proposition is absurd. It is contrary to reason and our Masonic brethren do not show it, and the facts in the case do not carry it out.

Our lecturer made great claims for the charity of Masons. He mentioned a Masonic Orphan Asylum that had taken in a few children that had no relation to Masons and then some milk and bread that the Masons had sent to the Boers in South Africa and to certain famine sufferers in India. And upon this basis he made wonderful declarations concerning the charity of Masonry. He said Masonry sent more bread and milk than all the churches put together. He made the concession that there was danger of exaggerating things of this kind. I am glad he made the concession; but I consider in this he reached the limit.

He remarked in conclusion—"Brethren of the lodge, we shall have to answer to the roll call up yonder in the majestic lodge of spirits. But Jubela, Jubelo and Jubelum, these wicked men will not answer to their names."

At the conclusion of the lecture I gained the privilege of announcing that two weeks from that night I would in the R. P. Church give an address on "The Fundamental Unmanliness of Masonry." I extended an earnest invitation to any and all to come, but especially to our Masonic brethren and other secret society brethren. Afterwards I announced it in the paper and in the churches. Hence on the evening of Oct. 25 we delivered our lecture at our church to a good-sized audience. Few if any of the Masons were there. It seems evi-

dent that our Masonic brethren are not favorable to a fair and open discussion. Where is our boasted freedom? If the Worshipful Master of the lodge, told, from the chair, the members not to come, they would not dare to come. The W. M. is the despot of the local lodge.

I maintained the following charges of unmanliness against Masonry: It has a false religious character and hence unmanly and unmaning. I showed that it is a religious institution, that it professes to save the soul, that it is not the religion of the Lord Jesus, that it is the religion of the natural man resting upon human works, works, works.

I urged the charge of unmanliness against Masonry because of its degrading initiatory ceremonies. Here I answered the question why a woman may not be a Mason. I analyzed this goat our Masonic brethren parade so frequently. I assured them that there is no goat in the case. But that this goat stands for the initiatory ceremonies in Masonry. I then briefly told them the forms of initiation in the first three degrees of Masonry and also the Hiram Abiff farce in the Master Mason's degree. The audience saw very clearly why a woman may not be a Mason. I had promised them in my announcement to tell why a woman may not properly be a Mason and also why a man may not properly be a Mason. I showed how these ceremonies are a profanation of the human body which is or ought to be the temple of the Holy Ghost and that we had no right to put it to such uses.

My third charge was concerning their horrible oaths and penalties. This is unmanly because it requires a man to promise and swear concerning that of which he knows nothing. It takes away the right of private judgment.—Pierson's Traditions, p. 30. Webb's Monitor, by Morris, p. 169. This unmans a man at the fountain-head of his manhood. I mentioned the oaths and penalties of the first three degrees and gave the signs.

My fourth charge of unmanliness was based on the attitude of Masonry toward society and government. These oaths and penalties invade the province of government and they ought to be prohibited by law as they are in Vermont. And

the entrance of these things into the social fabric and into the courts of justice led inevitably to injustice. Thus men on the bench and in the box were open to signs of distress from prisoners and they are under oath in their lodges to answer to these signs and run to the assistance of their fellows and that many miscarriages of justice are thus easily explained.

My fifth charge against Masonry was based on her false claims of charity and slanderous comparisons with the church of Jesus Christ.

My address was received with close attention, and judging from remarks afterwards, information was imparted.

What a bundle of absurdities! What a Stygian quagmire! No wonder a minister gets confused and puts forth absurdities in the name of reason.

(Rev.) Wm. C. Paden.

Billings, Okla.

The National Christian Association is the title of an incorporated association which was organized in the city of Pittsburgh, Pa., in 1868, by representatives of seventeen orthodox demominations. It holds that faith in Christ is the sole ground of acceptance with God, and that grace received by faith is the sole power of regeneration. It believes, moreover, that Satan is the god of this world and the god of all false religions, and that the lodge system denies Christ and worships Satan.

Its object is to keep the membership of the churches out of secret organizations for these, among other reasons: 1. Because they are declared to be organized on a basis so broad as to necessarily exclude the idea of Christ as the world's only Redeemer. 2. Because they substitute, in their claims and in the minds of many of their members, the secret society for the Christian church. 3. Because of the relation of the obligations of these secret orders to the oaths and decisions of the courts.

#### The Christian Cynosure.

"General object: To give the news of this special movement (opposition to secret societies) and the arguments by which its position is maintained."

## From Our Mail.

Mechanicsburg, Pa., Nov. 21, 1904.  
National Christian Association:

Dear Brethren—We are now enjoying a series of sermons by Rev. I. J. Rosenberger, in which he is striking some powerful blows at the secret orders, and intemperance.—the great evils of our land.

May God bless you in your work. Fraternally,  
J. B. Oellig.

Oberlin, Ohio, Nov. 10, 1904.

Dear Brother:

I was looking over the Christian Cynosure for November a few days ago, and was a good deal interested. And I hope Divine Providence will bless and prosper your arduous labor in that important line of work.

I am not called upon to labor in public as I was when I was young. I am in my ninety-second year, and must not complain. God bless you all. As ever yours,  
Samuel F. Porter.

New Waterford, Ohio, Nov. 15, 1904.  
Editor Cynosure:

Dear Sir—The November number of the Cynosure was especially interesting and especially the first page. I send you by same mail a copy of the "Appeal to Reason," which has a very interesting piece by Josephine Conger. You will find it marked. I think a "New Party" is badly needed, but can not see how the Socialist party will be an improvement unless they would have a strong anti-secrecy plank in their platform. Sent the Cynosure to the Appeal to-day. Start the ball rolling. Give us a new party that will vote direct for President and Vice President: that is opposed to wars and secret societies, and one that will allow the women to vote.

Reader of the Cynosure.

It is beautiful to have sympathy in our sorrow, but it is more than beautiful when sympathy leads us to forget our grief in tender thoughtfulness of others.

The countenance is the playground where the joyous heart takes its recreation.

## From Our Exchanges.

### FRATERNITY.

#### Sued for Non-Payment of Dues.

A mutual benefit society is held, in L'Union St. Jean Baptiste v. Ostiguy (R. I.), 64 L. R. A. 158, to have no right to sue a former member for dues for nonpayment of which it has expelled him from the society.  
—The Legal News.

### THE ETHICS OF UNIONISM.

When the novelty of the union idea shall wear away and labor organizations shall find their proper level in the strata of industrial life, it will be possible to review the movement in its every phase. The historian who undertakes the task shall have a diversified problem, for unionism touches life at many points. In addition to its economic, social and political aspects, unionism has a distinctly moral phase.

The ethics of the question, then, shall have to come in for its share of discussion.

Even now there are indications which suggest the final verdict which the laws of social ethics shall cause to be passed upon unionism. And if these signs are to be credited, the strong point of labor unions, in principle and practice, is not to be found in their moral aspect.

#### Selfishness.

For one thing, unionism shall have to answer to the charge of selfishness. If the cause of the labor unions were the cause of the laboring men, as a whole, then no such charge could be brought. But the aim of unionism, as proclaimed by its history thus far, is not to effect wholesale labor reforms, but to secure special privileges for a special class of men called "union men." The fact that benefits do indirectly accrue to all workmen does not relieve unionism from the charge of selfishness, any more than the fact that an avaricious man, in the pursuit of wealth, may indirectly help others, relieves him from the charge of avariciousness.

#### Infringement of Personal Rights.

Infringement of personal rights shall



have to be explained away somehow, before unionism can have a clear case before the bar of ethics. Every man has a right to sell his labor when, where and for how much he pleases. Any dictation from an outside party as to whom, for what or when he shall sell it constitutes a plain violation of rights.

#### Lawlessness.

Lawlessness will be an adverse element in the verdict. This is not an evil in the principle of unionism, as are selfishness and infringement of rights, but an evil in practice. Strikes and lockouts usually bring infractions of law and not infrequent bloodshed. Such disturbances of the peace and order of society instill into the minds of the youth a bold disregard for legal restraints and encourage a life of violence and crime. It is not a little significant, in this connection, that certain labor organizations have forbidden their members to belong to the National Guard, and have not hesitated to say that they were in favor of the disintegration of the State militia.

#### Bad Faith.

Bad faith is another element in the ethical review of unionism that shall weigh against a favorable verdict. Irresponsibility in keeping agreements has marked the history, up to this point, of organized labor. Notable exceptions serve only to emphasize the rule. In 1901 the Union men at the Joliet and South Chicago works of the Illinois Steel Co. were ordered out on a strike, but refused to go because of their contracts. At once all the lodges connected with the two big steel plants were suspended from the Amalgamated Association of Iron, Steel and Tin Workers. Suspended for obedience to contract! What a blot upon the association's record for good faith!

There are good men, doubtless, in the labor unions who desire to use unionism as a lever to elevate the laboring man and to promote much needed labor reforms. To such, the moral phase of the movement must appear deplorable. And to all who feel that the momentum of any social movement depends, in the last analysis, upon its moral weight multiplied by its rapidity of progress, the lack of sound and weighty principles of eth-

ics in the constitution and conduct of unionism will cause grave apprehension, and lead to the prediction that the union principle must either be revolutionized or go down with other spasmodic efforts at labor reform.

—The Christian Nation.

The September number of the Odd Fellow's Companion has the following:

Odd Fellowship teaches temperance, sobriety, truth, justice, fidelity, patience, charity, patriotism—in fact, it teaches all the virtues that go to make manly men and womanly women. Its principles ruling the world, peace, plenty and happiness would be found abounding everywhere.

As a comment on this item read the following editorial from this same Odd Fellow's organ: The Companion. The subheads are ours.

#### TEMPERANCE VS ABSTINENCE.

##### From the Standpoint of Odd Fellowship.

Temperance is said to be one of the cardinal virtues. A temperate man may consistently join "the boys" in a social session after adjournment, providing he indulges to moderation in smoking, eating and drinking, especially the latter.

##### "Have Another."

Most persons of intelligence can distinguish the difference between moderation and excess, and yet how few avail themselves of the knowledge and draw the line at just the right number of glasses of liquid refreshment? The party, let us suppose, is a jolly one and much of its jollity would be blanketed if Smith, Brown or Jones, or all three, were to rise, excuse themselves and leave for home. Scarcely less dampening to spirits would be the refusal of one or all of these to "have another," and so the hours steal away and the senses follow close behind, until it is long past the hour when people who have work to do on the morrow should be tucked away in bed and fast asleep.

##### Good Odd Fellow Goes Stumbling Home.

It is the common experience of almost everyone addicted to the use of strong drink, that one glass leads to another and still another, and many more after that, especially when there is ample time and opportunity, as there always is after the body adjourns. Many a good brother

who had no serious intention of falling under the influence of repeated potations, has gone stumbling home at an unseemly hour to the consternation, grief and mortification of the tired helpmeet there anxiously waiting for his return. Far better would it be to make abstinence, rather than temperance, a watch-word unless one can be really temperate.

This is a matter of vital importance, no matter how much it is pooh-poohed!—as, of course, it will be, for most men, and usually those who are the easiest tripped up, believe that they have absolute control of their appetites.

#### **The Lodge Itself Responsible.**

The convivial habits of many lodge members is something that the lodge itself is to a great extent responsible for, because in many instances malt and spirituous liquors are provided for the refreshment of the inner man whenever there is a symposium. The writer has known young men to develop a taste for strong drink at these gatherings, and hundreds of other witnesses would no doubt be willing to testify to the same effect. It is known to every lodge worker of even limited experience.

#### **Wives Oppose Fraternalism.**

Is it any wonder that the mothers, wives, and sisters of many brothers are so bitterly opposed to fraternal organizations? Not at all; one could not expect them to be otherwise, in view of the befuddled condition of the male members of the household when they return from the lodge. The lodge may not always be responsible for their condition, it may have adjourned hours before their return, and the liquid refreshment may have been obtained elsewhere, but there have been times when the stuff has been served to them at the lodge, and the women of the household, knowing this to be so, are not inclined to be sparing in their condemnation of fraternal organizations of every name.

#### **"Regaled with Strong Drink."**

Is it not time to live up to our professions a little more closely? The lectures and charges very impressively admonish candidates to be temperate, industrious and devoted to their families, yet within an hour after listening to these admonitions, delivered with much unction, the newly made brethren are regaled with

strong drink and kept from their homes until long past midnight, rendering them unfit for business the following day.

#### **Makes Morally Weak Characters.**

Some persons may argue that the brethren themselves are solely to blame if they drink more than is good for them, since they would offend no one if they did not so much as taste what is set before them. Be that as it may, it is certain that if they were not tempted they could not have yielded to it. By serving intoxicating liquors, lodges make morally weak characters weaker still, whereas it is their professed aim to make them stronger.

It need not be necessary to sweep away every lodge social custom in order to banish rum. It is a queer view of life that makes good fellowship possible only when there is a bottle of whisky within reach. Men ought to be able to meet socially, spend an hour or two in friendly conversation, story telling and singing without deeming it essential to their happiness to drug themselves into partial insensibility. By all means have a social hour after adjournment—but cut out strong drink.

—The (Odd Fellows) Companion.

### **CALLS FRATERNITIES MENACE TO SCHOOLS.**

Professor George H. Locke, Chicago University, in Speech at Oak Park, Denounces Them as Pharisaical and Demoralizing.

**High school secret societies and fraternities are diametrically opposed to the basic principle of the public schools.**

**The public school in allowing secret societies to exist among its pupils is simply destroying its own existence.**

**Fraternities are pharisaical in their ostentatious display of emblems.**

**They are composed of persons of delicate immaturity who are in a state of tutelage and need to be kept in that condition for years.**

**The natural end of a fraternity student is to become a tout on a race track—Professor George H. Locke of the University of Chicago.**

Denunciation of high school secret societies and university fraternities formed the keynote of a public meeting held by the Nineteenth Century Club of Oak Park last night, the principal address being given by Prof. George H. Locke, of the University of Chicago.

Preceding the address, Mrs. Fletcher

Gibbs read a paper on "Fraternalities in High Schools," in which she took a strong stand against allowing such organizations to exist. At the conclusion of the address a public discussion was held, but when one of the audience asked to be allowed to speak in favor of the fraternalities and secret societies he was denied by the chairman.

Prof. Locke used strong terms in his attack on secret societies and fraternalities.

#### Faternalities Are Dangerous.

"High school secret societies and fraternalities are diametrically opposed to the basic principle of the public school," he said, "and in permitting these societies to exist among the pupils it is taking a step toward destroying its own existence.

"The high school, unfortunately for its true purpose, has imitated the college. The latter's influence is seen in the establishment of secret societies in the schools patterned after those of the college.

"These societies endeavor to destroy the very mission of the school. It is contradicting the very existence of the school as a public institution to sanction these societies as a part of school life.

"These societies perpetuate the very thing the school exists to destroy. They are exclusive, with a shifting standard in which personal worth plays but a small part. They are pharasaical in their ostentatious display of emblems that separate them from others in their own school. They are composed of persons of delicate immaturity who are in a state of tutelage and need to be kept in that condition for some years.

—Chicago Inter Ocean, Nov. 15, 1904.

#### MISSISSIPPI AGRICULTURAL COLLEGE

The State Agricultural and Mechanical College and Experiment Station is located at Starkville, Miss., and has these admirable rules:

Every student admitted pledges himself neither to join nor tolerate any secret college club or fraternity, to abstain from cigarette smoking and intoxicating liquors. The college will not undertake to educate any boy who will not conform to these, among other regulations.

#### "FRATS" FIGHT SCHOOL BOARD.

##### Greek Letter Interests Ask Judge Hanecy to Preserve Society.

"Secret societies are a menace to public school discipline," say members of the School Board. "They must be kept apart from school organization. Members of such societies have no right to represent their high schools in literary societies and athletic teams."

"Fraternalism promotes interest in school work. It always has been the privilege of students to belong to secret societies. The Board of Education's rule against an old custom is unjust and illegal," say parents of four "frat" members.

The dispute between the Board of Education and high school "Greek letter" fraternalities is to be argued in court. In a petition for an injunction to restrain enforcement of the Board of Education's rule, parents of four students in the Hyde Park High School have begun a fight which, it is said, will result "either in the downfall or the rejuvenation of high school secret societies."

Hearing on the motion for an injunction to-day was set for Monday at 10 a. m. before Judge Hanecy. Attorney Stuart G. Shepard, representing the interests of the students, and Attorneys James Maher and Angus Shannon, counsel for the Board of Education, secured Judge Hanecy's consent to hear the case after Judges Brentano and Gary had refused.

The four students in whose behalf the bill was filed are pupils in the Hyde Park High School and members of the Gamma Sigma fraternity. The restraining order is against the Board of Education, Charles W. French, principal of the school, and Edward Hill, assistant principal and a member of the board of athletic control.

—Chicago Daily News, Oct. 12, 1904.

##### School Board, Answering Petition for Writ, Arraigns Societies.

Existence of fraternalities in high schools is conducive to "retrogression in the condition and scholarship" of these institutions, to false sportsmanship and loose discipline, according to the answer filed by the Board of Education to a petition for injunction brought by par-

ents of fraternity youths of the Hyde Park High School. Judge Hanecy has granted a temporary order, attorneys for the School Board will take the question at once to the Appellate Court, it is said.

Creation of cliques and factions through the existence of fraternities is alleged. The scholarship of fraternity members is declared to be lower than that of the non-fraternity youth. The Board of Education lays particular stress upon the evil of the chapter houses and club-rooms, which are declared to be directly responsible for a lowering of the moral tone in schools where fraternities exist. Many of the abuses and wrong which result in infractions of the rules of the board are said to be caused by the united action of the members of the secret societies.

—Chicago Daily News, Nov. 1, 1904.

### SECOND HAND COFFIN.

Was It from an Odd Fellow or Knight of Pythias Lodge Going Out of Business.

Gruesome thing, isn't it—a second-hand coffin?

Of course you've never heard of one. Few people have—at least until recently.

But it's an honest fact—for the nominal sum of \$1 you can buy a plain, little, second-hand coffin, ready for instant use.

Resting on top of a second-hand steel safe in front of a second-hand store the second-hand coffin has been on sale for several days. Already a number of persons have called at the place with a view of buying it, but up to date it is without a purchaser.

Think of the bargain! A real, genuine, ebonized coffin for a single dollar.

"Where'd you get it?" queried a reporter of Mr. Macomber.

"Bought it," replied that gentleman, grinning as he gazed with pride at the coffin.

"From a band of ghouls?"

"Not exactly; it's never had an occupant."

"Waiting for one?"

"Well, several people have admired it. Might have a customer in a day or two."

"How much do you want for it?"

"Oh, it's not very expensive," said Mr. Macomber, as though ashamed to reveal the price.

"Go ahead and tell how much you want."

"What are you?"

"Newspaper man."

"Thought as much," mused Mr. Macomber.

The reporter grew impatient.

"Honest, now, how much would you take for the box?" he asked.

"Guess a dollar would not be asking too much. What you think?"

"Cheap. Dirt cheap," the reporter agreed.

**Had Been Used in Initiating Members.**

Mr. Macomber was asked from whom he had bought the box.

"Got it from a secret order. They used to use it in initiating new members."

Further inquiry developed that the coffin had come from a local lodge. It measures five feet in length and one foot in height and width.

Mr. Macomber says the coffin has attracted the attention of passers-by. It is the most novel article the company's collection of second-hand things has ever included.

"We've had pulpits for sale several times," he said, "but this is the first time a second-hand dead box has been in our stock."

"Who are the prospective purchasers of the coffin?" queried the newspaper man.

"Oh, they're lodge members, too," said he. Nobody's yet looked at it with the idea of buying it for personal use. Grown people would find it uncomfortable. It's too small."

Mr. Macomber said further that on the first day of their ownership of the box they suggested to the negro barbers next door that it be kept there overnight. The razor wielders balked at the idea.

—Washington (D. C.) Times, Oct. 6, 1904.

### THE DEATH PENALTY OATH.

In the United States there are several secret, oath-bound lodges having the death penalty. That is, those entering these lodges take an oath that has attached to it the penalty of death. One

who in any manner reveals the secret of the order to which he belongs is placed under the sentence of death, and it is only the strong arm of the law that prevents the lodges from putting the penalty into execution. It is strange that the law must intervene in this manner in order to protect life. But it is only too true.

Then these societies go right on administering the death penalty oath, an oath which they know the law will not permit them to carry out. Why should they do this? Are they looking for a period in the history of this country when they will be permitted to enforce their death penalty?

But the strangest thing of all is the fact that thousands of church members, including hundreds of ministers in high standing, will persist in joining these orders and not shrink from taking the oath with its death penalty. These church members will swear, in the presence of God and men, to support this oath. In other words, they swear in favor of putting men to death for no other cause than the revealing of the secrets of the order. They swear in support of the taking of life without any legal process whatever.

Now this is what certain church members are encouraging. These members do not belong to the Brethren churches, but they do belong to other churches. Hundreds of pulpits in this country are filled by men who are bound to other men, saint (?) and sinner alike, with an oath that has the death penalty attached. They may preach against crime and talk all they please about the violation of the law of the land, but they themselves are bound by obligations stronger than the obligations required by their own church. It is one of the terrible conditions to contemplate, but it is true, and in this short article we are not telling half of the facts that might be told.

Our people have long since taken a decided stand against these secret, oath-bound orders, and well may we continue our efforts. As we view it, no loyal citizen of this government can afford to bind himself under a secret oath with a death penalty attached, let alone can a Christian do so. The death penalty does

not stop with the one taking the oath, but its purpose is such as to place certain ones under obligation to enforce it, and this means murder in the end. Why should a Christian ever want to belong to an order having such conditions?

—The Gospel Messenger.

## Modern Secret Societies

BY

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President Wheaton College, President National Christian Association, ex-President Sabbath Association of Illinois, etc.

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Part I.—Clearing Away the Brush. Part II.—Freemasonry, Next to the Jesuits, the Most Powerful of Secret Orders. Part III.—Related and Subsidiary Lodges. Part IV.—Concluding Chapters.

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When corporations grow despotic, labor unions project a strike; when labor unions become unreasonable and threatening, employers order a lockout.

But who would have thought of a Strike-breaking Bureau, to be at the service of any single employer or corporation or association of employers, whichever may have the equity of the case? But such a bureau was needed, for organization can be met only by organization.

**James Farley the "Boss."**

James Farley is the "boss" or president of the first of these bureaus. He thought of the scheme in 1897 and first put it in operation in Providence, R. I. Later there was a strike on the interurban service of the Hudson Valley system. It lasted for three weeks, when the Farley Bureau forced the old men to return to work on the company's terms. November, 1902, Farley summoned the men who had served under him in Hudson Valley to Scranton, Pa. The system had been tied up some time when they arrived, but they took the cars out and for three months were the only men who dared to operate the road; finally the union men were forced to arbitrate.

The Waterbury strike in 1903 was one of the most hotly contested; a policeman protecting the strike-breakers was killed; a mob tied two men to the track with the intention of crushing them under the wheels of the car which they were operating a moment before, and from which they had been dragged and the leaders had started the car when the police broke through the crowd and saved the men. The strike was broken soon afterward. In the same year a strike declared in Bridgeport, Conn., lasted a month. The mayor was credited with sympathizing with the strikers, and public opinion was against the strike-breakers. Riots resulted, cars

were thrown off the tracks, many were injured. A combination of the fire department and police broke up the crowd. The same year the strike at Richmond, Va., which lasted one month, was broken; and still later that in Chicago. In the latter case Farley was in the city directing, but this was not generally known.

January 1 of this year the bureau went to Bloomington, where the strikers held out for two months; thence they were summoned to Ashland, Ky., with the usual result. In May they went to San Francisco. Meanwhile the fame of Farley's bureau had reached Toronto, and June was spent there.

Last week Farley and his lieutenants came here, and his men, five hundred in number, as thoroughly organized as any labor union, arrived here from all parts of the country.

They declared that if put to work they would go in a body to the elevated railroad yards and take the cars out of the barns.

Many of these men are opposed to labor unions; others have had troubles with their lodges; some have been expelled; all of them claim to be as proficient in their business as any union men. Farley's men are ready to follow him at any and all times. Some come for the excitement, having the spirit of soldiers; besides, they receive \$4.50 per day and a bonus of \$100 if they succeed in breaking the strike.

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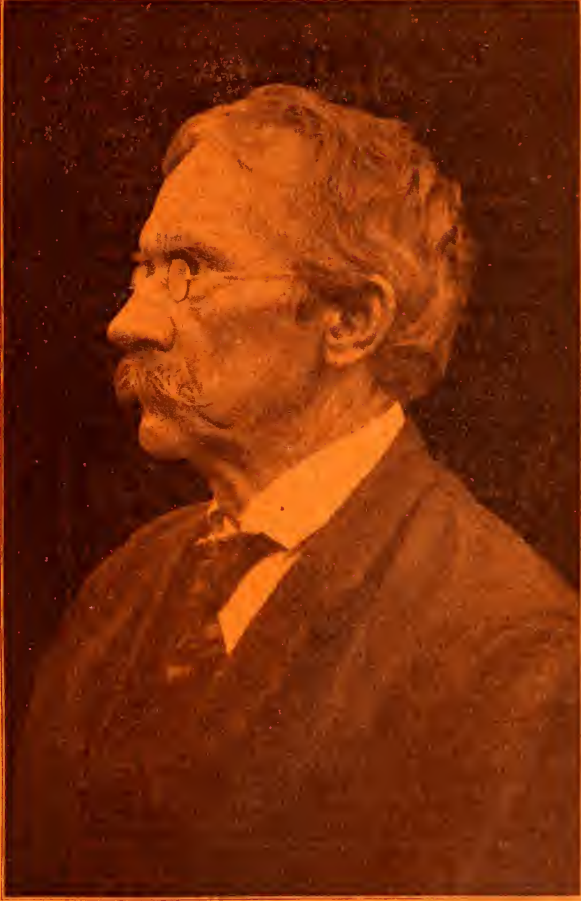
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CHICAGO, JANUARY, 1905

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 OF THE  
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 THOU SERV'ST  
 A WAYMARK  
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HOLY BIBLE

"IN SECRET HAVE I SAID NOTHING"



CHARLES McQUEEB  
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VOLUME XXXVII.

CHICAGO, JANUARY, 1905.

NUMBER 9.

## THE CHRISTIAN CYNOSURE

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A HAPPY NEW YEAR  
To All Cynosure Readers.

Elsewhere in this number may be found Rev. Dr. James M. Gray's introductory remarks to President Blanchard's lecture at the Moody Church. They are worthy of more than a passing consideration.

The matter, whether secret fraternities shall be allowed in our high schools, is now in our courts for adjudication, and the verdict is awaited with great interest. Our Board of Education has set its seal of disapproval upon these societies, and all the principals and nearly all the teachers have approved the Board's action.

The time has passed when only men of deep spirited life agree with the general arguments against the lodge. We have known ministers, who, taking the side of secretism in public, in private would acknowledge the correctness of the position of The Cynosure. The discussion among the principals of schools and among clubs is a sign of the times.

The late Joseph Cook of Boston was in the habit of saying that from its geographical location all needed reforms must be fought out and solved in Chicago.

Our Board of Education has been the first in the country to adopt stringent measures for the suppression of fraternities in our high schools, and its example has been contagious. Several cities and towns in Michigan, Minnesota and the Western Coast States are following suit, and are forbidding the engrafting of these societies upon the public schools for private purposes.

No other corner in the city so abounds with young men and women as that where the Moody Institute and Church are situated. It would be difficult to find another place where the gatherings are so numerous, with the average attendance so great, as at the corner of Chicago and La Salle avenues. A Bible class of two thousand is held in the church auditorium from seven to nine o'clock every Saturday evening. This class cannot be duplicated on either continent. Much is being done for the young people in the way of free popular lectures and instruction in vocal and instrumental music, at little or no expense to them. On Monday evening, Dec. 12th, President Blanchard of Wheaton College gave his views on "High School Fraternities," sustaining our Board of Education in its radical efforts to suppress them.

New interest in Mormonism is aroused by the revelations at the Senator Smoot hearing in Washington. But little good will be accomplished, however. Such plagues as have been brought to light are not healed by publicity alone. These Mormon oaths and doctrines were before the public in 1889, at which time Judge Thomas J. Anderson, of the United States District Court of Utah, declared in his summing up of the case before

him that "an alien who is a member of said church is not a fit person to be made a citizen of the United States." But Mormonism is stronger to-day than ever.

The uncovering of wicked organizations, the exposition of corrupting doctrines, are good; but we can overcome only by the blood of the Lamb and the word of our testimony. (Rev. 12:11.) Spirit-filled men will thus save many from being entangled and bound up in such organizations, and deliver many others already bound. At last every evil will be destroyed by the brightness of His coming, and be consumed by the spirit of His mouth. (II Thes. 2:8.)

Revelations in the Smoot case show that the Mormon obligations and penalties are almost identical with those of Masonry. This is natural. When the Mormon headquarters was at Nauvoo, Ill., the Mormons formed a Masonic lodge, which became a member of the Grand Lodge of this State. We are assured by a Mormon that their leading men to-day are Masons, and that their missionaries are advised to become such, as it will give them friends and opportunities in their travels for propagating the Mormon faith.

#### BENEVOLENT AIM AND METHOD.

##### The Work of the National Christian Association.

The real purpose of the most warlike and iconoclastic reforms is benefit to all concerned.

Every evil victimizes its most devoted friends, and while a temperance worker, for instance, seems to befriend the tempted and denounce or antagonize every tempter, yet he does in fact aim at the deliverance of a great body of slaves to the business toiling in manufacture and sale. Emancipation freed slaves, but also delivered slaveholders. Nothing evil is good for its participants, whether they appear to be slaves or tyrants, and he is a friend to both who delivers them from the evil which is to both a tyrant.

"For, once, when I was up so high in pride  
That I was half way down the slope of  
Hell,

By overthrowing me you threw me higher."

The anti-secret reform shares in this

characteristic, and its purpose is benevolent toward individuals and toward classes directly or indirectly involved. It aims to preserve the beneficent operation of the state, the purity and effectiveness of the church, the integrity and welfare of the home, and the freedom of the individual. It stands on the side of good men already entangled in a hidden net, and of good men yet free but liable to be drawn in.

It is pitiful to see a man otherwise devoted to better things, bound here by a vicious obligation, which, if ever it comes into operation, will make him virtual confederate of a thief or other enemy of society. There are almost no depths of this sort of degradation to which, if occasion chances to arise, it is impossible for Freemasonry to drag a man. To keep a sworn obligation, he is expected to violate almost any other, however sacred or honorable. Such power over the best men in the order is completely intrusted to all, including those members of the feeblest judgment or most debilitated character. He is a friend who saves a man from having such a halter on his neck. This is one of the benefits aimed at by anti-Masonry, and shows one application of its beneficence.

Sympathy of tone and friendliness of manner harmonize with benevolent aims, and a reformer may defeat his own attempted kindness if he allows his abhorrence of a tyrannical and vicious system to appear like hatred of those whom it enslaves. A few unscrupulous and active advocates may deserve denunciation, but when we remember how many have joined who do not yet realize fully all the inner facts, or who are influenced away from rather than towards a clear apprehension of all facts and relations, and how many partly or wholly withdraw from active membership, and how many regret the day they joined, we may well accord to Masons all the sympathy we feel for any whom we would reform.

Candor and freedom from unreasonable prejudice, benevolence toward those in error, and the dignity that goes with truth, should seem to all who notice our efforts, to characterize those, who, in love for God and man, try to bear a part in this truly Christian, patriotic and benevolent reform.



ELLIOT WHIPPLE.

We have known Prof. Whipple for thirty-seven years. He is one of the few of this world to whom much is owed by every one who comes into close association with him. The Editor of the Cynosure takes pleasure in acknowledging in this connection his own deep indebtedness. And what is true of individuals, is true of the National Christian Association. Mr. Whipple has served on the Board of Directors of the National Christian Association for the past fifteen years, with the exception of two years.

Following out our plan to help our readers and co-workers to a better acquaintance with the officers of this Association, the following brief sketch is given:

Elliot Whipple was born in St. Johnsbury, Vt., Sept. 11, 1842; fitted for college in academics at Colebrook and Oxford, N. H.; began teaching winter district schools in 1858; entered Dartmouth College in 1860, and graduated four years later, teaching school every winter and working on the home farm summers, thus meeting the largest part of his college expenses; has been employed con-

tinuously, since graduating forty years ago, in high schools, academies and colleges.

Prof. Whipple had the privilege of being one of the fifty teachers accepted by Louis Agassiz in the first "summer school" for teachers at Penikese Island, and this led to his being employed as an instructor in teachers' institutes, in which capacity he has served in various counties in Illinois, Indiana, New Hampshire and New Jersey. He has been active in Teachers' Associations, and was prime mover in starting the Territorial Association of New Mexico. "The Clark County" Association in Illinois, and the Merrimac Valley Association in New Hampshire. He was Treasurer of the New Hampshire State Teachers' Association for five years, President of the Merrimack Valley Teachers' Association for two years.

His first period of service in Wheaton College lasted five years. In 1872 financial considerations led him to accept work in another institution. In 1887, having saved a little property for a possible "rainy day," and the college debt having been paid off, he returned as Professor of Natural Sciences. In 1893 he was transferred to the newly created chair of History, Civics, and Economics, which position he still occupies.

He served two years on the City Council of Wheaton and was City Collector of the City of Wheaton continuously from 1896 until compelled by ill health to resign last summer.

Reform movements enlisted his interest very early. He took part in lyceum debates against slavery, as early as 1859. When he was employed by the Freedmen's Bureau to start a school for colored people in Alabama in 1867, he was urged by his superiors to organize a Union League among the colored voters of Chambers County, Ala., but after studying the oaths, ritual, and methods proposed, he foresaw the possibilities for evil in this scheme so terribly realized in the "carpet bag" administrations of the Southern States during the reconstruction era, and refused to have anything to do with a secret association, but did start a Republican Club, which might do something to prepare the freedmen to

exercise their new political rights somewhat more intelligently than they could otherwise have done.

His first knowledge of the fact that other people were opposed to secret societies came to him in the following manner: In the fall of 1867, having come to Wheaton to serve as Principal of the Preparatory Department of the College, he at once found his way to the home of the then President, Jonathan Blanchard. One of the Questions the old reform hero put to the young man was:

"To what secret society did you belong when in college?"

"To none," was the reply.

"Why not?" was the next inquiry.

"Because I do not like to promise to put myself under the control of others without knowing beforehand what I may be called upon to do," was the answer.

The satisfaction of the President in finding in his new assistant one so much in sympathy with himself may be imagined. Ever since that time the cause of anti-secrecy has had in Mr. Whipple an earnest and enthusiastic supporter.

His most important contribution to the literature of this reform was an essay entitled "Secrecy and Citizenship," published as a serial in the Cynosure, from June to September inclusive, in 1897.

Professor Whipple's health is now steadily improving and his physician says that he may reasonably expect to see years of comfortable health and ability to work. We are confident that all will join the Editor in praying that this prediction of health and service may be abundantly realized.

#### "FORMS OF BARBARITY"

The Springfield (Mass.) Union, of Dec. 15, says in the course of an editorial on "Secrets of Mormonism:":

"It is incomprehensible that rational beings in such a community as Utah could be expected, even in the passion of religious fervor, to accept such oaths as of a binding nature. Yet if this witness is credible the Mormon Church pledges at least a portion of its membership to submission to forms of barbarity as bad if not worse than anything practiced by the Indians in the worst days of the struggle between civ-

ilization and barbarism on our frontier."

Inasmuch as the oath in question is virtually the Masonic oath revamped and toned down a shade, these words apply even more forcibly to the Masonic original.

#### HIGH SCHOOL FRATERNITIES.

BY JAMES M. HITCHCOCK.

(Editor's Note: We can only give our readers a few extracts from this most excellent article by Brother Hitchcock, since our pages are already full to overflowing.)

Two meetings have recently been held by our Association for the discussion of the topic which stands at the head of this article. The first of these gatherings was on Tuesday evening, Nov. 29th, at Scoville Hall, Oak Park, Ill., the other at Chicago Avenue (Moody's) Church, Chicago, on Monday evening, Dec. 12th.

The principal address at each of these meetings was made by President Blanchard. There was a fairly good attendance at each meeting.

The President said, "The high school is a public utility, supported by public tribute for the good of the masses: while the fraternity is an appendix, not for the good of all, but for the few at the expense of the many." With his dispassionate but irresistible and merciless logic the speaker argued that this selfish principle was the underlying factor of all secret associations.

The editor of "Oak Leaves," a local Oak Park paper of goodly merit, conquered his prejudice, attended the meeting, gave a very fair report of it, and said to Secretary Phillips, I was pleasantly surprised with President Blanchard, for I had always supposed him to be only an impassioned ranter. At the conclusion of the address the Rev. Joseph E. Roy, D. D., late Western Secretary of the American Missionary Association, heartily endorsed all that had been said, and supplemented the address with most fitting and telling remarks.

The meeting at Moody Church on Monday evening, Dec. 12th, was presided over and devotional exercises conducted by the Rev. Dr. James M. Gray, whose scripture selection and comments were a most suitable frontispiece to President Blanchard's address.

That the foremost educators of our land have been forced to combat the evils growing out of fraternities in our high schools is a distinct victory for the position which the National Christian Association has always maintained toward the Greek-letter fraternities in our colleges.

#### THE STATUTES OF THE HEATHEN.

(Editor's Note: We are glad to place before our readers the remarks of Rev. James M. Gray, D. D., Dean of the Moody Bible Institute, Chicago, in introducing President Blanchard on Dec. 12, at our meeting in the Moody Church.)

The international Sunday school lesson for last Sunday makes a good introduction to Dr. Blanchard's lecture on High School Fraternities and Kindred Organizations.

It is the story of the captivity of the ten tribes of Israel, their deportation by the Assyrians, as given in the 17th chapter of II. Kings, verses 6-18.

"The children of Israel had sinned against the Lord their God," and their sin had been intensified by gross ingratitude. They had sinned against him who "had brought them up out of the land of Egypt and from under the hand of Pharaoh."

But how had they sinned? The answer to this question suggests the propriety of our present application, for they had "walked in the statutes of the heathen." They were God's own peculiar people, but they were living just as the world lived. This, it seems to me, is the supreme indictment to be laid against the whole principle of "secretism," as I call the lodge and the fraternity system. It seems to be of the world, worldly, and utterly out of harmony with the walk of the saint, the man who has been delivered from the present evil world by the redemption which is in Christ.

And these Israelites were so blind and stupid in their sin! The Lord reminds them that it was for these very things he had driven out the previous inhabitants of their land, a fact which they could not but have been aware; and yet in their infatuation they invite the same condemnation upon themselves! Oh, how little the votaries of the world are able to appreciate their own folly!

But the application to our theme comes nearer still, for it is further charged against the Israelites that they "did secretly things that were not right against the Lord their God." Oh, these things that have to be done behind barred doors and hid from the light of day! Why do men like them? Why do professing Christian men like them? Have you been reading the horrors of the Endowment House of the Mormons as revealed in the testimony before the United States Senate? No wonder the witnesses were stifled in their testimony by shame and fear. And these things which Israel did, how closely related they seem to be to Mormonism and secretism when we read of their "high places" and their "pillars" and their "incense" and all that? Does not Satan know how to attract men? A teacher of a cooking-school said the way to get a man to eat what he didn't like was to garnish the dish. What a clever chef the devil is! In all the ages, and in all the nations, he has garnished the dish in the same way and taken the vanity and cupidity of man captive at his will.

And yet the Lord was long-suffering and merciful to Israel. He testified unto them again and again by his prophets and seers, so the record runs. He was doing for Israel what He is doing for some of you to-night by the lips of Dr. Blanchard. This brother is God's prophet, and God is testifying unto you by him. Will you hear him, and will you heed?

Israel would not hear, but "they hardened their necks like to the necks of their fathers," and the inevitable followed, for God must punish sin. He must punish it even when found in the hearts and lives of His people. The punishment is not the same as that of the unsaved, but it is punishment just the same, and awful when it comes.

And why did Israel pursue its way? Because of unbelief. They "did not believe in the Lord their God." This is the trouble with followers of false teachings in all the centuries, unbelief in the word of God, in the power of God, in the wisdom of God, in the holiness of God, in the love of God. O, "to-day, if ye hear His voice, harden not your heart!" No longer walk "in the statutes of the heathen."

## PRESIDENT'S LETTER

Dear Brethren—I have been directed, as I think, by the Spirit, to gather together in this month's letter a number of facts regarding the initiations into secret societies.

These organizations are not divine nor human in their origin, but satanic. This will seem to many a hard saying, and persons will not perceive its truth unless they are willing to observe, to think, and to compare the lodge movement with the Word of God. Those who do this will, I think, without exception come to believe that the above statement is literally true. If it be true, a number of things which otherwise might be difficult to understand are clear and plain. For example, why do secret societies spread so rapidly? Why do so many persons, men and women of all sorts, rush into them? How is it possible for them to raise such sums of money as they do? How can the persons connected with them submit to the humiliation connected with the initiations? How can good men assume the obligations which they impose?

These are difficult questions until we understand that the secret society movement of our times is a demoniacal procession, in which Satan blinds the eyes of men so that things which would naturally be abhorrent seem desirable, and things which are evidently evil seem to be good. Among other evidences of satanic origin is the fact that in the initiations the ceremonies are often of such a character as to endanger life. I desire at this time to group together a number of secret transactions of lodges which are always dangerous, and have at times resulted fatally.

**The Hiram Abiff Play.**

Let me begin with the play of "Hiram Abiff," which takes place in the third degree of the Masonic lodge. This is designed to terrify the candidates, thus fur-

nishing sport for the onlookers; and also to represent the resurrection from the death of sin to the life of holiness, thus encouraging the Mason to believe that without repentance, or confession or faith in the blood of Jesus Christ he may be saved.

We will not take the details, but the general outline of the ceremony. The candidate is blindfolded, led into the lodge room, and told that he represents Hiram Abiff, one of the grand masters who superintended the erection of the temple in the time of Solomon. The play represents that three ruffians seek to extort from him the Master's word, and, failing in that, take his life. He is struck here and there, and finally knocked down, and in the play is buried. They pretend that he lies in the ground until his flesh has rotted, and then he is raised from the dead by the strong grip of a lion's paw.

This is variously interpreted, but is evidently intended to illustrate the resurrection of the sinner from the death of his transgressions by the power of Jesus Christ. The master of the lodge, often a profane, drunken and godless man, in this play represents Jesus Christ. This is sufficiently horrible to the Christian, but is not the point which I have in mind.

When the scuffle is terminating which ends in the pretended death of the candidate representing Hiram Abiff, a canvas or blanket is held behind his feet, while the master of the lodge strikes him on the forehead with what is called a setting maul and pushes him over, while the persons from behind, pulling the canvas against his heels, trip him up, so that he falls into the canvas, in which he is wrapped, after which chairs and benches are placed over him, to represent his burial.

Now, no person can understand secret societies who does not bear in mind that



some lodges are composed of gentlemen, others of rowdies. A ceremony wrought out in one lodge will hardly resemble the same thing as performed by the other. In one case the ridiculous and offensive portions of the ceremony are omitted, or passed lightly over, in the other they are emphasized, often exaggerated. Another fact needs to be borne in mind, and that is that the candidates are not always of the same nervous organization. Some are easily frightened, some are seemingly devoid of fear. The latter class of men quietly submit to the ceremonies, whatever they are, thinking they will not be seriously hurt, and will get through in some way. The former resist, struggle, and are violently handled before they get through.

Imagine this last-named case—a sensitive, nervous man being pulled and hauled and knocked about by a lot of men, coarse-grained, ignorant, possibly drunken, who want to have a good lot of “fun” at his expense. What may happen?

Some years ago, in Geneva, N. Y., a man was brought home from a Masonic lodge with his neck broken. There was no legal inquiry into the cause of his death. The members of the lodge, the only ones who knew how the man died, said that he fell in the lodge room and broke his neck. This is very probably true, but how did he fall? Was he being knocked down? Was he alarmed? Did he struggle, and did the persons who were initiating him continue to assail him until his neck was broken? God knows, and the members who were in the lodge know. No one else knows. Of course, in such instances the members of the lodge did not intend to kill the man; they intended to have sport, but the sport which they were after was dangerous, and in this instance seems to have resulted in death. The man fell and broke his

neck, but persons falling down ordinarily do not break their necks. A person passing through such a ceremony as that of Hiram Abiff may easily have his neck broken.

#### Seeking for the Ark.

In the ceremony for the seventh degree of Freemasonry there is a play in which the candidate is lowered into a shaft, sometimes more, sometimes less deep—ten, possibly fifteen feet deep. At the bottom of this shaft, in the midst of a lot of rubbish, they play that there is hidden the ark of the covenant. The candidate is to be lowered into this shaft, and at the bottom is to grope around till he finds the ark. He is then to be drawn up, hanging on to the ark, and bringing it with him. The ark is then to be opened, and the manna, Aaron's rod that budded, etc., are then to be taken from it.

Of course, the plan is to have the machinery strong enough not to hurt the candidate who is going through his sacrilegious play; but men are not all of the same weight, and a machine that would carry one man safely might easily be the death of another.

This is precisely what happened in West Virginia not long since. The candidate was quite a heavy man. After the ropes were adjusted to him, and he was swung out over the top of the shaft, the pulley gave way, he fell to the bottom of the shaft, and was drawn out and taken home dead. At least, this is the story which the lodge men told. There is nothing incredible about it. It is very probably true. Of course, there might have been some unusual violence connected with this transaction, but there is no evidence to show that this was the case. The ceremony was a dangerous one, and the man was dead.

#### The Spanker.

This implement is one which has recently been devised to offer sport to the lower grade men who delight in humili-

ating the candidates whom they are initiating. This is used not in the regular initiations of any society, but may be used for an added half hour of sport by any of them. In this region it has been, so far as I have knowledge, used more frequently by the Woodmen than by any other secret order. It consists of two boards, one hinged to the other, and in one a cartridge is placed, so that when the spanker is brought down upon the candidate the cartridge will explode. This, of course, will add to the force of the blow the excitement of the explosion, and probably frighten the candidate, thus increasing the good time for those initiating him.

When the men are sober, and everything goes off as planned, fright and humiliation are the ends attained; but in two instances—one in Illinois and one in Iowa—because of some mistake, the spanker was so turned that the cartridge was discharged into the body of the candidate. In two instances—we do not know how many more—blood poisoning set in, and the persons died. Those who killed them, of course, did not mean to kill them, but the ceremony was dangerous, and the men died.

#### The Electric Chair.

Another deadly implement used in initiations is the electric chair. It first came into public notice as connected with secret societies in Des Moines, Ia., five or six years ago. It was used by the Elks, which is a secret order of modern origin, and is morally, perhaps, one of the basest of secret societies.

A Mr. Curry, an attorney by profession, was in the Elk lodge, and was going through the ceremony of the electric chair. When the current was turned on, it was expected that he would jump; but he did not jump; he remained quietly seated in the chair until the persons in the lodge room began to smell burning

flesh. They then pulled him out, and, finding that he was badly burned, took him to a hotel—I think the Savery House. After a day or two, though every effort was made to preserve his life, he died.

In this case, as in the preceding cases, the persons who were present were lodge men. They were under obligation to conceal what was done. There is every reason to suppose that in part they have done it until this day. There is no reason to suppose that they have told the whole truth regarding that transaction. But when a dead man is on the hands of a secret society, of course they have to say something. So there were stories about an iron chair, with a lamp under the seat, it being supposed that he would get out of the chair when the seat became hot. Then there were intimations about the electric chair, which were believed true. Then it was said that Mr. Curry's garments were badly burned, and his flesh scorched. This is probably half the truth. There is reason to suppose that he did not have on any garments when he was put into the chair, and that he was kept there and roasted to death—not purposely, of course. Some thought that he did not want to get out because he wished to show how much he could endure; others thought that when the current was turned on he was paralyzed, and could not move. No one knows except God and the men who were there. The men who were there may not altogether know. It is quite possible that two-thirds, or all of them, were drunk, and were enjoying the sight of their candidate sitting in a hot chair and suffering.

The same chair has been brought into bad prominence by a recent transaction in the city of San Francisco. A young man sixteen years of age was taken by a number of students of an art school in

that city, and was subjected to electric currents through the chair for a long time. The battery seems to have been not so strong as sometimes, so his muscles twitched, and afforded rare sport for the crowd of young men who had him in charge. Before they put him into the chair they had whipped him with a strap on his back, and then subjected him to the current for a period of perhaps two hours. The torture began about 3 o'clock in the afternoon, and continued until 5:30. The young man is badly paralyzed in his lower limbs. He is able to stand in an uncertain, sprawling fashion, and to drag his feet about, but he can neither stand erect nor walk freely.

#### **The Steel Spikes.**

The Knights of Pythias use in their initiations for the purpose of terrifying their candidates, a harrow. The candidate is permitted to see the instrument, and to feel the iron spikes that he may know how sharp they are. While the talk is going forward about bravery, and the duty of courage, it is intended that the steel harrow should be slipped away, and a rubber harrow should take its place. The change having been made the candidate is put into an elevated position, and asked to prove his courage by jumping on the spikes of the harrow. He supposes them, of course, to be the spikes he has just been testing—at least, it is intended that he should think so.

Sometimes he refuses to jump. Then he is ridiculed as a coward. At other times the candidate jumps, relying upon the lodge people, and supposing that they have made some change so that he will not be hurt. But in one instance, at least, either because the lodge men were green and excited, or drunken and stupid, or for some other reason, the harrow was not changed. The candidate was plucky and jumped, the result being that he was seriously injured, though

we believe, in that particular instance he did not die.

#### **Branding with a Hot Iron.**

It was only last October that a gentleman in Peterson, Iowa, brought suit against the Woodmen Lodge of that city, for six thousand dollars' damages, claiming that he had been branded with a hot iron during initiation. These brandings are not common, but are much more frequent than they should be. It is probable that some of them occur accidentally. It is not the purpose of the lodges to actually brand men with hot irons, but simply to scare them. One can easily see that a candidate, if at all excitable, might easily be frightened if a red hot iron should be brought into close proximity to his body. He might jump, and jumping might derange the plans of the persons who had him in charge; so that the hot iron might burn into his flesh without their intent. Of course, it is possible that in certain instances malicious or cruel persons, especially if a little under the influence of liquor, should purposely burn a man whom they disliked, relying upon his indisposition to make trouble to protect them from harm. In many instances, of course, men would suffer in silence, rather than awaken the hostility, and endure the mortification which would follow a public revelation of the facts in the case.

The branding with a hot iron is not a part of the regular initiation of any one of the secret societies. It does not appear in the Woodmen Lodge ritual; but, as has been intimated above, when a number of men are gathered together at night, in a guarded room, under oath of secrecy to "have fun" with some brother man whom they have induced to enter their order, no one can tell what they will do. The demons who originated, occupy and control secret societies, may lead them to do anything.

**Burning with Lighted Cigars.**

Some time since, Mr. Garrison, of Boston, son of the great abolitionist, made a public protest in the newspapers of that city against the treatment to which his son had been subjected in the D. K. E. fraternity of Harvard College. He alleged for substance that his son had been burned with lighted cigars on his arm between the elbow and the shoulder, so that six gaping wounds were made. The burning, and the substance with which the burnings were caused together, produced blood poisoning. This brought young Mr. Garrison close to death's door, but after medical attendance, and careful nursing he recovered. In connection with the public discussion of this matter it proved that this was one of the common methods of testing the courage and endurance of young men going into this fraternity. In most cases, of course, nothing was said about the transaction. The young men suffered their wounds, and if they recovered, went about their business. It is said that some of them were very proud of the scars on their arms. But Christian people, patriots, and above all, parents, ought to pass on transactions of this kind. They are distinctly demonical. The Holy Spirit never inclined any man to do or to suffer such an outrage; and aside from Him the only other master spirit in this world is Satan. With his host of demons he ranges the world, seeking to destroy men because they are the handiwork of God.

Would any one believe, unless it were impossible to disbelieve, that men such as belong to the different secret societies of our country would be carrying on such performances in the lodge rooms of our land? It could not be believed because these things are so inhuman and devilish, that men would not do them unless they were possessed and energized by evil spirits.

**The Gallows.**

One of the latest impléments for sport in initiations is the gallows, which was fully described in our Cynosure of a month or two ago. Consider the uses of this machine, which is prepared, and ready to be sold to secret societies who wish to use it.

Some young man has been urged to make application for membership in a secret society. He has been told that if he can be initiated he will find positions, relief, companions, friends, which otherwise he could not obtain. Curiosity, ambition, desire for business success, desire for companionship, all unite to lead him into the order. At the appointed time he comes up for initiation. He has a few friends and acquaintances, but the major portion of the persons present are strangers to him.

In the room adjoining the lodge he is blindfolded. In this condition, and in the hands of people whom he does not know, he is confused, ridiculed, made sport of, often abused, terrified, affrighted. At last it is proposed to hang him. He is like other men who are being initiated into secret societies—he does not wish to object. He does not object. The gallows is prepared. Arrangements are made so that he may hang by straps, a sore of harness, so that while he seems to the crowd of lodgmen to be hanging by the neck, and thus furnishes them the excitement, and "fun" which they desire, he is not injured. After a time he is lowered, resumes his clothing, has his eyes unbandaged, and takes his place as an honored member of the fraternity.

But suppose that there should be an accident; suppose the hanging team should be green, suppose they should be drunken; suppose that he himself should be alarmed, and in his struggles displace a part of the harness. What then? It is as sure as anything unproved that if

the gallows become part of the furniture of a large number of lodges, and are used freely, inside of a year thereafter some one will lose his life by them; not because any one wishes to kill him, but because conditions are such as to render killing practically certain.

**Not Uncommon Facts.**

I have gathered these facts into one article that they may be seen together. We have known of them in detail already. There is nothing in this article which will be new to careful students of the subject, but these are horrible facts. They show what spirit rules in secret societies. They are not uncommon facts. We have every reason to suppose that there have been ten killings in lodges where one has been revealed. Even where the facts have leaked out through the necessity of burial it is impossible to get a clear and definite statement from the lodge men who were present, as to the cause and manner of the death. Every one, of course, can see why this is so.

**Some Encouraging Signs.**

I do not wish to close this letter without mentioning ground for encouragement. These scandalous scenes in secret societies becoming known to the outside world have already produced a prejudice against the orders. This fact, together with the crying need the fraternal orders have for recruits, has already resulted in putting away the "funny work" in multitudes of cases. The fact is that today a man can unite with almost any one of the insurance lodges without being initiated at all, if he desires; but wherever the lower grade of intelligence rules, the initiations still prevail. Wherever the rank and file of the lodge are ignorant, uncultivated, drinking, smoking men the "funny work" is a very important part of the lodge life. The members want it, and get it in one way or another, and in getting it they imperil the lives of those whom they initiate. This is true from

Freemasonry and Oddfellowship down through the whole list of secret orders to the fraternities in high schools, which are just beginning to sow the dragon's teeth from which a harvest of armed men will be reaped. Orders which meet in secret are all liable to such abuses, and as Wendell Phillips said should be prohibited by law.

Charles A. Blanchard.

**HAZED GIRL DYING.**

**Fed with Supposed Angle Worms.**

Lafayette, Ind., Dec. 2.—One girl is at the point of death to-day and six others are in a serious state of nervous prostration as a result of their initiation into the Phi Kappa Theta Society, a local high school secret body. A dozen young women were made to endure suspense and agony for a period of eighteen hours.

It is alleged that a pretense of holding hot irons to their backs was made so realistic that all the victims fainted. They were also made to believe they were eating angle worms, when in fact they were eating macaroni. The school trustees are investigating the matter and the entire city is aroused over the affair.

The candidates were led into a room where the first thing caught sight of was a red-hot iron, held by a girl wearing a heavy black mask. Each candidate was informed that it was necessary before gaining admittance to the order to submit to the pressing of the hot iron against the bare flesh of the back.

**Felt the Flesh Searing.**

When frenzied objection was made the victim was held, and ice was rubbed up and down the spine, while the head was wrapped in black cloth. To create the delusion that the victim's flesh really was being seared the hot iron was held to hot beefsteak and the fumes were permitted to reach the victim's nostrils.

The victims were deceived completely and many of them fainted. When they were revived they were put to a second terrible ordeal. Each candidate was shown a plate filled with squirming angle worms and told she would have to eat them. Then the girl was blindfolded,

and while the members of the order screamed in delight she was fed hot macaroni. This experience made several of the girls ill, but they were not permitted to go.

This is the story of the initiation as told by several of the victims. It was nearly daybreak before the inquisition came to an end. Then the victims were in such a condition they could not go to their homes. Four of them fell unconscious even before they could leave the house where the proceedings had been carried on with such refined cruelty.

#### Three Doctors Attend Her.

Miss Adelane Irwin is suffering from extreme nervous prostration, and is not expected to recover. She is under the care of three physicians in her home. May Webster, Prudence Jackson, Ruth Weakley, Anna Louise Coll, May Burt and Eleanor Carroll are all ill and received medical care. Miss Irwin is delirious, and she has grown weaker during the day. She was unable to get home after the initiation, and was taken there in a carriage.

—New York Journal, Dec. 2, 1904.

### ROPED AND BRANDED LIKE A TEXAS STEER.

#### Eagles Cited to Appear in Court.

(Special Dispatch to the Boston Herald.)

Middletown, Conn., Nov. 29, 1904.—Tremendous interest was created in this town and throughout the State to-day when Prosecuting Attorney Derby issued warrants for ten members of the Order of Eagles, citing them to appear in the city court to answer a charge of assault and battery preferred by John Hunns.

The charge grew out of the initiation of Mr. Hunns into the order last Tuesday night. It is alleged by Mr. Hunns that the members of the degree team gave him a rough house and inflicted a severe injury on his person. Since the initiation he has been unable to work and has had his right arm in a sling.

He went to Dr. Frank H. Sage, who found that the ligaments of his right arm were so badly torn that he sent him to Dr. A. N. Sweet for further treatment.

Among some of the things that Hunns will declare in court were done to him

to get him into the order as a full-fledged bird are the tattooing of the letters "F. O. E." across his stomach, the cuffing of his ears until they were black and blue, the use of the electric battery, the tying of his person into a bundle with ropes and straps, so that he was like a blanket in a shawl strap, and in this way tossed him about the place, and finally that he was held at the end of ropes in every direction, like a Texas steer, and while thus held was cuffed and abused to a considerable extent.

All this time Hunns alleges that he was blindfolded and unaware of the identity of his assailants, but the charges have been brought against the members of the order who worked the degree. As witnesses, there have been summoned all the members of the order who were there. It is said there will be about eighteen members of the order in court as witnesses.

The incident has created much talk about town, and especially among the members of the F. O. E. Those who passed through the initiation without losing an arm or a leg are congratulating themselves on their good fortune. The lodge has been in operation here for several months, having been instituted by the State president, Martin Gray, of New Haven. There is now a membership of more than 100.

"If the country is to be saved every screen and blind for the concealment of evil must be torn down; every bolted door for the protection of legislatures, ecclesiastical or civil, of lodges, unions, and other so-called social, charitable and protective organizations, or of a conclave of conspirators, must be unbolted and their extra-judicial oaths annulled by legal enactment. Let the screens be torn down and the light turned on, else the country is doomed. And it is only a question of time as to when the consummation of its ruin shall be effected."

The devil's way of preserving the Sabbath is to put the enforcement of law in the hands of its enemies.

If there were fewer secret societies there would be fewer public scandals.

## USE ELECTRIC CHAIR TO TORTURE.

**Members of Hopkins Institute of Art Take Classmate and, After Brutally Mistreating Him, Turn on the Current—Albert De Rome May Be Crippled For Life.**

Almost totally paralyzed from the hips down, Albert T. de Rome, a student in the school of Design at the Mark Hopkins Institute of Art, drags his feet along the ground and supports his body with a cane, as the result of a brutal hazing which he underwent Friday afternoon at the hands of a half score of upper classmen, who put him through the most atrocious torture in a performance called the "Muscle dance." The hazing was held in a musty, vile-smelling attic at 611 Clay street.

Rome to writhe. The laugh rang louder and freer. But that electric shock came near to killing Albert De Rome—just as near as if he had been sentenced. As his legs quivered, kicked, and then worked convulsively harder and faster, shrieks of merriment broke from the inquisitors. When the fiendish mirth was at its height, however, it was suddenly suspected that the boy was avoiding contact with the disks. He had ceased to writhe with pain.

De Rome was then strapped down to the seat and the current repeatedly turned on. His torment began at 3 o'clock in the afternoon and did not cease until two hours and a half later. After the first two shocks De Rome states that he ceased to feel the pain and his legs work-



The muscle dance was only resorted to after the lad had refused to take certain obscene vows and all other cruel methods ordinarily used in college hazing had been vainly exhausted in order to compel him to take the oath.

De Rome, after suffering a terrible beating, was stripped and bound naked to a chair with a metal seat—a chair in imitation of the electrocution instrument of Sing Sing. His body was fly-papered and painted. Queer masks were put upon him. He was made ridiculous. The laugh rang loud and free.

Then the electric current was turned on the chair. The shock caused De

ed under the deadly current with the automatic movement seen in the limbs of a dead frog when touched with the two poles of an electric battery for anatomical experiments. De Rome had ceased to writhe because his legs no longer had any feeling. His body was paralyzed from the hips downward.

The following men are accused by De Rome as having participated in the hazing which has rendered him a cripple for life: George Holcombe, Jack Hatch, a son of Attorney Jackson Hatch; Douglas Frazer, son of the well-known artist; Sherwood and Foss.

Others who are alleged to have had a

hand in the affair are Charles W. Duncan, Thomas McGlynn, Smith, Hubbard, Morgan and Dosokini.

De Rome went to Oakland yesterday to take his Thanksgiving dinner with his uncle, Louis De Rome, who resides at 1076 Fifty-ninth street. When interviewed at his uncle's home last evening by "The Examiner" he at first refused to discuss the matter, stating that he did not wish to bring such a scandal on his school. But when he learned that the facts of the unfortunate occurrence were already public property he described graphically the terrible ordeal which the upper classes had made him go through with.

#### The Young Artist's Story.

"I have always fought shy of the hazing element in the art school," said De Rome, "and have refused to have anything to do with the fellows who practiced it. As a consequence I think they have been sore on me for sometime. Friday afternoon several of the upper classmen came to me and said that they had a little party prepared for me down town and would I kindly come. They were the roughest element of the school and I knew right away what was doing. I begged them to put it off until Monday. But they said I could just as well be resting Monday and insisted that I go with them. They took Sneed, a first-year man, along, too. I went with them because I thought it would be useless to resist. The hazers come pretty close to running things in the school.

"So I thought I would make the best of it and stand it as well as I could. But before I went I thought I would save them from getting into trouble by carrying things too far, and I told them that my back was very weak and that I could not stand as much as some of the fellows. When Sneed and I got there a large party had already come to watch the hazing.

#### Young Man Stripped of All Clothes, Painted with Iodine and Subjected to Most Obscene Treatment by Roughs.

We were stripped, made to repeat indecent rhymes, dance and sing, and the stunts usual, I suppose, on such occasions. Then, by an obscene oath, they

pretended they would initiate me into a fake society.

"Because I refused to answer a number of loathsome questions, the nature of which I do not wish to state, and would not take the oath they prescribed, they first beat me across the back with straps, until I could hardly stand and then blistered my breast, and with the letters in iodine, the initials, 'H. I. A.,' standing for Hopkins Institute of Art.

"These failing to weaken me, they whipped off the last article of underclothing I wore, and after blindfolding me seated me in a chair and held me there. I then discovered that I was to do the muscle dance until I took the oath, and that this exercise was to be produced by electric shocks from a dynamo with which my chair was connected.

"The pain was horrible at first, but after two shocks I felt no pain at all. They thought then that I in some way had moved off the metallic disks, since I showed no signs of pain. So they strapped me down solidly to the chair and turned on the 'juice' again and again. My legs worked just the same, but I did not care much, because I could not feel anything.

#### Hazed Over Two Hours.

"The hazing began at 3 o'clock and continued until 5:30 in the afternoon. Hunter, another art student, happened in the room just as they were letting me out of the electric chair, and he was much alarmed about me. I could hardly walk by dragging my feet. I could not raise them or control them at all. I went to Dr. Charles Clark that very evening in the Starr King building, and he said it was one of the most remarkable cases of paralysis he had ever seen.

"I reported the whole matter to the dean on Saturday, and as he has been strict about hazing I am sure he will do what is right in the matter. I dragged myself to school on Monday, just so the fellows who did the hazing would not feel so badly about it. I could scarcely walk, and do not call it walking, but I know that they would feel better if they knew I was able to be around.

"Dr. Clark states," continued De Rome, "the upper extensor muscles of my thigh and the supinator muscles in



the calves of my legs are those that are paralyzed. Considering the fact that the electric current was applied to me near the base of the spine, Dr. Clark was astonished that the muscles directly opposite those affected were not paralyzed instead. For that reason he thinks that this is a rare case in medical science. Dr. Clark hopes within two or three months to be able, by the use of the static electrical treatments, to restore me to a partial use of my legs."

Louis De Rome, the boy's uncle, is furiously indignant at the treatment his nephew has received at the hands of his college mates. He said last evening:

"If the authorities of the art school do not take immediate steps toward the just punishment of those brutal ruffians I will proceed against them through the courts. Their treatment of Albert is an unspeakable outrage, and I want to see them brought to justice and that quickly."

**Others Have Naked Bodies Painted, and One Thrown Among Young Women of the Life Class of Hopkins Institute.**

It is some time since the students of the Hopkins class instituted their heroic initiation ceremonies. They were much given to stripping the initiates and parading them about the premises in the lingerie of women. Then they left off the lingerie and put on fly paper—that sticks closer than a brother. And then—well, they dispensed with the fly paper.

On one occasion they stripped to the Adam, their struggling victim, bound him hand and foot, and threw him in among the young women of the life class. The girls tossed the nude fellow out again. Then his tormentors painted him, fly-papered him, mashed his face and left him, still nude, bound to a chair just outside the studio of the girl students. By and by the girls came out and released him. Young Byron Ware was the victim of this prank.

**Close to a Tragedy.**

There was a good deal of this denuding and plastering and parading; but on Friday last there was something very like a tragedy, and this is why the long-faced people have risen in revolt, and why they are trying, at the top of their lungs, to call a halt.

Dr. Charles Clark said he would make

no statement whatever in regard to either the nature of De Rome's injuries or the treatment he found it necessary to resort to in his case.

The experience of Byron Ware, who was also a student of Hopkins Art Institute, was similar to that of De Rome. He was hazed when he became a member of the life class last year but he suffered no ill effects from the hazing.

Ware was stripped of his clothes, was blindfolded and then covered with fly paper and iodine. He was tossed in a blanket and then tied to a post. He was finally released and was given his clothes.

In speaking of his experience, Ware said:

"It was when I was graduated from the antique class into the life class that I was hazed. I did not suffer any injury as the result of my experience, but it was very unpleasant. All sorts of strange pranks were played on the boys who became members of the class."

—San Francisco Examiner, Nov. 25, 1904.

**"TRIANGLE" TO BE RESTORED.**

**Local Knights Getting Ready for a Reunion of the Inner Circle.**

August Waldinger, a member of the once well known "Triangle," the "inner circle" of the Knights of Labor when the organization was at the height of its power, was instructed yesterday by the "Triangle" to arrange a hall at the Labor Lyceum for a reunion under its auspices.

Waldinger said yesterday that it will take him several days to arrange the hall.

"Even the ceiling," he said, "must be draped so that it will appear to be a triangle. The walls will be treated the same way and the tables must be triangular. Triangles will be hung around with the words, 'Agitation, Education, Organization' on the three sides. No regular call will be issued, but each guest will have to be vouched for by a member of the Triangle or one of his friends in whom he can trust."

—N. Y. Sun, Nov. 20, 1904.

If we discover only carrion in the open field, let us not blame the landscape. For every carcass there are a thousand flowers.

## Editorial.

### HONOR AS A CATCHWORD.

Scattered the country over are people who have been attracted by the name and pretensions of the American Legion of Honor. December 9th, its receiver filed a report of its financial condition at Boston with the Supreme Court. Bonds in the State treasury amount to \$211,000; the building in Boston taxed for \$90,000, attached for \$46,000, and estimated worth \$70,000 to \$80,000, are reported together with \$83,141 deposited as collateral pending suits. The receiver thinks that the last assessment, \$33,000, ought to be returned and that those who paid it ought to be eligible to participate in the final dividend. They have certainly participated in the sonorous name, American Legion of Honor.

### BEAKS AND TALONS.

It evidently requires a considerable reconstruction of the human system to make a man over into an eagle. He ought to be happy if he finds that he has not turned out a goose. James Hunns, of Middletown, Conn., entered suit against ten bipeds of Middletown, Conn., calling themselves members of the degree team of Middletown Aerie of Eagles.

He went to the lodge room Tuesday evening, Nov. 22, anticipating the high flight he would take on new soaring pinions, and already looking down on the unfledged professors of Middletown University who had neglected to be made Eagles and gain altitudes of broad vision. He went to the Eagles' Aerie like a lamb to the slaughter or a fool to the correction of the stocks. The Eagles of the Aerie pounced upon him. But he did learn. He learned that wings cannot be satisfactorily affixed to a man until his arms are pulled off. Two physicians testified that his arm was badly wrenched, and he claimed that the ligaments were torn at the elbow so that a week afterward he could not use the arm.

Of course he was blindfolded, and first

he was laid out on a table, where, by means, as he supposes, of an electric battery, the letters F. O. E. were tattooed on his breast or stomach. He was given a pair of boxing gloves and told to defend himself, and alleges that he was cuffed about the head so that his ears were afterward black and blue, also that he was thrown about the room by straps fastened about his body and furnished with handles, and was jerked about by long ropes. His shoes were taken off and he was made to run in a pair of clogs.

Mr. Hunns seems to be lacking in a sense of humor. A broken ligament disturbs him but he ought to be willing to have his neck broken for the sake of belonging to an Aerie and sharing the lofty views of the noble order.

### MORE THAN UNBECOMING

Intense indignation was lately reported at Lafayette, Indiana, on account of the doings of a lot of girls calling themselves the Phi Kappa Theta Society of a local high school. Certain other girls wishing to come under the charm of the wonderful Greek name, were gathered at the home of one of the prominent members of the society. Here they were dressed as Gypsies, and with painted cheeks and bright dresses sent out through the streets with tambourines. Then they were continued in service as street waifs.

Then began the real initiation. Each girl was led into a room where she was shown a red hot iron; then she was blindfolded, her back was bared and ice was passed up and down. In order to perfect the deception, steak was burned by the hot iron so that the girl might smell burning flesh. Every girl fainted.

Being revived, each girl was shown a plate of squirming angle worms, and was told that she would have to eat them. She was compelled to be blindfolded and to eat what was really macaroni.

Then, in order to become Phi Kappa Theta the little simpletons were required to do certain tricks under penalty of lashing with whips. Nearly all failed in the tricks and all were lashed. Four of the girls lost what sense they brought and fell unconscious before they could

leave the house. One was ill with nervous prostration, and soon after the performances of the young ladies, was not expected to recover but appeared likely to die. Besides this girl, hourly weakening and in delirium, six were ill and under medical care. While they and their parents are to be pitied, we confess to deep sympathy with the parents of the other girls who, having become demonized, lapsed into barbarism.

#### CALLLED BLOOD CURDLING.

When the examination of Reed Smoot develops on the line of endowment house oaths, the report is headed in a prominent newspaper, "Blood Curdling Mormon Oaths." Yet these oaths serve to confirm the claim that previous Masonic initiation was one thing that qualified certain early organizers of Mormonism.

It was brought out in the examination that there were secret signs and obligations never to reveal anything seen or heard, with penalties for breaking the obligations.

Penalties were testified to as follows:

That the throat be cut from ear to ear and the tongue torn out; that the breast be cut asunder and the heart and vitals be torn from the body; that the body be cut asunder at the middle and the bowels cut out.

The Masonic addition that the bowels be burnt to ashes and scattered to the four winds of heaven appears to be lacking. Still the penalties remain sufficiently "blood curdling" as used by Mormons, however ennobling when employed by Masons.

Like Freemasonry, Mormonism has a vow of chastity; the Freemason swears not to violate the chastity of a near relative of any Mason who has taken three degrees; the Mormon is bound "not to cohabit with any person not given him or her by the priests." Inasmuch as this seems applicable to marriage, it appears rather better than the Masonic obligation which does not hint at marriage, and has no effect in cases outside membership or in cases of membership in the first and second degrees.

The witness drew his hand across his throat when he repeated this vow:

"We and each of us do covenant and promise that we will never reveal this, the first token of the Aaronic priesthood. Should we do so we agree that our throats be cut from ear to ear and our tongues be pulled out by the roots." A person familiar with Freemasonry derives from the testimony of the examination as reported, an impression that Mormon is milder than Masonic initiation.

#### BIBLE SCHOOL CORRESPONDENCE COURSE.

The American Bible School of Indianapolis, Ind., will open a Correspondence Course in connection with the spring term, beginning Jan. 1 and closing May 15, 1905.

This institution is undenominational, or rather interdenominational. Its purpose is to place within the reach of all the opportunity to become enlightened Bible students. By means of the Correspondence Course this may be accomplished at home. A diploma will be given to each student who completes the two years' course.

The school year consists of Spring and Fall terms. Tuition, \$5.00 per term (\$ 0.00 per year). Clubs of six, \$2.50 per term. An opportunity to earn free tuition is offered to those who desire it.

This will be a rare chance for all who wish to take up a comprehensive Bible course. Write for circular and full particulars to Thos. H. Nelson, Pres., 223 N. New Jersey st., Indianapolis, Ind.

#### BLIND LEADERS OF THE BLIND.

One thing ought to be made account of in the case of good men who adhere to lodges and seem to find them, if not innocent, at least endurable. There is a mystery about some of these cases, akin to that other mystery of Masonic fascination for some men who seem to other Masons too intellectual to be so charmed by Washington's "boy's play." It is certain that a few men, possessing both intellect and character, continue lodge attendance and appear interested in Freemasonry.

In excuse, it may be said that certain plausible and attractive features take the attention, while others of a different sort are overlooked so far as possible, or even unrecognized.

For instance, there seems good reason to believe that multitudes of Masons are

not aware that the use of Jesus' name in prayer is held un-masonic, and unlawful. Their attention has not been called particularly to this point, and it is not made clear to them by the language of the rituals. It is in the system to which they belong, without their being fairly aware of its presence. Such Masons cannot be judged as having assented to the rejection of Jesus. They are entangled in a system, they give their influence in its favor, yet they do not fully know what they do. In many cases, they have probably heard un-masonic prayer in the lodge and supposed it to be in order there.

This is one way in which Masons seem to lack knowledge of Masonry. Other things which anti-Masons might wonder to see them endure come along in the natural course of things, are shared by all, become familiar, and if discussed are spoken of only with Masons. The custom of the country makes many things pass with a traveler, to which he would have felt objection at home. Some things are unnoticed or lie in obscurity; others are argued solely by adherents and are plausibly excused; all are in the current and flow of ritual, custom and comradeship. Under these circumstances many men easily drift along.

It is not quite fair, therefore, to presume that every adhering Mason knows all the facts of Masonry, fully weighs them, and deliberately approves and chooses for himself each Masonic evil. It is yet sad, however charitably we regard him, to see that the weight of his influence is practically thrown into a scale which he fails to observe with judgment.

The above considerations emphasize the duty of anti-Masons to instruct lodge men. To give light to those in darkness is Christlike.

"Ever since Adam and Eve tried to hide themselves and their nakedness from God in the Garden of Eden wicked men have tried, by means of screens, blinds, bolted doors, hypocritical professions, etc., to cover up their evil deeds and designs and hide them from public view. The thief, the assassin, the courtesan, the libertine, each seeks the cover of darkness and the time when men sleep in which to perform his evil deeds."

## News of Our Work.

We have called attention to the action of the synod of the Christian Reformed Church, advising all its congregations to take a collection for the work of the National Christian Association. During the past month the church in Passaic, N. J., Rev. D. Vander Ploeg, pastor, contributed \$14.19, and the Third Christian Reformed Church, Paterson, N. J., Rev. J. A. Westervelt, pastor, \$10.00. Several other churches have promised to send a contribution soon, and we can assure all these brethren that their contributions are not only very much appreciated, but they also serve to hearten the workers in this needy cause.

### FROM INDIAN TERRITORY.

Gwendale, I. T., Nov. 28, 1904.

My Dear Brother Phillipps:

It has been a long time since I have heard from you, and I have not seen a copy of the Cynosure for more than a year. But recent events in these parts have brought you and the good magazine to remembrance. Some two weeks ago I was holding forth the gospel in a lodge ridden town called Blue Jacket, I. T., in the Baptist church. For some time I had been feeling my way, ferreting out the secret cause of the deadness of the place spiritually, when lo and behold! the lodge in all its pagan glory rose up before my vision, and as usual I used the scalpel on that satanic system with the result that I was brought before the mayor of the place and fined about \$50.00 for disturbing the peace of the town. I was given thirty days to appeal the case, but have concluded to neither appeal nor pay the fine, and that may mean an adjournment to the Vinita jail, where I have preached a number of times, and where the congregation is of an established order, no one getting up and going out during services, and where the vigilant eyes of the prison guards are always on the lookout to quiet unruly offenders. But seriously, for some sixteen years I have been hounded by the lodge, my character defamed, my

good name vilified, and my business affairs disturbed, because I dared turn the light in on this system of the pit. It is amazing, the bitterness awakened by my simple testimony against this part Pagan, part Romish and part Christian system of iniquity.

The good Lord only knows what I have been compelled to endure since I have taken a stand for the truth in its fulness. More than ever do I see the awful nature of the workings of this great secret empire. The lodges are growing, and the leaven of iniquity is working out Satan's purposes rapidly, and the great apostacy is hastening to its final culmination in the person of the man of sin. The churches are being speedily Judaized, and the precious doctrine of salvation through the finished work of Christ is being relegated to the rear, as a played-out and hurtful doctrine. Man's filthy rags of self-righteousness are being flaunted in the face of the Almighty, and the world has no use for the glorious doctrine of atonement. Oh, that God may keep me faithful, even though I suffer unto death. I get so discouraged at times, away down in this lonely mission field, with very few to voice the doctrine of separation from the world unto God. Not one minister in all this section of the nation that is outspoken on the lodge question. The most I have found are allied with the evil, and will defend it with a zeal worthy of a better cause. Yours for righteousness.

J. E. Wolfe.

If there ever was an evangelist that believed and taught God's word and was ready to die for it, Bro. Wolfe belongs to that class. Five hundred dollars given to him now would be well bestowed. He asks for your prayers, and he needs financial help.—Editor.

To undertake the responsibilities of life without adequate preparation is like attempting to row across the water without oars.

The future has its rewards for the boy who spends his evenings in reading and study; but it holds only blanks for the lad who spends his time in a beer shop.

#### STODDARD'S LETTER.

His Labors in New York, Massachusetts and Pennsylvania.

Scottdale, Pa., Dec. 19, 1904.

Dear Cynosure—I have much to record of the goodness of God manifested during the month passed. Several meetings were held in connection with the New York convention.

Bro. James Harris conducts a mission in Long Island City, N. Y., which is the parent for several similar missions. This people make no compromise with sin. They insist on clean, thorough work. This, of course, brings men out of the lodge when they are thus connected. Our Brother Lagville is connected with this work. It was a pleasure to spend a Sabbath and part of Thanksgiving day with these friends and participate in the meetings held. There was no objection to my speaking right out in meetings of the lodge evil. Some from this mission attended the Convention and otherwise manifested an interest in the N. C. A. work. In Paterson, N. J., my reception was most cordial. My home was with our good friend, Dominie Westervelt, of the Christian Reformed Church. At a meeting of the young people of this church Christ was presented as the only "way the truth and the life" as opposed to the lodge theory that belief in "a God" is all that is required. This church can always be counted on, as pastor and people rejoice in the work being done by the N. C. A.

Dominie Van Goor with a good representation from Paterson were at the New York Convention. Dominie Vander Ploeg, of the Passaic Church (where the Convention gathered last year) brought a good collection from his people to aid in our work and manifested a live interest in the cause. Several pastors in this section expressed a desire that lectures be given in their churches.

We were disappointed in not seeing at the New York Convention many of the pastors I know to be interested in N. C. A. Work. This must be said in their behalf: A pastor in a large city church is an exceedingly busy man if he does the work assigned him. I was glad to see the goodly number who favored us and themselves with their presence. As

I look on this gathering I feel that the result was well worth the effort. Many were helped and seed was sown that will bear fruit in other years. Financially our needs were supplied. Collections aggregating nearly what we asked were taken and five dollars sent by a friend after the meeting more than made up the deficiency. The pastor of the church in which we met expressed his satisfaction with the outcome of the Convention. God was honored, and his cause advanced.

A week of my time has been given to the New England work. At Boston, Providence, Brockton, Worcester and adjacent towns I gathered Cynosure subscriptions and imparted as there was opportunity. The New England headquarters will be a great help to our cause. The fine, commodious four-story brick building at the corner of Columbus avenue and West Springfield street, will give forth rays of light that must illuminate much of the darkness of that section. The first floor and basement is being used for purposes of the Association, while the upper floors provide an income through their rentals. The latest books, tracts and information of all kinds regarding the lodges may here be found. There is no debt on the property. Surely God is to be praised and the friends in New England to be congratulated.

The assistance of the New England Secretary at the New York Convention was much appreciated. We were sorry Dr. Blanchard could not speak to us as he had planned.

When in New York I spoke in the Florence Crittenden Mission, and in Boston in the Hanover Street Mission. There are always a number of the wrecks of King Alcohol to be found in these missions. The noble souls who labor here are doing what they can to rescue the perishing ones. There are always some "brands plucked from the burning." I was especially made to rejoice in the fellowship of those of kindred faith while at Worcester, Mass. There is no joy like that which comes to those of like faith in fellowship divine.

Our friends of the German Baptist Brethren Church, Washington, D. C., are preparing for our meeting there. If it

shall please the Lord we will speak there on the third Sabbath of January. This church is enjoying a healthy growth and is naturally awake to the needs of the hour. Some here who have been delivered from the lodge snare are anxious that their neighbors who are yet in lodge darkness shall be enlightened. The Cynosure is here appreciated, and circulated.

I try to reach Scottdale each year. Our friends of the Meimonite Church with others appreciate my visits and I appreciate their support. I spoke yesterday morning of the need of preparation to make our lives count for the most. In the evening the truth was presented in its opposition to the lodge. There was a good attendance. Some said of the evening lecture, "That was just what we need. The young people will never forget that address." It is our thought to arrange for the next Pennsylvania Convention to gather in this part of the State.

I shall hope in my next to report time and place. As I write the snow falls. God says his word shall be as the falling rain and snow. "It shall not return unto me void." Oh, that he would bless it to the salvation of many.

W. B. Stoddard.

#### NOTES ON THE NEW YORK CONVENTION.

The New York State branch of the National Christian Association met in the Third Reformed Presbyterian Church, New York City, Monday, Nov. 28, 1904, at 9:30 a. m.

Devotional exercises were conducted by the president, Dr. James Parker.

The address of welcome was given by the pastor of the church, Rev. Dr. Foster, to which Dr. Parker responded. The following committees were reported:

On Resolutions: Rev. J. A. Westervelt, Mrs. C. Fairchild and Rev. J. P. Stoddard. On Finance: Rev. W. B. Stoddard and Rev. F. M. Foster. On Nomination of Officers for State Work: Rev. J. C. Voorhis and Rev. W. R. Tamblyn.

Rev. W. R. Tamblyn led in the discussion of the subject: "The Pastor and the Lodge."

The question box was then opened, and the following questions were discussed: "Is the work of the National Christian Association advancing?" Rev. J. P. Stoddard answered. "What are the chief hindrances to reform work?" Rev. J. C. Voorhis answered. "May not Christians join the lodge to promote temperance and other reforms?"

The second sitting of the Convention convened at 1:30 p. m.

The "question box" was again opened and Mrs. C. Fairchilds and Mr. J. Voorhis discussed the question: "Are all secret societies bad?"

Dr. Foster, J. P. Stoddard and W. B. Stoddard spoke to the question: "If the lodges are a great evil why do not all Christians join in opposing them?"

Henry Oneil discussed the question: "How can the masses be reached by anti-secret truths?"

The report of the Committee on Nomination of Officers for the coming year nominated the old officers: Dr. James Parker, president; Rev. D. Vanderploeg, vice-president; Rev. M. Filpse, secretary and Geo. Gilcher, treasurer. On motion these men were re-elected.

The Committee on Resolutions made the following report, which with slight modifications was adopted:

Whereas, The secret lodge is still a recognized power in our land, affecting our religious, social and political life, and

Whereas, This power is by its very nature opposed to God's plan for our highest good, and contrary to the explicit teachings of the Bible. Be it

Resolved, That—I. We believe it our duty as those desiring the greatest good here and hereafter, to point out as best we can the evils of this system that our fellow men may be warned from the secret snare.

II. We recognize in the lodges' proclamation of certain virtues, which they claim, but fail to possess, a means of misleading some who do not detect the fallacy of their claims.

To illustrate, the Knights of Pythias profess to teach friendship, love and truth and at the same time exclude the author of those virtues—Jesus Christ.

III. In the continued strife that exists between the employer and the em-

ployed we see the failure of lodge methods to adjust their difficulties, and we recommend to both the Christ Spirit which will bring fair dealing on both sides.

IV. The church shall in no way encourage the organization of lodges. Ministers who unite with them act as advertising agents in proclaiming their so-called virtues from their pulpits, or engaging with them in the service of burying the dead, are not following Him who in secret said nothing, and whose whole life and teaching is opposed to such things.

V. No man can be a true husband and father and swear to the concealment of that which should be made known.

VI. Government has always found its greatest enemy in the concealment of crime. The lodge often affords a refuge for the criminal. Hence, Wendell Phillips well said: "They are a great evil; entirely out of place in a republic, and no patriot should join or uphold them.

VII. We see an ever increasing tendency to pride in the display of tinsel and title. The lodge gives unbecoming display.

VIII. While we recognize a vast difference in lodges, we are constrained to oppose the whole system as tending in the wrong direction and believe that Christ's followers should hold themselves aloof from such societies according to Eph. 5, "Have no fellowship with the unfruitful works of darkness but rather reprove them."

IX. We rejoice in the increasing interest in our work in some localities and pray God that the day will soon come when all shall see eye to eye in opposing this great evil.

X. We believe the effort put forth by the National Christian Association in its opposition to the lodge to be worthy of the support of all true believers in the Lord Jesus Christ.

XI. That we extend to the pastor of this church and his people our hearty thanks, and invoke God's special blessing upon them.

On motion it was voted that the resolutions be published in the Cynosure and other religious weeklies.

Dr. Parker was requested to present them to The Christian. Dr. Foster to The Christian Nation. Dr. Millegan to The United Presbyterian. Dr. Voorhis to The Banner of Truth, and Rev. A. G. Miller to The Free Methodist.

The Convention then listened to a very interesting and instructive chart talk by Secretary W. B. Stoddard.

The evening session convened at 7:30 p. m.

Rev. J. A. Wistenberg lead the devotions.

The Convention then listened to seceders' testimonies.

Rev. Stephen Merritt, ex-Master of the largest lodge of New York City, in his most unique and impressive manner lead in the testimony, and Mr. Lagville, of Long Island City, participated.

The closing address on the subject, "The Real Issue," was given by Rev. J. P. Stoddard, of Boston, Mass., who has given more than forty years of his life to this work.

And we parted at 9:30 p. m. feeling we had done something to help to bring in the kingdom. W. R. Tamblin, Secy.

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## Obituary.

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We learned last month of the death of Mr. C. Hillegonds, of this city. His death occurred last summer, and in his departure the cause has lost an earnest advocate and faithful friend. Our sincere sympathy is extended to his family.

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### ALBERT ROSE.

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Another saint has gone home. Another friend of the Cynosure has ceased from earthly labor and left an inheritance of good works behind. One of his neighbors writes of him: "It would be difficult to describe the character of this great and good man. He impressed one as pure and holy, but not sanctimonious, loving but not sentimental, forgiving but not insensible to wrong, humble but not diffident, hopeful but not blind to dangers and difficulties, cheerful but never lacking in seriousness, full of faith in both God and man, but not presumptuous.

His presence was always a joy. His life was crowned with universal respect and love. He is missed as few can be."

Bro. Rose was born in New York State in 1819, but lived most of his years in Illinois. He was a subscriber to the Christian Cynosure, we believe, from its first number.

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### THE CHARLES M'QUEED CASE.

(Charles McQueed was a Union man himself and who conducted a four years' fight for the right to work against a monopolistic Union, and was finally defeated by the decision in the New York State Court of Appeals by Judge Parker, late Democratic nominee for President. See portrait of McQueed on first cover page.—Editor.)

The greatest of all the cases—a case of epoch-making importance—is that of the National Protective Association of Steam-fitters and Helpers and Charles McQueed vs. James M. Cummings and others, in which the issue involved is almost exactly that of the "open shop" against the "closed shop." Discussing broadly and positively the right of the union to strike and "the right to work" of the non-union man, Judge Parker has here laid down the law upon which, since 1902—the date of the decision—labor organization in New York State has proceeded. And no one at all conversant with the facts can doubt that the decision has had a profound and far-reaching effect upon the activities of labor unions and employers' associations and upon the resultant strikes, lockouts, and other disturbances of the past two years.

#### A Fighting Scotchman.

The story of this precedent-making decision of Judge Parker's is the story of a fighting Scotchman—a singularly tough-fibered, warm-hearted Scotchman, named McQueed. It grew out of a dispute between McQueed on the one hand and a strongly fortified trades-union on the other. McQueed had, or thought he had, certain rights; the union assured him, at first calmly then positively, that he had no such rights; that he must bow to the existing order of things. Being Scotch and tenacious, McQueed set out cheerfully, single-handed, to overturn the existing order. The road proved long and rocky, and it led away finally through all the courts to the highest



tribunal of the State. McQueed followed it to the end; and this is the story of his travels:

McQueed was born in Glasgow in 1840. In those days, a boy who wished to practice a trade had first to learn it—really learn it. McQueed's father paid a fee of £100 and £10 for indenture, to get the boy admitted as an apprentice to the general engineering and steam-fitting industry. For three years and a half he worked without wages, glad of the chance to learn; the first year after that he received "two-and-six" (fifty cents) a day, the next year a little more, and so on, until he had finished his seven years' apprenticeship and had come forth with his diploma as an indentured journeyman.

#### How McQueed Learned His Trade.

In the course of his long service as an apprentice, McQueed learned not only the practical side of his trade, but he helped create engines and to fit them theoretically, on paper, in the drafting-room. He served in the foundry at the work of making the various parts—for the ready-made standard fittings were then unknown—and in the later years, in the erecting shop, he helped to build engines and to fit them; so that, when he had completed his course, he knew the trade from the bottom up, according to the good, old-fashioned, thorough way. In his twenty-first year, being an accomplished workman, he came to the United States just then at the beginning of the Civil War. Finding trade conditions here unfavorable he returned to England, and was employed for upward of ten years, part of the time as a practical journeyman at his trade of steamfitting and part as a foreman in the famous plant of John Stevenson & Son, engine builders, of Preston. In 1871 he returned to the United States, and after a few years of employment, being a thrifty Scotchman, he was able to save enough to start in business for himself. As a master contractor he conducted for many years an increasing business in Laight street, where he sometimes employed as high as thirty men, and was engaged in important contracts in the city. On the night of the famous blizzard of 1888 he was burned out, losing upwards of \$34,000. Immediately he started a new busi-

ness in South Fifth avenue, but being hampered by his losses and by the unfortunate state of the trade at that time, he finally concluded to sell out his business and return to the day's work of a journeyman.

#### A Cunning Mechanician.

During the later years of his experience as a master steam-fitter, he had established an enviable record as a cunning mechanician, as an expert especially in all matters pertaining to engineering and steam-fitting. He was called many times as an official mechanical expert for the corporation council of New York City. He made models for presentation in court, intricate designs of streets and area-ways, built to an actual scale to illustrate exact locations in accident and other cases in which the city was a defendant. Often he appeared in court as an expert witness to explain his models. His services in these cases brought him ten dollars a day.

I give these facts thus fully to show how thorough a mechanic McQueed was; they bear an important relationship to the misfortunes which were soon to befall him.

In 1896, then, McQueed decided to become a journeyman in the trade. He thought he could make more money, with less responsibility, in this way, than he could by continuing as a master. He was an American citizen, having been naturalized soon after his arrival in New York; he had a family to support and he needed his day's wages. But he had not then reckoned with the union.

#### McQueed a Born Union Man.

Now McQueed was by no means opposed to unionism. He had been brought up in an atmosphere of unionism. His father before him was a union man, and as soon as McQueed himself became a journeyman at the age of twenty-one he joined the Steam Engine-makers' Union of England, a most exclusive body of organized workmen, accepting none but indentured men. So thorough indeed was his belief in the organization of labor that, while he was yet a master steam-fitter, he encouraged his men to get together and form a union on the models of the English organizations. It was partly through his encouragement and help that

the Enterprise Association of Steam-fitters, of which we are presently to hear a great deal more, was formed. He was a member in good standing of that organization during the first six months of its life, and then, a by-law having been passed providing that no master steam-fitter should be a member of the union, McQueed withdrew.

In 1896, therefore, when he decided to begin work as a journeyman, the first thing he did was to apply for membership in the union, in the same Enterprise Association which he had helped to form. He thought it the duty of every journeyman to belong to the union, and he supposed, of course, that he would be promptly accepted. At that time the Enterprise Association included practically all of the highly efficient steam-fitters in New York City—a powerful and exclusive union.

#### Struggle to Join the Union.

When McQueed made his application to the union the officers took his name and a dollar for registry fee, informing him at the same time that his application would have to go through the regular process. He waited patiently, refraining from trying to get work at his trade, so great was his prejudice against employment as a "scab." When he complained he was told that the union books were closed, that they would no doubt soon be opened again. He found out that the union wished to keep down its membership, and that the books were closed so that no outsider could come in. Four months passed away. McQueed, being a frugal and thrifty man, lived out in New Jersey, and employed his time as well as he could at odd jobs. As an evidence of his standing as a citizen in the community where he lived, his neighbors elected him a member of the school board, and for a time he served as inspector on the board of health.

After repeated letters and constant pressure McQueed succeeded in getting his name proposed by two members of the Enterprise Association. He offered his certified check for fifty dollars to pay the initiation fee; but the union, after a long discussion, refused to accept it. Other months passed away, McQueed still seeking admission to the union. Finally

he was permitted to pay \$25 in cash, as a first installment of the initiation fee of fifty dollars. Two weeks later they informed him that he must appear and be examined by a committee of the union.

"Why," he said, "you boys know what sort of a workman I am. You don't need to examine me. I have worked twenty-eight years at the trade."

#### How the Union Examined an Applicant.

Many of the members of the union, indeed, were personally known to McQueed. Some of them had worked with him and for him; but the officials who controlled the union insisted upon the regular procedure, and McQueed went before them on a Tuesday evening at their meeting place in Central Hall, in West 32d street. Here they kept him waiting, sitting in the ante-room until half-past two o'clock the next morning. By this time a good deal of beer had been sent up from the saloon underneath. They summoned McQueed into the room and asked him a single question. This was it, as subsequently given in court:

"Would they have five pounds of steam in a pipe, provided the exhaust was in and they turned on the by-pass; the by-pass, it is understood, was the full pressure of the boiler."

McQueed told his examiners that there was no method by which an answer to this question could be definitely ascertained. After further sparring, the committee asked McQueed to retire and they voted that he be not passed. Then they came out and informed him that he had failed.

McQueed said to me: "I could teach many of them on almost any question connected with the trade, and they know it. I had not only worked for years as a journeyman, but I had figured on jobs and done all kinds of work in New York as contractor. I told them that I would not ask the union to help me get a job, because I knew where I could find work immediately, without putting any of their men out."

From the time that McQueed first applied for membership in the union until he was finally rejected at the examination, a period of sixteen months had elapsed, in which he had done no work at his trade, having been kept idle, wait-

ing upon the pleasure of the union. Now, however, his blood was up. He told Cummings, the walking delegate of the Enterprise Union:

"If you don't let me in your union, I will either sue you or start a new union."

"Oh, we've heard fellows talk that way before," said Cummings.

"Well," said McQueed, "I will allow you ten days to give me an answer."

#### Monopolistic Policy of the Union.

In this action of the union there is not the slightest evidence of any enmity against McQueed as a man or as a workman. On the contrary, he had many friends in the union, two of them were willing to stand sponsor when his application was presented. It was merely the policy of the Enterprise Association not to accept for the present any more members. They were in a strong position: their wages were high, and they had decided to maintain their monopoly in the trade.

As soon as McQueed found that the Enterprise Association would not move, he demanded the return of his \$25, which he had paid down as part of the initiation fee. This was not forthcoming. It is of common report that some applicants who pay and are not passed in the examination never get their money back. McQueed, however, was a Scotchman. He placed the demand in the hands of his attorneys, and at the end of two weeks the money was returned to him. Then he went after the SI registration fee which he had paid to the walking delegate, and this also was finally returned to him.

#### How McQueed Was Driven to Fight.

McQueed now found himself facing a most serious situation. He was fifty-six years old; he must either work as a "scab," which he would not do, or leave the trade in which he was specially trained, or go without work entirely, which meant downright privation, or else form a new union. He decided upon the last named course. Gathering up a number of steam-fitters and steam-fitters' helpers who had either been kept out of the union or had never applied for admission, and having hired a hall in Pearl street, he organized a union of his own. He then went to Andrew J. Shipman an attorney, and to make assurance doubly

sure, had his new organization incorporated under the laws of the State of New York. He called it the National Protective Association of Steam-fitters and Helpers.

Having now organized, McQueed and his men readily found employment. He had no intention, nor was there any need, of working below the union scale or for longer hours. He received \$3.50 a day, the standard union wages—the wages mentioned in the agreements signed by the Enterprise Association and the Master Steam-fitters' Association.

For a time, business being good, they were not interfered with. But during the summer of 1897 the Enterprise Association, finding some of its men out of work, began a systematic attack on McQueed's union.

#### Union Begins Attack on McQueed.

The methods of warfare were brought out at great length in the testimony given in the subsequent law suits. In July, 1897, for instance, some of McQueed's union men were working for Willis E. Roys, a master steam-fitter of Brooklyn. One day, Delegate Cummings, of the Enterprise Association, and Delegate Nugent, of the Progress Association of Steam-fitters' Helpers, appeared at Roys' shop with delegates from several other trades, all members of the Board of Building Delegates, and told Roys that unless he discharged McQueed's men the building would be tied up—that all the trades would strike in sympathy with the Enterprise Association and drive McQueed out. Now, there were no members of the Enterprise Association at work for Roys; the Enterprise men intended to oust the National men and get their jobs.

Roys did not want his work stopped; besides, he had no complaint to make against the quality of work done by McQueed's men. Indeed, every employer who testified in the subsequent suits swore that McQueed was a first-class artisan, that his work was in all ways satisfactory. In order, therefore, to bring about a settlement, if possible, between the rival unions, Roys brought in McQueed and Armond—another member of McQueed's union. This was the greeting that Cummings gave McQueed

(according to McQueed's testimony in court):

"You people have got no right here; you are nothing but a lot of bums."

"We have a right to work," said McQueed: "we have a State and a city charter."

"Your charter," said Cummings, "is not worth the paper it's written on."

"What is your particular demand on Mr. Roys to stop our men?" asked McQueed.

"I am ordered," responded Cummings, "by the Board of Delegates and the Enterprise Association to knock off every building I find them on."

#### **Penalty for Disobeying a Walking Delegate**

Roys still wished to employ McQueed and his men, and he kept them on a week longer. Then a strike actually took place; his work was tied up; he was at the mercy of the Board of Building Delegates. So he submitted to Cummings and discharged McQueed's men. Then Cummings made Roys pay full wages to Enterprise men for the week during which McQueed's men had worked in defiance of Cumming's first demand that they be discharged. In other words, Mr. Roys was compelled to pay twice for one week's work—first, to McQueed's men; second, to the members of the Enterprise Association, who had taken their places, and who had done no work at all.

This is only one of several cases brought out in court, but it is enough to show the methods of warfare pursued.

From this time on until the spring of 1898 the Enterprise Association struck against McQueed's union right and left. Whenever an Enterprise man wanted a job, the union drove some of McQueed's men out of work and put in Enterprise men.

McQueed did everything to protect himself and his membership—which now numbered over 150—that he could possibly do. He went to Mr. Gompers to see if he could not get protection through the American Federation of Labor. Failing in this he sought admission to the Knights of Labor, but was informed by its president that he could not become affiliated until he should receive the permission of the Enterprise Association, which was already a mem-

ber of it. Then he went to the Board of Building Delegates with the same request, believing that if he could get a representative of his union seated in this board that the striking against him would cease. William J. O'Brien, then president of the Board of Delegates, told him to make a written application; but the secretary refused to give him the necessary blanks, and he was finally told that the opposition of the Enterprise Association would in any event keep him out.

#### **What It Cost to Fight the Union.**

All this was costing McQueed a great deal of money. He rented and paid for the hall in Pearl street and paid from his own pocket all of the fees and expenses for incorporating the union. Before he had succeeded in getting his union well started, he had personally expended over \$300—a very large sum for a workingman. And it required the hardest sort of extra work to keep together the new union.

Failing in all other means, he finally sought conference with the committees and delegates of the Enterprise Association, hoping to come to some compromise. He offered to call his Union Local Number 2, to pay part of the expenses of the delegates of the Enterprise Association, and to take work for his members only on such repair jobs and outside work as the Enterprise Association did not care to do—in short, the scraps left over. But the Enterprise Association would not make a single concession. It demanded that McQueed's union disband, apply as members individually, take the examination, and pay \$50 each for admission. In other words, McQueed's membership would have had to pay into the treasury of the Enterprise Association some \$7,850 in cash and then take the chances of passing an examination, the difficulty of which McQueed had already experienced.

At the close of this conference, McQueed asked the Enterprise committee to stop calling strikes against his men while negotiations were pending.

"No," said the chairman of the committee, as appears in the testimony. "I will strike against your men wherever I find them and will not allow them to work on any job in the city except some small

place where the union men are not employed."

#### **Conspiracy Between Masters and Men.**

And he proceeded to carry out his resolution, pursuing even more drastic measures. At this time an agreement existed between the Master Steam-fitters' Association and the Enterprise Union—not only a "closed shop" agreement, but an exclusive agreement, such as those I have described elsewhere as existing in Chicago—by the terms of which the masters agreed to hire none but union men, and the union men agreed to work for none but the members of the Masters' Association. A copy of two such agreements were presented in evidence. This is the text of Rule 13:

Within twenty miles of New York City Hall, master steam and hot water fitters shall not employ any steam-fitters who are not members of the Enterprise Association, and members of the Enterprise Association shall not work for any master fitter not a member of the Master Steam and Hot Water Fitters' Association who does not conform to these rules and agreement.

In other words, this was a monopolistic conspiracy to control absolutely the steam-fitting trade in New York City. Let us see how it worked in a case not brought out, however, in court.

#### **In the Grip of the Monopoly.**

The Nason Manufacturing Company of Beekman street, an important purveyor of steam-fitters' supplies, manufactures a specially patented steam trap, known as the Nason trap. This was extensively used. The Nason Company at that time not only manufactured supplies, but it took contracts for steam-fitting, and all of its men, numbering from twelve to sixteen, had become members of McQueed's association. Now, Cummings wanted to strike at these men, and the Master Steam-fitters were jealous of the Nason Company, because it was engaged in both manufacturing and contracting. Therefore, Cummings and the leaders of the Masters' Association got their heads together and declared war. Members of the Enterprise Association ordered a boycott on the Nason trap. They agreed not to work on any job where the Nason trap was used. The

Nason Manufacturing Company, finding itself thus discriminated against, discharged all of its men, and ceased at the same time from doing any contracting work, and it has never done any since. When the men employed by Nason were discharged they found they could not work at their trades unless they joined the Enterprise Association, to which they were finally admitted on condition that those who formerly belonged to the Enterprise Association should pay a fine of \$50 (in addition to the initiation fee of \$50) as a penalty for having joined McQueed's association. This was an example of the lengths to which the Enterprise Association went in order to attack McQueed.

McQueed's union, finding itself thus persecuted, decided to take the whole matter into the courts. They applied through their attorney, Andrew J. Shipman, for an injunction against the Enterprise Association, against the Progress Association of Steam-fitters' Helpers, and against the parties named. He said, in his decision:

#### **What Judge Truax Found.**

"I find that the defendants have entered into a combination which in effect prevents and will continue to prevent the plaintiff McQueed and the other members of the plaintiff's association from working at his or their trade in the City of New York. I find that the defendant Cummings threatened to cause a general strike against the plaintiff's association and against the plaintiff McQueed wherever he found them at work, and that he would not allow them to work at any job in the City of New York except some small jobs, and that he and the defendant Nugent threatened to drive the plaintiff association out of existence.

I find that the threats made by the defendants and the acts of said walking delegates in causing the discharge of the members of the plaintiff association by means of threats of a general strike of other workmen, constituted an illegal combination and conspiracy, injured the plaintiff association in its business, deprived its members of employment and an opportunity to labor, and prevented them from earning their livelihood in their trade or business, and they

constitute good and sufficient grounds for continuing the injunction against the defendants."

Up to this point I have given McQueed's story substantially as it was brought out in court—with the exceptions noted—expanding somewhat the story of his early life. Nothing of that which followed the beginning of the legal conflict in 1898, of course, appeared in testimony.

McQueed was much elated over his success in securing an injunction. He thought now that his troubles were at an end, that he could go ahead and make his living without interference; but he soon learned that he was entirely wrong in his reckonings. The Enterprise Association apparently paid no attention whatever to the injunction.

#### How the Union Treated the Injunction.

Though less open in its opposition, the same tactics were continued, with other methods still more drastic. McQueed found that the Enterprise Association was luring some of his best men, inducing them to desert the National Protective Union and to join the Enterprise Association. Even good friends of his, who had helped him in his fight and whom he had helped, were thus persuaded to join his rivals, being assured that they would have no trouble with the examination. These men were workers dependent on their wages, and long months of constant warfare weakened them; they wanted peace at any price.

Finally, Cummings and his friends approached McQueed himself and intimated that if he would give up the fight they would assure him a ready admission to the Enterprise Association, examination or no examination. But McQueed's Scotch blood was thoroughly aroused.

"I will have nothing whatever to do with you," he said; "I won't join your union. You haven't got money enough in your organization to buy me over."

McQueed's dwindling membership still found employment, partly on small obscure jobs and partly on jobs of the United States government at the navy yard, where the Enterprise Association dared make no threats of striking. In the meantime the Enterprise Association had appealed the case to the Appellate Division

of the Supreme Court of New York City, and after a long argument the judges reversed Judge Truax's decision and ordered a new trial.

#### Case Reaches Judge Parker.

Although the treasury of his union was now empty, the various expenses at law having cost over \$1,200, McQueed did not give up. He determined to carry the case to the highest court in the State, the Court of Appeals at Albany, of which Judge Parker was chief justice. His lawyer was so confident of the force of his evidence that he advised McQueed to take this action. Accordingly, the case was carried up and argued at length in 1902.

From the time that the case was first taken into court in 1898 until the final decision was handed down by Judge Parker, more than four years had elapsed, during which McQueed had tenaciously carried on the fight, being often discharged and more than once in danger of violence. At one time, indeed, while acting as a delegate for his union, he entered a building in Eighty-sixth street and was met there by two members of the Board of Building Delegates. "What are you doing in here?" they asked. He tried to explain, but before he could say anything they set upon him, knocked him down, and finally drove him out of the building. Cases of assault upon members of his union were not infrequent.

The Court of Appeals at Albany is composed of seven justices. When the decision was finally handed down, it was found that four of these justices, headed by Judge Parker, had decided against McQueed and in favor of upholding the Appellate Division of the Supreme Court of New York, and that three, led by Judge Vann, had decided in his favor.

\* \* \* \*

#### McQueed Gives Up His Long Fight.

When McQueed heard of this decision he gave up the fight. There was no longer any use for him to try to work at his trade.

"If a man doesn't do just as the union commands," he said to me, "he is kicked into submission one way or another."

McQueed surrendered, left the trade he had learned, and sought admission to

the Electrical Workers, hoping to find employment as an electrician. Here he was also confronted by a union examination, which he passed, and for a year he worked at this trade—and then retired to his home in New Jersey, where he raises bees and grows grapes in peace.

But the effect of Judge Parker's decision reached much farther than McQueed: it resulted in the snuffing out of McQueed's dwindling organization, and it gave greater power and influence to all those forces of labor unionism which, combined, make up that potent organization, the Board of Building Delegates, led by Sam Parks. This corrupt Board of Delegates plunged the city last year into a disastrous building trades' strike, and under the hardly less notorious Weinsheimer it has this year practically repeated the same operation.

#### Judge Parker and the Closed Shop.

For Judge Parker's decision leads to the "closed shop." It confirms the right of the union, without limit or restriction, to strike against non-union men or members of another union. This leads, of course, to the formation of labor monopolies controlling all the workmen of a trade.

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#### A MURDERER'S LODGE

Pittsburg, Pa., Dec. 4, 1904.—Peter Scalise, a Sicilian, was aroused from sleep in his room to-night by three men, one of whom said: "Get up; we have come to kill you." Thereupon the three men made a vicious attack with knives upon Scalise, cutting him in eighteen different places. The heavy bedclothing and the arrival of Scalise's sister and cousin saved him from death. The sister and cousin were both badly cut about the hands. The assailants fled and all escaped except Frank Yacca, who was arrested, charged with attempted murder.

Scalise, who is 20 years old, states that he incurred the enmity of the Camorra, a society similar to the Mafia, and was forced to leave Boston to save his life. He was followed to Chicago, he says, and from there to Pittsburg, where he was hiding at his sister's home. The two witnesses of the cutting were placed in

the cell next to the one occupied by Yacca. An Italian officer overheard Yacca threaten the witnesses with the vengeance of the society if they should testify against him.

The city is being thoroughly searched for the two assailants who escaped.

#### DR. BLANCHARD.

Recently the Indian Witness published an article from the pen of this devoted Christian minister, president of Wheaton College, U. S. A. The article on "Remarkable Answers to Prayer" is an inspiration to prayer. When a young man just out of school he was led, as we believe, to take up providentially the leadership of the Christian forces in America devoted to the opposition of oath-bound secrecy. His life in that cause demonstrates that he had his "call" to that position. He has recently sent the editor of the Message a copy of a new book entitled "Modern Secret Societies." It is the sweetest spirited, and yet the most scathing, arraignment of oath-bound secrecy yet published. It seems to us that any Christian giving this book a careful and prayerful reading must be led to the conclusion that the principle of oath-bound secrecy is anti-Christian, and therefore wicked. It also clearly sounds forth a voice of cheer. The cause of anti-secrecy is gaining ground among most denominations, though admittedly not so among others.

We welcome Dr. Blanchard's new book and personally cannot conceive of oath-bound secrecy being anything else than spiritually hurtful to the Christian led into it.

It is greatly to be regretted that in India so many of our officials and some of our missionaries see so little to deter them from the associations of Freemasonry.

—Pauline Mission Message, of Secunderabad, India.

Fallacies make poor batteries with which to assail the impregnable Gibraltar of the Bible. The gunners are the ones in danger.

Brains are as necessary to success as opportunity.

## FOREIGN CRITICISM OF MASONRY. 3

**Freemasonry or Socialism.**

(To the Editor of the Clarion.)

Sir—There are many influences at work to make the life of a reformer unpleasant, and to assist in keeping all appointments in the hands of officially-minded persons. One of the most powerful, and yet one which is little recognized by the workers, is Freemasonry.

Every man who obtains an appointment under a council or other local body spends his first few pounds to get "made a Mason," after which operation his salary is regularly raised, and most of his failings are overlooked. For years I have watched this curious state of affairs, have been told continually what a splendid thing it is, yet never able to believe that robbery and fraud under polite names are really creditable to any man.

About eight years ago the surveyor of a large town was asked to resign, and received a "solatium" of £500, although it was well known that he had "manipulated" a lot of the ratepayers' money. I enquired the reason for this "preferential" treatment. Reply: "Freemasonry."

A tram conductor was charged with serious financial operations some time ago, and to the surprise of many, was acquitted. I enquired of another conductor the reason for this "preferential" treatment. He did not answer, but made a sign: Freemasonry.

A few weeks ago a rate collector was required for Rochester, and the Committee of the Council recommended the very best man for the position. When the business came before the council the decision was upset, and a man sixty years of age, steward of a club, totally unfit for the position (as he gave up in less than a month), was elected by a party majority. I enquired the reason for this "preferential" treatment. I found the answer by strict investigation: Freemasonry.

I also have noted that public officials can live right up to their nominal salaries, and yet acquire property. I know of an official at a workhouse who was the father of two children born to inmates, yet a quiet committee was able to suppress the facts. I have seen a copy of the evidence, and I know the decision

that was made by the committee; but it was never carried out.

Another official took a girl away to an asylum by a piece of trickery. A lawyer took over £20 from her parents, and then the case dropped "because the plaintiffs would not go on with it."

Freemasonry is the enemy of the workers, and the sooner we recognize the evil, the better for us. Yours faithfully, F. C. Hills, Strood, Kent, England.

**THE ROYAL BUMPER DEGREE.****Tale of a Boy and His Pa.**

"Say, are you a Mason or a Nodfellow, or anything?" asked the bad boy of the groceryman as he went to the cinnamon bag and took out a long stick of cinnamon bark to chew.

"Why, yes, of course I am. But what set you to thinking of that?" asked the groceryman.

"Well, do the goats hurt when they nishiate a candidate?"

"No, of course not. The goats are cheap ones, that have no life, and we muzzle them and put pillows over their heads, so they can't hurt anybody," said the groceryman, as he winked at a brother Odd Fellow who was seated on a sugar barrel looking mysteriously. "But why do you ask?"

"Oh, nothin', only I wished me and my chum had muzzled our goat with a pillow. Pa would have enjoyed his becoming a member of our lodge better. You see pa had been tellin' us how much good the Masons and Nodfellows did, and said we ought to try to grow up so we could jine the lodges when we got big, and I asked pa if it would do any hurt for us to have a play lodge in my room and pretend to nishiate, and pa said it wouldn't do us any hurt. He said it would improve our minds and learn us to be men. So my chum and me borrowed a goat that lives in a livery stable and carried him up to my room when pa and ma were out riding, but the goat blatted so we had to tie a handkerchief around his nose and his feet made such a noise on the floor that we put some baby's shoes on his feet. Well, sir, my chum and me practiced with that goat until he could butt a picture of a goat



every time. That night pa wanted to know what we was doing up in my room and we told him we were playing lodge and improving our minds, and pa said that was all right; there was nothing that did boys of our age so much good as to imitate good men and store up useful things for our minds. Then my chum asked pa if he didn't want to take the grand bumper degree and pa laffed and said he didn't care if he did, just to encourage us boys in innocent pastime that was so improving to our intellect. We had the goat shut up in my closet room. We went up stairs and told pa to come up pretty soon and give distinct raps and when we asked him who comes ther he must say, 'Pilgrim who wants to join your ancient Order and ride the goat.' Ma wanted to come, too, but we told her if she came in it would break up the lodge, 'cause women couldn't keep a secret, and we didn't have a side saddle for the goat. Say, if you never tried it, the next time you sprinkle a little kyan pepper on the goat's beard before you turn him loose. You can get three times as much to the square inch of goat. You wouldn't think it was the same goat.

"Well, we got all fixed and pa rapped and we let him in and told him he must be blindfolded and he got on his knees laffin, and I tied a towel around his eyes and then turned around and made him get down on his hands also, and then his back was right close to the closet door.

"He was laffin all the time and said we boys were as full of fun as they made 'em, and we told him it was a solemn occasion and we wouldn't permit no levity and if he didn't stop laffin we couldn't give him the grand bumper degree. Then everything was made ready and my chum had his hand on the closet door and some kyan pepper in his other hand, and I asked pa in a low tone if he felt as though he wanted to turn back or if he had nerve a plenty to go ahead and take the degree. I warned him that it was full of dangers, as the goat was loaded and told him he had yet time to retrace his steps if he wanted to. He wanted the whole business and told us to go on with the menagerie. Then I said to pa that if he had decided to go ahead and would not blame us for the consequences

to repeat after me the following: 'Bring forth the Royal Bumper and let him bump!' Pa repeated the words and my chum sprinkled kyan pepper on the goat's mustache and he sneezed onct and looked sassy.

"Pa is real fat and knew he had got him and grunted and said: 'What are you boys doin'?' and then the goat gave another degree and pa pulled off the towel and got up and started for the stairs, and so did the goat, and ma was at the bottom of the stairs listening, and when I looked over the banisters pa and ma were yelling murder and pa was screaming fire and the goat was blating and sneezing and butting and the hired girl came into the hall and the goat took after her and she crossed herself just as the goat struck her and said: 'Holy mother, protect me!' and went down the stairs into the kitchen, and the way we boys slid down the banisters was a sight, and the goat rared up and blatted and pa and ma went into the room and shut the door, and then me and my chum opened the front door and drove the goat out.

"The minister who comes every three times a week was just ringing the door bell and the goat thought he wanted to be nishiated too, and gave him one for luck and then went down the sidewalk blating and sneezing and then the minister came into the parlor and said he was stabbed and pa came out of the room with his suspenders hanging down and as he said cuss words and ma cried and told pa he would go to the bad place sure, and pa said he didn't care, he would kill that goat sure before he went, and I told pa the minister was in the parlor and he and ma went down and while they were talking my chum and me adjourned the lodge, and I went up and stayed with him all night and haven't been home since, but I don't believe pa will lick me, because he said he wouldn't hold us responsible for the consequences. He ordered the goat himself and we filled the order, don't you see?

"Well, I guess I will go and sneak in the back way and find out from the hired girl how the land lays. She won't go back on me, because the goat wasn't loaded for hired girls. She just happened to get in the way at the wrong

time. Good-bye, sir. Remember and give your goat kyan pepper in your lodge."

—Illinois Odd Fellow.

### "WOODMEN" IN POLITICS.

#### The "Dear Neighbor" Racket.

The American party so-called, is attempting to "work" the fraternal orders in the interest of its illegitimate pretensions, and a flagrant instance of this is the following circular letter sent out to-day, to the Woodmen of this county, ostensibly in the interest of Mr. McKellar solely, but really in hopes that Woodmen in voting for him will vote the remainder of the "American" party ticket:

Salt Lake City, Oct. 25, 1904.—Dear Neighbor and Friend: We take the liberty of writing you this letter and ask a favor of you. As you are doubtless aware, Nov. 8 is election day, and there will be several tickets in the field. On one of those tickets, viz., the American ticket, there is one of our old and tried Woodmen, a man who has the Woodman order at heart, a man who is always willing to assist his fellow Woodmen in any way that it is possible for him to do so. This man is Angus McKellar, Jr., clerk of the Salt Lake Camp No. 53, and Head Sentry Woodman of the World. Neighbor McKellar is a candidate for the office of county recorder. He is fully qualified for this position, being familiar with all the details of said office. Neighbor McKellar was born and raised in this city and is a property owner.

"Neighbor, we want to see Neighbor McKellar elected to this office, and we ask you to help us, by not only casting your vote for Neighbor McKellar, but for joining with the rest of your fellow Woodmen and get all your friends to vote for him also. Neighbor, will you do this for us? If you will do your part, Neighbor McKellar will be elected. We trust, Neighbor, that you will help us in this matter, and that on the morning of Nov. 9, you will arise to find Neighbor Angus McKellar, Jr., our next county recorder. Trusting that you will put on the harness and work with

us for the election of Neighbor McKellar, we remain, Fraternaly yours, Louis Yanner, Howard Worden, Harry Don, P. J. McDonough."

—Desert Semi-Weekly News.

Truth is not overthrown by a wrong inference.

## Modern Secret Societies

BY

CHARLES A. BLANCHARD, D. D.

President Wheaton College, President National Christian Association, ex-President Sabbath Association of Illinois, etc.

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Part I.—Clearing Away the Brush. Part II.—Freemasonry, Next to the Jesuits, the Most Powerful of Secret Orders. Part III.—Related and Subsidiary Lodges. Part IV.—Concluding Chapters.

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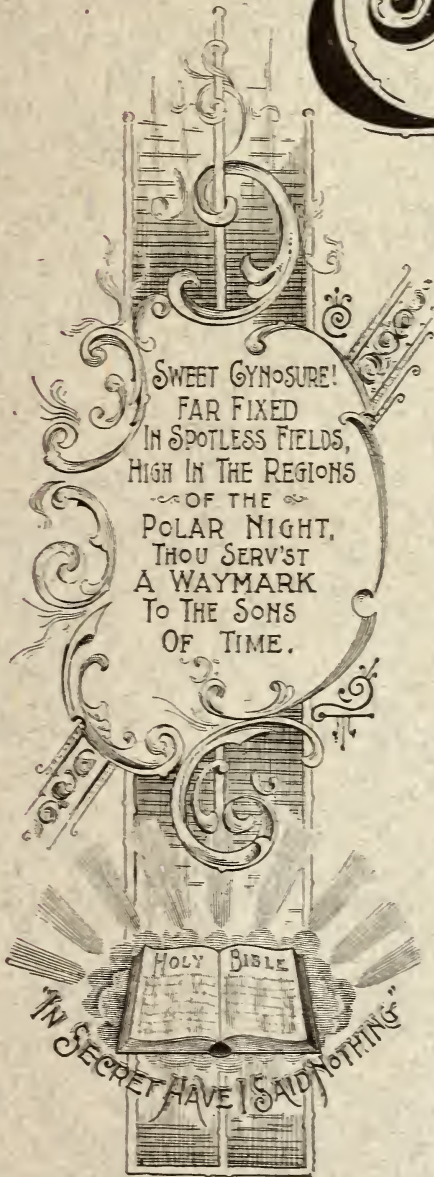
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VOLUME XXXVII.

CHICAGO, FEBRUARY, 1905.

NUMBER 10.

## THE CHRISTIAN CYNOSURE

OFFICIAL ORGAN OF THE  
NATIONAL CHRISTIAN ASSOCIATION.

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221 West Madison St., Chicago

Entered at the Post Office, Chicago, Ill., as second-class matter.

Business has called Editor Phillips to the distant West. His absence explains some irregularities in this issue.

President Blanchard is spending a few weeks in the East.

Very effective missionary work for anti-secrecy may be done by loaning your Cynosure to your neighbor.

Our half-tone frontispiece this month is that of Mr. E. G. Cooley, Superintendent of Chicago Public Schools. Elsewhere may be found his letter to the Saturday Evening Post, and Director Hitchcock's reply to it.

If the tyranny of the industrial unions, the silly craze of the high school fraternities, and the sickening revelations made in the Smoot case, serve to open the eyes of the public to the evils of other secret orders, it will be well.

President Blanchard addressed the students at the Lutheran Evangelical Seminary, Chicago, on Thursday, January 12. His theme was "Masonry and the Church." President Weidner, of the Seminary, is careful to see that his students are equipped upon this subject.

We had hoped to give our readers in this issue more definite information in reference to the forthcoming annual meeting of the National Christian Association. We have had correspondence with a number of speakers with a view of having a gathering of unusual interest.

An improvement worthy of mention has been recently introduced into the Free Methodist Publishing House. The business of the house has so increased as to demand the introduction of the linotype machine.

Mr. J. S. Perham, of Brookfield, Vermont, is now in his ninety-third year of age, and has just renewed his subscription to The Cynosure. He recalls with much vividness the Morgan murder and the consternation it produced.

Another volume of eighty pages has just been added to our anti-secrecy literature.

"Housetop Proclamations," by Rev. Woodruff Post, of Olean, New York, is welcomed by the Cynosure and every other publication opposed to secret societies. The author will hardly claim for the new book that it is composed wholly of original matter. Mr. Post is now eighty-four years of age, and seems always to have had the most conscientious and enlightened convictions against the lodge. He has laboriously compiled the best utterances of the best minds of all lands upon secrecy. The book is a veritable arsenal from which public speakers and writers upon the subject may be thoroughly equipped. We trust the octogenarian author may live yet many years to see and enjoy the fruits of his labors.

## SCRIPTURE SECRETS.

The secret of the Lord is with them that fear Him.—Ps. 25:14.

Thou hast set our secret sins in the light of Thy countenance.—Ps. 90:8.

For God shall bring every secret thing into judgment, whether it be good or whether it be evil.—Ecl. 12:14.

His secret is with the righteous.—Prov. 3:32.

Come ye near me, hear ye this: I have not spoken in secret.—Isa. 48:16.

There is no secret they can hide from Thee.—Ezek. 28:3.

He revealeth His secrets unto His servants.—Amos 3:7.

In secret have I said nothing.—John 18:20.

No man putteth a candle in a secret place.—Luke 11:33.

Cleanse Thou me from secret faults.—Ps. 19:12.

God shall judge the secrets of men by Christ Jesus according to my gospel.—Rom. 2:16.

The attention of our readers is directed to the new story, "The Quality of Mercy," beginning with this issue. The author, Miss Susan Fidelite Hinman, is no longer a stranger to the literary world. Her articles entitled, "Some Members of the Church of Sardis," and "The King's Champion," place her among the gifted writers, and have won for her an enviable reputation. The advance chapters give proof that the coming narrative will be replete with interest.

Has God kept the sun in the heavens all these thousands of years, and will he not keep thee, O thou of little faith?

As we go to press, there is laid upon our table for review a volume so fresh and new that the printer's ink is scarce more than dry. We have not had time for more than a very cursory examination; indeed we suspect little more is required than the announcement of its distinguished author, Rev. S. P. Long, of Mansfield, Ohio, to secure for the book a large circulation and a generous reading.

The new volume is entitled "The Great Gospel," and contains more than fifty sermons, or lectures, from practical, much-needed Bible texts. The author is reverently loyal to the Word, without allowing his veneration for his theme to deter him from discussing it in the plain, practical phraseology of the day.

The book is 6½x9½ inches in size and contains 860 pages, and sells for \$2.50 or \$3.00, prepaid, according to binding. Orders may be sent to the author, Rev. S. P. Long, 49 West Park avenue, Mansfield, Ohio.

## SENTENTIOUS SECRECY.

A secret imparted is no longer a secret. Confide a secret to a dumb man and it will make him speak.

There is no secret, time will not reveal.

Three may keep a secret if two of them are dead.

Where secrecy or mystery begins, vice or roguery is not far off.

A secret is too little for one, enough for two and too much for three.

The one who need not fear famine is the one who has plenty of provision in store. So he has little to fear from evil thoughts who has his mind filled with the true, the pure and the beautiful.

The man who is not willing to do anything except what he is paid for, will one day come to the place where he will not be paid for anything he is doing.

It is better to lose your purse than your self-respect.



## HIGH SCHOOL "FRATS" AND SORORITIES.

### The Illiberal Education of the Young American Snob.

BY E. G. COOLEY, SUPERINTENDENT OF CHICAGO, SCHOOLS.

(As Published in the Philadelphia Saturday Evening Post, January 7.)

At the present moment few problems that confront the authorities of the high schools and grammar schools of this country are more perplexing and significant than that presented by the fraternity and the sorority movement. These secret societies are spreading through the secondary schools with the rapidity of an unchecked plague. Originally devised to meet certain legitimate demands of university and college life, the "frat" and the sorority have suddenly made a general and sweeping invasion of high schools and are even carrying the conquest into the grammar grades.

This movement is a matter of sudden growth—at least of sudden manifestation—so far as the common schools are concerned; but already it has gained the impetus and the insidious power of propulsion that characterizes the fully-developed fad, whether in fashionable society or in the world of school children.

Only a very few years ago a Greek letter fraternity was regarded as purely a collegiate institution and was not thought of in connection with high school life; the oldest secret fraternal chapter or club in the Chicago high schools is not, I think, more than four or five years old. Within the last two years, however, "frats" and sororities have multiplied like microbes in the public school system of Chicago, for instance, until their influence upon scholarship and discipline has forced the problem of their existence upon the educational authorities as a burning question which must be faced squarely. Nor is the problem by any means confined to Chicago or to the other metropolitan centers of population. It is felt universally—or at least practically so. Naturally starting in the large cities and the university towns, where the college "frat" is a familiar institution, the passion for secret orders has now percolated to the country and

to high schools in provincial towns and villages.

When a feature of school life becomes so common, so nearly universal, it is bound to prove itself a powerful influence for good or for ill. A development which touches the common schools of this country with their millions of pupils should be subjected to a keen and searching scrutiny. The teacher of the country high school into which this question has not obtruded itself need not feel that he is exempt from interest and responsibility in the matter, for he may rest assured that this problem will soon be upon him. And the parents of high school students everywhere will do well to inform themselves in this matter against the time when they will be forced to face it as a personal problem entering into their own homes.

Are secret societies, fraternities and sororities helpful or detrimental to high school pupils, to the pupils of the common schools? \* \* \*

It is my conviction that no one influence now felt in high school life is more subversive of this spirit of equalized opportunity than is the "frat movement." \* \* \*

Feeling that the principals and the teachers coming into close contact with pupils were the best judges of the influence exerted upon school life by these secret orders, I sought an individual expression from the fifteen principals and the 375 teachers in the high schools of Chicago. Without an exception or a dissenting voice, they characterized the influence of the fraternities and sororities as harmful to scholarship and to discipline, as un-American and undemocratic. That the attitude of these principals and teachers may be clearly understood I give below the round-robin to which all of them affixed their names:

"Dear Sir:—We, the principals and teachers of the Chicago high schools, desire to express to you, and through you to the patrons of the schools, our disapproval of high school fraternities and sororities. We believe these organizations are undemocratic in their nature, demoralizing in their tendencies and subversive of good citizenship; that they tend to divert their mem-

bers from scholarly pursuits and to put the so-called interests of the organization above those of the school.

The effect of secret societies is to divide the school into cliques, to destroy unity and harmony of action and sentiment, and to render it more difficult to sustain the helpful relations which should exist between pupils and teachers.

Since the public school is an institution supported by public tax, all classes, without distinction of wealth or social standing, are entitled to an equal share in its benefits. Anything that divides the school community into exclusive groups, as these societies do, militates against this liberalizing influence that has made one people out of a multitude.

These organizations multiply the social functions, which demand too large a share of time and attention from school work. They offer temptations to imitate the amusements and relaxations of adult life, while their members have not acquired the power of guiding their actions by mature judgment. During the impressionable years of youth, school and home should unite their powerful influences to prevent the formation of habits that retard healthy, moral, intellectual and physical growth. It is unquestionably true that the full co-operation of these agencies is hindered by the influence of these societies.

In addition to this, our experience shows that the scholarly attainments of the majority of students belonging to these secret societies are far below the average, and we have reason to believe that this is due to the influence of such organizations.

In view of these facts, we feel that secret societies in the high schools ought to be discouraged by all reasonable means."

This communication covers the situation admirably and accurately, but the reports from individual teachers bring certain features of the matter into clearer relief. One principal writes: "The general influence upon the school is harmful. Time and effort is given to these organizations which should be given to school work. Boys sit up late smoking and chatting and have little enthusiasm for study next day. Cliques are formed,

and any question of discipline or scholarship, small in itself, is resented by the whole club." \* \* \*

How is this matter to be dealt with? Mainly by arousing the parents to hearty and sensible co-operation with the teachers.

Parents should clearly understand that the high school "frat" means an early and a liberal education in snobbishness, in loafing, in mischief and in the manipulation of school politics.

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#### HIGH SCHOOL FRATERNITY EPIDEMIC.

By J. M. Hitchcock, as Published in the Post of January 17.

Chicago, Jan. 14.—To the Editor:—The recent contribution to the Philadelphia Saturday Evening Post from the trenchant pen of Mr. E. G. Cooley, our honored superintendent of public schools, upon "High School 'Frats' and Sororities," has been widely read and has evoked generous editorial comment.

As a citizen, a taxpayer and a parent, with children in the North Side public school, the writer is heartily glad of, and indulges a bit of civic pride in, the fact that our board of education has been the first to discover the evils of, and to set its official seal of condemnation on, the high school fraternity fad. It seems that Mr. Cooley's personal observations and analysis of this question have been critically searching and his findings mainly correct. The superintendent presents a strong indictment against the fraternities, and the evils he mentions are both verified and amplified by a united coterie of his excellent helpers.

No fewer than fifteen principals and 375 teachers unite in a declaration of ills emanating from the fraternities, which statement more than justifies the superintendent in his hostility to this senseless craze which like a tornado is sweeping through the high schools of the land.

"This development, which touches the common schools of this country, with their millions of pupils, should be subjected to keen and searching scrutiny," says Mr. Cooley. And what remedy does the superintendent suggest for this evil? "Mainly by arousing the parents to a

healthy and sensible co-operation with the teachers," is his reply. The wisdom of this suggestion rests wholly with the construction put upon the term "sensible co-operation." The present high school madness throughout the cities and towns of our land is admitted to have become epidemic. What is "sensible" in case of epidemics? Certainly, search out and remove the cause, whether it be defective sewage or other unsanitary conditions. What is the cause of the high school epidemics. Simply an attempt on the part of our lads and lassies to ape the usages of our colleges and universities. It is no marvel that our country is infested with this frenzy. "Whatsoever a man soweth, that shall he also reap." This is a divine sentiment, hence inexorable. Our high school frats are the legitimate fruit of the fungus growth upon our higher schools of learning. Are our youths necessarily to be reprobated for their ambition to emulate the example of their superiors? Banish the college fraternities, and the high school epidemic will at once subside. There is not one in the long catalogue of high school evils but that has its counterpart in the Greek letter societies, and not an argument used for the suppression of high school frats and sororities but that would apply with even greater force for the abolition of all college secret societies. In whatever colleges the fraternities exist, they are there more by the sufferance than by the indorsement of college faculties. From many of our colleges these morbid excrescences have always been sedulously excluded. With rare exceptions, the best educators have disfavored these secret college organizations: they educate only "in snobbishness, in loafing, in mischief and in the manipulation of school politics." Here is what some of our educators have had to say.

President Hitchcock, of Amherst, said: "College secret societies at different periods have been fruitful sources of excitement, jealousy and heart burning among the students."

The president of Yale some years ago wrote: "That there are serious evils connected with them, cannot be questioned." Later he said: "The expenses of secret societies in Yale College are, on the

whole, far greater than the resultant good would justify."

Howard Crosby, D. D., Chancellor of the University of New York, says: "Thirty years ago I was a member of a college secret society, and I found the association chiefly a temptation to vice."

D. A. Wallace, former president of Monmouth College, wrote: "From careful observation I am persuaded that very great evils are necessarily attached to the existence of a secret society in a college. Their removal from the land would be a blessing of great value. My advice to students is to keep out of them."

Horace Mann, the great American apostle of education, wrote profusely in condemnation of secrecy in the schools. We could quote scores of prominent educators who have recorded their protests against secret college fraternities.

While our public school system is in jeopardy, let these Greek letter fraternities die, as a proof that they are worthy to live. Whenever the colleges, whose interests are closely allied with the public schools, will unite with our boards of education in an effort to suppress the high school fraternity epidemic, this mania will be numbered with the things of the past.

#### ENDORSEMENT.

Jan. 19, 1904.

By Dear Brother Hitchcock:

I pause long enough in a very busy day to write you that I fully and heartily endorse your article in the Chicago Evening Post on "High School Fraternity Epidemics." I have been a member of a college faculty since 1870, and have never yet found an occasion when I felt that the assistance of a "Fraternity" was desirable, and have had frequent occasion to be thankful that the proper work of one college at least was not hampered by their baleful influence. From admissions which I have during these years heard or read, made by members of faculties in colleges where these societies flourish and from other sources, I am sure that the following evils may be laid at their door: They have killed open literary societies and not supplied their places; they promote rowdyism and snobbishness; they lead to drinking and other forms of dissipation; they are re-

sponsible for the "Epidemic" in high schools.

Allow me one further suggestion. Every man who is at all familiar with Masonic oaths, and who has read the revelations recently made in the "Smoot" investigation, must have been struck by the similarity of the two. Is it not time for sincere patriots, not to say Christians, to come to the conclusion that secret societies, in or out of schools of learning, are not needed for any good purpose, and may be used for any evil purpose? If this present excitement shall help bring about this conviction, high school fraternities will serve at least one good purpose.

In your further discussions of this subject you are at liberty to make such use of this letter as you may think best.

Yours sincerely,  
H. A. Fischer.

#### THE LODGE AND THE SABBATH AGAIN

"A class of fifty candidates were initiated by the Odell Knights of Columbus last Sunday. The initiatory work was given by a degree team of Bloomington. The following speakers responded to toasts: J. J. Thompson, State deputy, on 'The Church of America'; John W. D'Arcey, of Joliet, on 'Fraternity'; T. F. Donovan, of Kankakee on 'Our Country'; E. A. Simmons, of Pontiac, district deputy, on 'The Knights of Columbus'; P. H. Langan, mayor of Odell, delivered the address of welcome, and Rev. Fr. Griffin acted as toastmaster. A banquet followed the services. The music was furnished by Vaughan's orchestra of this city."

Dear Cynosure:—The above was taken from the Pontiac Commonwealth of December 7, 1904, and gives all we know of this gathering on the "Lord's Day."

A search through two encyclopedias fails to reveal who these Knights of Columbus are, so we conclude that this organization must be one of the modern insurance orders.

What complimentary words were said of "The Church of America" or what was meant by that term we are not told, nor to what denomination or church the

"Rev." toastmaster belonged: but can we consider this gathering with its imposing initiation, banquet, toasts and music anything but a profanation of the day we are commanded to keep holy?

Can He who declared that "the Sabbath was made for man" be pleased with such a gathering?"

Let us spend one day in seven in holy rest, in worship and an honest study of God's word, and we will find no time nor desire for these false fellowships, which salute the church with flattering toasts, as Judas did our Savior with a kiss, while betraying her to her enemies. Let us walk as children of light.

J. W. F.

Wheaton, Ill., Jan. 7, 1905.

#### THE ORDER OF EAGLES

On the night of August the 22d there was organized in this city, Huntington, Ind., an "aerie" of the Fraternal Order of Eagles, two hundred strong, and the circumstances connected with the occasion clearly showed them to be of the same brood with the other secret fraternal orders. Their coming was heralded as an event of no small moment. The city was decorated and signs of welcome to the Eagles were displayed in the front windows of many of our business houses, especially the saloons. Delegations from neighboring cities came, and together they paraded our streets, a cornet band going before to attract the attention of the people. They arranged for a banquet in Clayton's hall, now rented to the county for a court room while the new court house is being built, which they had profusely decorated. But Judge Branyan, learning that beer was part of the menu for the occasion, called in the committee on arrangement and notified them that they could have the room for the banquet, but that the issuing and drinking of beer or other strong drinks would not be allowed. The result was that the banquet was transferred to the Elk's hall, where they reveled to their heart's content until the early hours of the next day.

Judge Branyan is certainly to be commended for his courage and manliness in saving the county from a great disgrace. But what shall we say of the

respectable citizens and church members who became charter members of such an order in our city, and had not the courage to raise their voices against such a banquet and other accompaniments of the organization equally disgraceful.

—The Christian Conservator.

#### PRESIDENT'S LETTER.

##### The Bible and Secret Societies.

Dear Brethren:—I have been moved to send you a letter this month about the relation of secret societies to the Word of God. The subject is one of the greatest importance from the character of the lodges, and from the character of the Book.

As you know, there are three hundred secret orders in our country, comprising in their membership millions of men and women, and affecting for good or ill, directly or indirectly, every man, woman and child in our country.

The Bible is God's Word. It contains the only clear and effective revelation of God which is made. The book of nature, the book of history, the book of providence, all reveal our Heavenly Father: but these revelations are difficult for most persons to grasp, and as a matter of fact, in the history of the world, those who have been shut up to these revelations have been heathen.

Persons who do not think seriously on this subject say that Christianity did not come from the Bible, but the Bible from Christianity. They mean to say that since Christianity did not come from the Bible, but the Bible from Christianity, it is unimportant what happens to the Bible, since Christianity which has once produced it, might produce it again.

That there is a fragment of truth in this statement no one would care to deny; but that the only lands where there are Christian churches, and Christian civilization are the lands where there is a Bible, every one who cares to think

knows; and there is no reason for supposing that in the future any more than in the past, nations without the Word of God will be anything but heathen. So far as our own people have come to disbelieve it, and to treat it with contemptuous neglect they are becoming heathen now; they are killing themselves and their children, and are getting away to all the vices of paganism. When the whole nation comes to treat the Bible in this way, we shall be a pagan people.

These two facts—the widespread influence of the secret societies, and the absolute need of the Word of God for a Christian civilization—make the question as to the relation between these two things of the most fundamental importance.

How do lodges regard the Bible? What effect do they have on the minds of those who become connected with them in regard to it? If lodges should supplant the churches entirely, as they already have done largely, what would be the effect upon our national life?

For more than thirty years lodge men have told me that their lodges believe in the Bible; that they have the Bible upon the altar in every lodge, and that it is a misrepresentation to say that such organizations are pagan in character. These friends, I believe, have been entirely sincere, reared, as they have been, in a Christian country, and familiar only with the few lodges which they have themselves attended. Knowing nothing of the history, philosophy, and real religious character of the organizations, what they said they believed to be true. Yet, nothing is farther from the truth.

Secret societies are not founded upon the Bible. They try to use it, as they do other good things, to get in members, to get money, to secure power; but they do not believe or teach that the Bible is God's word, and that men must live by

it or be destroyed. This is precisely what needs to be done. Nothing short of this will meet the necessities of the case.

Now what is the law of Freemasonry respecting the Bible? It is this, that in Christian countries the Bible is laid upon the altar; while in other countries the book which is there believed to contain a revelation of the divine will is to lie upon the altar. Instead of its being true that the lodges put the Bible upon their altars because they believe in it, and want to confess their faith, and stand by it, they put the Bible on the altar because the people in general believe in it, and because in this way they will secure credit, members, money.

If the secret society system would plant itself fairly and squarely on the doctrine that the Bible is the Word of God, and, whether they make or lose, stand by that teaching, they would be entitled to credit accordingly. But this they do not do. In a Christian country they use the Bible, in a Mohammedan country they use the Koran, in Mormon regions the book of Mormon. The Bible as an authoritative revelation they do not even profess to believe.

All Christian men ought to understand this, and Christian members of the orders when they see the Bible on the altar ought to know that it is there simply for what the lodge can make out of it.

Freemasonry makes this specially clear. It says that "the furniture of the lodge consists of the Holy Bible, the square and the compass," and then they proceed to tell what each is used for—the Bible for one moral purpose, the square for another, and the compasses for a third.

There are here two deadly strokes given to the Word of God. In the first place, the very name is an insult. We have furniture in the churches—pews,

chairs, organs and the like—but who ever heard a Christian man speak of the Bible as a part of the furniture of the church? This insult, however, is not all, nor the worst.

One can buy a square and a pair of compasses in a hardware store for fifty cents. This square and pair of compasses are by the lodge put in an exact equality with the Bible, which reveals to us Jesus Christ, the Son of God, the only Savior of men.

Any person who takes in this teaching and believes it to be right and proper, will come to believe, necessarily, that the Bible is of no more importance to the human race as a moral guide than these mechanical implements.

My honored father used to say that "whenever truth is put upon a level with falsehood, the truth will be lost, and the falsehood remain." There is an essential immorality in the very effort to put truth and a lie upon the same footing, for they are not upon the same footing, and cannot be, and if persons come to believe that they are, their whole mental constitution is awry. The one who believes that a square can teach a man to act honestly, that a pair of compasses can enable him to avoid evil desires, and live a holy life, and that the Bible is to be added to these two implements for some additional guidance, is a heathen as to his faith already. He may be a very pleasant and estimable heathen, because he lives in a land where the majority of the people have believed in the Word of God, but so far as he is concerned, Christian faith is gone.

I have already spoken of the fact that lodges use the Bible for the sake of getting in members, and securing money and power. Let me spend a moment more upon this subject.

Look over the membership of a secret society with which you are acquainted.

Consider the matter without prejudice, and with a true desire to know that which is fact. How many of these persons whom you know to be lodge men can be called in any proper sense of the term, believers in the Bible.

A real believer in the Bible must be a Christian. Are these persons whom you know to be lodge people generally Christians, even by profession?

A real believer in the Bible must be a prayerful person. Are the lodge people that you know, prayerful persons? Do they pray in the assemblies of the church. Do they pray in their families? Have you reason to believe that they pray by themselves?

A believer in the Bible must necessarily place himself in the company of those who are seeking to extend the knowledge of it throughout the world. In other words, he must not only be a Christian and a prayerful person, but in some real and efficient manner he must be identified with the church. No man is a real believer in the Bible who does not seek to extend the knowledge of that book, and the institutions which it represents, throughout the world.

The Christian faith is not an unimportant matter which one may put on or off as one does his coat, or a pair of gloves. It begins in the heart; it takes possession of the intellectual powers; it controls the will; it determines the home life, the civic relations; the whole being of the man is affected by it. The man who believes seeks to secure believers. This is necessarily true. The very nature of the case makes it inevitable.

Let me ask any brother who reads these lines, who has become ensnared by secret societies: "Is it in any sense true and general to say that the members of your lodge are believers in the Bible? That your lodge itself is a be-

liever in the Bible?" It is obvious that this is not the case. No honest man will say that this is true. The lodges are not founded upon the Bible; they use the Bible just as a fisherman uses bait—but they do not teach that the Bible is God's word in any effective way, nor do they attempt to do so.

Small portions of the Bible are read in the lodges, but there is no exposition of Scripture, there is no requirement that men should live by it. The Bible is part of the "furniture" of the lodge.

But again—the Bible of the lodges is a mutilated Bible, and the mutilation cuts out that which is the very center and heart of the whole book. There have been through all the ages of the past moral teachers for the guidance of men. Confucius, Socrates, Seneca, Epictetus—these and less prominent men without number have discerned the beauty of holiness, and the shame and danger of sin. The trouble with these men was that they had no power to avoid the one and secure the other. They could not even live holy lives themselves, far less could they secure holy living on the part of their fellow men. Every person who has studied the history of paganism knows this to be true. While a few philosophers were giving their ethical teachings, the great masses of the people were living in unspeakable miseries and degradation. One must hint and whisper what were the commonplaces of paganism.

How does the Bible differ from these other ethical teachings? In this, that the Bible furnishes power for struggling, helpless men, by which they may do the things they know they ought, and avoid the things they know they ought not to do. And what is this power? It is Jesus Christ, who was prophesied in the garden of Eden, who was revealed in the fullness of time, who was certified by

works which could not be doubted, who at last was wounded and slain for our sin. Where the sacrifice of Jesus has been accepted, the example of Jesus followed, the life of Jesus believed in, society has been transformed, slavery has been abolished; the wrongs heaped upon womankind have been righted; the crimes against childhood have ceased; the oppression of the poor, the ignorant and the weak has passed away; life has become secure, property has become secure; the absolute power of rulers has been broken; the rights of the common people have been secured; the homes of the common people have been improved, and filled with comforts; the priests, the rulers and the soldiers who used to live in idleness and luxury upon the labors of the poor have been compelled to justify their existence, and render some service, or else be put out of existence. This is a marvelous change. This is the miracle of miracles, and it has been wrought by the doctrine of Jesus Christ, as contained in His Word. What a wonderful thing it is that the secret society movement, with all its millions of men and women, some of them professing Christians, many of them kindly people—what a marvel it is that many of them should consent to the mutilation of the Word of God, which strikes out the name of Jesus Christ from the book He has given.

Most of the secret societies choose passages for their reading where the name of Jesus does not occur; but in cases where His name does occur in the Scriptures which are read, as in the Mark Master's degree in Masonry, and in the Royal Arch degree in the same order, the name of the Lord Jesus is deliberately stricken out. Since they could have selected a score of passages which do not contain the name of Jesus, and which would have served them as well, what a

wonderful proof they furnish of the devilish character of their system, when they select these Scriptures, and blot out the name of Jesus.

I think there is only one thing more which I wish to say in this letter. Giving the substance of this letter in a public address recently, several brothers said to me, "Well, what about the Christian degrees in Free Masonry? The Knights Templars, who swear to draw their swords in defense of the Christian religion?" Answering this inquiry, which is entirely legitimate, allow me to say three or four things.

In the first place, if the Knight Templars degree in Free Masonry should be Christian, it would not therefore justify the other degrees which are distinctly anti-Christian. The member of the Blue lodge or chapter, who is in a Christless organization may not comfort himself with the statement that by and by there will be a degree in Masonry which will not dishonor the Savior as the one he is in does.

Second, the circumstances under which the Knight Templar professed his belief in the Savior are such as to show plainly that the profession is false and hypocritical. He is given a cup made of a human skull, in which there is wine. This wine he is required to drink out of the skull. As he drinks it he is required to confess his faith in the Savior, and thereafter to swear to defend Christianity. Now an organization which takes a human skull, and uses it as a cup out of which a man is to drink while confessing his faith in the Savior, and which requires the man to invoke a double damnation upon his soul in case he proves untrue to the order—such an organization as that is devilish, not Christian. I use this word, devilish, advisedly. Savages in the German forests, before Christianity, used



human skulls as drinking cups, but in our time, with the light of Christianity and civilization shining as it does, an organization which uses a human skull for a drinking cup is a devilish organization.

The whole history of Knight Templarism proves that what we should judge from this one fact is true. But in the third place, it is not in any case a mere profession that Jesus wants. He wants humble, holy lives. What is the tendency of Knights Templar Free Masonry in this regard? The regalia, the drill, the commandery meetings, the conclaves, where car loads of wine are drunk, and where men displaying the cross of Jesus on caps and gloves and uniforms, fill up places of ill resort, without any attempt at concealment—what is such a profession of Jesus as this worth? It is an offence to God, and a disgust to men.

If Knight Templarism ever becomes Christian, it will leave off its uniforms, leave off its swords, cease from its secret meetings, cease from its Bacchanalian revels, cease from its railway trains, which go thundering over the broken laws of God.

God does not care for the words of men. What He wants is humble hearts, holy lives, helpful and consistent work. Unless He can have these, He does not care for what men profess.

I have been led to devote this letter to this subject by several things which have recently come to my knowledge. I trust that it may be helpful to all of the brethren, and that it may lead us to see more fully the real character of the organization against which we war, that it may encourage us to know and be sure that it must perish when Jesus comes. And I trust that we may be stirred up to a more consistent testimony, and to more prayerfulness in regard to this great subject with which in the providence of God we have come to deal.

In the love and work of Jesus,  
Fraternally yours,  
Charles A. Blanchard.

## LODGE PRINCIPLES AND METHODS.

Our greatest objection to the lodge system arises from the fact that it lays unhallowed hands upon holy things. If it would not invade the sanctuary our testimony as Christian people would not be so loud against it. That Masonry and many other secret orders are properly described as religious is evident from the fact that the system includes priests, altars, a ritual of worship and ceremonies that are meaningless if we deny in them an appeal to Deity. We, as believers in the Atonement of Christ, object to lodge religion because the name of our Redeemer is stricken out of the Bible reading, and titles are given to men which belong to God only. The god of the orders is one that infidels, Mohammedans, Buddhists, and the disciples of Confucius can all worship and serve.

### A God Made Up of All Other Gods.

It is evident then that if there is any unity among lodge members in religious matters, any harmony of belief regarding things divine it rests upon the conception of a composite deity, a god made up of all other gods. And what is this but idolatry, a vain imagination of evil minds? Reference has been made also to the fact that lodge religion is Christless. Now if we have learned anything from the Bible we have come upon this truth that since the fall of man God's gracious dealings with men have always been through a mediator. It may be some Godly man such as Job, or one ordained to the priesthood as Aaron was, or the Great High priest of our profession, Christ Jesus. Sinful man cannot be admitted to God's presence to plead with Him. Divine judgments fall directly upon men but mercies flow through divinely appointed channels. We have said that "the only Mediator between God and man is the Lord Jesus Christ," and the Bible declaration is "There is none other name under heaven given among men whereby we may be saved."

### Christian Church and Masonic Temple.

It should not take many words then to strengthen us in the persuasion that there is no agreement between the Christian church and the Masonic temple, no possibility of one and the same man being a consistent follower of Christ and a

whole-hearted, thorough-going Mason. If we accept Christ we must repudiate every other religion, come out from among them and remain separate from them.

Lodge methods we condemn as well as the principles upon which the system is founded. Admitting that the lodges have some good ends in view, still the secret methods by which these are gone about are neither necessary nor according to the example of Christ. They are contrary likewise to His commands and the genius of universal brotherhood with which he sought to inspire the world. Recall the parable of the wounded man by the wayside whom the priest and the Levite passed by and left to the thoughtful and unselfish kindness of the Samaritan. This explains well our Savior's understanding in regard to human relationship.

—Reformed Presbyterian Standard.

#### A BAD SIGN.

Jesus, who is our perfect example of life, said: "I spoke openly to the world and in secret have I said nothing." President Roosevelt is said to have given orders to subordinates, that nothing should be said in private that could not be published to the world. These are examples of openness in conduct that commend the men to general approval; yet we are sorry to have it to say that President Roosevelt is a member of an oath-bound secret order. In this his own practice is in utter variance with his theory. Not so with our Lord, "In secret have I said nothing."

Under cover of night what evils are there that are not done? Under cover of secrecy what crimes have not been committed? "He that doeth evil hateth the light, neither cometh to the light lest his deed be reproved," said Jesus. This statement has been verified in all ages of the world. It is as true in our time as in the past. If there were no secret place where men could hide from public gaze, there would be very little crime. The fear of exposure is a mighty influence in the prevention of evil doings.

We regard it as one of the worst signs of our time that there is such a universal disposition to court secrecy. The bump of secretiveness is being developed to an

abnormal degree. The secret cliques that are constantly conspiring in the dark against the welfare of the community, the secret societies that are multiplying so tremendously, all have the same tendency, to cultivate the habit of hiding from the world things that ought to be known. This influence is extended in the colleges by fraternities. These colleges are ostensibly to cultivate and develop the noble traits of character that fit men, not for the works of darkness, but for standing in the clearest light of day without a shadow of fear of exposure. But the fraternity cultivates the cowardly feeling that dreads exposure.

#### The Effect Upon the College Student.

Graduating from college the student at once carries the secretive habit with him into public life. It is the fraternity man who conceals from his father and mother, his wife and children, his bosom companions and friends things they have a right to know. His very manners indicate something in him that one cannot trust. Whether he is in politics or in the church, you never know what he will do, because he hides himself from view. It is he who in politics has some scheme that he only wants a few to understand. In the church, it is he that is working to overthrow the profession of truth, or he is scheming to get the best appointments or the highest positions or to uproot a brother minister. It is he who betrays his country in the time of her struggles for existence. The secretive man may not always be a bad man, but he is a man not built after the Gospel model. We do not want to educate our children to be like him. While they should know when to be silent, they should be taught to be frank and trusting and to show themselves worthy to be trusted. It is for such reasons as these, as well as the influence on the college life, that fraternities ought to be excluded from all educational institutions.

—Editorial in Christian Instructor.

"I would rather walk in the dark with  
God than go alone in the light;  
I would rather walk with Him by faith  
than walk alone by sight."

There are two gospels which every one should study: the gospel of Jesus Christ and the gospel of common sense.

# OUR STORY.

## THE QUALITY OF MERCY.

SUSAN FIDELITE HINMAN.

### CHAPTER I.

#### THE FAILURE OF INHERITED CONVICTIONS.

"Their fear toward Me is taught by the precept of men."

John Ryerson was old-fashioned. An irreverent youth once styled him "the last of the Mohicans." Substituting the word Puritans, there was some justification for the term. In boyhood, he delighted in the controversial theology of the old Puritan divines. Daily he

"Reasoned high

Of providence, foreknowledge, will and fate—

Fixed fate, freewill, foreknowledge absolute,

And found no end, in wandering mazes lost."

The mystic imagery of the Revelation, however, was a child's primer to him. For the most part, he followed well established traditions in his interpretation of prophecy; but he took some praise to himself for the novelty and ingenuity of his theory of "the Man of Sin." He was a vehement partisan of the doctrine of Anglo-Israel, and showed no small polemic skill in defending his beliefs in public. He became the stanch advocate of various unpopular reforms, and glorified in persecution for their sakes.

Withal, he was a diligent and fairly successful farmer, and a sincere, devout, and single-hearted Christian. To demand tolerance, consistency, and a sense of humor from a man of this type, would, perhaps, show too exacting a temper. His zeal was so largely expended in argument and speculation, that he had scant time to follow out the dictates of a really generous heart; but he was a good neighbor, a faithful husband, and an affectionate, though far from indulgent, father. Like the greatest of the Puritans, his aim was to live

"As ever in his great Taskmaster's eye:"

but the ever-present sense of the task

imparted a gloom and austerity to his manner that awed and repelled his children.

His daughters, in childhood, at least, were inclined to complain of the names he had given them—Patience and Mercy. The former was the name of his first love. She had died before he had found courage to tell her what was in his heart, and as some fragile plant of by-gone ages becomes the fuel of our own: so her memory, enshrined and aureoled in his heart, added fervor to his rugged nature and intensity to all his religious convictions. His daughter never knew the story, never suspected her father to have been at any age capable of romance. She bore her name as a cross, until increasing knowledge enabled her to Latinize it; and then signed her letters and school exercises, "Patientia Ryerson," with a sort of pride which she was wont to mistake for spiritual elevation.

It was all too plain, however, that the name of Patience was a misfit. The girl was impulsive, rash, and unstable. Her brother Richard, two years younger, who had escaped a like designation through the intervention of his mother, used to taunt his sister with her infidelity to the ideal set before her in her name.

"Awful glad Father didn't go on and call me Job. 'Twould have been the ruination of me. I should have been even more peppery than you, Sis, if that could be. You'll never be able to live it down!"

Nevertheless, he was proud, as they all were, of Patience's quick mind and showy talents. She was an enthusiastic student, readily absorbing what the older educators called "the humanities," but with no taste for the sustained and exacting effort required to master science and mathematics. Pride helped her scatter-wit tendencies, however, and gave her the foremost place in her class.

Richard was a plodder, with practical views of life. "You have no soul, no ideals!" scoffed his sister; while his father mourned, "I fear my son is prone to set his affections on things of this earth."

Mercy, ten years younger than Patience, could not be looked upon as a rival; so the latter easily became the

central figure of the household. She was in particular her father's joy and pride. He used to say playfully: "She's a chip of the old block, but chipper than the old block!" The eldest born of a family given him late in life, she grew to be his prop, his mainstay, his delight. As he grew older, he came to lean on her keen young intelligence, and unconsciously to seek inspiration from her youthful enthusiasm. He taxed her memory for facts and figures he needed in his controversial writings, and enlisted her sympathy and co-operation in his reform labors. Her mercurial temperament gave her a facile though shallow sympathy, and her quick mind speedily put her in possession of all his lines of argument. She had a striking person, a clear, resonant voice, and a ready flow of speech. In the meetings of the humble Brotherhood of Reform, those aged and strife-spent warriors united with her father in declaring that she had a "gift." Once or twice when her father had been unable to address a gathering of the Brotherhood, he had sent Patience as his substitute; and had heard with keenest satisfaction that she was likely to supplant him in the regard of his co-laborers.

As with others of like temperament, the stimulus of applause was like wine to Patience. She did not enjoy being called "Sister" by the ill-favored and uncouth, nor being labored with because of the sorry little ostrich-plume on her shabby brown walking-hat; but the sincere and fervent "God bless you's" thrilled her with thanksgiving, and wonder whether she had not received a "call." Her thanksgiving, it must be explained, was not for the victory of God's truth, but for her own personal triumph; for while she prated glibly about "the Kingdom," she lacked the childlike spirit which is the one condition of entrance.

Meantime, she was busy with her studies. Richard had dropped out of the race at the end of his high school course, and at eighteen was manager of the farm. Strict self-denial, in which the whole family willingly shared, permitted Patience the luxury of a college course. With increasing breadth of view, came discontent and much futile aspiring.

She ended her college training at twenty-three, in a state of mental dyspepsia, caused by surfeit, and with a spiritual life that suffered from being too sedentary. A period of feverish and ill-directed activity followed. "Carnal activity" is a cant phrase, but after all, it best describes her efforts.

"Rest for a year," urged her parents; but rest, in her present frame of mind, was impossible. She laid out an elaborate course of supplementary study, which her mother's failing health and the routine of family life soon interrupted. She spent one evening teaching in the night-school in the neighboring city, and took a cold which prevented her going out at night during the remainder of the winter. She took a Sunday School class, but gave it up after a few weeks, because her pupils were "so unresponsive."

The mother grew more frail, and Patience went about the tasks thus thrown upon her with a grim and martyr-like aspect, with silent acquiescence when her mother crooned: "You don't know, Dearie, how I hate to have your education and your talents wasted here in the kitchen."

Black thoughts surged in her mind as she washed pots and pans day after day. "Home life is so dwarfing and cramping!" she said to herself. Impulsive and bitter speech warned the family that she was not to be trifled with. Her mother sighed and stroked the hands that ministered so willingly, till Patience pulled them away with, "I have no time to waste!"

Her father, through love, achieved a largeness of vision amazing in one with his limitations (so marvelous a transformer is love!); and resolved, ill as they could afford to spare her, to send her away. He had known what it is to chafe against inexorable barriers.

"You shall take your life in your hands, my daughter, and go out free," he said with wonderful gentleness. "Perhaps you can spare enough from your earnings to fill your place in the kitchen."

Patience eagerly agreed to pay this small price for her freedom, and proceeded blithely to lay plans for the investment of her life. But she reckoned

without a knowledge of herself, her tempestuous impulses and ill-governed will. One rainy morning, Patience was plunging with lowered head in the teeth of a sweeping gale. Her limbs were drenched and her face was dripping. She supposed the street to be deserted, when, suddenly, a barrier was interposed between the deluge and her devoted head. She looked up, to find a young man beside her, shielding her with his umbrella.

"Beg pardon, lady, but the rain is uncommonly wet this morning."

She scanned the stranger swiftly. The note of freshness and virility in his voice was seconded by his cheery face and winning smile. For the rest, he looked a big, hearty boy.

"My name is Rosecrans," he hastened to explain; "Rosy, to my friends. I ought to be Irish, but I'm not; it might excuse a little Irish forwardness." His smile was apologetic, for Patience, taken unawares, looked distinctly forbidding.

"I am Miss Ryerson," she said, with an air that added as plainly as words, "but don't presume upon that information. I have an imperative engagement that forbids my stopping to find shelter."

"What! Patia Ryerson, who was a senior in high school when I was a groveling freshman? I remember you. Eight years ago, wasn't it? How you used to reel off Greek and Latin and history by the yard! It was out of sight!"

His diction might have been improved, but his admiration was unmistakable. Caesar himself was not proof against flattery. The associations of Patience's life had been largely of a somber cast, and the radiant cheer of Rosecrans' manner had for her an irresistible charm. She parted from him with genuine regret at the door of the house whither she was bound.

Once, twice, thrice she rang the bell, but received no response. Despondently she looked back up the street. There was nothing to do but face the storm again. Even as she looked, her heart gave a bound. From half a block away, Rosecrans had turned and was coming back to her.

"Couldn't raise, 'em?" he asked blithe-

ly. "I felt it in my bones. Don't you think houses have faces something like folks? This one, as soon as I saw it, made me think of that gruesome old man that frightened David Copperfield so, with his 'Garoo! garoo!'" He finished with an odd grimace that made Patience laugh. "You can't help feeling grateful to the man who can make you laugh when you are chilled with drenching rain."

"Now, where?" he continued cheerily. "Say, but you're wet! Jiminy crickets!"

Alertly he followed her indicative nod, deftly poising the umbrella to shelter her most completely from wind and rain. A merry flow of description and narration, growing more intimate as they walked on to the accompaniment of the storm, made her forget her forlorn and bedraggled plight. Rosecrans was a vivid narrator with a strong sense of humor, and the minor discrepancies between his moral standards and her own, passed unnoticed in the charm of his tales.

"You ought to be a professional entertainer," she said, admiringly, in a pause.

"If I don't win out on the proposition I've got now, I'll try it," was his prompt response. "I'll stand for anything that brings the dough. I'd hate to try it and fall down on it, though, like I did on that rope-walking exhibition I gave when I was a kid."

The enquiring look in Patience's eyes drew forth the story; and the remainder of Rosecrans' discourse was frankly autobiographical. He was drawing nearer the serious side of his life, and was in the midst of a recent experience, when she pointed out her own door, just before them.

"Come in and tell the rest," she urged, with unusual graciousness.

"It isn't worth while; and besides, you can't get into dry things too quick. Sometime, perhaps"—in answer to a disappointed look. "I've enjoyed your conversation very much," he added humorously.

Patience marveled to find how much she built on the hope of his return, and tried to excuse to herself the persistent recurrence of his image. "It must be

that I can't help wishing such talents might be trained to higher ones. 'He's only a boy; he must be five years younger than I. Perhaps I can influence him.'

As a matter of fact, she learned later that he was just the age of her brother, whose approaching marriage, together with her parents' growing feebleness, had caused their removal to the city, leaving the farm to Richard.

Rosecrans came and came again, and the great miracle of life—its Transfiguration—was wrought anew for Patience. Rosecrans was a reckless youth, of no settled principles, but with impulses not wholly ignoble; and he doubtless meant what he said—for the moment, at least—when he begged Patience to help him to be good. Moreover, he could not fail to see that she was good to look upon. Her studied plainness of dress could not disguise a striking figure; her eyes were large, dark, and luminous, and no indifference to the well-being of her cuticle had been able to mar her dazzling complexion or her smooth and shapely hands.

It would sound incredible, were the phenomenon not so frequent, to tell of Patience's instant and complete subjugation by Rosecrans. She glowed and expanded in his presence, like a flower in the presence of the sun. Her natural acerbity vanished, and grew docile and soft of speech. For a brief season, she put on the crown of womanhood, albeit it proved a crown of thorns.

Richard, driving over from the farm one day, met Rosecrans as he was leaving.

"Patia," stormed her brother, as he entered, "if that Barclay Rosecrans is hanging round you, I'll wring his neck."

Instead of the sharp retort he expected, Patience flushed deeply and burst into tears. Recent experience had made Richard wise, and he knew this for a dangerous symptom. He sought his father.

"Do you know a fellow named Rosecrans—Barclay Rosecrans—supposed to be a carpenter, but with far more idle time on his hands than looks at all well for his success in his trade?—Never heard of him?—Heavens! if I ever have a daughter!—Well, he's a young repro-

bate, that's what he is; and Patience is bewitched after him!"

Richard evidently expected his father to use strong and speedy measures. Instead, he waited till the hot-headed young man had departed, and then gently called his daughter to the side of his bed, which he seldom left now.

"My darling," he said, clasping her hand, "you have been a good daughter to me. For a year you have laid aside your hopes and ambitions, to care for your aged and suffering parents. It has been a sore trial to you to be thus compelled to bury your talents in a napkin, and yet you have borne it bravely. O my child, my child!"—here his voice broke—"I want you to be happy! I've been hard and exacting oftentimes. I've forgotten that it is His gentleness that makes great. So often in my want of faith I have asked, 'Hath the Lord forgotten to be gracious?' and 'How long shall the workers of iniquity triumph?' and failed to teach you—what I myself only half believed—the fathomless love of God. I have been so busy hating the Devil and all his works, that I have had little time for loving and serving God. My best loved child, I must soon leave you. I want to leave you happy in submission to the good and perfect and acceptable will of God. I want to be courageous enough to trust you to Him; I want you to trust Him for yourself as your all-sufficient portion. You do, my precious child?"

"Yes," sobbed the girl, kneeling at his bedside; but she trembled so as she entered the cloud which should bear her father from her sight, that she knew not what she said.

"I want you to be happy, my child," he repeated, "and happiness comes only through obedience to Him. You are willing to obey in all things?"

"Yes, Father."

"I have feared that your affections were becoming engaged in a quarter that—my child, I would fain spare you, but I must remind you of the command, 'Be not unequally yoked together with unbelievers.'"

"Yes, Father; but you can't call Mr. Rosecrans an unbeliever; that is,"—for

she felt herself to be paltering with words—"he isn't a sceptic, you know."

"'With the heart man believeth unto righteousness.' Do you think his heart is right with God?"

Perhaps the formal phraseology helped her to delude herself, but she only answered brokenly, "Oh! how can I know? We are forbidden to judge."

"But the same chapter warns us not to cast our pearls before swine."

The old man's face was tenderness itself and his tone was pleading; but Patience cried protestingly, "O, Father!" and burying her face in the bedclothes, began to sob so violently that he could only stroke her head and murmur soothing love-words.

Her brother's warnings were less guarded. Once, she turned upon him with a pitiful show of indignation.

"I should think your own experience would teach you that love is a sacred thing."

"Huh!" sneered Richard, "do you call the love of a—of Barclay Rosecrane—sacred?"

The ugly insinuation in his voice started Patience's ready tears, sadly ominous of her future.

Her brother softened. He drew up a chair and sat down beside her.

"Patia, shall I tell you where and in whose company I saw Rosecrans last night, two hours after he left you?"

"And what about yourself? How came you to be out spying at midnight?"

"Perhaps you are not aware that I returned from Chicago on the 11:40 last night. As I passed up River street, I saw Rosecrans, plainly intoxicated——"

"How dare you?" cried his sister, springing up; "strike me, if you will, but never, never——"

"I never shall again," he retorted bitterly; "go, reap as you have sown." And he turned on his heel.

Meanwhile, her one fear was that Rosecrans would not speak the words her family believed already spoken.

Her father's rapid decline arrested for a time the progress of her romance. The conversation above recorded was the last he ever held with her, though he followed her with wistful eyes as she ministered to him with unwonted tenderness. His touching gratitude for the smallest serv-

ice broke her heart. One night, as she arranged his pillow more comfortably, he caught her hand and kissed it. "God bless you, my best beloved!" he said.

When she went to him, an hour later, he was not, for God had taken him.

Rosecrans sent her flowers, but kept aloof. He was not even present at the funeral. When she saw him, a few days later, she reproached him gently for his neglect.

He turned toward her a face of unwonted gloom. "I can't bear that kind of thing," he said; "I'm not good, like your sort of folks."

"What grieves me most," continued Patience, in a sad, soliloquizing voice, "is to know that I did so little for Father, when he has done so much for me. It is only since his death that I learned that he left the house and lot in town to me."

"Why, you're an heiress, then!" interpreted Rosecrans, with his sprightly air, which for the first time grated on Patience.

"You must not think the rest are neglected. Richard has the farm, of course, and Mother and Mercy will have an income—not very large, it's true—from Father's insurance. Richard wants them with him, and Mother longs to go back to the farm; so as soon as she feels a little stronger, I think she will move."

"And you?"

"I have been considering what to do with my riches."—"She is really the most unmercenary creature," reflected Rosecrans.—"I think Father left so much to me because he thought I would do some good with it. He expected me to give my life to—the things he cared for most. I mean to sell the house and give the money to help found an industrial school in New Mexico. I heard a wonderful address, not long ago, about the great need there. Think of it—a grand race, with the courtesy and grace of the Spanish, and the strength and stability of the Indian; but sunk under a degrading system of religion, little better than idolatry, heathen rites and superstitions and blended with Romish. Think of those Lenten processions of Penitentes, head and feet bare, stumbling over the plains, heedless of the cactus in their way, lashing their naked shoulders alternately, and marking the ground with their blood!

Think of their Good Friday Passion Play—no play at all, but a grim reality, with a victim chosen by lot to be bound—sometimes nailed—to a cross for three hours, when he is cut down to be nursed through an illness from which he may or may not recover! Think of scores perishing in epidemics, with the nearest doctor a hundred miles away!

"Said the speaker, 'I have seen multitudes of Magdalen-faces that should have been Madonnas; I have seen men daily climbing Calvarys. Inexpressibly sad and pitiful are these sights, still sadder was the appeal of the children, little children with starved faces and eyes that broke my heart. Will you not,' she said, 'minister to them in the name of Him who shall one day say to you, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me?"'

"I want to go and try to help. I think it is what Father would like."

As Patience spoke, the two were walking slowly along the quiet, moon-lighted street. Rosecrans said nothing for a time; he merely drew a little closer to his companion. His touch made her tremble.

"I want to take the initial steps tomorrow," she resumed. "I thought you ought to know. I promised my Father I would give up every thing." Her voice broke on the last words.

"Look here, Patia," interposed the young man—and she was aware that his touch had become an embrace—"you are not going to be a missionary to those loathsome old Greasers—ugh! You are going to stay right here and be a missionary to me."

"Do you think so?" she said, looking up sadly; for she felt her resolution melting like frost in sunlight.

Not without a struggle did she yield, in defiance of her father's last warning. Rosecrans was fertile in excuses for her. He showed a touching solicitude for her health, which was not so robust as it seemed; but it was to his tenderness, rather than his arguments, that she surrendered. Richard wondered aloud to his mother how much Rosecrans' persuasion were due to covetousness; but she answered:

"The idea! How can you be so preju-

diced? That open-handed young man! See how he lavishes money on Patience!"

For the mother had also succumbed to the young man's countless fascinations, and regarded him as in a hopeful way spiritually. Once she ventured a mild inquiry, more as a matter of form than otherwise: "You're sure you have no bad habits? I couldn't give my daughter to a man of bad habits."

"Bad habits?"—with a comical gesture—"search me! I'm a regular infant Samuel. I may have had a bad habit or two before I knew Patia, but I can't remember back so far. It seems like I'd known her always; so you see how thoroughly reformed I am."

It was for Mercy, the baby sister, now a young high school girl, to sound the last note of warning.

"Sister, are you superstitious? I heard a rhyme to-day that was new to me, and I can't get it out of my head:

"Change the name and not the letter,  
Change for the worse and not the better."

"Nonsense!" replied Patience, sharply.

So they were married; and not one prayer had sanctified the betrothal, the prayer at the altar was a mockery.

It was a severe but just characterization made by Richard after the bridal pair had departed. Mercy had said naively, "I thought Sister had too much religion to marry a man like Mr. Rosecrans." Her brother replied sharply, "Religion! Patia's religion is only impulse!"

(To Be Continued.)

A. A. O. N. M. S.

Mecca Temple of the Order of the Mystic Shrine christened the baby camel of the Sells Bros. and Forepaugh show at the Madison Square Garden yesterday afternoon. The baby was just a week old. The Mystic Shriners have some especially mystic relations with camels. They use them in their business, which is principally to make life gayer and more worth the living for Freemasons of high degree. When they heard of the arrival of the baby camel they decided that it ought to be set apart for the use of Shriners as soon as possible. In many places in



this country it is impossible for the Shriners to secure a camel for their rites until the circus comes their way. So it is highly necessary that every camel in every circus should be qualified for its labors.

Grown camels are mostly legs and neck. The baby camel is all legs. It is difficult to see just how he eats or digests his food, there is so much of his legs. At the conclusion of the tumbling and girl-juggling act of the great Picciani family at the matinee yesterday afternoon, the baby's mother was led into the arena. The mother, whose name is Cleopatra, is not as beautiful as her name might seem to indicate. She pouts and she does not behave pleasantly. She was worried by the amount of attention paid to her offspring, who was leaning heavily on the arms and shoulders and feet of the two circus canvasmen. The youngster seemed to want to enter the arena on its hind legs and this early manifestation of a frivolous view of life was maternally frowned upon.

#### The High Priest's Work.

In the center of the arena the mother was led to one side and the canvasmen controlled the transports of the infant, while High Priest Charles H. Heyzer, of Mecca Temple, led a small company of the representatives of the Temple out upon the tanbark. All of them wore the red fezes of the order.

The baby camel was led before them, and Mr. Heyzer cracked the neck from a bottle of champagne. The beast's back and neck were then soaked with the wine, and Mr. Heyzer said:

"In the name of Allah the Merciful!

"I christen thee Mecca. I bespeak for thee a long and happy life. Your mission will be to conduct weary pilgrims over the hot sands to the cooling oases. I trust that your conductor will see to it that you will hold on the rope; and that you will bring the weary pilgrim under the goodly dome of the Shrine Temple, where he will receive the rest, refreshment and treatment such as only Shriners can give.

"Allah be praised!"

A yellow canopy, embroidered with the name of the new camel, was then thrown over its mother's shoulders, and the two were led out.

-Missouri Free Mason.

Is comment needed?

## ENEMIES OF THE GOSPEL OF CHRIST.

BY EVANGELIST J. E. WOLFE.

"Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ. Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father. To whom be glory for ever and ever. Amen. I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. 1:3-8.

The Word of God and the circumstances surrounding us indicate that we are living in an age of abounding scepticism and of waning faith, an age in which the leaven of iniquity, that Paul speaks of in 2 Thess. 2:7 and 1 Cor. 5:7, has almost reached a climax in regard to the infusion of Judaism, Paganism, Superstition and Humanitarianism. These altogether are changing the very texture and color of Christianity. On the one hand, the church, the priesthood, and the sacraments, are substituted for the Lord Jesus Christ and His finished work; on the other, the pleasurable and good things of this world are exalted as the supreme objects of desire; and reform, and the alleviation of poverty, wretchedness and pain, in this present life, are declared to be the whole duty of man. This is the "New Gospel," as its advocates denominate it.

A very flood of "modern thought" is sweeping forth in every direction, and in its mad career is carrying off old landmarks, obliterating settled opinions which have made for the peace of the world, and annihilating all the lessons of past history.

#### Be Not Bewildered.

Not among the least of these enemies of all truth and righteousness is the unquiet system of the great secret empire, headed by the cult denominated Freemasonry. There are said to be nearly three hundred secret organizations now in active operation in the United States. This state of affairs along with

the numerous divisions of "Christ's body," is, to say the least, bewildering to the simple-hearted child of God, and without a doubt perplexing to the worldling or non-professor. In such circumstances, it is not likely that truth would often be met in our streets. On the other hand, what but the direst uncertainty and confusion could be expected, when the world is giving itself up to theories that do not even lay claim to be founded upon experience, but spring from the dreams of men of various dispositions and aims, or are based upon superstitious religions, and philosophies, which the human race has already tried and found wanting?

#### Guard the Truth.

Under these prevailing conditions, when all things are in a state of flux and uncertainty, is it not strange that the many who call themselves Christians, instead of resorting to the infallible Fountain, the Word of the living God, in order that they might learn His unchangeable views, not merely of salvation, but also of political, social, moral, and ecclesiastical matters, will run to every fictitious source for help, comfort and instruction? It would only be reasonable to suppose that those who name His Name would consult this Divine Book upon all occasions, and eagerly follow its decisions; but alas! the fact is far otherwise. Indeed, many professors in the visible church make no practical use of the Bible whatever; and hence the prevailing apostasy from the truth, current in these days.

#### Do You Wish to Reign?

The saddest feature of the whole matter is, that thousands of the people of God are being led away from the truth by Judaizing teachers, and one of the greatest agencies in this work of the Devil is this system of iniquity termed Freemasonry, with its numerous satellites of smaller orders. The Christless promoters of these lodges, with a view to securing popularity in the eyes of the world, and with the argument that it greatly adds to the good influence of a minister, seduce many a preacher and lead him into this "kingdom of darkness." And no minister of the gospel can long remain an adhering member of the secret order without becoming con-

taminated and led astray from the truth. Here are where the "blind leaders of the blind" are manufactured, who, in their turn lead their flocks away from the simplicity of the gospel. These preachers become more or less swayed in their theological views by the religious and philosophical doctrines inculcated by the lodge. It is in this way that the leaven of iniquity works, and believers are led off into virtually the same errors into which the Galatian saints were plunged. It is to assist in opening the eyes of these my brethren, who are already engulfed in this evil thing, and to urge them to separate themselves from these "workers of iniquity," that I have engaged to write these series of papers. It is quite true, that, although the Lord's sheep can never perish, neither can any one pluck them out of His hand; yet there is such a thing as missing the reward. A man may rob us of it through his philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. We may fall short of obtaining the prize, if one persuade us to a voluntary humility and worshipping of angels, or to anything else that puffs up the fleshly mind, so that we no longer hold fast the Head, which is Jesus Christ our Lord. He himself has exhorted us to hold fast that which we have, in order that another do not take our crown. (Rev. 3:11.) "For," as one has well said, "while the life is a free and inalienable gift, when once bestowed, the crown is conditional, and may be lost." There is no promise that we shall reign with Christ if we merely believe on Him; but only if we suffer or endure with Him.

#### Why Did Jesus Suffer?

What was it that brought upon the Master the contradiction and bitter hatred of sinners, and continual suffering upon earth? The answer lies in the fact that His views and teachings—which He never failed to put in practice—being those of God His Father—were found to be exceeding hateful to fallen man, and unutterably opposed to their desires and aspirations.

Generally speaking, however, modern professors of religion are not so liable to the scorn and hatred with which the

Divine Master was assailed, not through any change in the attitude or disposition of the world, but because so many of them content themselves with the primary truths of the gospel, and do not "go on unto perfection." They seem to be satisfied with a small modicum of Scripture copiously adulterated with human opinions and traditions.

As in the times of the early church in Galatia, the "believing Pharisees" have fascinated many of the disciples with the idea that salvation is not solely the "gift of God," but that man's works must be added to make it complete and acceptable to God. But Freemasonry and all other secret society cults go beyond this and make salvation dependable solely upon man's works and merits. Christ is excluded, as a factor not to be considered for a moment. His sacrificial death on the cross is shut out as an absolutely unnecessary thing. Man makes his own atonement, and although the Bible is used in the lodge, its use is but a blasphemous misuse, and might, so far as its teachings are concerned, be shut out of the lodge entirely.

#### Masonic Religion.

That Freemasonry is a religion no one can doubt or deny who has ever had an experimental acquaintance with the order, or investigated or examined their lodge text books. Indeed, the first thing brought to the attention of the initiate in Freemasonry is the fact of the "new birth," that which stands in the very forefront of Christianity, the open door to salvation. It is denied on every hand by adhering Masons; but the fact remains, that salvation is taught most emphatically in the initiatory ceremonies of the lodge. The first charge to the candidate is that he comes to seek for a religious change. He "seeks the new birth, and asks the removal of the veil that withholds divine light from his eyes." As President Blanchard, of Wheaton College, asserted in a recent address on the subject of "Is Freemasonry a Religion?" "These Masonic text books teach that the man that comes into this organization and accepts its teachings will live a worthy life; that he will purify his heart until it becomes a fit temple for the indwelling of God, and when he has gotten through with his life

and passes out of this world he passes into eternal bliss." Now, if that is not salvation by works, and works alone, then we do not understand the meaning of simple language. Remember, not a word is said regarding the atonement effected by Jesus Christ on the cross; not a word about the cleansing power of the blood; not a reference to the work of the Holy Spirit; nothing said as touching the daily "washing of water by the Word"—all, everything, that one has simply to do to conform to the Christless principles of Masonry and heaven is an assured thing.

#### The Writer's Object.

My sole object, as already remarked, in contributing these articles, is to glorify God in seeking to influence the saints to separate from the lodges, and especially to warn young believers not to affiliate with a system that is evil and only evil, and that continually." May God our Father, God and Father of our Lord Jesus Christ, abundantly bless the effort to the praise of His matchless Name, is the prayer of the author.

Gwendale, I. T., Dec. 30, 1904.

#### THE INCREASE OF CRIME.

BY REV. H. H. HINMAN.

In an article that has secured wide attention, McClure's Magazine for December, 1904, shows that there has been a terrible increase of crime in the United States since 1881. This is especially true of crimes against life. The number of homicides and suicides is four and a half times greater in proportion to the population than twenty-three years ago. The article is illustrated by a number of statistical tables, and is in many respects one of much importance. There are other particulars in which the article is to my mind incomplete and inadequate.

The preservation of the public peace and the general well-being of society is dependent not merely on good laws and the efficient administration of government, but mainly on the moral tone of society; and this depends more than anything else on the religious convictions of the people. It follows that whatever tends to lessen the sense of authority in

the Christian Scriptures, and to unsettle or otherwise impair men's faith, will tend, more than all else, to the promotion of crime. Especially is this true of suicide, which always implies either a loss of hope in the future, or a ceasing to dread the realities of an after life.

Have there been any influences during the past twenty-three years calculated to impair the sense of the authority of God and His Word? Doubtless, many such influences might be enumerated, but I will mention two that seem, more than all others, to sap the moral tone of society.

First, I notice the so-called higher criticism. Whatever may have been the intention or moral character of the leaders in this movement, it is evident that the practical effect on the average mind has been to lessen respect for the Bible as authority, to diminish all fear of its threats and hope in its promises. This is apparent in the dearth of revivals and the diminished growth of those Protestant churches where the influence of the higher critics has been most manifest. A prominent missionary recently returned from Japan affirms that the progress of missionary work in that country was seriously checked during the decade from 1881 to 1891, and that this was mainly owing to the influence of higher critics. It is only since then that there has been an advance in missionary work.

It is a deplorable fact that this blighting influence on the religion of the people comes, not from men like Robert Ingersoll, who profess no religion, but from many of our distinguished religious teachers—editors of religious papers and theological professors—so that the church has come to appear like a blighted pear tree, dying at the top.

Another influence that has tended indirectly to increase crime is the immense growth of secret societies. I freely admit that it is not the purpose of those who organize, and those who unite with these orders, to either promote or protect crime. Nor do I charge the great body of lodge members with any criminal intent, but I do charge that their organization affords an opportunity for crime. The secrecy, the spurious brotherhood, and the special obligations taken in some

of these orders, make it comparatively easy to commit crime, and favor immunity from punishment. Not every slaveholder was an oppressor, neither was slavery instituted to promote oppression, but every slaveholder had the opportunity to be an oppressor, and often became one. The same is true of Masonry and labor unions in their relation to crime.

But the most marked influence of the secret orders is their blighting and numbing influence upon the Christian churches. Aside from the false religious hopes which they often inspire, their practical exclusion of the Lord Jesus as the true foundation for our salvation, the fact that these lodge meetings draw away the time, the means, and, above all, the sympathies, of many who are called Christians, so that the power of Christianity is greatly weakened by their influence—all these conditions greatly hinder the progress of Christianity.

The recent message of the President speaks strongly against the interference of the Trades Unions with the rights of non-union laborers; yet it would be very hard for President Roosevelt to explain how these secret Unions are to be maintained with these solemn pledges to aid one another, and, at the same time, with an equal regard for those who are outside their organization. The true remedy is prohibition of all secret conspiracies against laborers or others, and a return to Christian brotherhood, as taught in the Gospel.

Oberlin, Ohio.

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He who can build a house is an honor to his race; but he who neglects his own soul has failed as a master builder.

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What face is so hard that it will not soften into a smile when it looks into the sweet face in the cradle?

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No man need be idle who has a usable religion. Christ's men can always find something to do.

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Honesty of belief is characterized by manliness of expression.

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Life's harmonies are multiplied by the blending of its inharmonies.

## STODDARD'S LETTER.

**He Is Constantly on the Wing.**

Yoder Hill,

Johnstown, Pa., Jan. 18, 1905.

Dear Cynosure:—In a recent Sabbath school lesson we learned that Christ brought life and light. There are two ways of being in darkness. One way is to go where there is no light, or turn from the light. With the eyes blinded one is in no condition to see. We are constantly meeting those who say they see no harm in the lodge. The reason for this is apparent. The secretary of an association to-day refused to have the Cynosure longer in a public reading room, because, he said, it constantly made trouble. The trouble was that some desired to be in the dark, and wanted others to be the same. The young secretary had not the courage of his convictions. Leaving Scottdale from whence I last reported, visits were made in Greensburg, New Alexandria, Saltsburg, Apollo, Vandergrift and Leechburg, en route to Pittsburg, Pa. We were glad to respond to the invitation to speak in the Free Methodist Church at Apollo. A revival was in progress. Our reference to current evils did not seem to "throw any coldness" over the meeting. There were a number of conversions.

It has been several years since I visited Hickory, Pa. The new Wabash Railroad has given an outlet for coal and brought wealth to the farmers of that section. My welcome was the same as in other years. The Sabbath I spoke was especially favored in mild, pleasant weather. The congregation was exceptionally large. Dr. McConnell, the beloved pastor of the United Presbyterian Church, of this place, has cared for this flock for nearly forty years. Under his efficient care the lodge wolf has been kept out of the fold and the flock still enjoys the "green pasture" about which they sing. (Ps. 23.) The good support which your representative received attested a live interest in our work.

The pastor of the Baptist Church at Hubbard, Ohio, very kindly gave me a hearing. A meeting in the West Liberty, Ohio, U. P. Church gave oppor-

tunity to present the truth, and renew acquaintances.

All through the Beaver Valley I found old and new friends. At Geneva College, Beaver Falls, I found a large attendance at the prayer meeting on a stormy night. Your agent was honored by an invitation to address the doctors and others of wisdom and experience on the topic of the evening.

The meeting of the Free Methodist Church in New Castle was helpful. New names were added to the Cynosure list there as elsewhere.

Last Sabbath was given to the appointments with our good friend, Brother P. O. Wagner, of the M. E. Church. In the morning and afternoon I spoke to appreciative audiences. Some are much interested in anti-secrecy and some are opposed, but the light shines there. The Cynosure list was increased.

My appointment for to-morrow eve is in the Swedish Lutheran Church, Winber, Pa., and for next Sabbath in the German Baptist Brethren Church, Washington, D. C. So much for the record. Now for the Convention.

After consultation with friends in western Pennsylvania it seems well to accept the invitation kindly extended by Dr. McAllister and hold the next State Convention in the Eighth Street Reformed Presbyterian Church, Eighth street, near Duquense way. The church is large and central and there is no reason why we should not have a meeting that will stir the people and count for much if all the friends will help as we believe they will.

We are thinking of several new features that will interest and help. So far as I know there is no Protestant church that has even legislated in favor of the lodge. Nearly all, if not all the the denominations either by resolution or legislative enactment have expressed disapproval. Would it not be a source of inspiration to secure a consensus of this testimony and law? I shall seek a pastor of each of the demnominations in reach who shall be asked to give in a concise form the testimony or action of his denomination. Pastors of five of the denominations have already promised to favor us in this. We shall expect the encouragements and the discouragement

ments of reform work to be presented by two able speakers.

The time that now seems best for this Convention is the Monday and Tuesday of the third week in March. The dates being the 20th and 21st. A full program may be expected in the next Cynosure. Let us pray for this meeting. Look forward to it, and so far as possible arrange to attend it. Those hoping to attend or having suggestions can reach me by addressing their letters to the Home Hotel, Pittsburg, Pa. As ever,  
W. B. Stoddard.

Temperance, Mich., Jan. 23, 1905.

Mr. W. I. Phillips:

Dear Brother—It has been a long time since I have written you and I now send a few lines as a mite contribution to the February Cynosure. It is now more than three years since you, President Blanchard, Ronayne and others visited and lectured in our little town, and yet we are comparatively free from secret orders. The Masons in lodges outside, predicted that after your visit, Temperance would be overrun with lodges. There are yet a few things that they don't know.

I have been a reader of the Cynosure since its first issue, which, I think, was more than thirty years ago. It was then a weekly and not wholly devoted to anti-secrecy, though this was its main theme. I used to longingly await its arrival, and when it came read its entire contents before laying it down. Since that time the paper has changed from a weekly to a monthly magazine.

I well remember when the question of its alteration was being debated and how I dreaded the thought of losing the weekly visits of the paper; I feared it was impossible to improve the paper and that the subscription list would suffer from the change—my real hope was that the proposition for alteration might be defeated. But when I turned the matter over from my little self to the Blanchards, Stoddards, Finneys, Fairchilds, Ronaynes, Hinmans and others no less worthy—men who had raised up this reform from its infancy—men who had laid their all in sacrifice upon the altar for the good of the cause, I be-

came reconciled to the change, believing their decision would be best for the cause. There was, perhaps, on the part of some for a brief season a little feeling of disappointment when the change came, but to-day I think we all agree that the organ of the National Christian Association and its teachings are more generally accepted than at any other time in its history.

The lesson that I have learned through the above experience is that things may be moving very unsatisfactorily to us, while at the same time they may be working for our greatest good. Fraternally yours,

Thomas P. Hitchcock.

#### POOR LOGIC AND WORSE RELIGION.

BY REV. JAMES P. STODDARD.

Fifteen bishops, with many ministers and laymen, have been holding conference in Boston for the past week. They met as the Missionary Committee of the great M. E. Church to hear reports, consider the needs of different fields and appropriate \$1,500,000 for the extension of Christ's Kingdom over the entire globe. They were a devout and grave body of men, and their deliberations were marked by candor and a sense of the high responsibility which they bore. Several meetings which I attended were spiritual and very helpful to all who listened to accounts of what God had wrought in home and foreign lands. We were fervently exhorted to renewed zeal in missionary labors, and not to procrastinate, as the fields were white for the harvest.

Accepting the exhortation and the occasion as pre-eminently auspicious, I began the circulation of anti-lodge literature, and distributed several thousand tracts without interruption. Only three or four spoke adversely, while many recommended my work and asked for extra copies for friends. I felt that it was a rare opportunity to sow beside many waters and that the Great Husbandman would surely see to it that all was not choked with thorns or dried up on the rocks.

Among the fervent and devout utterances to which I listened, I recall only

a single one to which I would take exception. It was made by Dr. Hamilton, Bishop of Alaska, at a mass meeting in People's Temple. Speaking of the condition in Alaska, he urged the necessity of a most strenuous effort to introduce the gospel and plant churches for the maintenance of stated worship.

The Bishop told us of the moral degeneracy of one city, in which two or three attempts to establish missions had failed. The people were indifferent and those vices and irregularities peculiar to pioneer mining communities were prevalent. The point was strategic and the Bishop resolved upon one more effort before abandoning it to the rule of sin and Satan. Selecting the man he deemed most suitable he sent him to the field. A small room was secured where the missionary began his work in an humble way, with indifferent results. Happily, however, said the bishop, the preacher was a Mason, an Odd Fellow and a Knight of Pythias. He visited their lodges and found sympathy among his mystic brothers. Very soon the humble mission station was abandoned and services installed in the spacious and well-equipped hall of the Odd Fellows. A religious boom struck the town and stayed not in its course until \$6,000 were contributed and the enterprise housed in a structure having only a single superior in the whole city. This was very complimentary to the secret orders and evidently designed by the Bishop to make an impression in their favor. What an ambitious and brilliant Bishop, sustained by the great Methodist Church, had vainly tried and failed to do, this triumvirate of lodges achieved with the utmost celerity.

Morality was very low and Christianity scarcely recognized in the community, while the lodges were popular, strong and so thoroughly in control that they either admitted or excluded the missionary and his message at will. This people, whom the Bishop represented as churchless, depraved and calloused in conscience, had been moulded by the lodges and brought into subjection to their will. The condition, dark and forbidding as it was, had matured under the regime of the lodges and was probably a sample of the very

best they can do to restrain the passions and improve the morals in a community where they are dominant.

The Bishop represented the success as little less than phenomenal under the guidance and watch-care of this triumvirate of lodges, but he failed to say whether men were converted from their evil ways and brought to know Christ as Savior and Lord, or continued in their old habits and haunts. How many of those mystic brethren "believed, and confessed, and shewed their deeds, and burned the books of their curious arts," as did their brethren at Ephesus when Paul preached repentance toward God and faith in Jesus Christ as the only hope of lost men? When they gave their sanction and support to the preacher was it because he was a man of God, filled with the Holy Ghost, or because he was a clans-man of their own ilk? Was it to honor Christ and His bride, the Church, and win sinful men to live sober, righteous and godly lives, or was it rather to exalt the lodge and add numbers and influence to their orders?

When bad men encourage worthy movements it is not conclusive proof of unselfishness or worthy motives. That is a lame logic which infers right intentions from an occasional beneficent act. Satan himself is sometimes "transformed into an angel of light." Suppose in this particular instance that on his arrival the missionary had found the city ruled by a triumvirate of Mormons, Swedenborgians and Christian Scientists, acting in harmony, instead of by Masons, Odd Fellows and Knights of Pythias, and that after visiting each of those religious cults and swearing never to divulge their secrets, they in turn gave him their united sympathy and support, and together boosted his enterprise into a success. Would the Bishop infer that they were meritorious and deserving of commendation? Would he say, "Happily the preacher confederated with Mormons, Swedenborgians and Christian Scientists, who welcomed him and his services into one of their most spacious temples of worship?" His logic admits of no doubtful conclusion. It is as good in the case of Mormons, et al., as in the case of Masons, et al., and as the

Bishop and any one else who will stop to think for a moment can see, it is perfectly worthless in either case. It has the appearance of an attempt to garnish the sepulchres of these spiritually dead and decaying bodies, and galvanize the ghastly skeletons hid away in their secret closets into some semblance of a real spiritual activity, and then making them stalking-horses upon which Christianity and her ministers and bishops may ride trimphantly into the high places of the earth. How different from Paul's conception of the gospel ministry when he wrote: "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

—Home Light.

### MORMON OATHS REVEALED.

#### Former Believer Tells of Horrible Penalties Provided for Divulgence of Secrets of Endowment House.

At the Smoot hearing this morning the blood-curdling oath that was taken by candidates in the "endowment house" were for the first time officially revealed.

The witness was H. B. Wallis, a former Mormon, who had gone through the ceremony.

#### Married Living and Dead.

He stated he was a native of London, joined the Mormon Church there in 1851, and came to America in May, 1890, and to Salt Lake two years later. He had had three wives, but only one at a time.

He denied emphatically that he was a believer in celestial marriages. He admitted he was four times married in the temple to dead women, and was "sealed" to his present wife "for time and eternity." At other times he stood as substitute for dead men married to living women.

#### Through Ceremony Twenty Times.

He supposed he had been through the temple at least twenty times "taking the endowment." The ceremony was identical in each case, occupying at least two hours. "Taking the endowment" always preceded marriage to either the living or the dead.

As he and his wife wished to be married for time and all eternity, they took the endowment in 1895, although previously married in London.

#### Mormon Oaths.

Attorney Taylor then questioned Mr. Wallis as to the ceremony of the endowment house.

The witness rose in his chair and said that the first "Aaronic oath" was that the witness swore that should he divulge its secrets he consented to have his "throat cut from ear to ear, and his tongue torn from its roots;" the second was that his "breast be cut asunder and his vitals torn out;" the third "that his body be torn asunder and his bowels gushed out."

Each of these oaths, as the witness spoke them, was accompanied by suggestive gestures which were a part of the ceremony. He said that other oaths bound the participants to give all their substance to the church and to observe chastity.

#### Oath of Vengeance.

One was an oath of vengeance, which he gave out as follows:

"I solemnly swear never to cease to importune high heaven to avenge the blood of the prophets upon the nations of the earth." (Then followed quotations from Revelations, sixth chapter, ninth verse.)

Wallis said that about seven or eight months ago he served formal notice on his bishop, George R. Emory, of his severance from the church. He also talked to C. M. Owen, who prepared the case against Senator Smoot.

He was shoemaker to Owen. As he felt himself aggrieved at the church, he told his employer his troubles.

#### Thought It a Joke.

On cross-examination, the witness said he took the endowment vows as a sort of vaudeville performance—a huge joke. He regarded them as having no solemnity, and alleged that others also regarded them as a joke.

John Nicholain, said to be recorder of the temple, was then called, but failed to respond. Controversy between counsel arose, the prosecution intimating that Nicholain's absence was premeditated. The matter was passed.

George H. Brimhall, of Provo, Utah, a teacher in the Brigham Young University since 1891, was sworn. He testified as to the course of study and nature of the institution.



**President of University.**

He is now president of the university, succeeding Benjamin Clough, Jr.

He knew the daughter of George Reynolds, as a pupil, and had heard of her marriage to Apostle Clough.

"I have two wives," was the reply. "I married the first in 1874, and the second in 1885. I have thirteen children, four of them by my plural wife since 1890."

**Smoot a Trustee.**

Witness testified that Smoot was a trustee of the university, and also a member of its finance committee. Witness was a polygamist before his appointment, but could not say whether Smoot knew the fact.

He continued by saying he was now living with his second wife, his first having been in the hospital for several years as a patient.

Smoot, he said, was not present when he was elected president, though he was interested in the financial end of the university and often spoke to the students upon the subjects of character-forming, of honesty, and the duty of citizens in upholding the law of the land. He gave other instances when Smoot spoke in a patriotic vein.

Attorney Taylor objected to this line of testimony.

**Married in Mexico.**

Josiah Hickman, a teacher at the university, told of having lived ten years with two wives at the same time, from 1890 to 1900. He went to Mexico to marry his plural wife, and the ceremony took place "while taking a walk in the country" there.

He did not remember much about it. He had married his plural wife before being chosen to the faculty of the Brigham Young institution.

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The man who laughs at Tophet probably has his vision dimmed by the smoke.

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A bequest often proves a white frost on the tender flower of genius.

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The character of wrong is not changed by painting it another color.

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The man who is always climbing is the man who is always rising.

**LABOR UNIONS LOSING THEIR GRIP.**

There are several indications that the present day labor unions of the different trades are following the erstwhile mighty and gigantic "Knights of Labor" in losing their grip. Many of our readers will remember what pretentious factor the "Knights" used to be. Yet nowadays we seldom hear as much as their name mentioned. The organization came and went pretty much as the wonderful plant springing up at the head of a certain grumbling prophet of olden days. And there are signs that the unions in their present form are on the wane. Their powerful grip was loosened first of all by the noble and brave stand our President took in favor of "the open shop," in government offices. Then came the action of many city councils in repealing laws requiring union labor and union labels, for work done for, or articles bought by their towns. The ignominious way the meat strike ended in Chicago has done its share to weaken the union forces. The fact that several union leaders have socialistic tendencies had opened the eyes of many to become less enthusiastic followers. Lately the news came from San Francisco that the way the labor leaders have held public office in that city on the Golden Gate was somewhat like debauching unionism in the struggle for personal advancement. "For nearly three years," a paper stated, "the labor movement has been drifting slowly but surely upon the rocks of personal ambition, and it would to-day be no more than a derelict kept from stranding by chance currents, were it not for the determination of a comparatively few men that the disaster should not overtake the movement entirely without warning." And even from far away Australia comes the tidings that Watson, the labor leader, has ceased to be prime minister of that commonwealth. Certainly all signs point to the losing grip.

**Why Union Grip Loosened.**

Whence this failure? we are apt to ask. It seems to us there are many reasons. There is first of all we think the unfitness of many leaders to occupy prominent places. Unfitness by reason of insufficient education, or because moral stamina was lacking to stand blameless and incorrupt-

able in the face of the strong and unwonted temptations which they were called upon to meet. Then, we believe, the wrong methods employed to uphold their strikes and boycotts. The American people, though occasionally some may lapse into barbaric methods of using brutal force and bullying, is by far too sane and too much in love with fair play, to endure or approve of this very long. Add to this that the unions have been over-reaching themselves. Raising a cry and a hue continually against trusts and monopolies they have tried to monopolize the labor market themselves. They have taken christian liberty away from dissenting workingmen, actually forcing them into the union, as well as compelling employers to grant their demands which were not always as reasonable as they should have been. And, to mention no more, we verily believe the labor movement is declining because the indispensable approval of God, from whom alone all blessings flow, does not seem to be resting upon the cause. And no wonder. The Lord has said: "them that honor me I will honor." But what has unionism done as a rule? It ignored Jehovah; it did not inquire what his Word contained concerning the cause of labor. And many meetings have been held as if the Sabbath did not belong unto the Lord God at all to be kept holy and to be honored as God's institution for religious purposes.

#### The Needed Lesson,

We hope the laboring classes will learn the lessons necessary to be properly and permanently successful in their attempt to assert their rights. Surely they are perfectly at liberty to form organizations to protect and further their lawful interests. We believe it is their duty to band together, to watch and work. In union there is strength. We should rejoice if the present adversities would purify the movement and lead it along pathways indicated by the Word of God.

—The Banner of Truth.

An enlarged measure of courage will come from an enlarged conception of duty.

Genius that is used for evil is like skunk cabbage—its only odor is a bad one.

## THE GREEK LETTER SOCIETIES AND THE JEWS.

An article with the above heading appears in the American Israelite of November 3d. The article was partly republished from the Menorah and criticized in the Jewish Outlook several months ago.

\* \* \*

"It is unfortunately true that at some institutions Jews are rigidly excluded from the fraternities. This is said to obtain at Cornell, Pennsylvania, and Harvard, to-day, and to some extent at Columbia, although at the present time three Columbia chapters have Jewish initiates, one having as many as three members out of a total of thirty-one."

#### Reasons for the Exclusion Given.

The following are in abbreviated form the "reasons" for the exclusion of Jews from the societies:

"The first of these is the quasi-public expulsion of Jews at Harvard, Yale and several other institutions, who, in their zeal to 'make' a society, denied their faith.

"The second baneful influence is the aping of the fraternity system by Jews, who have formed societies of their own, copying the methods of the others as far as possible.

"The third step, as I see it, is for the Jewish students who have gained prominence in their undergraduate endeavors, to interest themselves in a 'sub rosa' fashion in those of their co-religionists who stir up race feeling at their particular college. At every large institution there are a given number of Jews who are uncouth, loud and grasping, who are immediately placed under the student ban."

This is the summary and remedy:

"To conclude, I beg to reiterate that there is prejudice against the Jew in our colleges, generally incited or inflamed by a few Jews; that the Greek letter societies are private institutions and the Jewish student who rails against their exclusiveness is appropriating expected privileges which are not his, and finally, the reformation, if such is desirable, lies in the conduct of the individual Jews themselves and not with the fraternities. When this reformation comes about and the Jew does not seek more than his due, then,

and not until then, will the question of the attitude of the Greek letter societies toward Jewish students be a matter of no concern to the Jewish community generally."

**The "Reasons" Answered.**

It is perfectly ridiculous and shows an unpardonable lack of insight into human nature, to advance arguments such as the above. Just think of the absurdity of imagining that all the members of the Greek letter societies say to themselves:

(1) "There were a few Jews who denied their faith in order to 'make' our societies.

(2) "There are some Jews who organized societies of their own.

(3) "And there are some Jews who are loud.

"Therefore, be it resolved, that no Jew be allowed to enter our societies."

And the remedy, my dear Jews, is, "be good, just be good, and you'll be all right."

When the little dog bites the little boy, Job's comforter comes around and says, "just be good, little boy, and the dog won't bite you any more." Our dear Job's comforter never dreams that something must be said to the dear little dog, too, before the goodness of the boy will affect the dog.

Or, when the Jews are being killed in Russia by mad religious prejudice, our kind comforter says: "Just be good, my dear Jews, just be good, and you'll be all right." We venture to suggest that something must be said to Greek Catholic fanaticism before the goodness of the Jew will have effect upon the piety of the Greek Catholic.

And so we venture to suggest that when we tell the Jewish student to be good, and wait, we must tell the Christian student to be good likewise; to be liberal, broad and refined, before the Jewish goodness will have effect upon Christian wisdom.

—The Jewish Outlook.

A man who lacks moral courage to face a great evil has always much to say about how impractical other people are.

Taxes to support penitentiaries and workhouses are penalties which the innocent pay for the sins of the guilty.

**THE BLACK HAND.**

BY REV. A. K. DUFF.

The astonishing outbreaks by the criminal Italians in New York are likely to develop a series of changes in both police and immigration administration. The terrifying outrages are almost of daily occurrence, and have awakened the Italian Embassy here to the extent of insinuating that our system of law and order is exceptionally inefficient. They make a promise to aid us if the lines are drawn a little more cautiously at Ellis Island, and the police force learn to keep suspicious foreigners, especially the notorious Sicilians, under constant surveillance.

The Consul-General advises that the dangerous elements among his countrymen be ferreted out and deported under the three year probation law. This remedy is the only hope that the nationality which he represents can honorably be set to rights before the American people. There have appeared many articles in the metropolitan press from prominent Italians in defense of the better class of their people, and urging discrimination against the Black Hand and Mafia type. Chevalier Gestavo Tosti, acting Consul, declares, "When you consider what these criminals have been used to in Italy compared with what they find upon their arrival in America, is it any wonder that they laugh at the law and take advantage of its inefficiency so far as they are concerned?"

"Without a decided change in the laws as they exist here I can see little hope for the future so long as such criminals are allowed to land and remain in a country where the laws were not made to fit such cases as theirs, but for the Anglo-Saxon race, which has a strong law-abiding instinct and is not imbued, as are the Sicilians, with the spirit of the Mafia. These criminals, most of whom have records in Italy, are merely taking advantage of a situation which they find here. The ease with which they are able to work without detection in most instances and with a reasonable certainty of discharge if arrested because of the difficulty of obtaining evidence against

them such as is required by American standards, has encouraged them to extend their operations more and more, while the police are apparently utterly helpless to check them. Here is New York with an Italian population larger than all but two or three cities in Italy, with so few men in the police department, who are familiar with Italian ways, as to be hardly worth taking into consideration."

It will not be denied that the governments of Europe are ever anxious to unload on our shores the bulk of their undesirable citizens, and it is impossible for the Immigration Bureau to perfectly guard our laws against the mammoth multitudes pouring into our ports.

It may seem a trifle singular why the Italian authorities are now proffering us aid for detection and advising deportation. Certainly it is not because Italy is not eager for a riddance of such disturbers. The compelling motive is the spirit of antagonism rapidly rising among Americans against Italians and the fear that we exercise some such exclusion power as that against the Chinese. Not only does it put a stigma upon the nation of which Popes are made, but it brands them as a disgrace before the whole world.

The Consul is very emphatic in his repudiation of the existence of any such organization as the Black Hand or the Mafia. There was an organization one hundred years ago in Sicily and more recently there was the Black Hand Society in Spain, but none such in Italy proper. The word Mafia is used in Italy but it simply means a "gang" like our expression "gang of thugs." In explanation of the spirit of desperado among the Sicilians, Tosti says it is due to the fact that for centuries they found an appeal to the law futile, and learned to meet any voice of the law with stubborn refusal. They insist upon settling their own disputes in their own way, and resist all interference from the courts or magistrate.

It is true there are worthy Italians in our country, respectable, refined, God fearing, who are doing all in their power to prove a distinction between the armies of the lower elements and them-

selves. These have the sympathy of all thoughtful Americans, but the appalling prevalence of crime, and our evident inability to arrest it, among that particular nationality, make us doubt that we should be quite as worldwide in our welcome to our shores as was the King of Kings, whom the Roman soldiers nailed to the cross, and who published over the entrance door to his empire—"Whosoever will let him come."

—Christian Instructor.

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#### RUSSIA'S ICONOLATRY.

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One of the practices made prominent by the Russo-Japanese war is the idolatry inculcated by the Russian State Church in the worship of the sacred images, "icons." Some of these are believed by the members of the Russian (or Greek) church to have miraculous powers, and the veneration in which they are held, and the dependence which that people place in them, amount to virtual worship. This form of idolatry, which the Russian State Church is doing its utmost to force upon the subjects of the Czar, in the attitude it has assumed toward other beliefs, has been termed "iconolatry." The blind superstition displayed in connection with the worship of these images has evoked the pity of the world. Icons have been bestowed upon the various generals who have been sent to the front, that the favor of the pictured saint might help them to win the battles of Russia. One of the special "miracle-working" icons was sent to Port Arthur to prevent the Japanese capturing that place. General Kuropatkin has been showered with these "sacred pictures" to insure his success. He has not succeeded, and thousands upon thousands of his best men have found graves in far Manchuria, while the proud ships of the Czar's fleet have been scattered over the sea or sunk with their living freight beneath its waves.

Will the Russian people learn, even through these reverses, that God is not honored or pleased with the worship they have been taught to give to the idols set up by that great church? Satan is always pleased when men place between themselves and God the black cloud of

idolatry to shut themselves out from communion with God and ultimately from everlasting life.

Concerning the prevalence of this "iconolatry," the editor of the Open Court has this to say:

Icons are very extensively used in Russian worship, so much so that every Russian regiment has its patron saint, whose icon is kept in the church of the garrison, which in war time may be a tent, after the fashion of the Jewish tabernacle, and is in charge of a clergyman, a deacon, and other functionaries, who attend to the usual religious duties. The day of the regiment's patron saint is celebrated by the regiment and clergymen carrying a crucifix are sometimes present in battle to encourage the wavering and to comfort the wounded and dying. All people who have a desire to be orthodox, especially the people of the peasantry, carry on a little chain or string around their necks, underneath their clothes, a small cross or some sacred image given them on the day of baptism. The icon of a saint is tacitly assumed to insure the presence of the saint himself, and so, since the saint is believed to be a miracle-worker, most of the icons are credited with miraculous powers. . . . Protestantism and, more so, Puritanism, reject them as Pagan, while both the Greek and Roman Catholic churches have sanctioned their use.

But in the very face of the state-fostered idolatry of these two great religious bodies stands the plain command of God: "Thou shalt not make unto thee any graven image: . . . Thou shalt not bow down thyself to them, nor serve them." The machinery Satan has invented to induce men to break that plain and positive command is ingenious, subtle, dangerous and far-reaching.

—Signs of the Times.

#### OTHERS MAY! YOU CANNOT!

If God has called you to be really like Jesus in all your spirit. He will draw you into a life of crucifixion and humility, and put on you such demands of obedience, that He will not allow you to follow other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Other Christians and ministers who seem very religious and useful, may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will

meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others can brag on themselves, on their work, on their success, on their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others will be allowed to succeed in making money, or having a legacy left to them, or in having luxuries, but it is likely God will keep you poor, because he wants you to have something far better than gold, and that is a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord will let others be honored, and put forward, and keep you hid away in obscurity, because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade.

He will let others be great, but keep you small. He will let others do a work for Him, and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He will let others get the credit for the work which you have done, and this will make your reward ten times greater when Jesus comes. The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign, and has a right to do as He pleases with His own, and He will not explain to you a thousand things which may puzzle your reason in His dealings with you. He will take you at your word; and if you absolutely sell yourself to be His slave, He will wrap you up in a jealous love, and let other people say and do many things that you cannot do or say. Settle it forever, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying your tongue, or chaining your hand, or closing your eyes, in ways that He does not deal with others. Now when you are so possessed with the living God that you are, in your secret

heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.

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Charles C. Cook, 150 Nassau street, New York City.

### A PARTIAL TRUTH.

Every man seems to have his limitations. Most men dare on some occasions tell a part of truth; few men will on all occasions tell "the truth, the whole truth and nothing but the truth." The readers of the *Cynosure* expect only emasculated truth from those who have sworn to concealment; but we have a right to expect honesty from those who are frequent contributors to the columns of anti-secret journals.

In the Chicago Post of January 17th is an article by J. M. Hitchcock, presumably a director of the N. C. A., on "High School Fraternities Epidemic." In this article the writer misses a golden opportunity, by telling one truth at the expense of suppressing another truth equally great. Few will have the temerity to deny that college secret societies are the immediate cause of the high school discomposure; but every one knows—and few know it better than Mr. Hitchcock himself—that Masonry is the antecedent reason for the recent commotion in our schools. Then why could he not tell the entire truth; and while pleading for the suppression of college fraternities, demand the utter extinction of Masonry, the serpent egg from which are hatched so many virulent evils? Let us say what we believe, and know to be true, whether people will accept or reject our utterances.

James Cade.

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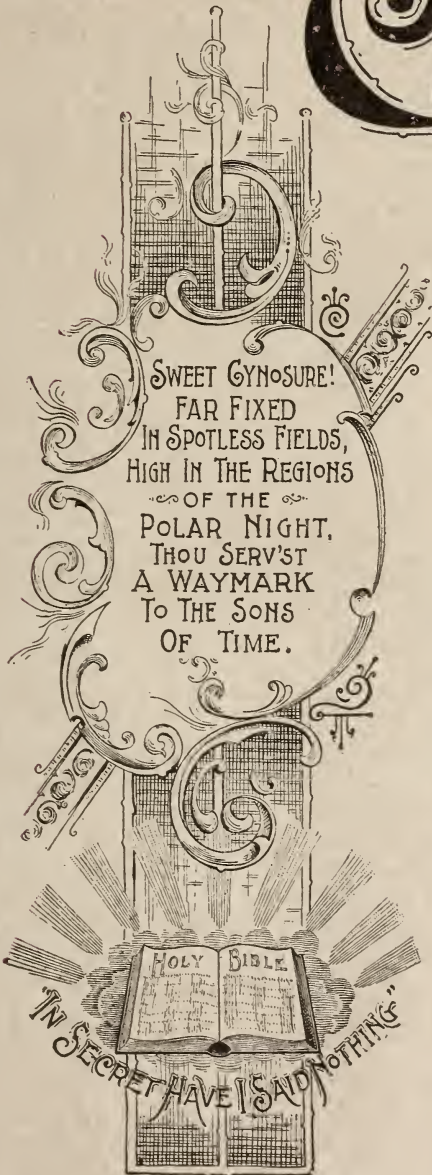
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# Christian Cynosure.

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

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## THE CHRISTIAN CYNOSURE

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As light is an essential element to physical health, so it seems indispensable to the highest moral development. Curtained windows and tyled doors promote neither physical nor moral health.

While this Association has no rewards to offer for the best suggestions for our annual meeting, such suggestions will be gladly received.

Next to our field lecturers, the wise distribution of our tracts is the best anti-secret missionary work. For tracts see third page of Cynosure cover.

We sometimes become weary and discouraged in the work of reform, and think results are not commensurate with the money and labor expended. The results would be more marked were reform labors to cease.

In no former year have there been so many tangible evidences of the un-wisdom and wickedness of organized secrecy. Those who have followed the examination of the Senator Smoot case, must be convinced that oath-bound secrecy is incompatible with a civil government. The industrial associations the past year have developed facts that have erected interrogation points throughout our land. The High School frat-rash,

whose symptoms have been felt in almost every neighborhood, has opened the eyes of other classes to the insidious evil of secretism. And yet there are others to be convinced.

The Prophet says, "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Few of our exchanges undertake to antagonize our position toward the endowment house oaths, or our condemnation of secrecy in our public schools and colleges.

The Cynosure commends the increasing outspokenness of such religious denominations as refuse to fellowship with churches who see no wrong in disobeying divine commands.

### PENNSYLVANIANS, ATTENTION!

#### Notes on the State Program.

It will be noticed that the Denominational Conference will be the special feature of the Pennsylvania State Convention, the program of which appears in this number of the Cynosure. It will be noticed that quite a number of pastors, prominent in their several denominations, have promised to participate. Others will be added. A lack of information regarding the number opposed to the lodge makes many feel lonely. It is hoped and expected that this Conference will bring to the front much testimony showing the general conviction of devout Christians in a large number of the denominations.

The Eastern Secretary, who is now in Pittsburg, requests that there be volunteers for the denominations not now on the program. He is in correspondence with the Christian, Cumberland Presby-

terian, Friends (Quakers), and others. Who knows a man of the radical United Brethren, in or near Pittsburg, who could personally represent that church? Let there be a general coming up to the help of the Lord in this Convention.

Plan to attend all the sessions if you can. Write Brother Stoddard at Home Hotel, Pittsburg, Pa., that provision may be made for your entertainment, if you hope to attend.

Don't forget the dates, March 20 and 21.

The Association year closes with the month of April. Two months remain to fulfill the promises we made ourselves a year ago. How many subscribers to the Cynosure have we secured during the year? What literature have we distributed, upon the subject of secrecy? A still more important question is, how much time have we spent in prayer for the success of the antiseoret cause? How often have we prayed that the pens of the editor and contributors might be safely guided, and that a double watch might be set over the lips of our lecturers? Let us redeem the time.

On Mr. Moody's return from what is believed to be his only visit to Mexico and Texas, he told the following story: "A woman called to see me one morning at my hotel before I had arisen. As soon as my toilet was arranged, I met in the drawing-room a woman as black as anthracite. She had come to ask me to address her secret society. I asked her what her society was, and she said, 'They call us the "White Lilies".' "Now," said Mr. Moody, "I found in Texas every one yoked up in secret societies of one kind or another—societies so numerous that the black people could find no more appropriate name for their order than 'White Lilies.'"

Some men are judged by the good they do, others by the racket they make.

If we would mix a little more of heaven with our dull and stupid lives, religion would not seem so verdureless and bleak.

Several of the friends of the Cynosure from its first number have recently passed away. Among these men of clear spiritual vision and of unwavering faith was Mr. George V. Bohrer, who was born in Bavaria, Germany, and died at his home near Belleflower, Mo., almost 86 years of age. Another great soul was Mr. John Morrison, nearly 91 years of age at the time of his death, Feb. 17th. His birth was in Scotland, and his death at the home of his daughter in Wheaton, Ill.

#### NEW ENGLAND ASSOCIATION.

There was held on the evening of Jan. 9th, at their new home and headquarters (560 Columbus avenue, Boston), the first of a series of weekly gatherings for prayer and the study of the secret lodge system. These meetings have been continued each succeeding Monday evening. The President of the New England Association, James H. Earle, Esq., has been the leader one evening, and Rev. S. McNaugher, Rev. J. A. Alexander and other Boston pastors on succeeding weeks. Thus the sympathizing friends, and especially the pastors of Boston, are getting in touch with the active work of the Association. The New England friends and others have reason to be thankful as well as satisfied with the investment in their headquarters, under the leadership of their Secretary, Rev. James P. Stoddard.

"You still wish to join?"

"Sure!"

"You realize that your throat may be torn open?"

"Sure!"

"Your breast torn asunder and your heart torn out?"

"Sure!"

"That you may be disemboweled?"

"Sure!"

"And your body torn in two?"

"Sure!"

"Knowing all this you still wish to join the Mormon church?"

"Mormon nuttin'! I thought youse was organizin' a football team!"—Houston Post.

## Contributions.

### SOLUTION OF INDUSTRIAL PROBLEM.

BY H. L. F. GILLESPIE, A LABOR UNIONIST.

Unionism helps the laborer by raising wages, preventing needless cuts and shortening hours; it is an education to him and its failures a discipline; its scale of wages is a gain to non-union labor also; yet many are members, not from principle, but to get a job, better wages, or to escape unendurable conditions, and the rules of the union plus its expenses make some wish that they did not have to belong to it. A "line" is kept on every member, for, as they join to make more money, they would be disloyal and drop out when conditions change; but the chances are that if one does he will soon be found a poverty-stricken "scab," a member of some other order, or with the organized "strike breakers."

A man may have as great a grievance against his union as against an employer, but he knows that if it were not for the union he would be working for from ten to fifty per cent less, and the non-union man for even less than his cut of five to thirty per cent under the scale. The "scab" is not hated because of deep conviction of principle nor for personal ill-will, but because he thwarts the union in its efforts to get better conditions for all labor, and is the tool of his industrial enemy, the capitalist, in taking away the union man's livelihood; though the union man fight the "scab," he pities the "poor devil," for he knows that he is but trying to keep warmth and life in his body or feed his children, as he has often striven, or that he is a dissolute, incapable man, handicapped in the battle of life.

In fixing a wage scale or a request, the best way is like that of the railroad president whose motto for rates was, "all the traffic will bear;" the man who oversteps this mark brings disaster. Employers try to force such conditions upon the workman that he must work at what they offer or starve, which they do unchecked with unorganized labor; but, as

sure as the worm will turn, the union, by the strike, boycott and "closed shop," tries to make it cheaper in dollars and cents for the employer to pay the workman what he asks than not to do so. The strike, boycott, "closed shop" and rules of apprenticeship and rules for work withhold labor and the product of "unfair" labor from the market, just as the owner of a factory locks its doors when its product is a drug in the market, or just as the business man holds foodstuffs in a crisis of human need for a sharp advance, or endeavors to bring about such a crisis.

In trades where work is classified and paid, like that of locomotive engineers, who are paid by the miles run, the "closed shop" is not needed; but in those like carpentry, where work is so varied and conditions so changeable that the same man's work is of different value from day to day, and the "bosses" are disposed to pay each man as little as they can get him for, the "closed shop" and a minimum rate at or above which the foreman must pay each man is the only thing that will do; it is the case of fire that fire alone can check from wholesale devastation. Where "open shops" are in operation their scale of wages is virtually fixed by union rates, which it approaches, sometimes equals, but naturally does not exceed; if it did, unionism would go to pieces almost in a day. Unionism considers that the man who cuts wages is the aggressor; when work is scarce, it holds that workmen need high wages more than when they are earning every day, that one needs work as much as another, and that no man has a right to steal a job by accepting an unfair wage; and the union is as diligent to fine a union man who does it as to drive a "scab" off a job. There are other contentions for better conditions besides wages and hours of work, but these are the most important in the "open shop" question.

Capitalists are seldom statesmen or philanthropists, and the mind of the workman is not apt to be the most broad and discerning—his education, toil and environment does not make it so—but frequent object lessons have taught him that the men with the "stuff" do not

have the least regard for his health, prosperity or happiness; that in their eyes he is a machine to be thrown in the scrap pile when worn out, it matters not how soon, for others are at hand. Concerning religion the workman says: "Yes, we need the church. I have nothing against religion, but never saw much of it." The truth is, that the church does not teach him the law of nonresistance and fortitude to endure starvation, nor how to "overcome evil with good;" neither has it instilled into the mind of the employer that he has a Master in heaven, with whom there is no respect of persons. Observing this and that oftentimes the hand that passes the sacrament one day, the next falls like iron upon him, the workman has little use for the church, and regards not the ordinances of God in his union or out of it; indeed he might be puzzled to know what the words mean.

Workingmen have reached that point where they stoically accept a merciless conflict with capital and against each other as their fate, and keep it up as long as life and strength last or until their spirits are broken in the unequal contest, when they become merchandise for the politician, emasculated "wage slaves," or end their days as "bums," anarchists, criminals or suicides.

The portion of the workingman is like that of the little starved dog trying to get the half-consumed meal from the big, well-fed hound, that has filled his belly but will not leave the bone until he has picked it clean; at last the pack will form, and, not content with the surplus of the big dog's feast, will pick the big dog's bones. So it will be until labor and capital "get together" and adjust their differences in the Christian way. Capital is behind all governments, necessarily so; but when it cannot set laborers at each others throats, withstand their combined attack, divert their "unrest" by patriotism spelled p-a-r-t-i-s-a-n-s-h-i-p, or kill off the "surplus labor" in foreign war, it sets them against their own government. The drama, though long, has but one end—the government falls.

Violence is inevitable in industrial strife; its cause is the tyranny of capital

acting upon the ignorance of labor; unionism becomes its unfortunate instrument. The laborer attacks person or property in desperation, or before he knows what he is doing; he may be the victim of bad leaders, or of employers who wish to stigmatize him an outlaw. Labor unions make mistakes; but "there are others." It is as useless to try to avoid the clashing of interests, or attempt the settlement of the labor problem by "crushing the union," as for a union to oppose government troops: such things do not cure. This is the labor question as it is; but pending the reign of righteousness there IS a way to settle all difficulties without the present hardship and wrong: violence on the one hand and cruel oppression on the other can be wholly prevented, while every grievance is adjusted; that way is arbitration and PUBLICITY.

Union meetings, seldom held, if important, without a hired spy, and the conference of some officer of "the company" with the superintendent, etc., of which the press can only say, "No information could be gained," or that "Mr. ——— authorizes the following statement," justly invite suspicion, for they are the hiding-place of wrong and the mother of oppression. Thus the fires of suspicion and plot are fanned until tyranny and riot work destruction; it would not be possible if the reporter had free access to every meeting or conference of capital and labor, and if each were free to attend the other's meetings; it would then be easy for joint committees to adjust all differences, because there would be a better understanding, and public opinion would not permit wrong to go to dangerous extremes.

Public opinion is the greatest power in the world, stronger than law or custom; and wrong, whether in millionaire or pauper, falls before it. Men drive away their best friend and ally by the guarded door. If an enemy cannot be conquered, full-armed and face to face, no victory worth the while can be gained by striking him when unarmed, from behind and in the dark; and everything over which there is no conflict has not the shadow of need for the guarded door,

the password, or the secret membership. Be frank, try the open meeting, and save the expense of detectives and guards; a better spirit will reign from the first, and —LO, THE INDUSTRIAL PROBLEM HAS VANISHED.

### MY CONTENTION WITH MASONRY.

BY REV. JOHN P. BARRETT.

The following article is an examination of the twenty-eighth degree of Scottish Rite Masonry, which confers upon a candidate the title of "Knight of the Sun."

#### First a Word of Personal Explanation.

It is written from the standpoint of one who has always wished to be fair-minded towards members of lodges, and has never indulged in abuse of them or relished it in others. Neither has he ever thought it wise in his public work to attack them, or indeed to say anything at all in regard to them. He has recognized the right of people to belong to lodges, if they chose so to do, provided that such relation did not interfere with other and higher duties, as for instance, duty to one's country or to his church. That it does interfere with civil duties he has been told, but himself had no positive proof. That it interferes with a proper discharge of religious obligations to the church he has seen sad enough evidence for many years, but he has supposed the influence to be only like that of worldliness in general, against which he could offer only reasonable expostulation with prayer.

The writer has noted, too, the amazing growth of lodges in recent years. Just now there lies before him a newspaper from a small western town, which advertises twenty lodges, eight of them for women, and three churches. He is sorry, but wishes to suppress all weak feelings of envy, and has always supposed there was nothing for it but to work hard to make the church, if possible, more attractive than the lodge.

#### A Competitor and Supplanter of the Christian Religion.

Gradually, however, another and much more serious view of the matter has been forced upon his conviction. It is the

view that in Masonry, and in kindred organizations so far as they adopt Masonic principles, is to be found a competitor with and a supplanter of the Christian religion. This is a very serious charge. That Masonry covers many abuses of one sort and another is to be regretted; but we can endure, be sorry, even pity, but use charity and silence. But if here is another religious system, which is fitted to and does supplant, in the minds of men, even unconsciously, the system of salvation wrought out by the Lord Jesus Christ, then surely it becomes all thinking people, in the lodges or out of them, to take knowledge of the fact.

#### Apologetic Reasons.

That many members of lodges, both Christian and not Christian, do not see this danger is probably true. Minds naturally devout may be impressed with the symbolism and the words, insisting as they do upon certain virtues which all acknowledge to be worthy, not thinking of what is omitted, and so perceive no danger. Some may not recognize Masonry as actually a system of religion at all, and think of its ceremonies and teachings as venerable and dignified; worthy perhaps, or harmless anyway, and to be tolerated for the sake of certain other and greater advantages which are the real objects of their desire.

#### Apoloogy Does Not Prevent Disaster.

All the same, these ceremonies and teachings may be insensibly creating in their minds a standard of righteousness very different from the standard of God's Word. And it is certain that men who are not yet Christians, or very many of them, gladly accept this as a real method of salvation, far easier, more natural and more welcome than that of the Bible. To such changes the human heart is only too prone.

That this tendency and danger is real is made very clear by the oft repeated remark: "The lodge is my religion and good enough for me." or, "If I follow up the teachings of Masonry, I shall do well enough." Every pastor knows the truth of this.

#### Investigating the Twenty-eighth Degree.

The writer was asked to investigate certain documents which set forth and

explained what is called "The Twenty-Eighth Degree in Scottish Rite Masonry." The most of these authorities are of Masonic origin, and are believed to be authentic.

The "Scottish Rite" may differ in some respects from ordinary Masonry, but evidently does not differ in religious teachings, for it aims to set these forth authoritatively. The writer does not claim to be an expert in either Masonry or anti-Masonry, but the examination of these books\* has greatly confirmed his long-time conviction in regard to the danger pointed out above and he desires here to give expression to it.

The Twenty-Eighth Degree in Scottish Rite Masonry seems to be of much importance in that it gives a summing up of the instructions of all preceding degrees. It is natural therefore to infer that an examination of it will give one an idea somewhat complete of what the religious teachings of Masonry really are.

#### Initiation Into the Twenty-eighth Degree.

Into the lodge at the midnight hour comes a candidate. He is blindfolded, masked, fettered, clothed with worn and filthy garments and bears a sword, a crown, and a purse.

He is conducted by "Brother Truth" into the presence of "Father Adam." His purpose is stated to be "TO DIVEST MYSELF OF ORIGINAL SIN AND RENOUNCE ALL WORLDLY ATTRIBUTES AND PRIDE." He is a seeker after "truth and light," or, as we should say, a sinner seeking salvation. He "enters at the west, and presses forward to the east, the place of light, by way of the north, the place of darkness." He finds in the lodge only one light, shining through a large globe of water, to represent the sun, which is the source of all light, and also the highest and greatest power in the natural world. Before this representation of the sun he will presently be required to kneel. The degree which he

is now to take—the Twenty-Eighth—will entitle him to be called a "Knight of the Sun." One cannot help remembering that Jesus said, "I am the light of the world;" nor is it easy to forget the insinuations, always seeming harsh, about "Baal Worshipers." Baal was thought to be the sun god.

#### The Introduction to Seven Cherubs.

In the lodge he finds seven inferior officers call "cherubs," and to these he is led in turn, going round the room three times for each. They bear celestial names, and give him much wise counsel.

The first one is Raphael. He tells the candidate he cannot pass there because he has upon his eyes the bandage of ignorance and prejudice. So he tears it off, and then shows him three lights which he is to follow—"Analysis, Synthesis and Analogy."

Gabriel in turn breaks his sword, as being an emblem of war, and gives him instead the "Caduceus of Peace."

Aureal tears from him his ragged and bloody robe, as being a "disgraceful garb of idleness." He directs attention to the "cone or pyramid, from which all other figures may be derived," and says: "It represents the true Mason, who RAISES HIMSELF BY DEGREES TILL HE REACHES HEAVEN."

Is this why Masonry has degrees, thirty-three or more? and is it true that the high-degree man is nearer heaven than the lower one and the apprentice? But I have been told that the high degrees are very expensive. Getting to heaven is then a matter of money, and depends upon one's means or generosity rather than his virtue. One cannot help the question, How near heaven does one get who only takes the first three degrees? And how perfect and holy must be the man who has taken the thirty-third degree and can "go no further!"

The next "Cherub" tells the candidate: "The soul that is impure and sinful and defiled cannot again unite with God until by long trials and many purifications it is finally delivered from the old calamity and light overcomes darkness." (Is this like the Hindoo doctrine of "Transmigration of Souls," which fits one at last for Nirvana? or is it more

\*Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasons. Prepared for the Supreme Council of the 33d degree, and published by its authority. Printed by the Masonic Publishing Company, New York. 1874.

Scotch Rite Masonry Illustrated. The complete ritual of the Ancient and Accepted Scottish Rite. 33: a Sovereign Grand Commander, 33d degree. Published by Ezra A. Cook, Chicago.



like our modern doctrine of Evolution?) He tears from the candidate the mask of hypocrisy, and gives him a drink of pure water from a transparent goblet, saying, "Blessed are the pure in heart."

The fifth cherub frees him from his chains, and gives him a globe, which "has no boundaries or lines of limitation," saying, "Where the Spirit of the Lord is, there is liberty."

Saphael takes from him the crown, and replaces it with a cross, as a "sign of the sacred dogma of equality," and tells him "The meek shall inherit the earth." Nothing is found here about the Cross of Calvary.

Michael completes the work of the seven cherubs by receiving from the candidate his purse of money: not to be cast beneath his feet, where the other emblems lie, but to enrich the treasury of the lodge; and he invests him with the badge of an "Ardent Dove," to indicate that his "soul will ever cherish affection for his fellow men."

After this comes the kneeling before the figure of the Sun and the taking of the oath, which if it does not cause the candidate to shudder, it does the reader. Quietly then long discourse is had while "Father Adam" tells him the history and meaning of Masonry. He is informed that "After a time the Temples of Greece and the School of Pythagoras lost their reputation, and Freemasonry took their place." He is shown how "Masonry is builded upon three pillars: Wisdom, Beauty and Strength." He is *not* told that "Other foundation can no man lay than that is laid, which is Christ Jesus."

He is shown more, probably, than he ever knew before of what can be done with "Numbers," and the sacredness of them, till if his brain never before reeled over mathematics it will now. He is told much about "Mysteries"—Eleusinian, Egyptian and others. Mysteries were necessary because the common people were not able to understand, and so a few were taught the truth. The astonishing claim is made that the people in the present day are no more able to understand than formerly what truth is, as is shown by the numerous superstitions and sects which exist, and so the old truths must be committed to a few. This is the office and

purpose of Masonry, "identical with the ancient mysteries." So goes on the story, till one wearies of it.

#### An Amazing Fact.

Certain conclusions are forced upon a thinking person. One is amazement that sensible human beings should be attracted by such ceremonies, rites and teachings. The world tried the science of "Occult Mysteries," the magic of numbers, "Delphic Oracles," signs drawn from the entrails of animals, and the flight of birds, for many, many years, till Christ came with a better gospel; and it is true that then the world had become heartily sick and tired of the old ways. Relics of them still survive among the soothsayers of our great cities, fortune tellers and Gypsies, who trace the lines in your hand, or look into a cup, or read your horoscope in the stars. There are still "old women" of either sex, who study the moon to know when to wean a child, or sow turnips. And there are negroes in the South who carry a lucky bone in their pocket, or wear a charm around the neck, and shudder at the mention of ghosts. Among the heathen also in Africa, India and China is to be found the same thing. Few, indeed, worship the sun and moon or fire; but they are full of superstitions.

We pity and excuse or laugh at all such exhibitions of human weakness, and say they are due to environment and education, or the lack of it, and to heredity; but it fills one with amazement to see people of intelligence, living in a civilized and Christian land, spending their time over such superstitions and mummeries, and publishing books with hundreds of pages devoted to them. It may be true that one can arrange the figure nine and its multiples so that in one column the last digits shall run from one to nine, and in the next the order shall be reversed; but what of it? Is man's salvation or his intellectual betterment helped in any way by that? Is man saved by the science of Arithmetic?

#### What Shall We Call These Rites?

And I see intelligent gentlemen, whom to know is a pleasure and an honor, patronizing such rites and supporting them! This is no old woman's fantasy, but the actual belief of smart business and pro-

fessional men, educated and intelligent. When sometimes such rites are called "heathen," and the word "Pagan" is applied to those who use them, it almost makes a listener shudder, and offends his sense of polite and fair dealing.

But what shall we call them? Are such rites any less heathen to-day than they were when the priests of the "Eleusinian Mysteries" and the worshippers of Jupiter, the great Sun God, followed their calling in old Greece and Rome, or the priests of Baal in old Canaan? We explore these old, and, as we had supposed, forgotten sciences with great interest, as relics of a pitiable and childish religion of a dark age; but here are about the same exercises practised still as an actual and effective religion.

#### **Offers Another Way of Salvation.**

And here is where the harm and pity of it all appears; and this is my chief contention against Masonry and all the lodges using Masonic religious rituals.

With all other matters the outside world has little to do. If men wish to parade the streets clothed with regalia which to some looks childish, that is their privilege. If they indulge in passwords and knocks and grips; if they have ceremonies inside, pompous or otherwise; it concerns themselves the most. If they take oaths contrary to civic duties and obligations, oaths which interfere even with justice and courts of law, as they are said to do, and with penalties attached which fairly take away one's breath, some will claim that the facts cannot be proved, and that the suspicion is worse than the reality; and certainly one may indulge the hope that fair-minded men will never allow an oath forced upon them unawares to conflict with duties older and larger. And at the worst these things concern only a man's temporal and earthly destiny. We may go further, in charity, and say even that if men who are Christians and church members give—as it is certain they do give—time, interest and money to the lodges, at the very severe cost of the churches, until their service and support is worth very little to the latter; if the lodges drag off our women, too, who have been hitherto the main support of our churches, until both men and women largely lose interest, creating a most

dangerous social rivalry, to the grief of many an earnest pastor and church worker,—it may be said that even that is not vital, or a sin, and that if a church sees therein any injury and danger it must simply exert itself to create a stronger attraction and call back its wandering brothers and sisters. We deplore worldliness everywhere, but that only makes earnest Christians still more active and loving to win just as many converts from the world as it is possible to do. In a sense men must be their own judges how they spend their time and money.

But there is a matter beyond all this, and one of deepest concern. It is nothing less than that Masonry, designedly or otherwise, offers to men a way of salvation, which is other than and contrary to the teachings of Scripture and the words of Christ. That Masonry uses the Bible, and even is said to honor and reverence The Master, does not alter the above fact. "It reveres the character of The Great Master," but only as a great and beautiful moral teacher, not as a risen Lord and Redeemer. To the latter it makes no allusion. Besides, Masonry is available for Hindoos, Mohammedans and Jews, none of whom accept Christ, as is very well known.

The supreme motive of Masonry is declared to be "a search after light." Again and again is this made to appear. This probably is why so much is made of the sun, as the great source of light.

#### **Some Masonic Declarations Quoted.**

Man "once had the truth and light, but he lost it." "Before the world grew old the primitive truth faded out of men's souls." "Man was created pure, and God gave him Truth, as He gave Him Light. He has lost the Truth, and found error." But still there are always great questions coming into men's minds, concerning things eternal and invisible. "What am I? and whence am I, and whither do I go? Am I mere matter, or a material being enveloping an immaterial spirit?" These questions Masonry undertakes to answer, independently of Revelation.

#### **Masonic Way of Salvation Explained.**

The candidate who appears before the lodge for the Twenty-Eighth Degree is led by "Brother Truth" into the presence of "Father Adam," as a seeker after light on these great questions of human des-

tiny. He has on him certain emblems which are the marks of sin—a bandage, fetters, a tattered robe; and he declares it to be his “desire to go out of darkness and to see the true light.” Here is our Nicodemus, coming to the Great Master of the lodge to enquire the way of life eternal, and coming at the midnight hour, too. What has the latter to say to him? Anything about the new birth by the Holy Spirit, without which he “cannot see the kingdom of God”? Far from it. He is led before the great light in the lodge, typifying the sun, and there on bended knees he takes the great obligation of a “Knight of the Sun.” He is made to promise that he will “strenuously endeavor faithfully to practice that pure morality that flows as a result of the great truths that thou hast heard.” He is told, “The soul that is impure and sinful cannot again unite with God until by long trials and many purifications it is finally delivered from the old calamity.” He is taught that “Masonry professes no creed except its own most simple and sublime one; that universal religion taught by nature and by reason”; that “Its lodges are neither Jewish, Mohammedan, nor Christian temples. It reiterates the precepts of morality of all religions.”

Here, then, is its religion, a religion of morality. How different from the teachings of that character whom John declared to be “The True Light which lighteth every man who cometh into the world” and whom he called “The Lamb of God which taketh away the sin of the world”!

And here is my great contention with Masonry; that it is a system of religion; that this was its primary and chief aim, to which other observances are subordinate; and that its teachings on this line are utterly misleading and dangerous. It finds men blindly feeling after light, and it brings them to a glass globe of light, a mere human invention, instead of to the great “Sun of Righteousness,” who alone is able to redeem. And there at the “glass globe” very many deluded souls rest their hopes for eternity.

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Where no enthusiasm is the fires of conviction will smolder.

“A man,” said Browning, “can have but life and one death, one heaven, one hell,” and the serious thing about it is that he, by the grace of God, is his own architect.

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We know that the secret societies all set before them very praiseworthy aims, and that some of them do a great deal of good; but the disciples of Christ should always remember that good work which is not done in His name is a hindrance, and not a help, to the growth of His kingdom. Church members who are members of such societies sometimes claim that the society is doing more good than the church. If they themselves do good through the society in preference to doing it through the church, they are helping to create that condition of things, and by doing so they are helping to bring discredit on the church by helping to make it appear an inefficient and useless institution.

A man could scarcely do a greater injury to the cause of Christ than to convince the world that any society which is not distinctively and avowedly Christian is doing more for the uplifting of humanity than the church of Christ is doing, and every professed disciple of Christ who helps in any degree to bring about such a condition of affairs is, in that respect at least, working against Christ, instead of working for Him. For the church—the union of believers in Christ—is His appointed representative on earth.

It is true that the churches are very far from being as efficient as they should be, but why is this true? Is it not because church members as individuals are not as loyal to Christ as they should be? How can the churches be made efficient? Only by the whole-hearted consecration of their members to the service of Christ in union and fellowship with each other.

—The Free Methodist.

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Evil habits are like strays, we will not be much annoyed with them if we keep our fences in good repair.

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It is not our talents, but the use we have made of them that will count when the Master comes.

### NUTMEG POLITICS.

The Times, of Hartford, Connecticut, seemed to have held it morally wrong to ask any member of the legislature already "fixed" for either of the dilemma candidates for United States Senator, Bulkeley or Fessenden, to vote for any one else. Dr. Newman Smyth is a sinner above all vote buyers, because he protests and appeals to the legislators to save the State from deep dishonor. He incites to dishonor, he advocates sin; for are not these legislators previously "fixed." To stay "fixed" is as much the duty of Connecticut red sandstone fossils as to "stand pat." And if the fixing cost the fixer money and produced to the fixer cash value, is it not obvious that it would be perfidy to be influenced later by the interests of the State?

Yet, Dr. Smyth has the moral obtuseness to say: "I write in honorable contempt of the impudent claim that a legislature of this State can be bound by any pledges beforehand to do anything, which, when it meets, it may judge to be unworthy of it."

A newspaper published twenty miles from Hartford and outranking the Times, appeals to the legislator's oath:

"You do solemnly swear (or affirm) that you will support the constitution of the United States, and the constitution of the State of Connecticut, so long as you continue a citizen thereof; and that you will faithfully discharge, according to law, the duties of the office of \* \* \* to the best of your abilities. So help you God."

The paper proceeds to add: "The representative takes that oath. He says, 'So help me God.' Is it not an act of impurity and sacrilege to ask the help of God in discharging your solemn duties to the State if you intend to vote for a candidate for Senator who has publicly proclaimed it to be right to secure a venal voter's ballot by any means you can use?" It is a mockery, that Connecticut should be incapable of, to assume that one unofficial, pre-election pledge can so far nullify the whole spirit of the member's solemn constitutional oath of office as to make it right for him to do an unworthy act. All the pledges that one

could pile into the State capitol could not justify a wrong of this character. As well prate about a promise to commit petty larceny as justifying the act of crime."

This is a good Massachusetts Puritan morality to float down the river to the degenerate inheritors of Thomas Hooker's plantation at Hartford. It may be strong doctrine to the brethren of Hartford lodge, who expelled Jackson, the true citizen, and preferred good Brother Griswold, in prison for arson.

We commend to their candid consideration, however, the principle that a promise to commit crime does not eviscerate the criminal act, but leaves it possessed of its full criminality; also that a promise taking the form of an oath cannot appeal to God and constitute excuse for breaking the law of God; cannot affect the act of shielding crime or aiding a criminal in perpetuating crime. Duty cannot be annulled by promising to disregard duty.

R. O. Brains.

### DO MASONS FALSIFY AND ARE THEY SWORN TO LIE?

BY I. J. ROSENBERGER.

When I first heard lectures and read authors in opposition to secrecy and especially to Masonry it was said they would falsify, that "Masons would lie, were sworn to lie." These, I looked upon as stout words, strong statements, uttered perhaps with some feeling of frenzy; hence I marked them as exaggerations. But upon familiarizing myself with the subject by reading and conversing with Masons and ex-Masons I have concluded that the charge against Masons alluded to in the foregoing is only too true. Their oath obligates them "to ever conceal and not reveal." In Acts, fifth chapter, we have the case of Ananias who concealed the price of land sold and the penalty was death, being charged with thus lying to the Holy Ghost.

In my treatise, "Secret Societies Incompatible With Christianity," written in 1892, I relate the sad accident of the death of Rev. J. W. Johnson, of the M. E. Church South, who came to his death in taking the Royal Arch degree

of Masonry. One feature of the ritual in taking this degree occurs in what is known as the dark room. . . . In the middle of this room is a trap door which opens into a vault like an elevator shaft. Mr. Johnson was being lowered into this vault by means of a rope; in being lowered into this vault he fell receiving injuries from which he died amid terrible suffering." The statement was duly signed by the officers of the lodge. I fully accepted of the statement as it came in the press so well authenticated. Besides an eye witness to the occurrence gave similar details of the occurrence to one of the business men in our town. The congregation has since built a church, naming it "The Johnson Memorial M. E. Church South," in memory of the death of Rev. J. W. Johnson. I have this statement over the signature of the present pastor. These as evidence left the occurrence in no doubt in my mind, but some time after I met a minister in a pulpit while on a mission in Kentucky who interrogated me as to my views of secrecy. I soon frankly told him that I deemed secrecy incompatible with Christianity. In our conversation I made reference to the Rev. J. W. Johnson, of Huntington, W. Va., who came to his death in taking the Royal Arch degree. He stoutly denied the whole affair. Said "that could have never occurred in taking the Royal Arch degree." He charged the whole affair as a fabricated falsehood, got up by the press. I watched him closely, and to me there was no visible mark of blush in his eye. I at once concluded that he was a full fledged Mason, acting entirely loyal to his oath, "to conceal and not reveal" anything that would look like casting a shadow on Masonry. I have but little difficulty in harmonizing the foregoing creed and deeds with the Mafias and Highbinders, but when it comes to harmonizing the doctrine and doings of Masonry as is taught in their own works, to harmonize all these with the meek religion of Jesus, I see naught but a most glaring picture of inconsistency. It is again difficult to harmonize the shocking extra-judicial oaths administered in Masonic lodges with the broad, high principles of our excellent system of government. My views are best expressed by

that great and good man, C. G. Finney, in his "Character and Claims of Masonry," page 113: "Their oaths sound as if the men who were taking and administering them, were determined to annihilate their moral sense, and to render themselves incapable of making any moral discriminations, and certainly, if they can see no sin in taking or administering such oaths under such penalties, they have succeeded, whether intentionally or not, in rendering themselves utterly blind as regards the moral character of their conduct."

Covington, Ohio.

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#### SLIPPED HIS MEMORY.

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"Will you be at home to-night, John? I want to have a neighbor in to tea."

"No, my dear; I must attend the meeting of the Ancient Order of Foresters to-night."

"Well, to-morrow evening?"

"I have the Royal Arcanum, and you know—"

"What about Wednesday evening?"

"Oh, the Odd Fellows meet that night; on Thursday evening I have a meeting of the Knights of Labor to attend; on Friday the Royal Templars; on Saturday, there's a special meeting of the Masonic lodge, and I couldn't miss that; and then on Sunday night—let me see—what is there on Sunday night, my dear?"

"The Grand and Ancient Order of Christian Fellowship."

"Why, I have forgotten. Am I a member of that? Let me see—"

"And you have forgotten another society, John, of which you were once a member."

"What's that?"

"Your wife's society."—Selected.

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Many minds are content because they have abandoned the quest of what should be for the uneventful stoicism of that which is.

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When the devil invites a man to the far country he furnishes no return ticket.

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We will be no more in the presence of God at death than we are now.

# PROGRAM

## PENNSYLVANIA N. C. A. CONVENTION

TO BE HELD IN THE  
EIGHTH STREET REFORMED PRESBYTERIAN  
CHURCH

EIGHTH STREET, NEAR DUQUESNE WAY

MONDAY AND TUESDAY, MARCH 20th and 21st, 1905

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OPENING SESSION, MONDAY, 2 P. M.

PRAYER—

WELCOME—Rev. D. McAllister, D. D.

RESPONSE—Rev. D. C. Martin, D. D., State President.

ADDRESSES—Hindrances in Reform Work, Rev. R. J. Gault, New  
Alexandria, Pa.

Encouragements in Reform Work, Rev. R. A. Hutchison,  
Altoona, Pa.

COMMITTEES APPOINTED—

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SECOND SESSION—8 P. M.

PRAYER—

MUSIC—

ADDRESSES—The Lodge and the Sixteenth Century Reformation, Rev.  
H. J. Schuh, Allegheny, Pa.

What Would be the Condition Should the Lodge Win?  
Rev. A. B. Dickie, Kimbolton, Ohio.

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TUESDAY MORNING SESSION, 9 A. M.

DEVOTIONAL—Rev. W. J. Coleman, D. D., Leader.

CONVENTION LETTERS READ—

REPORTS OF COMMITTEES—

## 10 A. M. SESSION.

CONFERENCE OF THE DENOMINATIONS—To get the history and standing of each relative to Secret Societies. Churches will be represented as follows:

Baptist—Rev. J. A. Maxwell, McKeesport, Pa.

Congregational—Rev. W. B. Stoddard, Washington, D. C.

Free Methodist—Elder A. D. Zahniser, Pittsburg, Pa.

German Baptist Brethren—Elder S. S. Blough, Pittsburg, Pa.

Lutheran (Augustana)—Rev. N. P. Anseen, Greensburg, Pa.

Lutheran (General Council)—Rev. Edward Balfour, D. D., Allegheny, Pa.

Lutheran (Ohio Synod)—Rev. E. Cronenwett, Butler, Pa.

Lutheran (Missouri Synod)—Rev. W. P. Sachs, Pittsburg, Pa.

Methodist Episcopal—Rev. E. L. Eaton, D. D., Allegheny, Pa.

Mennonite, No. 1—Bishop Aaron Loucks, Scottdale, Pa.

Mennonite, No. 2—Rev. A. S. Shelly, Bally, Pa.

Presbyterian—Rev. Allen Lang, Hubbard, Ohio.

Primitive Methodist—Rev. R. H. Shaw, New Castle, Pa.

Reformed Presbyterian (Old Synod)—Rev. E. L. McKnight, Youngstown, Ohio.

Reformed Presbyterian (General Synod)—Rev. G. W. Brownell, West Middlesex, Pa.

United Presbyterian—Rev. Wm. Wishart, D. D., Allegheny, Pa.

United Christian—Rev. C. F. Kreider, Cleona, Pa.

Wesleyan Methodist—Rev. S. Portman, Rochester, Pa.

Additions of several churches to this list may be expected.

## 2 P. M. SESSION.

PRAYER—

ADDRESS—The Church vs. Mormonism, Rev. E. R. Worrell, Butler, Pa.

RESOLUTIONS—Rev. R. M. Blackwood, Coraopolis, Pa., Chairman of Committee.

QUESTION BOX—

## 8 P. M. SESSION.

PRAYER—

MUSIC—

ADDRESS—Lodge Attractions, Rev. C. A. Blanchard, D. D.

## COLLEGES, SEMINARIES AND PUBLIC SCHOOLS

### SWEAR, GAMBLE AND DRINK.

#### Everett Director Declares Pupi's Are Immoral.

EVERETT, Wash., Nov. 8.—Chairman M. M. Smith, of the committee on the course of study to be adopted for the Everett schools, caused a commotion at the meeting of the school board of education last night, when he submitted a report touching the morals prevailing in the schools here, in the following language:

"Your committee on course of study, upon investigation, find that there are alarming and growing evils associated with the athletics and other extraneous functions of our schools, such as profanity, vulgarity, obscenity, cigarette smoking, drinking, drunkenness, rowdyism, card playing, gambling, dancing, FRATERNITIES, etc.

"We believe these things are demoralizing and calculated to thwart the purposes for which our public school system was instituted, and that such conduct and its influence upon the children and youth of our city are unworthy the name of self-respecting school organization."

#### Secret Societies Under Ban.

School secret societies are also to be put under the ban, according to the following rules recommended for adoption by the committee:

No student having a condition and no student who is a member of a school fraternity or secret society shall be eligible to any school or class office or honor or to participate in any scholastic contest.

Students who, after the adoption of this rule, become or continue members of a school fraternity or secret society will not be granted diplomas on graduation.

No name existing because of the organization of the schools, such as seventh grade, eighth grade, first year class, second year class, junior, senior, etc., etc., or other name substituted for that unit of school organization usually designated by one of these names, shall be used by any class or pupils or students

by whom or to whom any social party is given.

All games of chance involving the principles or elements of gambling or the gain or loss of anything of value, are forbidden.

### RAPs SECRET SOCIETIES.

(Special to The Record-Herald.)

TOPEKA, Kan., Dec. 29.—The forty-first annual convention of the State Teachers' Association will recommend to the next legislature that the prices of books be reduced to equal the prices required in other states.

I. L. Dayhoff, state superintendent of public instruction, has asked the teachers to recommend to the legislature that Greek letter societies in the state university and other schools be abolished. He holds that such societies are a handicap to young men who are trying to work their way through school.

### PARENTAL RESPONSIBILITY.

The following thoughts were suggested to the Editor of the Wesleyan Methodist on reading Superintendent Cooley's article on "High School 'Frats' and Sororities":

"First, we thought, if the fathers and mothers have a right to organize themselves into all sorts of secret societies, why should not the boys and girls have the same right? Second, who set the boys and girls at this kind of business? Who is responsible for it? Would they ever have thought of it if their parents had kept clear from such things? What will the harvest be? A part of the harvest will be large additions to the societies of men when these boys have become men. Another part will be more conspiracies and divisions and strifes and discords and contentions. And out of it all will come more antagonism to Christ and his religion and consequently a richer harvest for the devil and wickedness and wicked men. Another consequence will be that the people who will be true to God will have just so much



harder work to do, just so much heavier burdens to bear, just so much more of the sufferings of Christ which remain to endure."

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### COLLEGE HAZING

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(Our Dumb Animals, December, 1904.)

When we entered Brown University in 1842, one of the first things we did was to have our door made so strong that it could not be broken in by any sudden assault, and then gave out notice that we did not intend to be hazed, and that we should certainly shoot as many students as we could who attempted to break through our door. The sophomores were impressed with the belief that we should do it, and we escaped hazing.

GEO. T. ANGELL.

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### HAZING IN CALIFORNIA.

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A friend sends us the following:

"Henry Frank, at the Metropolitan Independent Church, in Carnegie Lyceum, yesterday alluded to recent college hazing outrages, calling them instances of 'Modern Barbarism in Civilization.' He said in part:

"Hazing is the one prevalent curse of our American universities. But perhaps never has hazing been carried to such extreme cruelties and savage barbarism as in the recent case in the Hopkins School of Art in California. A young man, after having been maltreated in many ways, none of which seemed to gratify the atrocious appetites of the callow barbarians who tortured him, was finally subjected to the electrical chair, his body stripped and strapped to the cruel device that would have done honor to Torquemada, and kept there for several hours while swift currents of electricity were sent rushing through his frame, from which he was released only after his limbs had become totally paralyzed. He was left a confirmed cripple for life. What avails it that the criminals will be prosecuted at law? That cannot restore to the ill-fated student the use of his limbs or the normal poise of his shattered mind. If punishment was ever justified, none too severe could be conceived for these civilized

monsters who pose as students of refined arts."

How can we prevent such barbarity?

We answer, as we have often answered before, Bands of Mercy, with their teachings of kindness, and in our colleges and higher schools an education which shall create good, law-abiding, peaceful and humane citizens, instead of a race of fighting devils ready on the slightest pretence to involve us in foreign and domestic wars.

If we had our way, on the pedestal of every military statue should be inscribed Sherman's words—War is hell!

—Geo. T. Angell, in *Our Dumb Animals* for January.

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### DR. HARPER OPPOSES.

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Greek letter college fraternities have incurred the wrath of President Harper of the University of Chicago, and it is probable that he will forbid freshmen entering the Midway school to join the societies. Dr. Harper purposes allowing students to become members of the Greek clubs only after they have been in residence at the university at least one year.

The present rule permits freshmen to join fraternities after they have completed the first three months of the school year. Dissatisfied with this arrangement, representatives of the various fraternities asked President Harper to abolish it. They received their answer yesterday.

—Chicago Record-Herald, Jan. 6, 1905.

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### STUDENT UNCONSCIOUS.

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#### Williston Seminary Senior Seriously Injured in Mysterious Manner.

East Hampton, Mass., Feb. 7.—William C. Porter, a member of the Senior Class at Williston Seminary and the 18-year-old son of a New York physician, was the victim of a mysterious accident last night. Immediately following the accident North Hall, the dormitory in which the young man roomed, caught fire and before the flames could be extinguished a loss estimated at \$20,000 was sustained.

Attracted by cries of agony several other students in the building rushed to the third floor and discovered that the upper part of the front section was in flames. Young Porter was found unconscious on the floor of his room. He was first thought to be suffering from burns and overcome by smoke, and

was removed to a private residence near the school.

After a thorough investigation a physician announced that Porter had not received a burn nor inhaled any smoke. The physician discovered, however, that the student had suffered some sort of an injury in the pit of the stomach, the nature of which could not be immediately determined, though the doctor said later that the injury appeared to have been caused by an assault.

Up to a late hour Porter had not regained consciousness and the origin of the fire had not been explained.

—Philadelphia Telegraph, Feb. 7, 1905.

Were the Greek letter boys at work?

#### OUR COLLEGE FRATERNITIES.

An interesting article in a recent issue of the New York Tribune contains a symposium on the subject of college fraternities. Thirty-two college presidents and professors give their views, and these range all the way from enthusiastic approval to entire disapproval. The general opinion is that fraternities have their advantages and disadvantages. Among the benefits emphasized are those of developing the social side of a man, of giving him congenial surroundings in college, of encouraging him to put forth his best efforts, of helping him to keep up the standard set by his fellows, and of giving him social and business advantages in after life. Among the detriments are those of extravagant life, of putting the social before the scholastic side of college life, of forming cliques, of fostering snobbishness, and of handicapping the non-fraternity men by shutting them off from advantages which a chosen few enjoy. "The ideal college life," says Librarian Canfield, of Columbia University, "would not contain fraternities. The college world would be an absolute unit, knowing nothing of cliques or factions or divisions of any sort."

—The Banner of Truth.

#### PINLESS UNINITIATED.

The Springfield Republican says:

"The Harvard Crimson's refusal to print the names of those choice students elected to the 'institute of 1770,' on the ground that there are just as good men among the 'non-frats,' may be sound law and morality, but it isn't journalism. The

Crimson is made for the purpose of telling what happens of interest within the academic circle. And the election to the 'institute' must be of interest, because the Crimson felt bound to explain its action in ignoring it. As a sign of rebellion by the Harvard democracy against the small aristocracy of the cliques and clubs and secret societies within the college, the episode gains the outside world's sympathetic attention. The 'non-frats' should form a union of the great army of pinless uninitiated and declare for the open door in the open shop of President Eliot's Harvard."

#### BEST POSSIBLE OPINION.

The first impressions are often the most lasting, then how necessary that the impression made upon a candidate about to enter the tyled door of a lodge for the first time should be such as will give him the best possible opinion of our institution. All levity and senseless jokes are very much out of place, and in bad taste. The preparation and introduction of candidates should be with the utmost dignity and decorum, so as to properly impress them with the solemnity of the ceremonies they are about to pass through.

—Texas Freemason.

Exactly how good an opinion is possible?

When one walks along the streets and sees the great display of Masonic rings, charms, pins and other insignia, he marvels at the great strength of freemasonry, but when he goes into the lodge room and finds only the faithful few, he is left but one conclusion, and that is that a good deal of freemasonry is external and not internal.

—Illinois Freemason.

But you get the "great display," all the same. What are you kicking for?

What is the cost of your cigars per month? Why not stop burning the money and put it into a certificate in the Endowment Rank, K. of P.?

C. S. H.

—The Knight.

Why jump out of the frying pan into the fire? Why throw money away on either foolishness?

Dogma or doctrine, the man who believes it is the man who wins by it.

What we fail to say may wound more deeply than the words we utter.

## Editorial.

### DEADLY ENEMIES.

Dr. A. C. Dixon, of Boston, is reported as saying in one of a series of meetings held in Springfield, that all lodges are deadly enemies of the church and home; that they were displeasing to God and without the authority of the Bible; that anything which was good could be shown to the world, and the fact that the greatest part of the doings of such orders are kept secret, was evidence that they were wholly bad. They took away from the home life and led men and women away from the church. It was a growing evil.

Dr. Dixon dealt plainly with dancing also, another peril often found consorting with secret orders. The meetings were held in one of the most prominent and centrally located Congregational Churches of Springfield and Dr. Dixon is a well known Baptist pastor of Boston.

### GIVE US THE MEANS.

"Make hay while the sun shines" and "strike the iron while it's hot," are significant aphorisms, suggestive of strategic occasions. An immediate exigency confronts us, involving an outlay of four or five hundred dollars. Our readers have noticed the great interest the public has taken the past six months in the secret societies in our public schools. This interest has caused a demand for printed matter upon this subject. We desire to publish a tract or booklet that we can send gratuitously to every college president, every professor, every teacher—in fine, every educator—in our land. We seldom witness an occasion which seems to promise so great results from so small an expenditure. Will you help in this matter?

To do right, whatever the smile or frown of the world; to hold the truth in righteousness, in spite of the friends we love, is to reveal a true knight of God.

If we forget the Giver it is proof that we have misused the gift.

### CHRISTIAN SCIENCE AND LIFE RISKS.

The Fiery Cross says:

"The Knights of Honor have ruled that persons believing in the doctrines of so-called "Christian Science" will not hereafter be received into membership. This action has been taken because it was seen to be reasonable not to take any risks upon the lives of persons who refuse to avail themselves of the accumulated knowledge of medical science when they are ill."

We have heard of no regular insurance company that asks any religious question in its application papers. In some cases the suspicion of suicide has been held to constitute sufficient ground for contesting a death claim. This, however, is unnecessary, for suicide is one of the ordinary factors entering into mortuary statistics on which are based all expectation tables. There is no more reason for reckoning out suicide, than for excepting typhoid fever. Like any other mortuary item, suicide is one of the factors entering into all accumulations of vital statistics, and thence in turn into all expectation tables, and again from these into premium lists.

The same rule applies to negligence, including unsanitary conditions inviting epidemics, and lack of suitable housing and care of patients. All these things affected the original statistics on which premium rates were founded.

Until, therefore, it can be shown that Christian Science materially increases the death rate and affects statistics, it hardly comes into the list of things to be excepted.

One reservation, however, is to be made. In case a company is in danger of accepting an undue share of those risks which lower the average of statistics, that is, in case an undue constituency found below the average life line localizes in that company, thus throwing it below the normal level of average risk, it must protect its business by special standards of admission. It is true, that in actual practice, all regular companies do set up special prohibitory standards, excluding all the more taxing risks and securing a patronage far superior in its average to the average shown by general statistics. This protects them from a run on the bank, or offsets it, if in consequence of an epidemic or an unhealthy season one occurs.

## THE EFFECT OF FEATHERS.

**Respectfully Referred to Knights Templars.**

"The committee which examined into the matter of hazing at West Point a few years ago were puzzled to understand why this childish custom should survive there so long after it had died out in other institutions of learning. Why should young men of twenty and more, at the Military Academy, still take pleasure in dosing their juniors with red pepper and Tabasco sauce? The secret lies, I believe, in the silver buttons and ROOSTER-TAIL FEATHERS which they are obliged to wear. A reversion to the infancy of the race in costume is sure to bring with it a reversion in spirit. There is a world of philosophy on this subject to be derived from a study of our national military anthem. I do not think we have ever paid half the attention it deserves to "Yankee Doodle." It is a patriotic duty we have neglected. The higher criticism ought to turn its attention to getting a correct version of this national hymn. I have asked several persons about it, and find their versions differ. Here is the best I can make out of it:

"Yankee Doodle came to town  
Riding on a pony."

That was a very reasonable thing to do. So far we have no fault to find with the conduct of our hero. That was written a hundred and twenty years and more ago, before the invention of railways and trolley-cars; the carriage roads were not good, and it was a perfectly natural thing for a man to do to come to town on a pony. But let us go on with the story:

"He stuck a feather in his cap,  
And called it macaroni."

You will remark that as soon as he ornamented himself with the feather, he began to act irrationally, and employ language which has no apparent meaning."

It explains why Knights Templar drink wine out of a human skull; why they flourish a sword "in defence of the Christian religion"; why at a Conclave they drink carloads of wine, and why multitudes of them are welcomed into saloons and brothels.

## LABOR'S OUTLOOK FOR 1905.

[Walter E. Weyl in Review of Reviews.]

With the advent of the new year, therefore, the unions find themselves in a position that may be called serious, but certainly not perilous. The unions as a whole have survived the attacks and defeats of the past year with little or no loss of membership. In fact, it is claimed, upon the basis of the per capita tax of the federation, that the membership has largely increased. The older and more completely organized unions have more than held their own during the recent depression, and even the newer unions, with their looser organization, have successfully held together despite the attacks of the employers' associations. The attempt to obtain federal legislation shortening the hours of labor upon government contracts and abolishing the use of the injunction in labor disputes met with defeat, but the whole body of unionists have been encouraged by the political successes in Massachusetts and Colorado, and in the coming year the campaign for federal and state legislation favorable to labor will be taken up with renewed vigor.

Upon the whole, the unions have suffered little from their opponents' attacks. Even where they have lost in members, they have gained in a sober determination to achieve their ends. Better organized, better financed, better disciplined, taught by the united opposition of associations of employers, the unions will enter the new year stronger than ever, ready to employ more energetically than before the tried policies which have enabled them to bring together in homogeneous groups a majority of the workers in most of the important industries of the country.

This is a distinct announcement of political combination in lodges. The Grand Army has acted similarly in the business of pensions, and a member of a G. A. R. lodge has deplored the lesson taught to Romanists by the political success of his own order.

## A NATURAL QUESTION.

**Does Proposed Law Favor Qath-Bound Labor Unions?**

The railroad trade unions are said, by E. E. Clark, of the Order of Railway Conductors of America, to have made "strong and active efforts to secure the enactment into law of the Federal statute" entitled "An act concerning carriers engaged in interstate commerce and their employes." This act "stipulates that the Commissioner, whose duty it is to undertake to secure

arbitration when conciliation and mediation have failed, shall decline to call a meeting of arbitrators under an agreement between the employing company and its employes individually instead of as represented by a labor organization, unless it be shown to his satisfaction that the employes signing the submission represent or include a majority of all employes in the service of the same employer and of the same grade and class, and that an award pursuant to said submission can justly be regarded as binding upon all such employes."

The natural question is, whether this statute does not unduly favor oath-bound trade unions. And another question is, whether in some cases it might not unduly retard or even forbid justice due to some large class of workers having a grievance but lacking a majority. If a result of this should be organizing an open union, it might be an indirect benefit to all involved.

**SIGNIFICANT.**

"Vice President-Elect Fairbanks is about to join the Masons. Before election he made a promise to Masonic friends that if elected he would join the order. President Roosevelt is also a Mason.

"In short—while it is never noised about—it is difficult for a man to become very popular, either in politics or business, unless he is a member of one or more influential secret orders. The Masons are the most powerful of these orders, and while they studiously refrain from mixing in politics, it is no secret that they exercise a very great tacit influence on all the affairs of the nation."

—The Pathfinder (Washington, D. C.), Dec. 31, 1904.

The warm grasp of a hand may grow into the warm clasp of a friend.

**THOUGHTFUL MEN AND THE CHURCH**

"The complaint is general that intelligent and thoughtful men do not support the church as they once did. Not that there is any failure of material support. With their money such men were never more generous than now. But not so large a proportion of them as formerly give the church the moral support of their presence at its services.

"Take the average church the year

through, and the majority of its attendants are women and children. There is no doubt of the fact."

—Editorial, Chicago Tribune.

**American Gives Reason.**

While men are dropping the church-going, they are not necessarily becoming less religious, for the interest in fraternal societies that exercise a religious observance, and even a ritual, is certainly on the advance rather than decline.

—Chicago American.

Is it any wonder that secret societies are depopulating the pews?

—Illinois Freemason.

**IMPORTANT DECISION**

**By the Supreme Court of Massachusetts.**

In the case of George Messer et al vs. Grand Lodge of the A. O. U. W., the Supreme Court of Massachusetts has decided adversely to the plaintiffs, holding that the new classified assessment plan, based upon the age of member, is legal and authorized, and that the plaintiffs are not entitled to an injunction to restrain the execution of the plan, and an adherence to the level assessment plan hitherto followed by that Order. The plaintiffs contended that the certificate of membership constituted a contract that could not be affected by legislation or by changes in by-laws, whereby the members are to pay classified rates for death benefits. But the court says the certificate is silent in regard to the rates to be paid; it gives members all the rights and privileges of membership, with a right to participate in the beneficiary fund to the amount of \$2,000, to be paid at death, and this is on condition that the member complies with all the laws, rules and requirements of the Order.

The Court further says: The certificate holders are members of a fraternal beneficiary association which may, from time to time, amend its by-laws and change its methods of doing business as the members determine for the common good; the Legislature might change the statutes affecting such companies, and the companies might in like manner change the by-laws under this power expressly reserved.

The Court also hold that the provision for connection of the Grand Lodge with the Supreme Lodge is legal under the general laws.—Fraternal Guide, March, 1903.

A supreme court decision can be cited as giving the terms of contract fixity. Note, then, that one party contracts to pay, according to circumstances, one cent or two thousand dollars or some amount between. The other party contracts to conform to all laws, rules and

requirements already made or hereafter to be made by the first party. One of these requirements is a variable payment concerning the rate of which the fraternal certificate is, in the legal sense, "silent."

Rate of payment is that point about which good business contracts are farthest from being silent.

#### MORMONISM'S POWER

"Curiously enough, some of the very witnesses now testifying in behalf of the Mormon Senator, Smoot, are, in their endeavor to show that the laws of the church are in no wise hostile to the welfare of the United States, revealing how powerful is the influence that surrounds a member of the sect and guides him in his conduct of life.

"At the last session of the Senate Committee on Privileges, which has the fate of Smoot in its hands, Chairman Burrows asked two of the witnesses to tell something of the nature of the 'Endowment House' ceremonies. Both refused on the ground that they had given oaths not to divulge anything of what occurred in the temple. And this is all the more suggestive from their assertions that neither was now a Mormon, one having been expelled from the church, and the other having withdrawn voluntarily.

"Enough is known of the blood-curdling sacraments of Mormonism, however, to make it certain that the obligations have a stronger hold over the minds of the faithful, or even the unfaithful, than the call of country or of any other interest. It is time to root them out and burn the stumps."

Boston Journal

Oaths not to divulge, modeled upon Masonic oaths, are very bad when taken by Mormons, though still good and ennobling when taken by Masons. These oaths in the rendering used by Mormons, are, to say the least, not worse than in the form used by Masons.

Hold the spirit to its ideal and it cannot perish.

#### THEOLOGICAL NIGHT SCHOOLS.

In an article relating to the Bible League, Rev. James P. Stoddard says:

"A system of night schools has existed for many years and become widespread, which is assiduously undermining the faith of its pupils in the supremacy of the Scriptures, and 'denying the Lord that bought them.' Pantheistic in creed, and pagan in its ritual, it builds an altar of worship over against that altar upon which was offered in sacrifice 'The Lamb slain from the foundation of the world,' and teaches its devotees, to recognize the Koran of the Mohammedan, the Shaster of the Hindoo, the writings of Joseph Smith and the Bible of the Christian as equally sacred and binding upon the conscience and conduct of its pupils. It quotes portions from the Christian's Bible, but to avoid a charge of partiality, and escape giving offense to the Pantheist, the Deist, and the Jew, it drops out the name of Christ wherever it occurs.

"From the place of supreme authority which the Author claims for His Book, Freemasonry degrades it to 'An Article of Furniture,' supplanted at will by any book accounted sacred by any pagan people in the world. It is in these schools where men are indoctrinated in 'Pure Theism' and drilled in pagan worship, that we find the prolific source of irreverence for the Scriptures, indifference to the claim of Christ, and lack of interest in the church and her work. It is the solemn duty of every church and servant of Christ to join in warning the unwary."

#### ARBITRATION FAVORABLE TO LABOR.

We copy the following paragraph from page 3 of the Annals of Political and Social Science for September, 1904:

"The benefits of arbitration to organized labor have been many and great. It would be impossible to undertake here a recital of the instances in which controversies between employers and employes have been submitted to arbitration and in which the contention of the employes has been upheld in whole or in a major part. Such instances are innumer-

able and it may safely be said that in practically every instance where disputes over wages or hours or conditions of labor have been submitted to arbitration the award has been, in its greater part at least, favorable to the employees."

#### MUSKRAT LODGE.

The Muskrat Club will give its annual banquet next Tuesday evening. The affair is scheduled for Bauer & Breetz's West Side Hotel.

Before the feed the club will initiate four candidates. After that they will march to the banquet hall. Among the speakers for the occasion are City Solicitor S. S. Conroy, P. H. McEvey, E. G. Scott, Louis Geuss and others well known in public life. County Treasurer F. A. Hartenstein will be toastmaster.

The Muskrats number among their members some of the most prominent politicians and business men in the city.

—Youngstown (Ohio) Vindicator, Feb. 17, 1905.

Another animal has good cause for suit for damages.

#### CLANDESTINE.

##### Jurisdictional Inconsistencies.

Almost daily, in looking over printed Proceedings of the Grand Masonic bodies, and perusing the craft journals, we encounter discrepancies and inconsistencies, the increase and widening of which can only be prevented, and the universality of Freemasonry maintained, by a general Masonic congress.

A case recently came to our knowledge that clearly indicates the necessity for some such Masonic ecumenical council. An American member of Toltec Lodge, City of Mexico, working under the Gran Dieta, recently attempted to visit a lodge in Illinois, and was turned off, because the Grand Lodge of that State had declared the Gran Dieta clandestine. The next night he presented himself at the Royal Arch chapter, and was admitted by practically the same men who turned him away from the door of the blue lodge the night before. The companion was a member of Mexico City Chapter, working under a charter from the Grand Chapter of Texas, which is duly recognized by the Grand Chapter of Illinois. The glaring inconsistency is more apparent when the fact is consid-

ered that in order to become a member of said Mexico City Chapter, the companion had to be a member of a Master Mason's lodge working under the Gran Dieta. Oh, Consistency, thou art a stranger in Illinois Freemasonry!

—Texas Freemason.

But why say Illinois.

#### "OFFENSE TO EVERY HOUSEKEEPER."

There used to be wheat bread, rye bread and brown bread, but the newer sort is trade union bread. The Springfield Republican rises to remark about it as follows:

"Among all the petty tyrannies of the labor unions the most objectionable, perhaps, is the pasting of union labels on bread and pies and other matters of bakery. To have a slovenly inch-square of bad print on sticky paper mucilaged on a loaf of bread is an offense to every housekeeper. That there is a protest against it was recognized in the central federated union of New York City, the other day, when a prominent walking delegate actually recommended that the label be left off. He must have had a serious conference with his wife, for he said he didn't blame the women at all. It was impossible to convince them, he said, that bread with one of these labels was any better than bread without it. Under the present trade union rules, no woman or man can bake bread and sell it unless he or she belongs to the union and puts their suspiciously dirty label on it. But why should not any woman sell bread?"

"Old Time Religion" is the name of a "brand-new" volume published by our old friend, Rev. S. B. Shaw. It is a book of religious reminiscences, which cannot fail to give both pleasure and profit to the reader. The methods of the fathers in presenting the gospel differed widely from the methods of modern evangelists, nor can it be said they were less effective or less honored of God than the methods of the present day. It is a work that should be in every religious library.

Faith can feel the soft hand of Jesus beneath the pillow of pain.

**PENNSYLVANIA STATE CONVENTION.****Secretary Stoddard's Labors in View of the Conference.**

Coraopolis, Pa., Feb. 18, 1905.

Dear Cynosure: The cold affects us all. When suffering with "grip," I found myself inclined toward the pessimistic. I may now be regarded as optimistic. Surroundings have much to do with our spiritual conditions. The Elijah of Mt. Carmel was quite a contrast to the Elijah under the juniper tree.

**The Month's Labors and Travels.**

There is much to be done. I am hindered by circumstances beyond my control, and I naturally feel dissatisfied. I have not accomplished all I planned for this month, but have many reasons to be thankful. The record is as follows: On January 19th, I visited in Johnstown and Scalp Level, Pa., lecturing in the Swedish Lutheran Church at Winber, Pa., to a goodly number. On the 20th I traveled as far as Harrisburg, Pa., stopping for brief calls in Altoona and Huntingdon, and returned to Washington, D. C., the day following. The next Sabbath, I addressed a large audience in the Washington German Baptist Brethren Church, in the morning, and a full house at the People's Mission in the evening. There were many expressions of appreciation. Those who did not like the message did not stop to shake hands. A few days in Philadelphia, a visit to Boyertown, Pa., and a Sabbath at Bally and Zionsville, Pa., were pleasant and helpful. Together with Rev. A. S. Shelly, pastor of the churches in which I spoke, I rode through snow drifts higher than the fences. Friends in that section kindly helped in the support of the work, as they always do.

The run from Philadelphia to Pittsburg was made in the night, and without stop. The distance seems little when one can go to bed in one city to get up in the other. Last Sabbath I was "shut in" with the pastor of the German Baptist Church, Pittsburg. The attendance at the two preaching services was not large, owing to the weather. The residence and church being connected, the meetings were convenient. These friends have a good church home, and with the efficient labors of Elder S. S. Blough and his

assistants, they are destined to develop into a strong church.

During the present week I have delivered four lectures in opposition to the lodge; the first in the Covenanter Church, Youngstown, Ohio; two in the Baptist Church, Hubbard, Ohio, and the fourth in the Ohio Synod Lutheran Church, Briar Hill, Youngstown, Ohio. The attendance was fair and the results as expected. Some who became angry at the Hubbard meeting were especially active in advertising. Lodge men who have paid money to get what they believed were secrets naturally don't enjoy seeing them given to the public without price.

Everywhere I met nothing but kindness from our friends. I am sorry space does not permit explicit mention. God knows, and He will reward. I am now with the pastor of the United Presbyterian Church of this place. He has kindly invited me to present my message to his people.

**The Convention in Pittsburg.**

The outlook for the Pittsburg Convention is bright. The program is shaping nicely. Friends are rallying grandly, and we are evidently to have an uplifting time.

The historical conference is attracting attention, and I believe will be of unusual interest. A consensus of Protestant testimony against the lodge system must cheer and strengthen those who feel lonely in the conflict. It will be seen by the program that fifteen ministers have agreed to speak as representatives of as many denominations. We may expect at least five more.

All who know them will wish to hear Brethren E. R. Worrell, A. B. Dickie and C. A. Blanchard. We are happy in having them for the evening speakers.

The N. C. A. was born in Pittsburg. Many of its staunch supporters are there. Large gatherings have been held in other years. We naturally look forward with expectation to the coming conference.

**Entertainment of Friends from a Distance.**

Will not those at a distance who hope to attend write me at once, that arrangements may be made for their entertainment?

If there are those who are connected



with churches not represented on the program, who will report any action of their denominations unfavorable to the lodge, we will be thankful. Several of the anti-secrecy churches have no membership near Pittsburg, so far as I have ascertained. A report by letter from such churches, if not otherwise, would be appreciated.

Address me at Home Hotel, Pittsburg, Pa.  
W. B. STODDARD,  
Eastern Secty., N. C. A.

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## From Our Mail.

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Sacaton, Ariz., Feb. 9th, 1905.

I value and esteem the Cynosure more than any other paper or magazine that comes to my table. You are doing a noble and great work. Very respectfully yours,  
(Rev.) CHAS. H. COOK.

Lahoma, Okla., Dec. 22d, 1904.

National Christian Association, Chicago.

Dear Brethren: I am in sympathy with you in regard to that "Secret Order" revelation. The Lord led me out of the "Lodge" if He ever did anything in this world. Yours truly,  
(Rev.) J. C. HENDERSON.

Mr. Robert Speer, of New Castle, Pa., writes: "I consider the Cynosure one of many needed reform papers of these times, and I wish much success to it in exposing the works of the great adversary of the church. I am afraid that labor unions will more or less neutralize our testimony against the lodge. I belong to the Covenanter Church."

Mr. Charles A. Kellogg, Eldon, Mo., writes: "As I pen these lines the Knights of Pythias are getting ready to revel in a dance in one of the newly completed store buildings here. I am not often in town Sundays, so have little chance to testify publicly against the lodge; but at every opportunity I let people know where I stand, and loan my Cynosure when I have read it. If people would only get genuine Christianity, they would have no need of the secret societies.

"Well, I bless God for a free and full salvation."

Knoxville, Tenn.

Dear Brother Phillips:

I wish to assure you that seven years' residence in the South has not modified my views of the question of the evil of organized secretism. The South is pervaded with this power. Like a network, it is everywhere.

A convert for whose future I hoped much was drawn into the Order of Odd Fellows and gradually but surely his spiritual life was strangled to death. This was my neighbor, and the work of capturing him for the "order" was not known until it was an accomplished fact. It was the animus of the "order" to proceed in this way. It always does.

(Mrs.) M. C. BAKER.

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## CRUMBS.

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From an Ex-A. O. U. W.

Dear Cynosure—The desire of my heart would be that all lodge members who are sincere would read the "President's Letter," in the February number. The arguments there presented are so convincing and to the point that they cannot be gainsaid. As a former member of the A. O. U. W., I can state that the Workmen also have the Bible in the lodge; it is opened at every meeting and left lying open. That is all. It is never referred to, it is never read in an ordinary meeting. Only at the initiation of a new candidate are its words heard, and then only a portion of one chapter. No other part of it is read. Can that be called reading the Bible? Is it not a piece of "furniture," to be used when special occasions demand?

Might also say a few words concerning the prayers of the lodge. In the lodge above mentioned, the Past Master Workman is the one who acts as chaplain, or the one who reads the regular opening and closing prayers. One year our Past Master Workman was a sceptic, a scoffer. Yet when his turn came to recite said prayers, he did so as a matter of form. Was it a prayer? Was the spirit in the lodge devotional? It struck me very forcibly, that here is a case where the Almighty will declare with thunder tones: "Thou shalt not take the name of the Lord, thy God, in vain; for

the Lord will not hold him guiltless, who taketh His name in vain."

And how do the reading of the Bible and prayer go together with dancing parties, masquerade balls, banquets, etc.? We read in every issue of every lodge paper of such gatherings being held immediately after lodge meetings, initiation ceremonies, installations, etc. Do not our Savior's words apply in such cases: "Thou canst not serve God and mammon." "Whosoever is not for me, is against me." Can a person who has held communion with his God through His word and prayer at once enter into such frivolous pastimes? Is it not a self-evident fact, that the Scripture reading and prayers were only mockery?

S. A. SCARVIE.

Waterville, Iowa, Feb. 14, 1905.

#### WHY I AM SO HAPPY.

I am past 83. I have my full share of tribulation. The old demon has done his best to harm me, though not in the same way as he hurt Job. Yet I can say of a truth, I am "in such a case." (See Psalm 144:15.) I will name four of the main things which make me feel so good:

First—I did my part in "letting the oppressed go free."

Second—I was made "free indeed" by Jesus, and never for one moment was in any kind of a lodge.

Third—Have done my full part in every way—voting, as well as praying and preaching—for the removal of the strong drink curse from our Nation; so much so that some of God's workers on this line have said: had all the preachers and priests of our country worked as hard and as long as I have for this end, there would not be now a saloon in our God-given land.

Fourth—Had all God's people in our land in the past sixty years done the same work God helped me to do, infidels of all classes in all our broad country would be few and far between.

Surely I ought to rejoice.

RUFUS SMITH.

Spadra, Cal.

We will not be what we ought to be until we realize what we should be.

## OUR STORY.

### THE QUALITY OF MERCY.

SUSAN FIDELITE HINMAN.

#### CHAPTER II.

##### BROKEN CISTERNS.

"For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

"The light that never was on sea or land" soon faded from Patience's landscape. A few months sufficed to impress her with the primal law of the marriage relation, that there can be no lasting love without a foundation of mutual respect. The tastes and standards, even the character of Rosecrans, proved, when the glamour had departed, to be such as his wife could not approve; while her traditional religion, or rather, religiosity, failed to impress her husband with either reverence or esteem. In the earlier days of their married life, they held some argument on religious questions—observe that I do not call it religious argument. Patience was the better informed and the abler logician; but when cannot a ready and flippant wit overthrow a logic that is born of the head only and not of the heart? Even to Patience herself, her words had a hollow sound, and she felt herself baffled even when her arguments were irrefutable. The result was that the language of men and angels, lacking Divine love, became mere echoing brass and a clanging cymbal; and Patience began gradually and unconsciously to surrender the principles which, after all, had never really been hers, only her father's.

Late one night, Rosecrans entered the house with a self-complacent air. "Say," he began. It was his usual form of address now. "Say, is dinner ready?" "Say, have I got any clean duds?"

"My name isn't 'Say,'" protested his wife, crossly.

"Well, but, Patia, this is something worth while. I've gone up a round—two

or three rounds, I believe—of the social ladder."

"Indeed! I'll be needing a telescope to see you soon."

"Stuff, Patia! It's for your interest, too. I've joined the Masons."

"Joined the Masons!" cried Patience, aghast. Her father had been a sturdy opponent of all secret orders.

"Yes, honey. It will be a mighty good thing in business, you know. Reed—you know Reed?—pointed out his Masonic pin to me to-day and says, 'That's been a tremendous help to me.' I must get one of those pins instanter."

"If it's social elevation you're after, I can't see how you'll find it in the company of men like Reed. Everybody knows he's a low-lived——"

"Oh, well! He don't pretend to be pious, of course; but then, let me tell you, there's lots worse men than Reed. He'd share his last dollar with a friend; and I don't know where you'll find better company."

"Would you want me to find pleasure in his company, Barclay?"

"How you do catch a fellow up, Patia! There are plenty of your sort of folks in the lodge, though—Judge Merriam and Doctor Wayne, your pastor. I think more than half the session of the First Church are Masons. It's not my say-so, mind, but I heard Doctor Wayne himself say that the most spiritual men in his church are Masons."

"I'm sorry for the First Church, then."

"Now, see here, Patience, you're talking about things that you don't know, and can't know, anything about."

"Oh!" broke out Patience, with crimsoning cheeks and flashing eyes. She had no small pride of intellect; she was aware that she had married a man her inferior in knowledge; and in particular, she was much better informed concerning the subject under discussion than her husband. How? It is the most commonplace history that every secret of Masonry has been a thousand times exposed, till its veil of mystery has become so diaphanous that a child's hand might rend it.

"Listen, Patia. It's natural for a wife to be jealous of secrets her husband can't

share with her. But then—good heavens, girl! it's to do a man good! It's as pious—nearly—as a church! They read the Bible and pray and talk about holy things."

"Do not even the hypocrites the same? The devils also believe and tremble." Thus Patience might have responded, but she did not.

"It's Baal-worship," she muttered sullenly.

"I don't know beans about Baal-worship," said Rosecrans, lightly, "but if it's anything like Masonry, I call it a mighty good thing. Vowing to stand by one another and help one another!"

"Yes, I suppose a band of thugs would do as much."

"I couldn't please you now, girl, if I tried, could I? I thought I was doing something you'd like."

"You must have known what my father thought about such things."

"Why, Patia, you've told me yourself he was monstrous old-fashioned in his ideas, and wasn't he a little wrong in his head?"

"Whatever might have been the state of his head, I only wish I might find another so warm and good and true a heart!" sobbed Patience, dropping her head on her chair back. After a moment, she dashed away her tears and whirled about toward her husband. "As for his head, he had more brains in his little finger than you could begin to comprehend by straining your intellect to the utmost!"

It is painful to portray the sordid close of a tender idyll. To this complexion had come the wife's fulfilment of her marriage vows.

Nevertheless, it is a curious fact, that on reflection, Patience began to justify her husband's espousal of Masonry.

Her logic was somewhat as follows: "Doctor Wayne is undeniably a good man. So are Judge Merriam and the elders of the First Church who are Masons. They must have an influence for good in the lodge. Probably the moral tone of the organization is higher than it was in Father's time—higher, no doubt, than in most places. It is not all one could wish, of course; but as my husband will not go to church, he would

far better be in the lodge than, say, in the saloon. A man of higher standards would find the natural field for his activities in the church; but a man who begins on a low plane may find something uplifting in the lodge. It may prove a stepping-stone to higher things. No doubt, Doctor Wayne's motive in joining the lodge was to lead its members into the church"—this was, in fact, the object of that sorely misguided man—"and one so earnest and active as he, cannot fail of success in his efforts. In Doctor Wayne's company, I may surely feel that my husband is safe."

Alas, for the evil unconsciously wrought by good men! Active and earnest Doctor Wayne assuredly was, but, to use the language of George MacDonald, "He had been a tarrer and smearer, a marker and shearer of sheep, rather than a pastor . . . more intent on gathering a wretched flock within the rough, wool-stealing, wind-sifting, beggarly hurdles of his church, than on housing true men and women safe in the fold of the true Shepherd." Church machinery interested him much. He wanted the church thoroughly modern. Medieval asceticism he despised, not because it was blindly mistaken, but because it was impolitic and unpractical. He was one of the twentieth-century worshipers of success; and it is to be feared that, had he lived nineteen hundred years ago, he would have counted the Man of Nazareth a failure. He had great confidence in numbers—else why did he work so hard for them?—believing the declaration, "One with God is a majority," to have become obsolete. He said once: "If the card-party is more largely attended than the missionary meeting, it is because the card-party is the more attractive; make your missionary meeting as attractive as the card-party, and the former will be as largely attended as the latter." He did not reflect that the only way to make the missionary meeting attractive to some people would be to turn it into a card-party. He had forgotten that "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." His interpretation of St. Paul's "all things

to all men," was hardly one that the apostle would have sanctioned.

It is a doubtful excuse for Doctor Wayne's membership in the lodge, that he was densely ignorant of its pagan rites, its false pretences, and its hypocritical morality. He heard much of its vaunted charity, and knew not that the publicans—and the insurance companies—do the same. He listened to glowing descriptions of its religious character, forgetting the words of the apostle: "But though we or an angel from heaven should preach unto you any gospel other than that which we preached unto you, let him be anathema." That Masonry is another and a Christless gospel, a ladder to enter the sheepfold otherwise than by the true Door, Doctor Wayne was too blinded to perceive.

Patience, feeling the ground reel beneath her own feet, looked up to her pastor as an immovable rock, a "hiding place from the wind and a covert from the tempest," and made no further protest against her husband's connection with the lodge.

A great philosopher tells us that the essence of sin lies in the fact that the sinner, while acknowledging the law of righteousness to be universally binding, pleads exemption for himself for peculiar and personal reasons. Patience had found no reason to abandon the conviction that organized secrecy is a mighty evil, but she made an exception of her husband's case. She might have learned wisdom from "Mr. Dooley," who when asked if he regarded the saloon as a necessary evil, replied: "If it's nic'sry, it's not an evil; and if it's an evil, it's not nic'sry."

One morning, a few months later, while out giving her baby an airing and seeking vainly to absorb a little strength for herself from the genial spring sunshine, she paused in her listless walk, arrested by a modest notice. As she read it, her figure unconsciously straightened and her eye brightened. It seemed a voice out of her past, a challenge to her higher nature. It read:

"FREE LECTURE!  
 PROF. DAVID LORIMER, A. M.,  
 of  
 Wilmar College,  
 Will Speak in the  
 CHURCH OF THE COVENANT,  
 WEDNESDAY EVENING, MAY  
 NINTH,  
 On the Great Question  
 of  
 SECRET SOCIETIES,  
 And Their Relation to  
 The Church, the Home and Society."

The name of David Lorimer recalled a scene that softened her glance with the tender light of unshed tears. She saw again her father, as he lay propped in his bed, two years before, reading with alert and unflagging interest from his beloved "POLE-STAR."

"Look, daughter," and his trembling finger had pointed out to her a cut of David Lorimer, then beginning his career as a reformer. Her one remembrance of the cut had been of a well-poised head, and a pair of piercing eyes, such as look "quite through the deeds of men."

"That young man, Patience," said her father, in the solemn accents of prophecy, "will prove a mighty champion of the Lord's cause. Three generations of that house have I known, all tried men."

Even amid the distractions of her past two years, Patience had learned enough of David Lorimer's record to see the verification of her father's prediction.

The afternoon of the lecture, Mrs. Ryerson, looking from the farmhouse window, saw Patience approaching with her infant child in her arms. It was the first time she had visited the farm since her marriage. Her mother hastened to the door.

"Pity sakes, child, come right in! You must be ready to drop, carrying that heavy child a mile and a half. Bless his baby heart! Come right to Grandma. Take off your things, daughter, and lie down awhile. You look like a ghost. There is nothing wrong at home, is there?"

"Oh, no, nothing wrong," said Patience, a little bitterly, "at least nothing

curable. No; Barclay's off at work all day, and I get lonesome. Baby sleeps so much of the time still, you know. I just thought I'd take 'him to-day and run over." She made a pitiful effort to act as if this had been a common practice.

Tenderest mother-love arranged the pillows on the couch and tucked her snugly under the gaudy cover, where she lay motionless with white face and closed eyes, strangely corpse-like, as her mother perceived with alarm. In a few moments, Patience's eyes suddenly opened and she sat bolt upright. Her bodily stillness had belied her mental state, and she was a poor dissembler.

"Mother, do you think the spirits of the dead return? Father has seemed to be with me all day. I wish I could know whether or not it is a purely subjective experience."

The mother knew nothing of "subjective" or "objective," but she longed to comfort her daughter.

"Your father loved you very dearly, Patience," she said, "better than most fathers love, I think; better than anything else in the world. If he could come back to you, he would. He must surely, if he knows how weak and worn you are, long to come back and help you."

"Oh! I'm well enough"—the lifeless tone contradicted the words—"but I wish I could be sure father cares still about his life here, now that he is so far away and so happy." A little sob choked her utterance of the last word.

"I doubt so many things now," she resumed, dully; "but I can't doubt that father is happy. He was often sad on earth. Life was so hard for him—it is for us all. He must be happy now." There was a defiant bitterness in her assertion, as if she would challenge the justice of the universe.

"I can't bring God near by prayers any more, but perhaps I can keep within reach of Him through father. I can see now why the Romish church should believe in the intercession of the saints."

After a pause, filled with soothing assurances by her mother, Patience resumed, unheeding: "I will tell you why I came. I want to go and hear Professor Lorimer to-night—with father. I want

to do something once again to please him. Do you think"—turning to her sister-in-law—"that Richard would go, too? He might go with me once more, Dick and I were great chums once. And you'll keep baby for me, won't you mother?"

Richard, coming in from work to supper, was met, at the door by his wife. "Patience is here. Don't make as if it was strange. She seems queer. Don't cross her in anything."

So it was all arranged, and in the tranquil and tranquillizing moonlight, the brother and sister drove to the little church where David Lorimer was to speak.

The Old Guard of reformers was there, a few other true and honest souls seeking for light, a few of the curious; and, near the door, a group that might be there for mischief.

Patience's mental vision was filled with the image of her father, which passed, like a dissolving view, into that of the young speaker.

"Friends," he began, "I am to speak to you to-night on a theme of the greatest importance. It is of importance, because it deals with a deadly foe of the home, of modern society, and of the church. The watchman standing on the tower of Zion, was a traitor if he failed to warn the city of the approaching enemy; woe is me, if I hold my peace while homes are darkened, the church is polluted, and souls are caught in the snares and pitfalls of the cunning Adversary!

"I wish to discuss with you, simply and candidly, 'with malice toward none and charity for all,' the nature and influence of organized secrecy, and of Freemasonry, in particular. The need for the discussion arises from the fact that secret societies are absorbing the time, thought, money and spiritual life of so many thousands of men. Is such expenditure justified, or are the members of secret orders receiving stones for bread?"

With hammer-strokes of simplest, strongest Anglo-Saxon, David Lorimer drove home his arguments. The Pagan worship, the puerile ceremonies, the un-Christian obligations, and the false mor-

ality of the lodge were depicted with logical sequence and dramatic force. Again, he played upon the childish follies of lodgery with lightning flashes of irony.

"The infinite activity of the lodges," he said, "is suited to recall Lewis Carroll's revised version of 'How doth the little busy bee:'

"'How doth the little crocodile  
Improve his shining tail,  
And pour the waters of the Nile  
On every golden scale?  
How cheerfully he seems to grin,  
How neatly spreads his claws,  
And welcomes little fishes in,  
With gently smiling jaws.'"

The arguments were familiar to Patience. She scarcely heeded them save to note how superbly they were presented. The whole field of her natural and spiritual vision was occupied by the personality of the speaker. The first glimpse of him brought to her the words, "There came a lion out of Judah." There was something leonine in his noble head, with its heavy masses of curling black hair, in his Roman profile, clear-cut as carved ivory, in his poise, strong with the dignity of sturdy manhood, but animated with the generous enthusiasm of youth. He measured but an inch or two above the common stature of man, but his majestic carriage made him seem a colossus. The trace of self-assertion due to his youth, did not offend her; it met a response in her own nature; besides, it was softened by a rare smile of winning sweetness. What charmed and awed her most was, not the magnetic voice of the natural orator, but the tranquil power of conscious truth. The youth standing there—he was but twenty-five years old—held the lever of Archimedes, and had learned, besides, the secret, unknown to the old philosopher, of the *pou sto*, whereby he might move the world. His magnificent energy seemed to infuse her with new life, and the burning intensity of his conviction revived her fainting faith.

Suddenly as lightning flashes across the heavens from east to west, came the thought, "Such a man as this I should have loved and married," and beneath the

scathing of that lightning-stroke her life seemed to turn to ashes.

The audience had yielded to the same spell that held Patience. The silence was absolute. A strained and expectant attention devoured every word of the speaker. Even the evil spirits in the rear of the hall were held chained. All would have gone well had not the chairman of the meeting attempted at the close of Lorimer's speech, to add a few words of further application. It was like trying to paint the lily or gild refined gold. Moreover, the chairman, though a good and stalwart soul, was no orator. His thin, untrained voice sounded flat and hollow after the golden eloquence of Lorimer. The restless minions of the evil power grew daring. "Louder! louder!" they cried, and one added a derisive epithet. The sound of their own voices was to them like the tiger's first taste of blood. Then followed a carnival of beasts, hissing, snarling, roaring. The storm of evil passions seemed the very unveiling of hell. Over this witches' caldron of vindictive fury, spewing out its infernal scum and deadly vapor, David Lorimer stretched out a hand of might. It might have proved potent as prophet's rod, had it not been suddenly blotted from sigh by a great and awful darkness. The last glimpse revealed by the dying lights was of a brickbat crashing through a window overlooking the platform, and of a hostile hand upreaching to seize the young speaker.

Patience gave a shuddering gasp, but sat motionless. In a moment came Lorimer's ringing assurance, "All's well with us here, friends; keep quiet; keep your seats; you shall not be harmed."

Patience sat like one in a trance, it might have been moments, it might have been ages, till her brother took her arm. "We can go now," he said.

When they reached the door, the mob was melting away. Patience drew a long breath of the pure night air and then found voice. "Where is he? Go, find if he is hurt."

Mechanically she unhitched the horse from the stall, mounted the seat of the buggy, and was sitting before the church, the lines clenched in her hands and her face rigid, when her brother returned.

"He is unhurt except for a slight cut on the cheek and some damage to his clothes. His friends have taken him to a safe shelter."

No response indicated her satisfaction, but she drove along the moonlighted streets as in a dream. At last, a sudden terror smote her, and she uttered a faint cry.

"What is it, Patience?" asked her brother with solicitude, but she made no reply. In truth, she heard nothing; her whole soul was absorbed in the question, "Was Barclay there? Had he a part in that fiendish assault?" She scrutinized the day's record for suspicious circumstances, and the fear grew and grew till it seemed an assured certainty. Brain and heart reeled with mortal sickness. She felt like one in a waste, howling wilderness, chained to a corpse and hopeless of deliverance.

"How can I go home? How can I go home?" was her inward cry. Dumbly she longed and prayed for an invitation to pass the night at the farm, but pride withheld her lips from speech.

Her mother heard the approaching wheels, and was at the door with the child in her arms when Richard alighted.

"We expected you before," she said, "but we farmers keep early hours, and it isn't late for city folks. I wrapped the little lamb in an extra shawl and here is one for you. I'm sure you must be cold, you are shivering so; but Richard will have you home in fifteen minutes. Good-night, daughter, and come often."

During the short drive home, Patience sat in dumb misery. When they reached her own door, she made no move. She saw a light in the window, and Barclay moving about with a pipe between his teeth. "How can I go in?" she thought.

"I'd get out and help you," said her brother, "but I don't like to leave the colts; they're feeling pretty frisky to-night."

His words roused her to action. She slipped down and stepped up the path to the house without a word of farewell.

Richard looked back once with foreboding, then gave his whole mind to the mettlesome colts.

A glance sufficed to show Patience that her husband had been drinking. She laid her sleeping babe on the bed, re-

moved and put away her wraps, and then returned to the room where Rosecrans stood leaning in unstable equilibrium against the mantelpiece.

While she was musing, the fire burned, and she spoke hastily and vehemently, with no word of preface:

"Tell me, Barclay, were you there?"

"Damfino whatcher mean!"

"You do know what I mean! If you had a hand in that ruffianly attack, I shall never live with you again!"

Her husband retorted by coupling her name with the young lecturer's in a charge as monstrous as it was impossible, since she had never so much as seen him except during the hour and a half of his address.

While Rosecrans was blundering out, with a drunkard's incoherence, his brutal insult, his wife stood with eyes riveted upon him, her heart filling with hate as a cup fills at a fountain.

When she spoke, her voice was tense with the rage that kills. "You loathe-some reptile," she began.

Even as she spoke, a vision flashed before her of David's pure young face, marble-white, save for one crimson stain of martyr blood, witnessing for truth. To her inner eye, the face glowed and glowed with ever-increasing and awful purity, till it seemed like the face of the Son of Man.

Patience dropped to her knees.

"O God, forgive me! Save me from murder—the murder already done through hate! Save me for my little child! O my baby, my little, white-souled baby!"

In an agony of sobs, she caught up her child from the bed, and buried her face in his garments as if there were cleansing in the touch. The child slept on, while his mother clasped and fondled him passionately, clinging to him as her only earthly hope.

His wife's violent outbreak had sobered Rosecrans, and he sat down shamefacedly, and made as if reading the evening paper.

Gradually, Patience also grew calmer, drew near him, laid the babe on his knees, and knelt beside them both.

"See him, Barclay, our little child! He is going to look like you. When I look at him, it makes me feel toward you as

I used to feel. O, Barclay, we didn't begin right; let us begin again for baby Donald's sake. Give up your heathen lodge, and let us kneel night and morning by the home altar, and ask God for Christ's sake to forgive us. You will, won't you, Barclay? And I will be a better wife to you, God helping me. Oh! can there be no hope for us even yet?"

"Don't cry so, Patia, girl, don't cry." And her husband bent and kissed the head bowed upon his knee; but it will be noted that he made no promises.

The question of his share in the outbreak of lodge violence, was never raised again between them; but Patience learned with thanksgiving that the outrage had led to one worthy result: Doctor Wayne never entered a lodge room again.

(To be continued.)

## From Our Exchanges.

### STABBED FIVE TIMES.

#### Italian Lured from Home and Attacked.

Antonio Spinte, an Italian, of 307 West Mount Pleasant avenue, Mount Airy, Pa., was lured from his home last night by an unknown man, who stabbed him five times about the body and then fired a shot into his victim's breast.

Spinte was taken to the Germantown Hospital, where it is said he will probably recover. Spinte, it is thought, may be a victim of an Italian secret society which it is believed he offended in some way. The wounded man declared that he knew of no reason why he should be attacked and said his assailant was unknown to him. The man who did the shooting and cutting escaped.—Philadelphia Inquirer.

### LAYING CORNERSTONE OF CHURCH.

#### Serving "God and Mammon."

(Special Dispatch to The Ledger.)

SNOHOMISH, Sept. 20.—The corner-stone of the new Presbyterian church was laid this afternoon with Masonic ceremonies. The exercises were in charge of the grand lodge of the state. Acting Grand Master Ralph McAllister, of Seattle, and Grand Marshal C. G. Smyth, of Everett, with special appointed



officers for the occasion, performed the imposing rites. The grand lodge met in the beautiful new Masonic hall of Centennial lodge and marched to the church site in a body. After the ceremonial of laying the stone was completed, Dr. Mathews, of Seattle, delivered a masterly address. The new church when completed will cost \$8,000. The work is being pushed under the supervision of the pastor, Rev. E. A. Hudson.

#### CHINESE SECRET SOCIETY FIGHTS.

"Fully 50 pistol shots were exchanged on the Bowery at New York, Nov. 25, between 8 or 10 Chinamen. The police did not know the exact number of persons engaged, but the shooting was so fast and loud that passers by and policemen thought at first that the noise was made by fire crackers. The shooting was between members of the Hip Sing Tong, a reform organization, which occupies part of the building at 12 Broadway, and members of the On Leong Tong, a Chinese secret society, which is reputed to foster opium traffic. So far as is known no Chinamen were shot, but non-participants were hit and one was thought to be fatally wounded. He was John Baldwin, 36, a laborer of Brooklyn, who was struck in the abdomen. The other wounded man was Horace Laudi, an Italian, who was shot in the hip. A number of Chinamen were arrested."

—Republican.

#### THE OATH

##### Mormon and Mason's.

The Smoot case has brought out many startling points regarding the Mormon religion, and the manner of life which the Mormon leaders encourage. The public has been shocked on learning the character of the oath that must be taken and the nature of the severe penalty imposed. But the oath as well as the penalty are almost identical with those of Masonry. It must be evident to every one acquainted with Masonry that the Mormon oath was modeled after the Masonic oath. What may be said against the one may be said against the other.

It is affirmed, by those who pretend to

know, that the leading men among the Mormons are Masons. If this is true, then every preacher in the country, who belongs to the Masonic order, is a brother, in fraternal relation to the Mormon elders who have two or more wives. Think of a Mason preacher condemning polygamy from his pulpit, when he himself is a sworn member of an order that endorses a plurality of wives. Preaching of this sort is all a farce, and every unbiased man knows it. Think of a pure-minded Christian preacher being placed in charge of a Christian congregation in Salt Lake City, and every two weeks, on lodge evening, meeting with the Mormon elders, who have from two to five wives, and greeting them as brethren! If this is not alliance with Satan, then we do not know what is.

We see no more reason for condemning the horrible Mormon oath than we do for denouncing the Masonic oath. One is as antichristian and as inhuman as the other. Not only so, but every man who takes the Masonic oath is, in a measure, a party to what the Mormon oath represents, protects and encourages.—  
—The Gospel Messenger.

#### AHEAD OF ROMANISTS.

The Reed Smoot examination seems to show that what Romanists are anxiously waiting for, State support of church schools, Mormons have already won. In effect, whether in obvious form or not they have in reality the Romanist ideal union of church and State. So at least the examination was intended to show. A newspaper report says:

"Arthur Morning, a teacher in the public schools of Utah, said he had been called on to conduct religious classes in his school of 20 pupils. He read letters from Box Elder Stake presidency instructing him how to outline the Mormon class work. One letter was dated about a year ago and another in September, 1904. Mr. Morning said he is not a Mormon himself. Mr. Tylor offered in evidence passages from the books on Mormonism sent to all grades of the schools. They were largely composed of sketches of the lives of prominent Mormons, among them the president of the church and the apostles, including Senator

Smoot. Senator Hopkins asked Mr. Taylor what he expected to prove by that.

"We are proving," said Mr. Taylor, "that the Mormon church is teaching its religion at public expense and that the lessons are largely composed of biographies of men who are 'notoriously polygamists.'"

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IT IS POLITICAL.

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Organized labor does not assume to take sides in politics. Non-partisan is the principle. However, the political influence of trade unionism was exemplified very forcibly in the recent Fall election. The Governor-elect of Massachusetts, it is conceded by all public mentors, was elected to his position by the trades unionists of Massachusetts. The force of organized labor was centralized in the interest of Governor-elect Douglas. He was elected for non-partisan purposes, not because he was a Democrat, nor because it was desired that a Republican should be defeated because of being a Republican. He was elected because in him, regardless of politics, trades unionism perceived the progressive man, the friend of the movement. His opponent defeated the purposes of trades unionism in Massachusetts and thereby defeated himself for re-election.

In the State of Colorado, the trades union movement was again manifest in the election of governor. In the face of a large majority for President Roosevelt, Mr. Peabody was defeated. The fact that Roosevelt carried Colorado shows that Peabody was not defeated because of being the Republican candidate, but he was defeated because of his high-handed and unauthorized opposition to trades unionism. No longer can it be said that the antagonism of trades unionism may be safely invited by political candidates.—Motorman and Conductor.

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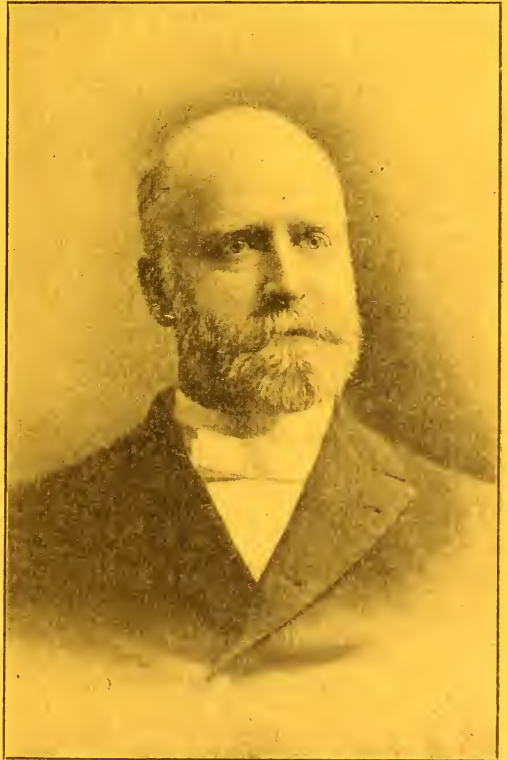
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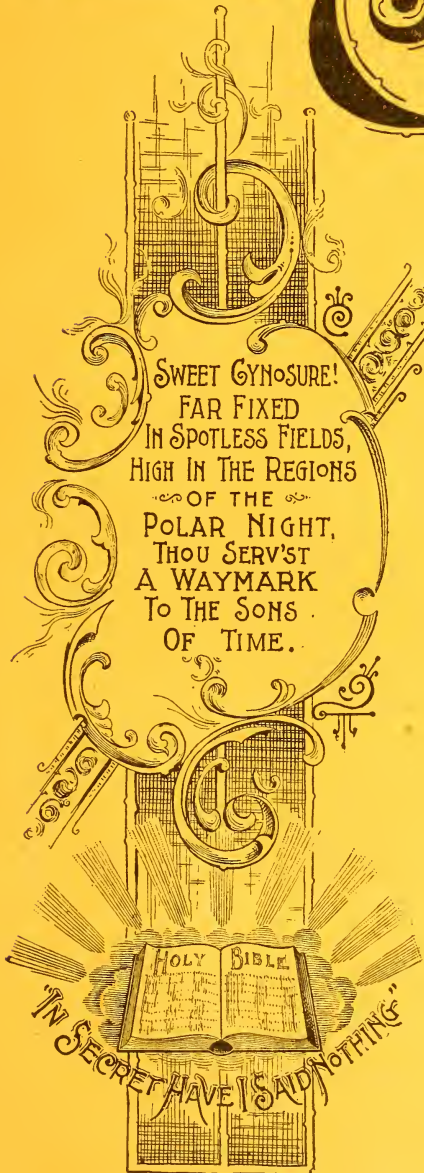
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### Freemasonry Symbolized in Revelation. By Rev. Jas. P. Stoddard. 30c. each.

This is an attempt to answer the question whether there is "a prodigious system (drawing into itself

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

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

# Christian Cynosure.

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

VOLUME XXXVII.

CHICAGO, APRIL, 1905.

NUMBER 12.

## THE CHRISTIAN CYNOSURE

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### ANNUAL MEETING,

Of the National Christian Association, May  
11, 1905.

The annual meeting of the National Christian Association will occur on Thursday, May 11, 1905, at 10 o'clock a. m., in the Chicago Avenue (Moody) Church, corner of Chicago and La Salle avenues, Chicago, Ill., for the election of officers and the transaction of other important business.

Charles A. Blanchard, President.  
J. M. Hitchcock, Rec. Sec.

We are planning to devote an hour during the convention to testimonies from seceders.

Let the reader turn at once to his calendar and underscore with red ink Thursday, May 11, reserving it sacredly for the N. C. A. Convention.

At the last meeting of our Board of Directors, held March 13, Elder Morison reported that he had secured the Moody church for our Annual Convention on May 11.

Our frontispiece half-tone this month is that of the Rev. Dr. Torrey, pastor of Chicago Avenue (Moody's) Church.

Dr. Torrey's present relation to the religious work in Great Britain, and more especially to the London revival, makes him the cynosure of various classes throughout the world.

Dr. Torrey's most classic utterance upon secret societies is, "I do not believe it possible for a man to be an intelligent Christian and an intelligent Mason at the same time."

Church organizations in any part of the country, desiring an address on the subject of secret societies, are requested to communicate with this association.

### SKOGSBERG COMING.

For several years strenuous efforts have been made to secure the presence and services of Rev. E. A. Skogsberg at our Annual Convention. We are glad to say that our persevering labors have finally been rewarded with the promise that he will be with us on Tuesday, Wednesday and Thursday evenings, May 9th, 10th and 11th, and we trust on Monday evening, May 8th, also.

Rev. Skogsberg is the untiring pastor of the Swedish Mission Church in Minneapolis, Minn. Since the death of Dr. Swanson possibly there are few so widely known among Scandinavians as Dr. Skogsberg, who has been called the "second edition of Moody." His labors while here will be distributed through different parts of the city, in connection with the labors of Rev. Samuel H. Swartz, of Yorkville, Ill.; Rev. S. P. Long, of Mansfield, Ohio; Rev. E. D. Bailey, of Brooklyn, N. Y.; Prof. H. A. Fischer, of Wheaton, Ill.; Rev. W. B. Stoddard, of Washington, D. C.; President C. A. Blanchard and others.

With W. I. Phillips as chairman, Director Morison and Secretary Hitchcock have been appointed a committee on program for the Annual Convention, with instructions to spare neither time, labor nor money to make the meeting a success. It is expected that the anniversary exercises will not be confined to a day or a week, but may cover a fortnight. Bro. W. B. Stoddard will be in Chicago on or before the 1st of May, and he, with others, are expected to hold meetings each evening in churches in different divisions of the city. It is not unlikely that twenty different meetings will be held, culminating in a general rally at the Chicago Avenue Church on Thursday, May 11. A goodly number of the old-time war horses are preparing to be present for this engagement. Will exchanges in sympathy with our work kindly give notice of this convention and urge the desirability of a generous attendance?

The Pennsylvania State Convention, held at Pittsburg March 20 and 21, was very satisfactory. Only meager reports are herein given. See further accounts in May number.

It is not often that the National Christian Association is placed under so many obligations as it has been by the courteous press of Pittsburg in calling frequent attention to the anti-secret convention held in that city. Rev. W. B. Stoddard, our Eastern agent, in charge of the convention, speaks appreciatingly of the press.

While we ardently wish every Cynosure reader could be present at our annual gathering, we have ever reason to believe this is impossible. The best we shall be able to do for our constituency is to send them faithful reports of our meetings. The best service our readers at their quiet homes can render us is to fervently pray for God's richest blessing to attend every part of the convention. Pray morning, noon and night—yea, pray unceasingly. Pray in your closets, pray about your family altars, and pray in public for the Spirit of God to be with us.

The year which is now closing has been, in some respects, of exceptional interest. There have been, doubtless, some new lodges formed, but no great additions numerically to those orders which claim greater antiquity than Solomon.

It is fair to presume that every subscriber to The Cynosure is interested in anti-secret success. Without much expenditure of time, each reader may be of help to the cause by sending the editor brief news items of his own locality.

The Cynosure is the only magazine in the world devoted exclusively to the discussion of secrecy. It is replete with information, and costs but a dollar a year. We desire to keep in close touch with all who sympathize with our work. Such as can not meet in convention are urged to send us a sentiment through the mail.

#### THE PEOPLE ATTACKED.

A prominent Eastern newspaper which says that the New York Subway strike was doomed from the start and that its speedy and total collapse was no more than what might have been expected, notes the inconvenience to the public and the disturbance of business in the metropolis. Besides this it claims that the failure of this strike gives no assurance that others may not follow and be more lasting. It asks this important question: What is to be done to secure the people against them?

Such a question is forced upon the attention by coal and Subway strikes against which the people need as much to be secured as against invading armies. The way in which the people are involuntarily involved has perhaps claimed less attention when results were more indirect or slower, but immediate public distress or even inconvenience is adapted to make it felt that the strikers' blow smites in its sweep more than those who are its apparent aim. The people, having a large practical share in the striking system, should take a practical interest in strike and union questions. A thing which in one aspect seems a fraternity may be in another a conspiracy.



## Contributions.

### A BLIGHTED LIFE.

#### A True Story.

H. H. HINMAN.

The eighteenth century was characterized by its desolating wars, a general decline in piety among Protestants (redeemed only by the rise of Methodism), and the development and progress of Freemasonry. It had indeed, an earlier origin. Secret societies were, from the earliest ages, an essential element of Paganism; and sun-worship was the model on which was formed the ritual of Freemasonry. Then, too, the operative Masons who built the great cathedrals were organized into guilds, and met from time to time in their lodgings, and hence the organization came to be called the lodge. These societies came to have a considerable influence in England and Scotland. But it was not till 1717-21 that Freemasonry assumed its present form and began to spread with great rapidity. It was introduced into America in 1735, and there are now in the United States and Canada more Masons than all the rest of the world.

#### His Birth and Early History.

In the year 1792, there was born in Litchfield County, Connecticut, a son to parents who were among the first Methodists of that State. They named him for a distinguished Methodist minister, and carefully trained him in a knowledge of the Scriptures. He was required to read and commit to memory daily a portion of God's Word, and through a long life this reverence for the Bible never forsook him.

About eighteen years of age, he was apprenticed to the tanner's trade, and because of his great physical strength was able in after life to do the usual work of two men. He married in early life a woman of devoted piety, and to them was born a numerous family. He also professed conversion, and united with the Baptist church; but before he had made much progress in his religious life, he had an unhappy controversy with one of the brethren, which led to a

church-trial and his exclusion from their fellowship. This he always held to have been unjust, and gave as his excuse for his subsequent neglect of religion.

#### He Becomes a Freemason.

But the blighting influence that separated him from fellowship with Christ and His people, was another fellowship which he entered into about this time, and to which he adhered with a devotion worthy of a better cause. He became a Freemason, and was greatly interested in its ritual and philosophy. He was regarded as a bright Mason, and subsequently became a member of a Royal Arch chapter. He never sought for, and did not attain, official position in the lodge, but he highly prized its fellowship.

Freemasonry then was popular. There had been no opposition in New England, and but a few of the most advanced Christians regarded it as an "unfruitful work of darkness." Then as now, the large majority of the members of the lodge were worldly men. It is true, there were some professed Christians and even ministers that were Masons, but their influence was comparatively small. The convivial habits so prevalent at that time led to much drinking at lodge meetings; and though our friend had too much self-respect to become intoxicated, he was quite under the influence of the prevailing custom. Then, too, perhaps more than now, Masonry was a stepping-stone to political favor. Aaron Burr, who was chosen Vice-President in 1800, was a Royal Arch Mason, and used the Masonic cipher in conducting his correspondence. How much his Masonic connections had to do with his escape from all except popular condemnation, is not apparent. It was, perhaps, this among other things, that led the Hon. Wm. Wirt (for twelve consecutive years attorney-general of the United States) to say of Masonry: "I view it as at war with the fundamental principles of the social compact, and a wicked conspiracy against the laws of God and man that ought to be put down." It does not follow that all Freemasons are in a conspiracy, and our friend had too great a regard for natural justice to consent to any known violation of law. Like many

others, he interpreted his Masonic covenant as subordinate to his duties as a citizen. He always refused to sit on a jury when either party was a Mason, lest Masonic influence should prejudice his decision.

**Accepts the Masonic Philosophy of Life.**

But the great wrong done to him was in the adoption of the Masonic philosophy. This can be briefly stated in the proposition that "the highest standard of moral excellence consists in selfishness;" or, in other words, making our own personal happiness the great end and aim of our being. Of course, it is not so stated in the Masonic covenant nor in the explanatory lectures, but it is fairly inferred from a comparison of Masonry with the benevolence of the Gospel. The "Ancient Charges" of Masonry (its fundamental law) declare secrecy "the indispensable requisite in Masons"—"so great stress is laid on it that it is enforced under the strongest obligations"—and, let me add, under such penalties as having "the throat cut, the tongue torn out," etc. Among the things that are conveyed under the veil of secrecy, and which, are never to be divulged, are some which, if real, are of the highest importance to human well-being; such as "a regular system of science, including every form of polite learning." Some distinguished Masonic authors tell us that men "come to the lodge seeking the new birth," and that "they are raised from the grave of iniquity to the faith of salvation and endowed with a most cheering hope of life and immortality" and that "nothing more can be suggested that the soul of man requires."

Now, however absurd these claims of Masonry may be (and surely no intelligent man can believe them), they at least mark the institution as intensely selfish. Such truths belong to all mankind. No man has a right to hide them in his heart. They are the Glad Tidings which our Lord has commanded to be proclaimed on the house-tops.

Again, Masonry excludes from its benefits the aged, the infirm, the mentally weak, and all women. Every one who is a real object of benevolence is excluded from membership by a fundamental law of the order. Not so with

the Gospel of Christ. It is to be freely given to every creature. But the selfishness of Masonry (and all secret orders have this principle in common) confines its benefits to members of its own order. The covenant of a Mason or an Odd Fellow binds him, not "to do good to all men as he has opportunity," but to do good to those who have sworn to do good to him. Christ says: "If ye love them that love you, what reward have ye?"—"But love your enemies, bless them that curse you and do good unto them that despitefully use you and persecute you." Such love can be only in the heart of him who has been born from above and abides in Christ. Though it is true that he who seeks first the Kingdom of God and His righteousness shall have all things added unto him; yet he who seeks the "all things" as the end for which he lives, will utterly fail of the Kingdom. "For he that seeketh to save his life, shall lose it, but he that forsaketh his (selfish) life shall keep his (true) life eternally."

**Disastrous Effect on His Eternal Interests.**

Our friend, having failed to know and keep his true life, which is Divine love, held that the selfishness of Masonry was the ideal religion, and that no man ever did or could attain to an unselfish love. It is true that this false philosophy did not make him a bad citizen, or rob him of outward morality; but it robbed him of that greatest of all blessings, the fellowship and sympathy with Christ, and the companionship with God's people. During a long life, with his excellent natural abilities, he might have done much for the world's redemption from sin, but for this perverting influence.

It is because human selfishness is the "carnal mind" that "is enmity to God, and is not subject to the law of God, neither indeed can be;" and because the secret lodge system appeals so strongly to these selfish instincts, that it has so great a power over the human heart. For this reason, all who love our Lord should count themselves as the enemies of all secret societies.

It requires no horticulturist to remind the troubled in heart that many of the brightest flowers bloom in the night.

## ENEMIES OF THE GOSPEL OF CHRIST.

BY EVANGELIST J. E. WOLFE.

(Paper Number Two.)

"For Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. 11:14, 15.

All the cunning and subtilty characteristic of the great adversary has been utilized in the ages past to defeat, if possible, the purposes of the Son of God. The Apostle Paul, in writing to the Corinthians, said, "Satan himself is transformed into an angel of light." It is in this guise that he comes to the Bible-loving Christian, and affects to be an expositor of the Word—for his own ends. He frequently enters the pulpit and suggests to the mind of the preacher the omission of this or that man-offending truth. Not only that; he can suggest to the man of God the slighting of those passages of Scripture which too plainly expose his devices, his interests, and his aims. But there is one particular place where, if he can but induce him to enter, he will have him surrounded by certain religious and philosophical influences that will, especially if he becomes fascinated by the system, lead him away from the simplicity of the gospel, and ultimately make him a "blind leader of the blind." That place is within the confines of the great Secret Empire. There is no place more conducive to the bringing of a minister of the gospel into bondage of soul, his ministry into disrepute, and the Master's truth into dishonor.

**Scripture Characterization of the Devil.**

The Bible declares that the devil is the prince of the power of the air, the god of this age. His dominion is a wide one, and he lords it over the major portion of the 1,500,000,000 souls that comprise this world's population. His personality, his character, his work, reveal the fact that he is an awful being, possessed not only of great wisdom, but almost infinite cruelty and cunning. There is not a disguise assumable in which he has not appeared in the history of the past. The Holy Scriptures

depict him as being presumptuous (Job 1:6; Matt. 4:5, 6), proud (1 Tim. 3:6), powerful (Eph. 2:2; 6:12), wicked (1 John 2:13), malignant (Job 1:9; 2:4), subtle (Gen. 3:1; 2 Cor. 11:3), deceitful (2 Cor. 11:14; Eph. 6:11), fierce (Luke 8:29; 9:39, 42), cruel (1 Peter 5:8), always active in doing and promoting evil (Job 1:7; 2:2), and yet cowardly (Jas. 4:7). He is compared to a fowler employed in setting snares for runaway souls (Psalm 91:3), to a wicked sower who by night scattered tares among the good seed of the field (Matt. 13:25, 39), to a wolf, whose nature is to ravage the flock (John 10:12), and to a lion restlessly wandering about for prey (1 Peter 5:8). Against his treacherous and insinuating approaches the Word frequently exhorts saints to watch and pray (2 Cor. 2:11). To his artful and sinful solicitations the Lord has commanded His disciples to give the most uncompromising resistance (1 Peter 5:9; Jas. 4:7; Eph. 4:27).

Such, in brief, are the varied characteristics of this arch enemy of God and mankind as portrayed in the infallible Word of God. Not the least interesting and instructive portion of Scripture is that which is taken up with a description of Satan, his origin, his apostasy, his boldness and presumption in antagonizing God, his malignant efforts to mar the work of the Creator, and his whole history from the beginning to the ending of his career in the lake of fire. The study is more than interesting, and it behooves the child of God to KNOW about this Person and these things, so that he be not ignorant of his devices; but that he may be always on his guard, prepared to meet his great adversary intelligently, and defeat him at every turn in the name of the Lord Jesus.

**"Seducing Spirits."**

It is the object of the writer to confine himself to one particular phase of Satan's methods of leading souls astray—away from the truth. There was a time when Satan went about as a roaring lion; but he has changed his outward character and method of attack, and has become "an angel of light." In this role the two main features of his scheme are to display his ability in seducing, if possible, the very elect; and,

failing in this, to employ all his hellish artifices in traducing and slandering those who would dare to unmask him and turn the light on this masterpiece of devilish cunning—SECRETISM.

Without a doubt, for some all-wise reason, and surely both for His own greater glory and the more extensive well-being of the church, Jehovah suffers the mighty tempter and his myriad agents to range this fallen world of ours for a while in the exercise of mysterious, awful, and very varied powers of evil. In 1 Timothy 4:1, we find this title, "seducing spirits," used prophetically of the Satanic conspiracy as working through the apostasy of the "latter times." This title implies a wanderer, a vagabond; deceiver, seducer, and impostor. This particular phase of Satanic character and activity may well be considered in connection with 2 Cor. 11:15, in which case the perils of our days, when religious errors abound, such as Mariolatry, spiritualism, Christian science, secretism, prayers for the dead, and the like, will be read in their true light, as being the work of deceiving spirits.

#### Satan's Yeast.

It was Satan who inspired the woman to hide the leaven (Matt. 16:11, 12) in the three measures of meal. Typically leaven always refers to the principle of evil, in the Bible. Three definitions are given of leaven: it is false doctrine (Matt. 21:12), it is hypocrisy (Luke 12:1), it is malice (1 Cor. 5:8). The Lord Himself warns against three kinds of leaven: the leaven of the Pharisees, the leaven of the Sadducees, and the leaven of Herod. (See Matt. 16:6; Mark 8:15.) So we discover very clearly by this that the Lord referred to false doctrine. (See Matt. 16:11, 12.) The leaven of the Pharisees was HYPOCRISY. Its characteristic features were strenuous keeping of the law, and external righteousness. Phariseeism was a religion of selfishness, ceremony and pride. Its main object was to exalt the traditions of men, and make worthless the commandments of God.

This leaven, or "devil's yeast," was a principle against which the Lord cautioned His disciples, because its teachings totally ignored faith, and placed the

sinner upon the basis of meritorious works in order to effect his salvation. The leaven of Sadduceism was the denial of the believer's HOPE: "For the Sadducees say there is no resurrection, neither angel nor spirit; but the Pharisees confess both" (Acts 23: 8). The Apostle Paul always linked "*the hope*" and the *resurrection* together (Acts 23: 6; 24: 15). A denial of the resurrection is to falsify the promise of the second coming of the Lord Jesus Christ; for until he returns, the Scriptures teach, there will be no resurrection of the dead, neither an establishment of the millennial kingdom. Thus, we see, the leaven of the Sadducees had a tendency to corrupt and ruin the most vital, as well as the most precious, essential of the Christian's belief, namely, the redemption of the body at the second coming of the Lord.

The Herodian leaven was malice. It appears from history, both sacred and profane, that personal hatred of the Lord Jesus and His disciples characterized and made notorious the careers of the seven demon-possessed Herods of the New Testament. This leaven of Herod was the climax of deceit and prejudice. It abounds to-day in a more general sense than it did in the days of those monsters of the early church times. It sought to sensualize the heart of the believer, and lead the soul into disloyalty to the Lord Jesus.

In a word, then, apostate Christendom has taken the leaven and mingled it with the truth, which shows clearly what we see all about us now, a spirit of distaste for the pure and simple Word of God, which distaste will not cease in its penetrating and amalgamating influence till the whole mass is leavened or corrupted, and, as one has truthfully said: "That which is now a secret, subtle agent, will be openly manifested in the apostate man of sin, whose climax of iniquity will be his avowed denial of God in His tri-personality. Beware of leaven."

#### Spiritual Significance of Leaven.

The idea that this parable of the leaven could only mean that all evil will be overcome by a gentle, gradual, and almost imperceptible process, would be made to contradict the whole testimony

of the Bible. We cannot go beyond the testimony of the inspired writers, and they repeatedly affirmed that wickedness will increase, until at length it shall be forcibly checked by the interference of the Lord Himself. The mystery of lawlessness had begun to work like leaven in apostolic times (witness Paul's testimony in 2 Thess. 2:1-12), and it must go on until its true nature be revealed in the person of the "lawless one." It is needless, therefore, to multiply passages which speak of evil men and seducers waxing worse and worse, deceiving and being deceived, of love growing cold, and faith waning; passages which predict that the world will again become corrupt and filled with violence as in the days of Noah, will be reeking with the foulest crimes, like the cities of the plain, so that the Lord shall come forth out of His place to shake terribly the earth, and to punish its inhabitants for their iniquity.

As to the spiritual significance of leaven, then, there can be no doubt, in the mind of any devout student of the Scriptures, who is not biased by preconceived opinions, or false traditional training. The question may be asked, "Who is the woman who introduces this evil thing into the midst of the meal?" Now, the woman is a symbol of the church; and the fact that she is secretly corrupting the fine flour, acting like the enemy who sowed tares upon the wheat, proves her to be the harlot, and not the true church.

This process of leavening has been going on nearly two thousand years; although there have been blessed periods of regeneration, or a series of reformatory eras, that have in a measure restored sections of the professing Christian churches to the primitive simplicity. Nevertheless, there has been left clinging, like barnacles on the sides of a ship, which hinder the vessel's progress, these various forms of leaven, in greater or lesser degree; but the most powerful of these reformatory measures have never been able to free Christendom from its influence. All three of these leavening influences will, however, remain active to the end, and in their final development will possibly be represented by the "three unclean spirits" of the sixth vial, which will drive men

to the last extreme of rebellion, and "gather them to the battle of that great day of God Almighty."

#### BISHOP POTTER DEFENDED.

As an Eminent Mason, Potter Is Merely in Search of Divine Light.

BY EDWIN M. ELLIS.

What is all this noise about Bishop Potter? Why do five million Christian voters hold up their hands in holy horror before this brave Episcopal bishop, the like of whom was never known on earth before? What awful crime has he committed? Oh—ah—blessed a saloon, did he? Ah! Well, what of it? Hasn't the bishop a good right to bless with speech and song what he and millions more have previously blessed with their Christian votes?

I am no humorist; I do not write for the funny column; but the Potter incident has suggested a short string of mild conundrums:

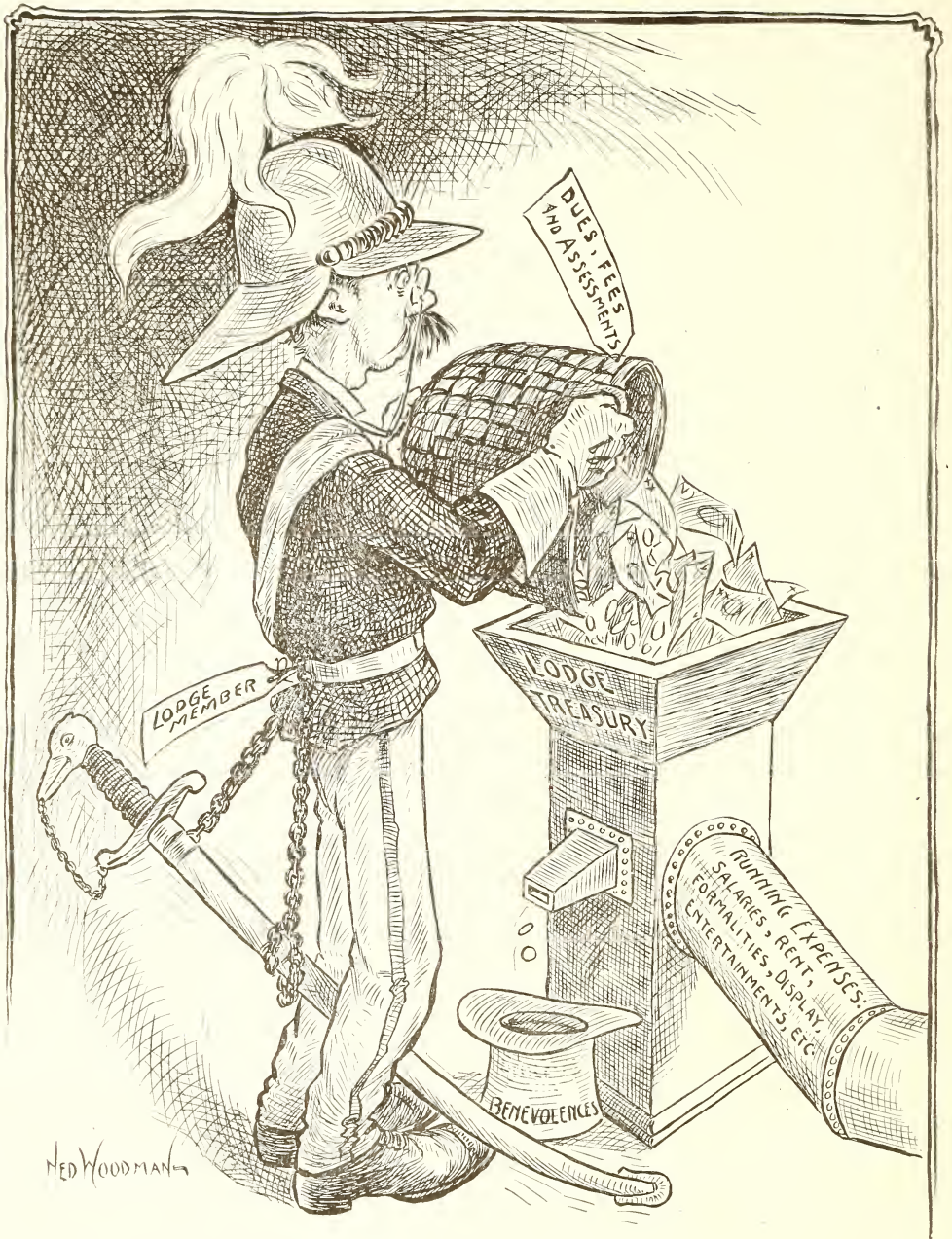
1. Which is the worst, blessing a saloon with sincere praise and speech, or blessing it with a sincere license? Saloon keepers generally prefer the license.

2. What is the difference between offering a religious song of praise IN a saloon WITHOUT a bribe, and offering a license TO a saloon FOR a bribe? That depends on whether the license is a high or a low bribe. Figure it out for yourself.

3. What is the difference between the sainted bishop's dedicating ONE saloon by speech and song, and five million Republican and Democratic saints dedicating 250,000 saloons by their license votes?

A country newspaper speaks of a man who always paid for his paper a year in advance. As a reward he was never sick in his life, never had a corn on his toes, or toothache, his potatoes never rot, the frost never kills his pears, his babies never cry at night, his wife never scolds, and he has succeeded in serving three terms on the school board without being criticised. We do not know whether such happy results would follow paid-up subscribers to religious papers or not, but it wouldn't do any harm to try it.

—Selected.



### IS THIS CHARITY?

#### LODGE CHARITY.

(Special Dispatch to the Boston Herald.)  
 NEW HAVEN, Ct., Nov. 29, 1904.—  
 Alderman Patrick McGuiness of this city to-day began suit in the court of common pleas that is of vast interest to the An-

cient Order of Foresters of this state. He was a member of Court Elm City of New Haven. According to the plaintiff, financial assistance was refused him by Court Elm City at the time of his illness in 1899, the plea being advanced that no money could be paid out until there was

\$1,000 in the treasury, but the organization later declined help even after that amount was on hand.

Determined to collect the benefit, Mr. McGuiness took the matter to court, securing \$50 out of the \$97.50 he demanded. Following this decision the plaintiff declared that a committee was appointed by Court Elm City to take action on McGuiness' procedure, the committee making no finding and later being discharged. A new committee, however, reported in favor of suspending the member and imposing upon him a fine of \$25, which was done. From this action Mr. McGuiness appeals to the courts, demanding reinstatement and the remission of the fine.

#### THE BENEVOLENCE OF SECRET ORDERS.

The claim of benevolence, made by secret orders, is the only thing about them that excites the respectful attention of Christian people. You will never hear a public lecturer of one of these institutions, without hearing a great deal about benevolence; and strange to say, many good people go away from these lectures with the idea that secret societies are really benevolent institutions, and ministers of the Gospel are out of their sphere when they raise their voice against "things that are doing so much good."

##### What Is a Benevolent Institution?

One that has for its object the promotion of the happiness and welfare of the human race. Paul commanded benevolence when he said, "Do good unto all men." To do something that will only benefit one's self, cannot be called benevolence. There is a vast deal of difference between a benevolent society and a mutual benefit society. The first is organized to do good; the second is organized to receive good. A stingy old miser could not be induced to join the first; he could very consistently occupy the position of Grand Master of the second. I maintain that Masonry, Oddfellowship, Knights of Pythias and all similar institutions, are at best mutual benefit societies of a very inferior class.

They debar by law the majority of the human family from membership. We hear a good deal from secret society en-

thusiasts in regard to "the universal brotherhood." The membership "consists of free white males of 21 and upward, believers in a Supreme Intelligence, the Governor of the Universe, who, having been accepted and initiated into the order, continue to pay their dues, and properly demean themselves according to the laws of the order." It is also a rule of these orders that no one be admitted who is known to be unsound in body. From this "universal brotherhood," therefore, are to be excluded all who are not white in color, all who are unsound in body, who would likely become dependent on the lodge; all who on account of poverty, or from any other cause, cannot pay regularly their dues to the lodge. The persons, you see, who have a right to join the "universal brotherhood" are those who have the least claim upon the benevolence of their fellowmen. Now this exclusiveness does not prove that they are lacking in benevolence, if it could be shown that these strong, free, white men, with plenty of money to pay their dues, have organized for the purpose of doing works of charity outside of the order; but such is not the case. The members of a local lodge cannot vote so much as the price of a sack of flour from the treasury of a lodge to a poor widow woman in need who has no legal claim upon them unless they obtain consent from the superior lodge. True, these institutions have voted sums of money to public charity. They are compelled by public sentiment often to come to the support of suffering humanity; but bear in mind that when they do give to those who have no legal claim upon them, they never do it secretly. Even an open life insurance company has been known to advertise itself by giving to public charity. It is not the rule of secret orders to assist, as they have opportunity, all in special need; but it is the rule to assist only their own members in good standing, and the families of deceased members who have legal claims upon the lodge.

##### Benevolence that Is Paid For.

How do they assist their members? One would expect a benevolent institution to assist according to the need of the one it undertakes to help. That is not the policy, however, that is pursued by

these so-called benevolent organizations. They assist their members in need according to the needy member's legal due. The rich member and the poor member of the same degree get the same assistance; not as a gift of charity, but as that which legally belongs to him in case of sickness or death. The so-called benevolence of these societies is the fulfilling of an obligation that is paid for; and that is not benevolence at all. A mutual life insurance society will pay what is due me, if I have paid all the assessments; but it does not thereby perform an act to charity. Benevolence is "doing good unto all men as we have opportunity." Benevolence never looks for sign or password, or for an equal favor in return; it looks for opportunities.

#### An Illustration.

I would like—without showing any irreverence to the inspired story of the Good Samaritan—to use it to illustrate the difference between the so-called benevolence of secret societies and true Christian benevolence.

Here is a man lying upon "the rough and rugged road" between Jerusalem and Jericho. Thieves have wounded, robbed and left him half dead by the road-side. Two men appear upon the road. They, too, are coming down from Jerusalem to their home in Jericho. One is a priest, the other a Levite. They see the unfortunate man, and touched by human sympathy they hasten toward him. And as they approach him the Levite exclaims, "Oh, priest, behold upon his gown that little pin with its three links of Friendship, Love, and Truth! He is our brother, priest, and we must help him!" And they both run to the dying man. But the priest, beholding the man's face, cries out, "Hold, Levite, hold! I recognize this man. He used to belong to the same lodge that I do down in Jericho; but, Levite, he hasn't paid his dues for thirteen weeks!!!" And they both passed by on the other side. Then came along the road a Samaritan. He saw the man lying in his blood. He did not know him, but recognized in him the features of a Jew; a man who did not belong to his society at all; a man who was his born enemy; a man who had, for aught he knew, hissed at him in the market-place,

and spurned him as a Samaritan dog; a man to whom he owed no legal obligation; but he forgot that he was a Samaritan, and that the poor fellow before him was a Jew, when he saw a man in need. And he stooped down and lifted him up, and treated him as he would have treated a brother. And that was Christian benevolence. I think that it is clear that secret societies are at best only

#### Secret Mutual Benefit Associations.

I am not willing that these institutions should wear a dress when they appear before the public which does not rightfully belong to them. When it comes to placing an institution before the public as a benevolent institution when it has to do its work behind closed doors for fear of the light of honest investigation; that pays in benefits to its members about one-third of what is paid in as dues; that never extends a helping hand to the needy who are not of its clan, except now and then as an advertisement; I think that it is time for the Christian to arise in the name of his Master, in whose blessed name all good works are done, and protest against such a misrepresentation as sheer dishonesty.

—Rev. W. P. White, in *Christian Union Herald*.

#### LODGE BENEVOLENCE.

C. A. Blanchard, President of Wheaton College, says: "These charities of these orders are utterly un-Christian. They have not the first inkling of Jesus Christ in them. Their plan is to keep out any one who is likely to need anything.

"They shut out the maimed and the halt, the women and the children, and pick out the able-bodied men, and propose to give charity to those who have paid, and the friends of those who have paid, and nobody else; this is called charity. It is not charity; it is absolute selfishness."

The coroner's jury, in the case of Mrs. Jane L. Stanford, who died last week in Honolulu, has rendered its verdict to the effect that Mrs. Stanford died as the result of taking poison administered to her by some person or persons, unknown to them. The search has now begun in earnest for the guilty person.



## PRESIDENT'S LETTER.

## "It Is All Founded on the Bible."

Dear Friends—I received recently a letter from a Christian woman who lives in a little city where secret societies have had undisputed sway in the minds of men for many years. The churches, as is usual in such cases, have been weak; two of the three very weak—one of them stronger. This lady has been laboring with certain members of the lodges, urging them to save the time, money and strength which they are investing in secret societies, and use it in the church of Christ. Her success, so far as human eye can see, has not been marked. She, if not discouraged, is at least anxious, and desires help for the struggle with the powers of darkness. Let all who read these words lift their hearts in prayer to God that the Holy Spirit may bless this lady at this time.

She says that speaking with a Christian woman who is one of the leading members of the order of the Eastern Star, she was told that that order was "all founded on the Bible." This is a very common statement. Many men and women, connected with lodges of various sorts, honestly believe that what they say is true.

**Special Deception.**

The persons who invent the lodges, sell the degrees, and draw the salaries, evidently wish to produce this impression upon the minds of those whose religious convictions are decided, and whose influence would be helpful to their orders. They therefore in many instances prepare prayers which have the general form of Christian petitions—they designate portions of the Scripture to be read in the ceremonies of the orders—they prepare short homilies or lectures on various Christian virtues, and in these ways seek to produce the impression that the orders

are Christian in character. They wish men to believe that they are "all founded on the Bible."

At the same time there are persons of another type whose money and influence they wish, and whom accordingly they seek to please. They are the men of the world, prayerless, godless men, often immoral men, but always men who do not respect or love the church. This class of persons tell us that their lodges have nothing to do with Christianity, that they teach a universal religion in which all people agree, that this universal religion is to prevail throughout the whole world, that the Bible and Christianity are narrow, sectarian, illiberal. It seems strange that these two classes of persons can work together harmoniously in the same organization—the one believing in Jesus, believing in the Bible, believing in the church, really desiring in their hearts—though less earnestly than they ought—the prevalence of Christian faith throughout the world; the other living without God, without any rational hope in the world, ignoring and blaspheming Jesus Christ, neglecting and sometimes assailing His church. No man can understand it, who has not with some degree of care studied the power of Satan over human souls, and the deceptions by which he weakens where he cannot ruin men.

In view of these facts, I wish to examine with you this month, with some degree of care, the relations of Freemasonry to the Word of God—not in a general manner, as in my recent letter, but in a definite and particular way.

**Masonry and God's Word.**

Let us now, as we go forward, bear in mind a few facts. First, that Freemasonry is a secret society—the pattern and mother of all modern secret societies. Second, that it professes to receive Chinamen, Arabs, and men of all religious beliefs. Its sole religious test is, "Do

you believe in God?" Third, this order receiving all these various classes of men has a religious character.

In the prayer used at the opening of the Blue Lodge, as set forth in Sickel's "Ahiman Rezon" on the twenty-second page, the words are: "Most Holy and Glorious Lord God, the great Architect of the Universe, the giver of all good gifts and graces, Thou hast promised that where two or three are gathered together in Thy name Thou wilt be in their midst and bless them. In Thy Name we have assembled, and in Thy Name we desire to proceed in all our doings."

In the charge used at the closing, as recorded on the twenty-sixth page of this same book, we find these words: "Brethren, you are now to quit this sacred retreat of friendship and mix again with the world." Observe the words "sacred retreat" and "mix again with the world." In the concluding portion of this same charge the writer uses these words, "Finally, brethren, be ye all of one mind, and live in peace, and may the God of love and peace delight to dwell in and bless you."

Now, any ordinary person listening to those words receives the impression that this is a religious order, and that its meetings are sacred; and since the order of the Eastern Star is a branch of this same organization, it is not strange that a Christian woman entering it would receive this same impression, namely, that the Eastern Star also was "all founded on the Bible." We do not now speak of its special ceremonies, but of the fact that it was founded by Masons for the benefit of the wives and daughters of Masons. If it is constructed on the same plan with the organization which gave it life, of course it would produce the same effect upon the mind of a person who should become connected with it, and should not carefully consider its character.

In the initiation of the candidate in the Entered Apprentice Degree, these words, taken from the one hundred and third Psalm, are read, while the candidate is being led about the lodge room: "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, and went down to the skirts of his garment. As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

Observe here again the word "brethren" and the appropriation to the Masonic brethren of the blessing pronounced upon the brothers of the divine kingdom. It is not strange that godless men hearing Christian ministers and church members participate in such exercises should receive the impression that the Masonic brotherhood was quite as good as the Christian brotherhood. The minister says "brethren" in the church; that brotherhood is founded upon faith in Jesus Christ. Christian brethren are those who are approved of God. In the Masonic lodge this same minister says "brethren" again. What does he mean? Brothers in Christ? Certainly not. Faith in Christ is not required as a condition of membership. It is not required as a condition of membership in the women's lodges which are connected with it.

**No Christ Required.**

There must be belief in God; there must be consent to the ceremonies; there must be payment of dues; but there is no mention made of Jesus Christ the only Savior of the world. What, then, does this minister mean by the word "brethren" when he is talking in the lodge? Evidently he means "Masonic brethren." What right has he, then—what right has the lodge—to appropriate with respect to the Masonic brethren what has been

spoken in the Scriptures concerning Christian brothers? Is it not a clear case of stealing the livery of a divine institution for the purpose of gaining respect among Christian people for an institution which is not divine—which is at best human—which is at worst, Satanic?

The lodges use other Scriptures, evidently for the same purpose, namely, to confuse the minds of men respecting the Christian brotherhood, and the lodge brotherhood. This is, of course, as dishonorable as any other false pretense which can be made. It is more dangerous than many, for the subject is religion, and the stakes are the souls of men.

#### **Blasphemy.**

Another use of the Bible in the lodges is properly described as sacrilegious, or blasphemous; that is, it is not simply intended to deceive—this purpose is possibly still present—but the character of the words used, and the connection in which they are used are such as no reverent man could possibly justify.

Take for example the Scripture which is read when the candidate is "brought to light" in the first degree. He has come from his home, probably filled with respect for Freemasonry. He has been led to believe that this is a worthy institution, and that it is "all founded on the Bible," that it is intended to make men upright in character, and kindly in their lives.

Coming to the preparation room, he is divested of his clothing until, in the language of the order, he is "neither naked nor clothed, shod nor barefoot." In this condition, with his eyes bandaged, he is led into the lodge. Finally he is obligated, and asked what he most desires. Being instructed, he says, "More light in Masonry." One of the men who has been leading him about loosens the bandage over his eyes, the other men who stand about clap their hands, stamp with their feet, and the bandage is removed.

Now, at the time these proceedings are going forward, these sublime words, found in the first chapter of the Bible, are recited: "In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, 'Let there be light,' and there was light." He then continues: "In humble imitation of His example, and in solemn commemoration of that sublime event, I in like manner masonically decree, 'let there be light.'" As he concludes this statement, the hands are clapped, the feet are stamped, the bandage is stripped off, and the poor blind candidate for the first time opens his eyes in a Masonic lodge room.

Now remember that the master of the lodge who thus takes upon his lips these awful words from the Word of God may be a drunkard, may be a profane swearer, may be a libertine, may be a moral, upright man, who cares nothing about God or the church, or the salvation of the souls of men. And imagine if you can, how the great God who made the world, who said, "Let there be light"—and there was light—feels at seeing His word thus handled by a sinful man.

#### **Burning Bush.**

I must content myself with one more instance of the same sort. I am speaking of the blasphemous use of the Word of God in Freemasonry. Other orders which use the Word of God are subject to the same criticism, but we must confine ourselves to what is here set down for the present.

In the initiation in the Royal Arch, or seventh degree in Freemasonry, there is one ceremony connected with the burning bush. During this ceremony the following words are read: "Now Moses kept the flock of Jethro, his father-in-law, the priest of Midian; and he led the flock to the back side of the desert, and came to

the mountain of God, even to Horeb. And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said I will now turn aside and see this great sight, why the bush is not burnt."

Reflect once more that these words are put in the mouth of an officer—and the officer may be a Christian or an unbeliever, a good man or a bad man—and yet he reads the words of God in the ceremony as though he were speaking them from himself.

The bush is specially prepared—it is sold by the Masons for use in the chapters, and is covered with some light, inflammable material which is caused to flare up as the candidate is passing, and as these words are read. The officer of the chapter says, "Moses, Moses;" and the candidate says, "Here am I." The high priest says again, "Draw not nigh hither. Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. I am the God of thy fathers, the God of Abraham, the God of Isaac, the God of Jacob." Another officer says, brethren, let us kneel, and the hoodwinks are drawn over the eyes again—and the words are read, "And Moses hid his face; for he was afraid to look upon God."

Elder Joseph Travis, for many years a Christian pastor in Northern Illinois, who had himself taken this degree, said that men used to tell him that he had not gone far enough in Masonry, and that if he would go further he would see that Masonry was a good thing. But he answered, "I have gone far enough in Masonry to see a poor, miserable drunkard sitting behind a burning bush, and saying, 'I am the God of thy fathers.' That," he said, "was far enough for me."

And yet an unenlightened man, read-

ing these words, so solemn, and heart-searching, in the rituals of Masonry—or hearing them when he is initiated—unless he is taught by the Holy Spirit might say, as did this friend of whom we are speaking that it was "all founded on the Bible."

#### Horse Play.

No one can realize the depths of this depravity unless he takes time to consider and think. Take for example an incident from the initiation into the Mark Master's degree.

In this degree the candidate is led on to ask for wages, when according to the play of the degree he is not entitled to them. They undertake to scare him by making him think that he will have his right hand cut off for this offense. But after a good deal of parleying the penalty is remitted in view of his ignorance; and he is lectured, and told that his hand and his life is spared, but he must never impose on the craft again. Of course, he has not imposed on the craft at all—he has only done what he was told to do; but he has had a good scare, and his brethren have had a good laugh.

After this performance is ended the Senior Deacon gives three raps and all rise. He then says to the chapter, "Brethren, the sixth day of the week is drawn to a close; the Senior Grand Warden has paid the faithful craft their wages, and this present moment represents the Jewish Sabbath. In six days God created the heaven and the earth, and rested upon the seventh day; the seventh day, therefore, our ancient brethren consecrated as a day of rest from their labor, thereby enjoying an opportunity to contemplate the glorious works of creation, and to adore their great Creator."

Another six days' work is done.

Another Sabbath is begun;

Return my soul. Enjoy thy rest.

Improve the day thy God hath blessed.

Here again is a quotation from Scripture, and it is supplemented by a verse

from a Christian hymn. An ordinary man, going through this play, and at the end of it hearing this scripture, and this verse, would feel that Masonry was religious—worse than that, he would feel that he was religious—that he was worshipping God, while at the same time he would be a sinner, destined to eternal death unless he should repent.

#### All Misleading.

I do not need to go further, but in conclusion will say that Odd Fellowship, and other secret societies, do this same kind of work. They read the Scriptures to unconverted men—they put unconverted men to reading the Scriptures. They do not ask men to be converted—they ask men to be loyal to their order, to pay, and attend, and be true to the members of the lodge. The very fundamental principle of this organization is contrary to the principles of the Christian religion.

Of course, it is condemned by the word of God. The selfishness, the vanity, the boastfulness, the ridiculous ceremonies, the un-Christian teachings, but this whole thing is plastered with selections from the Bible read by unconverted, oftentimes by wicked men. And then, Christian men and women, seeking to justify themselves for membership in these un-Christian and evil organizations, say they are "all founded on the Bible."

It should be clearly understood that an organization is not founded on the Bible because it reads the words of the book. If this were so, hell would be founded on the Bible. Satan quoted Scripture to Jesus Christ himself. An institution is founded upon the Bible when it is founded upon the teachings of the Bible, when it requires what the Bible requires, when it forbids what the Bible forbids.

Every Christian knows that there are two great requirements in the Bible—thou shalt love God supremely, and thy

neighbor as thyself. One thing is required—righteousness; one thing is forbidden—sin. No institution is founded on the Bible which does not thus require and forbid.

In teaching this truth to our brothers and sisters who are not enlightened we must be very gentle. Satan disguises himself as an angel of light—he would deceive, if it were possible even the very elect. Our brothers and sisters do not intend to speak untruth—they are simply not informed, and it is our duty to instruct them, in meekness and love, that they may be delivered out of the hands of their destroyer. Fraternally yours,  
Charles A. Blanchard.

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#### TORREY AND ALEXANDER.

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Mr. W. I. Phillips, Editor Cynosure:

My Dear Sir and Friend—I suppose all editors are, these days, being inundated with somewhat conflicting reports concerning religious revivals at home and abroad.

What just now seems to be the most unique, phenomenal, genuine and best credited work, is the revival in Wales. Few seem to doubt its reality, and all ascribe it to God, the only source from which spring genuine, lasting religious awakenings.

Human instrumentalities seem more in evidence in the work at London, yet the same gospel of Christ, God's only salvation for ruined man, is there proclaimed. I have known Mr. Torrey and Mr. Alexander intimately for years, and believe them both to be clean vessels, sanctified and meet for the Master's use.

For one so obscure it has been my privilege in the past to have been closely associated with three men greatly honored of God.

The late President Charles G. Finney, the Pauline evangelist, when at the zenith of his powers in Oberlin, was my pastor.

Mr. D. L. Moody, doubtless the prince of evangelists, was the president of the Chicago Young Men's Christian Association, a department of which at the

same time I had charge of for twenty years. I was also superintendent of Mr. Moody's Sunday school in Chicago for twenty-one consecutive years, and knew the distinguished founder long years before his name had been heralded outside the smoke of his own modest dwelling.

The Rev. R. A. Torrey, of the present Torrey-Alexander combine, has been for ten years, and is now, my pastor. As parishioner and pastor our relations have ever been most cordial. I have frequently shared his hospitality, eaten at his board, romped with his children, been present at his family devotions, interchanged with him sympathetic tears over the death of our offspring, and for years have met with him in our weekly church councils. These facts are mentioned that it may be seen that I have had exceptional opportunities for knowing these three men. The race of the first two, Finney and Moody, was years since finished, and they have gone to their reward. No one at all familiar with their history doubts but that they have many stars in their crowns. Here were two distinguished servants whose usefulness under God has never been exaggerated.

The course of Dr. Torrey is yet to be completed, but I can see no reason why he may not be used as greatly as the other two.

While these were men of like passions with ourselves, they were also men of very unlike passions with most of us. Each was possessed with a consuming passion for souls, which was at least one of the factors contributing to their power.

However much these evangelists differed in personal characteristics and methods, they all recognized and emphasized man's Ruin, God's Redemption and the Holy Spirit's Regeneration, a fundamental trinity of Christianity.

Charles Alexander was the chorister of the Sunday school when I was its superintendent, and when we parted there was given him, as I presume, his first written testimonial, in which was predicted for him a great musical career. The face of Charley Alexander is his fortune—a faithful reflection of his noble soul.

We at Chicago Avenue (Moody) Church sometimes feel that we have a

prior claim upon these servants of God, but we quitclaim all rights in the hope of their wider sphere of usefulness. Let no one suppose that we have surrendered the services of our pastor, Mr. Torrey, for four years without much self-sacrifice or that there will not be unbounded rejoicing when, in the providence of God, the time shall come for him to return as the shepherd of his old fold.

The only apology for this obtrusive letter is that it may dispel any possible doubt in the mind of the public as to the esteem in which Torrey and Alexander are regarded at home. Fraternaly yours,

J. M. Hitchcock (Elder),

Chicago Ave. [Moody-Torrey] Church.

March 20, 1905.

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## Editorial.

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This, the April number of The Cynosure, ends its fiscal year.

The editor takes this occasion to express his gratitude for courtesies extended to him on the part of The Cynosure constituents and to ask for a continuation of their prayers and sympathy.

The columns of the Cynosure always have been, are now and we trust ever may be open to the consideration of measures promotive of a revival of pure and undefiled religion. If some space is given to revival news, at home and elsewhere, it is on the theory that lodge interests cannot flourish in an intelligent, revived spiritual atmosphere.

This Association is still looking for ten or a dozen bright young men, with conscientious, intelligent conviction, upon the subject of secrecy, who are ready to devote their time to furthering the interests of this work.

Verily of making books there is no end. One of the latest is a musical publication by the "Burning Bush," 999 Park avenue, Chicago, entitled "The Joy Bells of Canaan." The words seem well adapted to stirring and emotional worship. No prosy platitudes may be found. Our knowledge of music is too limited

to make our expressed opinion of any value to the public.

The Welsh revival is unique in every way. It seems to be the work of God and Him only. There is no room for exalting man. In such ratio as the revival progresses the saloon, brothels and lodges recede.

A strike of some five thousand employes of the New York Subway was inaugurated on March 7. The company has refused to yield to the demands of the men, and is operating the road with new help. The national officers of the laborers have declared the strike unwarranted, and have ordered the men back to work.

The last surviving member of Jefferson Davis' cabinet of the Southern Confederacy was buried at Palestine, Texas, last month. The Free Masons conducted the ceremony.

In Richmond, Va., a few years ago, a monument was erected in honor of Jeff Davis, late President of the Southern Confederacy. The corner stone was laid by the Masons, according to the ritual of the Masonic order.

The late President Jonathan Blanchard, in his address, "Freemasonry and Free Government," called attention to the use of Masonic lodges in organizing secession and rebellion preceding the Civil War. The following paragraph is of interest:

"The proof is that rebellion and secession were discussed and organized in the South, and they were not organized out of Masonic lodge rooms, but inside. There are Knights Templar now in this city [Washington, D. C.] who will tell you (at least one of them has told me) that they withdrew from the lodges before the war because those lodges were going for the rebellion. And in the first secession convention, in Columbia, S. C., Parker, Inglis, Keits and Rhett said in their speeches, 'We do not go for secession because of the election of Abraham Lincoln, or the non-execution of the fugitive slave law; but we have been working it up for thirty years.' (See 'Greeley's Great Conflict.')

Where did these gentlemen hold their meetings to 'work up' secession? Not in churches, court houses or school houses, but in the secret lodge rooms."

#### A GREAT CIRCULATION.

One of the best known and widest circulated periodicals in the country is the Youth's Companion, but its superior merit has not attained the immense circulation unaided. We have no recent figures and must refer to the sufficiently large ones given us in the office itself several years ago. At that time the branch of the Boston postoffice, located in the Companion building, and used only for the business of the paper, sent out a hundred thousand copies every day. One week was required to print and mail a single edition. The first hundred thousand started for the most distant subscribers, like those in Texas, California or Oregon; later in the week the addresses on those mailed named offices nearer the Mississippi, coming day by day across the Middle West and up from the remoter South. Thousand by thousand and day by day, like a luminary lighting the West first instead of the East, the Companion spread over the wide country, a bringer of good in many forms to gladden homes and to the developing life of the nation.

We have said that this was not achieved solely by merit. The widespread host of readers have been sagaciously enlisted as circulation agents. They are paid agents, too. One edition each year is resplendent with dazzling offers, in the highest degree alluring to the young canvassers. We cannot name a periodical in the country which we know to have virtually in its employ every year a hundredth part of such a canvassing force as works enthusiastically for the Youth's Companion.

The Cynosure would be glad to get help from its subscribers that would compare with this as a drop of rain compares with a shower; but it appeals to a different motive. These juvenile workers are paid and the motive is self-interest. Interest in one's fellow men might be thought a fitting motive for adults like those whose principles have made them

friends of the Cynosure. We have pointed out one of the reasons why the Youth's Companion enjoys its wonderful access to its beneficent work among the youth of this nation; may it not be a hint to a few who have wished for The Cynosure the larger circulation that would bring wider beneficence, and make it seem possible to them not to pause with a sad but powerless wish?

## News of Our Work.

President Blanchard addressed a large and responsive audience on the lodge question on Tuesday evening, March 14, at the Swedish Mission Church in Lake View.

### PITTSBURG CONVENTION.

On the first day of the Pittsburg Convention, Brother Stoddard dispatches us:

"Dear Cynosure: As you desire a word from the Convention before going to press, I hasten to say that we are opening with much encouragement. The friends expected are arriving. There is more than the usual good cheer and hopeful enthusiasm. Other meetings, the flood, sickness and death will detain a few.

"Unless all signs fail, we shall report one of the largest and most successful and fruitful conventions we have ever held. Prayers are being answered and God is being glorified in our meeting."

### LATEST NEWS FROM PENNSYLVANIA CONVENTION.

Pittsburg, Pa., March 21, 1905.

Dear Cynosure: To-day the rain descends and the flood of the river reaches nearly to the church, but the people are here. An unusually large congregation of pastors and others came through the rain and enjoyed the magnificent treat which we had in the Conference of the Denominations. Reports were of necessity brief, but generally to the point, and as we were brought in a measure to know our friends and look one another squarely in the face the enthusiasm frequently found expression in applause.

For lack of time, a part of the morn-

ing program is extended to the afternoon. Dr. Blanchard reached us on a delayed train. We go into the afternoon with bright anticipations. W. B. Stoddard.

President C. A. Blanchard writes from Pittsburg, on the same date as the above:

"You will be glad to know that God is with us here and that the meeting is strong."

### STODDARD'S LETTER.

Pittsburg, Pa., March 18, 1905.

Dear Cynosure:

Knowing that March weather is like some people—very uncertain—we are not predicting the outcome of the convention here. To-day the sun shines and the birds sing. The outlook for an uplifting convention is all that could be expected. Our work for more than a month past has been centered upon this gathering. We have been permitted to speak to large congregations each Sabbath. On Feb. 19 I ministered to the United Presbyterian congregation at Coraopolis, R. M. Blackwood pastor. I returned by special request and gave a second address on the lodge question. For many reasons our week night lecture was not largely attended. There were revival meetings and other lectures taking the attention of some, and of course there were many who did not wish to hear. Some of those present expressed their pleasure and subscribed for The Cynosure. The next Sabbath in Washington, D. C., was divided in meeting with the Brethren and People's Mission. At both places I received, and trust imparted, some good. The first Sabbath of the present month I spoke in the United Presbyterian Church at Sewickley, Pa. The pastor, E. M. Milligan, is an acquaintance of years, his wife a classmate in college. I scarcely need add our visit was interesting and cheering. Bro. Milligan has succeeded in building up a large church and keeping a number of Scotch Irishmen working together.

Last Sabbath our services were with the Reformed Presbyterian Church, of which the late Nevin Woodside was for many years the beloved pastor. Since his death, three years ago, this congregation



has been dependent upon supplies. They have held together remarkably, even adding to their number through the years. In the afternoon I spoke for over an hour against the lodge. This would likely seem a long time to any unfavorable to what was being said. I ran down into Fayette County to fill my appointments in the Mennonite Church near Mason-town last week. As I was going the rain was coming down, and the frost was coming up. Our meetings had been well advertised, but conditions prevented attendance, and it was decided to postpone until we could hope for better roads. Some helpful meetings were held there in other years. Brethren Brillhart, Durr, Honsaker and others will help in meetings later. We have found a welcome in many prayer meetings and in the Christian Alliance, where we spoke for half an hour on Thursday evening to about one hundred consecrated friends.

The convention is, we think, well advertised. Many speak and write of their intention to gather with us, and we only wait the Divine presence to make all rejoice who come to know what is to be. Yours for victory,

W. B. Stoddard.

#### OUR OLD FRIEND CYRUS SMITH CONTINUES HIS LOYALTY TO ANTI-SECRECY.

I was asked by a Free Mason why I did not "belong to the lodge." "Because the church would turn me out." He then wanted to know the reason why they would expel me for joining the lodge. My reply was: The church has many reasons. One all-sufficient reason is that the lodge has altars and prayers, but it is not the church, and I would be disloyal to Christ by adhering to the principles of the lodge. The family, the church and the state are of divine origin, but He never planted the lodge and He recognizes the first three named organizations only, with any favor. The Lord speaks of the "synagogue of Satan," and I have always supposed he meant the secret lodge. But, however, the lodge is as bad because it rejects Christ and that is just what the synagogue of Satan would do.

The Free Mason with whom I recently talked and with whom I am on most friendly terms, thinks a man cannot be a true Christian and a lodge man at the same time. He agrees with other intelligent Free Masons that it is un-Masonic to pray in the lodge in the name of Christ, because that would offend the Jew and others of the character of saloon-keepers and infidels. Many noted infidels like Robert G. Ingersoll were Free Masons. And since it is admitted by intelligent Free Masons that Masonry is the mother of the secret orders, it is best for Christians not to belong to any, and though they practice some good things they might do as well without their order, which is damaging to the church and justice in the courts, dividing families.

Cyrus Smith.

Leon, Iowa.

#### CHURCH OR LODGE, WHICH?

It is contended by some that it is worldly to become a member of any of our lodges.

It is answered by saying that you are not a member, therefore, don't know. That is a very foolish answer. I am no member of a band of robbers or liquor association, still I know neither are good. "By their fruits ye shall know them."

I shook hands with a man once and he said, "If we never meet again on earth, I hope we will in heaven."

I asked him if he was a Christian? He said, Yes, I am a Mason. His hope of heaven was based on Masonry.

Another man and a Mason and a member of the Baptist Church said to me, The church and lodge are just about the same. I replied: God don't want two things just alike, let's do away with one. He says, Let's do away with the church. Just think of a man claiming to be a Christian using such sinful and blasphemous language.

If a man has not got religion enough to kick his lodge or anything else out of the way when it gets between him and Christ, I fear his chances for heaven are poor.

It is often said lodge members are bound to stick to each other, right or wrong, and shame be it said, it some-

times looks that way. A man once said to me, I am going to join the \_\_\_\_\_, you never knew of one being hung. I told him I did not expect to do anything to be hung for, so would not join.

Now, for myself, I am a member of the Woodmen of the World. I am proud of the order, and love its principles. I told the man who took my application, I would never obligate myself to stand by and defend a man when he was wrong, and I would never subordinate the interest of Christ and his cause to that of the lodge.

It does not claim to be political or religious. True, if a man lives up to his obligation, he will be a good moral and honorable man, and good citizen. But it won't save him. It claims to give untold protection in this life, put a \$100 monument on each member's grave, and pay his family from \$500 to \$3,000; it is not paid as charity, and she does not have to get in destitution before she gets it.

It is paid in thirty days after his death. "He that provides not for his own, and especially they of his household, has denied the faith and is worse than an infidel."

Is it displeasing to God to go into a partnership of 400,000 members to better provide for his family? I think not, but if the interests of the W. O. W. and Christ's kingdom should be opposite, I would at once sidetrack the lodge forever.

J. W. Chandler.

Loring, La.

Sawyer, Wis., March 3, 1905.

Editor Christian Cynosure, Chicago, Ill.:

Dear Sir—Inclosed please find one dollar (\$1.00) for Cynosure, which I value very highly. It has rendered valuable services in opposing secret societies. With considerable anticipation I am looking forward to the next number, which will presumably report on the Pennsylvania convention. Respectfully yours,

Fr. Schumann.

If we cannot be rich and great we can at least be kind and merciful.

The unfortunate have rights which are not to be disregarded by the highly favored.

## OUR STORY.

### THE QUALITY OF MERCY.

SUSAN FIDELITE HINMAN.

#### CHAPTER III.

##### AN AWAKENING.

"Thou hast prepared thine heart to seek thy God."—II. Chron. 19:3.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

The small, low-ceilinged room of the farm-house seemed to expand with the words. The black-clad figure, standing with uplifted hand above the coffin, seemed, through the majesty of his message, like the mighty angel standing upon the sea and upon the earth. The panoramic vision of the Revelator unrolled before Patience's eyes, as she followed the triumphant progress of her mother's glorified spirit to the Great White Throne.

"Blessed are the dead that die in the Lord," the minister was saying.

"Blessed, most blessed," thought Patience. "Ah! this is not the Valley of the Shadow of Death, this tranquil room, with its peaceful coffin crowned with floral emblems of victory. Here one might forget the shadowed Valley, with its hobgoblins and satyrs, its blaspheming fiends, the quagmire on the one hand and the ditch on the other."

The minister continued, echoing her thought: "Here we stand in the presence, not of death, but of life."

Then the quartette sang softly:

"O Mother dear, Jerusalem,  
When shall I come to thee?  
When shall my sorrows have an end,  
Thy joys when shall I see?"

Mercy, looking up, noted the wistful look in her sister's haggard face, and thought merely, in youthful ignorance of life's deepest sufferings: "How ill Patience is!"

As the little company left the cemetery, Patience turned to her sister with the same appealing gaze.

"Come home with me, Mertie, for a few days."

Richard interposed. "Not now, Patience; the child is worn out. She had almost the sole care of Mother during her illness. Annie, of course, helped what she could, but there was the house-work and the babies. If Mercy doesn't have a spell of sickness herself now, I shall wonder. You know you couldn't make her comfortable if she should fall sick on your hands."

Patience of the "nippy tongue," assented meekly; but as they separated, she cast an almost despairing glance after her sister.

"O Mercy, girl! If you only knew! Oh! my own lost girlhood and joy!"

Mercy might well have stood for the type of winsome girlhood. She had no beauty, save that which lies in vigor of health and sweetness of spirit. With not half the scholastic brilliancy of her sister, she was twice as popular.

"Isn't Mertie Ryerson dear?" the High School girls would ask; and the boys were not slow to respond in their own vernacular, "She's all right, all right!"

She never propounded dazzling schemes in the meeting of her class—those meetings which assume proportions so colossal in the minds of high school lads and lassies—but she acquiesced loyally in the plans of others, and often bettered them by modest suggestions; while her gentle and noiseless efforts could be relied upon to make them "go." So, in all class "doings," there was a prompt call for "Mertie Ryerson." In the class-room, she was faithfulness itself; in the home, she was the tried dependence of the whole household, as welcome, though as little praised, as daily sunshine. She had come into the church at a time of general religious awakening, with no marked evidence of change except a timidly but firmly expressed resolve. The doubts she sometimes cherished concerning the genuineness of her religious experience were not shared by her family; and shyness prevented that frank utterance of them which might have led to their removal.

One Sunday night, however, sitting between her brother and his wife, she

listened to a sermon that changed the current of her life.

Dr. Wayne was absent, exchanging pulpits with the minister of a church in a neighboring city. The visiting minister was a Scotchman, whose name Mercy could never remember. His text was, "Whatsoever is not of faith is sin;" his sermon, a protest against a purely conventional religion, and a plea for clear and positive conviction as a basis of moral action. With graphic strokes, he pictured the life of the average church member with its mechanical routine of religious observances—mere sounding brass and clanging cymbals. Not of conscious hypocrites did he speak, nor even of those whose sincere professions are so ill sustained by their lives as to stamp them as self-deceived; but of the great multitude who "conform," whose lives drift idly with the popular current.

"I mean you," he said, "thoughtless follower of conventions; you, whose highest authority is 'They say;' you, who are so cowardly and weak-spirited that you dare not form an independent judgment, much less follow it. You are ready enough to join in crying, 'Woe to them that follow a multitude to do evil!' Your multitude—for you dare not be found in a minority—your multitude, you say, is on the side of right. But it is only by a transient impulse that the multitude is ever right. 'Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.' The crowd that cries 'Hosanna!' to-day, cries 'Crucify!' to-morrow. The life of conformity is never the transformed life. The command is, 'Be ye not conformed, but be ye transformed.'

"Fall into the world's current, come under its hammer, to be beaten to the shape it wills, and you are a lost man. Good-by to originality, good-by to power, good-by to conviction, the salt of character. You are savorless salt, fit for nothing but to be cast out and trodden under foot of men—even the men whose approval you have courted.

"The Jews of Isaiah's time were pious men—none more so. Daily sacrifices and frequent assemblies for worship attested their piety. Yet God called their worship mere 'temple-treading.'

and asked 'To what purpose is the multitude of your sacrifices unto me?' To what purpose! Ah! here lies the secret of this false and hollow religion. Purposeless, purposeless! The heart and core of a man is his will; unless you capture the will, you have not touched the man. The act into which enters no conviction—purpose—will, is as destitute of moral value as a corpse is destitute of life.

"The things you do are, perhaps, things right in themselves; but they are solely because society counts them 'the proper things,' or because you have been bred up to do them. Remember that 'the plowing of the wicked is sin,' and that our Lord has said, 'He that is not for me is against me.' Is your life a daily surrender to His will? Is not rather Mammon, the god of this world, your master? 'Ye cannot serve God and Mammon.' In the vast empire of China, with its four hundred million souls and its countless systems of religion, the land whose inhabitants worship in many forms and by countless rites the image, the dragon and the demon, it is said that the universal god of the land, whose name is on every tongue, and whose authority is cited at every turn, is the enslaving deity, Custom. Under different names that tyrant god is worshipped in every land. Not long ago, at a gathering of Japanese statesmen, one speaker warmly urged that as the dress-coat is the conventional garb of civilized man in society, so Christianity is the accepted form of religion in all enlightened countries; and should, as a matter of policy, be adopted by Japan as the state religion. Is yours, my friend, a mere dress-coat religion?"

"It is this lack of independent moral judgment that brings men—and women, too, alas!—together in the countless organizations that form one of the Egyptian plagues of our day—clubs, lodges, courts, camps, councils and commanderies. Do not mistake me; I mean no indiscriminate condemnation of all organizations; simply of those which in their very nature deny men the right of private judgment, as does the despotism of organized secrecy, and of those whose aims are perhaps worthy, but in

which machinery usurps the function of the individual conscience.

"To you who believe you have made the great surrender, but who, in matters of detail, through sheer indolence of mind and weakness of will, are allowing yourselves to drift on the popular current—to you I say, 'Beware!' Beware lest in the end the Great Refiner cast you out as 'reprobate silver!' Beware of the moral atrophy that comes of a purposeless life—judgment benumbed, will palsied, spiritual manhood dead!"

Words of specific admonition followed, bidding the hearers form clear and positive convictions on all matters of duty—amusements, reading, dress, associations; but to these, Mercy paid less heed. Her conscience had been startled and roused by the earlier part of the sermon. She was by nature timid and yielding. She had entered the church in company with a number of her school fellows. Was it simply because they did? Was her religion mere conventional "temple-treading," mere emptiness and Mammon-worship? The bare possibility filled her with the keenest distress.

In the childlike simplicity of her candid nature, she reasoned thus: "I let other people think out the right and wrong of things for me; and it must be—yes, it must be—because I am too lazy and too cowardly to do it for myself, for I am surely old enough now. By and by my moral sense will become like the eyes of the Mammoth Cave fishes, atrophied. I learned that word only the other day; it means wasted away through disuse. Oh! I wonder if that is what is meant by the death of the soul?—that the higher powers in a man die for lack of use? Spiritual death! I never thought before what it really meant. And am I in danger of it?"

The gentle girl fell to pondering more deeply and earnestly than ever before in her seventeen years. In her small chamber that night, lying motionless with open eyes staring up at the ceiling, she came, in white-hot activity of spirit, to the strongest resolution of her life.

At the breakfast table next morning, the stirring sermon came up for brief

and pungent comment. No one could accuse Richard Ryerson of a conventional piety; and he warmly applauded the sturdy and telling blows at the religion of "conformity."

"That has been Patience's great mistake," he said meditatively.

"Why, Richard!" protested Mercy, in loyal defense of her sister; "That's the last thing I would ever dream of charging her with. She has never been one to follow the multitude."

"And yet, her beliefs are all second-hand. You have just been reading 'Hypatia.' Well, the attitude of Philammon, fresh from the Laura, toward life and duty, was precisely that of Patience, up to the time of her marriage, at least. We never see her now," he added a little uneasily.

"No," sighed Mercy. She fixed a silent and troubled gaze on her plate. Then she resumed with unwonted warmth of manner: "I'm sure you do her wrong. She was always so original. She must have thought things out for herself. I'm the one whose convictions are second-hand, and I've got to change. It's going to be hard, but I want to begin to-day."

Her voice trembled and her face flushed, but she leaned forward, surveying her brother with a steady gaze.

"I've let you and Annie go on doing things for me for two years, and I've scarcely even thanked you. It's time now for me to begin doing things for other people. I can't bear such an easy life, when Patience's life is so hard. I have felt bad about it a long time, but I've put the feeling away, and said it was nothing I could help. I believe I can help, and I want to try. You remember how ill she looked when she was here at Mother's funeral? Richard, you must let me go and help Patience!"

"Mercy Ryerson, have you gone crazy?"

The energy of her sister-in-law's manner checked Mercy's falling tear.

"I should think you might consider us a little"—and Annie paused in untying her small daughter's bib, as if it presented a hopeless difficulty.

"If I were anything but a burden and an expense to you and Richard, I might

think it wrong to go; but I really do nothing to help you, and I think I can and ought to help Patience. You won't be angry, will you, Annie?"

"Angry, of course I'm angry, child! Who wouldn't be? And what do you propose to do about your schooling? I thought the Ryersons all set such a store by education."

"There's so much in the last year of high school that isn't really worth while—banquets, and class distinctions, and commencement finery and expense. Most of the girls expect to get two new gowns, one for Baccalaureate and one for commencement; and besides all the furbelows for ourselves, we have to pay for decorating the hall, and I can't tell how much else. I could wait longer before dropping out, if that were all; but I'm not a scholar, as sister was, and I never shall be."

"Land sakes, child, how you do talk! Why don't you say something, Richard? Ain't you her guardian, and ain't it for you to say what she shall do? Though to my mind, it's something more than talk that's needed. If I was you, I should put my foot right down hard, and it's a good big one, too."

"Yours or mine?" interrupted her husband, trying to gain time by turning the talk into less strenuous channels.

"Why, Richard Ryerson! you told me many a time before we were married—but that's neither here nor there. You shan't switch me off the track by any such maneuvers! If I was you, I should tie Mercy to the bedpost before I'd let her sacrifice herself to Moloch—and that's just what it is! I don't know but I'd rather see her in the coffin beside Mother—though that's pretty strong language, too."

"Do you call Sister Patience a Moloch?" asked Richard, with pretended severity.

"No; but Barclay Rosecrans is, and I'd tell him so myself."

"Do; I'd like to be by and hear you pour hot shot into him."

"Well, after all, I don't know but he gets enough of that at home. I suppose there are worse men in the penitentiary than Barclay Rosecrans. He can certainly give Patience pointers on keeping

her temper, and he's real handy about fixing up contrivances about the house. He's always been dreadful clever to me, too. And I don't know as Patience is altogether to blame for her temper, either. I don't suppose she's seen a well day since Donald was born. And she wasn't raised to do housework, like I was. I don't know as you have any right to say Mercy shan't go, after all. She'll be of age next fall, and no telling what may happen before then. If Patience or Donald should die, we might blame ourselves for not letting Mercy go. Do, for goodness' sake, say something, Richard, and settle the thing one way or the other! Anyhow, you can't say I've influenced you in the matter."

"No, of course not; you're as impartial as a judge charging a jury."

"Why, of course I am, Richard! What do you mean? There's Baby Don, now. How would Patience feel to have to give him up? I declare, I couldn't feel resigned to it, myself. Prettiest little thing I ever saw—that is, for a boy"—and she gave a complacent glance at her own small daughter. "Dreadful delicate looking, too. I haven't any idea that Patience knows how to take care of a baby. Nor Mercy, either? You need not say that. She's done a good deal for Daisy; and then she's had a chance to watch me right along."

"You spoke about expense, Mercy," said her brother, slowly; "you know that farmers always have a living, and I never should begrudge you the little I've laid out on your clothes; but how can you expect Rosecrans to support you? I do not know how they live—pretty poorly, I imagine; and I dare say he would say he can't afford to hire help for his wife."

Mercy tured a shade paler. "Then I should have to find some way of earning my living. Don't you think, Richard, that Mr. Rosecrans would be willing to let me stay there and help Patience nights and mornings, and odd times when I could? I never thought that he might object."

"Earn your living, then, for pity's sake!" broke in Annie, impetuously, "or rather, earn a living for Patience and give it to her; but stay here."

Mercy shook her head. "The gift

without the giver is bare," she quoted, smiling. "I'm just vain enough to think Patience would prize my society. She says she feels forsaken since Mother died."

"She needn't, I'm sure," said Annie resentfully; "I sent her a gallon jar of cucumber pickles last week."

Richard smiled enigmatically and left the table. Mercy followed him, and half an hour later she was still standing at his horses' heads in serious argument.

(To be continued.)

## PUBLIC SCHOOLS.

Our public schools, the best educational system known to history, seem to be imperiled by the secret fraternity frenzy.

It seems that Greek letter societies in colleges are doomed to go, or "frats" in the high schools destined to remain, which shall it be?

## WARRANTS OUT

Not long ago there entered a police court room in San Francisco a young man who came on crutches, a helpless cripple. A little while before he came with different step to the Hopkins Institute as an art student, but now he no longer came and went with his fellow students as he might have done. His errand at the court room was to swear out warrants for three who had been art students with him, the technical charge being battery, but the form hazing. Whether the Mediaevalism was made sacrosanct to the callow apprehension or not by the cabalistic seal of Greek letters, the warrants were issued.

## SENATOR MORGAN ON HAZING.

One of the last bills passed by the Senate to-night restores Midshipman Joseph D. Little of Ohio, Earl W. Chaffee of Iowa and John H. Lofland of Iowa to the naval service. They were members of the class of 1903 at the naval academy, and were court martialed for

alleged maltreatment of freshmen at sea. The bill gave rise to considerable discussion, during which Mr. Morgan criticized the practice of hazing in most caustic language. "If any man attempted to haze me," he said, "I am perfectly sure that he would never get out of the room alive, or I would die in my footsteps," and the statement was loudly applauded by the crowded galleries. He added that, if necessary, to suppress hazing, he would be willing to raze the walls of both Annapolis and West Point.

#### WRONG END OF THE TREE.

In some sections of Chicago there are miles of streets lined on either side with ornamental willows. At this season of the year the branches of these trees are trimmed closely to the trunk, with no thought of killing the tree, but on the contrary to reinvigorate it and cause its foliage to be the more luxuriant. When for any cause it is desired to destroy the tree, an entirely different process is resorted to. With spades, mattocks, grub hooks, and possibly dynamite, the roots of the tree are laid bare, and immediately it dies.

This simple bit of information is given for the benefit of educators who are trying to suppress secret fraternities in high schools. They work at the wrong end of the tree. Kill the root, which is college Greek letter fraternities and other older secret orders, from which high school "frats" sprout, and your problem is solved.

#### THE COMING STATESMEN.

The day before President Roosevelt was inaugurated the students of Williams College did themselves and their college great credit by voting in a mass meeting to abolish all hazing of every kind until the end of the college year in June. It is said that "this decision was the outcome of a sentiment that hazing as it has been carried on was no credit to the good name of the college, and that the elimination from the undergraduate life would be in line with the high ideals that Williams stands for." This is unquestionably true, but can the college perman-

ently hold the good position thus temporarily taken, while yet retaining the modern perpetrator of the ancient custom? It may keep the peace until June, yet have occasion to kill some new victim of the Frats in the fall. The trouble is partly that the Greek letter societies are general institutions, the control of which is not in the hands of the students of separate colleges. Of course the tone of initiation is subject to minor modifications, yet the influence of the order is a constant pressure on each new body of students coming in, and a relapse is always easy under the strenuous influence of a few influential members whose ideals are parallel with those of a cultivated cowboy.

#### HIGH SCHOOL FRATS STILL REBELLIOUS.

Entire fraternity idea is wrong, and societies should be abolished. It is not a local, but a national question, says Superintendent Jordan of Minneapolis (Minn.) Schools. The following is taken from the Minneapolis Daily Times:

High school fraternities and sororities in Minneapolis are to be uprooted if such a thing is possible, it having been agreed by the members of the local high school faculties that this course is necessary if the effectiveness of the schools is to be maintained.

The present school year has been devoted to a campaign of education, but it is admitted by Superintendent C. M. Jordan and Professor John N. Greer that the result has not been encouraging. Instead of lessening the popularity of the secret societies the organizations have continued to increase in membership at a rate that has caused the belief that the "fad" stage of their existence has been reached.

Not content with the membership of high school pupils the societies have gone into the eighth grade for new timber, picking out those they desire to be members of their society when they enter the high school next year. Favorite pupils are marked and every possible influence brought to bear on them to affiliate with one of the secret societies previous to their entrance into the high schools.

#### With Present Rule.

Not content with the results of moral suasion, Dr. Jordan will in the future present to the school board a rule that is expected to abolish the "frats" and sororities. It is not thought that an effort will be made to put this rule in force during the present school

year, as the term is too far advanced to accomplish the results desired. The experience of other communities has been that nothing less than threatened expulsion from the schools will cause the pupils to give up their membership in the fraternities.

"The increasing membership and the consequent added neglect of school studies resultant from the existence of these societies is to-day the most puzzling question to be solved by the Minneapolis school authorities," said Dr. Jordan.

"It is not a local question, but one of national importance. From all sections of the country come complaints that the fraternity idea has taken such a hold that the school work is being interfered with. It is agreed that it is necessary to dissolve these organizations. But how can it be done?"

#### Frats Won in Courts.

"In Chicago the school board made the rule that pupils who are members of such organizations could be expelled from school. I understand that the scholars went into the courts and won. In San Francisco a like action by the board there was upheld by the courts.

"There seems to be but one way of dealing with these societies, however, and I suppose that it will be necessary to try the plan in Minneapolis. The effort to bring influence to bear on the parents of the pupils has had but little effect, although in a few instances the parents have acted upon our advice and have seen to it that their children have not affiliated with the fraternities.

"To make up for this loss the leaders of the secret society movement have gone into the eighth grade for recruits. I understand that they have secured many members from this source. The entire fraternity idea is wrong and should be abolished. It is a growing fad that increases constantly in pernicious effect. Some means will and must be found to kill the influence of the secret societies if the popularity of the public schools are to be maintained."

#### Denounced by Professor Greer.

Professor John N. Greer, principal of the Central high school, was likewise emphatic, denouncing the principles of the fraternities and asserting that they must be done away with. He said:

"All public school secret societies are undemocratic, catering to the few, and are therefore subversive of the principles of the schools. The result is that there is an exclusiveness that is seriously detrimental to the work of instruction. Snobbishness, narrowness and self-conceit are a direct outcome of these secret societies.

"Under present conditions the teachers and principals are powerless to regulate the growing evil. Months ago the faculties of the Minneapolis high schools met and declared against the continuance of all fraternities and sororities, but as they had nothing but moral force to combat the evil the result has not been satisfactory. The membership

continues to increase, although the societies are in no way recognized in the schools.

#### Radical Action Necessary.

"It is my belief that some radical action must be taken to rid the schools of the evil. It will gradually spread to the grades, interfering with the school work there as it does in the high schools. Even now those pupils in the eighth grade who are desired as members of the fraternities are approached long before their graduation, and often induced to become a member of one of the fraternities. I believe that these secret societies can be abolished if the principals and teachers are given the necessary power."

The exercise of fraternities in high schools was declared to be a serious and growing evil, by many prominent educators of the fourteenth annual session of the Connecticut Association of Classical and High School Teachers.

#### HAZING

Frantically waving his hands before his face, as if trying to beat off an imaginary foe, Henry Johnson, the 19-year-old son of Daniel S. Johnson, a farmer living near Lyons, Mich., died yesterday. The young man was brought home from the State Agricultural College a few days ago a raving maniac, and his parents attribute his death to hazing.

—From the Boston Transcript of Jan. 13th.

It is not the young man alone whose madness and death appeal to sympathy, for those who had loved him, nurtured his childhood and youth, and followed him with hope into his higher course of education, have thus been crushed under disappointment and agonizing sorrow. No heart but would have sympathized with them if in any way he had died. But a dreadful loss like this, haunting memory and breaking the heart, this is the dregs of agony.

There are other parents, too; the parents of the other boys. Theirs is a pitiful misery.

And what must be the torture endured by those who in any way shared in doing this dreadful thing; and into what a permanent shadow have their bright opening years of life now entered. It is easy to suspect that this avalanche of misery was set going by Greek Letter folly.

The thing that God has approved cannot be injurious to man.



# Christian Cynosure.

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(For the twelve months ending April, 1905)

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BY

CHARLES A. BLANCHARD, D. D.

President Wheaton College, President National Christian Association, ex-President Sabbath Association of Illinois, etc.

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